The Academic
International Journal of Multidisciplinary Research

An Online Peer Reviewed / Refereed Journal
Volume 3 | Issue 6 | June 2025
ISSN: 2583-973X (Online)
Website: www.theacademic.in

Mindful Sustainability: Reimagining Climate Justice through Buddhist Ethical Principles

Azmina Aktar
Research Scholar, Centre for Comparative Religions and Civilizations
Jamia Millia Islamia, New Delhi, India

Dr. Ahmad Sohaib
Assistant Professor, Centre for Comparative Religions and Civilizations
Jamia Millia Islamia, New Delhi, India

DOI : https://doi.org/10.5281/zenodo.15858248

ARTICLE DETAILS

Research Paper
Accepted: 26-06-2025
Published: 10-07-2025

Keywords:
Buddhist ethics, Climate justice, Mindful sustainability, Interdependence, Engaged Buddhism, Environmental ethics

ABSTRACT

This paper explores the intersection of Buddhist ethics and climate justice, proposing a framework of "mindful sustainability" that integrates Buddhist principles—such as interdependence (*pratītyasamutpāda*), compassion (*karuṇā*), and right livelihood (*samyak ājīva*)—into contemporary environmental discourse. As the climate crisis exacerbates global inequalities, Western-centric solutions often neglect ethical and spiritual dimensions of sustainability. Buddhist philosophy, with its emphasis on non-harming (*ahiṃsā*), mindful consumption, and ecological balance, offers a transformative approach to climate justice that addresses both systemic and individual dimensions of environmental degradation. Through textual analysis, case studies of Buddhist environmental movements, and comparative ethics, this paper argues that Buddhist ethical principles can reframe climate justice as a matter of collective karmic responsibility rather than mere policy adjustment. The study concludes with policy recommendations inspired by Buddhist thought, advocating for an

integrated approach to sustainability that harmonizes ecological, social, and spiritual well-being.

Introduction

The climate crisis is not merely an environmental issue but a profound ethical and justice challenge, as it disproportionately impacts marginalized communities who contribute least to global emissions (Whyte, 2017). Indigenous peoples, low-income populations, and developing nations face severe ecological disruptions—such as extreme weather, food insecurity, and displacement—while bearing minimal responsibility for historical carbon emissions (Shue 2014). This disparity highlights the moral dimensions of climate change, demanding solutions that address systemic inequities rather than merely reducing emissions. Techno-economic approaches, such as carbon markets and green growth models, often prioritize profit and efficiency over justice, reinforcing existing power imbalances and neglecting the cultural and spiritual ties many communities have with their environments (Klein, 2014). These solutions fail to confront the root causes of ecological degradation, instead perpetuating a colonial and extractive mindset that exacerbates inequality (Escobar, 2018). Given these limitations, there is a growing need for ethical frameworks that integrate spirituality, justice, and sustainability to foster more holistic climate action. Many Indigenous and traditional philosophies emphasize reciprocity with nature, offering alternative paradigms that challenge dominant economic models (Kimmerer, 2013). By centering relational ethics and intergenerational equity, such frameworks can guide policies that repair ecological harm while respecting cultural and spiritual values (Whyte, 2017). For instance, movements like *Buen Vivir* in Latin America advocate for harmonious coexistence with nature, rejecting exploitative development in favor of collective well-being (Acosta, 2013). Integrating these perspectives into climate governance could transform mitigation and adaptation strategies, ensuring they uphold climate justice and ecological integrity.

Research Objectives

1.To examine how Buddhist ethical principles can inform climate justice discourse.
2.To analyze Buddhist ethical philosophies and concepts in relation to environmental ethics.
3.To propose practical applications of Buddhist ethics in climate policy and activism.

Methodology

1.Textual analysis: Buddhist sutras and their modern interpretations.

2.Case studies: Engaged Buddhist movements

3.Comparative ethics: Contrasting Buddhist and Western environmental justice approaches.

Buddhist Ethical Foundations for Climate Justice

1. Core Buddhist Ethical Principles

Core Buddhist ethical principles, such as interdependence (*pratītyasamutpāda*), emphasize the interconnectedness of all life, challenging anthropocentric views by asserting that humans are inseparable from nature. This perspective rejects the notion of a "separate self" and instead frames ecological ethics as a holistic responsibility, where harming the environment equates to harming oneself (Kaza, 2020). In contrast to mainstream environmentalism, which often prioritizes human needs, Buddhist ecology advocates for a more inclusive approach, recognizing the intrinsic value of all beings and ecosystems (Swearer, 2017). Similarly, compassion (*karuṇā*) and non-harming (*ahiṃsā*) extend ethical consideration to all sentient beings, critiquing industrial practices that exploit natural resources and perpetuate consumerism. By framing environmental destruction as a form of violence, Buddhism calls for mindful consumption and a shift toward sustainable living.

The principle of Right Livelihood (*Samyak Ājīva*) further aligns Buddhist ethics with contemporary ecological movements by promoting sustainable economies, degrowth, and fair trade. This concept discourages professions that harm living beings or ecosystems, encouraging instead livelihoods that foster ecological and social well-being (Schumacher, 2011). Case studies such as Plum Village and Schumacher College demonstrate how Buddhist-inspired communities integrate these principles into daily life, emphasizing simplicity, mindfulness, and environmental stewardship (Brown, 2019). These models challenge conventional economic systems by prioritizing ethical consumption and collective harmony over profit, illustrating how Buddhist teachings can inform solutions to global ecological crises.

2. Karma and Collective Responsibility

The concept of *karma* and collective responsibility offers a profound lens through which to examine climate injustice. In Buddhist philosophy, *karma* refers to the intentional actions of individuals that shape their future experiences, but it also extends to collective actions, where shared decisions and behaviors generate collective consequences (Harvey, 2013). Climate injustice, then, can be understood as a collective karmic consequence—a result of systemic exploitation, overconsumption, and environmental

neglect by societies over time. Marginalized communities, who contribute least to climate change, often bear the brunt of its impacts, reflecting an ethical imbalance rooted in past and present collective actions. This perspective underscores the need for reparative justice, where those most responsible for environmental harm take accountability and rectify disparities, aligning with the karmic principle that unwholesome actions must be met with corrective measures (Keown, 2013).

Intentionality (*cetanā*) plays a pivotal role in environmental action, as ethical transformation begins with mindful and purposeful choices. In Buddhism, *cetanā* determines the moral quality of an action, implying that sustainable practices must arise from genuine compassion and responsibility rather than obligation or guilt (Bodhi, 2011). Environmental degradation, driven by greed and indifference, reflects harmful intentions, while restorative efforts—such as conservation, equitable policies, and mindful consumption—embody wholesome *karma*. By cultivating intentionality in ecological stewardship, individuals and societies can break cycles of harm and foster collective healing. This aligns with the broader karmic framework, where conscious, ethical actions generate positive future outcomes, both personally and globally.

3. The Middle Way and Sustainable Living

"The Middle Way", rooted in Buddhist philosophy, advocates for a balanced approach to life, avoiding extremes such as reckless development or extreme austerity (Harvey, 2013). This principle aligns with sustainable living, which emphasizes mindful consumption, minimalism, and zero-waste practices. By rejecting overconsumption and excessive deprivation, the Middle Way encourages individuals to find equilibrium, ensuring that resources are used responsibly without compromising future generations' needs. This approach fosters environmental stewardship while promoting personal well-being, as it discourages the stress of materialism and the rigidity of extreme frugality. In practical terms, the Middle Way translates into adopting sustainable habits such as reducing waste, reusing materials, and embracing minimalism. Zero-waste living, for instance, aligns with this philosophy by encouraging individuals to minimize their environmental footprint without resorting to drastic, unsustainable measures. Mindful consumption, another key aspect, involves making deliberate choices that balance necessity and sustainability. By integrating these practices, individuals can contribute to ecological preservation while maintaining a fulfilling lifestyle, demonstrating that sustainability does not require extreme sacrifice but rather a conscious, moderate approach.

Buddhist Contributions to Climate Justice Movements

1.Engaged Buddhism and Environmental Activism

Engaged Buddhism, a movement that applies Buddhist teachings to social and environmental issues, has become a significant force in ecological activism. Thich Nhat Hanh, a prominent figure in this movement, introduced the concept of "Interbeing," which emphasizes the interconnectedness of all life. He argued that environmental destruction stems from a delusion of separation between humans and nature, urging mindfulness and compassionate action to heal the planet (Harvey, 2013). His teachings have inspired countless activists to integrate meditation and ethical living into their environmental work, fostering a deeper sense of responsibility toward the Earth. The Dalai Lama has also been a vocal advocate for climate responsibility, framing environmental degradation as both a moral and spiritual crisis. He highlights the Buddhist principle of interdependence, asserting that harming the environment ultimately harms humanity (Dalai Lama, 2015). His calls for global cooperation and ethical consumption align with Buddhist teachings on reducing suffering and promoting harmony. By addressing climate change as a shared human responsibility, the Dalai Lama bridges spiritual wisdom with urgent ecological action, encouraging Buddhists and non-Buddhists alike to adopt sustainable practices.

In Thailand, Buddhist monks have taken direct action to preserve forests through initiatives led by "ecology monks." These monastics ordain trees as a symbolic act of protection, drawing on Buddhist precepts against harming living beings (Sponsel & Natadecha-Sponsel, 2021). Their efforts blend spiritual practice with environmental activism, demonstrating how religious commitment can drive conservation. By framing deforestation as a moral issue, these monks mobilize local communities to resist illegal logging and promote reforestation, showcasing the practical impact of Engaged Buddhism. The integration of Buddhist teachings into environmental activism underscores the religion’s relevance in addressing contemporary ecological crises. Concepts like karma and interdependence provide ethical frameworks for understanding humanity’s role in environmental degradation. Engaged Buddhists argue that true sustainability requires inner transformation—cultivating mindfulness, compassion, and simplicity to reduce ecological harm. This approach contrasts with purely technological or policy-driven solutions, emphasizing personal and collective spiritual growth as a foundation for lasting change.

Case Studies in Buddhist Climate Action

The Tzu Chi Foundation, a global Buddhist organization, exemplifies climate action through its disaster relief and sustainable humanitarian aid efforts. Rooted in the teachings of Master Cheng Yen, Tzu Chi

responds to climate-induced disasters by providing emergency supplies, medical care, and long-term recovery programs (Ching, 2020). The foundation also promotes sustainable practices, such as recycling initiatives and eco-friendly disaster relief materials, demonstrating how Buddhist compassion can drive environmentally conscious humanitarianism.

Buddhist Global Relief (BGR) addresses food insecurity by supporting ethical farming practices aligned with Buddhist principles of non-harm (ahimsā) and interdependence. BGR funds projects such as organic farming, permaculture, and women-led agricultural cooperatives in developing nations (King, 2019). By emphasizing sustainable food systems, BGR not only alleviates hunger but also reduces the environmental degradation caused by industrial agriculture, embodying the Buddhist commitment to reducing suffering for all beings.

Soka Gakkai International (SGI), a Nichiren Buddhist organization, empowers youth-led climate advocacy through education and grassroots activism. SGI's "Seeds of Hope" campaign encourages young Buddhists to engage in environmental stewardship, blending spiritual practice with climate justice initiatives (Ikeda, 2021). By fostering intergenerational dialogue and policy advocacy, SGI demonstrates how Buddhist values of wisdom and courage can inspire collective climate action.

These case studies illustrate how Buddhist organizations integrate doctrinal principles—such as interdependence (pratītyasamutpāda) and compassionate action (karuṇā)—into practical climate solutions. Tzu Chi's disaster relief model shows how immediate humanitarian aid can be coupled with long-term sustainability efforts, reducing future climate vulnerability (Jones, 2018). Similarly, BGR's focus on ethical farming reflects the Buddhist emphasis on right livelihood, ensuring that food production aligns with ecological balance. A key strength of Buddhist climate action is its community-based approach. SGI's youth programs, for instance, emphasize local engagement, encouraging young activists to lead tree-planting drives and waste reduction campaigns in their communities (Smith, 2022). This decentralized model ensures that climate solutions are culturally relevant and scalable, reinforcing the Buddhist belief in grassroots empowerment. Challenges remain, however, including limited funding and the need for broader interfaith collaboration. While Buddhist organizations like Tzu Chi and BGR have made significant impacts, their efforts could be amplified through partnerships with secular and religious climate initiatives (Harris, 2020). Additionally, deeper engagement with Indigenous ecological knowledge could further enrich Buddhist climate strategies, fostering a more inclusive environmental movement.

Critiques and Challenges

Buddhist ethics, rooted in principles like non-harm (ahimsa) and compassion (karuṇā), face significant challenges when applied to global policy. Critics argue that Buddhist teachings, often focused on individual moral development, may lack the structural frameworks needed to address large-scale issues like climate change or economic inequality (Harvey, 2013). While concepts such as interdependence (pratītyasamutpāda) could theoretically inform international cooperation, translating these ideals into enforceable policies remains difficult. Additionally, the pluralistic nature of global governance complicates the universal adoption of Buddhist values, as secular institutions may resist spiritually grounded approaches (Keown, 2022).

A key tension arises between Buddhist ascetic ideals and modern consumerist economies. Buddhist teachings advocate for simplicity and detachment from material wealth, which contrasts sharply with capitalist systems that prioritize growth and consumption (Schmithausen, 2021). This conflict poses practical challenges for policymakers seeking to balance economic development with ethical sustainability. For instance, while Buddhist economics—as proposed by thinkers like Schumacher—promotes mindful consumption, implementing such models on a global scale would require radical shifts in production, trade, and labor practices (Payutto, 2018). Without systemic change, individual mindfulness alone may be insufficient to curb overconsumption. Another critique centers on Buddhism's emphasis on personal transformation over structural reform. While mindfulness practices can foster empathy and self-awareness, they do not inherently address systemic injustices like poverty or institutional racism (Gleig, 2019). Critics argue that without explicit engagement with power dynamics, Buddhist ethics risk reinforcing passivity rather than inspiring collective action. For example, while meditation may alleviate individual stress, it does not directly challenge exploitative labor conditions or unequal resource distribution (King, 2021). To remain relevant, Buddhist leaders must integrate social justice frameworks into their teachings, aligning inner cultivation with external advocacy.

Despite these challenges, some scholars suggest that Buddhist ethics could complement global policy by fostering cultural shifts toward sustainability and equity. The growing interest in "engaged Buddhism"—which combines meditation with activism—demonstrates potential pathways for systemic change (Queen, 2020). By partnering with secular movements, Buddhist organizations might help shape policies that reduce suffering without imposing religious dogma. However, this requires Buddhists to critically

engage with modernity, adapting ancient wisdom to contemporary complexities (Dalai Lama, 2017). Ultimately, scaling Buddhist ethics globally demands both introspection and institutional innovation.

Toward a Policy Framework of Mindful Sustainability

1. Buddhist Economics and Alternative Development Models

E.F. Schumacher's concept of Buddhist economics challenges conventional economic growth models by emphasizing sustainability, ethical consumption, and human well-being over material accumulation. Schumacher argued that modern economics, driven by greed and endless production, leads to environmental degradation and social alienation, whereas Buddhist principles promote mindful labor, right livelihood, and moderation (Schumacher, 2011). This approach prioritizes sufficiency over excess, advocating for economies that serve human flourishing rather than unchecked GDP growth. By integrating spiritual values into economic systems, Buddhist economics offers an alternative to exploitative capitalism, aligning development with ecological balance and inner fulfillment.

One real-world application of Buddhist-inspired economics is Gross National Happiness (GNH), Bhutan's holistic development framework. GNH measures progress through nine domains, including psychological well-being, cultural preservation, and environmental sustainability, rather than relying solely on economic indicators (Ura et al., 2012). This model reflects Buddhist ideals by valuing collective happiness, equitable distribution of resources, and harmony with nature. Unlike Western development paradigms, GNH rejects the notion that material wealth ensures prosperity, instead emphasizing non-material factors such as community, spirituality, and mental peace. Bhutan's policy experiment demonstrates how alternative metrics can reshape national priorities toward more meaningful and sustainable outcomes.

Critics argue that Buddhist economics and GNH may lack scalability in industrialized economies, yet their influence is growing as nations seek post-growth alternatives. The degrowth movement and well-being indices in countries like New Zealand and Iceland draw inspiration from these models, signaling a shift toward value-based economics (Jackson, 2017). Schumacher's vision and Bhutan's GNH prove that development need not sacrifice ethics or ecology for progress. By redefining success beyond GDP, these frameworks challenge policymakers to prioritize human dignity and planetary health—a lesson increasingly urgent in an era of climate crisis and inequality.

2. Integrating Buddhist Ethics into Climate Policy

Integrating Buddhist ethics into climate policy offers a transformative approach to addressing environmental crises by emphasizing interconnectedness, compassion, and mindful stewardship. Education plays a pivotal role in this integration, as mindfulness-based environmental curricula can foster a deeper awareness of humanity's interdependence with nature (Macy & Johnstone, 2022). Such programs, rooted in Buddhist principles like *pratītyasamutpāda* (dependent origination), encourage students to recognize their role in the web of life and adopt sustainable behaviors. By cultivating ecological mindfulness, education becomes a tool for long-term cultural shifts toward environmental responsibility.

Governance structures can also reflect Buddhist ethics by recognizing the intrinsic rights of nature, as exemplified by Ecuador's constitutional recognition of *Pachamama* (Mother Earth) (Gudynas, 2023). This legal framework aligns with the Buddhist tenet of *ahimsa* (non-harm), granting ecosystems legal personhood and protection from exploitation. Policies informed by Buddhist ethics prioritize holistic well-being over short-term economic gains, ensuring that environmental laws uphold the balance between human needs and ecological integrity. Such governance models challenge anthropocentric paradigms and promote a more equitable relationship with the natural world.

Corporate responsibility is another critical area where Buddhist ethics can reshape climate policy through mindful capitalism and ethical business models like B Corps (Brown, 2021). These models integrate *Right Livelihood*—a key element of the Noble Eightfold Path—by prioritizing social and environmental impact alongside profit. Companies adopting these principles commit to reducing carbon footprints, ensuring fair labor practices, and supporting regenerative economies. By aligning corporate actions with Buddhist values of compassion and sustainability, businesses can become catalysts for systemic change, demonstrating that economic success need not come at the planet's expense.

Future Directions

Future efforts to address ecological crises should prioritize strengthening interfaith alliances, as collaborative action across religious traditions can amplify environmental advocacy. Buddhism, with its emphasis on interdependence and compassion, offers a robust ethical framework for ecological stewardship, which can synergize with other faith-based approaches (Jenkins, 2022). Interfaith dialogues and joint initiatives—such as interreligious tree-planting campaigns or shared sustainability

declarations—can foster collective responsibility and mobilize diverse communities toward climate action. By leveraging the moral authority of religious institutions, these alliances can influence policy changes and promote sustainable behaviors on a broader scale (Tucker & Grim, 2021). Further research is needed to explore how Buddhist teachings and practices can enhance ecological resilience, particularly in vulnerable regions. Studies could investigate the role of mindfulness and ethical consumption in reducing environmental harm, as well as the impact of Buddhist-inspired conservation projects (Kaza, 2020). Additionally, comparative analyses between Buddhist ecological thought and scientific resilience theory could yield innovative strategies for climate adaptation (Swearer, 2023). Academic collaborations with Buddhist monasteries and environmental organizations would enrich this research, ensuring that theoretical insights translate into practical solutions. Future directions should also examine the intersection of Buddhist and Indigenous ecological knowledge, as both traditions emphasize harmony with nature. Research in this area could uncover synergies in sustainable land management, biodiversity preservation, and disaster response (Sponsel, 2021). By centering marginalized voices and traditional wisdom, policymakers and environmentalists can develop more inclusive and culturally grounded approaches to ecological challenges (Johnston, 2022). Such integration not only broadens the scope of Buddhist environmentalism but also strengthens global efforts toward a just and resilient future.

Conclusion

The transformative potential of Buddhist ethics in climate justice lies in its holistic approach to interdependence, compassion, and sustainable living. Buddhist teachings, such as the concepts of *pratītyasamutpāda* (dependent origination) and *ahimsa* (non-harm), provide a moral framework that challenges anthropocentric views and encourages ecological responsibility (Garfield 2022). By emphasizing the interconnectedness of all beings, Buddhist ethics fosters a shift from exploitative environmental practices to stewardship and mindful consumption, aligning with the principles of climate justice (Jenkins 2021). This perspective not only addresses the symptoms of climate change but also critiques the underlying greed and ignorance that drive ecological degradation, offering a path toward systemic change.

Moreover, Buddhist ethics contributes to climate justice by promoting virtues such as simplicity, contentment (*santosha*), and altruism (*karuṇā*), which counter the consumerist ideologies exacerbating environmental crises (Kaza 2020). Engaged Buddhist movements have demonstrated how mindfulness and ethical conduct can inspire collective action, from grassroots activism to policy advocacy

(Schmithausen 2021). These efforts highlight the practical applicability of Buddhist principles in mitigating climate suffering, particularly for marginalized communities disproportionately affected by ecological collapse. However, the integration of Buddhist ethics into mainstream climate discourse remains limited, necessitating deeper engagement with environmental philosophy and policy. The call for further interdisciplinary research is critical to exploring how Buddhist ethics can complement scientific, economic, and legal approaches to climate justice. While existing studies have examined Buddhist environmental thought, there is a need for empirical research on its implementation in diverse cultural and political contexts (Jones 2019). Collaborative studies involving ethicists, climatologists, and social scientists could assess the efficacy of Buddhist-inspired interventions, such as eco-monasticism or mindful sustainability programs (Barrett 2023). Additionally, comparative studies between Buddhist ethics and other religious or secular environmental ethics could yield insights into universalizable principles for global climate action.

Furthermore, interdisciplinary dialogue can address potential limitations in applying Buddhist ethics to large-scale policy frameworks. Critics argue that Buddhist individualism may lack structural solutions to systemic injustices, such as corporate carbon emissions or global inequality (Loy 2018). Research bridging Buddhist ethics with political ecology and environmental economics could develop hybrid models that integrate mindful ethics with institutional reforms. For example, the concept of "green Dharma" could inform climate reparations or carbon taxation policies, ensuring that ethical principles translate into equitable governance (Harris 2022). Such efforts require rigorous academic collaboration to avoid oversimplification and cultural appropriation of Buddhist concepts.

References

1. Acosta, A. (2013). *Buen vivir: An alternative perspective from the peoples of the global South*. Zed Books.
2. Barrett, T. (2023). *Buddhism and the climate crisis*. Oxford University Press.
3. Bodhi, B. (2011). *The noble eightfold path: Way to the end of suffering*. Buddhist Publication Society.
4. Brown, L. (2019). *Buddhism and ecology: The interconnection of dharma and deeds*. Harvard University Press.
5. Brown, P. L. (2021). *Mindful capitalism: A Buddhist approach to ethical business*. Green Press.
6. Ching, J. (2020). *The power of compassion: Tzu Chi's global impact*. Wisdom Press.

7. Dalai Lama. (2015). *The universe in a single atom: The convergence of science and spirituality*. Harmony Books.
8. Dalai Lama. (2017). *The ethics for the new millennium*. Riverhead Books.
9. Escobar, A. (2018). *Designs for the pluriverse: Radical interdependence, autonomy, and the making of worlds*. Duke University Press.
10. Garfield, J. (2022). *Buddhist ethics and environmental justice*. Harvard University Press.
11. Gleig, A. (2019). *American dharma: Buddhism beyond modernity*. Yale University Press.
12. Gudynas, E. (2023). *Rights of nature: Legal personhood for ecosystems*. Earth Law Books.
13. Harris, I. (2020). *Buddhism and environmental ethics*. Cambridge University Press.
14. Harris, I. (2022). Green dharma: Buddhism and climate policy. *Journal of Religion and Ecology*, 15(2), 165–185.
15. Harvey, P. (2013a). *An introduction to Buddhism: Teachings, history, and practices* (2nd ed.). Cambridge University Press.
16. Harvey, P. (2013b). *An introduction to Buddhist ethics: Foundations, values, and issues* (2nd ed.). Cambridge University Press.
17. Ikeda, D. (2021). *Youth and the earth: SGI's environmental vision*. Middleway Press.
18. Jackson, T. (2017). *Prosperity without growth: Foundations for the economy of tomorrow* (2nd ed.). Routledge.
19. Jenkins, S. (2011). *Ecological Buddhism*. Shambhala Publications.
20. Jenkins, W. (2008). *Ecologies of grace: Environmental ethics and Christian theology*. Oxford University Press.
21. Jenkins, W. (2022). *Ecologies of grace: Environmental ethics and Christian theology*. Oxford University Press.
22. Johnston, L. F. (2022). *Religion and sustainability: Social movements and the politics of the environment*. Routledge.
23. Jones, K. (2019). *Buddhism and sustainability*. Routledge.
24. Kaza, S. (2020a). *Green Buddhism: Practice and compassionate action in uncertain times*. Shambhala.
25. Kaza, S. (2020b). *Mindfully green: A personal and spiritual guide to whole earth thinking*. Shambhala.
26. Keown, D. (2013). *Buddhism: A very short introduction*. Oxford University Press. Keown, D. (2022). *Buddhist ethics: A very short introduction*. Oxford University Press.

27. Kimmerer, R. W. (2013). *Braiding sweetgrass: Indigenous wisdom, scientific knowledge, and the teachings of plants*. Milkweed Editions.
28. King, S. (2019). *Food, ethics, and Buddhism*. Columbia University Press.
29. King, S. B. (2021). *Buddhist visions of the good life for all*. Routledge.
30. Klein, N. (2014). *This changes everything: Capitalism vs. the climate*. Simon & Schuster.
31. Loy, D. (2018). *Ecodharma: Buddhist teachings for the ecological crisis*. Wisdom Publications.
32. Loy, D. (2021). *Ecodharma: Buddhist responses to the climate crisis*. Yale University Press.
33. Macy, J. (2021). *World as lover, world as self: Courage for global justice and ecological renewal*. Parallax Press.
34. Macy, J., & Johnstone, C. (2022). *Active hope: Climate resilience through mindfulness*. New World Press.
35. Payutto, P. A. (2018). *Buddhist economics: A middle way for the market*. Wisdom Publications.
36. Queen, C. (2020). *Engaged Buddhism in the West*. Wisdom Publications.
37. Schmithausen, L. (2021a). *Buddhism and nature*. Motilal Banarsidass.
38. Schmithausen, L. (2021b). *Buddhism and nature*. The International Institute for Buddhist Studies.
39. Schumacher, E. F. (2010). *Small is beautiful: Economics as if people mattered*. Harper Perennial.
40. Schumacher, E. F. (2011). *Small is beautiful: Economics as if people mattered*. HarperCollins.
41. Shiva, V. (2005). *Earth democracy: Justice, sustainability, and peace*. South End Press.
42. Shue, H. (2014). *Climate justice: Vulnerability and protection*. Oxford University Press.
43. Smith, L. (2022). *Grassroots Buddhism and climate action*. HarperCollins.
44. Sponsel, L. E. (2021). *Spiritual ecology: A quiet revolution*. Praeger.
45. Sponsel, L. E., & Natadecha-Sponsel, P. (2021). Buddhist attitudes toward nature. In *Routledge handbook of religion and ecology* (pp. 141–150). Routledge.
46. Swearer, D. (2017). *The hermeneutics of Buddhist ecology in contemporary Thailand*. Oxford University Press.
47. Swearer, D. (2023). *The Buddhist world of Southeast Asia*. State University of New York Press.
48. Tucker, M. E., & Grim, J. (2021). *Religion and ecology: Can the climate crisis transform religion?* Harvard University Press.
49. Ura, K., Alkire, S., Zangmo, T., & Wangdi, K. (2012). *A short guide to gross national happiness index*. The Centre for Bhutan Studies.
50. Whyte, K. (2017). Indigenous climate change studies: Indigenizing futures, decolonizing the anthropocene. *English Language Notes*, 55(1–2), 153–162.