

THE GRADUATE THEOLOGICAL UNION IN BERKELEY, CA,  
THE MIRA & AJAY SHINGAL CENTER FOR DHARMA STUDIES,  
AND THE GTU SUSTAINABILITY 360 INITIATIVE

PRESENT:

# SUSTAINABLE SOCIETIES CONFERENCE II

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VISIONS FOR A VIABLE FUTURE:  
IN A TIME OF COVID & CLIMATE CALAMITY

MARCH 19, 2021

10AM - 6PM PST

BERKELEY, CA (ONLINE)

# CONFERENCE SCHEDULE

## WELCOME ADDRESS

10:00 – 10:15 AM PST

RITA D. SHERMA

## SESSION I

### VISIONS FOR A VIABLE TOMORROW

10:20 AM – 12:45 PM PST

Devin P. Zuber & Rita D. Sherma | Presiders

Matthew R. Hartman | Administrator

## PLENARY SESSION A | Visions for a Viable Tomorrow: Imagining Planetary Vitality

Plenary Session A focuses on alternatives to the current grand narrative(s) that solidify and sustain the global structures of commerce and culture that encourage climate denial and move us closer to catastrophic change. Beyond utility and dominion, what are the alternative stories of/about the Earth? What are the embedded/ embodied languages that allow the ecosphere to speak to us, and that can lead to a realignment of human relationships with the more-than-human world?

### 1. Rita D. Sherma | Center for Dharma Studies, GTU

#### Sentience and Sensitivity: The Self-Awareness of Plants

In spite of increasing data that points to plant sentience and self-awareness, there is resistance to the idea that plants evince intelligent patterns of responsiveness to their surroundings. Societies are highly invested in the promotion of the idea that humans are not only the apex of all life, but that we are the only self-conscious entities on Earth. Such an anthropocentric perspective is not only dangerous for efforts to care for, and restore endangered populations of animals, plants, and delicate ecosystems. This viewpoint, in addition, is scientifically flawed according to the studies emerging from the field of Plant Neurobiology—a fast-growing field that focuses on the study of plant signaling and adaptive behavior. The foundational aim of Plant Neurobiology is to account for plant intelligence, to unveil the ways in which plants perceive, plan, and respond to diverse stimuli in purposeful ways. Research now demonstrates that plants are able to assimilate disparate information streams; make determinations; and potentially perform forecasting behaviors. How we view plants impacts our actions and attitudes towards them. In his bestselling book, *The Hidden Life of Trees*, Peter Wohlleben argues that to save the world's woodlands we must first appreciate that trees are “wonderful beings” with intrinsic capacities for information-processing, communication with other trees, adaptation, and the ability to nourish and heal others of their kind.

### 2. Whitney Bauman | Florida International University

#### Developing a Critical Planetary Romanticism: CPR for the Earth!

In the face of the twin phenomena of globalization and climate change, we are in the process of “re-attuning” to the changed worlds in which we live. If such re-attunements have any chance of avoiding the pitfalls of a “return” to localisms and nationalisms, on the one hand, or the continuation of neo-liberal globalization as usual, on the other; then, I argue, they ought to be couched in some understanding of ourselves as planetary creatures among other creatures. In this brief presentation I will articulate one such vision, which I am calling a “Critical Planetary Romanticism: CPR for the Earth!”.

### 3. Devin P. Zuber | Center for Swedenborgian Studies, GTU

#### Playing (not praying) for the Planet: Art, Imaginaries, the Anthropocene

The unfolding climate calamity, its amplifying cascading effects around the globe, continue to produce a litany of apocalyptic scenarios that radiate out from our present. In spite of the “data dump” of facts and figures provided by climate science, the necessary legislative frameworks and corresponding changes to our political cultures for catalyzing substantive change remains, at best, sclerotic. This presentation begins by taking note of some of the leeriness towards religion and the theological that persists among some of the au courant “new materialisms” (rehashing, perhaps, Lynn White’s older thesis, *redivivus*). I then turn to considering how art—the aesthetic—continues to be conceptualized as a space that can do certain things, providing different modes of affect and temporalities, that were formerly relegated to the domain of religion. How (and how not) is the burgeoning field of contemporary “environmental art” religious and/or spiritual? The talk will cite some examples that exploit the deep ambivalence behind these terms, and make an argument for the reconstitution of a biological (and bio-semiotic) play that lies at the heart of the aesthetic, and our capacity as sign-making animals on a swiftly warming planet.

### 4. Bron Taylor | University of Florida

#### Kinship through the Senses, Arts, and Sciences

Perceptions of animacy and kinship with nature’s diverse entities and organisms can be found in a host of religious traditions. Less well recognized is how such spiritualities, and values that cohere with them, are arrived at and expressed outside of the worlds’ predominant religions, specifically, through 1) the senses; 2) the sciences, and 3) the arts. In this presentation I will bring into focus these paths to kinship and how they contribute to biodiversity conservation.

## PLENARY SESSION B | Visions for a Viable Tomorrow: The Arc of Justice

Plenary Session B is predicated on the conviction that social, economic, restorative, and environmental justice cannot and should not be divorced from the revitalization and reclamation of terrain for preservation and conservation. Human ecology and the protection and renewal of ecosystems can and need to work in tandem to avoid the injustices associated with the history of the conservation movement. Climate justice must be integrative justice.

### 1. Valerie Miles-Tribble | Berkeley School of Theology, GTU

#### The Great Revolution

The “great revolution” of today is multifaceted: We live in a time of interstitial issues of pandemic proportion, including but not limited to the divisive religio-politics infusing public policy and partisan divides; the community-based tensions sparked by the extra-judicial violations of law-enforcement (including ICE deportation attacks) against the human right to dignified process; and the racialized injustices of health care disparities unveiled and exacerbated by the COVID-19 onslaught.

### 2. John Grim | Forum on Religion and Ecology, Yale University

#### Indigenous Humanities and the Narratives of a Viable Future

Humanities as an academic study situates humans at the center of knowing evident in its Renaissance formation and subsequent genealogy of hyper-individualism in Western thought. Environmental Humanities is an expansive turn in the academy locating the human in ecosystem and ecological spheres. Indigenous Humanities relates to the anthropological field of “Perspectivism” in which Indigenous perspectives and mythic stories locate human personhood in biodiversity. These animist narratives, signaling Indigenous Humanities, mark a turn towards multiple ways of knowing as a planetary community.

### 3. Cynthia Moe-Lobeda | Pacific Lutheran Theological Seminary, Church Divinity School of the Pacific, GTU

#### Climate Debt, Climate Colonialism, and Climate Reparations: Forging a Just Future

This presentation posits climate change as a moral matter of race- and class-based climate debt and climate colonialism. Using tools from religious ethics, the presentation explores what it would mean to accept moral responsibility for climate change as such, and points to climate reparations as a framework for response. Religious ethics is understood as a critical discipline with a fierce commitment to the descriptive task of ethics (that is, to interrogate “What is going on?”).

## SESSION II

### Healing from a Pandemic: Ecopsychology & Ecospirituality

1:30 – 3:00 PM PST

Devin P. Zuber | Presider

Matthew R. Hartman | Administrator

The complex series of crises we face today is convened by a causal substratum. The economic, social, political, and technological factors that comprise this substratum are well-known and often addressed. Yet, there are deeper causal levels that often lie unacknowledged and these elements are rooted in the moral, spiritual, and perspectival dimensions of the human experience. Does a particular perspective view the human ‘Other,’ and more-than-human world as sentient, alive, and intrinsically valuable or does it not? This is a critical question and its answer is often based on factors conditioned by worldviews and epistemologies. Healing and restoration for the planetary community rests on the reflections and resolutions that engage this depth dimension of the psychological and spiritual life. A lack of awareness of this dimension inhibits an integrative and comprehensive approach to the linked challenges of zoonotic viral pandemics, climate change, ecological degradation, and environmental, social, and economic inequities. This panel applies wide-angle lenses to the need to reassess the psychological and spiritual roots of the present linked crises and foregrounds solutions from ecopsychological and ecospiritual thought and practice.

### 1. Peter H. Kahn | University of Washington

#### Three Opportunities for Healing and Transformation

I would like to contribute to our discussion of healing and transformation – at a personal and global level – by discussing three challenges and opportunities. One is framed by the problem of environmental generational amnesia: that each generation constructs a new (shifted downward) baseline for what is healthy nature. The second is framed by the idea of rewilding – even urban lives. And the third by a shift away from a domination model of people over other people and nature, to one of relation. I draw on a recent empirical study my group conducted with children in Hong Kong that bridges these three opportunities.

### 2. Patrick Beldio | Marymount University

#### A Turning Point in Creation: Meher Baba and Interpreting Global Events

Meher Baba claimed to establish a “turning point” in creation in which a new consciousness is manifesting that is neither spiritual nor material. For him the practical effects (and even proof) of this evolving process are reactions at every level of creation that involve the breaking of past forms of nature, societies, and self. Silently and behind current annihilations, a new creation emerges alongside the old.

3. Debashish Banerji | California Institute of Integral Studies

Becoming-earth, Becoming-World: Posthuman Identity in the Polis of Divine Anarchy

The current pandemic and escalating climate crisis have disrupted the smooth machinic functioning of contemporary neoliberal globalization. Even as human faith in technology expects a solution to our problems from corporate enterprise and is impatient to return to “business as usual,” somewhere in our psyche we know we have reached a point of rupture. Can we have an image of the human adequate to the dystopia that faces us, a posthuman for whom earth and its creatures are its participatory selves, in an integral polis of divine anarchy?

4. Cogen Bohanec | Center for Dharma Studies, GTU

Eco-psychology, Dharmic Traditions, and the Ego of Spiritual Bypass

The field of environmental ethics cannot avoid the psychological underpinnings that impel behavior towards the environment. Our collective psyche seems to have activated defense mechanisms that enable us to pursue the destructive fantasy that consumerism will bring mental well-being, while psychologically bypassing the destructiveness and futility of such a misplaced pursuit. This is a critique common to understanding of selfhood in eco-psychology and across dharmic traditions. People in modern times who practice, are culturally influenced by, and are inspired by dharmic traditions, must be careful not to appropriate dharmic spirituality in a way that enforces, rather than abnegates, the ego.

5. Craig Chalquist | California Institute of Integral Studies

When Outside is Inside: Terrapsychological Inquiry

For the past two decades, terrapsychology has traced how features of the natural world reappear in our moods, attitudes, symptoms, and even dreams. Terrapsychological Inquiry arose from these explorations as an Earth-honoring qualitative research methodology. T. I. offers an approach that heals and reenchants our relations with ourselves, each other, and the world around us, a world filled not merely with objects or backgrounds but living presences we can access from within.

### SESSION III

#### The Ethics & Justice of Ecological Consciousness: Local & Global Perspectives

3:30 – 6:00 PM PST

Rita D. Sherma | Presider

Matthew R. Hartman | Administrator

Ecological worldviews, religious traditions, and the ethics of indigenous cultural philosophies contain complex networks of moral and ethical expectations for individual behavior that acknowledge the importance of communitarian responsibility. Such foregrounding of responsibility integrates and transcends singular independent rights of individuals. The presentations on this panel examine the extent to which realization of one’s embeddedness in the larger human and planetary community alters behaviors and contains the potential for action towards just, compassionate, and ethical relationships with human ‘others,’ and the more-than-human world. How are these implemented in local and global contexts?

1. Elizabeth Allison | California Institute of Integral Studies

Communitarian Values and Care Ethics for Climate and COVID Resilience

The communitarian cultural values guiding the tiny Himalayan kingdom of Bhutan prevented COVID mortality until a single death in January 2021. The same valuing of the ‘other’ has supported the preservation of Bhutan’s forests, which absorb more carbon than the nation emits. Cultural values grounded in Buddhism emphasize non-harming, interdependence, and compassion, cultivating an ethic that supports eco-resilience in the Anthropocene.

2. Stephanie Kaza | University of Vermont

Buddhist Practice in the Age of Climate Crisis

The Buddhist contemplative path is a practice path based in an understanding of uncertainty and impermanence as the nature of reality. Buddhist guidelines for climate practice focus on virtues of kindness, patience, and compassion with ethical action based in nonharming. The Buddhist view of nature is a relational view that emphasizes interdependence and human agency. Under pandemic conditions, many Buddhist groups are offering online teachings on climate, race, and justice that are widely available, contributing to global efforts to reverse planetary collapse.

3. Christopher Key Chapple | Loyola Marymount University

Alternative Eco-Communities in India

This paper will present a brief overview of five communities devoted to developing and demonstrating ecological alternatives to counteract the negative effects of the anthropocene: Govardhan Eco-Village, near Mumbai, established by Radhnath Swami; Navdanya, Vandana Shiva's training center in Dehradun; Fireflies Ashram founded by Siddhartha near Bengaluru; Goldman Prize Winner M.C. Mehta's Eco Ashram near Dehradun; Brahma Vidya Mandir near Nagpur, founded by Vinoba Bhave; and Auroville, founded by the Mother and dedicated to the enactment of the teachings of Sri Aurobindo, newly interpreted for the 21st century.

4. Munir Jiwa | Center for Islamic Studies, GTU

COVID-19, Precarious Life and Our Interconnectedness

The devastating spread of COVID-19 has raised critical questions about our collective being and the precariousness, unevenness, and interconnectedness of life. Rather than being the great equalizer, the pandemic has revealed and often intensified racism, inequities, and injustices, local and global. What is the moral mandate within the Islamic tradition in advancing justice and care, and what are our shared responsibilities?

5. Emily Silverman | Graduate Theological Union

Kohenet: Hebrew Priestess Netivot/Archetypes and Spiritual Ways as an Ethical Path for a Sustainable Society

My paper examines the Kohenet Hebrew Priestess Netivot/ Spiritual pathways as ethical lenses which embody an earth-based eco-consciousness. I focus on three of the thirteen netivot/pathways: the weaver; the prophetess; and the midwife as reflected in Kohenet Rae Abileah international climate justice action known as The Climate Ribbon project. The Climate Ribbon asks the question, "What do you love and hope to never lose to climate chaos," which is an experience of eco-elegy. The project transforms individual grief into a collective grief to promise to protect each other from personal loss from Climate Chaos and becomes a positive action and hope for a more sustainable society.

6. Cecilia Titizano | University of San Francisco

If the Mama Pacha could Talk: Andean Ethics of Living Well

We are immerse in a multifaced modern crisis for which there are no modern solutions. COVID 19 pandemic is just one product of a profound disequilibrium created by a human community that has forgotten their place and role in Pacha (all there is). This presentation introduces a radical ontological relationality grounded in Andean cosmology and an alternative ethical axiom where humans and other-than-human persons are called to embody Suma Qamaña/ Suma Kausay or Living Well.



# Visions for a Viable Future: Sustainable Societies Conference II

March 19, 2021

concurrent with American Academy of Religion  
Conference – Western Region



## CONFERENCE ORGANIZERS



### RITA D. SHERMA | CENTER FOR DHARMA STUDIES, GTU

Professor Rita D. Sherma is the Director of the [Mira & Ajay Shingal Center for Dharma Studies](#), Chair of the Theology & Ethics Department, Core Doctoral Faculty, and Co-Chair of the [Sustainability 360 Initiative](#) at the Graduate Theological Union (GTU) in Berkeley, CA. She holds a PhD in Theology & Ethics, and an MA in Women's Studies in Religion from Claremont Graduate University. Dr. Sherma has published widely, with six books in print and numerous scholarly articles and book chapters. She is Editor-in-Chief of the [Journal of Dharma Studies](#), the Associate Editor of Springer's multi-volume [Encyclopedia of Indian Religions](#), and on the Editorial Board of the AAR's publication, [Reading Religions](#). Her published books include [Contemplative Studies and Hinduism: Meditation, Devotion, Prayer, & Worship](#) (2020); [Swami Vivekananda: His Life, Legacy, and Liberative Ethics](#) (2020); [Woman & Goddess in Hinduism: Reinterpretations & Reenvisionings](#) (2011), and [Hermeneutics & Hindu Thought](#) (2008). A pioneer in the field of Critical Sustainability Studies, Professor Sherma serves on the Advisory Board of the Yale Forum on Religions & Ecology, and has recently produced a 35-chapter new co-edited volume, [Sustainable Societies: Interreligious, Interdisciplinary Perspectives](#) (Springer, 2021), as well as [Ecology & Indian Philosophy](#) (2022). She has contributed to numerous publications on Interreligious Studies including, most recently, to the [Georgetown Companion to Interreligious Studies](#) (forthcoming).



### DEVIN P. ZUBER | CENTER FOR SWEDENBORGIAN STUDIES, GTU

Devin Zuber is Associate Professor for American Studies, Religion, and Literature at the Graduate Theological Union (GTU) in Berkeley, where he serves as chair for the Department of Historical and Cultural Studies. He has published widely on art, literature, and nineteenth-century America. His most recent book, [A Language of Things: Emanuel Swedenborg and the American Environmental Imagination](#) (University of Virginia Press), was awarded the Borsch-Rast Prize in Religious Studies for 2020. Before moving to California, Devin taught at different universities in Germany, and has also held fellowships or visiting professorships at the British Library; Stockholm University's Department for Aesthetics and Culture; and at the Rachel Carson Center for the Environment (LMU Munich). He lives in Berkeley with his partner, Suzanne, and their two daughters (Sophia and Catherine), and loves to surf the California coast when he's not reading or writing.



### MATTHEW R. HARTMAN | GRADUATE THEOLOGICAL UNION

Matthew R. Hartman is the Conference Manager for the GTU Sustainable Societies Conference II. He is currently pursuing a PhD in ethics at the Graduate Theological Union in Berkeley, CA in the Department of Theology & Ethics, and he holds an M.A. in Religious Studies from Missouri State University, and a B.A. in Philosophy & Religion from Drury University. Matthew's research engages critical ethical questions at the intersection of religion, culture, and the environment within the broader academic discipline of the environmental humanities. His dissertation examines the cultural implications of denialism in ecological discourse, with particular attention to the role of religion in the rhetoric of climate denialism and climate nationalism. Matthew is Chair of the Ecology & Religion program unit for the American Academy of Religion-Western Region and Co-Managing Editor for the [Berkeley Journal of Religion and Theology](#).

# PRESENTERS (listed alphabetically)



## ELIZABETH ALLISON | CALIFORNIA INSTITUTE FOR INTEGRAL STUDIES

Elizabeth Allison, PhD, is a leader in the transdisciplinary field of Religion & Ecology. She studies the convergence of religion and ethics with environmental policy and practice, devoting particular attention to biodiversity, waste, ecological place, and climate change. She is Associate Professor of Ecology and Religion at the [California Institute of Integral Studies](#) in San Francisco, where she founded and chairs the graduate program in [Ecology, Spirituality, and Religion](#) and created the [Religion & Ecology Summit](#) series of annual conferences. She is co-editor of [After the Death of Nature: Carolyn Merchant and the Future of Human-Nature Relations](#), and has authored dozens of articles and chapters on environmental ethics, mountain socio-ecology, Buddhism, and waste, appearing in journals such as [WIREs Climate Change](#), [Religions](#), [Mountain Research and Development](#), [Journal for the Study of Religion, Nature, and Culture](#), and in edited volumes on [Bhutan](#), [religion](#), [nature](#), and [geography](#). Her work on religious responses to climate change has been cited by the Intergovernmental Panel on Climate Change (IPCC), the Earth Charter, and the World Bank's Development Dialogue. A former Fulbright scholar in Nepal, she holds degrees in environmental management from the University of California - Berkeley and Yale University, and in religion from Yale and Williams College. Her current book project is *The Topography of Karma: Religion, Environment, and Development in Modernizing Bhutan*.



## DEBASHISH BANERJI | CALIFORNIA INSTITUTE FOR INTEGRAL STUDIES

Debashish Banerji is the Haridas Chaudhuri Professor of Indian Philosophies and Cultures and the Doshi Professor of Asian Art at the California Institute of Integral Studies. He is also the Program Chair for the East-West Psychology department. Prior to CIIS, he served as Professor of Indian Studies and Dean of Academics at the University of Philosophical Research, Los Angeles. He has taught as adjunct faculty at the Pasadena City College, University of California, Los Angeles and University of California, Irvine. His interests lie in postmodern, postcolonial and cross-cultural approaches to Indian philosophy, psychology and culture. Banerji has curated close to fifteen exhibitions of Indian and Japanese art. He has authored and edited around ten books and art catalogs on major figures of "the Bengal Renaissance" such as the Indian poet Rabindranath Tagore, the artist Abanindranath Tagore and the spiritual thinker Sri Aurobindo; on Critical Posthumanism, Yoga Psychology and on a variety of creative and art-related projects. His most recent books are [Integral Yoga Psychology: Metaphysics and Transformation as Taught by Sri Aurobindo](#) (Lotus Press, 2020) and [Meditations on the Isha Upanishad: Tracing the Philosophical Vision of Sri Aurobindo](#) (Sri Aurobindo Samity and Maha Bodhi Publishers, 2019).



## WHITNEY BAUMAN | FLORIDA INTERNATIONAL UNIVERISTY

Whitney Bauman is Associate Professor of Religious Studies at Florida International University in Miami, FL. He is also co-founder and co-director of Counterpoint: Navigating Knowledge, a non-profit based in Berlin, Germany that holds public discussions over social and ecological issues related to globalization and climate change. His areas of research interest fall under the theme of "religion, science, and globalization." He is the recipient of a Fulbright Fellowship and a Humboldt Fellowship. His publications include: [Religion and Ecology: Developing a Planetary Ethic](#) (Columbia University Press, 2014), and co-authored with Kevin O'Brien, [Environmental Ethics and Uncertainty: Tackling Wicked Problems](#) (Routledge, 2019). He is currently working on a manuscript about the 19th Century German, Romantic Scientist, Ernst Haeckel.



## PATRICK BELDIO | MARYMOUNT UNIVERISTY

Patrick Beldio earned a PhD in Religion and Culture from Catholic University and an M.F.A. in sculpture from George Washington University. Some of his areas of academic research and teaching are in the Integral Yoga of the Sri Aurobindo Ashram, Comparative Theology and the arts, Hindu-Christian relations, Interfaith dialogue, Religion and Visual Culture, Franciscan spirituality, and Meher Baba and the Chishti lineage in the West. His current research includes a chapter on art in Hindu-Christian relations. A monograph which foregrounds many of his core interests will be published later this year, entitled *Forming the New Creation: The Integral Yoga of the Mother and Sri Aurobindo in Art and Creativity*. Beldio's own artwork seeks to serve the growth of diverse religious and spiritual communities, yet in a non-sectarian way. His sculptures are in private and public collections across the USA including a monumental sculpture in the Sanctuary of Sufism Reoriented, Walnut Creek, CA.



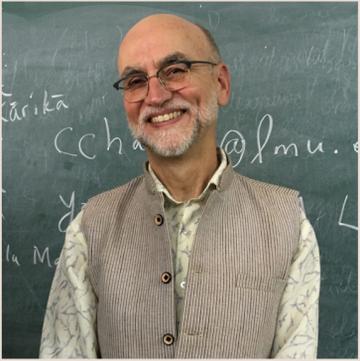
## COGEN BOHANEC | CENTER FOR DHARMA STUDIES, GTU

Cogen Bohanec holds a PhD in Historical and Cultural Studies of Religion from the Graduate Theological Union (GTU) in Berkeley, CA, where his research culminated in a dissertation on “Process and Dialectic in Hindu Thought” with an emphasis on systematic Hindu theology and ethics. He also holds an MA in Buddhist Studies from the Institute of Buddhist Studies at GTU. He is an adjunct professor in Hindu Studies at the at CDS/GTU, and teaches in Asian Humanities, World Religions, and Classical Humanities at American River College in Sacramento.



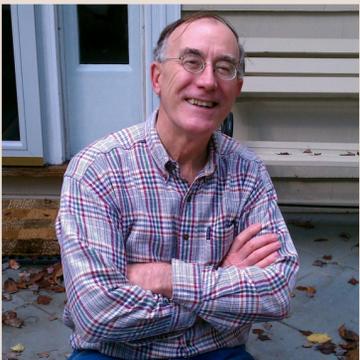
## CRAIG CHALQUIST | CALIFORNIA INSTITUTE FOR INTEGRAL STUDIES

Craig Chalquist, Ph.D. is core faculty in East-West Psychology and former Associate Provost of Pacifica Graduate Institute. He teaches at the intersection of psyche, story, nature, reenchantment, and imagination through courses on depth psychology, applied folklore, ecotherapy, and his own field of terrapsychology, the study of how the things of the world get into our hearts and live there: “Converse with everything!” Founder of the world’s first ecotherapy certificate program, Dr. Chalquist is on the board of [Holos Institute](#) and on the editorial board of the journal *Ecopsychology*. His books include *Ecotherapy: Healing with Nature in Mind* (edited with Linda Buzzell; Counterpoint, 2008), *Myths Among Us: When Timeless Tales Return to Life* (World Soul Books, 2018), and the forthcoming *Terrapsychological Inquiry: Restoring Our Relationship with Nature, Place, and Planet* (Routledge, 2020).



## CHRISTOPHER KEY CHAPPLE | LOYOLA MARYMOUNT UNIVERSITY

Christopher Key Chapple is Doshi Professor of Indic and Comparative Theology and founding Director of the [Master of Arts in Yoga Studies](#) at Loyola Marymount University in Los Angeles. A specialist in the religions of India, he has published more than twenty books, including the recent *Living Landscapes: Meditations on the Elements in Hindu, Buddhist, and Jain Yogas* (SUNY Press). He serves as advisor to multiple organizations including the Forum on Religion and Ecology (Yale), the Ahimsa Center (Pomona), the Dharma Academy of North America (Berkeley), the Jain Studies Centre (SOAS, London), the South Asian Studies Association, and International School for Jain Studies (New Delhi). He teaches online through the Center for Religion and Spirituality (LMU) and [YogaGlo](#).



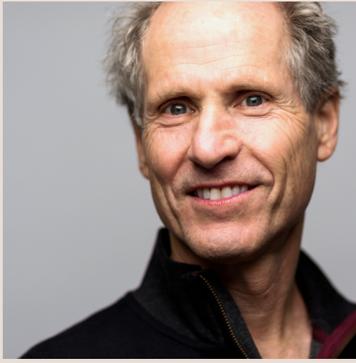
## JOHN GRIM | FORUM ON RELIGION AND ECOLOGY, YALE UNIVERSITY

John Grim is currently a Senior Lecturer and Scholar at Yale University teaching courses that draw students from the School of Forestry and Environmental Studies, Yale Divinity School, the Department of Religious Studies, the Institution for Social and Policy Studies, and the Yale Colleges. He is Coordinator of the [Forum on Religion and Ecology](#) with Mary Evelyn Tucker, and series editor of “World Religions and Ecology,” from Harvard Divinity School’s Center for the Study of World Religions. In that series he edited *Indigenous Traditions and Ecology: the Interbeing of Cosmology and Community* (Harvard, 2001). He has been a Professor of Religion at Bucknell University, and at Sarah Lawrence College where he taught courses in Native American and Indigenous religions, World Religions, and Religion and Ecology. His published works include: *The Shaman: Patterns of Religious Healing Among the Ojibway Indians* (University of Oklahoma Press, 1983), an edited volume with Mary Evelyn Tucker entitled *Worldviews and Ecology* (Orbis, 1994, 5th printing 2000), and a *Daedalus* volume (2001) entitled, “Religion and Ecology: Can the Climate Change?” John is also President of the American Teilhard Association.



## MUNIR JIWA | CENTER FOR ISLAMIC STUDIES, GTU

Munir Jiwa is the Founding Director of the [Center for Islamic Studies](#) and Associate Professor of Islamic Studies at the Graduate Theological Union, and a visiting scholar at the Institutions and Governance Program at UC Berkeley. He holds a PhD in Anthropology from Columbia University and a Masters in World Religions from Harvard Divinity School. His research interests include Islam and Muslims in the West, media, aesthetics, critical theory and decolonization, secularism and religious formation. He is the recipient of many awards and grants from the Andrew Mellon Foundation, the Carnegie Corporation of New York, the Ford Foundation, the Henry Luce Foundation, and the Social Science Research Council. Currently, he is serving on the Islamic Studies Advisory Group for Public Education at Stanford University, as an advisor to the Islamophobia Documentation and Research Project at the Center for Race and Gender at UC Berkeley. He has a manuscript in review titled *Exhibiting Muslims: Art, Politics and Identity in New York City*. He has received the GTU Excellence in Teaching Award (2015), and the GTU Distinguished Faculty Award (2019).



## PETER H. KAHN | UNIVERSITY OF WASHINGTON

Peter H. Kahn, Jr. is a Professor in the Department of Psychology and Director of the [Human Interaction With Nature and Technological Systems \(HINTS\) Lab](#). The HINTS Lab seeks to address - from a psychological stance - two world trends that are powerfully reshaping human existence: (1) the degradation if not destruction of large parts of the natural world, and (2) unprecedented technological development, both in terms of its computational sophistication and pervasiveness. He received his Ph.D. from the University of California, Berkeley in 1988. His publications have appeared in such journals as *Child Development*, *Developmental Psychology*, *Human-Computer Interaction*, and *Journal of Systems Software*, as well as in such proceedings as CHI, HRI, and Ubicomp. His five books, all published with MIT Press, are: *The Rediscovery of the Wild* (2013, with Patricia Hasbach); *Ecopsychology: Science, Totems, and the Technological Species* (2012, with Patricia Hasbach); *Technological Nature: Adaptation and the Future of Human Life* (2011); *The Human Relationship with Nature: Development and Culture* (1999); *Children and Nature: Psychological, Sociocultural, and Evolutionary Investigations* (2002, with Stephen Kellert). His research projects are currently being funded by the National Science Foundation.



## STEPHANIE KAZA | UNIVERSITY OF VERMONT

Dr. Stephanie Kaza is Professor Emerita of Environmental Studies at the University of Vermont and former Director of the Environmental Program. She is the 2011 winner of the UVM George V. Kidder Outstanding Faculty Award for excellence in teaching. She co-founded the Environmental Council at University of Vermont, a campus-wide consortium on sustainability, and was the faculty director for the UVM Sustainability Faculty Fellows program. She advised graduate and undergraduate research on sustainability related topics. Dr. Kaza served on the Executive Councils of the Association for Environmental Studies and Sciences and the national Council of Environmental Deans and Directors and was vice-president of the UVM Faculty Senate.



## VALERIE MILES-TRIBBLE | BERKELEY SCHOOL OF THEOLOGY, GTU

Rev. Dr. Valerie Miles-Tribble is Associate Professor, Ministerial Leadership and Practical Theology at the GTU/Berkeley School of Theology (formerly American Baptist Seminary of the West, ABSW), and Core Doctoral Faculty of the Graduate Theological Union in Berkeley. Valerie engages liberation theology as a womanist scholar, practical theologian, and community activist pastor to raise critical awareness of systemic oppressions. She holds dual department alignment in Theology & Ethics and Religion & Practice to integrate theoethics with the intersections of social justice praxis in church and society for restorative public approaches. Valerie is an ordained clergy woman and interim pastor with earned Master of Divinity and Doctor of Ministry degrees from GTU schools and PhD in Leadership & Organizational Change from Walden University, Minneapolis. Her service roles include the AAR-Womanist Approaches' Steering Committee, the Women of Color National Network (WOCIM), and as the Nor-Cal regional coordinator for the Rise Together Mentor Network. She supports intergenerational empowerment of millennial leaders across contextual identities. She also is a Board member of the Justice & Peace Foundation. As speaker and writer, Valerie's recent book release is: *Change Agent Church in Black Lives Matter Times: Urgency for Action* (Lanham: Lexington/Fortress Academic imprint, Rowman & Littlefield publishers, 2020).



## CYNTHIA MOE-LOBEDA | PACIFIC LUTHERAN THEOLOGICAL SEMINARY, GTU

Cynthia Moe-Lobeda has lectured or consulted in Africa, Asia, Australia, Europe, Latin America, and many parts of North America in theology; ethics; and matters of climate justice and climate racism, moral agency, globalization, economic justice, public church, eco-feminist theology, and faith-based resistance to systemic oppression. Her book *Resisting Structural Evil: Love as Ecological-Economic Vocation* (Fortress, 2013), won a Nautilus Award for social justice. She is author or co-author of six volumes, and her published articles and chapters number nearly 50. Dr. Moe-Lobeda is Founding Director of the PLTS Center for Climate Justice and Faith, and is a co-founder of Seattle University's Center for Environmental Justice and Sustainability. She is one of 3 North Americans appointed to a global team to advise the World Council of Churches and Lutheran World Federation on their work toward a new international financial architecture. Among her numerous awards for scholarship and civic leadership are the Provost's Outstanding Scholarship Award from California Lutheran University, the Outstanding Scholarship Award from Seattle University, and appointment as Seattle University's Wisner Professor of Gender and Diversity Studies. She was appointed theological consultant to the Presiding Bishop of the Evangelical Lutheran Church in America, and has served on numerous editorial boards. Moe-Lobeda currently serves as Professor of Theological and Social Ethics at Pacific Lutheran Theological Seminary, Church Divinity School of the Pacific, and the Graduate Theological Union in Berkeley where she is a member of the Core Doctoral Faculty. Her doctoral degree in Christian Ethics is from Union Theological Seminary. She loves hiking in the woods and mountains, and spending time with family and dear friends.



## EMILY SILVERMAN | GRADUATE THEOLOGICAL UNION

Emily Leah Silverman received her Ph.D. from the Graduate Theological Union in Interdisciplinary Studies of Religion. She has an M.Div. from Harvard Divinity School and is presently Vice President of Programming for American Academy of Religion, Western Region. Emily serves on the AAR/SBL Women Caucus and on 1000 Women in Religion Wiki editor. She was ordained as Kohenet Emanuella last summer from the Hebrew Priestess Institute. Her main academic interest focuses on Feminist Theologies of Spiritual Resistance. She is the author of *Edith Stein and Regina Jonas: Religious Visionary in the Time of the Death Camps* (Routledge, 2014). She organized the Festschrift for Rosemary Ruether and was co-editor with Whitney Bauman and Dirk von der Horst for *Voices of Feminist Liberation: Writings in Celebration of Rosemary Radford Ruether* (Routledge, 2012). She has a forthcoming co-edited volume with Souad T. Ali, *Religion and Subjugated Voices*. She has a PDC certificate from Starhawk and Earth Activist.



## BRON TAYLOR | UNIVERSITY OF FLORIDA

Bron Taylor is one of the world's leading scholars in the field of religion and nature, and a core faculty member in UF's [Graduate Program in Religion and Nature](#), and Fellow of the [Rachel Carson Center for Environment and Society](#) in Munich, Germany. He is the Editor in Chief of the award winning *Encyclopedia of Religion and Nature* (2005), and he founded the [International Society for the Study of Religion, Nature and Culture](#), and its affiliated *Journal for the Study of Religion, Nature and Culture*, a quarterly journal that he has also edited since 2007. In demand as a speaker, Professor Taylor has given over fifty keynote or invited lectures in eighteen countries, and over eighty more presentations in the United States, not counting dozens more at professional meetings. Taylor's own research focuses on the emotional, spiritual, ethical and political dimensions of environmental movements, both historically and in the contemporary world. He has led and participated in a variety of international initiatives promoting the conservation of biological and cultural diversity. His books include *Dark Green Religion: Nature Spirituality and the Planetary Future* (2010), *Ecological Resistance Movements: The Global Emergence of Radical and Popular Environmentalism* (1995), and *Affirmative Action at Work: Law, Politics and Ethics* (1992).



## CECILIA TITIZANO | UNIVERSITY OF SAN FRANCISCO

Cecilia Titizano earned an MS in international and agricultural development from UC Davis and an MTS in theological studies from the Franciscan School of Theology. A native of Bolivia, Titizano holds a PhD in philosophical theology from Graduate Theological Union. Titizano is a constructive comparative theologian. She specializes in Indigenous thought and Christian theology with an emphasis on Trinitarian pneumatology and feminist and liberationist theologies. Her transdisciplinary research focuses on indigenous philosophies and spiritualities, feminist epistemology, and decoloniality. She currently serves as a board member for Memoria Indígena, a Latin American organization dedicated to "recognizing and remembering indigenous Christians' memories in Abya Yala," and is a member of the Comunidad de Teólogas Indígenas del Abya Yala. Professor Titizano currently teaches courses on indigenous religions and ethics and religions in Latin America.