

## The Environmentalist Turn in Religions: Adaptation, Transformation, Innovation and Tradition

Anthropogenic climate change and rampant overuse of natural resources are the major crises facing humanity today. Given the global scope of these problems, individuals and communities from societies the world over seek to contribute to their solution. This includes religious actors, an increasing number of whom have been transforming their respective teachings and traditions to align with ecological thinking and sustainable practice. Scholars using discursive, analytical and social scientific approaches in the study of religion are invited to submit an abstract (150 words) for a paper or presentation that investigates one of the following topics:

### Religious communities in society: Adaptation and transformation

How are specific religious communities and institutions adapting to cultural change wrought by environmental degradation and climate change? What sources do they draw on (intra-religious, inter-religious, secular, scientific) to develop their own religiously-specific environmental ethics and practice? Do they work only within their own tradition, or inter-religiously? If the latter, how are these inter-religious encounters transforming religious-specific teachings and traditions? How do environmentally-minded religious actors respond to detractors within and external to their own communities? What other factors – political, cultural, social or economic – support or hinder the development of religious-specific environmentalist ethics and practices within communities?

### Practices and discourses: Innovation and tradition

What kinds of impulses – secular, intra-religious, and inter-religious – lead to the founding of a religiously-grounded environmental project or network? How are these projects then established, organized, and maintained? How do their founders use these projects and networks to transform their new teaching into practice? What kinds of other-religious or secular support do these projects and networks rely on or use (i.e., church buildings used by non-Christian groups; government funding, etc.)? How effective are these environmentally-motivated projects and networks in creating durational change in religious teachings and traditions? How do religious traditions support or hinder the development of religiously-grounded environmentalism? How do religiously-grounded environmentalist ethics lead to changes in religious rituals, community practices, and individuals' daily life practices? When brought together with environmental ethics, do religious rituals and holidays (prayer, meditation, Creationtide, Tu B'shvat, a "green" Iftar, etc.) support durational change in individuals' behavior more than secular environmentalist teaching does?

If interested in participating in this panel, please send your 150-word abstract by November 15 to:

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