

Religion and Ecology Group **American Academy of Religion**

04 October 2004

TO: Harold Coward, reviewer, and the AAR Program Committee

FROM: Christopher Chapple and Beth Blissman, co-chairs

Religion and Ecology Group

RE: Five Year Report for Group Renewal

Introduction

The past five years have seen a deepening of public awareness regarding the pressing issue of environmental preservation. Scientists have confirmed the reality of global warming and policy experts are advising a need for a shift in public awareness on this problem. Additionally, the Environmental Protection Agency has continued to produce detailed studies on the ill effects of household pollution. Intellectually and academically, the field of religion and ecology has moved from the margins to the center of discourse. Harvard University's Center for the Study of World Religions has published all ten volumes of the Religion and Ecology Series. The discipline of history has responded to the crisis with the development of a new sub-discipline called "big history" that engages the New Story perspective advocated by Thomas Berry and other pioneering scholars in this emerging field. Increasingly, religious studies and theology departments throughout North America are introducing courses in religion and ecology. New resources continue to appear, including the forthcoming Encyclopedia of Religion and Nature and a variety of other books and articles, many generated by participants in the Religion and Ecology Group of the American Academy of Religion. We look forward to continuing our efforts to mount quality academic experiences within the context of the AAR, including the many co-sponsored sessions and panels that have resulted from the cross-cultural and interdisciplinary nature of our field of study.

History and Overview

The Religion and Ecology endeavor began in 1991 as an exploratory consultation within the AAR. After two years, at the request of Professor Eugene Bianchi, the status of "Group" was granted, effective in 1993. A formal steering committee began at that time, and the Religion and Ecology Group has now been in existence for more than ten years.

The first five years saw the exploration of a variety of topics: environmental ethics, ecophilosophy, world religions and their environmental perspectives, animal rights, ecofeminism, deep ecology, global ethics, ecospirituality, and environmental justice. In these beginning years, graduate students began to take up doctoral studies in this field, bringing fresh energy to our meetings, and more senior scholars, originally trained in other areas, stretched their intellectual horizons into this newly emerging field.

In the past five years, we have seen the active participation of a number of steering committee members; the successful implementation of a variety of panels,

sessions, key note speakers, and special events at annual meetings of the AAR; publication of numerous materials by Religion and Ecology Group members; and a general growing awareness of this important field. In particular, the Group has convened large scale gatherings of scholars in response to seminal work in the field, innovative panels consisting largely of research in process by graduate students, co-sponsored dialogues with scholars in the field of religion and literature and other fields, and supported special receptions to celebrate publication events and to encourage the growth of related fields such as Animals and Religion, which is now a consultation of the AAR.

Purpose

With Aldo Leopold's publication of *A Sand County Almanac* in 1947; Rachel Carson's *Silent Spring* in 1960; Lynn White, Jr.'s article "The Religious Roots of the Ecologic Crisis" (*Nature*, 1967); Thomas Berry's *The Dream of the Earth* (1988); and John Cobb's *For the Common Good* (1989), a new field of ecological inquiry has slowly grown to include the religious voice. Over a period of more than thirty years, laws have been passed to protect the environment. Industry has been responded with new green-friendly products, from household cleaners to hybrid automobiles. A new ethic has emerged, particularly in youth culture, that emphasizes the need for sustainable technology. Religions around the world have also responded by examining their foundations, searching for appropriate responses to the crisis of balancing human wants with the realities of earth's finite resources.

The Religion and Ecology Group has created a network of scholars who have created the foundations for this newly emerging field. How can religious thinking contribute to environmental issues? We have systematically looked at issues of social ethics and personal ethics through the ecological prism from a variety of religious traditions. By engaging one another across disciplines and religious traditions, we have been modeling for the 21st century student the importance of making religion relevant.

Focus for the Group, 1998-2004

The religion and ecology group has broadened its scope by welcoming new voices and unique perspectives as well as encouraging others to consider the ecological crisis as relevant to their religious work. We are specifically seeking inter-religious and inter-cultural perspectives, as seen by our panel on Jews, Gender, and Ecology, as well as deliberately trying to involve those in Islamic studies. We often seek papers on racial and gender issues.

We create a space for the presentation of the best and newest research being conducted in the study of religion, ecology, and culture. We especially encourage collaborative and integrative approaches with use of multidimensional media for presentation.

The Religion and Ecology Group seeks to elucidate the interdisciplinary interface between issues of ecological concern and the world's religious traditions. We seek to include a variety of approaches in our investigations, including theologians, historians of religion, ethicists, scientists, anthropologists, and others.

We have worked to harness the power of technology to support the work of the group, using the OP3 system as soon as it became available. We have posted the annual call for papers on our website, hosted through www.religionandnature.com. The site also lists previous sessions hosted by the Religion and Ecology Group so that those preparing proposals may review earlier panels.

For the past five years, our papers have included a variety of perspectives, and have represented various disciplines. We have worked on issues of environmental justice. We have responded to newly published books and series of books. We have focused on specific religious responses to environmental issues from the Jewish perspective, and have examined the interface between literature and ecology with an emphasis on Terry Tempest Williams. South Asia has been a frequent topic of our papers. We have grappled with the potential ambiguities that face the scholar-activist, and have shared narratives about our “place” within the academy. Our sessions have also sought to examine the impact of sustainability politics in the world context.

Review of papers

In attracting the varied lists of topics and approaches cited above, we have encouraged a process of imaginative engagement in solicitation of papers. We have accepted proposals for full paper sessions and panel discussions, as well as individual papers. In reviewing the various individual and group submissions, members of the steering committee have frequently created sessions that combine similarly themed ideas. Each of the six or seven members of the committee records her or his comments on the OP3 system. The co-chairs discuss the relative strengths and weaknesses of each paper with one another and with other members of the committee before arriving at a finalized slate of presentations.

Joint Sessions

Joint sessions have been an important part of our work in the Religion and Ecology group. We have worked with several different groups and in some instances have had entire panels taken up by other sections. In particular, in the past five years, we have co-sponsored sessions with the Religion and Social Sciences group, the Religion and Science group, the Religion in Latin America and the Caribbean group, and the Religious Freedom, Public Life, and the State group. We have also held extensive conversations with several other group and session leaders. Last year, the Religion in South Asia section accepted a jointly-proposed panel on sacred groves that we were not able to accommodate as one of its primary offerings.

Methodologies

The methodology employed by our contributors cuts across disciplinary boundaries. We use literary, textual, social science, and scientific approaches to our material. We also present our insights through various modalities, including tours, panel sessions, and paper presentations. The tours are particularly important to our methodology, as much of our field entails developing and dwelling within a sense of place. By visiting Walden Pond and taking a toxic tour of Denver, we have helped our participants learn first hand about specific locales.

The sessions sponsored by the Religion and Ecology Group over the past five years have engaged a wide spectrum of methodological approaches, which have contributed to the revisioning of certain categories or themes in the study of religion. Our presenters have provided a fine balance between theory (typically in the form of worldviews) and practice (case studies, applied work and activism), and oftentimes explored the rich and complex relationships between the two. Session participants have approached their topics from a wide range of methodological perspectives, including historical, anthropological, philosophical, textual, sociological and ethical perspectives.

In terms of structures of sessions, we have continued to experiment with a variety of approaches, although the most common format has been thematic sessions with formal papers. We have also sponsored panel discussions on timely topics, walking and bus tours to investigate areas of ecological beauty and destruction, and celebrations of publications enriching the growing intersections of religion and ecology.

In the past five years, we have encouraged newly emerging areas of scholarship such as environmental cosmology. We have also helped debut new tools for the field, such as the Earth Charter, which has given a very public face to ecology and religion. We have continued to invite panels to work with a single topic from the perspectives of several world religions, developing a rich comparative conversation.

Through engaging in conversation with other groups and sections, we have been able to extend our exploration into the eco-social, the eco-theological, and the eco-ethical modes of discourse.

Governance Structures

The participation in the steering committee has been managed through a process of seeking volunteers with an eye on gender and disciplinary balance. We always seek to have at least one member from a non-Judeo-Christian area of expertise. We attempt to maintain a gender balance. We ask that members of the steering committee plan to serve for four years, with the final two years often spent in the capacity of chair. In the first leadership year, one serves as a “junior chair” and in the final year one serves as a “sage” chair. This allows continuity and a rotation of leadership. Each year we seek to recruit two new members.

The annual business meeting is important in developing paper proposals for the next year. Generally, more than 50 people attend these meetings and many ideas are discussed for the following year.

Future Goals

Our future goals are to support the emerging field of religion and ecology by continuing to be an important forum for both senior faculty, junior faculty, and the emerging cadre of graduate students working in this field.

Since our last review, we have accomplished several of our stated goals, particularly in the areas of discussing scientific aspects of religion and ecology, applications of the Earth Charter, issues of justice and gender, and the topic of eco-justice in regard to poor communities. As we continue to explore the territory of our emerging field and create further opportunities for involvement on the part of an increasing number of interested scholars, we would hope to develop offerings in some of the following areas:

- Workshop sessions on teaching religion and ecology
- “Greening” of college campuses
- Nature religions in America
- Pagan spirituality and ecology
- Religious responses to environmental violence
- Militarism and toxicity
- Consumerism and ecology
- Liberation theology and ecology

We would like to increase the usability and visibility of our website for conducting the business of our group, and to draw attention to new books in the field. We would like to continue the annual updating of our e-mail list. We would like to maintain strong relations with past committee members and to be effective in recruiting new members to the committee. We would also like to find more avenues through which to encourage the work of graduate students and to involve them more deeply in the planning and direction of the group.

Rationale for Renewal; Possible Request to Advance to Section

The Religion and Ecology group has become an important forum for scholars to keep in touch and develop new approaches in this field. Several excellent book projects have been generated by our sessions. Networking has taken place that has helped advance the careers of junior scholars. The Religion and Ecology group plays a significant role in the wider academy, raising urgent and pertinent issues that cut across many field of study. Scholars of religion and ecology are effectively speaking out and publishing important works on the powerful role that religious traditions and religious symbolism plays in establishing and maintaining social values regarding the earth.

We have been extremely successful in our first ten years, with well attended sessions, stimulating and lively discussions, joint sessions with a wide range of interests within the academy, emerging publications and collaborations, and reliable leadership on the steering committee. We have drawn graduate students as well as respected senior scholars, and a wide range of people from diverse class, race, gender, and geographical backgrounds. For 2004, we have been particularly successful in assembling a panel that relates to the international goals of the AAR, focusing on Latin America.

Each year we reject nearly as many good papers as we are able to accept. We also turn away many requests for joint sponsorships. Our sessions are heavily attended, with an average of about 80 in any presentation. Given the interest in this field, we would very much like to be considered for advancement to section status, to enable the encouragement of more scholarship in this important field of study.

Appendix One: Steering Committee Membership, 1999-2004

1999

Chair 1: Daniel T. Spencer

Chair 2: Stephanie Kaza

Steering Committee:

Heather Eaton

Nancy McCagney

Sarah M. Taylor

Bron R. Taylor

2000

Chairs:

Heather Eaton

Daniel T. Spencer

Steering Committee:

Bron Taylor

Christopher Chapple

Beth Blissman

Richard Foltz

Sarah Taylor

2001

Chairs:

Heather Eaton

Sarah M. Taylor

Steering Committee:

Christopher Chapple

Laurel D. Kearns

Beth Blissman

Richard Foltz

2002

Chair 1: Sarah M. Taylor

Chair 2: Bron Taylor

Steering Committee:

Beth Blissman

Christopher Chapple

Richard Foltz

Laurel D. Kearns

David Haberman

Vijaya Nagarajan

2003

Chair 1: Bron Taylor

Chair 2: Christopher Chapple

Steering Committee:

Beth Blissman

Richard Foltz

David Haberman

Laurel D. Kearns

Vijaya Nagarajan

2004

Chair 1: Christopher Chapple

Chair 2: Beth Blissman

Steering Committee:

Rebecca Kneale Gould

David Barnhill

David Haberman

Laurel Kearns

Vijaya Nagarajan

Appendix Two: Summary of Meeting Sessions

American Academy of Religion's Annual Meeting in San Antonio, Texas, November 20 – 23, 2004:

Religion and Ecology Group 2004:

Session 1 (A21-68): *Beyond the Borders: Religion and Ecology in Latin America*

Presiding:

- ❖ Laura Hobgood-Oster, Southwestern University

Presenters:

- ❖ John Hart, Boston University
Community and Commons: Brazilian Perspectives on Liberation and Creation.
- ❖ Lisa Swanson Madera, Florianopolis, Brazil
Mapping the Trash: Cartography of Garbage and Ecological Devastation in the Ecuadorian Andes and on the Southern Coast of Brazil
- ❖ Beth Blissman, Oberlin College
Straw Bales and Sanctuaries: New Forms of Religious Response to the Ecological Challenges of the Borderlands
- ❖ Lara Kordy, Duke University
Nature as Commodity, Nature as Gift in The Aguero Sisters
- ❖ Laurel Kearns, Drew University
What Does Justice Taste Like? The Churches and Fair-Trade Coffee and Eco-Justice

Session 2 (A21-116): *Building Meta-Ecological Worlds: The Cultural Production of Environmental Awareness*

Presiding:

- ❖ Christopher Key Chapple, Loyola Marymount University

Presenters:

- ❖ Janel Atlas
Appealing to the Prodigal Son: Ecology Responsibility in Barbara Kingsolver's Prodigal Sumer
- ❖ Sarah M. Taylor, Northwestern University
Ecologies of Hope and Horror: Activist Women, Ecofeminist Science Fiction, and the Prophetic
- ❖ Bron Taylor, University of Florida
Disney Worlds at War
- ❖ Lucas Johnston, University of Georgia
The Ethics of Restoration Ecology: Recovering the Value of Relationship
- ❖ Evan Berry, University of California, Santa Barbara
Historical Issues in Religion and Ecology

**Session 3 (A22-121): *Religion, Ecology, and the Politics of 2004*
*Religion and Ecology Group and Religious Freedom, Public Life, and the State Group***

Presiding:

- ❖ John Baumann, University of Wisconsin, Oshkosh

Panelists:

- ❖ Karen Baker-Fletcher, Southern Methodist University
- ❖ David Barnhill, University of Wisconsin, Oshkosh
- ❖ John B. Cobb, Claremont School of Theology
- ❖ Roger Gottlieb, Worcester Polytechnic Institute

American Academy of Religion's Annual Meeting in Atlanta, Georgia, November 22-25, 2003:

Religion and Ecology Group 2003:

Session 1 (A41): *Religion and United Nations Sustainability Politics: From Rio to Johannesburg and Beyond*

Presiding:

- ❖ Heidi Hadsell, Hartford Seminary

Presenters:

- ❖ Rick Clugston, Center for Respect of Life and Environment, Washington D.C.
The Earth Charter: Past Challenges and Future Prospects
- ❖ Heather Eaton, Saint Paul University
Earth Summit in Rio, 1992
- ❖ Bron Taylor, University of Florida
Religion and Ethics at the United Nation's Sponsored World Summit on Sustainable Development in Johannesburg, 2002
- ❖ Mary Evelyn Tucker, Bucknell University
The Search for Viable Global Ethics in and around the United Nations

Responding:

- ❖ Gary Gardner, Worldwatch Institute, Washington D.C.

Session 2 (A146): *Joint Session Presented by the Religion and the Social Sciences and the Religion and Ecology Group: A Liminal Age and Religious Consciousness*

Presiding:

- ❖ Daniel T. Spencer, University of Montana

Presenters:

- ❖ Heather Eaton, St. Paul University
A Liminal Age: Between Fossil Fuels and the Future
- ❖ Lee Cormie, University of Toronto
Another World is Possible: Contributions of the World Social Forum to the Ethics of Alternative Globalization

- ❖ Cynthia Moe-Lobeda, Seattle University
Ethics in a Liminal Age: Critical Mystical Vision
- ❖ Laurel D. Kearns, Drew University
Fossil Fuels and Faith: Energy Issues and a Sustainable Future
- ❖ Rebecca Kneale Gould, Middlebury College
Saying L'chaim to a Post-Fossil Fuel Future: Religious Identity, Environmental Activism, and American Public

Session 2 (A221): Religion and Conservation in Place

Presiding:

- ❖ Roger S. Gottlieb, Worcester Polytechnic Institute

Presenters:

- ❖ Anne M. Daniell, Drew University
Theology for an Estuary Community: How a Theology of liminality Can address the Pontchartrain Basin and Its Constitutive Communitites
- ❖ Elizabeth Gaines, Taimen Conservation Fund, Livingston, MT
Buddhism and Conservation: A Case Study in Restoring Buddhism and Taimen in Mongolia
- ❖ Jill DeTemple, University of North Carolina, Chapple Hill
Whole Person Theology: Whole Earth Ecology: Religion, Development, and the Environment in Rural Ecuador
- ❖ Thomas Baugh, Spring Meadows Project, Tucker, GA
Quakers and Nature in Tasmania
- ❖ Nicole Roskos, Drew University
For the Love of Trees and Pagans: The Decimation of Sacred Froves in Christina History and Its Appropriation by Contemporary Anti-environmentalism

American Academy of Religion's Annual Meeting in Toronto, Canada, November 23-26, 2002:

Religion and Ecology Group 2002:

Session 1 (A34): Joint Session Presented by the Religion and Ecology Group and the Religion and Science Group: *From Ecosystems to Outer Space: Exploring the Connections among Religion, Science and Ecology*

Presiding:

- ❖ Sarah McFarland Taylor, Northwestern University

Presenters:

- ❖ James Proctor, University of California, Santa Barbara
American Environmentalism: Science or Religion?
- ❖ Susan Power Bratton, Baylor University
The Precautionary Principle and the Biblical Wisdom Literature: Toward an Ethic of Ecological Prudence in Ocean Management

- ❖ Beth Blissman, Oberlin College
From Theory to Pedagogy: Engaging Science, Religion, and Ecosocial Location
- ❖ Lee W. Bailey, Ithaca College
Spaceship Epiphanies and Cosmologies

Responding:

- ❖ Lisle Dalton, Hartwick College

Session 2 (A189): *People Sharing Place and Place Shaping People: Sacred Geography and the New Eco-Anthropology*

Presiding:

- ❖ Bron Taylor, University of Florida

Presenters:

- ❖ Gustavo Benavides, Villanova University
Meaning, Cognition, and the Recalcitrance of the World
- ❖ Nancy McCagney, University of California, Santa Barbara
Sacred Places: The Interplay of Religion, Environment, and Climate in Ancient Times
- ❖ Prabha C. Reddy, Northwestern University
Sanctifying the Earthly and Cosmic Bodies of Siva in the Land of Srisailam: An Ecoreligious Study

Responding:

- ❖ Anna Peterson, University of Florida

Session 3 (A217): *Engaged Research: Critical Reflections on Religion, Ecology, and the Scholar Activist.*

Presiding:

- ❖ Adrian Ivakhiv, University of Wisconsin, Oshkosh

Presenters:

- ❖ Laurel D. Kearns, Drew University
Activism Is What We Do Everyday
- ❖ Whitney Bauman, Center for Theology and the Natural Sciences
At the Intersection of Advocacy and Academics: Green Studies at the Graduate Theological Union
- ❖ Laura Hobgood-Oster, Southwestern University
Chemistry, Religion, Water and Ecojustice
- ❖ Barbara Jane Davy, Concordia University
Being at Home with Oneself in Daki Menan

Responding:

- ❖ Lois Lorentzen

American Academy of Religion's Annual Meeting, Denver, Colorado, November 17-21, 2001.

Religion and Ecology Group 2001:

Bus Tour (A20): *Injustice in the Landscape of North Denver: Local Snapshots of Environmental Racism*

- ❖ Sponsored by the Religion and Ecology Group at the 2001 AAR's Annual Meeting in Denver, Colorado

Presiding:

- ❖ Michael McClain, Rhodes College

Presenters:

- ❖ Beth Blissman, Oberlin College
- ❖ Loraine Granado, Colorado People's Environmental and Economic Network

Session 1 (A46): *World Religions and Ecology: The Harvard Book Series and Beyond*

Presiding:

- ❖ Mary Evelyn Tucker, Bucknell University

Panelists:

- ❖ David L. Haberman, Indiana University, Bloomington
- ❖ Christopher Chapple, Loyola Marymount University
- ❖ Kenneth L. Kraft, Lehigh University
- ❖ Norman J. Giradot, Lehigh University
- ❖ Hava Tirosh-Samuels, Arizona State University
- ❖ Rosemary R. Ruether, Garrett-Evangelical Theological Seminary
- ❖ John A. Grim, Bucknell University

Responding:

- ❖ Bron R. Taylor, University of Wisconsin, Oshkosh

Session 2 (A154): *An Unspoken Hunger: Landscape, Literature and Lust*

Presiding:

- ❖ Heather Eaton, St. Paul University

Presenters:

- ❖ Sarah M. Taylor, Northwestern University
Land as Lover: Mormon Eco-Eroticism and Planetary Polyamory in the Work of Terry Tempest Williams
- ❖ Mark S. Cladis, Vassar College
A Sense of Place and the Place of the Wild: Terry Tempest Williams and the Erotics of Place
- ❖ Daniel T. Spencer, Drake University and Ann M. Pederson, Augustana College
Refuge of Refugee: Teaching Terry Tempest Williams' Refuge as a Case Study in Social, Cultural, and Theological Location
- ❖ Marguerite Rigoglioso, California Institute of Integral Studies

The Rape of the Lake: A Study of the Spiritual and Environmental History of Lake Pergusa, Sicily

- ❖ Maria Jansdotter, Karlstad University
An Ecoreligious Perspective in a Secularized Nordic Context
- ❖ Mary Grey, Sarum College, University of Wales
Gender and Poverty in Drought-Stricken Rajasthan: Seeking the Dying Wisdom

American Academy of Religion's Annual Meeting, Nashville, Tennessee, November 18-21, 2000:

Religion and Ecology Group 2000:

Session 1 (A94): Joint Session Presented by the Religion and Ecology Group and the Religion in Latin American and the Caribbean Group: *An Ecology for the Third Millennium.*

Presiding:

- ❖ Beth Blissman, Oberlin College

Presenters:

- ❖ Shelini Harris, Emory University Multinationals,
Mal-development, and the Erosion of Environmental Justice for the Poor of the Earth
- ❖ Joerg Rieger, Southern Methodist University
Re-envisioning Ecology and the Divine from the Margins
- ❖ Iain S. Maclean, James Madison University
Holism: An Ecological Paradigm for Liberation? The Ecological Theory of Leonardo de Boff
- ❖ David J. Wellman, Union Theological Seminary, NY
Ecological Location and Muslim-Christian Dialogue: Identifying Tools for Exploring the Modern Landscape of Moroccan-Spanish Relations
- ❖ Catherine Roach, University of Alabama
Fantasies of Aseity: Religion and Nature Imagery Advertising

Session 2 (A178): *Jews, Gender and Ecology*

Presiding:

- ❖ Daniel T. Spencer, Drake University

Panelists:

- ❖ Irene Diamond, University of Oregon
- ❖ Roger S. Gottlieb, Worcester Polytechnic Institute
- ❖ Fern Feldman, Aleph Alliance for Jewish Renewal
- ❖ Shifra Penzias, Brandeis University
- ❖ Natan Margalit, University of California, Berkeley
- ❖ David Seidenberg, Jewish Theological Seminary

Session 3 (A246): Biotechnology, Agriculture, and Genetic Engineering

Presiding:

- ❖ Lois Ann Lorentzen, University of San Francisco

Panelists:

- ❖ Heather Eaton, St. Paul University
Naturally Ambivalent: Biotechnology and Theological Studies
- ❖ Judith N. Scoville, Northland College
Do Christians Have a Moral Obligation to Support Agricultural Biotechnology?
- ❖ Nicole Roskos, Drew University
Genesis, Generations, and Genetically Engineered Plants: Defending or Ending Generations, and the Protest against the Multinational Corporate Monopoly
- ❖ Carol Manahan, Graduate Theological Union
Genetic Engineering and Agricultural Intensification: Profits versus Prophets
- ❖ Sarah McFarland Taylor, Northwestern University
Safeguarding the Story in the Seed: Religious Women Providing Genetic Sanctuaries in Defiance of Bioserfdom and Terminator Technologies

American Academy of Religion's Annual Meeting, Boston, Massachusetts, November 20-23, 1999:

Religion and Ecology Group, 1999:

Tour (A7): Sacred Sites Bus and Walking Tour of Walden Pond

Presiding:

- ❖ Stephanie Kaza, University of Vermont

Session 1 (A38): Joint Session Presented by the Academic Teaching and the Study of Religion Section and the Religion and Ecology Group: *Innovative Experiments in Pedagogy*

Presiding:

- ❖ Daniel T. Spencer, Drake University

Presenters:

- ❖ Mark W. Gonnerman, Stanford University
The Work of Art in an Ecology of Knowledge: Teaching Gary Snyder's Mountains and Rivers without End
- ❖ M. Susan Harlow, Meadville/Lombard Theological School
Restoring Creation's Promise: Theological Education, Ecofeminist Pedagogy, and Community Practice for a Sustainable World
- ❖ Roger S. Gottlieb, Worcester Polytechnic Institute
Escaping the Follies of Modernity: The Environmental Crisis and Academic Education
- ❖ William Greenway, Austin Presbyterian Theological Seminary
Wilderness and Spirituality: A Wilderness Pedagogy
- ❖ Kimberly Whitney, Graduate Theological Seminary
Pedagogy as Pilgrimage: Collaborative Praxis in Ecopsychology for Pastoral Care

Respondent:

- ❖ Rebecca Kneale Gould, Middlebury College

Session 2 (A121): *Thomas Berry's The Great Work, Review and Responses from Religious and Scientific Perspective*

Presiding:

- ❖ Mary Evelyn Tucker, Bucknell University

Panelists:

- ❖ Rosemary Radford Ruether, Garrett Evangelical Theological Seminary
- ❖ Larry Rasmussen, Union Theological Seminary, New York
- ❖ Robert C. Neville, Boston University
- ❖ Stephanie Kaza, University of Vermont
- ❖ Ursula Goodenough, Washington University

Respondent:

- ❖ Thomas Berry, Fordham University

Session 3 (A174): *Race, Religion, Population, and Environmental Justice*

Presiding:

- ❖ James Martin-Schramm, Luther College

Presenters:

- ❖ Laurel D. Kearns, Drew University
Justice for All: U.S. Religious Involvement in the Environmental Justice Movement
- ❖ Susan Power Bratton, Whitworth College
Ignoring Environmental Anti-Judaism: Luc Ferry's Critique of Nazi Environmental Policy
- ❖ Willaim C. French, Loyola University, Chicago
Population Growth, Catholicism, and Ecological Laws
- ❖ Daniel McFee, Marquette University
Maybe Only One?: Bill McKibben's Arguments on the Population Crisis
- ❖ Andrea Smith, University of California, Santa Cruz
Religion, Race, and the Population Paradigm

Appendix Three: Summary of Participation

	1999	2000	2001	2002	2003
Attendance					
Tour	42 (A7)		No recorded headcount		
Session 1	115 (A38)	75 (A94)	91 (A46)	118 (A34)	91 (A41)
Session 2	180 (A121)	27 (A178)	69 (A154)	58 (A189)	82 (146)
Session 3	90 (A 174)	55 (A246)		93 (A217)	62 (A221)
Total	427	157	160	269	235
Proposals					
<i>Received</i>					
Panels					
Papers		32			
All	62		22	24	24
<i>Accepted</i>					
Panels					
Papers		16			
All	16		13	12	13
Self-Evaluation Committee					
Racial			3	2	3
Gender			5	3	5
Age			5	5	4
Subfield			5	5	4
Methodologies			5	5	5
Presenters					
Racial	2	3	3	3	3
Gender	5	4	5	5	5
Age	5	4	5	5	5
Subfield	5		5	5	5
Methodologies	5	3	5	5	5