

INTERNATIONAL SOCIETY FOR THE STUDY OF
RELIGION, NATURE, AND CULTURE

2nd International Meeting

THE RE-ENCHANTMENT OF NATURE
ACROSS DISCIPLINES: CRITICAL
INTERSECTIONS OF SCIENCE,
ETHICS, AND METAPHYSICS



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Co-Hosted by
Centro de Investigaciones en Geografía Ambiental,
Universidad Nacional Autónoma de México,
Morelia Campus
and
Universidad Autónoma de San Luis Potosí



2008 Second International Meeting Organizing Committee

Conference and Academic Program Co-chairs

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Université Lyon 2, France

Anuschka van't Hooft
Universidad Autónoma de San Luis Potosí, Mexico

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Local Organizing Committee in Morelia

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Advisor
CIDEM

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Advisor
QUARI-Diseño

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Staff Chair
CIECO

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General Information

Meeting Registration

Advance and On-Site Registration

Foyer of the Conference Hotel Fiesta Inn Morelia

Thursday: 3.30 PM – 6.00 PM

Friday: 8.30 AM – 6.00 PM

Saturday: 8.30 AM – 6.00 PM

Sunday: 8.30 AM – 11.30 AM

Registration Materials

Program and badge (required for admission to all sessions, meetings, and convention services).

Location of the Meeting

All of the scientific sessions, book exhibits, and placement services will be held at the Fiesta Inn Morelia. The program indicates where exactly the events are held.

Help Desk

Foyer of the Conference Hotel Fiesta Inn Morelia

UNAM Morelia and ISSRNC volunteers will be available to help with general information, meeting arrangements, sessions, or paper cancellations.

Registration for the Optional Excursions

Foyer of the Conference Hotel Fiesta Inn Morelia at the Main Registration Desk

Thursday: 3.30 PM – 6.00 PM

Friday: 8.30 AM – 6.00 PM

Saturday: 8.30 AM – 6.00 PM

Sunday: 8.30 AM – 11.30 AM

Book Exhibit

Foyer of the Conference Hotel Fiesta Inn Morelia

Friday and Saturday: 9.00 AM – 6.00 PM

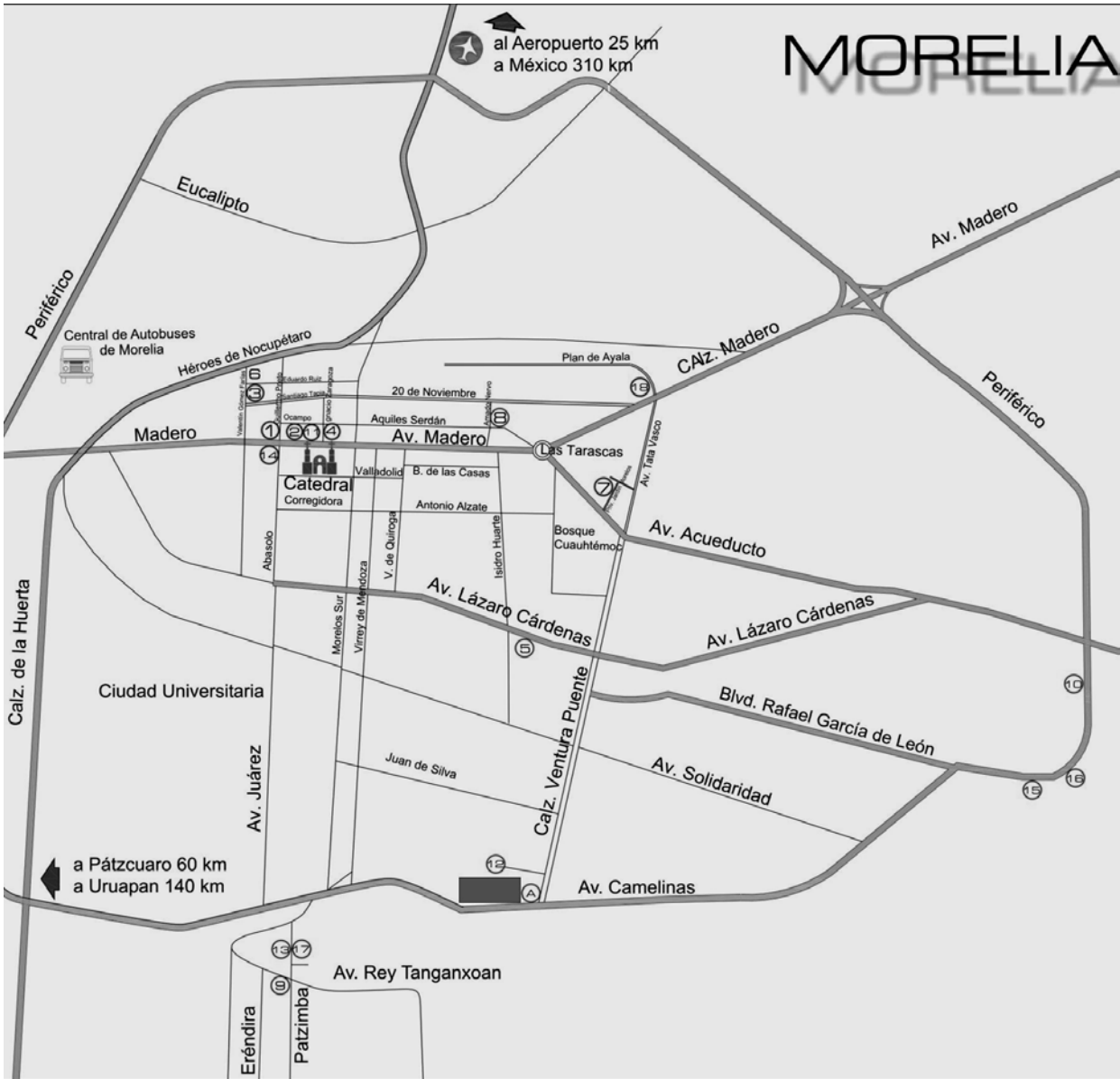
Recording Session

To record scholarly sessions, follow scholarly convention and obtain permission of the person to be recorded and the organizer of the session. There should be no publication of such material without following scholarly procedure regarding permission and citation.

Accessibility

Space for disabled persons is reserved at the back of each meeting room. The Society requests that this space be left available for those persons requiring access.

Map of Morelia – Conference hotel is near the Convention Center at the central bottom of map.



HOTELES

- 1 Alameda Centro Histórico
- 2 Best Western Casino
- 3 Hotel Plaza
- 4 De la Soledad
- 5 Florencia Regency
- 6 Concordia
- 7 Plaza Morelos
- 8 Aranzazú
- 9 Posada Vista Bella
- 10 Quality Inn Horizon
- 11 Valladolid
- 12 Fiesta Inn
- 13 Villa San José
- 14 Virrey De Mendoza
- 15 Holiday Inn MLM
- 16 Holiday Inn Express
- 17 Villa Montaña
- 18 Estefanía
- A Centro de Convenciones de Morelia

Welcome Note from the ISSRNC President

Welcome to the Second Meeting of the International Society for the Study of Religion, Nature, and Culture (the ISSRNC), with the theme “The Re-Enchantment of Nature across Disciplines: Critical Intersections of Science, Ethics, and Metaphysics.”

The ISSRNC is an interdisciplinary, scholarly, membership organization, international in scope and democratic in polity, whose members critically examine the relationships among human beings and their diverse cultures, environments, religious beliefs and practices.

Meetings to create ISSRNC began in September 2005. The enthusiasm was so great that plans were immediately hatched for an inaugural conference and to form a membership organization. The inaugural conference was held in April 2006 at the University of Florida, with nearly 200 participants from more than two dozen countries. This was followed the following September by the election of its first Board of Directors and the establishment of its bylaws. At the end of 2006 the ISSRNC had well over 100 members. By November 2007, member numbers had grown to over 200 members, and approximately 150 presenters were preparing to attend the Morelia conference.

The ISSRNC plans to host international conferences approximately every 18 months. We co-sponsor others and encourage the formation of regional affiliate groups. And planning is already underway for the society's third international conference, which is slated for Amsterdam.

In addition to conferences the ISSRNC provides a venue for the dissemination of research through its affiliated Journal for the Study of Religion, Nature, and Culture, which commenced publication in 2007.

The ISSRNC is an independent, non-profit organization (registered in the United States as a tax-exempt, charitable/educational organization. This means that for many U.S. taxpayers donations are tax deductible. This also means that the ISSRNC has no institutional affiliation or direct support. Its viability and promise, therefore, comes from its members, whose dues and donations provide operating funds, and whose volunteer hours and vision shape and make possible its various (and proliferating) scholarly initiatives.

We invite all who endorse the society's mission to long-term involvement. Please join, renew, donate, and volunteer. By doing so you can help shape and make sustainable the ISSRNC, promoting the important area of scholarly inquiry to which it is devoted. Please also consider attending the business meeting during our Morelia conference on Sunday morning at 8:00AM. Learn more about the society and bring your ideas and energy and help shape the society's future!

Further information on the society, journal, and related resources, including information on how to become more engaged with the society, are available at www.religionandnature.com.

On behalf of the ISSRNC Board of Directors, the Conference Organizing Committee, and the wonderful, hard-working hosts of our Morelia conference, welcome!!



Bron Taylor
President, ISSRNC

Welcome Note from the Autonomous University of San Luis Potosí

The Autonomous University of San Luis Potosí (www.uaslp.mx) received its autonomy 85 years ago, but has its origin in a more remote epoch, in 1624, when a Jesuit College was founded in what now is the historical center of the city of San Luis Potosí, in the heart of Mexico. Today, the University is one of the most renowned universities outside of the Mexican capital, with an extremely solid Department of Physics and a nationally famous Faculty of Medicine.

Five years ago, the interest in disciplinary diversification and the pressure to widen the scope of the University made possible the creation of the Social Sciences and Humanities Department. Originally planned to offer only three degree programs, our Department is steadily growing and it currently counts with five B.A. programs: (cultural) anthropology, archaeology, history, Hispanic language and literature, and geography. Twenty-seven full time professors and instructors and over four hundred students make up our academic community; they all engage in teaching, doing research, and tutoring, and all are working continuously on the improvement of our Department.

The organization of an event, such as the II International Conference of the ISSRNC, is very much in line with our academic goals: it furthers academic exchange, addresses one of our lines of research on culture and environment, and reaches our objective to contribute to a more sustainable world. Moreover, the theme of the II ISSRNC Conference fits nicely within the University's Multidisciplinary Graduate Program of the Environmental Sciences, in which our Department engages actively.

As Co-host of this important event, the Autonomous University of San Luis Potosí is happy to welcome you to Morelia. We hope that this Conference will meet your expectations and that this experience will be the starting point of a series of constructive and lasting academic exchanges on the themes of religion, culture and nature.



Anuschka van't Hooft
Autonomous University of San Luis Potosí (UASLP)

Welcome Note from the Autonomous National University of Mexico

This introductory note serves to welcome you to this meeting of the International Society for the Study of Religion, Nature and Culture, in Morelia, Michoacan, Mexico from the 17th to the 20th of January, 2008. It is a real pleasure to host you. That is why the organization of this conference was taken seriously, and with enthusiasm by the Environmental Geography Research Center of the Autonomous National University of Mexico (CIGA-UNAM), taking into account its aims and objectives: to offer new advances of religion, nature, and culture researches; to exchange views and results of research; and to reinforce dialogue and collaboration among specialists of a wide range of topics, institutions and countries.

The organizing committee, a small but efficient working group formed several months ago, seriously took on its job coordinating between various institutes, agencies, and ISSRNC members. Hard work and dedication resulted in fluid communication between the CIGA at UNAM, the Autonomous University of San Luis Potosi, and the ISSRNC Committee. We wish you a pleasant stay in Morelia.

Sincerely,

On behalf of UNAM Directors

Dr. José Narro Robles
Rector

Dr. Sergio M. Alcocer Martínez de Castro
General Secretary

Mtro. Juan José Pérez Castañeda
Administrative Secretary

Dra. Rosaura Ruiz Gutiérrez
Secretary of Institutional Development

MSc. Ramiro Jesús Sandoval
Office of Services to the University Community

Mtro. Jorge Islas López
Attorney General

Dr. Carlos Arámburo de la Hoz
Coordinator of Sciences Research

Dr. Gerardo Bocco Verdinelli
Director of the Environmental Geography Research Center



The Autonomous National University of Mexico (www.unam.mx) was founded the 21st of September, 1551 with the name of the Real and Pontifical University of Mexico. It is the largest and most important university of Mexico and Ibero-America. Its fundamental goals focus on service of the country and humanity by training professionals for social roles and organized research – especially about national conditions and problems, and to extend the benefits of culture to the best of our abilities.

Introduction to the Environmental Geography Research Center (CIGA) of the Autonomous National University of Mexico (UNAM)



CIGA
CENTRO DE INVESTIGACIONES
EN GEOGRAFÍA AMBIENTAL

MORELIA CAMPUS (www.ciga.unam.mx)

RESEARCH – The academic activities of CIGA are governed by concerns about the environmental implications of the processes of global change at regional and local levels. Such processes include social, economic, and cultural patterns, as well as purely climatic ones. The emergent topics are approached from a transdisciplinary perspective by means of two research programs:

- **The Urban and Regional Sustainability Program** includes the analysis of the structural components of the landscape, environmental changes as a consequence of the patterns of global changes, and the analysis of sustainability at urban and regional levels.
- **The Environmental History, Politics and Territory Program** adopts a socio-cultural focus. Its major concern is the history, management, traditional knowledge, cosmovision, and social appropriation of natural resources, as well as the symbolism of and the social imprint on local and regional landscapes.

In both programs, a participatory approach is adopted as major tool, and local knowledge is used as an essential part of the investigation focus. The concept of 'landscape' operates as a bridge between both programs and as an expression on the territory of the relationship between society and nature.

LABORATORIES – The laboratory of geospatial technologies for the analysis of sustainability issues:

- Uses new sensors (aerial or satellite borne) and new classificatory strategies, including error evaluation to detect the quality and accuracy of data generated or applied for modelling purposes.
- Evaluates the potential application of these data for practical projects in cartography, natural resource monitoring, and quantitative land use change.

The laboratory of soil and water analyses is involved in research concerning agricultural systems, ethnopedology, and watershed management. The main objective has a strong social component: to link the analyses of landscape change land evaluation to a historical perspective.

EDUCATION – The education mission at CIGA highlights two different groups of activities:

- Demand-driven capacity building and teaching at a technical level – usually in GIS, remote sensing, and land-use planning – upon request by social and governmental institutions.
- Formal university education including course teaching and thesis supervision at both undergraduate and postgraduate levels:
 - Coordination of and teaching in the Master's program in Landscape Integrated Management (UNAM-ITC, The Netherlands).
 - Co-coordination and teaching in the Bachelor's program in environmental science (UNAM, Morelia campus).
 - Contribution to other postgraduate programs, both at UNAM (biology science, earth science, geography) and other local institutions (Geoscience at Universidad de Michoacán, and Rural Planning at Universidad de Chapingo).

Morelia Information

MORELIA is the capital of the Mexican state of Michoacán de Ocampo. Morelia is located in the heart of Mexico, right between two of its largest cities: Mexico City and Guadalajara. The city is located at 19°42'N, 101°11'W with an elevation of 1,921 meters above sea level in the region of the Guayangareo Valley, surrounded by the Punhuato and Quinceo Hills. The city is the biggest in the state and has a population of more than 608,000 according to the 2005 census.

HISTORY – Before the arrival of the Spaniards, the region was inhabited by a people known as the Pirindas, and the place was called "Guayangareo". Morelia was officially founded on May 18, 1541 by the first viceroy of New Spain Antonio de Mendoza, as "City of Michoacán". It was inhabited by 50 Spanish noble families and by Purepecha Indians (brought from Patzcuaro and Tiripetio to serve the Spanish). In 1545, the name was changed to "Valladolid". In 1580, Valladolid replaced Pátzcuaro as the capital of Michoacán. During the colonial period a number of religious orders established themselves in the city, allowing it to take an important place in the history of art and culture in Mexico.

The city is the birthplace of José María Morelos (1765), after whom it was renamed in September 12, 1828, and who along with Miguel Hidalgo y Costilla began the Mexican War of Independence from Spain in 1810. It was also the birthplace of Agustín de Iturbide (1783), the first Emperor of Mexico and Josefa Ortiz de Domínguez.

HISTORIC MONUMENTS – The best way to learn about Morelia's historic center is to enjoy a trip through time, walking through its plazas, gardens, palatial buildings, and churches. Some 1,113 historical monuments, colonial buildings, churches, and garden plazas are found throughout the Historic Downtown Area (Centro Histórico), which encompasses approximately 150 city blocks at the city center, roughly corresponding to the urban area of the city at the end of the eighteenth century. All have retained their structure and show the vital cultural and economic life that shows Morelia as an outstanding example of urban planning which combines the ideas of the Spanish Renaissance with the Mesoamerican experience.

An outstanding feature of Morelia's downtown architecture is the design of patios which eliminate corner columns or vertical supports, creating a sensation of continuity and dynamism in the curves which is not usually seen in the standard octagonal designs. The inner city is built of reddish sandstone, lending the city a unique character among Mexico's many noteworthy colonial cities and giving origin to the name "Ciudad de las Canteras Rosas" that is sometimes used in reference to Morelia. The city's architectural history revels in a masterly and eclectic blend of the medieval spirit with Renaissance, Baroque, and Neoclassical elements.

The most remarkable buildings are the baroque Catedral de Morelia, finished in 1744; the convent of San Francisco, built in 1513; the convent of San Agustín, founded in 1550; the college and temple of La Compañía de Jesús, started in 1580 and known as Palacio Clavijero; the convent of El Carmen, constructed in 1597; the convent of Santa Catarina that dates from the seventeenth and eighteenth centuries. Other important constructions are the convent of La Merced, the college of Santa Rosa María; the palace of the Executive, built between 1734 and 1770; the 18th century palaces of the Legislature and of the Judiciary; the 16th century college Primitivo y Nacional de San Nicolás de Hidalgo, reconstructed in 1882; the 18th century museum Michoacano; and the house, now museum and library, where José María Morelos was born, on Corregidora street.

The Casa de las Artesanías features a large variety of high quality works of art. There are several other notable historical churches in town including the Templo de las Rosas annex to the Conservatorio de las Rosas, both examples of baroque architecture, and the Templo de San Diego (also known as Santuario de Guadalupe), built with an interpretation of the Rococo style using indigenous colors and techniques. The city's monumental aqueduct, built in colonial days to bring water into town, was functional through 1910. Its 250+ arches were built between 1787 and 1789.

Sources: <http://en.wikipedia.org/wiki/Morelia>; http://www.mexconnect.com/mex_/michoacan/moreliasectur.html

PROGRAM INDEX

THURSDAY, JANUARY, 17, 2008

OPENING CEREMONY: 5.30 PM – 6.30 PM

PLENARY ADDRESS I: 7.00 PM – 8.30 PM

Victor M. Toledo (Centro de Investigaciones en Ecosistemas, Universidad Nacional Autónoma de México, Campus Morelia)

INAUGURAL RECEPTION: 8.30 PM – 10.00 PM

FRIDAY, JANUARY 18, 2008

EARLY MORNING SESSIONS: 9.00 AM – 11.00 AM

- 1-01 ÉTICA Y LOS ESTUDIOS DE RELIGIÓN, NATURALEZA, CULTURA, PART 1
- 1-02 CRITICAL INTERSECTIONS OF SCIENCE AND RELIGION
- 1-03 NATURE REVISITED
- 1-04 INTERPRETING NATIVE AMERICAN SPIRITUALITIES (SOCIETY FOR THE ANTHROPOLOGY OF RELIGION SESSION I)
- 1-05 ENVIRONMENTAL VALUES AND SPIRITUAL PRACTICES FOR BODY AND MIND

COFFEE BREAK: 11.00 AM – 11.30 AM

LATE MORNING SESSIONS: 11.30 AM – 2.00 PM

- 1-06 PLANTAS SAGRADAS Y RELIGIÓN: CREENCIAS Y RITUAL EN UN MUNDO GLOBALIZADO
- 1-07 WORLDVIEWS, SUSTAINABILITY, AND THE SACRED
- 1-08 CONSERVATION, SUSTAINABILITY, AND THE SACRED IN THE AMERICAS
- 1-09 CHALLENGING BOUNDARIES OF THE SACRED AND THE SOCIAL (SOCIETY FOR THE ANTHROPOLOGY OF RELIGION SESSION II)
- 1-10 TECHNOLOGIES OF THE IMAGINATION: THE ARTS, "ACTION," AND EXPERIENCE AS NATURAL NECESSITY

BREAK: 2.00 PM – 3.30 PM

AFTERNOON SESSIONS: 3.30 PM – 6.30 PM

- 1-11 ÉTICA Y LOS ESTUDIOS DE RELIGIÓN, NATURALEZA, CULTURA PART 2
- 1-12 HOMO FABER GOES GREEN: TECHNOLOGY, BUILT ENVIRONMENTS AND OTHER (ANTI-) MODERN SPIRITUALITIES
- 1-13 RE-ENCHANTED WORLDS: VISIONS, QUESTIONS, AND DILEMMAS
- 1-14 RELIGION, NATURE, AND NUTRITION: RELIGIOUS CONSTRUCTIONS OF THE PROPER DIET
- 1-15 GOING SPIRITUAL: PAGANISM, TOURISM, AND NEW RELIGIONS

BREAK: 6.30 PM – 7.00 PM

PLENARY ADDRESS II: 7.00 PM – 8.30 PM

Holmes Rolston III (Colorado State University, USA)

SATURDAY, JANUARY 19, 2008

EARLY MORNING SESSIONS: 9.00 AM – 11.00 AM

- 2-01 RELIGIÓN, CULTURA Y NATURALEZA EN ORIENTE
- 2-02 SUBSISTENCE PRACTICES AS SACRED GROUND?
- 2-03 ECO-FEMINISM, MYSTICISM, AND SPIRITUALITY
- 2-04 ONENESS/OTHERNESS: UNDERSTANDING ETHICS
- 2-05 SACRED TREES AND THEIR HUMANS: A PANEL DISCUSSION

COFFEE BREAK: 11.00 AM – 11.30 AM

KEYNOTE ADDRESS: 11.30 AM – 1.00 PM

Kocku von Stuckrad (University of Amsterdam, the Netherlands; ISSRNC President-elect)

EARLY AFTERNOON SESSIONS: 1.15 PM – 2.00 PM

- 2-07 FILM SCREENING: DOCUMENTARY FILM: THE PORNOGRAPHY OF EVERYDAY LIFE
- 2-08 ISSRNC BOARD MEETING

BREAK: 2.00 PM – 3.30 PM

AFTERNOON SESSIONS: 3.30 PM – 6.30 PM

- 2-09 RELIGIÓN, NATURALEZA Y CULTURA EN LA HUASTECA
- 2-10 MODERN SPIRITUALITIES: ENCHANTED SCIENCE, DARWIN, AND THE APOCALYPSE
- 2-11 HUMANS AND ANIMALS: KINSHIP, FRIENDSHIP, AND OTHER TALES
- 2-12 MAKING ENVIRONMENTAL WORLDVIEWS: SPIRITUALITY, EXPERIENCE, AND ENGAGED SCHOLARSHIP

BREAK: 6.30 PM – 7.00 PM

PLENARY ADDRESS III: 7.00 PM – 8.30 PM

David Carrasco (Harvard University, USA)

BANQUET DINNER: 8.30 PM – 9.30 PM

SUNDAY, JANUARY 20, 2008

EARLY MORNING SESSIONS: 8.00 AM – 9.00 AM

- 3-01 ISSRNC BUSINESS MEETING

MORNING SESSIONS: 9.00 AM – 11.00 AM

- 3-02 RELIGIÓN, NATURALEZA Y CULTURA EN LAS FUENTES HISTÓRICAS
- 3-03 NATURE AND RELIGION IN THE MEDIA
- 3-04 CHRISTIANITY, SCIENCE AND METAPHYSICS
- 3-05 ART AND LITERATURE AS A NARRATIVE ON RELIGION, NATURE, AND CULTURE

SUNDAY AFTERNOON EXCURSIONS: SEE PROGRAM, P.28

THURSDAY, JANUARY 17, 2008

OPENING CEREMONY: 5.00 PM –6.30 PM

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|----------|--|
| Location | HOTEL FIESTA INN, MORELIA: Main conference room/ Salón Principal |
| Hosts | Kristina Tiedje (ISSRNC Morelia 2008 Conference Co-Chair, ISSRNC Secretary, Université Lyon 2, France) Anuschka van't Hooft (ISSRNC Morelia 2008 Conference Co-Chair, Universidad Autónoma de San Luis Potosí UASLP) |
| Speakers | Bron Taylor (ISSRNC President, University of Florida, USA) Gerardo Bocco Verdinelli (Director, Centro de Investigaciones en Geografía Ambiental, Universidad Nacional Autónoma de México, Campus Morelia, CIGA-UNAM) Miguel Aguilar Robledo (Coordinator, Coordinación de Ciencias Sociales y Humanidades, Universidad Autónoma de San Luis Potosí, CCSYH-UASLP) |

0-01 PLENARY ADDRESS I: 7.00 PM – 8.30 PM

| | |
|----------------------|---|
| Location | Main Conference Room/ Salón Principal |
| Master of Ceremonies | Anuschka van't Hooft (ISSRNC Morelia 2008 Conference Co-Chair, UASLP) |
| Chair | Narciso Barrera-Bassols (Centro de Investigaciones en Geografía Ambiental, Universidad Nacional Autónoma de México, Campus Morelia, México) |
| Plenary Speaker | Víctor M. Toledo (Centro de Investigaciones en Ecosistemas, Universidad Nacional Autónoma de México, Campus Morelia) |
| Theme | MESOAMERICAN ETHNOECOLOGY: HOW DEITIES, HUMANS AND NATURE PLAY TOGETHER THE SURVIVAL GAME |

INAUGURAL RECEPTION: 8.30 PM – 10.00 PM

| | |
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| Location | Main Conference Room/ Salón Principal Food and drinks will be provided. |
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FRIDAY, JANUARY 18, 2008

EARLY MORNING SESSIONS: 9.00 AM – 11.00 AM

1-01 ÉTICA Y LOS ESTUDIOS DE RELIGIÓN, NATURALEZA, CULTURA PART 1

Location: Room B/ Sala B
Chair: Silvia Hamui Sutton

- 9:00 AM Hamui Sutton, Silvia (Universidad Nacional Autónoma de México y Universidad Iberoamericana, México): LA RELIGIÓN COMO JUSTIFICACIÓN DEL INFORTUNIO EXISTENCIAL EN EL CUENTO "ES QUE SOMOS MUY POBRES" DE JUAN RULFO
- 9:20 AM Téllez Fabiani, Enriquev (Universidad Autónoma Metropolitana-Iztapalapa, México): TRABAJO VIVO Y ECOLOGÍA
- 9:40 AM Robles Guadarrama, Carlos Augusto (Desarrollo Comunitario de los Tuxtles, A.C., Xalapa, México): CAMBIOS, IMPOSICIONES Y PODER EN LA PERSPECTIVA SOBRE EL TERRITORIO EN UNA ZONA INDÍGENA DEL SUR DE VERACRUZ
- 10:00 AM Silva, Ana Márcia (Universidad Federal de Santa Catarina, Brasil) y Humberto Luís de Deus Inácio (Universidade Federal de Paraná, Brasil): EL CRECIMIENTO DEL ECOTURISMO Y LA CONSTRUCCIÓN DE UNA NUEVA CULTURA EN LA NATURALEZA
- 10:20 AM Nakano, Hiroataka (Universidad Nacional Atonomia de Mexico, Mexico): IS THE RE-ENCHANTMENT OF NATURE CONTRARY TO MODERNISM? (EN ESPAÑOL)
- 10:40 AM General Discussion
- 11:00 AM End of Session

1-02 CRITICAL INTERSECTIONS OF SCIENCE AND RELIGION

Location: Room A/ Sala A
Chair: Kocku von Stuckrad

- 9:00 AM Simas, Ana Carolina (Universidade Federal de Viçosa, Brazil): THE RE-ENCHANTMENT OF NATURE IN SANTO DAIME'S ETHICS: A TRANSDISCIPLINARY APPROACH
- 9:20 AM Sia, Santiago (Milltown Institute, Dublin, Ireland): THE CONCEPT OF CREATIVE SYNTHESIS IN CHARLES HARTSHORNE'S PHILOSOPHY: AN INTERSECTION POINT FOR SCIENCE, METAPHYSICS, AND ETHICS
- 9:40 AM Reitan, Paul (SUNY Buffalo, USA): SCIENTIFIC ENCHANTMENT AND SPIRITUAL ENCHANTMENT OF NATURE: GEOLOGY MEETS ECOSOPHY
- 10:00 AM Celeste Rossmiller (Regis University, USA): SCIENCE, ECOLOGY, AND THE CONTRIBUTION OF CATHOLIC SOCIAL TEACHINGS
- 10:20 AM General Discussion
- 11:00 AM End of Session

1-03**NATURE REVISITED**

Location: Room C/Sala C

Chair: Adrian Ivakhiv

- 9.00 AM Concha-Holmes, Amanda (University of Florida, USA): COGNITIVE MAPPING OF NATURE: PHYSICAL METAPHYSICAL, AND ETHICAL CONCEPTIONS
- 9.20 AM Emerich, Monica (University of Colorado, USA): "NATURE" AS AXIS MUNDI OF THE LOHAS MARKETPLACE
- 9.40 AM Afshar, Bahrooz (Islamic Azad University, Babol Branch, Iran): THE MEANINGS OF NATURE IN RELATION TO HUMAN BEINGS FROM THE POINTS OF VIEW OF TWO WORLD RELIGIONS (ISLAM AND HINDUISM): A TEXTUAL ANALYSIS
- 10.00 AM General Discussion
- 10.45 AM End of Session

1-04**Organized Session: CHALLENGING BOUNDARIES OF THE SACRED AND THE SOCIAL** (Society for the Anthropology of Religion Session I)

Location: Salón "Quinques"

Chair: Beth A. Conklin

- 9.00 AM Claveyrolas, Mathieu (Ecole des Hautes Etudes en Sciences Sociales-Paris, France): THE JUNGLE SPACE AROUND A HINDU TEMPLE: THE EVOCATION OF THE LOST PARADISE
- 9.20 AM Crowder, Linda Sun (California State University-Fullerton, USA): LOCATING MIDDLE EARTH: THE CEMETERY AS CONTESTED INTERSECTION FOR SOCIAL, ECOLOGICAL AND SPIRITUAL VALUES
- 9.40 AM Nancy Schwartz (College of Southern Nevada, USA): TOWARD A LESS ANTHROPOCENTRIC AND LOGOCENTRIC TRANSSPECIES ANTHROPOLOGY
- 10.00 AM Beth A. Conklin (Vanderbilt University, USA): EVANGELICAL ENVIRONMENTALISM AND THE CHANGING CLIMATE OF U.S. ECO-POLITICS
- 10.20 AM Respondent: Michael York
- 10.35 AM General Discussion
- 11.00 AM End of Session

1-05**ENVIRONMENTAL VALUES AND SPIRITUAL PRACTICES FOR BODY AND MIND**

Location: Room D/ Sala D

Chair: George James

- 9.00 AM Ivey, Nancy (Cerro Coso Community College/California State U, USA): AN ECOFEMINIST APPRECIATION OF YOGA: NATURE-BASED ETHOS, MATRISTIC ROOTS, AND POWER TO HEAL
- 9.20 AM Compson, Jane (University of Central Florida, USA): INTELLIGENT TINKERING: THE PRACTICE OF MINDFULNESS AND THE ECOLOGY OF MIND
- 9.40 AM Crovetto, Helen: PAINCAVATI AND MICROVITA: SCIENCE AND SPIRITUALITY RE-ENCHANT NATURE IN CONTEMPORARY TANTRA YOGA
- 10.00 AM McKenna, Marguerite (Prescott College, USA): RE-ENCHANTING THE BODY AND MIND THROUGH A SOMATIC PRACTICE OF EURYTHMY
- 10.20 AM Respondent: David Haberman
- 10.35 AM General Discussion

11.00 AM End of Session

COFFEE BREAK: 11.00 AM – 11.30 AM

Coffee, tea and crackers will be provided.

LATE MORNING SESSIONS: 11.30 AM – 2.00 PM

1-06 PLANTAS SAGRADAS Y RELIGIÓN: CREENCIAS Y RITUAL EN UN MUNDO GLOBALIZADO

Location: Room B/ Sala B

Chair: Maurice Genet Guzmán

11.30 AM Guzmán, Mauricio Genet (El Colegio de San Luis, México): KENOSIS: LA IDEA DE DIOS EN MI Y EL USO DE PLANTAS PSICOTRÓPICAS EN LA POSMODERNIDAD

11.50 AM Rojas Mavares de Abou Adili, Ramona (Universidad Nacional Experimental de Guayana, Puerto Ordaz, Venezuela): LA RELIGIOSIDAD POPULAR: INCORPORACIÓN DE LOS SABERES LOCALES EN LA COMPRENSIÓN DE LA DIVERSIDAD HUMANA

12.10 PM Torres Ramos, Gabriela (Ecole Pratique des Hautes Etudes (EPHE), París, Francia): LOS BREBAJES MESOAMERICANOS: EL PULQUE EN EL ÁREA NÁHUATL

12.30 PM Silva Encinas, Manuel Carlos, y Zarina Estrada Fernández (Universidad de Sonora, México): EL CONTEXTO CULTURAL DE LA PRÁCTICA RELIGIOSA ENTRE LOS YAQUI DE SONORA

12.50 PM Dantas Alves, Ana Angelica (Universidad Federal de Santa Catarina, Brasil): ESTA ALIANZA VIENE DEL ASTRAL

1.10 PM General Discussion

1.45 PM End of Session

1-07 WORLDVIEWS, SUSTAINABILITY, AND THE SACRED

Location: Room D/Sala D

Chair: Richard Carp

11.30 AM Beaman, Lori (University of Ottawa, Canada): THE SACRED/SECULAR DIVIDE IN LAW AND ITS IMPLICATIONS FOR NATURE/CULTURE

11.50 AM Stuckey, Priscilla (Prescott College, USA): BEYOND MIND/MATTER DUALISM: EXPLORING THE PHILOSOPHY OF WORLDVIEWS

12.10 PM LeVasseur, Todd (University of Florida, USA): THE COSMOVISION OF PRAMOD PAJULI: THEORETICAL REFLECTIONS

12.30 PM Clay, Elonda (Lutheran School of Theology at Chicago USA): ETHNOECOLOGICAL SPIRITUALITY IN THE AFRICAN DIASPORA OF THE AMERICAS AND ITS POTENTIAL CONTRIBUTIONS TO SUSTAINABLE PRACTICES

12.50 PM General Discussion

1.30 PM End of Session

1-08 CONSERVATION, SUSTAINABILITY, AND THE SACRED IN THE AMERICAS

Location: Salón "Quinques"

Chair: Nicolas Ellison

- 11.30 AM Trusty, Teressa (University of Washington, USA): CHANGING ENVIRONMENTAL THOUGHTS AND THE RISE OF CONSERVATION AS THE PATH TO SALVATION IN THE BOLIVIAN AMAZON
- 11.50 AM Haenn, Nora (North Carolina State University, USA): THE ENCHANTMENT OF SCIENCE, THE ALLURE OF THE INDIGENOUS: ENVIRONMENTAL PLANNING AND SOCIAL ETHICS IN CALAKMUL, MEXICO
- 12.10 PM d'Amico, Linda (Winona State University, USA): INDIGENOUS SPIRITUALISM IN THE NORTHERN ANDES: TOWARD A MODEL OF INTERCULTURALISM, RECIPROCITY AND SUSTAINABILITY
- 12.30 PM Johnston, Luke (University of Florida, USA): "WE ARE ALL RELATED": THE FUNCTION OF MYTH IN THE SUSTAINABILITY MOVEMENT
- 12.50 PM Witt, Joseph D. (University of Florida, USA): "THE EARTH IS GOD'S BODY": EVANGELICAL CHRISTIANITY AND RESISTANCE TO MOUNTAINTOP REMOVAL IN SOUTHERN APPALACHIA
- 1.10 PM Lovelace, Homer Paul (Morehead State University, USA): OUR BEHEADED HERITAGE: RE-SANCTIFICATION IN THE AGE OF MOUNTAINTOP REMOVAL
- 1.30 PM Respondent: Nimachia Hernández
- 1.45 PM General Discussion
- 2.00 PM End of Session

1-09 GOING SPIRITUAL: PAGANISM, TOURISM, AND NEW RELIGIONS

Location: Room C/ Sala C

Chair: Shawn Arthur

- 11.30 AM York, Michael (Bath Spa University, UK; Cherry Hill Seminary, Vermont, USA): ONE GOD, MORE THAN ONE GOD, NO GOD: PAGANISMS NATURAL PERSPECTIVE ON THE WORLD'S RELIGIONS
- 11.50 AM Taylor, Bron (University of Florida, USA): PAGANISM AS NEW WORLD RELIGION
- 12.10 PM Strmiska, Michael (Cape Cod Community College, USA): CONTESTED SACRED GEOGRAPHY IN PAGAN NORTHERN EUROPE
- 12.30 PM Neumann, Mark (Northern Arizona University, USA): SUBLIMITY WITHOUT A NET: ON THE (DIS)ENCHANTMENT OF NATURE THROUGH POPULAR SPECTACLE
- 12.50 PM Coats, Curtis (University of Colorado-Boulder, USA): IS THE WOMB BARREN? A LOCATED STUDY OF SPIRITUAL TOURISM IN SEDONA, ARIZONA AND ITS POSSIBLE EFFECTS ON ECO-CONSCIOUSNESS
- 1.10 PM Respondent: Sarah Pike
- 1.25 PM General Discussion
- 2.00 PM End of Session

1-10 Organized Session: TECHNOLOGIES OF THE IMAGINATION: THE ARTS, “ACTION,” AND EXPERIENCE AS NATURAL NECESSITY

Location: Room A/ Sala A
Organizer: Randall Honold
Chair: Amanda Concha-Holmes

- 11.30 AM Liam Heneghan (DePaul University, USA): URBAN ECOLOGY – EXPLORING NEW APPROACHES AND OLD TENSIONS
- 11.50 AM Elizabeth Millán-Zaibert (DePaul University, USA): ALEXANDER VON HUMBOLDT’S NATURGEMÄLDE: LITERARY PERFORMANCES OF NATURE AS A BALM IN TROUBLED ENVIRONMENTAL TIMES
- 12.10 PM Kay Read (DePaul University, USA): THE MESSY MIDDLE: IMAGINATIVE LIMITATIONS AND POSSIBILITIES OF OTHERNESS
- 12.30 PM Jane Brody (DePaul University, USA): THEATRE/PLAY/PERFORMANCE AS A NATURAL NECESSITY
- 12.50 PM Randall Honold (DePaul University, USA): TECHNOLOGICALLY ENHANCED NATURE
- 1.10 PM William R. Jordan III (DePaul University, USA): DEEP TROUBLE
- 1.30 PM General Discussion
- 2.00 PM End of Session

BREAK: 2.00 PM – 3.30 PM

AFTERNOON SESSIONS: 3.30 PM – 6.30 PM

1-11 RECONSTRUYENDO EL MUNDO: COSMOVISIONES MODERNAS DE ANTAÑO

Location: Room B/ Sala B
Chair: David Barkin

- 3.30 PM Barkin, David (Universidad Autónoma Metropolitana –Xochimilco, México): RECONSTRUYENDO EL MUNDO: COSMOVISIONES MODERNAS DE ANTAÑO
- 3.50 PM Moctezuma Yano, Patricia (Universidad Autónoma del Estado de Morelos, Cuernavaca, México): PRÁCTICAS CURATIVAS Y CERÁMICA RITUAL: TESTIMONIOS DE CREENCIAS PREHISPÁNICAS EN TLAYACAPAN, MORELOS
- 4.10 PM De la Puente Martínez de Castro, Mauricio (Asociación Civil Chakaan Buulaan, Distrito Federal, México): RECONOCER LOS FUNDAMENTOS ECOLÓGICOS DE LOS SISTEMAS SIMBÓLICOS MESOAMERICANOS COMO VÍA PARA EL RE-ENCANTO DE LA CULTURA CON LA NATURALEZA
- 4.30 PM Pacheco Mamone, Alejandra (Instituto 17 de Estudios Críticos, Distrito Federal, México): EL TRÁNSITO DE LAS ESENCIAS. REFLEXIONES SOBRE LOS PROCESOS DE PERCEPCIÓN AMBIENTAL, ELABORACIÓN COGNITIVA EN SITUACIONES DE RIESGO Y EMERGENTES COSMOGÓNICOS, EN COMUNIDADES NAHUAS Y POPOLUCAS DE LA SIERRA DE SANTA MARTA, VERACRUZ.
- 4.50 PM Fuente C., Mario E. (Instituto de Ecología de la Universidad del Mar-Oaxaca, Puerto Angel, México), y M. Fernando Ramos M. (Universidad de la Sierra Juárez-Oaxaca, Ixtlan de Juárez, México): LA COMUNALIDAD Y COSMOVISIÓN SOBRE LOS PROCESOS DE APROPIACIÓN SOCIAL DE LA NATURALEZA EN LA SIERRA JUÁREZ, OAX.

- 5.10 PM Ramos Santana, Irma (Université Paul Verlaine-Metz, Metz, France): NUEVAS CONSTRUCCIONES IDENTITARIAS. EL CASO DE LOS MOVIMIENTOS ECOLÓGICOS
- 5.30 PM Rosas Baños, Mara (Universidad Autónoma Metropolitana-Xochimilco, México): COMUNIDADES RURALES EN LA CONSTRUCCIÓN DE ALTERNATIVAS A LA MARGINACIÓN
- 5.50 PM González Téllez, Sergio Daniel (Universidad Autónoma del Estado de México, Toluca, México): REFLEXIONES EN TORNO A LA RELIGIOSIDAD MESOAMERICANA A PEARTIR DE LA RELACIÓN HOMBRE, NATURALEZA Y DIOS
- 6.30 PM End of Session

1-12 HOMO FABER GOES GREEN: TECHNOLOGY, BUILT ENVIRONMENTS AND OTHER (ANTI-) MODERN SPIRITUALITIES

Location: Room D/ Sala D
Chair: Todd LeVasseur

- 3.30 PM Zelko, Frank (University of Vermont, USA): MAKING THE WORLD WHOLE: ENVIRONMENTALISM AND HOLISTIC THOUGHT IN THE 1970S
- 3.50 PM Drake, Brian (University of Georgia, USA): ENEMY OF THE STATE: EDWARD ABBEY AND THE ENVIRONMENTAL CRITIQUE OF HIGH MODERNISM
- 4.10 PM Armitage, Kevin C. (Miami University, Ohio, USA): IN PRAISE OF NOSTALGIA: NATURE STUDY AND SCIENTIFIC CULTURE
- 4.30 PM Johns, Calvin (Ohio State University, USA): RECONCILING NATURE AND TECHNOLOGY: THE MATERIAL CULTURE OF SCIENCE FICTION AND NEW SPIRITUALITIES
- 4.50 PM Ellis, Eugenia Victoria (Drexel University, USA): THE COSMOGENESIS OF DWELLING: ANCIENT (ECO-) LOGICAL PRACTICES OF DIVINING THE CONSTRUCTED WORLD
- 5.10 PM Narayan, Yamini (Murdoch University, Australia): SPIRIT OF PLACE: SPIRITUALITY AND THE BUILT ENVIRONMENT IN NEW DELHI
- 5.30 PM Respondent: Randall Honold
- 5.45 PM General Discussion
- 6.30 PM End of Session

1-13 RE-ENCHANTED WORLDS: VISIONS, QUESTIONS, AND DILEMMAS

Location: Room C/Sala C
Chair: David Haberman

- 3.30 PM Higgins, Luke (Drew University, USA): ENCHANTMENT WITHOUT TELEOLOGY: A RECLAMATION OF NATURE'S DYNAMISM FOR ECO-THEOLOGY
- 3.50 PM Bradatan, Costica (Texas Tech University, USA): BRUNO'S ENCHANTED WORLD
- 4.10 PM Bauman, Whitney (Forum on Religion and Ecology, USA): THINKING BEYOND THE ENCHANTMENT, DISENCHANTMENT AND RE-ENCHANTMENT OF NATURE
- 4.30 PM Newman, Amy (West Texas A & M University, USA): RE-ENCHANTMENT AS REVERSE DISCOURSE
- 4.50 PM BREAK (10 minutes)
- 5.00 PM James, George (University of North Texas, USA): SUNDERLAL BAHUGUNA AND THE RE-ENCHANTMENT OF NATURE

5.20 PM Respondent: Kocku von Stuckrad
5.35 PM General Discussion
6.15 PM End of Session

1-14 Organized Session: RELIGION, NATURE, AND NUTRITION: RELIGIOUS CONSTRUCTIONS OF THE PROPER DIET

Location: Room A/ Sala A
Organizers: Andreas Grünschloß and Fritz Heinrich

Part 1 Chair: Andreas Grünschloß

3.30 PM Introduction: Andreas Grünschloß (Univ. of Göttingen, Germany)
3.40 PM Whittaker, Gordon (Univ. of Göttingen, Germany): FOOD FOR THOUGHT – CHOCOLATE, RELIGION AND THE AZTEC MIND
4.00 PM Arthur, Shawn (Appalachian State University, USA): IMMORTALITY IS PERFECTLY NATURAL: CORRELATING DAOIST DIETS AND EXTREME HEALTH
4.20 PM Fritz Heinrich (Univ. of Göttingen, Germany): PHYSICAL AND SPIRITUAL RENEWAL OF LIFE: RELIGIOUS ASPECTS OF PERSIAN NOWRUZ AND ITS NATURAL INGREDIENTS
4.40 PM Eldad J. Pardo (Hebrew University of Jerusalem, Israel): WATER AND WINE IN IRANIAN MYSTICISM AND MARTYROLOGY

5.00 PM BREAK (10 minutes)

Part 2 Chair: Gordon Whittaker

5.10 PM Lynn Poland (Davidson College, USA): FROM ADAM TO SLOW FOOD: A HISTORICAL SKETCH OF CHRISTIAN RE-ENCHANTMENTS OF NATURE AND NUTRITION
5.30 PM Andreas Grünschloß (Univ. of Göttingen, Germany): "FIAT LUX" – THE QUEST FOR HIGHER FREQUENCY AND LIGHTER SUBSTANCE: ENCHANTMENTS OF "NATURAL" NUTRITION IN A GERMAN ESOTERIC COMMUNITY
5.50 PM Shelley Elkayam (Hebrew University of Jerusalem & Bar Ilan University, Israel): "FOOD FOR PEACE": INTERACTIONS BETWEEN BLACK HEBREW RELIGION, NATURE AND NUTRITION
6.10 PM General Discussion
6.30 PM End of Session

1-15 Organized Session: INTERPRETING NATIVE AMERICAN SPIRITUALITIES (Society for the Anthropology of Religion Session II)

Location: Salón "Quinques"
Chair: Reyda L. Taylor

3.30 PM Nimachia Hernandez (University of California at Berkeley, USA): UNDERDEVELOPED DOCUMENTATION: NATIVE AMERICAN WOMEN IN THE RELIGIOUS LIFE OF THE WESTERN FRONTIER
3.50 PM Reyda L. Taylor (University of Florida, USA): AT ONE WITH NATURE: ADOPTING AND CREATIVELY ADAPTING POPULAR STEREOTYPES ASCRIBED TO NATIVE AMERICANS
4.10 PM Wade Glenn (Tulane University): WILL THE 'REAL' MARIA LIONZA PLEASE STAND UP? A REEVALUATION OF THE AFRICAN AND EUROPEAN CONTRIBUTIONS TO NEW WORLD SYNCRETIC RELIGIONS

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| 4.30 PM | Jose C. Colon (Independent scholar): TO GIVE LIFE TO THE ALUX: SOME NATURAL AND CULTURAL IMPLICATIONS OF A BLOOD SACRIFICE RITUAL OF THE YUCATEC MAYA |
| 4.50 PM | Nicolas Ellison (University of Aberdeen, UK): HAVE TREES LOST THEIR SPIRIT? |
| 5.10 PM | Respondent: Kristina Tiedje |
| 5.25 PM | General Discussion |
| 6.00 PM | End of Session |

BREAK: 6.30 PM – 7.00 PM

EVENING SESSION: 7.00 PM – 8.30 PM

1-16 PLENARY SESSION II

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|----------------------|---|
| Location | Main Conference Room/ Salón Principal |
| Master of Ceremonies | Luke Johnston (University of Florida, USA) |
| Chair | Kocku von Stuckrad (University of Amsterdam, the Netherlands; ISSRNC President-elect) |
| Plenary Speaker | Holmes Rolston III (Colorado State University, USA) |
| Theme | CARING FOR THE EARTH: PROMISED LAND AND THE PLANET WITH PROMISE |

SATURDAY, JANUARY 19, 2008

EARLY MORNING SESSIONS: 9.00 AM – 11.00 AM

2-01 RELIGIÓN, CULTURA Y NATURALEZA EN ORIENTE

Location: Room B/ Sala B

Chair: Alejandra Urbiola

- 9.00 AM Yoneda, Keiko (Centro de Investigaciones y de Estudios Superiores en Antropología Social-Golfo, Xalapa, México): ANÁLISIS SOBRE EL PAPEL QUE JUEGAN LOS ELEMENTOS DE LA NATURALEZA EN EL EPISODIO “AMENO IWAYADO (LA PUERTA DE LA CUEVA AMENO IWAYA)”, EN KOJIKI (REGISTRO DE LOS ACONTECIMIENTOS ANTIGUOS) ESCRITO EN 712 D.C. EN JAPÓN
- 9.20 AM Urbiola, Alejandra (Universidad Autónoma de Querétaro, México): FILOSOFÍA Y CIENCIA ECONÓMICA: EL CAMINO BUDISTA DE LA FELICIDAD
- 9.40 AM Padilla, Yolanda (Universidad Autónoma de Aguascalientes, México): LA RESPIRACIÓN COMO ORACION SEGÚN PETER YANG
- 10.00 AM Cattedra, Olivia María Margarita (CONICET – Universidad FASTA, Mar del Plata, Argentina): INDRAJALANETI: LA RED DE INDRA: PROYECCIONES MODERNAS DE UN MITO ANTIGUO
- 10.20 AM General Discussion
- 11.00 AM End of Session

2-02 SUBSISTENCE PRACTICES AS SACRED GROUND?

Location: Room A/ Sala A

Chair: Gavin van Horn

- 9.00 AM Cattell, Maria (Bryn Mawr College, USA): SACRED GROUND: RE-ENCHANTING OUR HOME LANDSCAPES WITH NATIVE PLANTS AND NATURALISTIC DESIGNS—A CULTURAL CONUNDRUM
- 9.20 AM Sanford, Whitney (University of Florida, USA): PARALLEL PASTORALS: CONSTRUCTING NATURE, WILDERNESS, AND AGRICULTURE
- 9.40 AM Graddy, Garret (Morehead State University, USA): THE SAVED SEEDS: APPALACHIAN AND ANDEAN AGRIBIODIVERSITY INITIATIVES, SACRED RECIPROCITY, AND THE AXIS MUNDI OF DNA
- 10.00 AM Respondent: George James
- 10.15 AM General Discussion
- 10.45 AM End of Session

2-03 ECO-FEMINISM, MYSTICISM, AND SPIRITUALITY

Location: Salon “Quinques”

Chair: Whitney Bauman

- 9.00 AM Mallory, Chaone (Villanova University, USA): SPIRIT, THOUGHT, AND ACTION IN THE ANCIENT FOREST
- 9.20 AM Kheel, Marti (Graduate Theological Union, USA): THE TRANSFORMATIVE POWER OF STORIES: AN ECOFEMINIST PERSPECTIVE

- 9.40 AM Holmes, Christina (Ohio State University, USA): DETERRITORIALIZING ECOFEMINISM? DELEUZIAN AND CHICANA INTERVENTIONS
- 10.00 AM van Wieren, Gretel (Yale University, USA): MYSTICISM, NATURE, ETHICS, AND POLITICS: HOW IS ECO-MYSTICISM RELATED TO THE STRUGGLE FOR JUSTICE AND SUSTAINABILITY?
- 10.20 AM Respondent: To Be Announced
- 10.35 AM General Discussion
- 11.00 AM End of Session

2-04 ONENESS/OTHERNESS: UNDERSTANDING ETHICS

Location: Room C/Sala C

Chair: Luke Johnston

- 9.00 AM Plate, Richard (School for Field Studies, South Caicos, BWI): THE ONCE-LER MODEL: A POSTMODERN VOICE FOR THE RESACRALIZATION OF NATURE
- 9.20 AM Potter, Rebecca (University of Dayton): A WORD FOR NATURE: ERNST HAECKEL, MONISM AND THE LANGUAGE OF ECOLOGY
- 9.40 AM Shea, Nancy (University of Wyoming): A WILD ETHIC
- 10.00 AM Respondent: Holmes Rolston III
- 10.15 AM General Discussion
- 10.45 AM End of Session

2-05 Organized Session: SACRED TREES AND THEIR HUMANS: A PANEL DISCUSSION

Location: Room D/ Sala D

Chair: Sarah Pike

- 9.00 AM Panelist: Sarah Pike (California State University, Chico, USA)
- 9.20 AM Panelist: David Haberman (Indiana University, USA)
- 9.40 AM Panelist: Bron Taylor (University of Florida, USA)
- 10.00 AM General Discussion
- 11.00 AM End of Session

COFFEE BREAK: 11.00 AM – 11.30 AM

Coffee, tea and crackers will be provided.

LATE MORNING SESSION: 11.30 AM – 1.00 PM

2-06 KEYNOTE ADDRESS

Location Main Conference Room/ Salón Principal

Master of Ceremonies Adrian Ivakhiv (University of Vermont, USA)

Chair Kristina Tiedje (ISSRNC 2008, Conference Co-Chair, ISSRNC Secretary, Université Lyon 2, France)

Keynote Speaker Kocku von Stuckrad (University of Amsterdam, the Netherlands; ISSRNC President elect)
Title ENCHANTED SCIENCE: ESOTERIC SEMANTICS OF CONTEMPORARY BIOLOGY

EARLY AFTERNOON SESSIONS: 1.15 PM – 2.00 PM

2-07 FILM SCREENING: Documentary Film: THE PORNOGRAPHY OF EVERYDAY LIFE

Location: Salon "Quinques"
Chair/Coordinator: Whitney Bauman

A 30-minute educational documentary conceptualized and written by Jane Caputi, produced by Susan Rosenkranz, distributed by Berkeley Media, www.berkeleymedia.com

2-08 ISSRNC BOARD MEETING

Location: Room B/Sala B

All Board Members are invited to attend.

BREAK: 2.00 PM – 3.30 PM

AFTERNOON SESSIONS: 3.30 PM – 6.30 PM

2-09 RELIGIÓN, NATURALEZA Y CULTURA EN LA HUASTECA

Location: Room B/ Sala B
Chair: Katherine Faust

3.30 PM Hernández Alvarado, Bardomiano (Instituto Nacional de Antropología e Historia - Distrito Federal, México): EL ESPEJO ETÉREO: EL CULTO A LAS CUEVAS EN LA RITUALIDAD DE LOS TEENEK POTOSINOS

3.50 PM Richter, Kim (UCLA, USA): LA ESCULTURA HUASTECA Y EL CULTO DE LA SERPIENTE EMPLUMADA

4.10 PM Torres-García, Esperanza Ioana, Rendón Aguilar Beatriz, Raquel Biciego Sánchez y Jesús Ruvalcaba Mercado (Universidad Autónoma Metropolitana-Iztapalapa y Centro de Investigaciones y de Estudios Superiores en Antropología Social, Distrito Federal, México): NATURALEZA Y ARTE TEXTIL TEENEK, UNA EXPRESIÓN DE SUS CREENCIAS

4.30 PM Terán Hernández, Mónica (Universidad Autónoma de San Luis Potosí, México), y Anuschka van't Hooft (Universidad Autónoma de San Luis Potosí, México): QUALITATIVE RESEARCH TOOLS TO APPROACH THE INDIGENOUS CONCEPT OF HEALTH-DISEASE IN THE HUASTECA

4.50 PM Faust, Katherine (University of California, Riverside, USA): THE ICONOGRAPHY OF BUTTERFLIES IN HUASTEC ART AND RELIGION

5.10 PM Respondent: Pedro Sergio Urquijo (CIGA-UNAM Morelia)

5.25 PM General Discussion

6.00 PM End of Session

2-10 MODERN SPIRITUALITIES: ENCHANTED SCIENCE, DARWIN, AND THE APOCALYPSE

Location: Salon "Quinques"
Chair: Shelley Elkayam

- 3.30 PM Globus, Robin (University of Florida, USA): "THERE'S HOPE BUT NOT FOR US": THEORIZING ENVIRONMENTAL APOCALYPTICISM
- 3.50 PM Schipper, Lisa (Chulalongkorn University, Bangkok, Thailand): ADAPTATION TO CLIMATE CHANGE: CONTROLLING NATURE OR FOLLOWING DESTINY?
- 4.10 PM Sideris, Lisa (Indiana University, USA): RE-ENCHANTED DARWIN: A PROPOSAL FOR RELIGIOUS ENVIRONMENTALISM
- 4.30 PM Skillen, James (Valparaiso University, USA) and Gregory Hitzhusen (Ohio State University, USA): LIFE IS A GIFT: CELEBRATING MYSTERY IN NATURE
- 4.50 PM Sands, Robert (College of Wooster, USA): PLAY DEEP: SPECULATIONS ON THE EVOLUTIONARY RELATIONSHIP BETWEEN NATURE, SPIRITUALITY AND DEEP PLAY
- 5.20 PM Bovell, Carlos: WHY DON'T RELIGIOUS PEOPLE TRUST SCIENCE?
- 5.50 PM Respondent: Bron Taylor
- 6.05 PM General Discussion
- 6.30 PM End of Session

2-11 HUMANS AND ANIMALS: KINSHIP, FRIENDSHIP, AND OTHER TALES

Location: Room A/ Sala A
Chair: Calvin Johns

- 3.30 PM Raglon, Rebecca (University of British Columbia/ University of Northern British Columbia, Canada): REDISCOVERING KINSHIP WITH THE WORLD: HUMANS, ANIMALS, AND STORYTELLING IN THE 21ST CENTURY
- 3.50 PM Ivakhiv, Adrian (University of Vermont, USA): SCREENING HUM/AN/IMAL MORALITIES
- 4.10 PM Hobgood-Oster, Laura (Southwestern University, USA): RE-ENCHANTING THE CHRISTIAN ANIMAL
- 4.30 PM van Horn, Gavin (University of Florida, USA): THE VALUE OF A WILDERNESS ICON: RE-ENCHANTING NATURE BY RE-IMAGINING WOLVES
- 4.50 PM Bernard, Penny (Rhodes University, South Africa): ECOSENSITIVITY, ETHICS, AND EXCHANGE: ANIMAL SACRIFICE IN CONTEMPORARY SOUTH AFRICA
- 5.10 PM Respondent: Forrest Clingerman
- 5.25 PM General Discussion
- 6.00 PM End of Session

2-12 MAKING ENVIRONMENTAL WORLDVIEWS: SPIRITUALITY, EXPERIENCE, AND ENGAGED SCHOLARSHIP

Location: Room C/ Sala C
Chair: Joseph D. Witt

- 3.30 PM Aebischer, Mary (University of New Mexico-Valencia, USA) and Thomas Shaw (University of New Mexico-Taos, USA): TEACHING GUADALUPE IN THE BORDERLANDS
- 3.50 PM White, Peta (University of Regina, Canada): MYTHS WE LIVE BY...
- 4.10 PM Shaw, Sylvie (University of Queensland, Australia): ECO-CONVERSION

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| 4.30 PM | General Discussion |
| 4.45 PM | BREAK (15 minutes) |
| 5.00 PM | Griffin, Joshua (Harvard University, USA): LIBERATION FROM AFFLUENCE: MARCUSE, LIBERATION THEOLOGY, AND MOUNIER'S PERSONALISM AS TOOLS FOR THE CONSTRUCTION OF AN "ECOLOGICAL IDENTITY" IN AFFLUENT SOCIETIES |
| 5.20 PM | Carp, Richard and Jana Carp (Appalachian State University, USA): SCHOLARSHIP AS ECOLOGICAL PRACTICE: RE-ENCHANTING THE ACADEMY? (30 minutes) |
| 5.50 PM | Graddy, Garret and Homer Paul Lovelace (Morehead State University, USA): COMPARATIVE LIBERATION ECOLOGY AT A UNIVERSITY NEAR YOU: CULTIVATING THE APPALACHIAN FESTIVAL OF FAITHS |
| 6.10 PM | General Discussion |
| 6.30 PM | End of Session |

BREAK: 6.30 PM – 7.00 PM

EVENING SESSION: 7.00 PM – 8.30 PM

2-13 PLENARY SESSION III

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|----------------------|---|
| Location | Main Conference Room/ Salón Principal |
| Master of Ceremonies | Kristina Tiedje (ISSRNC 2008, Conference Co-Chair, ISSRNC Secretary, Université Lyon 2, France) |
| Chair | Bron Taylor (ISSRNC President, University of Florida, USA) |
| Plenary Speaker | David Carrasco (Harvard University, USA) |
| Theme | THE TREE THAT GAVE BIRTH TO A MEXICAN MAP: LABYRINTH, MIDDLE PLACE AND CIRCUMAMBULATION IN THE MAPA DE CUAUHTINCHAN (PLACE OF THE EAGLE'S NEST) |

BANQUET DINNER: 8.30 PM – 9.30 PM

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| Location | Main Conference Room/ Salón Principal |
| | Buffet provided with cash bar. |
| Master of Ceremonies | Bron Taylor (ISSRNC President), after dinner is served, will say a few words of thanks to this year's conference participants and to comment on the future of the ISSRNC. |
| Theme | ENVISIONING THE ISSRNC |

SUNDAY, JANUARY 20, 2008

EARLY MORNING SESSION: 8.00 AM – 9.00 AM

3-01 ISSRNC BUSINESS MEETING

Location: Salon "Quinques"
Bron Taylor, ISSRNC President, presiding

This meeting is open to members and those who might become members.

MORNING SESSIONS: 9.00 AM – 11.00 AM

3-02 RELIGIÓN, NATURALEZA Y CULTURA EN LAS FUENTES HISTÓRICAS

Location: Room B/ Sala B
Chair: Enrique Delgado López

- 9.00 AM Delgado López, Enrique y Gabriela Torres Montero (Universidad Autónoma de San Luis Potosí, México): FRAY TORIBIO DE BENAVENTE Y LAS BONDADES DE LA CRISTIANIZACIÓN DEL PAISAJE
- 9.20 AM Rodríguez Figueroa, Andrea (Universidad Nacional Autónoma de México): EL ESPACIO Y EL PAISAJE RITUAL EN ATL CAVALO – CUAUITL EUA SEGÚN LAS OBRAS DE SAHAGÚN
- 9.40 AM Jiménez Marce, Rogelio (Centro de Investigaciones y de Estudios Superiores en Antropología Social, Distrito Federal, México): LA PERCEPCIÓN DEL INGLÉS WILLIAM BULLOCK DEL PAISAJE MEXICANO
- 10.00 AM Ordóñez Burgos, Jorge Alberto (Departamento de Humanidades, Universidad Autónoma de Ciudad Juárez, México): ARISTÓTELES BIÓLOGO: ¿RUPTURA DE TRADICIONES MÍSTICAS ANTIGUAS?
- 10.20 AM General Discussion
- 11.00 AM End of Session

3-03 NATURE AND RELIGION IN THE MEDIA

Location: Room A/ Sala A
Chair: Sarah Pike

- 9.00 AM Joosse, Paul (University of Alberta, Canada): MEDIA BATTLES AND THE DISCOURSES OF TERROR: THE STRUGGLE TO DEFINE THE EARTH LIBERATION FRONT
- 9.20 AM Hoover, Stewart (University of Colorado, USA) and Monica Emerich (University of Colorado, USA): NATURE AT THE CROSSROADS OF MEDIA: RELIGION AND CULTURE: RESULTS FROM THE MEDIA AND MEANING PROJECT
- 9.40 AM Respondent: Adrian Ivakhiv
- 9.55 AM General Discussion
- 10.30 AM End of Session

3-04 CHRISTIANITY, SCIENCE AND METAPHYSICS

Location: Salon "Quinques"

Chair: Forrest Clingerman

- 9.00 AM Schaefer, Jame (Marquette University, USA): RE-ENCHANTING THE EARTH: THE COLLABORATION OF THEOLOGY, METAPHYSICS, AND THE NATURAL SCIENCES
- 9.20 AM Clingerman, Forrest (Ohio Northern University, USA): LIGHT AND DARKNESS: SENSING THE DIVINE IN NATURE
- 9.40 AM Araya, Daisuke (Edogawa University, Tokyo, Japan): WHY IS A WORD TRANSMITTED AS A "COMMANDMENT": ESSAY ON THE "SOCIAL DESIRE" IN DELEUZE-GUATTARI
- 10.00 AM General Discussion
- 10.45 AM End of Session

3-05 ART AND LITERATURE AS A NARRATIVE ON RELIGION, NATURE, AND CULTURE

Location: Room C/ Sala C

Chair: Robin Globus

- 9.00 AM Legun, Katy-Anne (University of British Columbia, Canada): THE ART IN ENCHANTING EMPOWERMENT: A SOCIAL PERSPECTIVE
- 9.20 AM Gonzalez Pino, Barbara and Frank Pino (University of Texas at San Antonio, USA): THE INTERSECTION OF RELIGION, NATURE, AND CULTURE IN CHICANO LITERATURE: THE CASE OF "BLESS ME, ULTIMA"
- 9.40 AM Lipschutz, Jeff (University of Wisconsin, Oshkosh, USA): ACROSS A GREAT DISTANCE
- 10.00 AM Mary Jeanne Barret (University of Saskatchewan): REPRESENTING THE NON-HUMAN IN RESEARCH
- 10.20 AM General Discussion
- 11.00 AM End of Session

SUNDAY AFTERNOON EXCURSIONS

There will be three optional excursions offered for Sunday afternoon.

1 – A guided visit through the historic downtown of Morelia (recommended for those who need to make a flight in the early evening on Sunday)

2 – A visit to the Monarch Butterfly Biosphere Reserve (recommended for those who will stay until Monday)

3 – A visit to a local indigenous community to learn about their ecological projects and community work (recommended for those who will need to make a flight on Sunday night)

Registration for the excursions will be available on-site at the conference hotel Fiesta Inn, Morelia. It includes lunch (a sandwich and soda or water). Registration costs vary.

KEYNOTE AND PLENARY ABSTRACTS

2-13 Carrasco, David (Harvard University, USA) [dcarrasco@hds.harvard.edu]

THE TREE THAT GAVE BIRTH TO A MEXICAN MAP: LABYRINTH, MIDDLE PLACE AND CIRCUMAMBULATION IN THE MAPA DE CUAUHTINCHAN (PLACE OF THE EAGLE'S NEST)

This lecture is a tour through the Mapa de Cuauhtinchan #2, one of Mexico's national cultural treasures which was just recently brought back to public knowledge. Painted on pieces of bark paper from an 'amate' tree, this 1540's codex depicts the sacred ancestral journey from the Place of Seven Caves (Chicomoztoc) through the pilgrimage city of Cholula ending at the altepetl of Cuauhtinchan near present day Puebla. Working as an Historian of Religions Carrasco will summarize some of the exciting results from the 5 year multi-disciplinary study of the Mapa done by 15 scholars.

1-16 Rolston, Holmes III (Colorado State University, USA) [rolston@lamar.colostate.edu]

CARING FOR THE EARTH: PROMISED LAND AND THE PLANET WITH PROMISE

1. Land of milk and honey; Justice like waters.
2. Generating life: "Swarms" of biodiversity.
3. Planet gone wild: Order and disorder.
4. Cruciform nature.
5. Generating caring: Three big bangs.
6. Pleistocene appetites versus Nature and Spirit.

0-01 Toledo, Víctor M. (CIGA-UNAM, Universidad Nacional Autónoma de México, Campus Morelia, Mexico) [vtoledo@oikos.unam.mx]

MESO-AMERICAN ETHNOECOLOGY: HOW DEITIES, HUMANS AND NATURE PLAY TOGETHER THE SURVIVAL GAME

The long-term permanence of indigenous peoples (about 6,000 cultures with an estimated population of between 400 and 600 millions) can no be solely explained by symbolical, cognitive or technological and productive factors, but by a combination thereof. By focusing in the kosmos (k), the belief system or cosmovision, the corpus (c), the whole repertory of knowledge or cognitive system, and the praxis (p), the set of production practices, ethnoecology offers an integrative approach to the holistic study of human appropriation of nature, and especially to the analysis of "sacred ecology" peoples. Thus, ethnoecology allows a comprehensive understanding of the k-c-p complex, or the three main dominions involved in nature's appropriation: beliefs, knowledge and practical activities. By analyzing and comparing several case studies in contemporary Mesoamerica, the author will show how deities, human beings and nature work together to keep alive cultures of several thousands years, showing the inextricable links among religion, knowledge and practical life.

2-06 von Stuckrad, Kocku (University of Amsterdam, the Netherlands; ISSRNC President-elect)

[C.K.M.vonStuckrad@uva.nl]

ENCHANTED SCIENCE: ESOTERIC SEMANTICS OF CONTEMPORARY BIOLOGY

At the beginning of the 21st century, it seems as if biology, genetics, and the 'life sciences' are in normative control of cultural discourses regarding nature, the body, and the cosmos. Was Max Weber right when more than one hundred years ago he described modernity as a process in which the natural sciences tend to take over the functions of universal explanation of the world—functions that used to be in control of the institutionalized religions? This paper addresses religious and esoteric semantics that underlie modern biology. The 'deciphering' of the human genetic 'code'—introduced to the 'life sciences' by Erwin Schrödinger in 1944—rests on Pythagorean and kabbalistic notions about letters and numbers as the building blocks of the cosmos. The progress of 'genetic engineering' and related techniques puts the human being into the position of universal creator of life. The alchemical quests to 'perfect nature' return in modern science in unambiguously religious and metaphysical claims. As a consequence, it may be better to describe processes of modernization not with regard to disenchantment and reenchantment, but as a transformation of secular and religious realms that interact in manifold ways.

ORGANIZED SESSIONS ABSTRACTS

FRIDAY'S SPECIAL PANELS

1-04 CHALLENGING BOUNDARIES OF THE SACRED AND THE SOCIAL (SOCIETY FOR THE ANTHROPOLOGY OF RELIGION SESSION I)

This panel explores the boundaries of the sacred and the social through various studies in diverse cultural contexts.

Participants: Beth Conklin (Vanderbilt University, USA), Mathieu Claveyrolas (Ecole des Hautes Etudes en Sciences Sociales, France), Linda Sun Crowder (California State University-Fullerton, USA), and Nancy Schwartz (College of Southern Nevada, USA).

1-10 TECHNOLOGIES OF THE IMAGINATION: THE ARTS, "ACTION," AND EXPERIENCE AS NATURAL NECESSITIES

Members of the Institute for Nature & Culture at DePaul University have been engaged in an ongoing conversation about what seem to be fundamentally problematic aspects of the relationship between nature and culture. The six presentations that comprise this panel represent our latest thoughts and initiatives in these directions. William Jordan will propose a radical continuity – of violence, regret, ambiguity, alienation and shame – between our own species and the rest of creation. Liam Heneghan will discuss the roots of, and suggest ways to overcome, symbolic and material tensions prevailing in urban ecology. Elizabeth Millán-Zaibert will present Alexander von Humboldt as an historical counter-example to the fragmentation dominating discourses of environmentalism today. Kay Read will wade into the "messy middle" of responses by humans to nature in order to stimulate imaginative arrangements among diverse beings. Jane Brody will explore creation of metaphors regarding our relationship to nature via the performative and ritualistic delight of making theater. Randall Honold will sketch an interpretive framework for relationships among human and nonhuman beings based on the idea of the "cyborg," a perspective that questions the primacy of either nature or culture.

Participants: Randall Honold (DePaul University, USA), Jane Brody (DePaul University, USA), Liam Heneghan (DePaul University, USA), William Jordan III (DePaul University, USA), Elizabeth Millán-Zaibert (DePaul University, USA), and Kay Read (DePaul University, USA).

1-14 RELIGION, NATURE AND NUTRITION – RELIGIOUS CONSTRUCTIONS OF THE PROPER DIET

The panel seeks to evaluate interactions between religion and nature as mediated by ritual, legal, moral and mythic descriptions of the adequate food sustenance – including the (re- or dis-) enchantment of a "natural" basis of nutrition.

Participants: Andreas Grünschloß (Univ. of Göttingen, Germany), Heinrich Fritz (Univ. of Göttingen, Germany), Gordon Whittaker (Univ. of Göttingen, Germany), Arthur Shawn (Appalachian State University, USA), Eldad J. Pardo (Hebrew University of Jerusalem, Israel), Lynn Poland (Davidson College, USA), and Shelley Elkayam (Hebrew University of Jerusalem & Bar Ilan University, Israel).

1-15 INTERPRETING NATIVE AMERICAN SPIRITUALITIES (SOCIETY FOR THE ANTHROPOLOGY OF RELIGION SESSION II)

This session examines Native American Spiritualities in various contexts. Panelists present case studies from North America, Mexico, and Venezuela.

Participants: Nimachia Hernandez (University of California, Berkeley, USA), Reyda L. Taylor (University of Florida, USA), Wade Glenn (Tulane University, USA), Jose Colon (Independent Scholar), and Nicolas Ellison (University of Aberdeen, UK).

SATURDAY'S SPECIAL PANEL

2-05 SACRED TREES AND THEIR HUMANS: A PANEL DISCUSSION

In twenty-first century America, tree sitting is newsworthy when humans and their sacred trees interfere with business as usual. But ritual actions and intimate relationships with trees have long been part of daily life and practice around the world. This panel will explore and discuss the various ways in which the relationship between humans and trees is imagined and ritually expressed in panelists' research on Hindu tree shrines, Buddhist deep ecology, the composting of human corpses into trees in Sweden and radical environmentalism in the U. S. Using visual images and anecdotes, panelists will address some of the following questions in brief presentations: what role do trees play in the construction of meaningful worlds? What do rites and images tell us about the meaning of trees in different cultures? Is the sacralization of trees one of the ways contemporary Westerners are creating meaning and identity in a disenchanted world? How do these meanings and identities compare to tree worship in other cultural contexts? We are particularly interested in exploring in dialogue with the audience the role of trees in human lives and what humans' intimacy with trees might tell us more broadly about religion and the enchantment of nature.

Participants: David Haberman (Indiana University, USA), Sarah M. Pike (California State University, Chico, USA), and Bron Taylor (U Florida, USA).



PAPER ABSTRACTS

Aebischer, Mary (University of New Mexico-Valencia, USA) [maebi@unm.edu] and **Thomas Shaw (University of New Mexico-Taos, USA)** [tshaw@laplaza.org]

TEACHING GUADALUPE IN THE BORDERLANDS

This paper presents interpretive data from a survey sent to fifteen mixed-culture women who participated in three courses that teach the phenomenology of Our Lady of Guadalupe in the Borderlands of New Mexico. Transdisciplinary approaches using transformative learning and postcolonial pedagogy and the interfacing of narratives with process philosophy, develop a capacity within a student to hold the tension of not knowing and allow the emergence of an embodied spiritual knowing. Embodied or embedded knowing comes to the students through the body, which is embedded in relationships, both within the personal and social domains. This knowledge allows the student to begin to "see through" the impact of colonialism and develop la facultad or consciousness that leads to a deeper understanding, beneath the surface of one's cultural and spiritual awareness. Teaching the story of Our Lady of Guadalupe is seen through the following dimensions: her indigenous heritage; as a symbol of empowerment; as a figure of transcendence or immanence; as a symbol of culture and ethnic identity, and through the lens of historical reality. Students question assumptions, analyze and re-interpret historical accounts, hold various schools of thoughts pertaining to the apparition phenomenon, and widen their religious worldview about its context. Meaning-making from individual students is evidenced in oral and written narratives and in pieces of collage art work. Implications for future pedagogy in the Borderlands are addressed with the ultimate goal of developing a post-colonial conscientización, and Mestiza Spirituality.

Afshar, Bahrooz (Islamic Azad University, Babol Branch, Iran) [afshar1347@yahoo.com]

THE MEANINGS OF NATURE IN RELATION TO HUMAN BEINGS FROM THE POINTS OF VIEW OF TWO WORLD RELIGIONS: ISLAM AND HINDUISM: A TEXTUAL ANALYSIS

This paper studies the relationship between human beings and Nature from the view points of Islam and Hinduism. The paper also defines the meaning and role of Nature and the position and functions of humankind in nature. It also

explains and describes the mutual interactions and influences between humanity and nature. The Islamic Holy Book, *Quran*, holy verses of the Vedas, and speeches of mystics in both religions show that the world and nature are like a particular man. As a man, the world has a soul and body; his life and perfection of body depends on the soul. The world is then a body, and humanity is like the spirit of the world. In this way the world is the complete symbol of His Creation. The world has its expression and language, and God is present in nature. Thus humanity is present in nature as if it is united with God. Although the earthly world is the lowest position in the existence, it is a part of God. In this way Islam and Hinduism define the role of nature in a high position.

Araya, Daisuke (Edogawa University, Tokyo, Japan) [d-araya@kt.rim.or.jp]

WHY IS A WORD TRANSMITTED AS "COMMANDMENT"? ESSAY CONCERNING THE "SOCIAL DESIRE" IN DELEUZE-GUATTARI

This paper analyzes the commandment: "You shall not bear false witness" in terms of its persuasive properties to prescribe human behavior in a disenchanted world. How can such a simple sentence prescribe the prohibition of false evidence? We contend that a phrase itself is only a series of words and it cannot impose any constraints to tell the truth. However, in some cases, words can restrain our behavior. In 'Critique of Practical Reason,' Kant distinguishes between the Moral Law and human desire. Human desire shrinks back by a threat of gallows, but moral law is considered a law. Kant supports the possibility of a Moral Law when he intends to prove the liberty and the power of Practical Reason. However, one can assert that the idea of a Moral Law doesn't have any power to prescribe the prohibition in itself. In a disenchanted world, any "commandment" will always be exposed to doubt. This paper examines the structure about how a single word can obtain the power of a "Commandment." Desire, which Kant excluded from his Moral Law, will be utilized to support the idea of a Commandment. Referring to Deleuze and Guattari, this paper explores possible functions of "God" in a disenchanted world, where religious power of prohibition is under suspicion.

Armitage, Kevin C. (Miami University, Ohio, USA) [armitakc@muohio.edu]

IN PRAISE OF NOSTALGIA: NATURE STUDY AND SCIENTIFIC CULTURE

Though often portrayed as driven by applied science in the name of efficiency, progressive era conservation was in fact rife with countermodern impulses. Though often dismissed in gendered terms, many progressive conservationists embraced, sentimental and aesthetic attachments to nature. Rather than mawkish emotionalism, I argue that nostalgic appreciation of the natural world was so popular because it provided a way to know the natural world that was not reduced to a type of positivist, empirical functionalist interaction with nature. In this sense, then, nostalgia was an antimodern impulse. Progressive conservationists argued that sentimental, spiritual and aesthetic relationships with nature, not applied efficiency, prompted conservation.

Arthur, Shawn (Appalachian State University, USA) [arthursd@appstate.edu]
IMMORTALITY IS PERFECTLY NATURAL: CORRELATING DAOIST DIETS AND EXTREME HEALTH

Ancient Chinese Daoists idealized the physical body to such a degree that many actively sought the permanent existence of immortality. Critiquing scholarship that focuses on seemingly 'supernatural' aspects, this paper provides a new interpretation of Daoist self-cultivation ideals as based upon a 'natural' continuum of interrelated medical and religious theories and techniques. Close analysis of early medieval Daoist texts indicates that practitioners adopted ascetic dietary regimens – which combine specific meditations and herbal ingredients in lieu of normal foods – in order to perfect their health, to obtain hyper-normal abilities, to divinize their bodies, and to lengthen life beyond normal constraints. I argue that Daoists considered their extraordinary claims to be natural outcomes of their basic dietary practices which correlate the human body's energetic properties to attributes of specific herbs, cosmological principles, and Daoism's animist worldview.

Barkin, David (Universidad Autónoma Metropolitana -Xochimilco, México)
[barkin@correo.xoc.uam.mx]

RECONSTRUYENDO EL MUNDO: COSMOVISIONES MODERNAS DE ANTAÑO

Algunos pueblos indígenas en México han optado por forjar estrategias propias, alternativas a su integración subordinada en un

mundo proletarianizado. Con su diversidad y riqueza, millones de mexicanos están demostrando su desencanto con el modelo nacional, regresando a sus raíces para combinar los conocimientos vernáculos con la ciencia y tecnologías de punta (conocido internacionalmente como ciencia posnormal) en nuevas variaciones sobre sistemas tradicionales de organización social y política. De esta manera, están construyendo formas renovadas de celebración de la profunda relación de respeto y convivencia entre sus sociedades y sus entornos naturales: su cosmovisión. El trabajo analiza algunos ejemplos de estas alternativas, demostrando como las todavía vibrantes tradiciones y las culturas informan el diseño de estrategias productivas y sociales que refuerzan sus culturas y sus cuerpos heredados de conocimiento, de creencias, de entendimiento de la compleja relación entre sociedad y planeta. Los casos enumerados están derivados de las acciones implementados por equipos organizados por el autor, sus colaboradores y otros interlocutores convencidos de la necesidad de colaborar en la construcción de sociedades alternativas para su propia supervivencia y la del planeta.

Barret, Mary Jeanne (University of Saskatchewan) [mj.barrett@uregina.ca]
SEXUAL REVOLUTION AND THE "NEW MORALITY"

The study unsettles the continual reinscription of humans as the unmarked norm and only conscious agents involved in knowledge production, leaving the possibility of non-human participants contributing to research unthinkable. Drawing on poststructuralism and use of a pendulum dowser, I trouble dominant notions of epistemology and ontology – notions that may be reinscribing the very discourses much environmental theorizing and education aim to disrupt (e.g. the separation between humans and nature). Based on my dissertation in multimedia hypertext (www.porosity.ca), this presentation will challenge dominant research practices and provide an instance of research conducted across the socially constructed human-nature divide. Research methodologies and methods based on an animist epistemology are introduced. Using arts-based inquiry methods (collage, paint, and song), together with attention to food, time spent outdoors, and ancient ways of knowing (e.g. shamanic journeying, dowsing, meditation) my work examines not only how discourse and power maintain dominant assumptions of knowing and

being, but how one might research not just about, but through conversations with the more-than-human world.

Bauman, Whitney (Forum on Religion and Ecology, USA) [whitneyabauman@mac.com]
THINKING BEYOND THE ENCHANTMENT, DISENCHANTMENT, AND RE-ENCHANTMENT OF "NATURE"

Throughout the latter part of the 19th and most of the 20th Century, scholars began to identify the source of the modern "dilemma" with human separation from the rest of the natural world and dis-enchantment of that world. In response to this, the Romantic Movement, the early conservationists, and many contemporary eco-thinkers (both traditionally religious and non) have identified the cure to the contemporary environmental/social crises caused by the historical denial of the material world with the re-enchantment of nature. This paper questions the political, ethical, and spiritual gains through a re-enchantment of nature. First, the "ecology of flux," post-colonial, and environmental justice literature suggests there is no one "nature" that can be the subject of re-enchantment. Most often, hidden in ideas of re-enchantment are either romantic or pre-Enlightenment concepts of "nature" as pure, wild, or pre-lapsarian. Second, the re-enchantment of "nature" does not provide us with, quid pro quo, ethical mandates for how we ought to live, despite the phenomenologist's insistence that it does. Third, it is not clear that the re-enchantment of nature moves beyond individual spiritual experiences of union or ecstasy with the rest of the natural world. Rather than worrying about the "enchantment" of nature, this paper suggests that the discourse of environmentalism might benefit more from a better understanding of that aspect of human and earthly existence that Ernst Bloch describes as "not-yet-conscious" and "not-yet-become," and from an understanding of both culture and nature as open and emergent. This un-determined future, though "not-yet" is still with context, and both places human experiences within the rest of the open and evolving life on the planet. Rather than harkening back to the enchantment of a concept of nature that "was," we might gain grounds (politically, ethically, spiritually and ecologically) by trying to imagine a future for humans-in-the-earth beyond enchantment, disenchantment, and re-enchantment.

Beaman, Lori (University of Ottawa, Canada) [lbeaman@uottawa.ca]
THE SACRED/SECULAR DIVIDE IN LAW AND ITS IMPLICATIONS FOR NATURE/CULTURE

Both scholarship and practice have relied on the notion of a sacred/secular divide. This divide is integrated into a wide variety of institutional practices and power relations. Law is one of the sites in which such power relations play out, reifying the divide which in turn frames the ways in which culture and nature are thought about. This paper will review some of the current literature that challenges the sacred/secular division (McGuire, Closson James, Woodhead, Asad) from an interdisciplinary perspective. It will then consider examples of case law from Canada and the United States in order to explore the results of the divide as they play out in the legal context. Finally, the paper will consider alternative possibilities to thinking in terms of sacred and secular, including vision-in-action as offered by indigenous traditional knowledge.

Bernard, Penny (Rhodes University, South Africa) [p.bernard@ru.ac.za]
ECOSENSITIVITY, ETHICS AND EXCHANGE: ANIMAL SACRIFICE IN CONTEMPORARY SOUTH AFRICA

Many recent writings on indigenous cosmologies tend to present indigenous spirituality as ecologically wise and benevolent as measured against western scientific operational models or within a western system of ethics. The emergence of neo-paganism reflects a desire many people have to re-enchant the world, and it eclectically appropriates various indigenous philosophies, symbols and rituals to achieve this. However, notwithstanding the variations and tensions that exist between sentimentality and dispassionate utilitarianism within western systems of thought, some aspects of indigenous systems may be less enthusiastically embraced than others. Animal sacrifice is one area that evokes such ambiguity, and it is quite evident that this is an area that many neo-shamanic practitioners would rather leave out of their newly appropriated repertoire of indigenous ideas and activities. However for many indigenous peoples animal sacrifice is a fundamental part of their systems of thought and praxis as it is the means by which sacred exchange re-animates both spirit and earth, and cleanses humans of their moral errors. Without sacrifice their religion would become meaningless. Controversies surrounding sacrifice have

frequently emerged in the national media in South Africa, the most recent being around the cow sacrifice done by a discredited politician after his release from jail for fraud. This paper will examine the importance of animal sacrifice for various groups in South Africa especially within the context of modernity. Drawing on her own personal experiences with animal sacrifice among the Zulu-speaking people the author will evaluate whether these popular western evaluations are fair and justified. (250 words)

Bovell, Carlos [carlosbovell@yahoo.com]
“WHY DON'T RELIGIOUS PEOPLE TRUST SCIENCE?”

Insofar as theistic religions and natural science have opposing metaphysical expectations regarding the physical world, religionists who believe in the supernatural will always have reasons to distrust science on some level. There are at least three factors that contribute to religion's distrust in science. First, there is a serious concern regarding methodological and metaphysical naturalisms. This dual naturalism is understandably a major cause for distrust in science among theistic religionists since it seems to leave no place at all for any of religion's non-naturalistic beliefs. Second, there is the perceived order and relation of and among the several academic disciplines. In the minds of many theistic religionists, the knowledge gained through religion is primary and superordinate to all other domains of knowledge. A third and closely related factor that contributes to theistic religionists' distrust in science is a perceived spiritual antithesis between science and religion. This spiritual bias holds such sway that even secular scientists have remarked how many times they cannot help but feel guilty when they subject religious beliefs to scientific scrutiny. In light of these three and other factors, it is not surprising to see how little inroads science has made into the majority of communities that assume a vibrant supernatural dimension as well as other ancillary theistic beliefs.

Bradatan, Costica (Texas Tech University, USA) [Costica.Bradatan@ttu.edu]
BRUNO'S ENCHANTED WORLD

This contribution examines the model of enchantment of the world we come across in the case of Giordano Bruno (1548-1600). An ardent proponent of the “infinity of the worlds” and supporter of the Copernican universe, Bruno is at the same time aware that an infinite universe, with the center everywhere and the margins nowhere, would on the long run

alienate the human being and undermine their quest for meaning. He thus proposes a model of the universe where Nature is seen as a generating matrix of everything (“una feconda natura, madre conservatrice dell'universo”), and the lost centrality of the human being in the universe is compensated by a new awareness of, and belief in, their creative faculties. The result is a spectacular “religion of Nature” (“religione della Natura,” in Eugenio Garin's phrase), a complex mix of science and hermeticism, of natural philosophy and magic. Drawing mostly on Bruno's Italian dialogues, and in connection with some of the major influences on his work (Raymundus Lullus, Nicolaus Cusanus, Nicolaus Copernicus, Marsilio Ficino), I will look at the “Nolana filosofia” in terms of the notion of enchantment it brings forth.

Brody, Jane (DePaul University, USA)
[jbrody3@depaul.edu]
THEATRE/PLAY/PERFORMANCE AS A NATURAL NECESSITY

In my presentation I discuss the inherent “naturalness” of performance as a means of interacting with the world and consider whether reclamation of such a thing is possible in our “un-natural” world. Imitation and imagination are the original technologies of learning and remain the methods by which all babies learn to survive in the world. There are few other ways to do so in the earliest stages of our development. Joy of discovery is hard wired into us. We naturally make theatre and move quickly into archetypes and rituals as a means of dealing with the magnitude of our experience and learning. The creation of a ‘self’ is according to Ernest Becker, a means of limiting the vastness of human joy and terror. The unfortunate by-product can be a fear of authentic behavior. Formal theatre in the United States has, for the most part, moved beyond its ancient tradition as public ritual meant to aid, cleanse, and uplift the public, and has been relegated by its general audience to entertainment with the occasional “serious piece” thrown in for balance. Most plays and performances concern interpersonal and familial relationships sociological themes. Also and with few exceptions, the American theatre has never been political and rarely metaphoric. The need for communal access to more universal ideas dealing with Rudolph Otto's “mysterium tremendum” seems to have been lost or rejected in the original colonies. I would like to attempt to explore some of the reasons for this diminishment of the desire on the part of the audience and artists to contact

deeper issues in our work (abstract shortened by organizers).

Carp, Richard and Jana Carp (Appalachian State University, USA) [carprm@appstate.edu]
SCHOLARSHIP AS ECOLOGICAL PRACTICE: REENCHANTING THE ACADEMY?

We investigate our sense of continuity between sacred and scholarly practices (of scholarly practices as sacred) without discounting the religious violence that gave rise to secularity. We are informed by engaging a cultural field that attempts to realize an ecological/relational lived experience (paradigm transformation) and cultural developments working to integrate sacred and secular. Scholars' practices participate in socio-cultural-ecological communities in which they variably contribute and degrade resilience and generativity. How might scholars' practices contribute to the long-term well-being of these communities? This question concerns not only material consumption and ecological footprint, but also social forms of knowledge production (student/teacher relations, collegiality, expertise, relations with local communities, collaboration, the economics of research and of teaching, and structures of graduate training), as well as the cultural and economic politics and geopolitics of knowledge. We draw on scholarship, art and urban planning as public cultural forms, and our own experience in community-based and collaborative contexts that test the boundaries of institutional scholarship (abstract shortened by organizers).

Cattedra, Olivia Maria Margarita (CONICET – Universidad FASTA, Mar del Plata, Argentina) [ocattedra@yahoo.com.ar]
INDRAJALANETI: LA RED DE INDRA: PROYECCIONES MODERNAS DE UN MITO ANTIGUO

El antiguo símbolo de la mitología hindú intentará llamar la atención sobre las distinciones fundamentales entre el concepto socio económico de globalidad y aquel metafísico de la interdependencia, así como sus consecuencias y proyecciones sociales, culturales y cosmológicas. Este mundo moderno y acelerado parece desconocer que debajo de la globalidad, yace la interdependencia; las condiciones del tiempo y el espacio virtual están intentando sustituir la realidad tangible y descuidando sus efectos concretos, por una virtualidad casi "mayávida". En este proceso, el hombre topará,

inevitablemente con un límite marcado por la dimensión física y que lo conducirá, le agrade o no, a replantear un antiguo tema oriental que, en particular el budismo, nos recuerda a cada instante: la doctrina de la interdependencia. Tal límite puede constituirse en un factor reparador para las diversas crisis vitales que enfrenta el mundo moderno. Se deben tener en cuenta las consecuencias naturales, aunque no evidentes de la dualidad intrínseca del mundo manifestado. Este trabajo intentará resaltar la vigencia de principios centrales, de naturaleza metafísica, ética y rituales, tales como el don, la responsabilidad, que puedan revertir consecuencias nefastas en dinámicas reparadoras en atención a la presencia tangible y concreta del Alma del Mundo.

Cattell, Maria (Bryn Mawr College, USA) [mgcattell@aol.com]
SACRED GROUND: RE-ENCHANTING OUR HOME LANDSCAPES WITH NATIVE PLANTS AND NATURALISTIC DESIGNS—A CULTURAL CONUNDRUM

The native plant movement's idea of creating home landscapes in the U.S. with ecologically desirable native plants and naturalistic designs leads to the conundrum that garden culture—conventional gardening ideas and related business practices—encourages home landscapes which tend to be ecologically insensitive. Common themes of garden culture include the lure of the exotic and insistence on control and design. Most garden centers feature an abundance of non-native plant species, some highly invasive and inimical to indigenous plant species and communities. Many garden designers prefer to produce designs based on evoking homeowners' "inner" garden rather than suggest designs based on what the earth needs. Lawn, requisite in home landscapes, has become one of the biggest "crops" in the U.S., nearly 30 million acres of what is essentially an ecological desert. Habitat loss resulting from such unsustainable practices (and from agricultural, commercial and housing development at large) threatens the wellbeing of plants, animals (including humans) and the earth in various ways. Case studies of private and church gardens using native plants and naturalistic designs are presented. They suggest possibilities for re-enchancing our home landscapes through gardening practices which include ecological, moral and spiritual concerns along with concerns about appearance and self-expression.

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THE JUNGLE SPACE AROUND A HINDU TEMPLE: THE EVOCATION OF THE LOST PARADISE

My proposal deals with the links between nature, culture and religion in India. I start from the ethnography of a jungle space situated around a famous Hindu temple (Sankat Mocan mandir, in Varanasi, Northern India). This “jungle” is a very prestigious space that makes Sankat Mocan a very attractive temple, getting more and more renowned with the lack of natural spaces consecutive to urbanization. However, nobody really « uses » the jungle space for other purposes than crossing it (from urban space to ritual space and vice-versa) or using it as toilets. Classical as well as popular representations are very rich concerning the Hindu “jungle”, mainly associating it with a-social sacredness, in contrast with both the culturally built social space of the village or town, and with the culturally bound sacred space of the temple. The jungle is thus an ideal space to study the links between nature, culture and religion in India. My paper will argue that these links depend largely on the capacity of the jungle to evoke a “natural space”, representing a Hindu “golden age”, that is before the urbanization and before gods disappear from the human world.

Clay, Elonda (Lutheran School of Theology at Chicago USA) [eclay@lstc.edu]
ETHNOECOLOGICAL SPIRITUALITY IN THE AFRICAN DIASPORA OF THE AMERICAS AND ITS POTENTIAL CONTRIBUTIONS TO SUSTAINABLE PRACTICES

Ethnoecological spirituality can be defined as a local/indigenous social group's integration of ecological knowledge, practices, and ways of experiencing and responding to plants and animals, the environment, one another, and the sacred. A feeling of interconnectedness with the natural world and the cosmos that inspires an appreciation for diversity is often reflected in such a religious worldview. This paper will examine the interplay between religious worldviews and everyday practices, considering more deeply how their potential mutual relationship is shared trans-culturally in the African diaspora. These traces of cultural interactions will be explored through the study of historical narratives, data sets, and qualitative information such as interviews, with the aim of rediscovering how these resources

may be helpful in promoting sustainable practices.

Clingerman, Forrest (Ohio Northern University, USA) [f-clingerman@onu.edu]
LIGHT AND DARKNESS: SENSING THE DIVINE IN NATURE

A practically universal and yet unexamined experience that most humans have in nature is the interaction of light and darkness. Not only is this play of light and darkness often one of the features of individual experience, this back and forth has an essential role as a source of energy and an aid to the ecology of place—light is a necessary participant in ecosystems. At the same time, light is not inherently beneficial: for example, we talk of light pollution and the problems of artificial light on nature. In parallel to this, we also recognize how light and darkness also have been ambiguously used to express the divine. Using the Christian tradition as an example, we can see how light and darkness both have been metaphors for the sacred; while some see God as pure Light, others see God as Divine Darkness. As an exercise in Christian theology, my essay will argue that much of the ambiguity in our experience of light and darkness of the divine stems from our experience of light and darkness in nature. Likewise, the re-enchantment of nature is illuminated by our experience of light and darkness as spiritual metaphors of the divine.

Coats, Curtis (University of Colorado-Boulder, USA) [Curtis.Coats@Colorado.edu]
IS THE WOMB BARREN? A LOCATED STUDY OF SPIRITUAL TOURISM IN SEDONA, ARIZONA, AND ITS POSSIBLE EFFECTS ON ECO-CONSCIOUSNESS

Ancient people considered Sedona, Arizona, the womb of Earth. This is only part of the story of Sedona that has made it a spiritual tourist destination. Some estimate that well over one million spiritual pilgrim-tourists travel there each year to experience the vortices, or energy spots, in the Earth's womb. These visitors will find different spiritual practitioners in Sedona, but they will find at least one common thread. The red rocks of Sedona hold great mystical power – a power that is explained with an eclectic mix of New Age thinking and modern science. Indeed, it is not uncommon to hear this power explained through a fusion of electromagnetism, quantum physics and archaeology with “ancient” creation myths, sacred geometry, astrology and extra-terrestrial portals. Certainly, Sedona's nature (and, by

extension, “nature” generally) is explained through spiritual science, i.e. the spiritualization of science and the scientization of spirituality. Using data from 25 in-depth interviews with and observations of spiritual practitioners and spiritual pilgrim-tourists, this paper will offer a detailed description of how Sedona is enchanted through spiritual science. It will also show how spiritual science is made real, or experiential, to spiritual people, i.e. how it is felt through experience in Sedona. Finally, this paper will address whether this lived experience of spiritualized science leads to a “(re)discovery of ethical and moral principles in environmental thought and behavior”.

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TO GIVE LIFE TO THE ALUX: SOME NATURAL AND CULTURAL IMPLICATIONS OF A SELF-BLOOD SACRIFICE RITUAL OF THE YUCATEC MAYA

Some of the Yucatec Maya preserve knowledge of the self sacrifice of human blood in a spirit procreation ritual. In this paper I will deconstruct the symbolism of a folk theory of procreation embodied in the kuxtal alux (giving birth to the alux) ritual. This analysis contains implications for comparative cultural understanding of contemporary and ancient concepts of gender, the sources and nature of the relative natural and supernatural power of men, women and and spiritual others. Also it will inform our knowledge of the Yucatec cultural construction of the third sex. The analysis will compare and contrast the concept of muelos as it is discussed in the anthropological literature and expressed in yucatec and consists of a critical reappraisal of the concepts of womb envy (Bettelheim and Demarest) and blood/semen/corn symbolism proposed by Schele and Freidel. Some of the cultural practices discussed are the harvesting of menstrual blood and its use in the treatment of neonatal colic and as an antidote to male promiscuity, the use of men’s blood in nourishing the spirits of beozar stones and giving life to the alux, as well as the symbolism of the number nine in the context of corn and blood symbolism.

Compson, Jane (University of Central Florida, USA) [jcompson@mail.ucf.edu]

INTELLIGENT TINKERING: THE PRACTICE OF MINDFULNESS AND THE ECOLOGY OF THE MIND

Interdependence, interconnectedness and holistic thinking are all concepts associated with

ecology. Ecological crises sometimes result from “tinkering” with elements of a system without appreciating their interrelatedness with other parts. Such “unintelligent tinkering” constitutes a failure to appreciate the complexity of a system, and amounts to an incomplete understanding or recognition of cause-and-effect. In line with this thinking, Buddhist thought seems to suggest a certain “ecology” of our minds – our views, opinions and intellectual thought are best understood as being interdependent with a multitude of factors, both within and outside our skins. In line with other Buddhist writers, I argue that our relationship with the natural environment is a reflection of our emotional and psychological state and that the urge to consume, for example, is a deep-seated psychological force like an addiction. Empirical studies in psychology demonstrate that the practice of mindfulness found in – but not limited to – the Buddhist tradition, is highly effective in treating many psychological disorders. Mindfulness practices that can help to effect “ecologically-friendly” behavioral changes demonstrate an “ecological” approach by addressing the complexity and interdependence of elements of the human psyche. Furthermore, the effect of such practices can be a greater appreciation of the “beauty and integrity” of biotic systems – I will argue that mindfulness practices help people to “think like a mountain.” Finally I will argue that the Buddhist emphasis on a universal law of cause and effect and provides an antidote to a sense of meaninglessness and alienation. I will argue that this Buddhist “ecology of mind” locates humans firmly as part of nature, not apart from it.

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EVANGELICAL ENVIRONMENTALISM AND THE CHANGING CLIMATE OF U.S. ECO-POLITICS

A prominent development on the U.S. cultural-political landscape is the growing visibility of evangelical Christians who affirm that care for the earth is a religious responsibility. This paper examines this movement nationally and in one southern city, exploring how evangelicals are defining a separate Christian environmental identity and distinctive practices that contrast with the rituals and symbols of secular environmentalists. Key distinctions include the imperative to worship the Creator, not Creation, and a critical anthropocentrism that affirms humanity’s special role in nature and ecology’s links to social justice and global poverty. This

“greening” of conservative Christianity is a provocative counterpoint to the political soul-searching among some secular environmentalists encapsulated in Michael Shellenberger and Ted Nordhaus’s controversial 2004 “Death of Environmentalism” critique of mainstream organizations’ narrow policy focus and failure to connect environmentalism to broad moral visions. In contrast to earlier generations’ focus on pollution and preservation, the challenge of climate change foregrounds the fundamentally moral implications of human environmental relations. Global warming’s planetary scope, and the requirement for long-term, inter-generational commitments and social norms that prioritize social/spiritual well-being over unrestrained consumption, link religion and ecology in unprecedented ways, of which the evangelical environmental movement is a prime example.

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**COGNITIVE MAPPING OF NATURE:
PHYSICAL, METAPHYSICAL AND ETHICAL
CONCEPTIONS**

Nature as a culturally constructed concept is critical to understand, yet investigations examining the conceptualization of nature are sparse. To respond to this lacuna, my research uses cognitive techniques to map out differences in how nature is conceived among residents of Gainesville, Florida and Matanzas, Cuba. The Florida residents interviewed are predominantly Christian based, university students, while the residents interviewed in Cuba follow the Yoruba, nature-based religion. The study began with collecting concepts of nature using the cognitive techniques of freelists, pile sorts and rankings. The data were then analyzed using the procedures of visual mapping called multidimensional scaling (MDS) and profit analysis. The analyses (2003) illustrate two obvious clusters or cognitively similar items for the Florida residents--Christianity and biophysical elements, which are on spatially and thereby conceptually opposite areas of the cognitive spectrum. On the other hand, the MDS mapping of Cuban data (2005) illustrate a conception of nature that integrates biophysical and metaphysical worlds--biophysical characteristics of the landscape like river or ocean overlap with names of Yoruba deities like Ochun and Yemaya along with their spiritual qualities like love, motherlike, and mystery. Furthermore, ethnographic study (2005) reveals that conceiving nature as a

community of intersubjective beings encourages environmentally beneficent behaviors.

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**PAINCAVATI AND MICROVITA: SCIENCE
AND SPIRITUALITY RE-ENCHANT NATURE
IN CONTEMPORARY TANTRA YOGA**

During his lifetime P. R. Sarkar, a Tantric guru, enunciated ecological guidelines and made intriguing comments on the properties of plant life. Among these he described the affect of the paincavati: the Mahanimba (Neem), Bilva (Wood Apple), Shalmali (Silk Cotton), Bat (Indian Baniyan), and Ashvatha or Pippal (Holy Fig) trees. Sarkar asserted that these trees have been sacred to Indian spiritual practitioners since ancient times and that they have the ability to counteract the negative impact of viruses and other subtle life forms. Sarkar called these life forms microvita and said that several classes of them were so subtle that they were out of the range of modern microscopes.

According to Sarkar, microvita could have positive as well as negative impacts on human beings and their environment. He said that microvita move through the media of sound, touch, smell and, rather remarkably, through ideas. Sarkar encouraged research on microvita, but did not believe that it would be possible for people to understand their effects without simultaneously doing research on spiritual matters. As a guru of tantra yoga, the type of research he had in mind were psycho-spiritual meditation practices. Tantra yoga is a system of meditation that involves working with mantra, the breath and the cakras (energy centers) of the human body. As a contemporary teacher of Hindu tantra yoga, Sarkar hoped that science and spirituality would work together in the process of re-enchanting nature.

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**LOCATING MIDDLE EARTH: THE
CEMETERY AS CONTESTED
INTERSECTION FOR SOCIAL, ECOLOGICAL
AND SPIRITUAL VALUES**

As heterotopias, what Michel Foucault has characterized as counter-sites of enacted utopias in which "all the other real sites that can be found within a culture, are simultaneously represented, contested, and inverted" (Foucault, 1986:24), cemeteries reflect the values, conflicts and structure of a society. They also context graves that constitute the extended

social and spiritual identities of the deceased post-burial. Green burials, cemetery developments, and revivals of traditional burial practices, all attest to contemporary ecological and economic issues that facilitate or threaten the spiritual condition and social identity of the deceased. These mortuary trends pose a challenge to find solutions for the increasing conflict between the human need to construct meanings out of death that involves corpse placement and the diminishing availability of ground space. In reconciling with this conflict, the interpretations of spiritual transcendence and the concept of the cemetery are undergoing revision or redefinition. By examining cross-cultural examples of current burial practices and controversies surrounding cemeteries, the cemetery as heterotopia is exemplified reflexively as an intersection for ecological, religious and economic concerns—the middle earth linking the social and spiritual existence of the dead.

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INDIGENOUS SPIRITUALISM IN THE NORTHERN ANDES: TOWARD A MODEL OF INTERCULTURALISM, RECIPROCITY AND SUSTAINABILITY

My paper discusses how the female mountain deity Cotacachi informed María, an Otavalan indígena from the northern Andes, through a dream how to cure her ailing husband. Her story and another about a renegade rainbow offer an opportunity to re-consider the interconnections between Andean religion, nature and culture. María's capacity to channel intangible powers mediated by a stone illustrates ways spirituality and her family's well-being are integrated into the natural world. Key to understanding this holistic system of knowledge is the notion of a reciprocal ethos that keeps different ontological dimensions of reality coherent and in relative harmony. Such a metaphysics provides an egalitarian blueprint that isn't necessarily anthropocentric. I suggest this multidimensional approach to spirituality and well-being functions like an ecosystem, where human interactions with the environment and the supernatural are on par with social relations. Finally, I briefly explore traditional views within the context of globalization, including, the phenomena of increased transnationalism and interculturalism with regard to the Otavalan trade diaspora, consumerism, migration, tourism and the influx of new age shamanic tours. To what extent are traditional views being (re)valued or

diminished? How can the (re)discovery of ethical and moral principles in Andean worldviews and behavior generate a greater respect for nature, eventually lead to sustainable subsistence and conservation practices?

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ESTA ALIANZA VIENE DEL ASTRAL

Esta ponencia es el resultado de una investigación participativa desarrollada a lo largo de los últimos cuatro años, en la cual queremos entender el fenómeno religioso del uso sacramental de las plantas de poder en centros urbanos. Nuestro estudio se ubica en Brasil, en una comunidad del Santo Daime, una línea que combina símbolos crísticos, creencias de la amazonia y cultos afro-Brasileños. Desde los años 70 el Santo Daime se expandió por Brasil y otros países del mundo y desde entonces ha ganado importantes espacios de reconocimiento legal. Si bien sus raíces se encuentran en las poblaciones rurales de la amazonia, la difusión de sus propiedades curativas rápidamente se han diseminado en contextos sociales alejados de su origen. Lo que vuelve peculiar y distintivo al culto del Santo Daime es su capacidad de agregar el conocimiento de otras medicinas tradicionales y prácticas religiosas. Entre las cuales: el tabaco, San Pedro o el Camino Rojo, etcétera; incorporándolas en ceremonias en donde asisten personas de estratos urbanos acomodados o de agrupaciones artístico-culturales que se esfuerzan por intentar una relectura de lo religioso en sus múltiples posibilidades y de acuerdo a los contextos sociales y ambientes culturales de la modernidad.

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RECONOCER LOS FUNDAMENTOS ECOLÓGICOS DE LOS SISTEMAS SIMBÓLICOS MESOAMERICANOS COMO VÍA PARA EL RE-ENCANTO DE LA CULTURA CON LA NATURALEZA

La perspectiva que deseo exponer es el resultado de veinte años de investigación enfocados a cómo se concibe, construye y enseña una imagen del movimiento del mundo desde la perspectiva de quienes subsisten de estrategias mixtas de caza, pesca, recolección y agricultura. La motivación de realizar esta investigación es que en esta visión del mundo

de la colectividad semi-nomada se encuentran principios que nos permiten comprender la dimensión de las milenarias culturas mesoamericanas. De este esfuerzo he logrado reconstruir en lo general un conjunto de principios de generación y transmisión de conocimientos que nos permitirían enseñar a las generaciones presentes cómo, a través de una forma distinta de conocer en mundo, las culturas mesoamericanas derivaron de un sistema simbólico común, tanto sus conocimientos pragmáticos de la relación entre el movimiento de los cuerpos celestes y la dinámica de los ecosistemas, su sabiduría de la forma en que se relaciona el movimiento de la sociedad con el de la naturaleza, así como una visión sagrada del orden subyacente a las manifestaciones perceptibles. Creo que un método para enseñar otras formas de conocer el mundo puede contribuir a este esfuerzo de reencantamiento con la cultura, la religión y la naturaleza.

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FRAY TORIBIO DE BENAVENTE Y LAS BONDADES DE LA CRISTIANIZACIÓN DEL PAISAJE

Para el mundo cristiano, la Biblia fue siempre punto de partida. En ella se narra la historia de la Tierra y a ella se tenía que recurrir para todo problema. Otra fuente era la misma naturaleza, en cuanto obra creada por Dios. De acuerdo con el planteamiento bíblico, el mundo fue creado por Dios, mantenido por Él, y sería destruido antes del juicio final. La tierra fue creada como morada del hombre y todo se ordenó para la conservación del género humano; en esta visión, la tierra sólo se concebía en relación con el hombre y la historia del mundo estaba narrada en la Sagrada Escritura y a ella sólo debía de remitirse en último término.

Para el fraile Toribio de Benavente la conquista militar tiene un valor secundario pues lo importante es la conversión del indio al cristianismo. Los primeros renglones de su Epístola Proemial cobran importancia porque en ellos se inscribe el método a seguir para lograr el objetivo que como católico es inherente, así como las tareas que debe cumplir cada miembro de la sociedad, particularmente española, en la conversión de los pueblos indígenas y, por extensión, de la naturaleza americana.

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ENEMY OF THE STATE: EDWARD ABBEY AND THE ENVIRONMENTAL CRITIQUE OF HIGH MODERNISM

James Scott's book "Seeing Like a State" explored the global history of what he called "high modernism": the attempt by states to reorganize and simplify local social and cultural practices within their borders in order to facilitate their rule. Since World War II, resisting activist "big government" has been a well-known aim of American political conservatives and libertarians, at least rhetorically. Less appreciated is the way such sentiments have influenced environmentalists. The famous environmental author Edward Abbey offers a fascinating historical example of a postwar "antistatist" environmentalism that was concerned not only the protection of nature but also offered a severe political and social critique of "high modernism" as it played out in the American West.

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"FOOD FOR PEACE": INTERACTIONS BETWEEN BLACK HEBREW RELIGION, NATURE AND NUTRITION

This paper discusses the interactions between nutrition and the religious vegetarian tradition of the Black Hebrew Community in Israel. The Black Hebrews believe to be the descendents of the lost tribes of Israel who escaped to Africa from the Romans about 2 millennia ago, sold to be slaves in America and enslaved there. Their way back to the Holy Land took them to Liberia in a symbolic Exodus celebrated until this very day as the "Royal Passover". They arrived to Israel at 1960 and were located at the city of Dimona in the Negev where they live since as a community with distinctive way of life. Their diet has paramount importance. They drink no alcohol, but self produced wine. They avoid salt 3 days a week, avoid sugar 4 weeks a year followed by a week of Veganism in which only fresh and uncooked fruit, nuts, seeds, and vegetables are consumed. As in Judaism, a religion they follow all of its fasts mentioned in the Torah, food is most important, and the 3000 members of the community research and study Nutrition as their religious way of life.

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THE COSMOGENESIS OF DWELLING: ANCIENT (ECO)LOGICAL PRACTICES OF DIVINING THE CONSTRUCTED WORLD

The Disenchantment with scientific progress has awakened a new environmental awareness in our culture so that today we are reconsidering the constructed world with respect to the position of the sun to create sustainable environments. This 'new' approach to the design of the constructed world is based on ancient traditions that have been lost due to new technologies that have allowed us to defy nature. These ancient traditions were (eco)logical--the forces of nature were used to shape the constructed world to create comfortable dwellings that responded to prevailing environmental conditions. The built world was auspicious because it was oriented towards the cosmos: the positions of the sun, the stars and the planets. Human dwelling was considered to be a microcosm of the universe and was associated with spirituality. The act of building itself was a religious rite. Divining the constructed world was a talismanic operation that the ancients used to orient their earthly creations to be 'square with the world' and began with the human body at its center and origin. This paper will demonstrate origins of building through the ancient practices of vastu sastra and feng shui as a way of reconsidering present-day body-centered (eco)logical approaches to design.

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HAVE TREES LOST THEIR SPIRIT?

This paper addresses the simultaneous processes of disenchantment and re-enchantment of nature among the Totonac of the Sierra de Puebla, Mexico. In a world where different elements of the environment are governed by numerous divinities or spirits, the Totonac have made the prerogatives of some of these entities their own. I discuss the implications of this reshuffling of sovereignties through two examples, both relating to the status of spirit-masters of the forest. The first refers to the negotiations of tree-cutting rights between government authorities and indigenous organisations, leading concomitantly to a marginalisation of the master-spirit of the forest and to the integration of ecological themes into indigenous cosmological categories. The second refers to the restoration of the prerogatives of some forest spirits over catholic saints in the case of religious conversions. I

analyse the revival of a ritual practice of offerings to the 'master of animals', a practice abandoned by Totonac Catholics but retaken by Jehovah witnesses. In fine, I argue that although we separate the processes of disenchantment and re-enchantment analytically, it might be a more accurate description of reality to address the changes in worldview and attitudes towards nature as a permanent reshuffling, where some relationships between humans and non-humans become disenchanting whilst others may well be re-enchanting.

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"NATURE" AS AXIS MUNDI OF THE LOHAS MARKETPLACE

In 2003, The New York Times dryly noted that "LOHAS sounds like a disease but may be the biggest market you have never heard of, encompassing things like organic foods, energy-efficient appliances, and solar panels, as well as alternative medicine, yoga tapes, and eco-tourism" (Cortese, 2003). Sized in 2007 at \$230 billion in the United States and more than \$500 billion worldwide, the "Lifestyles of Health and Sustainability" marketplace (LOHAS) is a stew of industry, activism, environmentalism, and spirituality with one central focus: change the world through "conscious capitalism." How consciousness is defined, reified, and valorized, however, is a complex mediated and commodified process founded on the concept of "nature." This paper is the result of five years of ethnographic research and discourse analysis on the U.S. LOHAS marketplace examining how articulations of "nature" as human, nonhuman, and social serve to orient a worldview about both the ordinary and extraordinary dimensions of existence. These inform, on the one hand, a belief system about the essence and meaning of life and, on the other hand, a "lifestyle" concerned with the pragmatics of attending to personal and social needs, desires, and challenges. This is an analysis of a spiritualized discourse about the need to heal the self in order to heal the world, one that depends on a reconstruction of ideas about what is and is not "natural."

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THE ICONOGRAPHY OF BUTTERFLIES IN HUASTEC ART AND RELIGION

Encompassing a highly diverse ecological landscape, the natural environment of the Huasteca played a key role in structuring

symbolic and ritual life in pre-Columbian times. Through a combined iconographic, ethnohistorical, and ethnographic approach, this study defines some of the constituent elements of Huastec iconography and demonstrates how cosmological, religious, political, and corporeal ideals were expressed using symbols inspired by nature. In particular, I explore the meaning and symbolism of butterfly imagery in Huastec art. To identify the presence of these insects and demonstrate how the iconography of butterflies was linked with complementary emblems in the Huastec corpus, I briefly review their manifestations in other Mesoamerican traditions. In order to more fully explore why the butterfly was a central symbol in Mesoamerican and especially Huastec art, I next explore folk ideologies pertaining to these creatures, which are informed by their biological and habitual traits. It will be shown that not only were butterflies closely linked with certain features of the natural environment, but that they also shared a special relationship with the human body in indigenous art and thought. Finally, drawing on the preceding discussion, I explore potential socio-political implications encompassed by the image of the butterfly in Huastec art.

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LA COMUNALIDAD Y COSMOVISIÓN SOBRE LOS PROCESOS DE APROPIACIÓN SOCIAL DE LA NATURALEZA EN LA SIERRA JUÁREZ, OAX.

Se presenta una propuesta de modelo analítico de la praxis campesina y su articulación con una forma específica de sustentabilidad rural. Partimos del planteamiento de la existencia en México de diversas praxis campesinas que desarrollan procesos de apropiación de recursos naturales con una orientación hacia mayor equidad inter e intrageneracional. Se trata de heterogéneas praxis que tienen el común denominador por integrar valoraciones de organización y participación social con una específica cosmovisión religiosa y del territorio que se reproducen y transforman constantemente frente al homogéneo modelo derivado de la matriz civilizatoria occidental. La construcción conceptual se realiza desde dos referentes heterodoxos: la Economía Ecológica y la praxis de comunidades de la sierra Juárez de Oaxaca. El modelo indica que estas

respuestas se caracterizan por la capacidad de estos grupos para la generación de excedentes y de combinarlos con una específica democratización económica y autodeterminación lo que posibilitan una sustentabilidad alterna. Se identifica a la noción de la comunalidad -en el marco de una Nueva Ruralidad Comunitaria- como la categoría integradora y en cuya base se encuentran las premisas para desdoblarse cosmovisiones y procesos hacia una sustentabilidad cuya característica fundamental está en la participación social para la búsqueda de la equidad.

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WILL THE 'REAL' MARIA LIONZA PLEASE STAND UP? A REEVALUATION OF THE AFRICAN AND EUROPEAN CONTRIBUTIONS TO NEW WORLD SYNCRETIC RELIGIONS

The Cult of Maria Lionza in Venezuela is a syncretism of African, European, and indigenous beliefs and traditions. Maria Lionza appears to be a composite of various spiritual entities, combined with the daughter of an Arawak Indian chieftain, who fought against Spanish conquistadores. It has been assumed that the Cult of Maria Lionza is an autochthonous religion, based on Pre-Columbian indigenous practices, which developed near Mt. Sorte in Northwest Venezuela. My research suggests that not only are the practices of the Cult of Maria Lionza more heavily influenced by European traditions than previously recognized, but that goddess known as Maria Lionza, may not have originated in Venezuela. Instead she may be based on a syncretism of African and European beliefs; carried by slaves to Brazil; combined with Amazonian beliefs; and finally introduced to Venezuela by cimarrones (runaway slaves), who established a maroon colony near Mt. Sorte. Failure to evaluate cultural traditions beyond their local context may lead to the assumption that they are indigenous in origin, when this may not actually be the case. This paper calls for a reevaluation and greater appreciation for the contributions of African and European traditions to New World syncretic religions.

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"THERE'S HOPE, BUT NOT FOR US": THEORIZING ENVIRONMENTAL APOCALYPTICISM

Scholars of religion have tended to locate apocalyptic thinking associated with environmentalism either within typologies developed to describe religious phenomena or alongside Cold War secular apocalypticism. This paper argues that environmental apocalypticism is a novel phenomenon in the history of apocalypticism that draws from both scientific and religious epistemologies to formulate its eschatological vision. Since environmentalism's ascendance in the 1960s, a large body of scientific research exploring the human impact on nature has filtered through environmental subcultures. Much of this information has been absorbed and re-interpreted by the nature-friendly religions that have grown from—and toward—this fertile subcultural milieu. Such religions typically accept a Darwinian cosmogony, having been deeply influenced by environmental literature predicting overpopulation, resource scarcity, global warming, species extinction, and pollution, yet maintain religious interpretations such as viewing calamity as divine punishment, seeing it as an opportunity for human spiritual growth or anticipating a post-collapse earthly "eco-paradise." Although all utilize scientific and religious tools to some degree, I argue that they can be usefully distinguished by their primary interpretive lens — either religious or scientific — and hypothesize that apocalypticism within each group varies greatly, but tends to be the strongest among those prioritizing science.

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**THE INTERSECTION OF RELIGION, NATURE
AND CULTURE IN CHICANO LITERATURE:
THE CASE OF "BLESS ME, ULTIMA"**

The classic works of Chicano literature generally incorporate significant visions of religion and nature as they are embodied in the culture of Mexican Americans, and especially Mexican Americans in the Southwest, as the authors demonstrate. Many of the works, in addition, incorporate a blending of Hispanic with indigenous cultures, reflecting the authentic interface of these cultures in states such as New Mexico. Bless Me, Ultima, a novel by the New Mexico author Rudolfo Anaya, is an excellent example of such blending of cultures and embodies an especially poignant vision of religion and nature in the form of symbols and symbolic creatures, plants and places that play essential roles in the story of the Marez family in a New Mexico village. Related in significant

ways to the magic realism of Latin America, this work reveals the enchantments of nature and the religions the characters relate to it in ways uniquely evident in indigenous/Hispano New Mexican culture, a subset of Chicano culture in the United States. Through this work, the authors trace the continuation of these interwoven threads into the present day and underline the current importance of this cultural phenomenon.

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**REFLEXIONES EN TORNO A LA
RELIGIOSIDAD MESOAMERICANA A
PARTIR DE LA RELACIÓN HOMBRE,
NATURALEZA Y DIOS**

El presente trabajo es un intento por interpretar, comprender y explicar, la religiosidad mesoamericana a partir de la íntima relación que se alberga entre el hombre mesoamericano la naturaleza y Dios. El estudio se basa en tres áreas que permitirán subsanar, aunque de manera hipotética, las carencias de una historia de la religión mesoamericana, que -al basar sus esfuerzos en una interpretación del discurso- aún no han podido ser capaz de descifrar con claridad la relación hombre, naturaleza y Dios. La coagulación que propongo retoma a la Filosofía de la religión, la Antropología de la religión y la Historia de la religión, para ser estudiadas desde su carácter no sólo documental sino trascendental. La trascendentalidad tiene como punto de partida al hombre y a Dios en la religiosidad mesoamericana, que por fines de exposición descansará en un breve análisis del mundo náhuatl. La incursión al problema, en cuanto a fondo se refiere, la haré desde la Antropología de las religiones con John Lewis para comprender más las primeras manifestaciones de religiosidad humana, la relación hombre-naturaleza. Posteriormente, se retoma un enfoque más abstracto de filosofía de la religión basada en Xavier Zubiri, que nos remite al hombre como Ser dotado de religación que entra en contacto con un Dios, a partir de una intimidad pura que trasciende la esfera ontológica para albergarse en el plano metafísico del misticismo entre el Ser y Dios. Finalmente, el estudio de la historia de la religión mesoamericana se desarrollan a partir de los trabajos de Alfredo López Austin. (resumen abreviado por el Comité Organizador)

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THE SAVED SEEDS: APPALACHIAN AND ANDEAN AGRIBIODIVERSITY INITIATIVES, SACRED RECIPROCITY, AND THE AXIS MUNDI OF DNA

This conference emerges from the pivotal conundrum of our era: how to address and redress the spiritual, as in the cosmological, dimensions of the environmental crisis (Nasr 2003). An ontological schism has taken root, perpetuating the illusion of separation and control by humans toward other sentient beings. Agriculture—humans’ means of subsistence—has borne the brunt of this rift, and the current predicament of seeds now embodies it (Shiva 2000). Accordingly, rampant agribiodiversity loss and the brave, creative initiatives countering it serve both as the subject of my doctoral research, and, I argue, a critical window into how to re-endow ‘nature’ with religious and cosmic centrality. This multi-media presentation elaborates on my participatory research alongside Appalachian heirloom seed savers and Andean growers/advocates of native crops (from Peruvian Parque de la Papa [ANDES]). Though a continent away, both networks honor saved seeds as living connections to ancestors and descendants, invaluable repositories of collaboration between human and natural forces.

The insidious repercussions of biotechnology and subsequent patent laws demand a cross-cultural, theologically-oriented debate into the ethics of ayni (reciprocity) with each other and with La Pachamama (‘cosmic matrix’ in the Andean cosmovision [Campos 2002]). Cosmologically, the double helix/cosmic serpent (Narby 1999) of DNA could be re-imagined as the ongoing fons vitae of biocultural knowledge—the veritable, ancient axis mundi of memory (Eliade 1999, Carrasco 1998). Re-enchanting ‘nature’ would therefore involve recognizing and re-calling the ongoing Bounty of natural resources (processes), our collective responsibility in nurturing (cultivating) such gifts, and the astonishingly intricate interdependence of all beings (Berry 2000; Yahoo 1987)—including entities heretofore considered ‘nonliving,’ such as water, soil, rock, and seeds.

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COMPARATIVE LIBERATION ECOLOGY AT A UNIVERSITY NEAR YOU: CULTIVATING THE APPALACHIAN FESTIVAL OF FAITHS

This presentation addresses the two-fold dearth in the modern-day academic canon: ecological illiteracy and single-minded secularity. Fundamentally inter-related, both entail an evasion: the former of the political repercussions of addressing universities’ environmental culpability (“footprint”), and the latter, of the ontological repercussions of relinquishing Enlightenment materialism. The predominant US university canon asserts its secularity, though at the core of countless disciplines (from history, politics, anthropology, and physics to art, music, and literature) lay the complexity of cosmological and ethical considerations. Moreover, most rural US curricula fails to represent the world’s religious diversity. Concurrently, discussions of ubiquitous environmental crises lack the urgency and honesty required to instigate real, institutional change. This conference, in its bold title alone, seeks to bridge these deficiencies. Like the burgeoning Appalachian Festival of Faiths (of Eastern Kentucky, co-founded and coordinated by the authors), it offers a space to collectively explore the theological/cosmological implications of and responses to the environmental crises around and within us. This multi-media presentation addresses the role of universities in the critical project at hand: “the re-enchantment of nature.” Specifically, it surveys initiatives around the world that are attempting, like the Appalachian Festival, to cultivate respectful, interfaith dialogue on the intellectual import of traditional cosmologies/theologies regarding ecological healing. For instance: What ecological wisdoms live in ancient sacred texts and indigenous songs? How do traditional metaphysics from around the world understand “natural resources”? How do spiritual leaders describe environmental responsibility? These are questions that herald a new era of academic inquiry and cosmologically grounded, spiritually oriented ecological literacy.

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LIBERATION FROM AFFLUENCE: MARCUSE, LIBERATION THEOLOGY, AND MOUNIER’S PERSONALISM AS TOOLS FOR THE CONSTRUCTION OF “ECOLOGICAL IDENTITY” IN AFFLUENT SOCIETIES

Many of the earliest examples of liberation thought (Gustavo Gutierrez, Paulo Freire) have been criticized for contributing to the ecological crisis through their reliance on the humanistic distinction between animals and humans, nature and culture, limits and freedom. Yet,

considering Herbert Marcuse's analysis of "advanced industrial society," liberation may be a necessary precondition for contemporary persons to act ecologically, given a myriad of pre-existing, socially prescribed, and ecologically destructive patterns. In this paper I will argue that the application of Emmanuel Mounier's Personalism (1952) to liberation theology, provides fertile ground for the construction of ecological identities among persons living in affluent societies. Mounier's concept of the human person provides a lens through which to interpret liberation theology ecologically. His notion of freedom, furthermore, allows for the consideration of ecological limits alongside the goal of human freedom that is paramount to liberation theology. Despite its apparent shortcomings, "liberation" remains an important paradigm through which humans, living in what Marcuse termed the "overdeveloped" world, may realize their "ecological identity," and emerge as moral agents capable of acting ecologically and cooperatively. By applying Mounier, it is possible to find an authentic and timely eco-theology latent within the seemingly anthropocentric canons of liberation theology.

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"FIAT LUX" – THE QUEST FOR HIGHER FREQUENCY AND LIGHTER SUBSTANCE: ENCHANTMENTS OF "NATURAL" NUTRITION IN A GERMAN ESOTERIC COMMUNITY

Many new religious movements in the esoteric realm propagate special or "alternative" styles of nutrition as a prerequisite or support for the person's spiritual evolution. The German/Swiss "Fiat Lux"-community with its main centers in the Southern Black Forest can serve as a contemporary example for such dietary constructions, since their spiritual quest for ascension, higher frequency and lighter substance is combined with regulating principles concerning the body and its "natural" nutrition. Uncooked, wholesome and raw food is consumed, for example, in order to cure the body from unhealthy inputs and to liberate the person from lower influences. The paper gives an introduction to the dietary constraints and practices in this community and analyzes them within the context of the shared outlook on spiritual liberation mediated through the revelations of the charismatic leader and channel "Uriella."

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KENOSIS: LA IDEA DE DIOS EN MI Y EL USO DE PLANTAS PSICOTRÓPICAS EN LA POSMODERNIDAD

De acuerdo con el filósofo italiano Gianni Vattimo, la kenosis o abajamiento de dios, representa uno de los momentos más conmovedores del cristianismo en su condición posmoderna, al proponernos una idea de religión o incluso una experiencia de iluminación anclada puramente en el individuo. En esta ponencia pretendo abordar el tema del reencantamiento del mundo, la reelaboración o recuperación de lo sagrado por el individuo posmoderno en el contexto ritual del Santo Daime, una de las varias religiones reconocidas oficialmente en Brasil, que utilizan ayahuasca como sacramento. A pesar de que el Santo Daime tiene su origen en la selva amazónica, su proceso de expansión y crecimiento se registra entre sectores de clase media urbana. El análisis que presento se basa en material etnográfico recogido de primera mano en México, así como en la fuente de terceros quienes han estudiado este fenómeno en el propio Brasil.

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THE ENCHANTMENT OF SCIENCE, THE ALLURE OF THE INDIGENOUS: ENVIRONMENTAL PLANNING AND SOCIAL ETHICS IN CALAKMUL, MEXICO

This paper considers how political actors, in the search for social justice, can combine scientific reasoning and romantic ideas of indigenism in sometimes contradictory ways. Calakmul in Campeche has been a laboratory for environmental planning linked to the Calakmul Biosphere Reserve. One difficulty has been the distinctive perspectives espoused by different ethnic groups and social classes and the way environmental management strategies also act as ethical prescriptions. Exploring the case of one influential management philosophy, the paper considers how its proponent seeks to reform rural power structures through environmental planning. This process entails negotiating scientific notions of natural resource management and cultural differences. From the proponent's perspective both science and indigenism offer an antidote to rural corruption and a framework for ethical social relations. However, these antidotes are perceived as mutually exclusive, requiring separate social spheres. The result is a curiously bifurcated critique that

resonates with Zapatista propositions while marginalizing indigenous people from participation in state environmental planning. The paper outlines how this contradiction is sustained in the proponent's adherence to elitist democracy as a source of social justice.

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LA RELIGIÓN COMO JUSTIFICACIÓN DEL INFORTUNIO EXISTENCIAL EN EL CUENTO "ES QUE SOMOS MUY POBRES" DE JUAN RULFO

Rulfo cuestiona la condición humana a partir de la incertidumbre que provocan los factores naturales en torno al ser. La carencia de justificaciones coherentes y racionales ante las manifestaciones del cosmos, orientan al individuo y a la sociedad a crear constructos de ideas que atañen a dimensiones míticas y sobrenaturales, que explican, de alguna manera, lo que va más allá de su entendimiento. En el cuento "Es que somos muy pobres" de Juan Rulfo, se presenta un determinismo ideológico que asumen los personajes en torno a una desgracia: el desbordamiento del río que repercute directamente en el destino de Tacha, que pierde su vaca y, con ella, la posibilidad de una vida, concebida socialmente, dentro de los parámetros del 'deber ser'. La religión interviene en la situación trágica que se plantea en la temática del texto, ya que plantea modelos de comportamiento que constantemente, ante las circunstancias de pobreza en que viven, se trasgreden, predominando, con ello, más que la esperanza, la culpa. El objetivo del trabajo es hacer ver cómo la religión funciona, en el contexto diegético, como una justificación del mal inexplicable, como un factor de aceptación del destino, ajeno a la voluntad, y como un controlador ético a nivel existencial. Elementos que trascienden la ficción para universalizarse en otras realidades.

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PHYSICAL AND SPIRITUAL RENEWAL OF LIFE: RELIGIOUS ASPECTS OF PERSIAN NOWRUZ AND ITS NATURAL INGREDIENTS

One of the pivotal settings of Persian Nowruz is a table-cloth on a table or on a carpet on the floor, layed with the so-called "haft sin", i.e. seven pieces with a Persian name which has the character "sin" at its beginning: Sabze

(scions of wheat and lentil), Samanu (a special kind of sweet dish made from wheat germ), Sir (garlic), Serke (vinegar), Sumac (rhus aromatica, a sort of spices), Sib (apple), senjed (Oleaster or Russian Silverberry). Furthermore, Sekke (coins), Sonbol (Hyacinth) and Sepand (Harmal) are added, as well as some goldfishes in a bowl of water, a piece of bread, decorated boiled eggs and the Diwan of Hafez, which is sometimes replaced by the Qur'an, the Avesta or the Shahnameh of Ferdowsi. These ingredients, the different activities, rituals and dishes during the 13 days of Nowruz, are interacting with the old, supposedly pre-Islamic tradition of the feast, and its meaning as still one of the most important festivities in the Iranian Culture. Together, they generate a special awareness of life at the beginning of the New Year. Particularly, under the circumstances of modern life in Iran as well as in the context of Western societies, the natural ingredients of Persian Nowruz and their symbolical contents are rediscovered and reinvented in order to improve the spiritual and physical health of the person.

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URBAN ECOLOGY: EXPLORING NEW APPROACHES AND OLD TENSIONS

Biodiversity conservation efforts in metropolitan regions reflect some converging realizations: the inauguration a new discipline with its willingness to attend to both new theory and emerging practice, the recognition that cities may contain habitat contributing quantitatively or qualitatively to global biodiversity conservation, the recognition that this task requires active management, rather than passive preservation, the establishment of a professional cadre of restoration managers working on conservation lands, and the emergence of a strong volunteer restoration movement to serve the needs of management goals. One might feel cautiously optimistic about conservation in these circumstances. However, despite these promising convergences there are fundamental obstacles to success – gaps in knowledge about species and processes in urban habitats (that is, gaps in the basic science), inadequate monitoring of the results of management, limited public understanding of the aims of urban conservation, the ineffectiveness of predictive models of invasion, a major impediment to conservation success, and limited communication between urban ecologists and conservation managers. This list, not intended

to be exhaustive, but is sufficiently ample to underscore an obvious phenomenon: there exists no productive relationship between the emerging science undergirding ecosystem management in cities and the management practices used to produce conservation outcomes. In this paper I will show how difference in disciplinary approaches, cultural preoccupations, desired outcomes, have generated tensions in urban ecology, I will discuss a number of models that elucidate the difficulties and will outline some projects, including Chicago Wilderness, a large metropolitan coalition that attempts to generate new productive relations between theory and practice (abstract abbreviated by organizers).

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EL ESPEJO ETÉREO: EL CULTO A LAS CUEVAS EN LA RITUALIDAD DE LOS TEENEK POTOSINOS

La Huasteca potosina se caracteriza por poseer sistemas cavernarios abundantes en grutas, sótanos, dolinas y lapiaz, las cuales no sólo son interesantes por la belleza de sus formaciones y su importancia medio ambiental, sino también por el valor cultural que los pueblos indígenas les otorgan. Las cuevas son parte fundamental en la mitología y en la vida ritual de los teenek. Son ellas la morada de los dioses al tiempo que son puertas al inframundo. Sus bóvedas y galerías nos remiten directamente a seres míticos que habitan un mundo alterno en las entrañas de la tierra; seres que poseen vastos tesoros, que controlan las lluvias y la fertilidad, que alivian e incentivan la desgracia. Abordando algunos aspectos que conforman a los rituales terapéuticos asociados a las cuevas, podremos evaluar la correlación existente entre el medio ambiente y la visión del mundo, expresada en una serie de ofrendas y prácticas rituales celebradas a un conjunto de estalagmitas ubicadas dentro de una cueva sagrada y que en el imaginario indígena representan a una familia de divinidades compuesta de cinco miembros.

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IDEOLOGÍA Y CULTURA POLÍTICA, IDENTIDAD CULTURAL Y CIUDADANÍA GLOBAL COMO INSTRUMENTOS DEL EJERCICIO DEL PODER

En este trabajo se revisan las implicaciones que tienen la cultura política y la identidad cultural a partir de las premisas que consideran a la cultura como un instrumento para el ejercicio del poder y de una creciente cultura global como consecuencia de los procesos de globalización económica, los cuales tienen amplios impactos transculturales en la cultura del estado nacional moderno. En el nuevo orden globalizado, la sociedad pluricultural requiere de una forma de identidad de nacionalismo cosmopolita que sustente las bases de una democracia social. El surgimiento de nuevas culturas políticas bajo el concepto de "Nueva Política" implica que los actores sociales y políticos adquieren nuevos símbolos y medios para dar lugar a nuevas formas de identidad ciudadana y de participación política. La posmodernidad de la cultura política se caracteriza por una fragmentación de valores compartidos por las colectividades y el distanciamiento de los ciudadanos a las instituciones, marcado por una creciente desconfianza que provoca crisis de las democracias institucionalizadas. La globalización dinamiza y complica los arreglos de identidades culturales, reconfigura la geografía de los territorios y reinventa la gobernabilidad. La conformidad cultural es una condición y un medio para la obtención de la ciudadanía de quienes participan en las prácticas sociales y sus correspondientes valores, adaptándose a los patrones culturales dominantes que movilizan su conexión con una comunidad imaginada, cuyo ideal es la comunidad cultural, lingüística, étnica, religiosa. Finalmente, se concluye con la necesidad de una gobernabilidad basada en una cultura de paz. (resumen abreviado por el comité organizador)

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UNDERDEVELOPED DOCUMENTATION: NATIVE AMERICAN WOMEN IN THE RELIGIOUS LIFE OF THE WESTERN FRONTIER

The "disenchantment" with nature and the natural world that Native Americans traditionally practiced began with the exclusion of women and their traditional roles in religious and ceremonial functions. "Female" energies were originally, and continue to be, excised from the world and the work of managing the spiritual knowledge of their communities, in much of the documented record. Through their interaction with a variety of colonial religious

denominations' interpretations and practices, and constant negotiations with secularized worldviews and the political and social record that was created by, and primarily interested in, male roles and opinions, women's key roles and knowledge, including the designated 'beings' of the universe designated as "female" by the Native Americans, the "feminine" ("animate/inanimate") have been undermined, maligned, and misrepresented. "Culture" reporters, anthropologists, and religious experts, often reinforce colonization's ongoing and multifaceted transformation of gender roles by continuing to deny the centrality of women's roles in religious traditions, and by portraying women as questionable authorities on religious matters. The tradition of Native women's erroneous stereotypes and presumed insignificance about the spiritual begun by settlers, explorers, trappers, military and church personnel, are often reiterated by academics' subsequent portrayals: by perpetuating ignorance of women's significance and centrality in the spiritual and social paradigm, we miss the original "enchantment." The paper argues that in order to rediscover "re-enchantment" we must first realize that we have ways to learn and understand that which is already here, and that there are ways that scholars can improve the quality of our work – and our contribution to academia – by rebalancing the analyses we conduct.

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ENCHANTMENT WITHOUT TELEOLOGY: A RECLAMATION OF NATURE'S DYNAMISM FOR ECO-THEOLOGY

Philosopher of science Bruno Latour insightfully critiques the modern dichotomy between a static, inert, non-linguistic realm of unchanging "natural" facts and a dynamic, transformative field of signifying "cultural" values. I believe the syndrome we call nature's "disenchantment" has much to do with the problematic terms of this division of "thought labor": it simultaneously evacuates the natural world of any creative (or divine) agency and alienates the most dynamic aspects of culture from its own non-human ground. Drawing on the unique insights of Gilles Deleuze and Darwin (among others) philosopher Elizabeth Grosz challenges this dominant understanding of nature as the fixed, passive, material which only culture can render dynamic, creative and historical. She envisions a nature whose inherent dynamism is the very fuel or ground for culture's continual transformations and differentiations.

Constructive eco-theological thought, I will argue in this paper, can fruitfully draw upon Grosz's insights in order to move towards a "re-enchantment" of nature that does not revert to a fixed, teleological conception of nature's meaning. Drawing more directly on the philosophy of Deleuze and Guattari, I will propose a new way of conceiving divine immanence in nature, one in which the divine is manifest precisely in the ever-changing, creative alliances that spring up among human and non-human entities. This alternative conception of nature can encourage a more productive engagement between eco-theologies and scientific (particularly, biological and ecological) insights without falling into a reductive "scientism" which denies to the non-human its own inherent value and agency.

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RE-ENCHANTING THE CHRISTIAN ANIMAL

Early stories of saints include the tales of animals faithful to Christianity. Lions bow down before the young Jesus or aid in the escape of Saint Paul. Birds bring food to Antony Abbot and Paul the Hermit. Spiders weave a web to hide Saint Felix of Nola. Throughout the Middle Ages of European Christianity dogs provide sustenance, healing, and companionship while wolves are tamed and invited into the community of believers.

By the early modern period, these other-than-human animals are disenchanting, removed from the stories and the realities of the tradition. The chasm grows deeper into the twentieth century as humans are elevated as the only ones with religious and spiritual purpose while other animals are turned into daily, meaningless machines. Animals disappear from the fabric of Christianity, its stained glass windows and liturgical dramas stripped bare of these other creatures leaving only the human to mirror and to bear witness to the sacred. Late in the twentieth century, though, a re-enchantment of the animal actor emerged. The most specific instance of this appearance is the growing number of "blessings of animals/pets" throughout Christianity. This paper focuses on an analysis of these blessings in the contemporary period in the United States. From the 5000 humans/animals gathered at St. John the Divine to the twenty gathered in small parishes or congregations in hundreds of towns, the feast days of St. Francis and St. Anthony are examined as a window into the re-enchantment of nature through animals.

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**DETERRITORIALIZING ECOFEMINISM?:
DELEUZIAN AND CHICANA
INTERVENTIONS**

From land and water struggles in the Southwest U.S. to creative reimaginings of Aztlán, Chicana activism and cultural production have long placed the relationship between women and the “natural” world at the center of its projects. Taking the geographic and discursive terrain of the borderlands as its departure point, this paper offers a close textual analysis of Lourdes Portillo’s well known documentary *Señorita extraviada* to explore the interrelated relationship between Chicana politics, nature imagery and spirituality. The localized and coalitional nature of much Chicana theory and activism—including the film’s focus on spirituality as authorization for political subjectivity, the re-enchantment of both women and the land—provides new directions for ecofeminist theory. Alternatively, as the work of Gilles Deleuze and Felix Guattari becomes more relevant to environmentalism and feminist studies, this paper asks how schizoanalysis reworks the largely epistemological project of ecofeminism. Using *Señorita extraviada* as a case study, “Deterritorializing ecofeminism?” ultimately brings two unlikely but influential intellectual and political projects to bear on each other in order to determine how ecofeminism might be reimagined by the frictions and synthesis of Chicana and schizoanalytic critique.

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TECHNOLOGICALLY ENHANCED NATURE

Many conceptions of nature are derived from technologically delivered imagery. What many of us know of natural disasters, human-caused environmental catastrophes, beautiful places, and charismatic flora and fauna, comes less from our lived experience and more from pictorial and video representations. Many believe this marks a significant loss, that we are missing something essential because nature is delivered by these representational techniques, that living bereft of nature affects negatively our capacity for empathy, our deep awareness of our locality, and our ability to develop an awareness of global interconnectedness. At the same time, mediated experiences of these events, places, and beings are all most of us have available to construct awareness of where we are already, not to mention a larger, more complex world.

Environmentalists struggle with these paradoxes of technologically delivered nature. The fact that most people do not directly experience nature makes it difficult for those of us concerned with the environment to be effective agents for change in the political, social, educational, and business realms. Our tactical uses of electronically delivered images of nature help us become more aware of environmental issues, but, ironically, not as matters we have a direct stake in. In my presentation, I want to sketch an interpretive framework that will help us reconnect with nature and the environment with the help of electronically-mediated imagery of nature. This framework will be pluralistically objective: “pluralistic” in that otherwise conflicting and contradictory viewpoints will be “mashed up” into a multifaceted and thoughtful perspective; “objective” not as a view from nowhere but as an arrangement of contingent perspectives. I will show that we need to acknowledge and participate creatively in electronic technology’s ubiquity and power, for the sake of ourselves and the global environment.

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**NATURE AT THE CROSSROAD OF MEDIA,
RELIGION AND CULTURE: RESULTS FROM
THE MEDIA AND MEANING PROJECT**

The media age has introduced a new set of conditions for the nature and practice of religion and environmentalism, and—more importantly—for the imaginary of both. The media have supported the development of transnational identities and discourses within a larger structure or regime of globalization, situating actors and environments as both local and global. Religious and environmental imaginaries interact with social and political imaginaries in the development of potent forces such as global warming and the extinction of species, for example. This project looks at the reception, representation, and reconstruction of mediated experience among householders in the United States of the natural world and how and where these understandings intersect with their religious and spiritual identity and practices. This will be addressed on several related levels. First, the particular ways that media can and do serve values about the religious or spiritual imagination, particularly as they provide salient values and symbols to ideas of identity, transcendent meaning, the relationship one “should” have with materiality,

and—significantly—our relationship with environments. Second, the ways that mediated experience of the environment allows those religious or spiritual values to be inscribed on ideas of a global ecosystem. And, third, the emerging capacities that mediated commodity culture has to support the development of new religious and spiritual sensibilities directed at specific interventions in and re-imaginings of the natural world.

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SCREENING HUM/AN/IMAL MORALITIES

From *King Kong* to *Bambi* to *Finding Nemo*, cinema has provided a wide range of animal representations, each of which has been imbued with values and morals concerning both human life (as mirrored in the lives of animals) and human-animal relations. This paper will read the moral topographies of a series of recent films including *March of the Penguins*, *Happy Feet*, *Grizzly Man*, and *Wild Parrots of Telegraph Hill*, in the context of political debates over resource use and global change (especially in relation to the “underdeveloped” environments of Antarctica and Alaska); philosophical debates over animals and the human-animal relation as these have been mapped out by thinkers including Donna Haraway, Gilles Deleuze and Felix Guattari, Giorgio Agamben, and Cary Wolfe; and generic codes and ethnographic/representational strategies associated with representations of the sublime (*March*, *Grizzly*), the ironic (*Happy*, *Grizzly*), the dialogic (*Parrots*), and figures of the saintly (Parrots), abject/outcast and holy fool (*Grizzly*). Analyzing responses to these films among environmentalists and Christian evangelical audiences, I will show how each of these films presents models for human behavior vis-a-vis the nonhuman that in turn are used to stage debates over human morality (e.g., penguins as icons of “family values,” Timothy Treadwell as outcast, Mark Bittner as a benevolent “Saint Francis”) and obligations to and relations with the nonhuman.

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AN ECOFEMINIST APPRECIATION OF YOGA: ITS NATURE BASED ETHOS, ITS MATRISTIC ROOTS, ITS POWER TO HEAL

An original synthesis joins yoga’s cultural role from antiquity as a transformative path with the

insights of ecofeminism, in order to re-ground our modern minds and bodies within nature’s timeless web of life. This paper addresses the following question: How might yoga’s matristic roots and nature-based ethos, when combined with ecofeminist philosophy and ethics, contribute to personal and planetary healing? This paper explores the ways in which yoga serves to advance ecofeminist theory and praxis, and also the ways in which spiritual ecofeminist ethics provide yoga with a context of engagement with the world, by re-affirming yoga’s nature-based, matristic origins. Due to cognitive distortion by the pervasive layers of abstract thought so central to our modern worldview, the natural centrality of our bodies and the earth has been marginalized by the idealist universalizing principles guiding philosophy, religion, science, and culture. Yoga practice stands against speculative theories. Ecofeminism is a philosophy that re-establishes reverence for nature and raises cultural awareness of the ecological wounds inflicted by a patriarchal human society. My thesis is that yoga practice supports and advances the ethics of ecofeminists who are concerned with healing nature and humans. Ecofeminism in turn, supports and advances a more profound understanding of the nature-embedded and matristic roots of yoga and its potential for today as a sacred life-affirming path. Re-affirming yoga’s roots in a religion that revered the earth clarifies the link between ecofeminism and yoga.

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SUNDERLAL BAHUGUNA AND THE RE-ENCHANTMENT OF NATURE

Born in 1927, Sunderlal Bahuguna entered India’s independence struggle at the age of 13. Because of his association with the Gandhian activist Sri Dev Suman he was imprisoned at age 17. Eventually released, he pursued the career of a social worker in the Himalayas. While engaged in the fight against the sale of alcohol, caste discrimination and untouchability, he established an ashram committed to Gandhian principles of education. In the 1970’s he became one of the most visible representatives of the Chipko Andolan, a grassroots environmental movement committed to saving the Himalayan forests from contract felling, by hugging the trees if necessary, to shield them from the axe. In 1983 he was the subject of a BBC documentary called “Axing the Himalayas.” In the struggle against the Tehri Dam, Bahuguna organized acts of nonviolent

protest that repeatedly halted construction on the project that he regards as a desecration. His activism stands against the disenchanting conception of the Himalayan forests as resources to be exploited for resin, timber, and foreign exchange, but upholds the value of these forests as the source of soil, water, and pure air, the basis of life. For his understanding of the value of the Himalayas forests he finds support in the spiritual traditions of India which he finds compatible with contemporary ecology, and with the insights of Gandhi. His thought presents an integrated philosophy of nature that is relevant to the concerns of scholars in a variety of disciplines for the grounding of environmental values.

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LA PERCEPCIÓN DEL INGLÉS WILLIAM BULLOCK DEL PAISAJE MEXICANO

En 1823, el inglés William Bullock desembarcó en tierras mexicanas. Había sido comisionado por un grupo de comerciantes e industriales ingleses que deseaban conocer las condiciones económicas y políticas de la nación recién independizada de España. Durante su recorrido por tierras mexicanas, Bullock dio cuenta, con gran emoción, del paisaje que observaba y de las especies animales y vegetales que se presentaban ante sus ojos. La manera en la que Bullock percibía a la naturaleza se enmarcaba dentro de la corriente romántica, razón por la que ponía especial énfasis en la descripción de las montañas y de su tránsito a través de las mismas. Un punto que le llamó la atención era la manera en la que los indígenas sembraban, pues consideraba que sus métodos no servían para obtener grandes resultados. Desde esta perspectiva, no resulta extraño que el inglés criticara sistemas tradicionales como la tumba, roza y quema o la siembra en las márgenes de los ríos. Bullock creía que México debía cambiar los métodos tradicionales de cultivo, para lo cual era necesario que se trajeran trabajadores ingleses que enseñaran los modernos cultivos agrícolas, única forma en la que se podría hacer avanzar la agricultura mexicana, es decir, Bullock propugnaba por establecer nuevas formas de cultivo, sin que se preguntara cuál era la razón de ser de las que se empleaban en México, muchas de las cuales reproducían los agrosistemas mesoamericanos. (resumen abreviado por el Comité Organizador)

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RECONCILING NATURE AND TECHNOLOGY: THE MATERIAL CULTURE OF SCIENCE-FICTION AND NEW SPIRITUALITIES

The human animal survives as a technological creature. The work of environmentalism and the recent re-enchantment with 'Nature' must be seen as regenerative steps forward, not steps back toward some pre-technical state. The inorganic, fabricated worlds of human beings are equally our 'environments,' and, viewed as such, could provide new possibilities for community renewal, experiencing authenticity, and spiritual meaning.

In this vein, I argue that representations of artificial intelligence, urban environments, and hybrid technologies in science-fiction texts imagine for us solutions to the presumed antagonism between Nature and Technology and its spiritual effects. Although science-fiction since Mary Shelley has voiced anxieties over industrialization and scientific 'progress,' several artists have argued for a spirituality that can exist within technology by refiguring traditional dystopias. As tutor texts, I use the novels of Philip K. Dick and the manga/anime series *Ghost in the Shell*, visions that react against the Romantic nostalgia of canonical, pessimistic sci-fi. Drawing from these texts as well as those of critical theory, cognitive science, philosophy, and material culture, I openly question the boundaries between organic and inorganic, human and machine, natural and artificial, scientific and spiritual. Seen as conflicting poles, these binaries reflect too simplistic a worldview and may occlude progressive development beyond hollow compromise. My work makes room for us to accept the reconciliation of Nature and Technology, undermining the 'tech-junkie' and 'tree-hugger' mentalities that mitigate healthy ecological practices internationally and the development of new forms of spirituality.

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'WE ARE ALL RELATED:' THE FUNCTION OF MYTH IN THE SUSTAINABILITY MOVEMENT

"We are all related"—the concept, derived from the Lakota utterance "mitakuye oyasin," is evoked now in a variety of Pan-Indian cultural contexts, but also among New Age, Neopagan, and radical environmental subcultures. But the "metaphysics of interconnection" that undergirds such subcultures of resistance

(Taylor 2001), promoting the notion of interpersonal connection (whether extended to cultural or even nonhuman “others”), also has parallels in more mainstream facets of the sustainability movement.

First, I explore the “spiritualization” of some interpretations of the physical and biological sciences. Second, I provide a brief and general account of the “ecologization” of the world religions, and relate it to anthropologists’ recognition that humans’ physical and social relationships with their habitats shape religious beliefs and practices. Third, I analyze these trends—the importance of spiritualized “popular” science as a motivator for “green” activities, and the ecological phase of religious scholarship—as examples of the mainstreaming of narratives of interconnection. Finally, I argue that the sustainability movement is a social phenomenon that exhibits, through the retelling of such myths, “weak religious field” characteristics (Benthall 2006; Saler 1999) capable of formulating a new foundational (or guiding) metaphor for the global community.

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MEDIA BATTLES AND THE DISCOURSES OF TERROR: THE STRUGGLE TO DEFINE THE EARTH LIBERATION FRONT

This presentation analyzes the social construction of what, since the late 1990s, has been widely viewed as the ‘ecoterrorist’ threat. I find that popular media has proven to be a battleground in which various stakeholders compete to shape discourses surrounding the Earth Liberation Front (ELF) and its actions. Specifically, I examine how three main stakeholders, a) ELF adherents b) corporate interests, and c) state agencies, seek to influence the way that the New York Times covered the ELF over the course of 48 news articles. At the center of this battle are arguments about the appropriateness of referring to the ELF as an “ecoterrorist” (or simply, as a “terrorist”) organization. Ultimately, I find that, despite the efforts of ELF adherents, and because of the efforts of corporate and state interests, discourses of ecoterrorism have been normalized in mainstream media. This normalization has prevented the expression of the ELF’s ideology, and foreclosed the potential for the concerns of the ELF to be represented as legitimate in media outlets like the New York Times.

Junting, Lu (Hongkong Baptist University, China) [drinking0629@hotmail.com]

THE RE-ENCHANTMENT OF MAINLAND CHINESE STUDENT IN HONG KONG: A CASE STUDY OF HONG KONG KOWLOON INTERNATIONAL BAPTIST CHURCH PARECE SER QUE NO SE PRESENTARÁN

Using qualitative research methods including in-depth interview and participant observation, the author of the paper examined the life story of a group of Mainland Chinese students in Hong Kong engaged in Kowloon International Baptist Church (KIBC), with the question: what does the affiliation to KIBC mean to them? How do they, with Communist disenchantment background, construct their life meaning, when encountering the mixed influence of capitalism and Christianity in Hong Kong? The study found it’s more a “both/and” rather than an “either/or” logic between material and spiritual, religious and temporal identities in them. While pragmatically most of them take the advantage of the affiliation to accumulate their cultural capital and build their social network as their adaptation strategy in Hong Kong, they all practice the religion to different degrees. The Christian ritual helps them, in the identity crisis of a post-Communist era, to re-build their traditional Chinese value system in terms of the re-enchantment of the nature and the re-gaining of spiritual life. Individual motivations and backgrounds play as mediation between the strong social influences and their different forming roles of converts, followers, helpers, participants, or merely temporal friends in a personal relation.

Jordan III, William R. (DePaul University, USA), [newacademy@comcast.net]

DEEP TROUBLE

Discussions of environmental problems and visions for the environmental future commonly emphasize the principle of harmony in nature, offering it as a model or even an ideal and the basis for an ethical relationship between humans and the rest of nature. This is useful as far as it goes. But it overlooks or downplays the elements of disharmony, alienation and ambiguity inherent in nature itself, which we may reasonably regard as being at odds with itself in the very act of creation, figured both in the radical violence of the genetic mutation and the selective process that together drive evolution. We will step behind the problems resulting from human innovations such as agriculture, science and mechanization to consider this existential tension and its implications for our understanding of

relationships in general and human relations with the rest of nature in particular. Specifically, we propose a radical continuity---a continuity of violence, regret, ambiguity, alienation and shame---between our own species and the rest of creation. We propose that humans, and very likely other higher animals as well, experience this alienation in the context of life-events such as reproduction, discrimination (as in mating, agriculture or the choice of companions), killing for food and other necessities, and in the experience of relationships generally. This being the case, a healthy relationship with nature necessarily entails acknowledgement of what literary critic Frederick Turner has termed our "solidarity in crime with the rest of nature". We will explore Turner's idea that not only communion with nature, but the experience of value generally, from transcendent values such as meaning, beauty and the sacred to consciousness itself, are the rewards evolution has provided a reflexive species such as ours for confronting the most troubling aspects of experience and devising productive ways of dealing with it. (abstract shortened by organizers)

Kheel, Marti (Graduate Theological Union, USA) [Marti@Martikheel.com]

THE TRANSFORMATIVE POWER OF STORIES: AN ECOFEMINIST PERSPECTIVE

Many people presume that violence toward nature can be stopped by calls to heed the voice of objective reason. Accepting this truism, mainstream animal advocacy theorists base their theories on rational argumentation. Yet, violence toward animals continues at an unparalleled pace. Drawing upon feminist theory, I argue that the focus on reason among animal rights proponents reflects a gender bias that dismisses the role of emotions in effecting social change. It similarly neglects the power of literature and film to transform attitudes toward animals. To illustrate, I discuss the nineteenth century controversy over the "wild animal story," as well as such contemporary examples as Charlotte's Webb and the film Babe. I conclude that violence toward animals must be challenged, not only through rational arguments, but also through modes of communication that reach the emotional and subconscious realm where violent conduct takes root.

Legun, Katy-Anne (University of British Columbia, Canada)

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THE ART IN ENCHANTING EMPOWERMENT: A SOCIAL PERSPECTIVE

The disenchanting environment is a problematic social space. Contemporary sociologists have noted that the public in modern societies is increasingly dependent on scientific knowledge and expertise to interpret and translate the ecological world. As a result, human relationships with the environment are often characterized by rationalized, abstract, and impersonal knowledge. Reliance on experts to mediate the human-environmental relationships, paired with the uniformity of modern ecological knowledge, leaves little room for emotive or empowering engagement with the environment on a personal level. The environment, as such, can be an arena of social disempowerment. Within this landscape, art can play a fundamental social role. Art becomes active by confronting the viewer as something unanticipated, unknown, and dynamic. The viewer must conceptualize the art in ways that integrate with his or her concept of reality, thus engaging in a type of knowledge production. This process can remind us of the animism and dynamism of the environment, and foment new moral meanings in ecology. These meanings can be deeply contextual and personal, embedding human-environmental relationships in a more holistic and dynamic personal narrative. Art, in other words, can empower individuals by illuminating the ever-enchanting environment.

LeVasseur, Todd (University of Florida, USA) [toddlv@ufl.edu]

THE COSMOVISION OF PRAMOD PARAJULI (AND ITS RELATION TO CRITICAL INTERSECTIONS OF THEORY AND METHOD IN THE FIELD)

My presentation describes political ecologist Pramod Parajuli's theory of a "cosmivision," critically commenting on both how and why this theory is an important tool to use in the larger study of religion and nature. Parajuli's idea of a cosmivision, which integrates the human, natural, and supernatural spheres into a dialectical intersection of mutual interaction, if properly understood and utilized, provides a valuable theoretical lens that can contribute to our understanding of the critical intersections of science, ethics, and metaphysics. To demonstrate the applicability of the theory I will use three case studies. The first two illustrate how his theories apply within the Indian context.

The third is a test case to assess how Parajuli's theory fits within a Western context. I will investigate both the strengths and weaknesses of Parajuli's "cosmivision" as it relates to the study of religion and nature, comparing and contrasting it to other competing theories and analyses that also attempt to deal with current theoretical issues facing the field.

Lipschutz, Jeff (University of Wisconsin, Oshkosh, USA) [lip@charter.net]

ACROSS A GREAT DISTANCE

A PowerPoint presentation exploring themes from my article, "Across A Great Distance: A painter on his work, the Mojave Desert, and what the world looks like" (forthcoming JSRNC 2008 Issue): A view through the eyes of an artist, rather than scholar, at themes embraced by ISSRNC. I will screen imagery from two decades of my work as a painter, beginning with my paintings about my childhood in a Mojave Desert mining town that became a ghost town. This place is one of barrenness and great beauty; sacred personal associations and a history of desecration; cultural contradictions and complex meanings. I will conclude by presenting my work focusing upon Mexican immigration into the U.S., often on foot through our shared southern deserts.

Conference attendees may widely identify with this story, but none more than Mexicans and Morelianos, who will know my tale via their own immigration stories. Through my paintings and presentation, I hope to give all conference goers a new understanding of the desert, and of the drama of all species who dream of moving freely across great distances.

Lovelace, Homer Paul (Morehead State University, USA) [paullovelace@gmail.com]

OUR BEHEADED HERITAGE: RE-SANCTIFICATION IN THE AGE OF MOUNTAIN TOP REMOVAL

This multi-media presentation focuses on the greatest obstacle in protecting the endangered mountains and people of southern Appalachia—the difficulty in remembering that we (our bodies, minds, and souls) are a part of these mountains that have been, and continue to be, sacrificed to perpetuate perceived convenience and "cheap" energy. Though many drink and bathe in fouled water, choke on coal dust, and feel spiritually adrift and physically in danger, somehow, many Appalachians regard these daily realities as necessary and even natural. The crux of this predicament is that we (our homes, schools, hospitals, churches, transportation) are

intricately dependent upon and thus implicated in this exploitation. How can people imagine a life in balance with the very ecosystems that have, in our shared memories, been exploited to provide our livelihoods or have cost us our lives? While some continue to live "close to the land," most Appalachians have lost or abandoned crucial knowledge of place and interconnectivity—perhaps to avoid damaging stereotypes, since the locally adapted, subsistence knowledges that sustained our grandparents have been de-valued as backwards, under-developed. Even less is known about the indigenous communities of this region—their traditions, languages (including the mountains' ancient names), cosmologies, and wisdom prior to European settlement. This presentation seeks to reconnect with the past, both acknowledged and hidden, and begin to recognize these beheaded mountains as powerful reflections of our own amputated memory and the destruction of our ecological, cultural and spiritual heritage—if we have the courage to recognize them as such.

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SPIRIT, THOUGHT, AND ACTION IN THE ANCIENT FOREST

"The debate about the significance of ecofeminist spiritualities is very controversial, especially among ecofeminist philosophers." -- Karen Warren, ecofeminist philosopher. "A demonstration or a direct action is a ritual, a conscious use of symbolic and real actions to direct energy toward an intention." --Starhawk, ecofeminist activist, author, and Wiccan priestess. In the US Pacific Northwest, members of activist collectives called "Forest Defenders" engage in forms of direct action such as treesitting, blockading, and occupying uncut "timber sales" in order to prevent ancient forests from being logged. In the last several years, women and transgender Forest Defenders in this bioregion have conducted all-women's camps, trainings, and actions for both pragmatic and philosophical reasons. In so doing, they have made explicit links between the oppression of women, queer and transgender persons, people of color, the poor, and the non-human world, both within as well as outside of activist communities. Some Forest Defense literature and trainings even incorporate explicitly ecofeminist philosophical principles and insights. Such activism exemplifies the intersection of theory and praxis advocated by ecofeminists and other ecoliberatory theorists. Moreover, in embracing

a specifically 'feminine' and feminist response to the twinned crises of ecological destruction and social injustice, some women Forest Defenders draw upon ritual, myth, and other forms of earth-based spirituality to sustain and enact their political work. However, ecofeminist thought and practice is deeply conflicted regarding the place of spirituality within environmentalism. Some feel that spirituality practice is apolitical and "irrational;" and many ecofeminist theorists fear the specter of essentialism that haunts feminism more generally. Thus grounding environmental activism through belief in an animate and enchanted earth, especially if the earth is held to have qualities historically linked to the feminine, is problematic within ecofeminism. (abstract abbreviated by organizers).

McKenna, Marguerite (Prescott College, USA) [ritamckenna@hotmail.com]
REENCHANTING THE BODY AND MIND THROUGH A SOMATIC PRACTICE OF EURYTHMY

Like Berman and Merchant, spiritual philosopher Rudolf Steiner argues that humanity must rekindle its relationship to nature in the immediate future. He argues that our disenchantment with nature has been essential in helping us develop individuated consciousness; he also argues that, accordingly, it is now our task to apply this consciousness in healing the earth from a newly enlightened position. He posits that our new relationship to nature will require a shift from the prevailing method of thinking and knowing as a "scientific" activity, to one that is more living and organic. One activity he recommends for developing this type of living thinking is the art of eurythmy. Eurythmy enables its practitioner to somatically and artistically embody the movement rhythms of nature, which in turn provide nature-based rhythmic experience to both body and mind. In this way eurythmy is an activity that helps to develop a conscious relationship to organic thinking and doing.

Millán-Zaibert, Elizabeth (DePaul University, USA) [emillanz@depaul.edu]
ALEXANDER VON HUMBOLDT'S NATURGEMÄLDE: LITERARY PERFORMANCES OF NATURE AS A BALM IN TROUBLED ENVIRONMENTAL TIMES

Alexander von Humboldt (1769-1859) was a scientist well aware that an appreciation of nature and its beauty was a crucial part of coming to a complete understanding of nature. While Humboldt was a scientist of the first rank,

who always traveled with instruments so that he could measure the objects of nature which he was investigating, he also warned of the excesses of a "vicious empiricism" that would strip nature of its wonder and enchantment. Indeed, he argued that the value of nature cannot be reduced to that which is quantifiable. For Humboldt the empirically measurable aspects of nature give us only part of the story of why nature matters to us. In an early work, which Humboldt referred to as his favorite piece, *Ansichten der Natur* (Views of Nature) (1808), Humboldt develops a key concept for his scientific-aesthetic approach to nature, namely, the *Naturgemälde* (canvasses of nature). The *Naturgemälde* are a cornerstone of Humboldt's approach to nature, for with them Humboldt managed to present nature not only in terms of its quantifiable features, but also with the broad, suggestive brushstrokes of a landscape artist, conveying to the reader the value of nature's beauty. In effect, these texts are performances meant to enliven the reader's sensibility for nature, to awaken a deeper appreciation for the value of the natural world. Humboldt did not see his scientific approach to nature at odds with a feeling of enchantment and wonder at the phenomena of nature. In my paper I will present Humboldt's *Naturgemälde* and discuss the ways in which these literary performances can help us gain greater appreciation for the natural world, an appreciation that will help us gain insight into the value nature holds for us, a value all too often overlooked or terribly misunderstood.

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PRACTICAS CURATIVAS Y CERAMICA RITUAL: TESTIMONIOS DE CREENCIAS PREHISPANICAS EN TLAYACAPAN, MORELOS

Tlayacapan en una entidad de legendaria tradición alfarera y agrícola representativa de los pueblos nahuas de la region conocida como los Altos de Morelos. En la actualidad la cerámica ritual se representa por dos grandes tipos de objetos. Uno es la loza decorada en esmalte negro que se utiliza para decorar las ofrendas en la celebración de los fieles difuntos del 30 de octubre al 3 de noviembre. Y el segundo son las figuras zoomorfas y antropomorfas policromas que conforman un conjunto escultórico que se utiliza en practicas curativas de enfermedades espirituales sustentadas en creencias prehispánicas.

Ambos tipos de cerámica son de legendaria tradición técnica y su importancia comercial se sustenta por su valoración simbólica para ser utilizadas en diversas prácticas culturales que recrean la identidad nahua de sus creadores y nutren la identidad territorial a través de geosímbolos cuya significación se inscribe en una cosmovisión prehispánica propia de la región de los Altos de Morelos, la cual a su vez coexiste con un arraigado catolicismo popular que se extiende hasta el santuario de Chalma abarcando poblaciones incluso del Estado de México.

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IS THE RE-ENCHANTMENT OF NATURE CONTRARY TO MODERNISM? (EN ESPAÑOL)

It is often said that modernism has always promoted the disenchantment of nature. But a philosophical standpoint provides us with a different way of observing the present paradigm shift from the disenchantment to a re-enchantment of nature.

In *Mind and World*, John McDowell argues, by means of the notion of “second nature”, that the sensible data given by the external world is already articulated according to concepts and that our knowledge must be based on this conceptual articulation. This position can be regarded as an effort to appreciate the meaningfulness of nature. In fact, a “modernist” would affirm that the data would be devoid of meaning without human order and structure.

Now I want to point out that McDowell’s work can be considered an interpretation of Kant’s theoretical philosophy. Needless to say, Kant is the most representative philosopher of modernism, who established a philosophical foundation for modern science. If McDowellian interpretation is relevant, then we might be able to make an interesting observation: the re-enchantment of nature can be found in modernism itself and is not an exotic or alien vision, outside the modern vision. I want to show some of the merits of this viewpoint.

Narayanan, Yamini (Murdoch University, Australia) [Y.Narayanan@murdoch.edu.au]

SPIRIT OF PLACE: SPIRITUALITY AND THE BUILT ENVIRONMENT IN NEW DELHI

This paper argues that spirituality may provide a pragmatic framework to positively impact the built environment in the city of New Delhi. To this end, the paper provides a localised definition of ‘spirituality’ and ‘sustainability’ as

they pertain to New Delhi. Several studies have linked socially, economically and environmentally unsustainable lifestyles to the way modern houses, industries and other constructions are designed and built. In particular, architectural aesthetics in a populous, developing tropical city is not a statement of picturesqueness alone; it is also a matter of maintaining emotional harmony and peace within the urban community. It is about retaining and preserving the sense of self through images and structures that do not impose on the self, but blend with the self with understanding and tranquillity. The paper shows how the new development in New Delhi, designed for mass consumption, is significantly responsible for the phenomenon of ‘anomie’, sense of meaninglessness, and feelings of disconnection and alienation from nature and the community. This paper argues that both a sense of place and a spirit of place impact a sustainable mindset. New Delhi’s tactile landscape is shaped both by the city’s grand ancient history, as well as the state sponsored development that marks contemporary architecture since independence. This paper demonstrates how the notion and practise of spirituality may be used to both enhance ownership of heritage, which is vital to sustainable city planning strategies, and as a guideline to redesign the built environment in the city taking into account the specific local characteristics of New Delhi, such that the city spaces may be inspirational, rejuvenating, meaningful and in harmony with the surrounding bioregion.

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SUBLIMITY WITHOUT A NET: ON THE (DIS)ENCHANTMENT OF NATURE THROUGH POPULAR SPECTACLE

The spectacular image of nature at Grand Canyon has, at various times during the 20th century, served as a backdrop for imagining and executing human-made spectacles that threaten to disrupt culturally inscribed meanings for the canyon’s scenes of Nature. During the second half of the 20th century, a number of spectacular events proposed and/or performed at Grand Canyon became a source of public outrage and opinion about the meaning and significance of Grand Canyon, and a publicly fragmented image of Nature in America’s national parks. Whether it was a proposed attempt to walk across the abyss on a tight rope, drive a sports car over the edge, jump the canyon on a motorcycle, or string a chain of

brassieres from rim to rim, spectacular stunts such as these were occasions that reveal the contours of the visual and rhetorical politics of nature in our national parks. This paper argues that such events function, to borrow avant-garde artist Krzysztof Wodiczko's term, as "critical vehicles" that project alternative and marginal meanings into the established and traditionally protected public spaces of national parks. In doing so, these events typically serve to disrupt the stability of a "symbolic complex" that articulates dominant conventions that have both disenchanting and re-enchanting nature as spectacle. Regardless of whether such events ever materialized or were merely proposed (this paper deals with both types), they become "vehicles" for critically examining how we symbolically and historically imagine the Grand Canyon's dominant and sacralized meaning as a national park, and for revealing the broader contours of the "popular" aesthetics of nature and for the spiritual and secular (dis) enchantment of Nature in public life.

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RE-ENCHANTMENT AS REVERSE DISCOURSE

The effort to produce an alternative cultural narrative that will facilitate a paradigm shift from disenchantment to re-enchantment is a welcome one, but there are certain pitfalls that must be avoided. The idea of re-enchantment is a mode of reverse discourse, and the logic of reversal can entrap one in the rhetorical conventions it is designed to disrupt. Especially, it is important to be aware of the social history of the enchantment/disenchantment/re-enchantment dialectic. Early twentieth-century German Protestant scholars such as Max Weber and Werner Sombart identified the process of disenchantment (Entzauberung) as a specifically "Jewish" impulse, originating in the ancient Hebrew religion and transferred into modern European and American societies via Judeo-Christianity and (according to Sombart) by Jewish migration following the expulsions from Spain and Portugal. While reverse discourse can be an effective mode of social criticism, the role that the concept of disenchantment played in the evolution of twentieth-century antisemitism serves as a cautionary tale. An additional concern that needs to be addressed in this same context is the manner in which the spiritualization of nature and especially of predator-prey relationships and the "survival of the fittest" can be used to portray the domination or elimination

of the weaker by the stronger as "natural," as demonstrated by misappropriations of Nietzsche's concept of the will to power.

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ARISTÓTELES BIÓLOGO: ¿RUPTURA DE TRADICIONES MÍSTICAS ANTIGUAS?

Los estudios tradicionales de la filosofía griega, intencionadamente no empleo el calificativo "clásica", acostumbran dividir a los autores en dos campos comunicados, infranqueables y sin vinculación alguna, a saber: los religiosos o místicos y los filósofos "racionales". Estos últimos son, según la óptica señalada, los verdaderos fundadores del pensamiento crítico, de los estudios correctos del hombre y la naturaleza. Pasando por alto las múltiples fuentes helenas que se conservan, las manifestaciones culturales que ponen a prueba la interpretación viciosa de la historia hecha en Occidente (tales como el mito, el teatro, la medicina y las matemáticas, entre otros), así como el diálogo natural y obvio entre civilizaciones vecinas; se ha diseñado la historia del hombre buscando justificar la más burda enajenación social. Parte del Corpus Aristotelicum da noticia de un modo de reflexionar y entender el mundo que nos rehusamos a aceptar. Aristóteles no es el paradigma de la Grecia occidental, Aristóteles fue un sabio vivo involucrado y comprometido con inquietudes espirituales y místicas, mismas que no necesariamente entran en conflicto con los niveles de investigación convencionales.

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**EL TRÁNSITO DE LAS ESENCIAS:
REFLEXIONES SOBRE LA PERCEPCIÓN
AMBIENTAL, LA ELABORACIÓN
COGNITIVA Y LOS EMERGENTES
COSMOGÓNICOS EN COMUNIDADES
NAHUAS Y POPOLUCAS (VERACRUZ)**

Esta ponencia se propone una reflexión, a partir de una investigación focalizada sobre los procesos de conflictos ambientales y eventos de impacto reciente, que están involucrando a las poblaciones indígenas de la Sierra Santa Marta. El proceso resulta del encuentro entre una mirada desde el área social y una experiencia de trabajo centrada en los modelos de restauración ecológica. El marco conceptual explora aspectos de la relación sociedad-naturaleza, contrastando el enfoque de riesgo

con emergentes vinculados a aspectos de simbolización ligados al uso de sus recursos. La región, ocupada durante cientos de años por campesinos de las etnias nahuas y popolucas, se ha convertido en punto estratégico, debido a que esta cuenca abastece de agua a las dos ciudades petroleras más importantes de México. Se analizaron procesos de construcción de las percepciones de riesgo ambiental, riesgo individual-comunitario, y la atribución de responsabilidad, así como, se elaboró una matriz relacionada con aspectos cosmogónicos presentes en la discursividad. Las elaboraciones vinculadas a factores predisponentes de daño ecosistémico, permiten establecer diferencias en las modalidades de atribución de responsabilidad en cada comunidad, y en la forma que la pertenencia grupal modula las percepciones. El discurso frente al conflicto con instituciones, se presenta en varios niveles: desde estrategias en el sentido scottiano, hasta formas de ajuste histórico, que presentan antiguas entidades locales y atribuciones/sanciones en el plano cosmogónico. (Resumen abreviado por el Comité Organizador)

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LA RESPIRACIÓN COMO ORACIÓN SEGÚN PETER YANG

La ponencia enfocará el método de respiración natural, de 2000 días propuesto por el sacerdote chino católico Peter Yang. Partiendo de su propuesta de unir prácticas taoístas con cristianas, se analizará aquí la correspondencia que el establece entre el aire y la gracia, la respiración y la oración, y el espíritu y la energía. Peter Yang vive en Barcelona desde hace 58 años, es fundador de una asociación española llamada Flor de Melocotón, que empieza a difundirse en México con el nombre Flor de Durazno, entre cuyos objetivos está la naturalización del cristianismo.

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WATER AND WINE IN IRANIAN MYSTICISM AND MARTYROLOGY

One of the most powerful images in Iranian martyrology is the thirst endured by Imam Hussein's family in the battle of Karbala. The martyrs were denied access to the fresh waters of the Euphrates River contrasted with the scorching heat and the tears of blood as well as with the eternal springs of paradise. The suffering of the holy family is being reenacted

by Iranian Shi'ites in passion plays and trance inducing rituals which often include self-flagellation and chest beating. Asceticism and self-denial are part of Iranian mysticism (erfan) but so is the indulgence, mainly symbolically, in forbidden pleasures and wine drinking featured by mystic poets. Against this background, my paper will overview the role of water, wine and simple food in Iranian spiritual, religious and political discourse since the 1960s. Using cinema, poetry, novels and religious sermons, I will show how these symbols have been played out in the struggle to shape Iranian religious and societal consciousness: From simple food representing the happiness and authenticity of the poor in the 1960s, through the political-religious martyrology and human sacrifice of the 1970s and 1980s, to the emergence of simple "love of life" and rejection of senseless death in the 1990s. Water and wine, representing different kinds of consciousness, feature in the debate, which is often peppered with allusions to religious and secular poetry and mysticism from the past.

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THE ONCE-LEARNER MODEL: A POSTMODERN VOICE FOR THE RESACRALIZATION OF NATURE

An "ethic of otherness" as described by Paul Wapner in the context of international relations represents a promising area of common ground in the debate between foundationalists and postmodernists over intrinsic value in nature. The common ground stems from the postmodern recognition of—and respect for—an ontological other. From this foundation, environmental ethicists do not seek to lay out a set of strict rules equally applicable to humans and nonhumans alike. Rather, they investigate ways of approaching one's environment that sacralize the Other. With this move, environmental ethics steps out of the business of rule-making and into that of storytelling. For the postmodern environmentalist, the key to inspiring ecologically sound behavior is not speaking for nature, for such speech would likely require information beyond our epistemological capabilities. Rather, the postmodern environmentalist speaks about her own interaction with nature. In the context of Dr. Seuss' children's book, *The Lorax*, the title character who speaks for the trees represents the modern ideal for an environmentalist, but the remorseful Once-ler—who tells the tale of destruction and redemption, of lessons learned, and of hope regained—represents the post-

modern reliance on first-person narratives to re-establish a sacred covenant with the non-human Other.

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FROM ADAM TO SLOW FOOD: AN OUTRAGEOUSLY BRIEF HISTORY

The current and growing interest in non-industrial, locally produced food is an excellent example of the “re-enchantment of nature” that is the conference theme. While many, and perhaps most, participants in this movement—growers and consumers alike—are not overtly motivated by religion; there are religious dimensions to this “local food” movement. Most obvious is the fact that environmentalism—considering local and “slow” food as one of its subsets—has for many a spiritual dimension—a phenomenon written about by a number of recent authors. What is less obvious to contemporary participants in the return to “local food” is the long history in western culture that links Adam, gardener in Eden, to Christian motivations for the improvement of nature via agriculture and botanical and zoological gardens, to American reformers of diet like Kellogg. In the short time allotted I would touch on a few key moments in this history of influence, concluding with a contemporary example of a “Christian diet.”

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A WORD FOR NATURE: ERNST HAECKEL, MONISM AND THE LANGUAGE OF ECOLOGY

The nineteenth-century zoologist, Ernst Haeckel, coined the term “ecology” and is considered one of the early shapers of ecological science. While many of his scientific theories have not withstood the test of time, the words that he fashioned for communicating his zoological findings have had a profound impact in shaping discourse on ecology and the environment. In fact, it can be easily argued that Haeckel’s greatest impact was not in his own discoveries, but in successfully propagating those of his contemporaries, particularly Charles Darwin’s theory of evolution. Haeckel’s work engages the intersection between the skepticism of science and the re-enchantment of nature through spiritualism, ethics and art. My paper touches on one aspect of this connection. I present a rhetorical analysis of Haeckel’s writing on nature, particularly in analyzing his promotion of a monistic philosophy that, in Haeckel’s words, “rises to

the greatest and most lofty concept of which man, the most perfect of all things is capable, the conception of the unity of God and nature.” He distills his views in *Die Weltraetsel*, (an international best-seller in the early 20th century, translated into 14 languages), which takes on the dualistic world view of traditional Christianity, and I will concentrate on this book, and his early writings pertaining to ecology. The paper is not an apology for monism or Haeckel. Rather, it examines Haeckel’s rhetoric, and shows how the language he employs continues in contemporary environmental discourse, providing a connection between early discourses in science that attempt a re-enchantment of nature through the analytical tools of scientific inquiry. His successes and failures are relevant to environmental discourse today. (abbreviated by organizers).

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REDISCOVERING KINSHIP WITH THE WORLD: HUMANS, ANIMALS AND STORYTELLING IN THE 21ST CENTURY

Human exceptionality is a belief that suggests humans are fundamentally different from all other beings on earth. From Aristotle, to Descartes, to contemporary writers such as Marilyn Robinson, such exceptionality has often been viewed as a point of pride for our species: it is our differences which are used to explain and justify our unique position in the world. This special category, however, is also an alienating one, and in spite of a century of scientific research which has revealed that our claims for special status is suspect (nonhuman animals also use tools, have personalities, and behave ethically), attempts to conceptually reintegrate ourselves into a wider family of being seems stalled. Our paper investigates the reasons why this is the case and goes on to look at the role of story telling in reexamining the human place in the world. Rather than viewing humans as somehow different from all living “others,” writers such as Barbara Gowdy, Thomas King, and film makers such as Byambasuren Davaa and Luigi Falorni invite us to enlarge our sense of the human and reinvigorate our sense of wonder by considering the bonds, both spiritual and physical, that humans and nonhuman animals share.

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**NUEVAS CONSTRUCCIONES
IDENTITARIAS. EL CASO DE LOS
MOVIMIENTOS ECOLOGICOS**

Como resultado del contexto mundial, nuevas identidades colectivas se forman, reforzadas por la desterritorialización, redefiniendo un imaginario colectivo basado frecuentemente en los mitos fundadores, el culto a la naturaleza, a la madre tierra. Sin duda uno de los movimientos sociales de más trascendencia ha sido el Movimiento Zapatista de Chiapas, sin embargo podemos mencionar el Movimiento de Los sin Tierra en Brasil, sin olvidar las luchas contra las políticas agrícolas que favorecen la utilización de semillas modificadas genéticamente (OGM), sobre todo en Europa, Francia en particular con el movimiento de los altermundialistas. En los últimos tiempos el tema del medio ambiente toma paulatinamente una importancia sin precedentes, sin duda a causa de los cambios climáticos que sufre el planeta y las catástrofes que esto ha ocasionado. La nostalgia de un pasado "mejor" en el que las culturas locales serían fuertes, automas y altamente fructíferas se instala en las mentalidades, elementos que el discurso político utiliza a su favor con el fin de legitimizar algunas políticas ecológicas a la moda. Este trabajo se articula en los tres ejes mencionados, es decir los grupos minoritarios, las mitos movilizados y las herramientas tecnológicas que se utilizan para crear e innovar nuevos espacios públicos en el sentido de Jürgen Habermas.

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**THE MESSY MIDDLE: IMAGINATIVE
LIMITATIONS AND POSSIBILITIES OF
OTHERNESS**

In a series of visual frames, I will try to move us from two static, uncreative forms of "Otherness" (re)produced as Bestial Nature versus Pristine Nature to a different sense of Natural Otherness. I will argue (as much visually as verbally) that—with these two forms (which also can be seen to parallel our dis-enchantment and re-enchantment with nature)—we are avoiding a dynamic, creative vision of nature that can be found in the huge messy middle mucking around somewhere between the extremes. We avoid this messy, mucky middle because it scares us by reminding us of our own natural limitations such as: ignorance, immorality, instability, incompetence and mortality. The natural messy middle is the place

of creative possibilities for it is filled with diverse Others, who themselves are creatively changing and transforming. Maya and Aztec mythologies and cosmologies, Native American Novels, Buddhist Ethical Concepts, American Pragmatist Visions of Learning, Postmodern struggles with Otherness, indeed Nature itself all offer us ideas with which to think creatively about meaning, providing we take their challenges seriously (and avoid painting them only in our image). Encountering these many Others in the Messy Middle offers us a technology of imagination which might allow us to transcend our scary limitations momentarily; but only if we are willing to leap into this frightening, unknown morass of the messy middle, rather than merely hovering on its edges.

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**SCIENTIFIC ENCHANTMENT AND
SPIRITUAL ENCHANTMENT OF NATURE:
GEOLOGY MEETS ECOSOPHY**

Geology – literally Earth Science – may be broadly understood to include study of the solid Earth, the history and evolution of life, terrestrial and marine ecosystems, and the atmosphere. To study deeply toward understanding of any of the Earth systems inevitably inspires profound respect for nature and a sense of awe and enchantment. Ecosophy – the wisdom of our "home" – urges empathy and personal identification with all of the human and non-human worlds – an enlarged sense of Self – leading to a powerfully spiritual and intimate experience of nature. Much of modern existence encourages education and training that is "practical", that is, economically profit-driven with nature seen as exploitable potential, and thereby discourages and prevents the realization of the awe and enchantment that comes with Earth systems sciences' deep appreciation of the complex integration and finely tuned equilibria of natural systems. Modern culture's materialistic growth ethic leads to a dominant culture that fosters selfish normative behavior – egocentrism - rather than a culture of sustainability characterized by an ecophilosophic ecocentric world view. Seeking out and cultivating a felt spiritual experience of nature's beauty enables re-enchantment – an esthetically based enchantment. When Geology and Ecosophy meet and join – that is, scientifically inspired awe of and esosphically empathetic identification with all of the nodes of the whole web of the living and the non-living – a synergistic enchantment of nature emerges

based on knowledge and wisdom that includes and amplifies esthetic enchantment. Together they ground a comprehensive love of Self much greater than love of self.

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LA ESCULTURA HUASTECA Y EL CULTO
DE LA SERPIENTE ENPLUMADA**

Después de la caída de Teotihuacan, nuevos centros ceremoniales dedicados al culto de la serpiente emplumada – el dios del viento y patrón real – emergieron y unieron para llenar el vacío de poder durante el periodo epiclásico y el periodo posclásico. Aunque la Huasteca hasta ahora no ha sido incluido en esa federación, quiero sugerir que sitios prominentes en la Huasteca fueron parte de ese red religioso y que los Huastecos produjeron esculturas inscritas con símbolos complejos que fueron asociados con el culto de la serpiente emplumada. Con estos símbolos demostraron su membresía, la cual abrió las puertas al comercio exterior y a alianzas políticas. Identifico el estilo de estas esculturas Huastecas como el “estilo internacional” que caracteriza la arte de otras sitios aliados con el culto y que se podría entender en un ambiente multilingüe. Las esculturas Huastecas son otra manifestación de ese estilo internacional, tanto como los códices, las vasijas, y murallas de la Mixteca y de Cholula. Ese estudio comprueba que la Huasteca tenía un intercambio artístico con el resto de Mesoamérica tras el culto y ubica la Huasteca como una región más de donde conceptos cosmológicos de la serpiente emplumada fueron difundidos.

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CAMBIOS, IMPOSICIONES Y PODER EN LA
PERSPECTIVA SOBRE EL TERRITORIO EN
UNA ZONA INDÍGENA DEL SUR DE
VERACRUZ**

Derivado del crecimiento demográfico, del impacto del cambio climático en la zona, de los cambios en las instituciones locales, y de la imposición de marcos regulatorios nuevos, en la Sierra de Santa Marta (región de donde se abastece de agua para su consumo el 75% de la población de las ciudades de Minatitlán y Coatzacoalcos) la percepción sobre los recursos y el territorio se modifica amenazando las convenciones locales y cambiando las perspectivas prácticas bajo las cuales se construye socialmente el territorio. Esto genera la acción y reacción de diferentes actores con

diferentes niveles de influencia. Una primera mirada sobre la influencia de algunos de los diversos protagonistas del poder que influyen en el desarrollo de la construcción social del territorio es planteada en este escrito. Documento generado a partir de la experiencia práctica de acompañamiento y facilitación de una ONG en la conformación del Comité intercomunitario de la cuenca del Arroyo Texizapa-Huazuntlán, conformado por territorio popolucas, nahuas y mestizos. Este comité busca establecer nuevas formas de relación con las instituciones gubernamentales de los 3 niveles de gobierno, y particularmente con las autoridades de las ciudades para encontrar mejores términos de intercambio por el recurso agua.

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**EL ESPACIO Y EL PAISAJE RITUAL EN ATL
CAUALO _ CUAUITLEUA SEGÚN LAS
OBRAS DE SAHAGÚN**

A través de una de las fuentes históricas primarias, la de fray Bernardino de Sahagún, así como del estudio integral del paisaje y el espacio ritual, se pretende entender los espacios rituales de los antiguos moradores del Altiplano Central, antes de la llegada de los conquistadores españoles. Esta ponencia es una interpretación de la primer veintena, Atcaualo_ Cuauitleua, descritas en las obras de Sahagún, desde el punto de vista histórico, antropológico, lingüístico, geográfico y arquitectónico pasajístico.

Todo lo anterior se basa en la suposición de que en las veintenas del cecempoallapualli, la cuenta de veinte en veinte, podemos localizar las fiestas y ritos que nos permiten saber cómo eran los espacios rituales y el paisaje ritual dentro del calendario mexicana.

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**LA RELIGIOSIDAD
POPULAR: INCORPORACIÓN DE LOS
SABERES LOCALES EN LA COMPRENSIÓN
DE LA DIVERSIDAD HUMANA**

El presente estudio abordará la temática de la religiosidad expresada en los saberes locales y tiene como objetivo propiciar una reflexión acerca de la manera como la ciencia erudita ha tratado de comprender al individuo, dividiendo su ser, en mente y cuerpo. Lejos de entrar en

una discusión meramente filosófica, se quiere dilucidar si el error por el cual existen en la actualidad, muchas interpretaciones acerca de la diversidad cultural, del ser y la cultura, en Latinoamérica es el hecho de no haber tomado en cuenta los saberes locales (su religiosidad, prácticas curativas, interpretaciones de la vida y la muerte, entre otras) y explicar solo parcelas a través de una visión unilineal y disciplinar. Asumiendo el paradigma de la complejidad de Edgar Morin, se intenta introducir el discurso en la educación, a fin de entender esa compleja interrelación que existe entre los hombres su manera de relacionarse con la naturaleza y de interpretar su espiritualidad, lo cual concluye que no se puede entender al ser individualmente, ni mucho menos fraccionado, como ha pretendido hacerlo la ciencia erudita, quizá sea la hora de la insurrección de los saberes, tal como lo plantea Foucault (1976).

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COMUNIDADES RURALES EN LA CONSTRUCCIÓN DE ALTERNATIVAS A LA MARGINACIÓN

En este documento se pretende mostrar que elementos sociales tradicionales como la identidad, configurada por intereses, actividades y perspectivas tanto políticas, económicas, religiosas y jurídicas, que los miembros de una comunidad rural comparten, genera un sentimiento de pertenencia que posibilita, en primer lugar, la integración social que significa cooperación para las necesidades comunes. Bajo esta estructura social se presentan patrones de reciprocidad, intercambio de trabajo, reservas de recursos y comercio que crean y potencializan las condiciones para la existencia de un sistema de reproducción social capaz de generación de ingresos excedentes que sean enfocados prioritariamente al incremento en el nivel de vida, la gestión y conservación de los recursos naturales.

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SCIENCE, ECOLOGY, & THE CONTRIBUTION OF CATHOLIC SOCIAL TEACHINGS

Claiming that science contributes to the “disenchantment” of nature, but environmentally-oriented religion promotes nature’s “re-enchantment,” only serves to further an unfortunate historical divide. Indeed, as Catherine Keller argues in “The Lost

Fragrance” and Elizabeth A. Johnson in “Turn to the Heavens and the Earth,” Christianity over the last several centuries has been as responsible as the scientific revolution for the disenchantment of human regard for the Earthly matrix. Conversely, in recent decades both scientists reflecting on quantum physics and religious leaders writing on ecological issues have contributed to a refurbished regard for the interwoven processes we call “nature.” Thus, interdisciplinary thinking provides a fortunate development. In my paper, I will comment on the appearance of interdisciplinarity in two pastoral letters by Catholic Bishops—the Columbia River Watershed (2001) and Global Climate Change (2001). I note their ready reference to and acceptance of science and the natural world, before critiquing their hesitations in moving to new ground in their anthropology and metaphysics. These letters show points at which religious discourse runs aground when maintaining theological positions that no longer serve emerging worldviews.

The purpose of my paper will be to introduce viable examples of religious thought that incorporate scientific and economic principles, while offering my critique and alternatives to certain metaphysical worldviews, in order to suggest the type of breakthrough needed for ecocentric knowledge production. I conclude that “dis/re-enchantment” may not be a useful trope. Rather, appropriate praxes will stem from approaches that integrate a multiplicity of previously discrete discourses.

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PLAY DEEP: SPECULATIONS ON THE EVOLUTIONARY RELATIONSHIP BETWEEN NATURE, SPIRITUALITY AND DEEP PLAY

Consider: A) Global participation in adventure sports has increased exponentially in the past decade. B) Ecotourism has become the newest rage among the environmentally-concerned. C) Designer religions and a spirituality based on naturalism produce movements that ascribe a relationship between nature and the sacred. D) Research on activities that fall under the umbrella of deep play postulates a zen-like (“hardwired” to some) association with nature that engages the adventure or extreme participant in a “spiritual” experience while physically moving through “naturalistic environments.” E) Startling research indicates a dramatic rise of obesity in some human populations, coupled with an increase of diabetes and there are suggestions that lack of physical exercise plays an important role in this

condition. When pieced together with E.O Wilson's notion of biophilia, the above phenomena posit a biocultural nexus throughout hominid evolution that connects the natural environment, spirituality, deep play and human movement patterns. This relationship is manifested in our genes and biology, reflected in our spiritual need, exhibited in our play forms shared with our primate cousins and illuminated in our growing participation in "deep play". Further development of this association could be essential for our continued evolution, but in the short term, our basic survival.

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PARALLEL PASTORALS: CONSTRUCTING NATURE, WILDERNESS, AND AGRICULTURE

This paper demonstrates that the tensions between the pastoral and the agricultural in Balaram and Krishna's idealized Braj provides insight into the role of agriculture within contemporary environmental thought. Devotion to Balaram, a Hindu deity associated with agriculture and fertility, and his younger brother Krishna is the religious focus of much of north India. Both the Braj pastoral and the trope of wilderness in western environmental discourse romanticize the natural world and exclude the possibility of human intervention in the land. The idealized landscape does not offer us the conceptual tools to wrestle with the disturbing elements associated with agriculture, e.g. the need for productivity, and the romanticized landscape excludes the possibility of human intervention have very real social and economic consequences. Balaram's earthy persona as an agriculturalist disturbs the pastoral paradigm that dominates depictions of Braj, and most scholarship and Krishna devotion subordinates Balaram to his younger brother. This hierarchical relationship between Balaram and Krishna has much to tell us about cultural constructions of nature and how variant perceptions of natural world emerge in hierarchies that replicate existing social hierarchies. Discussing Balaram's subordination in the Braj pastoral realm presents an opportunity to consider the neglect of agriculture within environmental discourse.

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RE-ENCHANTING EARTH: THE COLLABORATION OF THEOLOGY, METAPHYSICS, AND THE NATURAL SCIENCES

From the Wisdom literature in the Old Testament through Patristic and Medieval theology and the beginning of the scientific revolution, theologians reflected on the sacramental character of the physical world as a medium through which God's presence and attributes can be discerned. They encouraged their listeners and readers to nurture their sacramental sensibilities so they also could encounter the world within which they lived as a means of experiencing and thinking about God's goodness, power, and wisdom. Can a sacramental perception of Earth be recaptured today when scientific findings have dismissed the world views of the times in which theologians thought deeply about the world as a manifestation of God's character and theology has maintained a primarily person-centered focus? I contend that the idea of the world's sacramentality can be retrieved and reconstructed when beginning from a foundational belief in God as the creator who actively sustains the world in existence and working from a metaphysical view of the world that is scientifically informed. Taking this approach leads to an understanding of Earth's character as manifesting attributes of God that cohere with the current scientific understanding of the world, inspire the identification of behavioral norms that can be helpful in our age of ecological degradation, and call for training the sacramental sensibilities of those who profess faith in God.

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ADAPTATION TO CLIMATE CHANGE: CONTROLLING NATURE OR FOLLOWING DESTINY?

This paper seeks to explore the relationship between humans and nature in the context of responding to climate change and disaster risk. Adaptation requires society to adjust to changes in nature, and yet it is the society itself that is driving the changes. Is adaptation about re-creating a familiar environment in a new context, through the development of new breeds of crops that can cope with different temperature and rainfall patterns and using more air conditioning, or is it about changing our dietary habits and dress code? This paper explores some of the unspoken issues surrounding humanity's control of nature to maintain current living standards and status quo. The analysis draws on field experience in El Salvador and Ethiopia, where distinct views of nature determined by religious beliefs collide

with competing understandings of humanity's role in responding to natural hazards. Liberation theology Catholics, evangelical Protestants, Orthodox Christians and Muslims in agrarian, rural societies have differing perspectives and consequently may have differing destinies in terms of climate change. How do they view natural hazards and changes in ecosystems? Perspectives on whether and how to respond to climate change and disaster risk are discussed in the context of a growing policy consensus on the need for adaptation. Those who are most at risk are often those with the least access to resources, including differing explanations for nature, and may be more adversely affected by policy responses due to their faith than might be expected. This paper hopes to encourage greater awareness of the role of religious faith in determining perspectives of risk in many societies around the world.

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GOING BEYOND THE DRY CARTESIAN WELL OF WORDS: TOWARDS A LESS ANTHROPO-CENTRIC AND LOGOCENTRIC TRANSSPECIES ANTHROPOLOGY

Most analyses of narratives about communications between non-human animals and between them and the human (animal) have viewed "animals" as ciphers for humans. Have we been doing too little with "Dolittleisms?" Why have so many linguists, philosophers, and other academics denigrated apes' ASL communications as qualitatively inferior to, rather than different from, human communicative competencies? Staunch ape advocates have translated ape ASL literally, although this lessens apes' rhetorical powers for auditors with interpretive horizons constricted by cultural-class notions of "proper English." Non-human animal illocutionary acts and phatic social communications helped domesticate humans yet expansion of inhumane factory farming and frankenscience treatment of the Neolithic's "animal revolutionaries," driven by a delocalized economic calculus, proliferates. Too few Americans censure such mistreatment of "domesticated animals." Nuthatch birds are more bilingual than many anti-immigrant conservatives. Bovines display regional inflections without the common USA bias towards "accented" Englishes. The USA, whose ecocidal actions have been shaped by religiosities refracted through Adamic notions about dominion over "animals," should be

shamed by elephants' burials of both pachyderms and humans, as well as by gorilla ASL-expressed empathy for NYC's "9-11." Exploring findings like these, I endeavor to further development of a less anthropocentric and logocentric transspecies anthropology.

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ECOCONVERSION

In studies in religion research, especially the literature especially around New Religious Movements (cults, sects and alternative spiritualities), it is suggested, in part, that conversion is often related to traumatic incidents or turning points in a person's life. This paper considers the impact of such traumatic/turning point experiences as they relate to environmental activism and ecospiritual practice. In my studies of activists and nature religion practitioners I found that individuals are drawn to nature caring out of two main experiences that I term contentment and discontentment, which often occurred in their childhood. The result of these formative experiences is related to both their choice of career and their style of eco-activism. Their childhood adventures in nature, positive and/or dramatic paved the way for their later involvement and passion to protect the planet. By the same token religious organisations are being 'ecoconverted' but their motivation is slightly different.

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A WILD ETHIC

Our first experience of wildness is our birth. Touch is the first part of our growing awareness of our physicality. Remember being grasped by doctor, nurse, father, mother, mid-wife, grandparent. Whoever holds us as we emerge from the womb in that first moment gives us our primary experience of our wild animal existence. We experience ourselves as contained by our skin and we discover the pleasure of our sensuality.

Next, imagine your first breathe, your lungs opening to greedily receive the oxygen and then the exhale and a quick inhale once again. This is our next experience of our interdependent entry into earth-based existence, our life as a human animal in the nexus of life. This experience of wildness is the air we breathe. We are sensual, breathing animals!

And then we are offered the breast and we take our first sip of sustenance. Imagine the mouth, the esophagus, the stomach receiving its first

nutrition, each cell craving the energy for life. With each experience we drop further and further into our animal being. We are sensual, breathing, eating, drinking animals. And that is all of it, all we need: touch, air, food and water. Reflecting on a wild ethic begins with noticing how far we have come from our basic experience of our wild animal natures. How many layers of 'stuff' we have wrapped our selves in to protect us from our wild core. A wild ethic begins at the beginning and emerges from our deepest link to our sensual, humanness. A major catch to achieving a planetary, wild ethic is that the more comfortable we are in our current situation, the more status we have in our culture – wealth, class, race, education, appearance, gender – the less likely we are to face our edges, stir the pot. In fact, the more privilege we have, the more likely we are to shy away from our commonality, our shared human wild natures.

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THE CONCEPT OF CREATIVE SYNTHESIS IN CHARLES HARTSHORNE'S PHILOSOPHY: AN INTERSECTION POINT FOR SCIENCE, METAPHYSICS AND ETHICS

Creative synthesis, a fundamental concept in Charles Hartshorne's metaphysics, attempts to provide a way out of a number of seemingly irresolvable dilemmas in philosophical discussions revolving around causality. At the same time, it is grounded in contemporary physics which regards effects as statistical averages rather than fully predictable results of the action of causes and is thus an example of a fruitful interaction between philosophy and science. This paper will firstly seek to contextualise this concept within the process metaphysics of Charles Hartshorne, establish its basis and develop its implications. Secondly, it will show how the resulting philosophy of action, grounded in the principle of dipolarity, can provide a fresh insight not only into causality but also into ethical responsibility in the human sphere as well as in the whole of reality.

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REENCHANTED DARWIN: A PROPOSAL FOR RELIGIOUS ENVIRONMENTALISM

For decades, ecotheologians have assumed that mechanistic worldviews disenchant nature. They associate such worldviews with the Scientific Revolution of Bacon and Descartes and the atheistic "neo-Darwinism" of

Richard Dawkins. Calls to reenchant nature by turning to postmodern, ecological paradigms that find support in religion abound; yet in accepting that science disenchant nature, ecotheologians falsely consider Darwinism a species of the defunct mechanistic paradigm. They thus cut themselves off from forms of enchantment that remain compatible with evolutionary frameworks in which environmental problems must be addressed. This paper explores some possibilities for enchantment found within a naturalistic Darwinian framework: I argue for a fundamental distinction between (1) enchantment in/with nature and natural history as a reality outside the human mind and (2) enchantment with science and human reason itself. Not only are these forms of enchantment distinct, but subscribers to the first are often vocal critics of the second. Neither type entails allegiance to religion, and both might be considered Darwinian, but the first can accommodate religiousness. I discuss representative thinkers of each type and offer a defense of the first. Differences between these forms of enchantment have less to do with "neo-Darwinism," I conclude, than with rival interpretations of how poetry and metaphor legitimately relate to science.

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EL CONTEXTO CULTURAL DE LA PRÁCTICA RELIGIOSA ENTRE LOS YAQUI DE SONORA

Las fiestas tradicionales entre los yaquis son la forma más directa en que se puede observar el sentido de su práctica religiosa. Esta práctica religiosa se encuentra integrada a un contexto más amplio expresado en las tradiciones orales en lengua yaqui. Este trabajo se fundamenta en el análisis de un conjunto de conceptos en lengua yaqui, con el fin de describir el contexto cultural en que adquiere sentido la práctica religiosa entre los yaquis de Sonora. Estos conceptos crean una estructura de significación de cuatro núcleos con los cuales está involucrada la práctica religiosa yaqui, que son la vida, la salud, la enfermedad y la muerte.

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EL CRECIMIENTO DEL ECOTURISMO Y LA CONSTRUCCIÓN DE UNA NUEVA CULTURA EN LA NATURALEZA

Este artículo presenta datos sobre el crecimiento del ecoturismo y en su interior la difusión de las actividades físicas de aventura en la naturaleza (AFANs) enfocados hacia los contextos español y brasileño. De estos datos se busca identificar en la producción académica sobre el tema, los motivos de la ampliación del interés por estas actividades y sus reflejos para el ser humano y su re-encuentro con la naturaleza. El ecoturismo es la dimensión del turismo que más se amplía con la consolidación de diferentes tipos de AFANs. En este artículo, ecoturismo significa una articulación ética y política entre las dimensiones del medio ambiente, de las relaciones sociales y de la subjetividad humana, desarrollada en espacios naturales, indicando una nueva relación ser humano - naturaleza, ahora no más por la dominación pero sí por la vía de la interacción, para un proceso de desarrollo endógeno y apuntado para la autonomía de las poblaciones involucradas.

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THE RE-ENCHANTMENT OF NATURE IN SANTO DAIME'S ETHICS: A TRANSDISCIPLINARY APPROACH

The disenchantment of nature can be seen as the result of the predominant dynamics of establishing identities and differences in Western culture, which operate through opposition and exclusion logics. In order to reflect on the re-enchancement of nature, it is necessary not only to investigate the construction ways of such dynamics, but also to be open to the comprehension of other logics, which are founders of other ethics, on an authentic transdisciplinary approach. This work addresses the experience of harmonization of differences and the re-enchancement of nature in Santo Daime – a religion born in the beginning of the 20th century at the Brazilian Amazon forest. This religion is centered on the immediate experience of the Sacred provided by the ritual use of ayahuasca, an entheogenic brew of milenar use in South America. The Santo Daime religion promotes the revaluation and re-positioning of the “culture/nature” pair, and represents a synthesis of cultural matrixes and subjectivities which are hardly conciliated by the western logics of relationship with difference.

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LIFE IS A GIFT: CELEBRATING MYSTERY IN NATURE

If modernity collapsed in the humanities during the 20th century, it continued to thrive in the natural sciences into the 21st century. Indeed, scientists such as E.O. Wilson have continued their enlightenment quest to unite all knowledge within a single, rational paradigm. In this Western context, reenchanting nature has been a movement within religion and the humanities more broadly to rescue nature from scientific determinism and celebrate its subjectivity and mystery. Ironically, as Thomas Dunlap explains, American environmentalism has embodied rather than resolved the tension between scientific and religious perceptions of nature, as is evident by the critiques of both religious ideology and scientific technocracy that pervade the environmental literature.

We argue that theories of chaos and flux in ecology have dramatically altered the contours of this debate, encouraging more constructive dialogue between scientific and religious perceptions of nature. Without altering the basic epistemology and methodology of the natural sciences, chaos theory has challenged the predictive hubris that attends scientific determinism and opened the sciences to a deeper appreciation of nature's mystery and contingency. This means that scientific and religious perceptions of nature need not be pitted against one another in a zero sum game; rather they can enter into a critical dialogue that supports scientific prediction and control over nature while embracing the enduring fact of human ignorance, the enduring mysteries of human and nonhuman nature, and the virtue of humility that must guide human interactions with the rest of nature.

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CONTESTED SACRED GEOGRAPHY IN PAGAN NORTHERN EUROPE

Pagan revival movements in both northern and eastern Europe have begun to pose a significant challenge to traditional relationships between political and religious authorities relating to the designation, interpretation and control of sacred sites in these lands. This article explores how such sites of national pride and significance as the Hill of Crosses in Siauliai, Lithuania, the Great Cathedral in Vilnius, Lithuania, and the site of the ancient,

quasi-parliament known as the Althing in Iceland, have in recent years been invested with new meaning as pagan groups have challenged the long-standing association of these sites with Christianity and sought to promote and publicize ancient pagan associations with these same sites. From the pagan perspective, this involves a simultaneous de-christianization and re-enchantment, in indigenous, pagan terms, of the land and its history. I will examine how pagan groups have pressed their claims to these sites in public and political fora, the response of government and church authorities, and comment on how these conflicts from northern Europe mirror similar controversies in other regions where indigenous and christian perspectives have come into conflict regarding the use and understanding of lands regarded as sacred.

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BEYOND MIND-MATTER DUALISM: EXPLORING THE PHILOSOPHY OF WORLDVIEWS

The Cartesian dualism of mind and body is often portrayed as a radical departure from the more organic worldview that preceded it. However, as Paula Gunn Allen argues, the Western separation of spirit and matter has a long history, going back to the origin story of the West. Contrasting the creation myth of Jews and Christians with that of the Cheyenne, Gunn Allen shows that the mind-body dualism of the post-Cartesian West is firmly aligned with the Genesis origin story of a God who acts on the world from outside it. Gunn Allen's view supports and extends Lynn White's argument in 1967 that our present environmental crisis is derived from and supported by the religious worldview of the West. The re-enchantment of nature will require nothing less than a different worldview, one that departs from both Genesis and Descartes by celebrating all of nature as imbued with mind. The "new animism" of anthropology of religion, adapted from Ojibwe lifeways, is an example of a worldview challenging mind-matter dualism. Its category of "person" as applied to animals, plants, and minerals emphasizes a relational worldview, one in which all beings relate as kin and cocreators of the world.

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PAGANISM AS A NEW WORLD RELIGION

Debates among scholars have been longstanding with regard to where religion

begins and ends. Some of these debates have challenged the implicit understandings of religion that are a legacy of Western, social scientific approaches to the phenomena 'religion.' Most scholarship about Paganism operates within a conventional, Western, frame of understanding of religion as having to do with supernatural divine beings or entities of some sort. I assert that Paganism as a tradition, if it can be called that, and as a scholarly construction, if it can be considered that, can be seen, upon careful observation and reflection, to be bounding beyond the boundaries that have typified the term and its usage. In other words, if we can identify critically important characteristics of Paganism, and re-consider elements that have typically been considered 'essential' to it, then it becomes possible to recognize Paganism as a form of religion that is much more widespread and socially powerful than is commonly perceived. Moreover, with recalibrated lenses, it is possible to identify four main types of contemporary Paganism, some of which eschew supernaturalism and may be considered quasi-religious (or quasi-secular), but still deeply pagan, because they all, in their own ways, promote a resacralization/reenchantment of the Earth and corresponding ethics of reverent care toward all lifeforms. With the right lenses it is possible to perceive the emergence of Paganism as a new world religion.

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AT ONE WITH NATURE: ADOPTING AND CREATIVELY ADAPTING POPULAR STEREOTYPES ASCRIBED TO NATIVE AMERICANS

In Western cultures, a popular stereotype ascribed to Native Americans is that they are uniquely, and perhaps innately, close to nature. Further, this closeness is often idealized as spiritual. Also popular, although controversial, is the appropriation or adoption of Native American identities and associated symbols, by individuals who did not immediately inherit an Indian identity. "Indian hobbyism," or more pejoratively "Indian wannabeism," is a small part of that appropriative social phenomenon. In Florida, there are numerous, formally organized groups of hobbyists and wannabes, whom I prefer to call Indianists. Indianists construct their adopted identities, beliefs, and associated life-ways through interpretations of popular archetypes ascribed to Native Americans. For many participants in Florida's Indianist communities, converting to or discovering an

Indian identity implies greater closeness to the natural world. This perceived proximity to nature is used, by Indianists, as a distinguishing symbol and trait of their Indianness, separating them from dominant society. This paper seeks to ethnographically describe the ways nature is creatively perceived, addressed, and incorporated into Indianist social activities and identities. It will also analyze the relationships between production of knowledge about Indians and about nature, as that knowledge is related to Indianists' own perceptions about being Indian.

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TRABAJO VIVO Y ECOLOGÍA

Mucho se ha escrito sobre la teología de la liberación como un momento antropológico de la reflexión en el pensamiento latinoamericano, cruzando disciplinas como la economía, la filosofía, y la pedagogía, entre otras. Unas versiones de la misma la tratan como un pensamiento que se estancó hace mucho tiempo; otras la tratan como renovándose constantemente. La ponencia no trata de justificar su presencia en el ámbito académico sino su vigencia en los movimientos sociales que cotidianamente buscan bases teóricas para justificar su lucha. Una buena parte de ellos reprochan el olvido de la espiritualidad, dado el enfoque cargadamente economicista de los estudios críticos. Se trata, en todo caso, de abordar un tema dejado de lado desde hace mucho tiempo: una teología de la liberación ecológica se vuelve más que urgente; sobre todo, si pensamos que los límites absolutos (la naturaleza y el ser humano) están al borde de la muerte. Una ética ecológica trata la condición de posibilidad de los vivientes; pero una ética ecológica crítica trata la posibilidad de los vivientes más vulnerables y, en especial, las generaciones futuras.

Abordamos ciertamente el momento antropológico, material, de la economía, pero no nos reducimos a ella; sino la integramos a los otros momentos, como el formal de la política. Creemos que mucho tiene que aportar la búsqueda renovada y crítica de los teólogos y filósofos a los que haremos referencia; pero más aún, la precisión teórica está en términos de las soluciones prácticas.

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QUALITATIVE RESEARCH TOOLS TO APPROACH THE INDIGENOUS CONCEPT OF HEALTH-DISEASE IN THE HUASTECA

Based on a project on perceptions of environmental risks for the health of children in villages of Tenek and Nahua Indians in the Huasteca Potosina, this work approaches the indigenous perception on the concept of health-disease and its relation with the environmental risks found. It does so by describing and evaluating three qualitative research tools: Focus groups (composed of 8 to 10 adults individuals who are responsible for the care of children); Drawings (234 drawing by children from 8 to 14 years old); and Dilemmas (by children from 5 to 7 years old). The tools allowed access to the representations of health risk and showed that the perception of this risk is based on cultural belief systems

Results show that the used tools allowed a view of a clear relation between the perceived environmental health risk and the particular indigenous conceptualization of health-disease, which is a key link in the design of joint strategies of intervention in health and communication of the risk. In addition, the combination of the applied tools proved useful in providing valuable information for the assessment of adults and children's perceptions within the particular social environment or context.

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LOS BREBAJES MESOAMERICANOS: EL PULQUE EN EL ÁREA NÁHUATL

La producción de brebajes —embriagantes o no— constituye un elemento esencial a toda civilización, relacionado con los medios naturales y métodos de fabricación, los usos y costumbres específicos de su consumo. El aspecto cultural y cultural de las bebidas es incontestable, ya que participa a la identidad e identificación de un grupo étnico. Dentro del universo mental mesoamericano, las bebidas estaban asociadas a lo “sagrado”, una historia mítica relata el origen, el hallazgo por los hombres y por consiguiente la perpetuación. El consumo durante ceremonias y rituales particulares permiten considerar las bebidas como un “intoxicante ritual”, así como la utilización a fines profilácticos y curativos,

permite esbozar elementos de la cosmovisión de ciertos grupos. Por consiguiente, la producción y -sobre todo- el consumo estaban regidos por normas y restricciones sociales, generacionales y cuantitativas. La transgresión de estas implica un castigo de orden sobrenatural y condenas sociales (morales, físicas). En vista de la variedad de bebidas mesoamericanas y de la complejidad de su simbolismo e uso, tomamos como objeto de investigación el pulque en el área Náhuatl.

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NATURALEZA Y ARTE TEXTIL TEENEK, UNA EXPRESIÓN DE SUS CREENCIAS

El grupo teenek o huasteco habita la región Huasteca desde la época prehispánica. Sus actuales descendientes aún poseen conocimientos tradicionales sobre la naturaleza que han sobrevivido a través del tiempo. Debido a esta conservación de saberes, esta investigación contribuye y da a conocer las representaciones que se encuentran plasmadas en sus bordados que caracterizan su vestimenta tradicional y que los distinguen de otros pueblos. El uso del dhayem, el petob y la talega conforman el atuendo de las mujeres huastecas, los colores e íconos se basan en sus creencias. La recopilación de datos fue obtenida por medio del trabajo etnográfico que se realizó en San Luis Potosí en los municipios de Aquismón, Tancanhuitz, San Antonio y Tampamolón por tener presencia teenek importante. Se registraron en los bordados representaciones zoomórficas en las que destacan aves y mamíferos, diversas flores, grecas, símbolos emblemáticos como la Estrella que representa luz o los cuatro puntos cardinales, así como, el Árbol de la vida que es el sitio de descanso de los muertos, cada una de las figuras esta sustentada por sus creencias y mitos. Por ejemplo, la representación de un cotorro o kutsu (Amazona oratrix) se considera un guardián de las cuevas porque custodia el sitio de los dioses y simboliza riqueza.

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CHANGING ENVIRONMENTAL THOUGHTS AND THE RISE OF CONSERVATION AS THE

PATH TO SALVATION IN THE BOLIVIAN AMAZON

Much as development has become an ideal and a myth about how the world operates and what that means for societies and individuals, conservation has similar connotations and expectations for improving the human condition and the state of the environment. Also like development, conservation is more than a set of beliefs. It is a collection of policies and practices promoted by the conservation industry, a collection of multilateral institutions like GEF and IPCC, state entities such as U.S. AID and the DED in Germany, and non-governmental organizations (NGOs) from around the world. How do the ethical and moral principles and practices of Western conservation translate and influence their targets in other parts of the world? This paper discusses a unique community that sits within the boundaries of a national park in Bolivia which has experienced some of the most intensive conservation efforts in the region in the past fifteen years. While community residents have their own thoughts about environmental use and a limited indigenous spirituality that centers around the Mother Earth (pachamama), conservation interventions profoundly influence perspectives in this region today. However, interviews and participant observation indicate that local understandings of conservation differ in significant ways from Western ideals. In particular, if nature is the path to salvation from the modern condition for many Western conservationists, for many community members conservation is a means to protect their environmental resources and develop their community leading directly to this modern condition.

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FILOSOFÍA Y CIENCIA ECONÓMICA: EL CAMINO BUDISTA DE LA FELICIDAD

El Budismo es considerado hoy en día más una filosofía y una explicación de la psicología de la mente que una religión en el sentido occidental del término. Esto es así, debido entre otras cosas a que sus enseñanzas no se basan en la fe o creencia en una divinidad creadora, sino en la sola razón que se concentra en los siguientes principios básicos:

- a) origen dependiente: todas las cosas y acontecimientos del universo son en tanto que resultado de varias causas y condiciones;
- b) en el mundo de la realidad convencional opera el principio causal y la verdad última es la vacuidad o falsa apariencia fenoménica.

El Budismo busca a través de un camino –el Dharma– que todos los seres sintientes alcancen la felicidad, el Nirvana (la liberación personal) y la Iluminación (el estado de un Buda). En el Budismo no se presenta un sistema de creencias dogmático y cerrado; no se basa en especulaciones ni afirmaciones sin fundamento, es más bien un acercamiento práctico a los problemas y necesidades que enfrentan todos los seres humanos. Este trabajo busca encontrar áreas de coincidencia entre algunos conceptos medulares de la ciencia económica y la psicología budista. Los conceptos que se analizarán serán los siguientes:

- a) La escasez y los deseos ilimitados por satisfactorios. Dentro de la filosofía budista: uno de los engaños raíces: el apego derivado de una percepción errónea sobre la realidad;
- b) La utilidad marginal de un bien y el decremento de la utilidad marginal a medida que se aumenta el consumo. Dentro de la filosofía budista: los sufrimientos generales del samsara; viparinama-dukkha, el sufrimiento del cambio: transitoriedad de los placeres sensoriales;
- c) Eficiencia y equidad. Dentro de la filosofía budista: los tres adiestramientos superiores: concentración, sabiduría y ética.

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THE VALUE OF A WILDERNESS ICON: RE-ENCHANTING NATURE BY RE-IMAGINING WOLVES

Similar to the way a religious icon focuses an adherent's attention, aiding the viewer in contemplating something beyond the icon itself, so too have wolves become an icon for many persons, representing much more than a species in danger of extinction within its historic range. During the latter decades of the twentieth century, public perceptions of wolves in the United States shifted dramatically. Once one of the most vilified animals in North America, wolves later came to be valued by many as a signifier of ecological holism and as the paradigmatic symbol of wilderness. Wolves are currently the most recognizable wilderness icon in North America, a means for people to think about land and community, including the biotic community as a whole. Though the term wilderness shares a history with colonizing discourses of the savage and uncivilized, as well as with romantic notions of pristine, pure, or virgin territory, for many people wilderness remains an important way to conceptualize sacred space or "re-enchant nature." Drawing

from my dissertation research, I will discuss the symbolic conflation of wolves with wilderness in the United States; provide visual and narrative examples of how popular wolf iconology can be problematic as well as instructive; and argue that by observing how various groups of people have selectively narrowed the way in which wolves should be perceived, scholars can better appreciate the function of animal icons as powerful tools for constructing and reinforcing moral and geographic boundaries.

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MYSTICISM, NATURE, ETHICS, AND POLITICS: HOW IS ECO-MYSTICISM RELATED TO THE STRUGGLE FOR JUSTICE AND SUSTAINABILITY?

There is "a return--on something approaching a mass scale--of a mysticism that takes the earth and all its life as an ultimate truth," writes Roger S. Gottlieb (*The Transcendence of Justice and the Justice of Transcendence: Mysticism, Deep Ecology, and Political Life*, JAAR 67/1, pp. 154-5). Further, this earth-serious mysticism emphasizes not only communion with the earth, but a longing for justice and sustainability within it. But how can we be certain that eco-mystical experience will actually contribute to positive social-political-environmental action, rather than becoming merely aesthetic, escapist, or quietist (particularly in Western industrialized societies where religion and spirituality are highly individualized and apolitical)? In other words, how does eco-mystical experience connect with ethical action, and, more specifically, justice- and sustainability-making actions that struggle to resist capitalist modernity's disenchanting and resource-based view of nature? In engaging these worries, I explore three lines of questioning related to the mysticism-nature-ethics nexus: 1) What are the interrelationships between mystical experience and nature, and how is nature itself understood in this view? 2) How are eco-mysticism and ethics interconnected? 3) And how does the particular ethical activity of justice- and sustainability-making relate to eco-mystical experience? In closing, I propose that eco-mysticism must be understood as integrally connected with communities or movements working for social and environmental change, lest mystical experience become individualistic and commodified, and, in turn, potentially detrimental to the environmental movement.

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MYTHS WE LIVE BY...

Environmental issues are controversial... In this current political/social climate, it is difficult to be certain about the actual issues let alone which of our personal practices are potentially (more) damaging to the environment and which are not. The cohort who call themselves environmental educators/ researchers, probably know as much as there is to know about how to personally practice sustainable living and why we should practice this way. Yet we still don't seem to walk our talk and theory to the greatest possible extent. Why is there this disconnect between knowing and doing? This PhD research explores; personal sustainable practice and the multitude of misinformation that has become socially enacted, the question of structure and agency, and how we could live more lightly, through an auto-ethnographic perspective with action research. Self study and personal action research allow for deep consideration as to how sustainable practice is possible in western society. The social enactment of the myths we live our lives by (eg: the alleged benefits of recycling, water bottles, cell phones and wireless computers) are deconstructed. Resulting in the (re)construction of a personal philosophy of living more lightly and with a lower impact/footprint. Margaret Mead said, "Never doubt that a small number of dedicated people can change the world, indeed it is the only thing that ever has." Margaret Atwood said, "Powerlessness and silence go together. We... should use our privileged positions not as a shelter from which to speak. A voice is a gift. It should be cherished and used."

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FOOD FOR THOUGHT – CHOCOLATE, RELIGION AND THE AZTEC MIND

The paper will explore the role of chocolate in the Aztec religious philosophy of the early 16th century. References in Aztec literature to cacao as a phenomenon of the natural world and to chocolate as a cultural product have received very little attention to date. In particular, the effect of chocolate on Aztec mood swings appears contradictory. It will be argued that chocolate had a key role as a mood intensifier, analogous to the role of alcohol in Western society, but restricted in use to the elite and to certain highly ritualized contexts. It invoked exuberance in ritual warfare, celebrated happiness within a circle of friends, but

accompanied depression when contemplating the meaning of life. Data gained from recent scientific studies of the properties of cacao and of the effects of cacao on the brain provide important insights into Aztec thought, helping to clarify these relationships.

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“THE EARTH IS GOD’S BODY:”

EVANGELICAL CHRISTIANITY AND RESISTANCE TO MOUNTAINTOP REMOVAL IN SOUTHERN APPALACHIA

Mountaintop removal is an ecologically devastating coal extraction practice that occurs mainly in the Appalachian regions of the North American states of West Virginia, Ohio, Kentucky, and Tennessee. This paper considers the ways in which religion, particularly evangelical Christianity, influences the worldviews and preservationist activities of the residents of southern Appalachia who oppose mountaintop removal. Many of the local activists who fight the mining process, including members of Christians for the Mountains, the Keeper of the Mountain Foundation, and the Lindquist Environmental Appalachian Fellowship, among others, consider their work in deeply Christian terms. These individuals and organizations reveal the importance of religious discourse in environmental preservation in Appalachia.

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ANÁLISIS SOBRE EL PAPEL QUE JUEGAN LOS ELEMENTOS DE LA NATURALEZA EN EL EPISODIO “AMENO IWAYADO”, ESCRITO EN 712 D.C. EN JAPÓN

“Ameno iwayado (La puerta de la cueva Ameno Iwaya)” narra un episodio en el cual la diosa Amaterasu oomikami (La gran diosa que ilumina el firmamento) se esconde en una cueva, lo cual es interpretado por los estudiosos como eclipse solar. Para que La gran diosa apareciera de nuevo, se convocó una asamblea de dioses en la orilla de un río para planear lo que deberían proceder. Como el resultado de todo lo que hicieron los dioses, finalmente lograron que La gran diosa saliera de la cueva. A través de este relato, aparece mencionada la participación de diferentes elementos de la naturaleza, como por ejemplo: insectos, pájaros, plantas y rocas, con diversos significados y funciones. En este estudio me gustaría analizar, por un lado, los significados y las funciones de diferentes elementos de la

naturaleza en este relato en particular, y si es posible compararlo con el significado y la función de los elementos de la naturaleza en la cosmovisión mesoamericana.

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**ONE GOD, MORE THAN ONE GOD, ALL IS
GOD, NO GOD: PAGANISM'S NATURAL
PERSPECTIVE ON THE WORLD'S
RELIGIONS**

As the mother or root of religion, paganism has been displaced by its abrahamic, dharmic and secular offshoots. For the perspective and honouring of nature as intrinsically holy, the pagan position suffered first with the counter-response of gnosticism/transcendentalism. The basic question for all religions concerns their respective understanding of the matter of the cosmos - whether sacred/organic, mechanistic, illusion or dependent on the transcendent. The environmental challenges for sustainable life on the planet in the future may constitute a contemporary reason why pagan insights and attitudes are once again coming into vogue.

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**MAKING THE WORLD WHOLE:
ENVIRONMENTALISM AND HOLISTIC
THOUGHT IN THE 1970S**

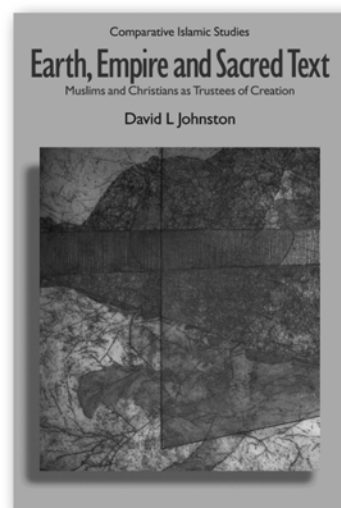
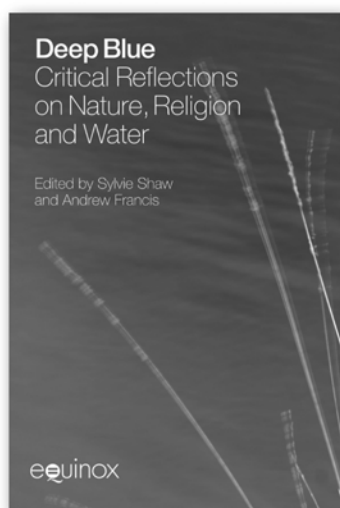
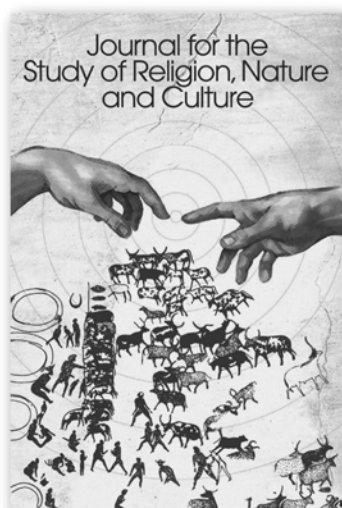
Holism is frequently portrayed as a woolly thinking, antimodernist reaction to the disenchantment of modern life that resulted from the triumph of mechanistic and reductionist science. While at various times—late 19th century Germany is a particularly good example—this has certainly been the case, there is clearly more to holistic thought than various forms of vitalism and organicism. In fact, holism in one form or another has been pervasive in 20th century environmental thought, both within the scientific community and the broader culture. The ecosystem model, General Systems Theory, Leopold's Land Ethic, James Lovelock's Gaia, deep ecology, and chaos theory are all manifestations of holistic thought. Environmentalism, particularly in its more radical and counter-cultural forms, has drawn heavily on these and other holistic ideologies, including eastern religion and Native American mythology. This paper will examine the impact of holistic thought on environmentalism of the post-WWII era with particular reference to the radical environmentalism of the 1970s. In doing so, it seeks to offer a more nuanced and complex story of environmentalism than the standard "postmaterialist" view which sees it as a byproduct of post-war affluence.

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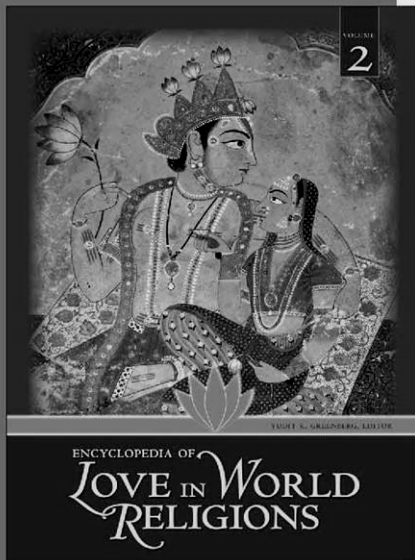
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