



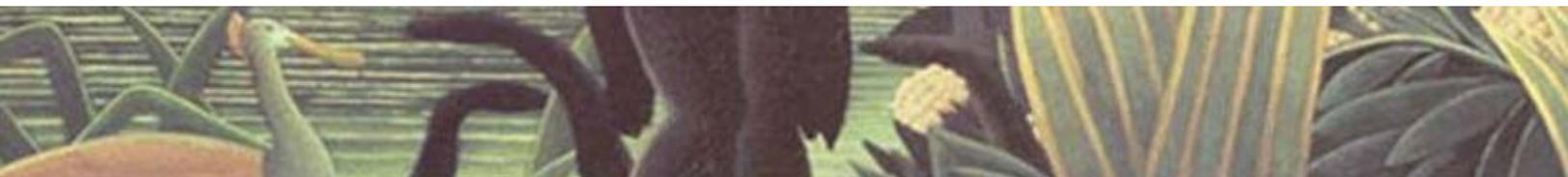
PROGRAM & ABSTRACT BOOK



Exploring Religion, Nature and Culture

The Inaugural Conference of
The International Society for the Study of Religion, Nature & Culture

April 6-9th 2006
University of Florida



Schedule

THURSDAY, APRIL 6

THURSDAY 5:00-6:30pm

HPNP – Reception Hall

Reception/Dinner

6:30 Welcome and Overview

Mistress of Ceremonies: Laura Hobgood-Oster, Conference Co-*Chair* (Southwestern University)

Welcome ~ from the Seminole Nation: Bobbie C. Billie (Independent Traditional Seminole Nation)

Welcome ~ from the Gainesville City Mayor: Mayor Pegeen Hanrahan

Welcome ~ and conference overview from Luke Johnston, ISSRNC Executive Director

THURSDAY 7:00-8:15

HPNP – Auditorium

Plenary Speaker

TAYLOR, Bron (University of Florida, USA) *A Green Future for Religion and the Earth?*

Moderator: Kocku von Stuckrad, Society Board of Directors and Professor at the Universiteit van Amsterdam, Netherlands

THURSDAY 8:30-9:30

HPNP – Auditorium

Documentary and Commentary

HOLMES, Amanda (University of Florida, USA) *Osain in Translation: Yoruba Religion and Nature*

FRIDAY, APRIL 7

FRIDAY 8:00-12:00

Hilton – Century A

Seminar on Religion and Nature in Africa

Chair: BERNARD, Penny (South Africa)

MUKONYORA, Isabel (Western Kentucky University, USA) *Women and the Imago Dei in the Religious Imagination of Bantu Peoples*

LALEYE, Issiaka-Prosper (Université Gaston Berger, Saint-Louis, Sénégal) *The Complexity of the Relationships Between Nature and the Deities in the Religion of the Yoruba*

BERNARD, Penny (South Africa) *Experiencing Divinity in Nature from an African Perspective: the Conversion of a Researcher's Worldview*

MUHANDO, Jacob (Kenya Resource Center for Indigenous Knowledge) *The Role of Sacred Sites and Traditional Belief Systems in the Conservation of Environment in Kenya*

NYAMWERU, Celia (St. Lawrence University, USA) *Ecotourism and Natural Sacred Sites: a Kenya Case Study*

SHERIDAN, Michael (University of Vermont, USA) *The Social and Political Dynamics of Sacred Groves in Africa*

JELL-BAHLESEN, Sabine (Independent Scholar, USA) *Agugu: Integrating Igbo Society, Religion, and Nature*

OFUNNIYIN, Ade (University of Florida, USA) *Iyawos: Initiation Rites of the Next Generation*

FRIDAY 8:00-11:30

Hilton – Century B

Teaching Religion and Nature: A Workshop

(This panel requested pre-registration so that materials would be available to all participants.)

PATTERSON, Bobbi (Emory University, USA)

FRIDAY 8:00-9:30

Hilton – Century C

Sacred Lands and Original Instructions: Seminole Voices and Contemporary Issues

Chair: GROUNDS, Richard A. (Seminole/Yuchi, Research Professor of Anthropology, University of Tulsa)

WARLEDO, Jackie (Oklahoma Seminole)

BILLIE, Bobbie C. (Independent Traditional Seminole Nation)

GROUNDS, Richard A. (Seminole/Yuchi, Research Professor of Anthropology, University of Tulsa)

FRIDAY 8:00-9:30

Hilton – Dogwood

Nature and Religion in Childhood—A Roundtable Discussion

PIKE, Sarah, Moderator

FRIDAY 8:00-9:30

Hilton - Cypress

Contested Spaces: Religion, Politics, and the Environment

Chair: WITT, Joseph (University of Florida, USA)

VAN HORN, Gavin (University of Florida, USA) *Howling Over the Land: Local and Federal Conflicts over the Reintroduction of the Mexican Grey Wolf*

WITT, Joseph (University of Florida, USA) *The Taming of the Buffalo: Environmental Ethics and the Fight for the Buffalo National River*

SNYDER, Samuel (University of Florida, USA) *The Rodman Standoff: A Critique of Bioregionalist Politics of Place*

JOHNSTON, Lucas (University of Florida, USA) *Knee-Deep in the Muck: The Convergence of Philosophies and the Divergence of Practice in the Everglades*

Respondent: Anna Peterson (University of Florida, USA)

FRIDAY 10:00-12:00

Hilton - Dogwood

Consideration of Nature in Art and Literature

Chair: SNYDER, Samuel (University of Florida, USA)

HARRISON, Thom (Macon State College, USA) *“Could Reinhold Niebuhr Love a Worm”? Theodore Roethke as Poet of Nature and Religion*

GATTA, John (University of Connecticut, USA) *Contemplative Seeds of Environmental Activism in Representative Literary Texts from North America*

BARNHILL, David Landis (University of Wisconsin, Oshkosh) *Spiritually-based Eco-anarchism in American Nature Writing*

GERBER, Lisa (University of New Mexico, USA) *The Spiritual Practices of Thoreau*

FRIDAY 10:00-12:00

Hilton – Century C

What’s Sacred is Not Always Green: Indigenous Perspectives on the Environment and Conservation

Chair: Kristina Tiedje (Université Lumière Lyon 2, France)

AMSTER, Matthew H. (Gettysburg College, USA) *Where the Spirits and Bulldozers Roam: Sacred Space, Development, and Environmental Politics in Highland Borneo*

TIEDJE, Kristina (Université Lumière Lyon 2, France) *It Is Not Easy Being Green: Ecotourism and Conflicting Nature Views in Huasteca (Mexico) Protected Areas*

SNODGRASS, Jeffrey G. (Colorado State University, USA) *Green Shamans, No-So-Green Shamans, and Poor People: Religion and Forest Management in a Rajasthani (India) Wildlife Sanctuary*

Respondent: Richard Grounds (Research Professor of Anthropology, University of Tulsa)

FRIDAY 10:00-12:00

Hilton – Cypress

Science and Environmental Policy

Chair: JOHNSTON, Lucas (University of Florida, USA)

CROCE, Paul Jerome (Stetson University, USA) *William James, Inquiry, and Conviction: Lessons for Our Culture Wars*

HITZHUSEN, Gregory and **SKILLEN, James** (Cornell University, USA) *The Curious Use and Abuse of the Lynn White Thesis in Environmental Politics*

ALLEY, Kelly (Auburn University, USA) *The Paradigm Shift in India's River Policies: From Sacred to Transferable Waters*

STRUPP, Phyllis (Independent Scholar, Arizona, USA) *Apes, Art, and the Desert: The Spiritual Side of Evolution*

FRIDAY 12:00-1:00

LUNCH

FRIDAY 1:00-3:30

Hilton – Century A

An Energy Systems Perspective on Nature, Humanity, and Religion: The Contributions of H.T. Odum

Chair: BROWN, Mark T. (University of Florida, USA)

ODUM, Elisabeth (University of Florida, USA) *Evolution of Religion and the Maximum Empower Principle*

BROWN, Mark T. (University of Florida, USA)

CAMPBELL, Daniel (National Health and Environmental Effects Research Laboratory, USEPA, USA) *The Contributions of H.T. Odum's Scientific Thought to Religion*

KANGAS, Pat (University of Maryland, USA)

FRIDAY 1:00-3:30

Hilton – Dogwood

Environmental Ethics and Practice

Chair: FINNEGAN, Eleanor (University of Florida, USA)

PETERSON, Mark (University of Wisconsin Colleges, USA) *Listening to Nature: Taijiquan, Environmental Ethics, and the Metaethics of Theory and Practice*

FREDERICKS, Sarah (Boston University, USA) *Clarifying the Distinction of Sustainability through the Explicit Use of Ethical Principles*

MITCHELL, Kerry *Nature as State Camouflage: Spirituality, National Parks, and the Making of Citizens*

VALPEY, Kenneth (Oxford University, UK) *And Whom Did You Eat Today? Or, What can Ahimsa-talk Do for an Aching Ecosystem?*

WRIGHT, David *Habits of the World: Phenomenological Pragmatism and Environmental Ethics*

FRIDAY 1:00-3:30

Hilton – Century B

Nature and Culture in Historical Perspective

Chair: BERSON, Tom (University of Florida, USA)

WITOSZEK-FITZPATRICK, Nina (Oslo University, Norway; European University, Italy) *New Middle Ages or Renaissance?: Rethinking the Humanist Legacy in the Post-Totalitarian World*

MURPHY, Stephen (University of Virginia, USA) *Broken Links in the ‘Chain of Being’: Thomas Jefferson, Extinction, and Intelligent Design*

VON STUCKRAD, Kocku (Universiteit van Amsterdam, Netherlands) *Interferential Patterns: Ernst Haeckel between Scientific Darwinism, Philosophical Monism, and Devotion of Nature*

STOLL, Mark (Texas Tech University, USA) *Milton, Eden and the National Parks: Roots of the National Parks in Puritan Theology*

COCCO, Sean (Trinity College, USA) *Reflections on an Early Modern Ethic of Nature*

FRIDAY 1:00-3:30

Hilton – Cypress

Grounding in Place: New Pedagogies for New Challenges

(This panel requested pre-registration so that materials would be available to all participants.)

Facilitator: BARLETT, Peggy

SANFORD, Whitney (University of Florida, USA)

AFTANDILIAN, David (University of Chicago, USA)

WALLACE, Mark (Swarthmore College, USA)

O’ BRIEN, Kevin (Emory University, USA)

PATTERSON, Bobbi (Emory University, USA)

FRIDAY 1:00-3:30

Hilton – Century C

Sacred Geography in Meso- and South America

Chair: RODREGUEZ-NAVARRO, Guillermo (IUCN World Commission on Protected Areas, Colombia)

LOVE, Thomas (Linfield College, USA) *Fire and Water: the Moral Force of Telluric Symbols in the Political Economy of early Twentieth Century Arequipa, Peru*

RODREGUEZ-NAVARRO, Guillermo (IUCN World Commission on Protected Areas, Colombia) *The Sacred Geography of the Sierra Nevada de Santa Marta: Offerings, Conflict, and Environmental Effects*

BARRERA-BASSOLS, Narciso, and URQUIJO, Pedro (Unidad Académica Morelia, Mexico) *Cosmos and Nature within the Indigenous Peoples of Mexico*
ZENT, Egleé L. (Instituto Venezolano de Investigaciones Cientificas, Venezuela) *How the Sun Reclaimed His Path: Cosmology and Ecological Ethos Among the Hoti*
CONKLIN, Beth (Vanderbilt University, USA) *Ancestors, Trees, and Anthropogenesis: Transformations of Landscapes and Memory in Amazonian Death Rituals*

FRIDAY 4:00-6:00

Hilton – Century A

Plenary Panel: Theorizing the Field Part I: Conundrums in the Study of Religion, Nature, and Culture

KELLERT, Stephen (Environmental Valuation; Ecology, Ecosystems, and Biodiversity), **WRIGHT, Robin** (Anthropology of Religion; Indigenous Religions), **VON STUCKRAD, Kocku** (Western Esotericism; Shamanism; Naturphilosophie), **BEKOFF, Marc** (Ethology, Human-Animal Relationships), **GUTHRIE, Stewart** (Anthropology), **WITOSZEK-FITZPATRICK, Nina**, (Comparative History of Culture; Environmental History; East European Studies; Semiotics), **STEPP, Rick** (Ecological Anthropology), **BERNARD, Penny** (Anthropology, African Traditional Religions), and **GROUNDS, Richard** (Native Language Revitalization, Native American Traditions)
Moderator: David Barnhill, Society Board of Advisors Member, Director of Environmental Studies, University of Wisconsin, Oshkosh

FRIDAY 7:30-9:30

Hilton – Century A

Banquet

Mistress of Ceremonies: Kristina Tiedje, Secretary of the Society (Université Lumière Lyon 2, France)

Welcoming Comments: Bernie Machen, President of the University of Florida President

Introduction to the Society and Acknowledgements: Bron Taylor, Society President (University of Florida)

Hilton – Century A

Keynote Speaker

MERCHANT, Carolyn (University of California, Berkeley) *Reinventing Eden: the Role of Nature in Western Culture*

Moderator: Laura Hobgood-Oster, Conference Co-Chair and Elizabeth Root Paden Chair in Religion, Southwestern University

FRIDAY approximately 9:30 (after the keynote, lasting 1 hour)

Hilton – Century A

Documentary

WEIDLICH, Stev *And the Rivers Flow: Treaty Rights and Hunting in Northern Saskatchewan*

SATURDAY, APRIL 8

SATURDAY 8:45-12:00

HPNP - Auditorium

Human-Spirit-Nature in Amazonian Indigenous Cosmologies and “Sustainable Development”

Chair: SCHMINK, Marianne (University of Florida, USA)

HECKENBERGER, Mike (University of Florida, USA) *At Play in the Fields of “The Man”: Some Thoughts on Conservation, Neo-Colonialism, and Dialogue in Amazonia*

KAPFHAMMER, Wolfgang (University of Munich, Germany) *The Evangelical Conversion Movement among the Sateré-Mawé and its Consequences for Human/Nature Relations and Development Cooperation*

WRIGHT, Robin (University of Florida, USA) *Baniwa Art: the Baniwa Protestant Ethics and the Spirit of Capitalism*

WIIK, Flavio (Universidade Federal de Santa Catarina, Brazil) *“Crentes” and “Católicos”: Dualistic Cosmology, Economic Concepts and Political Practices among the Kaingang in the Terra Indígena Xapecó, Southern Brazil*

OYUELA-CAYCEDO, Augusto (University of Florida, USA) *Human-Spirit Relations in the Masked Dances of the Yukuna Indians of the Colombian Vaupes Region*

DUIN, Renzo S. (University of Florida, USA) *Maluwana as Pinnacle of Wayana Religious Art and its Transformation Due to Global Market Economy*

SWANSON, Tod (Arizona State University, USA) *The implications of Napo Quichua Tradition for Wildlife Conservation in the Ecuadorian Amazon*

SATURDAY 8:45-12:00

HPNP – G101

Animal-Human Relationships

Chair: HOBGOOD-OSTER, Laura (Southwestern University, USA)

AFTANDILIAN, Dave (University of Chicago, USA) *Reconstructing the Role of Spiders in Illinois Mississippian Religion: an Interdisciplinary Analysis*

GOSFORD, Robert (Australian National University, Australia) *A Warlpiri Ornithorium: Birds, Culture, and Religion in a Central Australian Desert*

POLAND, Lynn (Davidson College, USA) *Sacred Cows: Nutrition, Ecology, Economics, Ritual, and Creation Myths*

SEXSON, Lynda (Montana State University, USA) *Biblical Moose and Edenic Ape*

UZENDOSKI, Michael A. (Florida State University, USA) *Anacondas and the Human Penis: The Poetics of Nature, Cosmology, and Sexuality among Amazonian Quichua Speakers of Ecuador*

HAWKINS, Ronnie (University of Central Florida, USA) *Humans and Other Primates: Seeing Ourselves in Continuity and Context of Nature*

SATURDAY 8:45-12:00

HPNP – G103

Deep Spiritualities

Chair: TERHAAR, Terry (Yale University, USA)

VAN TINE, Robin (St. Leo University, USA) *An Interactive Exploration of the Spiritual Dimensions of the Human-Nature Relationship and its Ecological Consequences: Is it All About Spirit?*

CORRINGTON, Robert (Drew University, USA) *Deep Pantheism and Mystical Semiotics*

ZALEHA, Bernie (The Sierra Club) *Recovering Christian Pantheism as the Last Gospel of Creation*

TERHAAR, Terry (Yale University, USA) *Intense Human Experience of the Spiritual in Nature*

SATURDAY 8:45-10:15

HPNP – 1101

Nature and Abrahamic Traditions (I)

Chair: SCHAEFER, Jame (Marquette University, USA)

BENSTEIN, Jeremy (Heschel Center for Environmental Learning and Leadership, Israel) *Of Tragedies and Crises: Talmudic Views on Managing the Commons*

SCHAEFER, Jame (Marquette University, USA) *The Kinship of Creatures and Ethics of Companionship*

CLINGERMAN, Forrest (Ohio Northern, USA) *Journeys in Space and Spirit: Bonaventure's "Journey of the Mind to God" and Ecological Thinking*

VISCOMI, Joseph (American University, Egypt) *The Environment from an Islamic Perspective*

SATURDAY 8:45-10:15

HPNP - 1102

The Emergence of Religion and Ecology as an Academic Field

Chair: TUCKER, Mary Evelyn (Forum on Religion and Ecology, Graduate Theological Union)

TUCKER, MARY EVELYN (Forum on Religion and Ecology, Graduate Theological Union)

BARNHILL, David (University of Wisconsin Oshkosh)

WALLACE, Mark (Swarthmore College, USA)

HABERMAN, David (Indiana University, USA)

SATURDAY 8:45-10:15

HPNP – G316

Theoretical Approaches to Religion and Nature

Chair: SPONSEL, Les (University of Hawaii, USA)

WOLNY, Witold (University of Virginia's College at Wise, USA)

Desecularization, Biocentrism, and a New Grand Theory of Religion

GUTHRIE, Stewart (Fordham University, USA) *Religion as Anthropomorphism and Animism: an Evolutionary Approach*

SPONSEL, Les (University of Hawaii, USA) **and NATADECHA-SPONSEL, Poranee** (Chaminade University, USA) *Anthropological Contributions to Spiritual Ecology: a Retrospective and Prospective Critical Analysis*

SATURDAY 8:45-10:15

HPNP – G312

Environmental Ethics

Chair: O'BRIEN, Kevin (Emory University, USA)

O'BRIEN, Kevin (Emory University) *Scaling Theological Ethics: from Ecological to Normative Implications of Scale*

DIXON, Mark (Ohio Northern University, USA) *A Core Concepts Approach to Environmental Ethics*

BERNBAUM, Edwin (Sacred Mountains Project) *The Heights of Inspiration: Promoting Conservation through Spiritual and Cultural Values*

SATURDAY 8:45-10:15

HPNP – G201

Ecological Restoration in Cross-Cultural Perspective: A Roundtable Discussion

JORDAN, Bill (New Academy for Nature and Culture, DePaul University, USA)

SATURDAY 8:45-10:15

HPNP – G210

Perceiving Nature: Psychological and Anthropological Reflections

Chair: TAYLOR, Reyda

BURTON-CHRISTIE, Douglas (Loyola Marymount) *The Gift of Tears: Loss, Mourning, and the Work of Ecological Restoration*

CARP, Richard (Appalachian State University, USA) *Relation-Like Self*

CAPUTI, Jane (Florida Atlantic University, USA) *Elements of a "Dirty Dictionary": Green Words and Consciousness*

TAYLOR, Reyda *Nature and Religion in the Backwoods: The Idealization of Nature by Hillman in the American South*

SATURDAY 10:30-12:00

HPNP – G301

Death and Dying and Green Burial Practices

TAYLOR, Sarah (Northwestern University, USA) *Eternally Green: Environmental Memorials, Recycled Bodies, and the Ecology of Death in American Culture*

Roundtable Discussion: Green Burial Practices

JORDAN, Bill (New Academy for Nature and Culture, USA), Moderator

SATURDAY 10:30-12:00

HPNP – G312

Nature and Culture in Asia and the Pacific

Chair: POCESKI, Mario (University of Florida)

WEIGAND, Amy (Temple University, USA) *Confronting the Problem of Conceptual (Mis)Appropriation: The Daoism Example*

HUMBERT, Judith (Center for Pacific Islands Studies; University of Hawaii at Manoa) *Ocean of Knowing: Rainbows in the Mist of Transformation and Education*

MELLO, Ken (University of Vermont, USA) *Environmental Awareness and Religion in the Second Hawaiian Renaissance*

SATURDAY 10:30-12:00

HPNP – G316

Examining Embodiment

Chair: O'BRIEN, Bridgette (University of Florida, USA)

WAUGH, Christian (University of Florida, USA) *Paradox: the Art of Being*

CARP, Janna (Appalachian State University, USA) *Slow Down and Go Outside*

CATTELL, Maria G. *Muddy Hands, Mystical Gardening: Encounters with Gaia*

SATURDAY 10:30-12:00

HPNP - 1101

Nature and Abrahamic Traditions (II)

Chair: KEARNS, Laurel (Drew University, USA)

NORTHCOTT, Michael (University of Edinburgh, Scotland) *The Ethics of Climate Change*

KEARNS, Laurel (Drew University, USA) and **GOULD, Rebecca Kneal** (Middlebury College, USA) *Cooking the Truth: Faith, Science, the Market, and Global Warming*

SCHWARTZ, Elion (Heschel Center for Environmental Learning and Leadership, Israel) *The Reemergence of Biblical Cosmology: The Case of Global Warming*

SATURDAY 10:30-12:00

HPNP – 1102

The Evolution of Ecofeminism and Women in the Environmental Movement

Chair: SCHWARTZ, Nancy (Community College of Southern Nevada, USA)

STANGE, Mary (Skidmore College; Crazy Woman Bison Ranch, USA) *“A Lion Among Women”*: Reinventing Artemis in Third Wave Ecofeminism

PAGE, Tovis (Harvard University, USA) *Has Ecofeminism Cornered the Market? Gender Analysis in the Study of Religion, Nature and Culture*

SCHWARTZ, Nancy (Community College of Southern Nevada, USA) *Non-Phallic Pythons, Macro-Clitoral Hyenas, and Feminine Symbolism in Luo Eco-Spirituality: Further Steps Toward a Non-Speciescentric Feminism*

SATURDAY 12:00-1:00

Lunch

SATURDAY 1:00-3:00

HPNP – Auditorium

Aquatic Nature Religion

Chair: SNYDER, Samuel (University of Florida, USA)

TAYLOR, Bron (University of Florida, USA) *Surfing Into (a Sensible) Spirituality*

SNYDER, Samuel (University of Florida, USA) *Religion Runs Through It: Fly Fishing as Lived, Nature Religion*

SANFORD, Whitney (Iowa State University, USA) *Pinned on Karma Rock: Whitewater Kayaking as Religious Experience*

SHAW, Sylvie (Monash University, Australia) *Connecting with Blue*

SATURDAY 1:00-3:00

HPNP – G101

Space and Place

Chair: BOHANNON, Richard (Drew University, USA)

NYNAS, Peter (Åbo Akademi University, Åbo, Finland) *Ecological World-views, Space, and Attachment Patterns*

HORNBORG, Anna-Christine (Lund University, Sweden) *The Phenomenology of Place in Landscape Narratives*

PERLUSS, Betsy (School of Lost Borders and California State University, Los Angeles) *Landscapes and Archetypes: an Investigation of Carl Jung’s Theory of Archetypes and their Relatedness with Nature*

FOWLER, Cynthia (Wofford College, USA) *Belief, Health, and Place-Making in Waimanalo*

BOHANNON, Richard (Drew University, USA) *Building Nature: Contemporary Environmental Religious Architecture in the USA*

SATURDAY 1:00-3:00

HPNP – G312

Earth-Inspired Religion and Ritualization

Chair: IVAKHIV, Adrian (University of Vermont, USA)

DARLING-SMITH, Barbara (Wheaton College, USA) *New Occasions to Teach New Rituals: Earth-Based Interfaith Ritual Practice*

LUCAS, Phillip (Stetson University, USA) *The Dreamtime Reawakens: Myth Ritual and the Sacred at Megalithic Landscapes in Western Europe*

GLAVE, Dianne (Tulane University, USA) *Berean Christian Church: A Contemporary Study of Worship and Place in an African American Church in Stone Mountain, Georgia*

IVAKHIV, Adrian (University of Vermont, USA) *Mysterious Earth: The Spectre of the Imaginal in the Purified Space of Modernity*

SATURDAY 1:00-3:00

HPNP – G103

Navigating Democracy and Development

Chair: MORICI, Rosanne (Syracuse University, USA)

BRIGHT, Sarah Kristen (Appalachian State University, USA) *Application of ATBI Protocols in Ecological Preserves Owned by Faith-Based Facilities: Collaboration among Ecologists, Educators, Religious Professionals, Lay Leaders, and Camp/Retreat Facilitators*

MORICI, Rosanne (Syracuse University, USA) *Environmental Conservation and Contested Land: Re-imagining Russian Orthodox Spaces in the Post-Communist Context*

ABUYUAN, Alethea *Faith-Based Organizations, International Development Agencies, and Environmental Management*

MANGUNJAYA, Fachruddin (Conservation International Indonesia) *Conservation and Environmental Movement and the Applying of Islamic Environmental Ethics in Indonesia*

SATURDAY 1:00-3:00

HPNP - 1102

Natural Values in Religious and Theological Ethics

Chair: BAUMAN, Whitney (Graduate Theological Union, USA)

EDWARDS, Rich (University of Wisconsin Colleges, USA) *A Critique of Hauser and Singer: Evolution and the Religious Grounds of Morality*

MAINTENAY, Andre (University of Toronto, Canada) *Ethics or Spirituality? Blurring Boundaries in Environmentalism*

HARVEY, Sharon (University of Idaho, USA) *Competition and Cooperation: Finding an Adequate Theology for an Environmental Ethic*

BAUMAN, Whitney *Ecological Non-Equilibrium and Post-Foundational Environmental Ethics*

SATURDAY 1:00-3:00

HPNP - 1101

Abrahamic Traditions (III)

Chair: NEWTON, Lisa (Fairfield University, USA)

VONK, Martine *The Quest for Sustainable Lifestyles and Quality of Life. Contributions from Amish, Hutterite, Franciscan and Benedictine Philosophy of Life*

EISENBERG, Evan (New York, NY) *How Woody Can Save the Woods: Ecological Wisdom of the Jewish Urban Tradition*

NEWTON, Lisa (Fairfield University, USA) *The Preferential Option for the Ecosystem: Catholic Social Thought and the Preservation of the Natural Environment: a Panel and Discussion*

WARNER, Keith (Santa Clara University, USA) *Why Franciscans Haven't Been Environmentalists and What is Being Done About This*

JAKOBY, Vera (McDaniel College, USA) *Paradise Settings: the Reenactment of Terror*

SATURDAY 1:00-3:00

HPNP – G301

Pedagogical Tools for Theorizing Religion and Nature

Chair: O'BRIEN, Bridgette (University of Florida, USA)

JOHNSTON, Lucas (University of Florida, USA) *Scavenging the Savage Bones of Religion: Theorizing Religion and Nature Part I*

WITT, Joseph (University of Florida, USA) *Ritualization, Sacred Landscapes, and Green Futures: Theorizing Religion and Nature Part II*

LEMMONS, Michael (University of Florida, USA) *Searching Neural Correlates of the Religious Experience - A Review of Recent Scientific Research and It's Implications for the Natural Religion Hypothesis*

TAYLOR, Reyda (University of Florida, USA) *Searching for Open Doors: Examining Theoretical Avenues from which to Explore Ethnography in the Study of Religion and Nature*

FINNEGAN, Eleanor (University of Florida, USA) *From Caliphs to College Professors: sources for Islamic and Muslim theories on religion, nature, and culture*

SPAID, Sarah (University of Florida, USA) *The Asia Factor in Religion and Nature Theory*

BERSON, Tom (University of Florida, USA) *Religious Imagery of Florida Springs in the 19th Century*

O' BRIEN, Bridgette (University of Florida, USA) *From books to backpacks: the theoretical underpinnings of nature religion theory in wilderness education*

SATURDAY 3:30-5:00

HPNP – Auditorium

Plenary Panel: Theorizing the Field: Part II: Religion & Environmentalism

GOTTLIEB, Roger (Philosophy, Religion, Ecology; Environmentalism & Spirituality), **TUCKER, Mary Evelyn** (Religion and Ecology; East Asian Traditions), **TAYLOR, Sarah** (Religion, Ecology, & Cultural Studies; Women in Religion and Ecology; American Studies and Environmental Thought), **MERCHANT, Carolyn** (Environmental History, Philosophy, and Ethics), **HABERMAN, David** (History of South Asian religions, Ritual Studies), **IVAKHIV, Adrian** (Religion, Nature and Culture; Environmental Studies; Cultural Geography), **EISENBERG, Evan** (Nature and Culture, Environmental History), **LALEYE, Prosper** (African Philosophy, Religion, and Ecological Systems) and **MANGUNJAYA, Fachruddin** (Promoting Conservation and Environmental Awareness through the Use of Islamic Teachings in Indonesia)

Moderator: SANFORD, Whitney (The University of Iowa)

SATURDAY 5:15-6:00

HPNP – Auditorium

Plenary

BEKOFF, Marc (University of Colorado (ret.), USA) *Animal Passions and Beastly Virtues: Cognitive Ethology as the Unifying Science for Understanding the Subjective, Emotional, Empathic, and Moral Lives of Animals*

Moderator: HOBGOOD-OSTER, Laura Hobgood-Oster, Conference Co-Chair and Elizabeth Root Paden *Chair* in Religion, Southwestern University

SATURDAY 7:30-9:30

Hilton – Century A

Banquet

Master of Ceremonies: Kocku von Stuckrad, Society Board of Directors (Universiteit van Amsterdam, Netherlands).

Welcoming Comments: Janie Fouke, Provost, The University of Florida, and Dean Neil Sullivan, Dean, College of Liberal Arts and Sciences.

The Future of the Society: Bron Taylor, Society President (The University of Florida)

Hilton – Century A

Keynote Speaker

KELLERT, Stephen (Yale University)

Moderator: Rick Stepp, Conference Co-Chair, Society Board of Directors, and University of Florida, Anthropology Professor.

SATURDAY after Keynote (approximately 9:45)

Reception hosted by Equinox Press, publisher of the *Journal for the Study of Religion, Nature, and Culture*

**SATURDAY 10:45
Hilton - Century A
*Late Night Movie***

JELL-BAHLESEN, Sabine (Independent Scholar, USA) *Owu: Chidi Joins the Okoroshi Society*

SUNDAY, APRIL 9

SUNDAY 8:00-10:00

TBA

Business Meeting: The International Society for the Study of Religion, Nature, and Culture: Questions and Answers

Facilitators:

TAYLOR, Bron; Society President (The University of Florida)

TIEDJE, Kristina; Society Secretary (Université Lumière Lyon 2, France)

VON STUCKRAD, Kocku; *Chair*, Society Board of Directors (Universiteit van Amsterdam, Netherlands).

SUNDAY 9:00-11:00

HPNP – G301

Relating Science and Religion

Chair: TAYLOR, Reyda (University of Florida, USA)

RAFFERTY, Ed (Boston University, USA) *Rethinking Religion and Science in Early Conservation*

PINE, Claudia (University of Idaho, USA) *Dirty Work: Combining Religious and Scientific Grounds for an Effective Environmental Ethics of Soil*

JAMES, Christine (Valdosta State University, USA) *Religion and Philosophy of Science: Effective Pedagogy in Light of Evolving Controversies*

SUNDAY 9:00-11:00

HPNP – G103

Consideration of the Cultural Construction of Nature—A Roundtable Discussion

Facilitators:

HABERMAN, David (Indiana University, USA)

HAWKINS, Ronnie (University of Central Florida, USA)

SHARPER, Stephen (University of Toronto, Canada)

SUNDAY 9:00-11:00

HPNP - Auditorium

Depictions of Nature in Art and Music

Chair: SEXSON, Michael (Montana State University, USA)

SEXSON, Michael (Montana State University, USA) *The Ultimate Rap Contest: Nature vs. Imagination in Wallace Stevens' "Idea of Order at Key West"*

NUGTEREN, Albertina (Tillburg University, Netherlands) *Sitting on a Swing Beneath a Tree: Idealized Imagery of Movement and Fixity in India*

DOVE, Christina (Western Illinois University, USA) *The Human-Nature Relationship in Religious Song*

BRATTON, Susan Power (Baylor University) *Spirit in Nature and Natural Resource Harvest in 17th Century Dutch Art*

FROIS, Katja Plotz (CFH-UFSC, Santa Catarina, Brazil) *Adam and God, and the Creation that Each One is Due*

SUNDAY 9:00-11:00

HPNP – Dist Ed

Council of All Beings

Facilitator:

VAN TINE, Robin (St. Leo University, USA) *Facilitator*

SUNDAY 9:00-11:00

HPNP – G101

The Approaches to the Expansion of Self in Ecological Speculation

Chair: ISENBERG, Shaya (University of Florida, USA)

FRIEDMAN, Harris (University of Florida, USA) *Self-Expansiveness through Identification of Self with Nature*

ISENBERG, Shaya (University of Florida, USA) *The "Self" in Ken Wilber's Ecological Speculation: Metaphysics and Post-Metaphysics*

LANE, Mary Rockwood (University of Florida, USA) *Self-Expansiveness through Identification of Self with Nature: The Path of the Feather*

SEIDENBERG, David (USA) *Connecting Desire and Redemption: Advice from Hasidic Theology for a "Deep" Ecotheology*

SUNDAY 12:00

Departure for float trip, from University Hilton

Abstracts

This is a listing of the abstracts, organized according to the schedule.

THURSDAY, APRIL 6

THURSDAY 5:00-6:30pm

HPNP – Reception Hall

Reception/Dinner

6:30 Welcome and Overview

Master of Ceremonies: Laura Hobgood-Oster, Conference Co-*Chair* (Southwestern University)

Welcome ~ from the Seminole Nation: Bobbie C. Billie (Independent Traditional Seminole Nation)

Welcome ~ from the Gainesville City Mayor: Mayor Pegeen Hanrahan

Welcome ~ and conference overview from Luke Johnston, ISSRNC Executive Director

THURSDAY 7:00-8:15

HPNP – Auditorium

Plenary Speaker

TAYLOR, Bron (University of Florida, USA) *A Green Future for Religion and the Earth?*

Moderator: Kocku von Stuckrad, Society Board of Directors and Professor at the Universiteit van Amsterdam, Netherlands

This presentation examines the evolution of and prospects for the 'greening of religion' that is sometimes touted as a prerequisite to environmentally sustainable societies. I argue that we may be witnessing a nascent but growing biocentric ethics emerging globally, providing diverse and tantalizing evidence from environmental subcultures, popular culture, and even venues such as the Olympics and the World Summit on Sustainable Development, sponsored by the United Nations and held in Johannesburg during 2002. From these data I ponder whether we are witnessing the first shoots of a global planetary civic earth religion that will, eventually, bear salutary environmental fruit.

THURSDAY 8:30-9:30

HPNP – Auditorium

Documentary and Commentary

HOLMES, Amanda (University of Florida, USA) *Osain in Translation: Yoruba Religion and Nature*

FRIDAY, APRIL 7

FRIDAY 8:00-12:00

Hilton – Century A

Seminar on Religion and Nature in Africa

Chair: BERNARD, Penny (South Africa)

MUKONYORA, Isabel (Western Kentucky University, USA) *Women and the Imago Dei in the Religious Imagination of Bantu Peoples*

This paper begins with a story of creation told by Bantu people suggesting that women were made in the image of Mother Earth, and, trusted with knowledge and 'power to give life.' Associated with this view of women are gifts such as giving birth, rearing children and a bonding with the elements of nature through organic farming and wandering the forests in search of water, firewood, herbs and food, all which required knowledge about the environment. Women also taught egalitarian values and often used animals to help children imagine world in which values intended for humans to grasp are echoed in talk about the animal kingdom. Given the natural disasters, AIDS and current political problems in patriarchal Africa today, it is worth remembering that the need for culturally appropriate answers to problems of injustice and the destruction of the environment draw attention to women. This paper uses ideas from a far away culture to contribute to eco feminism in today's world.

LALEYE, Issiaka-Prosper (Université Gaston Berger, Saint-Louis, Sénégal) *The Complexity of the Relationships Between Nature and the Deities in the Religion of the Yoruba*

Olorun, the supreme deity of the Yoruba is namely the lord of the sky. The spirits of the ancestors are the spirits of the earth, *Irunmonlê*. *Shankponan* is associated with smallpox; *Ogun*, with iron, *Yemaja* and *Olokoun* with the sea, *Oshoun* and *Oya* with the river Niger and *Shango*, with fire and thunder. Even *Ifa*, the deity of the divination, is associated with a palm tree and palm nuts. What can be the meaning of this linkage?

BERNARD, Penny (South Africa) *Experiencing Divinity in Nature from an African Perspective: the Conversion of a Researcher's Worldview*

This presentation will consider notions of human/nature/spirit transformation and communication, and the central mediating role of dreams, held by diviner-healers in South Africa. The presenter, who has been initiated into a Zulu *izangoma* (diviner) tradition, examines how her own experiences challenged her pre-existing 'western' (Cartesian and positivist) assumptions of the boundaries that separate the animal, human and spirit worlds. With reference to the importance of the python (serpent) and the associated water spirit complex in the healing traditions of certain African groups she explores the value (or not) of certain anthropological, historical and literary writings in providing her with a means to understand the phenomenon in the light of her own experiences.

MUHANDO, Jacob (Kenya Resource Center for Indigenous Knowledge) *The Role of Sacred Sites and Traditional Belief Systems in the Conservation of Environment in Kenya*

NYAMWERU, Celia (St. Lawrence University, USA) *Ecotourism and Natural Sacred Sites: a Kenya Case Study*

In many places, economic pressures push local communities towards the destruction or degradation of natural sacred sites. An ecotourism or cultural tourism experience focused on a natural sacred site may provide income to the local people and support continued conservation of the site, but at the same time dilute its sacredness to the community and weaken the very belief systems that conserved it in the past. With particular reference to a forest in coastal Kenya, I discuss the challenges facing community-based ecotourism projects at natural sacred sites.

SHERIDAN, Michael (University of Vermont, USA) *The Social and Political Dynamics of Sacred Groves in Africa*

JELL-BAHLEN, Sabine (Independent Scholar, USA) *Agugu: Integrating Igbo Society, Religion, and Nature*

This paper is based on an in-depth, long-time field study of Oru Igbo culture and analyzes the annual Agugu festival, an event celebrating and re-enforcing basic human relations and society's indebtedness to the natural environment with special emphasis on the life giving force, water. The Riverine Igbo of Southeastern Nigeria have built their livelihood and civilization around the rivers and lakes where they reside. Pro-creation, growth, and the basic codes of society are linked to the sacred element. This connection is made passively when ascribing the gift of human and crop fertility to (a gift from) water, and actively when re-enforcing this sacred interrelationship between man and nature in myth and initiation. The Agugu festival initiates the New Year, the annual life- and farming cycle, and boys into manhood. The festival is founded in a myth celebrated in a culminating masquerade performance that teaches and validates human culture, its social organization, and beneficial relation to the environment. All major social and economic activities are structures around the Agugu festival and its various performances that hinge on the underlying belief in the sacredness of nature, particularly the divinities of water, manifest in Ogbuide, the goddess of Oguta Lake, and her husband the river god, Urashi. The complex body of Oru Igbo culture hinges on and is sustained by a belief system that focuses on the sacred interrelationship of man and nature.

OFUNNIYIN, Ade (University of Florida, USA) *Iyawos: Initiation Rites of the Next Generation*

FRIDAY 8:00-12:00

Hilton – Century B

Teaching Religion and Nature: A Workshop

(This panel requested pre-registration so that materials would be available to all participants.)

PATTERSON, Bobbi (Emory University, USA)

The urgency of the global situation requires transformation of our teaching and learning paradigms as well as scholarly habits. This workshop will provide new practices in which collegial interactions can be created for developing interdisciplinary courses that work, including sharing existent best practices and developing strategies for sustaining long-term commitments to study, research and teaching in the intersecting fields of religion, nature, and culture. The workshop will provide substantive discourse among scholar-teachers about the engagement of critical and inquiring scholarship amid questions of values and ethics for sustainable pedagogies within and beyond the academy. These sessions will allow the Society to reflect new openness among disciplines to consider best practices for teaching and learning in these emerging arenas as well as form a community that can continue to explore and discover potent ways in which learning and teaching can respond to global challenges involving the environment. The workshop leader is Dr. Peggy Barlett, Full Professor of Anthropology from Emory University.

FRIDAY 8:00-9:30

Hilton – Century C

Sacred Lands and Original Instructions: Seminole Voices and Contemporary Issues

Chair: GROUNDS, Richard A. (Seminole/Yuchi, Research Professor of Anthropology, University of Tulsa)

WARLEDO, Jackie (Oklahoma Seminole)

BILLIE, Bobbie C. (Independent Traditional Seminole Nation)

GROUNDS, Richard A. (Seminole/Yuchi, Research Professor of Anthropology, University of Tulsa)

FRIDAY 8:00-9:30

Hilton – Dogwood

Nature and Religion in Childhood—A Roundtable Discussion

PIKE, Sarah, Moderator

This roundtable discussion will focus on the ways in which children's understandings of nature are shaped by religious worlds, as well as how childhood experiences of nature shape religious beliefs and practices. This is a topic that has received little attention in scholarship on childhood and adolescence. However, I'll start our discussion with some findings from researchers, as well as from my own work with contemporary Pagans, who often locate the beginnings of the religious identities they claimed as adults in their childhood experiences with nature. I am interested in exploring the following questions: What experiences in nature shape environmental commitments and a sense of what is sacred for young people? How do different beliefs and practices frame children's and adolescents' understandings and experiences of the natural world? What ideas and meanings of the world are embedded in young people's commitments to environmental activism?

FRIDAY 8:00-9:30

Hilton - Cypress

Contested Spaces: Religion, Politics, and the Environment

Chair: WITT, Joseph (University of Florida, USA)

Respondent: Anna Peterson

VAN HORN, Gavin (University of Florida, USA) *Howling Over the Land: Local and Federal Conflicts over the Reintroduction of the Mexican Grey Wolf*

The reintroduction of Mexican gray wolves to the southwestern United States has sparked sometimes volatile disagreements that position local land uses against federal policies, rural ranchers against concerned urbanites, and national and regional environmental organizations against government bureaucracies. I suggest that by examining the competing claims encircling Mexican gray wolves, one gains an entry point into larger ideological, ethical, and religious issues regarding the responsibilities (or lack of) that humans have in relation to other animals as well as to the land itself.

WITT, Joseph (University of Florida, USA) *The Taming of the Buffalo: Environmental Ethics and the Fight for the Buffalo National River*

Throughout the debates concerning the damming of the Buffalo River, located in northwest Arkansas, parties on both sides of the issue utilized language regarding the rights of the “insider/local” over the “outsider/non-local.” Such claims appear frequently in movements toward environmental preservation. Using bioregional theories and the case of the preservation of the Buffalo National River, this paper attempts to offer solutions to problems regarding contesting claims of “insider” and “outsider.” This paper argues that issues of “local” versus “outsider” remain problematic within bioregional theory. Cases such as that of the Buffalo National River help scholarly understanding of conflicts surrounding environmental preservation and may help solidify bioregionalism as a theory of environmental ethics.

SNYDER, Samuel (University of Florida, USA) *The Rodman Standoff: A Critique of Bioregionalist Politics of Place*

Since its decommissioning in 1971, the Rodman Dam on the Ocklawaha River, FL has been the focal point of continued feuding between local stakeholders creating a stalemate on the fate of a dam and a river. This paper will present the case history of Rodman Reservoir and its continued debate as a means to demonstrate the possibility for the failure of place-based ethics espoused by proponents of bioregionalism. In the end, however, this paper seeks not to discount bioregionalism, but to offer constructive criticism in order to enhance bioregionalism in ways fruitful for cases such as the debate over Rodman Reservoir.

JOHNSTON, Lucas (University of Florida, USA) *Knee-Deep in the Muck: The Convergence of Philosophies and the Divergence of Practice in the Everglades*

There are, as the Everglades restoration demonstrates, significant gaps between environmental philosophy, policy, and practices. After briefly reviewing the debate over the “rightness” of ecological restoration, philosophical foundations for environmental ethics (environmental economics theory, evolutionary or biophilic arguments, and philosophical pragmatism) are examined theoretically, and then practically, using the Comprehensive Everglades Restoration Plan as a case study. These different philosophical lenses recommend a sort of convergence at the level of policy and practice, but restoration efforts remain stymied by political and social quagmires. This may provide an argument against bioregional theorists who suggest that living well within a place requires engaging affectively with the local environment.

FRIDAY 10:00-12:00

Hilton - Dogwood

Consideration of Nature in Art and Literature

Chair: SNYDER, Samuel (University of Florida, USA)

HARRISON, Thom (Macon State College, USA) *“Could Reinhold Niebuhr Love a Worm”? Theodore Roethke as Poet of Nature and Religion*

Theodore Roethke’s well-known struggle with bipolar disorder may be a more significant part of his poetic life than is often realized, and the religious nature of his vision is sometimes downplayed by critics legitimately more interested in his poetry as poetry and his place in American letters. Roethke’s religious views and leanings are evident from his own remarks, especially late in life, and from much of the reading that helped form his poetry. The poems of his last collection, especially the “North American Sequence,” are largely free from overt religious reference but carry a powerfully individual religious message in their imagery of nature nevertheless.

GATTA, John (University of Connecticut, USA) *Contemplative Seeds of Environmental Activism in Representative Literary Texts from North America*

One might initially expect to see a great gulf fixed between the prophetic urgency of “activist” environmental reformers and the contemplative musings of prominent “nature writers.” Aren’t the activists supposed to be hard-headed materialists, energetic extroverts with no time to spare for appreciative silence or meditation? Yet I’d suggest that a contemplative disposition, and perhaps even a sustained discipline of private meditation, has often inspired the passion of public reformers. This synergism between active and contemplative lives has animated the work of American naturalist writers ranging from Thoreau and John Muir to Rachel Carson and Wendell Berry. In EuroAmerican culture, a contemplative disposition has often influenced writers—including less religiously orthodox ones—to re-imagine the world by invoking some version of the ancient Christian tradition known as “meditation on the creatures.” Zen practitioners such as Peter Matthiessen and Gary Snyder have likewise understood full attentiveness to the nonhuman world to be inspired by some form of meditative practice.

BARNHILL, David Landis (University of Wisconsin, Oshkosh) *Spiritually-based Eco-anarchism in American Nature Writing*

Nature writing is often portrayed as a retreat from social problems to a personal intimacy with nature. However, American nature writing has become increasingly political, and in some cases environmental concern has been placed in a broader social critique and a radical vision of an ecosocial ideal. Kenneth Rexroth, Edward Abbey, Ursula Le Guin, and Gary Snyder have presented a spiritually-based eco-anarchism, which suggests that anarchism has become an important tradition within nature writing. While all espouse anarchism and show important similarities, they also have significant differences both in their religiosity and in their analysis of the problem, the ideal, and the process of achieving it.

GERBER, Lisa (University of New Mexico, USA) *The Spiritual Practices of Thoreau*

In *Walden*, Thoreau reflects on how one should live. His relationship with nature is part of living a good life. The reading of *Walden* is made more interesting in light of Pierre Hadot’s notion of spiritual practices. Hadot traces the idea of spiritual practices back to the Ancient Greeks, especially the Stoics. These spiritual practices are methods to allow a person to live fully. In this sense, philosophy is a lived experience, not a set of doctrines to follow. Thoreau invites us to awaken and to construct the very fabric of our lives. This paper explores Thoreau’s spiritual practices from his daily, ritual bathing, to his simple diet, to his reflections on the beauty and complexity of nature, to his attention to the moral life. He shows that these spiritual practices sustain a human life. These practices also have an ethical dimension and include obligations to the natural community.

FRIDAY 10:00-12:00

Hilton – Century C

What’s Sacred is Not Always Green: Indigenous Perspectives on the Environment and Conservation

Chair: Kristina Tiedje (Université Lumière Lyon 2, France)

Respondent: Richard Grounds

AMSTER, Matthew H. (Gettysburg College, USA) *Where the Spirits and Bulldozers Roam: Sacred Space, Development, and Environmental Politics in Highland Borneo*

In recent years the forests of highland Borneo have become contested spaces where longstanding local understandings about the environment and land are increasingly challenged. This paper discusses perceptions of the Kelabit people, considering pre- and post- Christian conversion understandings about forest spaces as

well as contemporary struggles over development. Commenting on conflicting desires relating to both logging and the creation of protected natural spaces, the paper explores how Kelabit are both skeptical about, and feel largely powerless with regard to, *both* conservation and “development” projects—each of which share the common feature of being imposed by agents of the state.

TIEDJE, Kristina (Université Lumière Lyon 2, France) *It Is Not Easy Being Green: Ecotourism and Conflicting Nature Views in Huasteca (Mexico) Protected Areas*

This paper examines the ways in which multiple nature views impact conservation in the protected areas of the Huasteca (Mexico) located on indigenous territories, exploring the encounters between ecologists, ecotourists, tourist agents, indigenous specialists, and indigenous stewards. The notions of what is “green” and what is “sacred” need to be reassessed going beyond the dichotomy of indigenous people’s as living in harmony with nature or as “corrupted” by global market capitalism. Western fantasies about indigenous peoples and pristine wildernesses are meshed with the illusion of ecotourism as a way to alleviate local poverty and generate revenue to protect the environment.

SNODGRASS, Jeffrey G. (Colorado State University, USA) *Green Shamans, No-So-Green Shamans, and Poor People: Religion and Forest Management in a Rajasthani (India) Wildlife Sanctuary*

FRIDAY 10:00-12:00

Hilton – Cypress

Science and Environmental Policy

Chair: JOHNSTON, Lucas (University of Florida, USA)

CROCE, Paul Jerome (Stetson University, USA) *William James, Inquiry, and Conviction: Lessons for Our Culture Wars*

The cultural and political polarization of our time has been intense. The disagreements over policies and social practices are also baffling and maddening because most people express them from values positions that are non-negotiable. In this paper, I offer three responses to the dilemmas of this cultural warfare. First, a way of understanding it: the differences emerge most deeply from commitments to inquiry and to conviction, each important to human life, each gathering its own constituencies in society, and with each side having difficulty even listening to the other. Second, a way to illustrate the cultures of inquiry and of conviction: scientists and anti-evolutionists defend and attack Darwin over the same probabilistic thinking at the heart of the theory of species development. And third, a way to mediate by encouraging listening to the values that lie beneath the fire of policy warfare: William James provides a model because he was a scientist who inquired into our human nature, but did not reduce his findings to material stuff; and his spirituality allowed him to see the natural power of convictions, while he urged the faithful to check their beliefs against the insights of inquiry.

HITZHUSEN, Gregory and SKILLEN, James (Cornell University, USA) *The Curious Use and Abuse of the Lynn White Thesis in Environmental Politics*

Lynn White’s 1967 thesis that Christian beliefs encourage environmental disregard still echoes in environmental writing today. Bill Moyers and David Orr have recently claimed that the Reagan and current Bush administrations opposed environmental protection partly because of an apocalyptic Christian eschatology. Such an eschatological position may do little to encourage environmental protection; nevertheless, by essentializing it as a primary cause of poor environmental attitudes without any clear supporting evidence, Moyers, Orr, and others obscure the complex roots of environmental policy, ignore the

diversity of environmental attitudes among conservative Christians, and ultimately do little to encourage broader support for environmental protection.

ALLEY, Kelly (Auburn University, USA) *The Paradigm Shift in India's River Policies: From Sacred to Transferable Waters*

The beliefs and practices of Hinduism are directly tied to many public uses of rivers across India and have been central to the rhetorical reverence for rivers appearing in nationalist movements and rallies. In these open-access practices, citizens are not prevented from using river water but are sometimes regulated in the times when and places where they can attain access. Over time with the development of state controls and services, it is expected that public uses will be restricted and with the increase in private water use projects priced out of reach for some public users. In this paper, I draw upon data I have collected over the last 15 years that pertain to policy on river resources in India and look specifically at references to the role of religious uses of river water. Looking at river pollution prevention and dam, canal, and link policies and projects since the 1980s, I will show a progressive diminishment of policy concerns related to water quality and availability for religious practices and for public, unpriced uses. This appears to be happening as public uses continue to be sustained by religious bathing, washing, household and small-scale industrial practices, and drinking purposes (the latter having a varied market valuation). I will outline the implications of this diminishment of concern for religious practices, religious and national identities, and the future of river ecosystems.

STRUPP, Phyllis (Independent Scholar, Arizona, USA) *Apes, Art, and the Desert: The Spiritual Side of Evolution*

Given the choice between a world without spirit offered by science and evolution, or a world with spirit offered by spirituality and/or religion, the American public is opting for a world with spirit. The fallout includes a wide decline in scientific interest and competency. This dilemma can be addressed by acknowledging the spiritual dimension of evolution. The spiritual energy underlying physical evolution, as well as the unique spiritual expressions of humans (art, music, literature, morality, and religion) offer a new view of humanity's purpose in the universe that transcends the boundaries of religion, science, and politics.

FRIDAY 12:00-1:00
LUNCH

FRIDAY 1:00-3:30
Hilton – Century A

An Energy Systems Perspective on Nature, Humanity, and Religion: The Contributions of H.T. Odum

Chair: BROWN, Mark T. (University of Florida, USA)

ODUM, Elisabeth (University of Florida, USA) *Evolution of Religion and the Maximum Empower Principle*

BROWN, Mark T. (University of Florida, USA)

CAMPBELL, Daniel (National Health and Environmental Effects Research Laboratory, USEPA, USA) *The Contributions of H.T. Odum's Scientific Thought to Religion*

KANGAS, Pat (University of Maryland, USA)

FRIDAY 1:00-3:30

Hilton – Dogwood

Environmental Ethics and Practice

Chair: FINNEGAN, Eleanor (University of Florida, USA)

PETERSON, Mark (University of Wisconsin Colleges, USA) *Listening to Nature: Taijiquan, Environmental Ethics, and the Metaethics of Theory and Practice*

“Thus the superior man consolidates his fate by making his position correct.”
(I Ching, #50 The Caldron).

Taijiquan, the martial art and meditative practice, problematizes the boundary layers between mind and body, spirit and nature, and theory and practice, implicit within the western religious paradigm by suggesting that the correctness of one’s position, whether spiritual, physical, or ethical, is empirically determinable and verifiable. The concepts of ting jin (“listening energy” in the taijiquan lexicon) and ying (“moral responsiveness” or “reciprocity” for the Neo-Confucians) are used to explicate the tension between theory and practice in contemporary environmental ethics.

FREDERICKS, Sarah (Boston University, USA) *Clarifying the Distinction of Sustainability through the Explicit Use of Ethical Principles*

The World Commission on Economic Development defined sustainable development as “meet[ing] the needs of the present without compromising the ability of future generations to meet their own needs” in 1987. Since then, scholars have openly disagreed about the meaning and application of sustainability, actions which prevent its effective use as a policy guide. To resolve these debates, this paper identifies the ethical principles implicitly used in the definitions of sustainability, decouples the base definition from both ethical principles and questions of application, and examines the principles to suggest the range of time and entities to which sustainability should be applied.

MITCHELL, Kerry *Nature as State Camouflage: Spirituality, National Parks, and the Making of Citizens*

This paper argues that the National Park Service evokes spiritual experience among park visitors in order to invest them in nature and the state at the same time. This occurs when the Park Service gives a natural appearance to the structures of authority and management that govern park experience. Within such an environment, spiritual experiences that appear as spontaneous eruptions of individual self-discovery serve to invest visitors in the structures of state authority that make those experiences possible. The Park Service thus fuses self-interest and state allegiance in the figure of nature, yielding to spirituality the character of civil religion.

VALPEY, Kenneth (Oxford University, UK) *And Whom Did You Eat Today? Or, What can Ahimsa-talk Do for an Aching Ecosystem?*

A decade ago Cornell University ecologist David Pimentel and his colleagues predicted sweeping changes in American agriculture and eating patterns over the next sixty years, based on demographic, agricultural and other trends. . . . “Should these calculations prove correct,” reflects Anthropologist Sidney Mintz, “the

composition of the American diet would . . . have to change substantially. . . Such predictions may be compelling enough reason for some people to accept significant dietary change as an economic necessity. Yet for most Americans, radical changes in dietary habits will not be adopted without tremendous attitudinal resistance. This paper explores classical and current discourse on the increasingly-known-if-still-foreign concept of non-violence (ahimsa) articulated in Indic religio-cultural traditions in order to further the discussion on how this notion could take better root in the land that invented consumerism, in service to a more realistic, balanced, and enlightened animal ethic and gastronomic ethos. Drawing from valuable work that addresses these issues by Christopher Chapple, Richard Sorabji, Vicki Hearne, and Padmanabh Jaini, this paper aims to generate conversation on where and how further study in this area (constructive theological/philosophical; media studies; education studies) might be conducted.

WRIGHT, David *Habits of the World: Phenomenological Pragmatism and Environmental Ethics*

This paper investigates the history of American pragmatism and Husserlian phenomenology and finds many commonalities between the two movements: an emphasis on the lived world as the basis for conceptualization, a denial of stimulus-response psychology, and a rejection of the empiricist/idealist divide. The paper concludes that Merleau-Ponty's philosophy of the body as well as pragmatist notions of habit can be used to articulate a shared basis of connection between humans and animals that has strong ethical implications. In body and habit, humans are imbricated within extra-human processes, a reality which undercuts exceptionalism and renders a basic regard for non-human nature possible.

FRIDAY 1:00-3:30

Hilton – Century B

Nature and Culture in Historical Perspective

Chair: BERSON, Tom (University of Florida, USA)

WITOSZEK-FITZPATRICK, Nina (Oslo University, Norway; European University, Italy)

New Middle Ages or Renaissance?: Rethinking the Humanist Legacy in the Post-Totalitarian World

The paper argues that the most underestimated sources of modern environmental crisis have been the totalitarian systems of the twentieth century. At the basis of these systems lay not just a fundamental violation of nature, but of human nature as well. The paper draws attention to the intellectual tradition of writers and thinkers who were the architects of the anti-totalitarian revolution in East-Central Europe (1980-1989). There is a fascinating strain in their views on religion and on human nature which brings them close to the Renaissance writers and philosophers such as Montaigne, Erasmus and Shakespeare. Could the unique, East-Central European “renaissance” be a possible basis for the revitalization of the humanist project?

MURPHY, Stephen (University of Virginia, USA) *Broken Links in the ‘Chain of Being’:*

Thomas Jefferson, Extinction, and Intelligent Design

In the nineteenth century, many naturalists claimed that species such as the American mastodon had become extinct; but Thomas Jefferson rejected the idea of nature having such a fatal flaw “of her having formed any link in her great work so weak as to be broken.” This paper will discuss the origins of Jefferson's views of nature and creation and will trace the development of those ideas as Jefferson confronted mounting evidence of the extinction of species. Further, this paper will use the case of Jefferson to explore the influence of natural science upon views of God and Creation.

VON STUCKRAD, Kocku (Universiteit van Amsterdam, Netherlands) *Interferential Patterns: Ernst Haeckel between Scientific Darwinism, Philosophical Monism, and Devotion of Nature*

Ernst Haeckel (1834-1919) was not only the most important popularizer of Darwinism in German-speaking countries but also a strong advocate of a non-Christian in fact, non-deistic devotion of nature. Around 1900, Haeckel developed an influential monistic philosophy of nature that anticipated notions of deep ecology and nature-based spirituality. The paper argues that if we want to understand the relation between science and religion in modern culture, we should apply a model of interpretation that refers to interferences between these cultural domains, rather than sticking to models of competition or compensation.

STOLL, Mark (Texas Tech University, USA) *Milton, Eden and the National Parks: Roots of the National Parks in Puritan Theology*

In the establishment of Yosemite National Park in 1890 for its Edenic beauty, in the formation of the Sierra Club in 1892, in the creation of the Park Service in 1916, and in the shaping of the Parks' look and meaning in the early twentieth, the ghost of John Milton is ever-present. This paper explores the influence of *Paradise Lost* on the artists, writers, landscape architects, and promoters of the American National Park system.

COCCO, Sean (Trinity College, USA) *Reflections on an Early Modern Ethic of Nature*

Descriptions of Mount Vesuvius and its landscape, flora, and fauna in the early modern period reveal a profound concern for the well-being of nature. This presentation seeks to discern an ethic of nature in Europe's past, challenging parodies of Western attitudes as only indifferent and destructive. Seventeenth-century science and reason are said to have broken a long-enduring "Great Chain of Being," reducing the natural world to mechanism, mathematical principle and taxonomy. In the 1600s, however, the sensible and empirical emphasis of Baroque science overlapped the historical and aesthetic ideals of Renaissance humanism. Despite claims to novelty, both the Renaissance and Scientific Revolution maintained deep continuities with Judeo-Christian beliefs. Looking back at how Europeans understood this volcano four centuries ago, some of the ideas expressed are irretrievably distant, but others, such as an attention to biodiversity, resound with surprising clarity.

FRIDAY 1:00-3:30

Hilton – Cypress

Grounding in Place: New Pedagogies for New Challenges

(This panel requested pre-registration so that materials would be available to all participants.)

Facilitated by Peggy Barlett from Emory University, the workshop will offer teaching and learning strategies that have been tried at Emory University and other locales, to enhance place-based engagement and ethical inquiry.

Successful teaching of religion, nature, and culture can employ a range of techniques and can contribute to a revitalized academy.

Facilitator: BARLETT, Peggy

SANFORD, Whitney (University of Florida, USA)

AFTANDILIAN, David (University of Chicago, USA)

WALLACE, Mark (Swarthmore College, USA)

O' BRIEN, Kevin (Emory University, USA)

PATTERSON, Bobbi (Emory University, USA)

FRIDAY 1:00-3:30

Hilton – Century C

Sacred Geography in Meso- and South America

Chair: RODREGUEZ-NAVARRO, Guillermo (IUCN World Commission on Protected Areas, Colombia)

LOVE, Thomas (Linfield College, USA) *Fire and Water: the Moral Force of Telluric Symbols in the Political Economy of early Twentieth Century Arequipa, Peru*

Located in one of the most tectonically active places on earth and on the edge of the world's driest desert, associations with fire and water have figured prominently in the moralized landscape of southwestern Peru. Though latent in the folk Catholicism of the region, in the early XX both rural and urban Arequipenos came to see themselves consciously as rebellious and volcanic like the El Misti volcano, and progressive and hardworking like their ancestors who struggled against harsh odds to create a working, harmonious, productive oasis in the desert. Volcanoes and green terraced landscape - fire and water - came to serve as both metaphor for citizenship in regional society and moral imperative for proper attitudes and right behavior. Earthy symbols were foregrounded as regional writers appealed to the moral force of place-based symbols in response to the emergence of three perceived dangers in the rapidly changing political economy of early XX Peru.

RODREGUEZ-NAVARRO, Guillermo (IUCN World Commission on Protected Areas, Colombia) *The Sacred Geography of the Sierra Nevada de Santa Marta: Offerings, Conflict, and Environmental Effects*

Since pre-Hispanic times, the indigenous peoples of the Sierra Nevada have possessed a worldview, social organization and living pattern which revolves around the management and conservation of this unique environment, the “heart of the world”, considered their ancestral territory, by a series of “traditional cultural works” (offerings), established by the Law of Origin (Law of the Mother) and made in specific places denominated Sacred Sites. The indigenous people of the Sierra Nevada de Santa Marta have relied on this detailed knowledge for their survival they have literally staked their lives on its accuracy and repeatability that at the same time is reflected in the system of offerings. This knowledge is an important source of information and understanding for anyone who is interested in the natural world, the place of people in the environment and the spiritual significance that is immersed in the sacred geography of their territory.

BARRERA-BASSOLS, Narciso, and URQUIJO, Pedro (Unidad Académica Morelia, Mexico) *Cosmos and Nature within the Indigenous Peoples of Mexico*

Sacred history is inextricably linked with human history and together they create essential categories of identity and social cohesion. This interaction between the “purely” sacred and the secular worlds –that is, the sacred space-, may be represented in any natural “object” (e.g. a tree, the *milpa* plot, a forest unit, a river, etc.), or in nature as a whole (e.g. a territory). This presentation shows how today’s sacred territories mirror the totality of the cosmos organization among indigenous peoples of Mexico, whose beliefs and ritual practice are rooted in a syncretic Mesoamerican and popular Catholic tradition. In these territories, it is possible to find a myriad of connections between the sacred and the secular worlds, which are represented and performed through everyday rituals and physical objects in mountain landscapes, valleys, caves, agricultural parcels, rivers, fauna, and so on. That is why nature is conceived as a multidimensional and atemporal (eternal) dominion by these indigenous peoples, since for them, nature converges all –past, present and future- spaces. Three case studies demonstrate the inextricable links between the sacred and the secular worlds in these territories, the perception of nature as a multidimensional and eternal dominion, and the communion between rituals and concrete work, using nature as a fundamental template. These examples are taken from the Yucatec Maya, the Teenek from San Luis Potosí and the Purhépecha from Michoacán.

ZENT, Egleé L. (Instituto Venezolano de Investigaciones Cientificas, Venezuela) *How the Sun Reclaimed His Path: Cosmology and Ecological Ethos Among the Hoti*

This research explores some features of Hoti ecological ideology and praxis, an Amerindian group of Sierra Maigualida in the Venezuelan Guayana. A synoptic ethnographical interpretation of some basic components of their cosmivision and ecological ethos is offered here through an analysis of the group's solar creation myth. The myth can be read as a meta-text on Hoti concepts of human protology and eschatology, cosmological depredation, and time spatialization. These in turn inform different aspects of ecological behavior, especially foraging as well as the complex articulation of notions of alterity and consubstantiation with respect to animals, arthropods, plants and fungi to the extent that the discrete boundaries of the person are made diffuse, indefinite, and dynamically constituted. The analytical treatment of these concepts makes use of different theoretical premises related to perspectivism, notions of the body, and person construction.

CONKLIN, Beth (Vanderbilt University, USA) *Ancestors, Trees, and Anthropogenesis: Transformations of Landscapes and Memory in Amazonian Death Rituals*

FRIDAY 4:00-6:00

Hilton – Century A

Plenary Panel: Theorizing the Field Part I: Conundrums in the Study of Religion, Nature, and Culture

KELLERT, Stephen (Environmental Valuation; Ecology, Ecosystems, and Biodiversity), **WRIGHT, Robin** (Anthropology of Religion; Indigenous Religions), **VON STUCKRAD, Kocku** (Western Esotericism; Shamanism; Naturphilosophie), **BEKOFF, Marc** (Ethology, Human-Animal Relationships), **GUTHRIE, Stewart** (Anthropology), **WITOSZEK-FITZPATRICK, Nina** (Comparative History of Culture; Environmental History; East European Studies; Semiotics), **STEPP, Rick** (Ecological Anthropology), **BERNARD, Penny** (Anthropology, African Traditional Religions), and **GROUNDS, Richard** (Native Language Revitalization, Native American Traditions)
Moderator: David Barnhill, Society Board of Advisors Member, Director of Environmental Studies, University of Wisconsin, Oshkosh

FRIDAY 7:30-9:30

Hilton – Century A

Banquet

Mistress of Ceremonies: Kristina Tiedje, Secretary of the Society (Université Lumière Lyon 2, France)

Welcoming Comments: Bernie Machen, President of the University of Florida

Introduction to the Society and Acknowledgements: Bron Taylor, Society President (University of Florida)

Hilton – Century A
Keynote Speaker

MERCHANT, Carolyn (University of California, Berkeley) *Reinventing Eden: the Role of Nature in Western Culture*

Moderator: Laura Hobgood-Oster, Conference Co-Chair and Elizabeth Root Paden Chair in Religion, Southwestern University

The mainstream narrative of Western culture is a story of the recovery of the garden of Eden. Since the seventeenth century, using science, technology, and capitalism, the New World wilderness has been transformed into a cultivated garden, reversing the precipitous fall from Eden and redeeming both nature and human beings. Fallen nature (Eve) was reinvented as a garden by male agency (fallen Adam). This modern, progressive story, however, is recast as a postmodern narrative by ecofeminism and environmentalism and as a chaotic narrative by postmodern science. Both challenges have implications for a new ethic of partnership between humanity and nature.

FRIDAY approximately 9:30 (after the keynote, lasting 1 hour)

Hilton – Century A
Documentary

WEIDLICH, Stev *And the Rivers Flow: Treaty Rights and Hunting in Northern Saskatchewan*

And the Rivers Flow tells the story of two First Nations hunters who were charged with trespassing and illegally hunting on land they considered to be traditional territory safe for hunting. Throughout the story, viewers are taken along on a late-summer moose hunt where respect, knowledge, and a spiritual connection to the land are just as important as any piece of equipment. Combining documentary storytelling with ethnographic footage, *And the Rivers Flow* adds to the growing discourse surrounding the perpetuation of native peoples' traditional beliefs in spite of encroaching development and governmental pressures.

SATURDAY, APRIL 8

SATURDAY 8:45-12:00

HPNP - Auditorium

Human-Spirit-Nature in Amazonian Indigenous Cosmologies and “Sustainable Development”

Chair: SCHMINK, Marianne (University of Florida, USA)

HECKENBERGER, Mike (University of Florida, USA) *At Play in the Fields of “The Man”:
Some Thoughts on Conservation, Neo-Colonialism, and Dialogue in Amazonia*

Amazonia is an icon in the Western imaginary. It is also a battlefield, including numerous attempts by Western agents to “tame” its wild places and life, to bring this wilderness under the control. Lately, the battlefield is bloodied not only by struggles between profiteers and frontiersmen and the native occupants of the region, but between the vested interests of economic developers and those outsiders who wish to “save” the Amazon. The latter are divided over what to save, but most view the vast tropical rainforests as pure nature that must be preserved, preferably through the creation of reserves or hotspots of biodiversity to be

defended against human manipulation. An alternative view argues that Amazon forests are typically cultural, made and maintained, and thus preservation must include indigenous histories and voices.

This paper focuses on the Upper Xingu region of southern Amazonia (Brazil). Three areas are addressed: (1) the long-term historical ecology of the region, showing cultural continuity for over a millennium, including large-scale occupation and land use, and how Xinguano worldviews are critical to constructing relations with nature and appropriate avenues for development; (2) the external political forces that have prevented or coerced indigenous groups over the past century, including clashes between indigenous and outsider worldviews; and (3) the process of developing dialogues between viewpoints, specifically between indigenous peoples, as landowners. . . as well as land managers, and forces of “sustainable development” in Amazonia.

KAPFHAMMER, Wolfgang (University of Munich, Germany) *The Evangelical Conversion Movement among the Sateré-Mawé and its Consequences for Human/Nature Relations and Development Cooperation*

As ethnographical evidence among the Sateré-Mawé of the Brazilian Amazon shows, the indigenous “culture of sustainable environmental relations” is implicitly based on social parameters which may eventually hamper efficient development cooperation: structures of a “particularistic” social regime articulate with historic manifestations_of_crisis in the region. On the other hand, recent religiously motivated social movements create sufficient “social capital” for sustainable development cooperation (at least from the point of view of organizational efficiency) by opening up the historical opportunity to consolidate tendencies towards structures of a “universalistic” social regime within indigenous society. Yet, by virtue of its ideological preconditions, this movement may obfuscate the allegedly exemplary human/nature relations postulated and expected by Western partners.

The paper takes a recent project of guaraná commercialization among the Sateré-Mawé as an example and highlights the role of the evangelical conversion movement within this ultimately political process.

WRIGHT, Robin (University of Florida, USA) *Baniwa Art: the Baniwa Protestant Ethics and the Spirit of Capitalism*

The central objectives of the Baniwa Art Project are to produce and commercialize Baniwa basketry on the national and international markets. It seeks to enhance the value of the Baniwa basket-making tradition, increase production within the limits of the sustainable use of natural resources, generate income for indigenous producers and their political associations, and train indigenous leadership in the skills of business management. This very successful project was initiated in the 1990s, shortly after the creation of the Indigenous Organization of the Içana River Basin (OIBI), and essentially involves 16 Baniwa communities of the upper Içana River in Brazil, in partnership with the principal NGO working in the region, the Socio-environmental Institute (ISA). The interesting point is that both the OIBI and the Baniwa Art project are initiatives of Protestant evangelical communities.

. . . This paper reflects on how evangelicalism has encouraged the rise of individualism, as well as the introduction of Western values on economic and political success. This has generated conflicts with more ‘traditional’ values and practices of egalitarianism and witchcraft accusations. The paper will also reflect on modifications in human/spirit relations following the introduction of evangelicalism and sustainable development projects.

WIIK, Flavio (Universidade Federal de Santa Catarina, Brazil) *"Crentes" and "Católicos": Dualistic Cosmology, Economic Concepts and Political Practices among the Kaingang in the Terra Indígena Xapecó, Southern Brazil*

The Kaingang, numbering approximately 25,000 people, are among the southern representatives of the Macro-Gê family of languages. Traditionally they inhabited the subtropical pine forests of the Brazilian states of São Paulo, Santa Catarina and Rio Grande do Sul. The Kaingang lost their close relationship with this habitat as a result of the colonization process; subsistence conditions became increasingly precarious, and the adoption of modern agrobusiness methods has led to serious environmental problems. The dualistic

worldview characteristic of members of the Gê groups helps to explain recent developments among the Kaingang, such as the pentecostal conversion movement. The indigenous elites of this movement see themselves as belonging to the "dynamic" part of the two basic principles of the Kaingang cosmos. Wiik's research examines the effects of this religious change among the Kaingang on their social life and relations with nature. Wiik is critical of the preference of the evangelicals for agrobusiness methods, and he will look in particular at the effects of the inclusion of the Kaingang in the *Microbasias2* project of the state of Santa Catarina, financed by the World Bank, which represents an ideology of social and ecological sustainability. Wiik's research will specifically concentrate on the following main areas: 1) human-nature relations in the colonial context; 2) The social capital of a dualistic world order; 3) Man-nature relations in the postcolonial context.

OYUELA-CAYCEDO, Augusto (University of Florida, USA) *Human-Spirit Relations in the Masked Dances of the Yukuna Indians of the Colombian Vaupes Region*

DUIN, Renzo S. (University of Florida, USA) *Maluwana as Pinnacle of Wayana: Religious Art and its Transformation Due to Global Market Economy*

The maluwana is a pinnacle of Wayana religious life, hanging in top of their community house. Living in Brazil, French Guyana and Suriname, the Wayana are incorporated into a global market economy. In this process of globalization, key characteristics of production and consumption have been modified. The use-value of these maluwana is in the process of alienation reduced to a value determined according to the diameter. Instead of experienced by the Wayana, these maluwana are now viewed as objects of art by outsiders. The same process we see with the Wayana landscape that has become an objectified concept of nature.

SWANSON, Tod (Arizona State University, USA) *The implications of Napo Quichua Tradition for Wildlife Conservation in the Ecuadorian Amazon*

This paper examines the practical implications of Napo Quichua religious belief for wildlife conservation in the Napo region of the Ecuadorian Amazon. The paper will begin by describing Napo belief about what causes wildlife to flourish using examples from field work in the Napo Quichua area. For any human being the course of action taken to preserve wildlife depends on how their flourishing is understood. . . The second part of the paper examines the challenges these beliefs pose for wildlife conservation efforts. . . Finally the paper ends with suggestions for best policies in working with Napo Quichua communities in the area of wildlife conservation that arise out of the author's ongoing work in forest management.

SATURDAY 8:45-12:00

HPNP – G101

Animal-Human Relationships

Chair: HOBGOOD-OSTER, Laura (Southwestern University, USA)

AFTANDILIAN, Dave (University of Chicago, USA) *Reconstructing the Role of Spiders in Illinois Mississippian Religion: an Interdisciplinary Analysis*

The Illinois Mississippians were intensive maize farmers who lived in the Midwest from about 1,000 to 600 years ago. In this paper, I will discuss the symbolic meanings of one animal often portrayed by these precontact Native Americans on shell pendants: spiders. The paper will apply a new interdisciplinary method that I have developed for my dissertation research, drawing on formal art historical analysis of the depictions on these pendants, natural history, archaeology, and ethnographic analogy to reconstruct the possible religious meanings of spiders and spider pendants to the Illinois Mississippians.

GOSFORD, Robert (Australian National University, Australia) *A Warlpiri Ornithorium: Birds, Culture, and Religion in a Central Australian Desert*

POLAND, Lynn (Davidson College, USA) *Sacred Cows: Nutrition, Ecology, Economics, Ritual, and Creation Myths*

Cows are everywhere in India, and they do what people do. They wander city streets by the thousands, browsing through piles of garbage, hanging out at gas stations, and clustering at intersections. In villages they graze razed fields and lie down like family under shed roofs. This essay sketches the surprising number of academic debates about this phenomenon, with arguments reflecting disciplinary perspectives. Is cow reverence bad for Indian ecology and economics? How should one view the relationship among religious beliefs, cultural values, and practical economics? Since western academics tend to see religious beliefs and practices as irrational epiphenomena, I will conclude that these lively debates have not done justice to the complexity of cow reverence.

SEXSON, Lynda (Montana State University, USA) *Biblical Moose and Edenic Ape*

Various natures are miniaturized and contested in early nineteenth-century American chapbooks and primers. Whether A is for Adam or Ape, Protestant children made their way through wilderness back to Eden by alphabetical charms. An anomalous moose appears with the lion and lamb flanking Isaiah's child on the cover of a tiny chapbook. The beasts of symbolic burden in this anonymous 'Peaceable Kingdom' inhabit a Nature that is neither place nor process, but is cartographical disorder, theological dilemma, and cosmological contention. Myth America has more natures even than cultures.

UZENDOSKI, Michael A. (Florida State University, USA) *Anacondas and the Human Penis: The Poetics of Nature, Cosmology, and Sexuality among Amazonian Quichua Speakers of Ecuador*

This paper will explore sexuality as a defining mode of intersubjective relationships among human and natural beings, including animals, plants, and spirits. Current theory has moved forward understandings of Native Amazonian configurations of nature by developing powerful analytical perspectives that capture the complexities involved in humanizing nature. Animism and perspectivism have been the two dominant theories that stress the social, religious, and cosmological unity of natural and human beings. This paper will show that these theoretical perspectives can be enriched by exploring sexuality as a core domain by which people experience the poetics and power of "nature" as internal to the human condition. Speech acts, mythology, music, ritual, and productive actions will be analyzed so that their sexualized cosmic and poetic elements can be drawn out and theorized.

HAWKINS, Ronnie (University of Central Florida, USA) *Humans and Other Primates: Seeing Ourselves in Continuity and Context of Nature*

We humans are of nature, not apart from it: we co-evolved with other Life over time and are in continual interchange with it across space. As we construct our social realities, however, some human cultures establish conceptual barriers that serve to alienate us from our larger natural communities and even blind us to our kinship with the other primates, to the point of waging a kind of genocide against many of them now. How do our natural tendencies become channeled into patterns of thought and behavior that deny their own naturalness? What kind of social psychology maintains these patterns, and how do we awaken our own agency so as to reconstruct them? Would a new approach to metaphysics be of help?

SATURDAY 8:45-12:00

HPNP – G103

Deep Spiritualities

Chair: TERHAAR, Terry (Yale University, USA)

VAN TINE, Robin (St. Leo University, USA) *An Interactive Exploration of the Spiritual Dimensions of the Human-Nature Relationship and its Ecological Consequences: Is it All About Spirit?*

Together, we will explore possible relationships between religio-cultural/spiritual worldviews and cosmologies with respect to the human-nature relationship and consequent ecosystemic well being. Can healing our dysfunctional separation from and desecration of “All Our Relations” be our salvation? Is our loss of *gut knowing* of the sacred interdependences of the ecosphere the root cause of our growing environmental crises – and does it also reveal the solution: re-consecration? Can we find ways to celebrate the ancient seemingly innate sense of the sacredness of these interconnections, recognized in the religious traditions of indigenous and Earth-Centered cultures, so that our current destruction of nature ceases?

CORRINGTON, Robert (Drew University, USA) *Deep Pantheism and Mystical Semiotics*

For the past fifteen years I have been developing a perspective that I have labeled "ecstatic naturalism" in which the fundamental distinction between *natura naturans* and *natura naturata* functions to denote the primal fissure within the one nature that obtains. Nature naturing can be designated as the dimension of natures creating itself out of itself alone, while nature natured can be understood to constitute the innumerable orders of the world, but orders without a collective contour or outer circumference. Grafted to this distinction is a semiotics of evolutionary systems in infinite reconfiguration across the innumerable order of the world. The dimension of nature naturing is presemiotic and serves as the domain of potencies that punctuate ordinal semiotics in the orders of nature natured. Any sign system that becomes permeable to the potencies of nature naturing participates in the mystical. Consequently deep pantheism insists on a mystical semiotics as the outer dimension of the depth dimension off nature in and as nature naturing. This perspective is pantheistic in that it affirms that whatever is in whatever way it is part of the one nature that there is.

ZALEHA, Bernie (The Sierra Club) *Recovering Christian Pantheism as the Last Gospel of Creation*

While progressive Christian denominations have increasingly embraced some form of pantheism, pantheism is still regarded by almost all branches of Christianity as an unacceptable heresy. Nevertheless, over the last decade, there has been increasing interest in "Christian Pantheism," at least as measured by the huge upsurge in search hits for the phrase on internet search engines. Building on this heightened interest, Bernard Zaleha's paper discusses why Christian Pantheism is consistent with the Judeo-Christian tradition and can form the basis for a modern, earth-friendly metaphysics compatible with modern scientific knowledge and our evolutionary understanding of the cosmos.

TERHAAR, Terry (Yale University, USA) *Intense Human Experience of the Spiritual in Nature*

Stories about human encounters of the spiritual in nature span time, culture, and religion. From epic tales to contemporary accounts, people report a human experience that holds great meaning, value, and benefit. But some people see it differently. They believe the phenomenon, mystical experience, represents either wishful thoughts about the religious or human illness/disease. They recommend medical or psychological treatment. But if the phenomenon suggests a troubling condition, then why do people describe it as one of the most

profound moments in human life? This presentation empirically validates, and explores the effects of, intense experience of the spiritual in nature.

SATURDAY 8:45-10:15

HPNP – 1101

Nature and Abrahamic Traditions (I)

Chair: SCHAEFER, Jame (Marquette University, USA)

BENSTEIN, Jeremy (Heschel Center for Environmental Learning and Leadership, Israel) *Of Tragedies and Crises: Talmudic Views on Managing the Commons*

Two classic essays have shaped the contours of environmental thought since its inception. Completely unrelated to each other, they were both published in the journal *Science* within the space of a year in the late sixties, though neither were articles in the natural sciences. Historian Lynn White Jr.'s essay, "The Historic Roots of Our Ecologic Crisis," has been a lightning rod for religious writing on the environment, for his analysis which blames Western anthropocentric religious beliefs for widespread environmental degradation. Biologist Garret Hardin's oft-cited "Tragedy of the Commons" sees the situation as a tragedy, not a crisis, the fault being not wrong belief, but the remorseless working of rational economic self-interest, coupled with the lack of effective social coercion to manage local and global commons.

Most Jewish writers on the environment have followed the Christian lead, remaining largely within the terms of debate set by White, focusing on metaphysical questions of the human place in Creation (or conversely, values and personal lifestyle), while ignoring Hardin's challenge and more secular policy issues. But Talmudic halacha (Jewish legal teaching) deals extensively with such "non-spiritual" issues as hazardous waste disposal, and suggests a different vision for our own day for managing the commons i.e. regaining the proper balance between personal profit and the collective good.

SCHAEFER, Jame (Marquette University, USA) *The Kinship of Creatures and Ethics of Companionship*

Hagiographies during the early Christian, patristic, and medieval periods depict intimate relationships between the saints and other creatures as exemplified in works by and about desert fathers, Irish monks, English saints, and Francis of Assisi. Looking beyond the sentimentality and romanticism of these legends, various categories of attitudes and actions are identified and informed with evolutionary and molecular biological findings. The resulting sense of kinship conveyed centuries ago becomes more profound and yields an ethical system of companionship that could go far toward convincing believers to care about and for other biota and aboita with whom they share a dynamic and interdependent existence.

CLINGERMAN, Forrest (Ohio Northern, USA) *Journeys in Space and Spirit: Bonaventure's "Journey of the Mind to God" and Ecological Thinking*

My paper explores the following question from the standpoint of philosophical theology: Is there an ecological thinking in Bonaventure's *Itinerarium*? From Bonaventure's *Journey of the Mind to God* as a place of departure, I suggest how different facets of "ecological thinking" emerge from the process through which Bonaventure leads his reader. I am not arguing that Bonaventure was an "ecological theologian." Instead, I wish to argue that his text can be used as an invitation to thinking about nature, the human, and spirit that moves beyond narrow models of nature in informative ways.

VISCOMI, Joseph (American University, Egypt) *The Environment from an Islamic Perspective*

Rarely does one find an analysis that considers cultural and spiritual heritage as an appropriate source for environmental conflict resolution. By examining the spiritual and historical beliefs and practices of Islam regarding the relationship between humankind and the natural order, this paper illustrates a worldview that is overlooked and underestimated. In order to elaborate on the intricate relationship between Islam and ecology, this paper will discuss the history of interaction between Islam and Western science, using the Quran as textual evidence for the spiritual and theological relationship between humankind and the natural world. Finally, the discussion will address shari'ah in Islam and its environmental implications. These ideas are brought together using a case study which illustrates the religion's capacity to solve environmental dilemmas.

SATURDAY 8:45-10:15

HPNP - 1102

The Emergence of Religion and Ecology as an Academic Field

Chair: TUCKER, Mary Evelyn (Forum on Religion and Ecology, Graduate Theological Union)

TUCKER, MARY EVELYN (Forum on Religion and Ecology, Graduate Theological Union)

BARNHILL, David (University of Wisconsin Oshkosh)

WALLACE, Mark (Swarthmore College, USA)

HABERMAN, David (Indiana University, USA)

SATURDAY 8:45-10:15

HPNP – G316

Theoretical Approaches to Religion and Nature

Chair: SPONSEL, Les (University of Hawaii, USA)

WOLNY, Witold (University of Virginia's College at Wise, USA) *Desecularization, Biocentrism, and a New Grand Theory of Religion*

A global understanding of religious phenomenon is far from being resolved. Religious sciences in the XX century become more and more focusing in particular aspects of religiousness rather than pretending to found a general explanation. Arguably the last attempt for such a Grand Theory of Religion was the Theory of Secularization, but eventually their protagonists had to proclaim their failure (Berger 1999). However, the recent grand come-back of religion, compared to a "seismic event" (Geertz 2000) raises question about understanding of religious phenomenon again. New data coming from sociological studies and modern "hard" sciences such as genetics and neurology suggest a new approach to religion that might be seen in the dynamic, relational, and holistic perspective as a resemblance of human and cosmic *bios*.

GUTHRIE, Stewart (Fordham University, USA) *Religion as Anthropomorphism and Animism: an Evolutionary Approach*

Religion may be understood as systematized anthropomorphism (attribution of human characteristics to nonhuman things and events) and animism (attribution of characteristics of life to the non-living). Religions may, for example, attribute agency to weather or disease, or find intelligent design in plants and animals.

The effects of religion on our attitudes and behaviors toward nature and culture may be either benign or malign. However, the two key components of religion, anthropomorphism and animism, are ontological errors. Thus while religious accounts of nature and culture may include important truths, they are equally likely to mislead.

SPONSEL, Les and NATADECHA-SPONSEL, Poranee (University of Hawaii, USA)
*Anthropological Contributions to Spiritual Ecology: a Retrospective and Prospective
Critical Analysis*

SATURDAY 8:45-10:15

HPNP – G312

Environmental Ethics

Chair: O'BRIEN, Kevin (Emory University, USA)

O'BRIEN, Kevin (Emory University) *Scaling Theological Ethics: from Ecological to
Normative Implications of Scale*

This paper engages a dialogue between environmentalist ethics and theoretical ecology by reflecting on the normative implications of scalar thinking for both. The concept of scale calls attention to the complexity and multivalency of the natural world, and the difficulty of applying observations made at one scale to another. Ethicists have much to learn from scientists about how to take this reality seriously and how to be deliberate about the scale or their normative statements about the world. Scientific ecologists, in turn, can learn from ethicist that their descriptions of the world have moral implications that are frequently ignored.

DIXON, Mark (Ohio Northern University, USA) *A Core Concepts Approach to Environmental
Ethics*

In this paper I propose to explore our ethical obligations to the environment through certain basic philosophical, ecological, spiritual and ethical concepts. These concepts underlie specific experiences, dispositions and virtues that are essential to environmental ethics and environmental ethics education, since their presence provide the means to connect more abstract ethical ideas and principles to our lives and experiences, and thus provide a greater motivation to behave in an ethical manner. The basic concepts I focus on are: *esho-funi*, (the Japanese concept that there is a fundamental interdependence between living creatures and their environments), *enough*, *place*, *reverence* and *compassion*.

BERNBAUM, Edwin (Sacred Mountains Project) *The Heights of Inspiration: Promoting
Conservation through Spiritual and Cultural Values*

The Mountain Institute's Sacred Mountains Program has been working with the National Park Service to develop interpretive materials that highlight the spiritual and cultural meanings of diverse features of mountain environments in American, Native American, Native Hawaiian, and other cultures around the world. The purpose is to connect visitors with nature, enrich their experiences, and give them deep-seated motivations for conserving the environment. The presentation describes model products developed at such parks as Yosemite, Hawai'i Volcanoes, and Great Smoky Mountains, ranging from a major exhibit on the spiritual value of wilderness to an interpretive trail linking natural features to Cherokee traditions.

SATURDAY 8:45-10:15

HPNP – G201

Ecological Restoration in Cross-Cultural Perspective: A Roundtable Discussion

JORDAN, Bill (New Academy for Nature and Culture, DePaul University, USA)

SATURDAY 8:45-10:15

HPNP – G210

Perceiving Nature: Psychological and Anthropological Reflections

Chair: TAYLOR, Reyda

BURTON-CHRISTIE, Douglas (Loyola Marymount) *The Gift of Tears: Loss, Mourning, and the Work of Ecological Restoration*

The ancient Christian monks of the Egyptian desert believed tears were a necessary part of spiritual growth and transformation. They called this "the gift of tears." The present historical moment, with its ever-increasing pattern of ecological loss and degradation, is contributing to an emotional-spiritual climate in which feelings of grief and loss are becoming a more prominent part of our experience of the world. I propose to examine the role of mourning within the context of ecological loss, asking how the work of mourning--whether understood as a personal response to loss of place or life-forms or as a collective work that engages the whole community--can contribute to the work of ecological restoration.

CARP, Richard (Appalachian State University, USA) *Relation-Like Self*

Subjective individualism emerged from/engendered late-Gothic innovations in material culture (art/architecture, transportation, city planning), and later material practices in science, education, cultural display (e.g. museums), and economics, which reflect and generate increasingly individualistic religion. Subjective individuality is "internal" thought and feeling, separated from the "external" world including other people; this separation engenders ecologically unsustainable practices. Establishing sustainable practices implies transforming normative self-experience into a relation-like self, perhaps emerging at many sites in contemporary material culture (e.g., differential space, new media, art/architecture, incomplete modernization, legitimation crisis, diasporic communities, ecology, *survivance*). Emergent subjective individualism affected normative religion; nascent relation-like self-experience implies altered religion.

CAPUTI, Jane (Florida Atlantic University, USA) *Elements of a "Dirty Dictionary": Green Words and Consciousness*

Cultural processes, including transformations, are not just reflected in language but also occur within and through language. To change an existing consciousness and express a new one, it is necessary to reconceptualize common conceptual categories and symbols, redefining pre-existing words and even proposing new ones. A "Dirty Dictionary" defines and elaborates key concepts through broadly environmental perspectives (e.g., dirt, green, biology, energy, happiness, nature, progress, security, simplicity, wealth), drawing upon other thinkers' definitions as well as inventing some of my own.

TAYLOR, Reyda *Nature and Religion in the Backwoods: The Idealization of Nature by Hillmen in the American South*

In the Southern United States, hillmen community identities reflect both cultural adaptations to the local environment, and a response to encroaching non-hillmen populations. To maintain their unique cultural identities, many members of a small family clan, in a remote area of the Ouachita Mountains, are reinvesting in the "old-ways," which are tied to outdoor skills and crafts. Many members also idealize and spiritualize the forest as a retreat from non-hillmen encroachment. Clan members' practice of spiritualizing the forests and the revitalization of "old-ways" provides an excellent example of, and opportunity to analyze, what some religion theorists call "lived religion."

SATURDAY 10:30-12:00

HPNP – G301

Death and Dying and Green Burial Practices

TAYLOR, Sarah (Northwestern University, USA) *Eternally Green: Environmental Memorials, Recycled Bodies, and the Ecology of Death in American Culture*

For those espousing strong environmental commitments in life, ensuring a comparably "eco-friendly" death is increasingly becoming an art unto itself. The so-called "green death movement" or "natural death movement" promotes low-impact, environmentally sound ways to recycle human remains back into the biosphere. In this paper, I present my research into the world of ecological funerals, wildlife conservation death parks, recyclable "ecopod" caskets, and other aspects of green death culture. In doing so, I consider what the scope and significance of the green death movement might reveal about Americans' spiritual sensibilities and attitudes toward nature in the twenty-first century.

Roundtable Discussion: Green Burial Practices

JORDAN, Bill (New Academy for Nature and Culture, USA), Moderator

SATURDAY 10:30-12:00

HPNP – G312

Nature and Culture in Asia and the Pacific

Chair: POCESKI, Mario (University of Florida)

WEIGAND, Amy (Temple University, USA) *Confronting the Problem of Conceptual (Mis)Appropriation: The Daoism Example*

This study examines some of the assumptions undergirding the comparative study of ecological ethics in the West, and interrogates the conditions for the production of viable discourse that appear to prevail in the study of Daoist models for interacting with the natural environment. While endorsing continued engagement across cultures and religious traditions, it proposes a more self-conscious and critical awareness of the desires and agendas that scholars and scholarly fields bring to the comparative study of attitudes toward the Earth and its inhabitants.

HUMBERT, Judith (Center for Pacific Islands Studies; University of Hawaii at Manoa) *Ocean of Knowing: Rainbows in the Mist of Transformation and Education*

This is a creative journey exploring cross-cultural learning, critical pedagogy, sustainable living, and ontological ways of knowing. How can issues of respect, cultural safety, and reciprocity transform a culture of fear and separation into a framework for global well being? These are areas where caring for the body, the earth, and our communities—both local and global can create social change and nurture the realization of the interconnectedness of life. The mists of the rainbow part to reveal the transformative potential of the new millennium.

MELLO, Ken (University of Vermont, USA) *Environmental Awareness and Religion in the Second Hawaiian Renaissance*

SATURDAY 10:30-12:00

HPNP – G316

Examining Embodiment

Chair: O'BRIEN, Bridgette (University of Florida, USA)

WAUGH, Christian (University of Florida, USA) *Paradox: the Art of Being*

Fragmented ethical systems and ethical hierarchies as promulgated by democracy and all types of modern media foster simplistic reductions of human nature. They tend to exclude unique and descriptive metaphors, such as paradoxes. Paradoxes simultaneously amplify the soaring qualities of humanity and augment our understanding of human nature's darker recesses. And yet, society may draw strength from the resonance of paradox. The strength a society may gain through understanding paradox applies primarily to culture, for complex, far-flung movements might cease to be merely "good" or "evil."

CARP, Janna (Appalachian State University, USA) *Slow Down and Go Outside*

Reversing unsustainability depends on a transformation from addressing problems and solutions in a realm that is primarily conceptual to locating them in experiential dimensions of everyday life. Yet abstractions dominate lived experience by means of powerful economic, political, technological and social systems that intensify separation among people and between people and nature. The paper presents two elements of a transformative practice that revives experiential interconnections: 1) a critical inquiry into speed and slowness; and 2) learning by going outside. Experiences encouraged by this practice characterize an ecological spirituality that undergirds sustainability while supporting sociocultural differences.

CATTELL, Maria G. *Muddy Hands, Mystical Gardening: Encounters with Gaia*

Adventures across space and time...encounters with place: home places, places of strangers, sacred spaces...encounters with Earth, with Gaia and her spirits...this has been my spiritual journey. It began with childhood gardening, continued as poetic travel adventures, took an anthropological turning in a midlife reinvention of self. Currently it involves creating a half-wild garden, a healing landscape. Mine has been a life lived with dirt under my fingernails, in touch with life and growth, death and decay. Here I will try to give some sense of my journey as a spiritual gardener, of a spiritual life arising from the natural world and its ongoing revelations.

SATURDAY 10:30-12:00

HPNP - 1101

Nature and Abrahamic Traditions (II)

Chair: KEARNS, Laurel (Drew University, USA)

NORTHCOTT, Michael (University of Edinburgh, Scotland) *The Ethics of Climate Change*

KEARNS, Laurel (Drew University, USA) and **GOULD, Rebecca Kneal** (Middlebury College, USA) *Cooking the Truth: Faith, Science, the Market, and Global Warming*

This paper looks at religious responses to global warming; both "pro" and "anti." I use these terms a bit facetiously, in that few are in "favor" of global warming. Rather, I use the terms to distinguish between those trying to encourage a variety of responses within religions communities that would help fight or minimize global warming and those who try to mobilize religious communities to oppose any acceptance of global warming. The paper pays particular attention to the way science as authority is framed by both sides.

SCHWARTZ, Elion (Heschel Center for Environmental Learning and Leadership, Israel) *The Reemergence of Biblical Cosmology: The Case of Global Warming*

It would look at how the modernist notion of nature as something objective and removed from human action, most notably articulated by Voltaire in reaction to the Lisbon earthquake of the 1700s, is no longer applicable. Global warming, and 'natural' disasters in general, are once again suggestive of a calculus where nature delivers punishment for human sins. I then would compare Biblical and postmodern notions of nature's agency, and show the ways that Global Warming, while sharing much with Biblical notions of nature, are also uniquely postmodern, ushering in a new notion of the relationship between nature, agency and divine retribution.

SATURDAY 10:30-12:00

HPNP – 1102

The Evolution of Ecofeminism and Women in the Environmental Movement

Chair: **SCHWARTZ, Nancy** (Community College of Southern Nevada, USA)

STANGE, Mary (Skidmore College; Crazy Woman Bison Ranch, USA) *"A Lion Among Women": Reinventing Artemis in Third Wave Ecofeminism*

If one discovery of second-wave feminism was that 'the personal is political,' an intimation surfacing with the third (and first global) wave of feminism is that the Goddess—that ultimate symbol of female power—is political, too. This paper takes up the figure of Artemis, with an eye on the one hand to alternative spiritualities, and on the other to feminist environmental political activism. The Divine Huntress has too frequently been quite literally de-natured, becoming a cosmic Tomboy or fun-loving nature-girl. But here she is restored to something more closely approximating her roots as goddess of the ecosystem in all its complexity—and potentially the symbolic force behind ecofeminist activism in the foreseeable future.

PAGE, Tovis (Harvard University) *Has Ecofeminism Cornered the Market? Gender Analysis in the Study of Religion, Nature and Culture*

An evaluation of how and to what extent gender has been used as a category of analysis in the study of religion and nature over the past decade highlights not only important extant areas of study, but also new approaches and areas of investigation that are as yet relatively untapped. While the visibility of ecofeminist theology, spirituality, and activism testifies to the field's commitment to be a critical, interdisciplinary, and inclusive body of scholarship, the near-exclusive attention given to ecofeminism in overviews and anthologies occludes other important modes of gender analysis that would greatly enrich the field.

SCHWARTZ, Nancy (Nevada Community College, USA) *Non-Phallic Pythons, Macro-Clitoral Hyenas, and Feminine Symbolism in Luo Eco-Spirituality: Further Steps Towards a Non-Speciescentric Feminism*

Snakes and hyenas both appear to be anti-types to African "charismatic megafauna" like elephants, chimpanzees, and gorillas. Influenced by Western Christianity's diabolization and masculinization of snakes, many Westerners, both male and female, have not expressed a similar concern for the well-being or survival of Africa's snakes or hyenas. . . . The paper will discuss Luo hyena narratives that serve as open warnings to men. Luo women may quietly (and not so quietly) laugh with the menacing force of the matri-clan living hyenas about the 'patrilineal puzzle.' Presentation of Luo beliefs about hyenas, waters, and rain also show that Luo views of hyenas are complex and gendered. Luo women loom large in societal reproduction and production and like to talk about pythons, hyenas, and other animals where females of the species are large and powerful. The paper will add feminist ethnography to the growing literature in feminist ethology and other feminist fields seeking to further a non-speciescentric feminism.

SATURDAY 12:00-1:00

Lunch

SATURDAY 1:00-3:00

HPNP – Auditorium

Aquatic Nature Religion

Chair: SNYDER, Samuel (University of Florida, USA)

TAYLOR, Bron (University of Florida, USA) *Surfing Into (a Sensible) Spirituality*

Few natural substances have been more important in the history of religion than water. It often has been closely associated with, or has symbolized, purity and holiness, or has been intertwined with rites of spiritual or physical healing. Some scholars have noted how water-related religion becomes complicated when this substance, so often associated with healing, is polluted. But there has been no scholarly attention to how *moving* water, and human bodies moving through water, can evoke religious perception and felt ethical obligations toward ecological systems. Beginning with a history of the practice and tracing the increasing construction since Earth Day of the sport as a religious practice, and illustrating these transformations through diverse audio and visual media, my historical, ethnographic, and global tour explores surfing as a form of what I call aquatic nature religion, namely, nature-spirituality in which the religious experience inheres to a bodily practice related to moving water. I shall conclude with personal reflections on this eminently sensible form of nature religion.

SNYDER, Samuel (University of Florida, USA) *Religion Runs Through It: Fly Fishing as Lived, Nature Religion*

Throughout the history of fly-fishing in Europe and America, from the 14th century text *A Treatise on Fishing with an Angle* attributed to Dame Juliana Berners to David James Duncan's 20th century classic *The River Why?*, the question of why one fishes is never far from the surface. Drawing on all facets of this culture, literature, media and personal experience in combination with contemporary theories on "lived religion" and nature spiritualities, this paper explores fly-fishing culture as one which is inherently religious and deeply spiritual.

SANFORD, Whitney (Iowa State University, USA) *Pinned on Karma Rock: Whitewater Kayaking as Religious Experience*

SHAW, Sylvie (Monash University, Australia) *Connecting with Blue*

Through interviews with sea-stewards (marine scientists, wetlands ecologists, surfers, divers, activists etc.), this paper summarises the findings of a study documenting the significance of the human-nature relationship (physical, emotional, intellectual and spiritual) with the aquatic environment. It discusses the perspectives of ocean as place, an alien space for humans but sea stewards feel at home here. Using Bourdieu's notion of social capital, it makes a plea for a social-ecological capital, one reflecting an ocean of riches. With this richness in mind, it charts the relationship between sea/coast connections, human health and wellbeing and ecological sustainability. Much research on health, wellbeing and spirituality focuses on 'green spaces', whereas this study is immersed in blue. It reviews the lack of emphasis in Australia (and elsewhere) on blue connections, suggesting this may indicate the 'ordinariness' of watery connections as local places, or holiday play-spaces. With tales of diving in kelp forests with seals, restoring sea meadows through underwater replanting, swimming with whales, or skimming on waves, these sea-stewards connect discuss their deep connections with place, spirituality, activism, and wellbeing.

SATURDAY 1:00-3:00

HPNP – G101

Space and Place

Chair: BOHANNON, Richard (Drew University, USA)

NYNAS, Peter (Åbo Akademi University, Åbo, Finland) *Ecological World-views, Space, and Attachment Patterns*

The paper presents a theoretical possibility to understand inner psychological constituents of diverse ecological worldviews. From a perspective of psychology internalized attachment patterns and self-other relatedness are known to be significant in e.g. close relationships, religiosity, and coping with trauma. In this paper the relevance of attachment-theory also for understanding human-nature relationships is emphasized as an existential dimension of place. This indicates implicit self-other relationships are deep-lying co-constituents of ecological world-views at an individual level.

The paper emphasizes the need for multidisciplinary approaches. Shedding light on different ecological positions in terms of attachment patterns enables an evaluation of e.g. their internal reflexive capacity and their ability to tolerate complexity and dialogue. This, however, implies a suggestion for future research in the role of attachment patterns in ecological world-views and a search for new methods. In the paper, this theoretical approach is exemplified with a case study of conflicts related to windmill based energy production in the Finnish archipelago.

HORNBORG, Anna-Christine (Lund University, Sweden) *The Phenomenology of Place in Landscape Narratives*

This paper explores the traditional, Canadian Mi'kmaq hunter's way of interpreting his world, as depicted in the stories compiled at the end of the 19th century. Through the culture hero Kluskap's adventuresome encounters with animals, humans, and other beings we can glimpse the earthy, organic frames of reference of the Mi'kmaq hunter: his everyday familiarity, beyond linguistic communication, with the tangible experience of animal sounds, odours, viscera, and bones. It is when hunting a beaver that Kluskap transforms the landscape into its present shape. It was a way of talking about the landscape, where natural features and events were transformed into signs variously organized into a larger symbolic representation of the environment.

PERLUSS, Betsy (School of Lost Borders and California State University, Los Angeles) *Landscapes and Archetypes: an Investigation of Carl Jung's Theory of Archetypes and their Relatedness with Nature*

It is difficult to speak about archetypes without making reference to the natural world. Although archetypal motifs are found in myths, fairytales, and dreams, many of these motifs can be traced to the shapes and patterns found in the natural landscape, and throughout all cultures and locations we find a vast range of archetypes that take on the appearance of mountains, valleys, oceans, rivers, trees, stones, and caves. Archetypes symbolize the union of soul and earth. Drawing from Jungian Psychology, this presentation elaborates on the theory of archetypes with attention to the interrelationship between the human psyche and the natural world.

FOWLER, Cynthia (Wofford College, USA) *Belief, Health, and Place-Making in Waimanalo*

This presentation explores the relationships between belief, health, and place in the Waimanalo watershed (Oahu, Hawai'i). Ethnographic evidence demonstrates that residents of Waimanalo draw on religion to manage current problems of poor health and ecological degradation. Native Hawaiians in Waimanalo evoke a historical, traditional lifestyle in which people had subsistence economies, had great knowledge about

nature, practiced sustainable resource management, respected their ancestors', and were spiritually connected to their lands. Environmental conditions in Waimanalo, however, evidence a disjunction between religion, wellbeing, and resource management. This presentation offers explanations for the co-occurrence of health problems in the Hawaiian community, environmental pollution, and the strong sense of place advocated by contemporary Native Hawaiian spiritualities. Place-making, as a prominent theme in Native Hawaii religion, is examined for the purpose of exploring the ways that environmental and psychosocial wellbeing influence one another. . . Contextualizing health and ecology in place-making processes adds new dimensions to standard medical and environmental understandings, necessarily altering diagnoses and prescriptions for medical treatment as well as for ecosystems health. In the end, this presentation discusses the solutions that members of the community offer for Waimanalo's problems.

BOHANNON, Richard (Drew University, USA) *Building Nature: Contemporary Environmental Religious Architecture in the USA*

This paper will provide an overview and analysis of religious green building in the United States, focusing particularly on the efforts of Jewish and Christian non-profit organizations. The core of the paper will ask how notions of non-human nature are constructed through: 1) The religious or environmental claims that the organizations make in lobbying for green building; 2) The non-religious and non-environmental claims they make, and 3) The types of architectural design choices proposed. It will be seen how advocates for environmental religious architecture often create overlapping (and occasionally self-contradictory) narratives of the relationship between humans and non-human nature.

SATURDAY 1:00-3:00

HPNP – G312

Earth-Inspired Religion and Ritualization

Chair: IVAKHIV, Adrian (University of Vermont, USA)

DARLING-SMITH, Barbara (Wheaton College, USA) *New Occasions to Teach New Rituals: Earth-Based Interfaith Ritual Practice*

Catherine Bell's book *Ritual: Perspectives and Dimensions* suggests that "ritual can actually define what is sacred, not simply react to the sacred as something already and for always fixed" (p. 37). I use this notion in studying Earth-based rituals in interfaith environmental groups. It might seem that rituals, to be effective and authoritative, must be based in long-standing tradition, and that the innovative spirit of novel rituals detracts from their seriousness. I argue, on the contrary—using Bell's categories of ritual contexts, ritual density, and ritual innovation—that these new rituals serve vital functions in emerging multi-faith environmental groups.

LUCAS, Phillip (Stetson University, USA) *The Dreamtime Reawakens: Myth Ritual and the Sacred at Megalithic Landscapes in Western Europe*

Contemporary practitioners of Nature Spirituality often celebrate their rites in natural settings. Some of these settings include megalithic monuments that date to the Neolithic Era. These great megaliths provide a powerful symbolic landscape where the spiritual imagination is free to create an array of meanings, experiences, and connections to the natural order. My presentation examines the manifold ways that practitioners of Nature Spirituality both read and experience the sacred at megalithic sites throughout western Europe. It uses field research and a survey of movement literature to uncover significant themes that emerge from the complex tapestry of myths, ritual, and interpretations created and experienced at these ancient places.

GLAVE, Dianne (Tulane University, USA) *Berean Christian Church: A Contemporary Study of Worship and Place in an African American Church in Stone Mountain, Georgia*

In "Berean Christian Church: A Contemporary Study of Worship and Place in an African American Church in Stone Mountain, Georgia," I will focus on the meaning of place in the pulpit, pews, and even on the urban landscape, as concerns worship—prayer, sermons, praise, song, fellowship, and community service—at Berean Christian Church, a non-denominational and Protestant church in the charismatic tradition with its “pews” filled primarily with African American members.

IVAKHIV, Adrian (University of Vermont, USA) *Mysterious Earth: The spectre of the imaginal in the purified space of modernity*

Parapsychologists, ufologists, cryptozoologists, cerealogists, ghostbusters – these and other unconventional researchers study forces and entities that may or may not be real in a scientific sense, but which are real in their effects for those who believe they encounter them. This paper will examine three ways of thinking about such anomalous, mysterious, and parascientific phenomena: as science (or something akin to it), as (something like) politics, and as (something like) religion. Taking a historical perspective drawn from the work of Foucault, Latour, Deleuze and Guattari, Henri Lefebvre, Karl Polanyi, Edward Casey, and others, I will argue that one of the engines of modernity has been the attempt to purify space – to render it placeless, valueless or "storyless" so that an abstract value (that of private property, national sovereignty, and/or resource base) could be imposed upon it. Throughout, however, the space of modernity has remained haunted by the remainders and reminders of more hybrid, intermingled natural-cultural relations, in which the boundaries between humans and others, past and present, visible and invisible are less clear and more troubled than we assume. Contemporary tales of alien abduction, crop circles, channeled extraterrestrials, and other mysterious visitations, I will argue, point us in the direction of the imaginal – the space in which the real and the imagined intermingles – and ultimately at the recognition that the purified 'absolute space' of modernity is itself not an accurate representation of reality but an unsustainable imposition on the world.

SATURDAY 1:00-3:00

HPNP – G103

Navigating Democracy and Development

Chair: MORICI, Rosanne (Syracuse University, USA)

BRIGHT, Sarah Kristen (Appalachian State University, USA) *Application of ATBI Protocols in Ecological Preserves Owned by Faith-Based Facilities: Collaboration among Ecologists, Educators, Religious Professionals, Lay Leaders, and Camp/Retreat Facilitators*

Faith-based communities hold many remaining intact ecological communities, providing unique collaborative opportunities for ecologists, educators, religious and lay leaders, and camp/retreat facilitators. One collaboration is underway at a Lutheran summer camp, beginning with a species inventory using an All Taxa Biodiversity Inventory modeled from Great Smoky Mountain National Park. This has guided on-site development, use and conservation, and led to teaching modules. We are working to develop this process for use at other sites, link the faith-based values at our current site with the site's ecological well being, and educate church members to enact those values to support ecological health.

MORICI, Rosanne (Syracuse University, USA) *Environmental Conservation and Contested Land: Re-imagining Russian Orthodox Spaces in the Post-Communist Context*

While the Russian Orthodox Church embraces environmental initiatives in Russia's eastern lands, it resists partnering with the “Green Patriarch” of Constantinople in the Baltic region, a site of contested monastic

property. These contrasting postures towards the lands east and west of Moscow reveal an intersection of Russia's contemporary religious imagination and environmental agenda where its sacred places and natural resources together occupy the collective memory of Soviet environmental devastation. How the Church reimagines its place on this transitional religious landscape and, specifically, vis-à-vis the rebuilding of its monasteries in the former Soviet republics is negotiated through its relationship to the natural world.

ABUYUAN, Alethea *Faith-Based Organizations, International Development Agencies, and Environmental Management*

The aim of this research is to show how FBOs can develop productive and effective partnerships with international development and donor agencies whose influence on global environmental matters is widespread. Informed by a neo-institutionalist approach to the study of organizations, I sought to determine how three sets of organizational aspects — cognitive, relational, and external — were manifested in an FBO's structure and operations, and how each aspect was instrumental in achieving successful environmental project outcomes, thereby making them attractive partners for international development agencies. Using interviews, surveys, and content analyses, I empirically examined similarities and differences between FBOs and secular non-governmental organizations (NGOs). . .

MANGUNJAYA, Fachruddin (Conservation International Indonesia) *Conservation and Environmental Movement and the Applying of Islamic Environmental Ethics in Indonesia*

While the world's religions have not, until recently, either been integral stakeholders in the environmental debate nor deeply involved in decision-making processes governing environmental policy, there is a real potential to utilize the very powerful voice of these groups for environmental stewardship. Religions can influence the situation in three ways: (1) they can teach about the natural world and the natural systems upon which life depends; (2) they can provide active leadership in the initiation of practical conservation projects; and (3) they can preach to, and seek to persuade their members that each individual has a moral obligation to contribute in some way to the conservation of the world's natural systems. To do this, dialogues and collective action must be facilitated and encouraged among religious leaders and civil society concerning forest and biodiversity conservation, including their relationship to poverty alleviation. This paper will examine examples of this process in Indonesia, highlighting the successes and downfalls, ultimately making suggestions for the future.

SATURDAY 1:00-3:00

HPNP - 1102

Natural Values in Religious and Theological Ethics

Chair: BAUMAN, Whitney (Graduate Theological Union, USA)

EDWARDS, Rich (University of Wisconsin Colleges, USA) *A Critique of Hauser and Singer: Evolution and the Religious Grounds of Morality*

Marc Hauser and Peter Singer assert that “non-believers often have as strong and sound a sense of right and wrong as anyone, and have worked to abolish slavery and contributed to other efforts to alleviate human suffering.” Hauser and Singer also assert that one explanation for this homogeneity is that humans are “endowed with a moral faculty” derived from human evolution as social mammals “that guides our intuitive judgments of right and wrong.” These assertions are examined and challenged.

MAINTENAY, Andre (University of Toronto, Canada) *Ethics or Spirituality? Blurring Boundaries in Environmentalism*

What is the role of religion/spirituality in the environmental ethics of activists? Is there one, particularly for those who distance themselves from forms of organized or traditional religion? Or are their environmental ethics 'secular'? Drawing on fieldwork in the Sierra Club of Canada, I explore these questions in this paper, including how environmentalism reflects changing forms of ethics and religiosity/spirituality in modern Western society. I conclude that environmentalism offers a clear example of the blurred boundaries between 'spirituality' and 'ethics'; the common base is a reliance on the transcendent for inspiration and moral justification, though traditional forms of religious expression may be absent.

HARVEY, Sharon (University of Idaho, USA) *Competition and Cooperation: Finding an Adequate Theology for an Environmental Ethic*

The experience of nature, or how nature works, is central for a proper environmental ethic. An environmental ethic that does not take into consideration modern science and how the natural world works is inadequate. Standards and principles derived from any other schema will not be practical. This paper explores Christian ecological theology's approach to nature and surveys problematic scientific, historical and doctrinal aspects that continue to affect Christian approaches to the environment. It advocates that openness theology holds potential for environmental applicability because it offers a much needed theism and theodicy for developing a Christian environmental ethic.

BAUMAN, Whitney *Ecological Non-Equilibrium and Post-Foundational Environmental Ethics*

Both in philosophy/religious studies and in ecology people are talking about post-foundational concepts of nature. On the philosophical side, it is argued that foundational concepts of nature too often act: as a justification for "normalizing" human behaviors, as a plea for "getting back" to some ideal state of nature (in other words, Romanticism), and/or to "background" the eco-social context of our human knowledge claims which leads to anthropomorphizing the rest of the natural world. Some versions of Deep Ecology, Ecofeminism, and Creation Spirituality have all been subject to this critique. On the science side, ecologists are talking about the need to think of eco-systems as being in a state of non-equilibrium: to think evolution and thermodynamics *into* an eco-systemic way of thinking. This paper will examine some of these issues and offer some suggestions for a postfoundational ecological ethic.

SATURDAY 1:00-3:00

HPNP - 1101

Abrahamic Traditions (III)

Chair: NEWTON, Lisa (Fairfield University, USA)

VONK, Martine *The Quest for Sustainable Lifestyles and Quality of Life. Contributions from Amish, Hutterite, Franciscan and Benedictine Philosophy of Life*

To realize a lower impact on the environment, sustainability must be complementing to a high quality of life, which is rooted in values and philosophies of life. This PhD-research focuses on four Western religious groups (Amish, Hutterites, Franciscans and Benedictines), to find inspiring examples for the advance of sustainability. In this session I will discuss the results of my research on these groups and focus on their philosophy of life, values and way of living. Next I try to make a bridge to our culture, by discussing important values, which might lead to sustainability and a better quality of life.

EISENBERG, Evan (New York, NY) *How Woody Can Save the Woods: Ecological Wisdom of the Jewish Urban Tradition*

Green Jews bristle at the image of the Jew as city dweller, and they feel they must move to the Green Mountains to redeem themselves. But in truth compact, livable, sustainable cities are nature's last best hope, and the Jewish urban tradition — from the Torah through Marx (Harpo), Jane Jacobs, and beyond — is full of the wisdom we need to shape them.

NEWTON, Lisa (Fairfield University, USA) *The Preferential Option for the Ecosystem: Catholic Social Thought and the Preservation of the Natural Environment: a Panel and Discussion*

WARNER, Keith (Santa Clara University, USA) *Why Franciscans Haven't Been Environmentalists and What is Being Done About This*

Francis of Assisi was named the patron saint of ecology in 1979 because his spirituality perceived all of creation in terms of brother and sister. He is widely perceived today as the most significant historical exemplar of Christian eco-spirituality. Among Roman Catholic religious orders today, Franciscan Friars are among the most engaged in social justice, yet they have dedicated very few resources to advocacy for environmental protection or sustainability. This paper examines the historical reasons the Franciscan movement has heretofore expressed such little interest in nature, and describes recent trends in Franciscan spirituality that are stimulating new initiatives, including the retrieval of the Franciscan Intellectual Tradition and Franciscan redefinition of its social mission.

JAKOBY, Vera (McDaniel College, USA) *Paradise Settings: the Reenactment of Terror*

When William Bartram revisited Florida in the 18th century he lamented its transformation from a “terrestrial paradise into a desert.” Similar observations were made by Bartolome de Las Casas and others during their travels through the Caribbean and Americas. In this presentation I will make the argument that the destruction of earthly paradise spaces finds its blue-print in the Genesis account of the Garden of Eden. In this story, as well as other paradise narratives of the Jewish Apocrypha, the standards for ontological hierarchies and patterns of domination were set and could be reenacted in new paradisiacal settings.

SATURDAY 1:00-3:00

HPNP – G301

Pedagogical Tools for Theorizing Religion and Nature

Chair: O'BRIEN, Bridgette (University of Florida, USA)

This panel will include students from the current Religion and Nature Theory course at the University of Florida, who will present some of the diverse ways that religion and anthropology students explore the different theoretical approaches and understandings to the complex relationships between ecosystems, religions and cultures. Students' presentations will reflect their semester research papers and help illuminate the diversity of theoretical approaches possible in the emerging field of "Religion and Nature". This theoretical course is one of the primary requirements for students earning a MA or PhD in the interdisciplinary field of Religion and Nature and the session will be introduced by Dr. Bron Taylor who is not only the course instructor, but also one of the founders of the program and leaders in the field.

JOHNSTON, Lucas (University of Florida, USA) *Scavenging the Savage Bones of Religion: Theorizing Religion and Nature Part I*

WITT, Joseph (University of Florida, USA) *Ritualization, Sacred Landscapes, and Green Futures: Theorizing Religion and Nature Part II*

LEMMONS, Michael (University of Florida, USA) *Searching Neural Correlates of the Religious Experience - A Review of Recent Scientific Research and It's Implications for the Natural Religion Hypothesis*

TAYLOR, Reyda (University of Florida, USA) *Searching for Open Doors: Examining Theoretical Avenues from which to Explore Ethnography in the Study of Religion and Nature*

FINNEGAN, Eleanor (University of Florida, USA) *From Caliphs to College Professors: sources for Islamic and Muslim theories on religion, nature, and culture*

SPAID, Sarah (University of Florida, USA) *The Asia Factor in Religion and Nature Theory*

BERSON, Tom (University of Florida, USA) *Religious Imagery of Florida Springs in the 19th Century*

O'BRIEN, Bridgette (University of Florida, USA) *From books to backpacks: the theoretical underpinnings of nature religion theory in wilderness education*

SATURDAY 3:30-5:00

HPNP – Auditorium

Plenary Panel: Theorizing the Field: Part II: Religion & Environmentalism

GOTTLIEB, Roger (Philosophy, Religion, Ecology; Environmentalism & Spirituality), **TUCKER, Mary Evelyn** (Religion and Ecology; East Asian Traditions), **TAYLOR, Sarah** (Religion, Ecology, & Cultural Studies; Women in Religion and Ecology; American Studies and Environmental Thought), **MERCHANT, Carolyn** (Environmental History, Philosophy, and Ethics), **HABERMAN, David** (History of South Asian religions, Ritual Studies), **IVAKHIV, Adrian** (Religion, Nature and Culture; Environmental Studies; Cultural Geography), **EISENBERG, Evan** (Nature and Culture, Environmental History), **LALLEYE, Prosper** (African Philosophy, Religion, and Ecological Systems) and **MANGUNJAYA, Fachruddin** (Promoting Conservation and Environmental Awareness through the Use of Islamic Teachings in Indonesia)
Moderator: SANFORD, Whitney

SATURDAY 5:15-6:00

HPNP – Auditorium

Plenary

BEKOFF, Marc (University of Colorado (ret.), USA) *Animal Passions and Beastly Virtues: Cognitive Ethology as the Unifying Science for Understanding the Subjective, Emotional, Empathic, and Moral Lives of Animals*

Moderator: Laura Hobgood-Oster, Conference Co-Chair and Elizabeth Root Paden Chair in Religion, Southwestern University

SATURDAY 7:30-9:30

Hilton – Century A

Banquet

Master of Ceremonies: Kocku von Stuckrad, Society Board of Directors (Universiteit van Amsterdam, Netherlands).

Welcoming Comments: Janie Fouke, Provost, The University of Florida, and Dean Neil Sullivan, Dean, College of Liberal Arts and Sciences.

The Future of the Society: Bron Taylor, Society President (The University of Florida)

Hilton – Century A

Keynote Speaker

KELLERT, Stephen (Yale University)

This presentation will assert a universal yearning of religion and science to experientially establish an enduring connection with nature or creation. Culture reflects the seemingly unique capacity of humans to construct special religious and scientific articulations of this yearning. This expression of human choice and free will, however, represents a two-edge sword. On the one hand, it produces extraordinarily creative, enriching, and ennobling religious and epistemological understandings of creation. On the other hand, it reflects the potential for self-destructive excess and intolerable ignorance. Not all religious, cultural, and scientific constructions are theoretically possible in an adaptive biological sense and all are ultimately bound by the constraints of evolutionary fitness and survival. A measure of the success of any culture, religion, and scientific conception is, therefore, its capacity to fall within limits set by a functional relation to creation.

SATURDAY after Keynote (approximately 9:45)

Reception hosted by Equinox Press, publisher of the *Journal for the Study of Religion, Nature, and Culture*

SATURDAY 10:45
Hilton – Century A
Late Night Movie

JELL-BAHLESEN, Sabine (Independent Scholar, USA) *Owu: Chidi Joins the Okoroshi Society*

OWU is “something mysterious from the water,” celebrated in an Igbo village during the annual Agugu festival. This ethnographic documentary follows a boy’s initiation into the men’s secret society and masquerade during the month-long New Year celebration. The society’s bard narrates the underlying myth in an opening scene, and male and female elders provide further explanation. The documentary follows the original sequence of events, with conversations, songs, prayers and interviews in Igbo with English sub-titles, complemented by sparse English commentary and text boards. The Agugu festival is a complex event that celebrates, teaches, regulates and reinforces the local culture, its underlying social organization, religious beliefs, behavioral norms and economic activities, while recognizing a basic human indebtedness and respect for the natural environment, most prominently the life giving force of water.

SUNDAY, APRIL 9

SUNDAY 8:00-10:00
TBA

Business Meeting: The International Society for the Study of Religion, Nature, and Culture: Questions and Answers

Facilitators:

TAYLOR, Bron; Society President (The University of Florida)

TIEDJE, Kristina; Society Secretary (Université Lumière Lyon 2, France)

VON STUCKRAD, Kocku; *Chair*, Society Board of Directors (Universiteit van Amsterdam, Netherlands).

SUNDAY 9:00-11:00
HPNP – G301

Relating Science and Religion

Chair: TAYLOR, Reyda (University of Florida, USA)

RAFFERTY, Ed (Boston University, USA) *Rethinking Religion and Science in Early Conservation*

This paper seeks to correct an imbalance in the historiography of American conservation by focusing on the early intellectual history of the conservation ethic. Two main thinkers who shaped early conservation ideas, Henry David Thoreau and George Perkins Marsh, were as interested in the religious meaning of nature as in a scientific approach to the management of natural resources. Often regarded as antagonists in the history of environmental thought in the United States, the two men actually shared much in the way they regarded the importance of man’s role as a steward over the earth. This idea of man’s stewardship was drawn from a mixture of Protestant theology, rural experience in farming, and the fears of a degraded American landscape.

PINE, Claudia (University of Idaho, USA) *Dirty Work: Combining Religious and Scientific Grounds for an Effective Environmental Ethics of Soil*

Environmental ethics for soil have drawn from Biblical stewardship, ecological naturalism and nationalist-utilitarian discourses, with mixed results. All fail to address the problem of 'dirt' – not unrelated to the problems of evil, and disorder. Western devalorization of soil as disorder and defilement arises mainly from Platonic dualism, forwarded by Christianity and well-rooted in science. Hiebert's reexamination of Yahwist creation accounts in social context, however, suggests a more caring relationship of Adam toward *adamah*, the soil. I propose combining this with soil and health science research for a participatory ethic that acknowledges dirt as both socially and environmentally significant.

JAMES, Christine (Valdosta State University, USA) *Religion and Philosophy of Science: Effective Pedagogy in Light of Evolving Controversies*

I teach Philosophy of Science at a four-year state university with a 4/4 teaching load, located in south Georgia, with a strong college of education. This means that the Philosophy of Science class that I teach attracts large numbers of students who will become future science teachers in Georgia junior high and high schools -- the same schools that recently began including evolution "warning" stickers in the science textbooks. I am also a faculty member in a department combining Religious Studies and Philosophy. This means Philosophy of Science is often expected to provide dialogue, debate, and bridge-building on the issues of creationism and evolution. I'm expected to provide a welcoming atmosphere to all the religious perspectives that the students bring to class, while at the same time, I feel responsible for giving them a serious respect for evolution after they leave my class.

In the context of training future teachers for the secondary schools where the evolution debate affects practice, I have had to develop a variety of strategies to maintain effective classroom discussions. For example, Philosopher of Science Steve Fuller, and Christian geologist Keith Miller, gave testimony in the recent Dover, Pennsylvania school board trial that inspires excellent discussion. This paper illustrates how I give my students concrete points of discussion regarding their own future in the classroom, and help prepare them for the issues they will face as science teachers.

SUNDAY 9:00-11:00

HPNP – G103

Consideration of the Cultural Construction of Nature—A Roundtable Discussion

What is nature? How variable is the human conception of natural phenomenon? What determines how something as common as a tree is viewed, and what are some of the consequences of different cultural perceptions and representations of nature? How do we approach answers to such questions? This roundtable is being organized as an opportunity to reflect collectively on the topic of the cultural construction of nature and share ideas and resources that would help us think more productively about it. How do we best think about this topic? What approaches are most promising? Who already does it well? What are some of the great books in this area?

HABERMAN, David (Indiana University, USA)

HAWKINS, Ronnie (University of Central Florida, USA)

SHARPER, Stephen (University of Toronto, Canada)

SUNDAY 9:00-11:00

HPNP - Auditorium

Depictions of Nature in Art and Music

Chair: SEXSON, Michael (Montana State University, USA)

SEXSON, Michael (Montana State University, USA) *The Ultimate Rap Contest: Nature vs. Imagination in Wallace Stevens' "Idea of Order at Key West"*

Wallace Stevens' "Idea of Order at Key West" might be called the "ultimate rap contest," for its contenders are two geniuses---the sea, (nature) and a human singer (culture) ---who vie with each other for aesthetic supremacy. Although the winner appears to be the human rather than the watery "natural" singer, Stevens carefully plants doubts in the poem, suggesting that the victory might be rhetorical and the singing contest between the two antagonists is destined to go on, gloriously, forever.

NUGTEREN, Albertina (Tillburg University, Netherlands) *Sitting on a Swing Beneath a Tree: Idealized Imagery of Movement and Fixity in India*

The popularity of ritual swinging in India has never been systematically explored. What interests us here is that the swing is usually hung from a tree. The tree thus forms the stable counterpoint to the rhythm of swinging. The tree is rooted in the Earth, balanced and fixed, whereas the swinging is a flirt with freedom, a play with weightlessness. Seasonal swinging, such as at the advent of spring or monsoon, may be interpreted as a reaching out, an effort to come into contact with the very sources of vitality: sunlight, air, and rain. In this paper, by dwelling on some samples of ritual swinging in India, I will elaborate on a vital aspect of tree symbolism: axiality, stability, centrality.

DOVE, Christina (Western Illinois University, USA) *The Human-Nature Relationship in Religious Song*

This research focuses on relationships between humans and the natural world as represented through Christian song. Approximately one thousand hymns are being analyzed, and classified into one of three distinct categories, using content analysis. Dominion conveys the idea that humans should use nature for their benefit. Stewardship suggests humans are superior to nature, but are charged with the care of the natural world. Egalitarian portrays nature as having intrinsic value. Contrary to previous findings, my preliminary research suggests the ascription of male gender to divinity may be the most significant predictor of this relationship.

BRATTON, Susan Power (Baylor University) *Spirit in Nature and Natural Resource Harvest in 17th Century Dutch Art*

Dutch 17th century landscape painting reduces the centrality of the crucifix to natural renewal, while emphasizing an immanent creative spirit. *Vanitas* still life compositions, incorporating the manufactured, admonish the Christian about the frailty of existence and the spiritual dangers of fascination with the material. Although symbols of death, such as decayed trees, appear in agricultural and wild landscapes, such settings are largely disassociated from sin. Laboring peasants appear contented and free from stress. The Protestant idealization of economic topography exempts natural resource harvest and colonial enterprise from ethical scrutiny, while *Vanitas* works encourage skepticism about conspicuous display of manufactured goods.

FROIS, Katja Plotz (CFH-UFSC, Santa Catarina, Brazil) *Globalization*

When one talks about Globalization, common sense generally creates the idea of a world with formalized bases, not only at political and economical fields, but also at the cultural one. Departing from the confrontation between the concepts of culture and identity and globality, nationality and identity, this work aims to defend the idea that the conformation of a homogenous communitarian and global culture is impracticable. In a world where subjectivity and individualism are the bases of social relations, it is impossible to disregard the cultural differences, since culture is the expression of each people's character.

SUNDAY 9:00-11:00

HPNP – Dist Ed

Council of All Beings

The Council of All Beings is an experiential deep ecology process, developed by environmental activist, John Seed, general systems theorist and Buddhist thinker, Joanna Macy, and philosopher Arne Naess, to facilitate the deep re-connecting of participants to nature and Earth. The council has been presented 1000's of times all over the world for almost a quarter of a century. It is a deep re-Earthing experience that allows the participant to connect with and express deep feelings about their relationship with nature in a nurturing interconnected group. The Council is a process which returns us to the ancient ways of indigenous peoples throughout the world, many of whom had regular traditional spiritual ceremonies which re-affirmed their connectivity to "the others" – the rest of nature. In the process, we find an ally in nature to speak through us as we meet in council, masked as our ally, to discuss the current ecological situation in our communities and on Earth – no humans are allowed in Council, at first, they have spoken quite enough! The exercises and activities allow the participant to deeply reconnect with the interdependent web of existence of which we are all a part. The process culminates in the development of personal action plans for making change in our own lives and in our communities that will lead to a more harmonious relationship with the rest of nature.

VAN TINE, Robin (St. Leo University, USA) *Facilitator*

SUNDAY 9:00-11:00

HPNP – G101

The Approaches to the Expansion of Self in Ecological Speculation

Chair: ISENBERG, Shaya (University of Florida, USA)

FRIEDMAN, Harris (University of Florida, USA) *Self-Expansiveness through Identification of Self with Nature*

Contemporary psychological views of human self-concept have predominantly been either individualistic, limited to a view of self that is bounded within the individual's skin, or collectivistic, limited to a view of self that is inherently part of social groups. However, self-concept can also be viewed as profoundly embedded within nature--as in the ecological self-concept. The construct of "self-expansiveness" provides a coherent way to understand how self-concept can be both individualistic, collectivistic, as well as ecological--and even transpersonal and perhaps even spiritual. Theoretical and empirical work exploring self-expansiveness with an emphasis on its ecological implications will be presented.

ISENBERG, Shaya (University of Florida, USA) *The “Self” in Ken Wilber’s Ecological Speculation: Metaphysics and Post-Metaphysics*

To understand Ken Wilber’s critique of Deep Ecology, we must solve a koan: it is more accurate to say that our ecosystems live within us rather than to say that we live directly in our ecosystems. Deep Ecology, as insightful as it is, is still “flatland, i.e., not “deep” in the sense that it fails to include the range of depths of consciousness. Wilber himself has been criticized for not integrating the important truths that post-modern thinking has exposed. Critics say he is still hierarchical in his thinking and caught up in the “metaphysics of presence,” i.e., believing that we have direct access to the exterior world and can communicate our insights with undistorted objectivity. In more recent work, to accept the challenge of this insight, he has recast his whole theory as “post-metaphysical.” This study will explore whether and how a “post-metaphysical” approach transforms his thinking about the self and Deep Ecology.

LANE, Mary Rockwood (University of Florida, USA) *Self-Expansiveness through Identification of Self with Nature: The Path of the Feather*

The sacred earth reveals itself to us as humans today in a way similar to how She spoke to ancient indigenous peoples. Drawing from my books, *Path of the Feather* and *Shaman Wisdom, Shaman Healing*, the presentation discloses steps for creating sacred space in nature as sacred, and listening to the voice of the earth. The experiences do not differ essentially from those of aboriginal dreamtime where humans create a community vision of a sacred landscape. I have been led on a journey to create a visionary life in communion with nature through connection with spirit animals, ancient trees, the stars, and the elements, as well as create, through passionate personal commitment, a thousand acre habitat and refuge for sand hill cranes.

SEIDENBERG, David (USA) *Connecting Desire and Redemption: Advice from Hasidic Theology for a “Deep” Ecotheology*

This paper will examine the idea found in Hasidic theologies, and elaborated in modern times by Abraham Isaac Kook and others, that the process of redemption coincides with a desiring for the other in the more-than-human world (David Abrams' phrase for what is commonly called "nature.") This desiring is characterized by the need of "sparks" which share the same "root" to be united together and "lifted up" to that root. On the level of practice, this means recognizing parts of one's soul in the lives and things of the world around us. On a theological level it means developing a shared language between human and non-human in which prayer, longing, and symbiotic exchange are seen as parts of one continuum that includes all creatures. How this translates into a modern context will be discussed, with special attention given to the idea that spirituality is a form of passion, desire, and recognition of the other.

SUNDAY 12:00

Departure for float trip, from University Hilton

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