Editorial

This issue presents three excellent research articles, two book reviews, and a reply by Baird Callicott to Carolyn Merchant's review of his *Greek Natural Philosophy*, which was published in the previous issue (24.1).

James W. Waters offers a critique of the theology of Thomas Aquinas that takes seriously Val Plumwood's argument that the ecological crisis is, at its most fundamental, a crisis of reason. In *Ecology, Divinity, and Reason: Thinking the Divine Anew in the Midst of Ecological Crisis*, Waters sets out with urgent clarity the ecological case against the Thomistic interpretation of the Great Chain of Being. In doing so, however, he opens the door to an apophatic reading of Christian theology that, with Catherine Keller, seeks to overcome the hyper-separation of God, humanity and the non-human world. The article nicely summarizes and integrates arguments that are already broadly known in the field, but does so in a way that pays special attention to Aquinas as perhaps the leading architect of Christian theology of the past millennium in order to explicate more precisely the theological foundations of human exceptionalism.

Juxtaposed with the Waters's article we find Mark Graham's article on Thomas Berry, the pre-eminent eco-theologian, or geologian who emerges from the Catholic tradition. The crux of the argument here turns on the key question raised also in Waters's essay: in Catholic theology is it necessary that human beings should have some special, "superior" status in relation to the rest of creation. For Berry, the answer is a resounding no, and Graham argues that in Berry's ethical framework, "biodiversity has supplanted the dominant criterion of human well-being as the proximate criterion for morality." This, then is the basis of a careful discussion of official Catholic environmental ethics through to the present Pope's justly famous encyclical, *Laodato Si*.

The present issue, however, opens with an article from a completely different tradition and geographic area. Ole Bruun, one of the West's leading experts on the anthropology of *fengshui*, the traditional Chinese system of geomancy, makes an important contribution to our understanding of the relevance of this traditional Chinese practice to illegal wildlife trade. Given the current implication of wildlife trade in the emergence of zoonotic diseases such as COVID-19, this is an important and timely contribution. Bruun's focus, however, is on illegal wildlife trade, and its impact particularly for biodiversity in Africa. The issue for Bruun is that traditional Chinese practices such as fengshui support a tradi-

tional cosmology that prescribes the use of rare and exotic species for medical reasons. As such China's traditional values are brought into conflict with its modern policy goals of suppressing illegal wildlife trade. This brings about a question as to whether China can reconcile its ambition to be a serious international contributor to biodiversity conservation and also its desire to uphold the distinctive features of Chinese culture and tradition.

Embracing literary studies, philosophy, sociology and theology, *Worldviews* aims to make a positive contribution to the field of global religions, culture and ecology. We are actively seeking to renew our editorial board to bring in expertise from across the world. If you are interested in contributing to our journal, please do not hesitate to get in touch.

James Miller

Duke Kunshan University, Kunshan, China