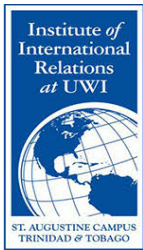


RELIGION AND CLIMATE CHANGE IN CROSS-REGIONAL PERSPECTIVE:

Small Island Vulnerabilities in the Pacific and Caribbean

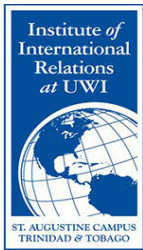
Co-sponsored by American University's Center for Latin American & Latino Studies, The Woodrow Wilson International Center for Scholars' Population, Environmental Security and Resilience Program and the Institute of International Relations at the University of the West Indies-St. Augustine, with support from the Henry Luce Foundation

St. Augustine, Trinidad, October 2-3, 2017



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RELIGION AND CLIMATE CHANGE IN CROSS-REGIONAL PERSPECTIVE: Small Island Vulnerabilities in the Pacific and Caribbean

Co-sponsored by American University's Center for Latin American & Latino Studies (CLALS), The Woodrow Wilson International Center for Scholar's Population, Environmental Security and Resilience Program and the Institute of International Relations at the University of the West Indies-St. Augustine (IIR), with support from the Henry Luce Foundation

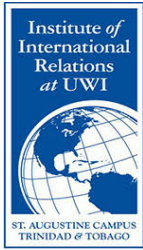
St. Augustine, Trinidad, October 2-3, 2017

WORKSHOP BASIC INFORMATION

WEATHER: The average temperature for Trinidad in the month of October is 27°C/81°F, and it is typically fairly humid. We will be in Trinidad during the wetter part of the year, with an almost 40% chance of rain during October. While we will of course be indoors for our workshop, you might, therefore, plan to pack clothes that work well in humid weather and anticipate a rainy day.

CURRENCY: Trinidad's currency is the Trinidad and Tobago Dollar (abbreviated as \$ or TT\$), and its value with respect to the U.S. Dollar is currently around 15 cents, or 6.8 TT\$'s to one U.S. \$. You can exchange money at an airport or hotel currency exchange. Businesses, however, typically accept U.S. dollars. Automated teller machines (ATMs) are also available at banks, shopping malls and hotels (including our hotel, the Hilton Trinidad), and frequently allow customers to withdraw money in U.S. dollars. Note, however, that ATMs typically do not accept pin #'s longer than four digits. Opt for a machine inside a bank, hotel, or airport, if possible. Credit cards are accepted in most hotels and up market shops, primarily Visa and MasterCard. It is always useful to carry cash, however, for small purchases.

GETTING FROM THE AIRPORT TO THE HOTEL: You will be flying into Piarco International Airport, which is about 30 km east of downtown Port of Spain. While you can rent a car (if you plan any excursions) or take a bus or shuttle, the most convenient option is a taxi to and from the airport and your hotel. Taxis in Trinidad are largely indistinguishable from privately-owned vehicles, with the exception that they have an "H" on their license plates. When exiting the airport, you can use the KALLOO taxi service booth, which is reputable and reliable, and will be on the left. Taxis accept U.S. dollars, and rates vary depending on time of day. You should expect to pay approximately \$30 U.S. for a cab from the airport to the hotel between 6:00 am and 10:00 pm, and \$45 between 10:00 pm and 6:00 am. (To be reimbursed this expense, please save receipts.) There is also a taxi service available through the hotel, but this must be arranged in advance. Please contact CLALS's operations manager, Ines Luengo de Krom (luengode@american.edu) should you wish to arrange this service. Upon arrival if you have any difficulties, please contact Ekana McAlister (see below for her contact info).



Tips:

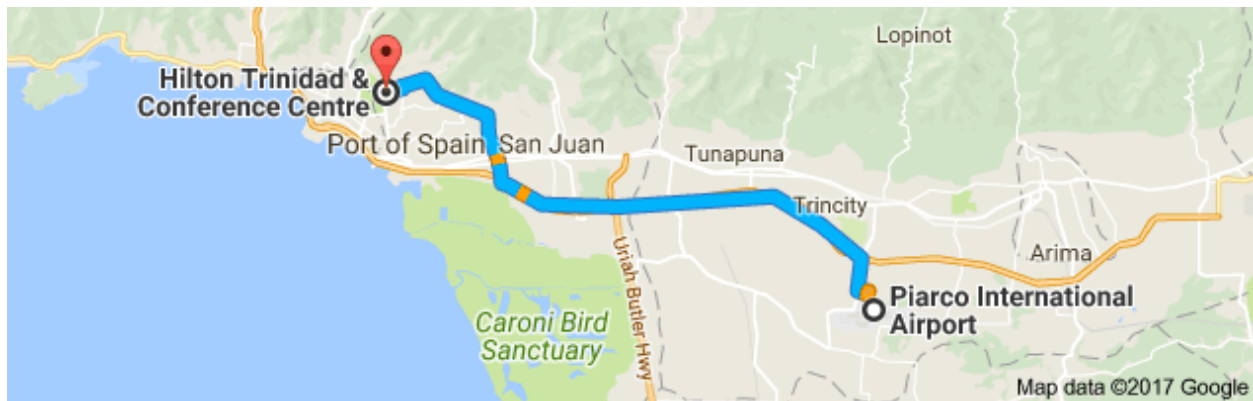
- Make sure you come with U.S. dollars in hand, and plan to convert some into TT\$, depending on what you plan to do in Trinidad or Port of Spain, in addition to our workshop.
- Write down the name of your hotel, its address and the phone number so your driver can find it.
- Tipping your driver is not mandatory, however, if you are feeling especially generous, a 10% tip will be welcomed.
- For immigration/customs at the airport, make sure you have the name and address of the hotel written down and available, as well as that of our local contact person Ms. Ekana McAlister, and a copy of your formal invitation letter, as these are sometimes asked for. Ms. McAlister's contact information is as follows:

Ms. Ekana McAlister
Institute of International Relations
The University of the West Indies
St. Augustine, 330912
Tel: 1-868-662-2002, ext. 82084 (w)
1-868-712-9744 (cell)

ACCOMMODATION: Workshop participants coming from out of town will be lodged at the Hilton Trinidad & Conference Centre. Your reservation has been made, and you should not be asked to pay for anything except incidental expenses (e.g. telephone charges, mini bar or laundry). Note: the Hilton pool is currently undergoing renovation, but the hotel has an arrangement with two nearby hotels, should you wish to take advantage. From Piarco International Airport, give the taxi driver the following address:

The Hilton Trinidad & Conference Centre
Lady Young Rd, Port of Spain, Trinidad and Tobago
(contact person: Ms. Dana Rambarran, sales manager; Tel: 868-624-3211)

Further information about the hotel can be found here: <http://www3.hilton.com/en/hotels/trinidad-and-tobago/hilton-trinidad-and-conference-centre-POSHIHH/index.html>.



MEETING DATES AND VENUE: This two-day workshop will take place on the campus of the University of the West Indies-St. Augustine, which is 16 km from the hotel, and about a 30-minute drive depending upon time of day and traffic. We have arranged with our host for a shuttle service to take workshop participants back and forth between the hotel and meeting venue. You should plan to rendezvous at 8:30 am in the hotel lobby for transport to the workshop venue:

**Institute of International Relations
 University of the West Indies
 St. Augustine, 330912
 Phone: 1-868-662-2002, ext. 82084**



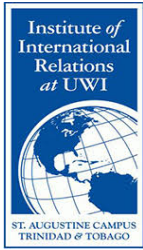


Workshop Schedule:

- October 2nd: 9:30 a.m. – 4:45 p.m. (first day of workshop)
- Evening of October 2nd: 7:00 p.m. – 9:30 p.m. (dinner for workshop participants)
- October 3rd: 10:00 a.m. – 2:00 p.m. (second day of workshop)
- Afternoon of October 3rd: 6:00pm – 8:00 p.m. (public forum)

RECEIPTS AND BOARDING PASSES: In order for you to be reimbursed, please save all boarding passes and receipts, both from the trip to Trinidad and the return trip home, either in U.S. or Trinidad and Tobago dollars. We will provide you with reimbursement forms (also included with these materials). Original or scanned versions of all receipts and boarding passes are required to promptly and efficiently process reimbursements.

In the event that you need to reach the workshop organizers for any reason, including emergencies, please contact: Robert Albro (703-459-3163), robert.d.albro@gmail.com; Ekana McAlister (868-662-2002, ext. 82084 or 868-712-9744), Ekana.McAlister@sta.uwi.edu; or Ines Luengo de Krom (202-885-6178), luengode@american.edu.



RELIGION AND CLIMATE CHANGE IN CROSS-REGIONAL PERSPECTIVE: Small Island Vulnerabilities in the Pacific and Caribbean

Co-sponsored by American University's Center for Latin American & Latino Studies (CLALS), The Woodrow Wilson International Center for Scholar's Population, Environmental Security and Resilience Program and the Institute of International Relations at the University of the West Indies-St. Augustine (IIR), with support from the Henry Luce Foundation

St. Augustine, Trinidad, October 2-3, 2017

WORKSHOP AGENDA

Day 1: Monday, October 2nd

9:30am-10:00am Arrival and Registration

Note: We have arranged for a shuttle bus service to transport participants from the hotel to the workshop venue on the UWI-St. Augustine campus for both workshop days. Participants should plan to assemble in the hotel lobby for an 8:30 am departure.

10:00am-11:15am Welcomes and Framing Remarks

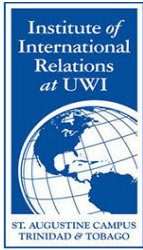
Jessica Byron (Director, Institute of International Affairs, UWI-St. Augustine)

Roger-Mark De Souza (Woodrow Wilson International Center for Scholars)

Robert Albro, and **Evan Berry** (American University)

11:15am-11:30am Tea/Coffee break

11:30am-1:00pm Panel Discussion 1: The Role of Religious Actors and Implications for National and International Climate Policy and Politics



How are religious actors, organizations and positions influencing public debate, policy and coordination at both the national and international levels around climate change for small island developing states and elsewhere in the South Pacific and Caribbean?

Moderator: Evan Berry (American University)

Panelists:

David Buckley (University of Louisville)

Gladys Hernandez (Center for World Economy Studies)

Roger-Mark De Souza (Woodrow Wilson International Center for Scholars)

Discussant: Erin Wilson (University of Groningen)

1:00pm-2:30pm Lunch

2:30pm-4:00pm Panel Discussion 2: Cosmologies, Religious Concepts and Community Perceptions in the Adaptation to Climate Change

How are religious beliefs and cosmological concepts participating in the responses to climate change, particularly with regard to informing ongoing community adaptation efforts and resilience?

Moderator: Robert Albro (American University)

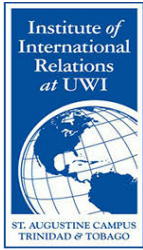
Panelists:

Cecilie Rubow (University of Copenhagen)

Matt Samson (Davidson College)

Lizzie McLeod (The Nature Conservancy)

Discussant: David Hales (Parliament of the World's Religions)



4:00pm-4:15pm Tea/Coffee Break

4:15pm-4:45pm Preliminary Observations and Conclusions

Moderators: **Evan Berry** (American University) and **Roger-Mark De Souza** (Wilson Center)

6:30pm-7:00pm Transport to Dinner

7:00pm-9:30pm Dinner

Location: The Asian Buffet (Trincity Mall, Trincity): <http://www.theasianbuffet.com/>

Day 2: Tuesday, October 3rd

10:00am-11:30am Panel Discussion 3: The Relationship between Science and Religion in the Response to Climate Change

If often viewed as in opposition, how are religious/cosmological ideas engaging and engaged by scientific/technical approaches to climate change (sometimes antagonistically, sometimes competitively, or sometimes collaboratively)?

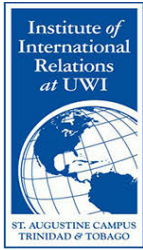
Moderator: **David Haberman** (Indiana University)

Panelists:

J. Brent Crosson (University of Texas-Austin)

Amanda Bertana (University of Utah)

Keith Gibson (Environmental Research Institute Charlottesville, Tobago)



Discussant: Evan Berry (American University)

11:30am-11:45am Tea/Coffee Break

11:45am-12:45pm Conclusions and Next Steps

Moderators: Evan Berry (American University) and **Roger-Mark De Souza** (Wilson Center)

12:45pm-1:00pm Closing Remarks and Thanks

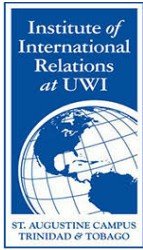
Jessica Byron (Director, Institute of International Affairs, UWI-St. Augustine), **Roger Mark De Souza** (Wilson Center), **Evan Berry** and **Robert Albro** (American University)

1:00pm-2:00pm Lunch

Workshop adjourns

4:00pm-6:00pm **Public Forum: How is Climate Change Affecting Islands and What Can We Do About it?**

Location: Institute of International Affairs, Lecture Room 1, University of the West Indies-St. Augustine



PUBLIC FORUM

How is Climate Change Affecting Islands and What Can We Do About It?

Tuesday, October 3rd

4:00pm – 6:00pm

Institute of International Affairs, Lecture Room 1

University of the West Indies-St. Augustine

Trinidad

Context:

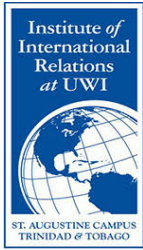
This public forum draws on conversation themes, ideas, and participants from a scholarly workshop on “Religion and Climate Change in Cross-Regional Perspective,” a collaboration of the Center for Latin American and Latino Studies at American University (CLALS), the Institute of International Relations at the University of the West Indies-St. Augustine (IIR), and the Population, Environmental Security and Resilience Program of the Woodrow Wilson international Center for Scholars in Washington, D.C. The forum also builds directly on a previous forum held this past July at the WWC on “Religion and Climate Diplomacy in Small Island Developing States.”

Description:

Island communities around the world face many of the same challenges as a result of climate change, including sea level rise and coastal erosion, more frequent and intense tropical storms, flooding, water scarcity, displacement and migration. Often drawing on local social and cultural resources, Island nations have also become critical laboratories of adaptation and resilience in developing innovative responses to climate challenges. Drawing on their expertise in climate adaptation or resilience in either the South Pacific or Caribbean, panelists will address shared policy goals while exchanging knowledge across distinct geographic and social contexts, giving particular attention to the role of civil society as a catalyst for community responses to climate change and, where possible, to consider the role of religious actors, networks and organizations in these responses and for the development of climate policy in island nations.

Format:

This two-hour event will open with introductory remarks from IIR Director Jessica Byron-Reid and a CLALS representative, and will consist of a discussion among five panelists from academic, policy and NGO backgrounds. Each panelist will offer an initial ten-minute statement, followed by a moderated discussion among the panelists, and concluding with a Q & A and discussion with the audience.



RELIGION AND CLIMATE CHANGE IN CROSS-REGIONAL PERSPECTIVE: Small Island Vulnerabilities in the Pacific and Caribbean

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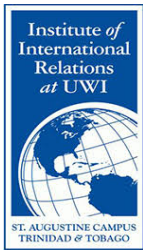
St. Augustine, Trinidad, October 2-3, 2017

WORKSHOP PARTICIPANTS

John Agard is the Director of the Office of Research, Development and Knowledge Transfer at The University of the West Indies-St. Augustine. He received his PhD in Zoology from the same institution. As a Professor of Tropical Island Ecology, his research focuses on the field of sustainability science, including efforts to mainstream environmental concerns such as biodiversity conservation and climate change impacts and adaptation as part of national policy. Prof. Agard has been the lead author of several UN Inter-Governmental Panel on Climate Change assessments. He currently serves as an advisor on environmental and sustainability policy to the Board of the Inter-American Development Bank and is Coordinating Lead Author of the Intergovernmental Panel on Biodiversity and Ecosystem Services, as well as a member of the Scientific Advisory Panel of the UN's Environmental Program. Prof. Agard previously served as Chairman of Trinidad and Tobago's Environmental Management Authority. Email: John.Agard@sta.uwi.edu

Robert Albro is Research Associate Professor at American University's Center for Latin American & Latino Studies. He received his PhD in Sociocultural Anthropology from the University of Chicago, and has conducted ethnographic research and published widely on popular and indigenous politics along Bolivia's urban periphery, including resource wars over water and extractive resources. Much of this work is presented in his book, *Roosters at Midnight: Indigenous Signs and Stigma in Local Bolivian Politics* (SAR Press, 2010). Dr. Albro's research and writing have been supported by the National Science Foundation, Mellon and Rockefeller foundations, and the American Council for Learned Societies, among others. He has been a Fulbright scholar, and held fellowships at the Carnegie Council, Kluge Center of the Library of Congress, and Smithsonian Institution. Dr. Albro currently serves as co-PI on the Henry Luce Foundation-funded project, "Religion and Climate Change in Cross-Regional Perspective." Email: robert.d.albro@gmail.com

Evan Berry is Associate Professor of Philosophy and Religion at American University and Co-Director of the Ethics, Peace, and Global Affairs master's program. He received his PhD in Religious Studies from the University of California, Santa Barbara. His research examines the intersections among religion,

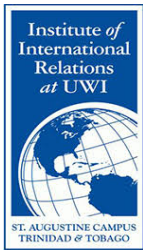


globalization, and climate change, and seeks to advance knowledge about the role of religious actors in contemporary environmental contestations. His recent book, *Devoted to Nature: The Religious Roots of American Environmentalism* (University of California Press, 2015) explores the religious sources of the environmental imagination in the United States. His current work combines ethnographic research with philosophical reflection to address the study of religious civil society groups actively engaged with the challenge of climate change. He currently serves as Principal Investigator on the Henry Luce Foundation funded project, "Religion and Climate Change in Cross-Regional Perspective." Email: berry@american.edu

Amanda Bertana is a PhD Candidate in the Department of Sociology at the University of Utah. Her research examines contemporary environmental degradation by integrating political, economic, and ecological issues, with particular attention to the South Pacific. Her dissertation, *Environmentally Induced Migration in Fiji*, is an ethnographic account of three Fijian villages that were in various stages of relocating inland due to coastal erosion. Email: Amanda.bertana@soc.utah.edu

David Buckley is an Assistant Professor and the Paul Weber Endowed Chair in Politics, Science & Religion at the University of Louisville. He received his Ph.D. in Government from Georgetown University. Prof. Buckley has worked and published widely in such areas as: religion and democracy, political Islam, ethnic conflict, and survey and experimental research. His research focuses on religion and politics, and in particular on the contentious relationship between religious movements and democratic politics. This research intentionally crosses lines of religion and region, including field research funded by the Social Science Research Council in the Philippines, Senegal and Ireland. In addition to an in-progress book manuscript based on this fieldwork, David has completed survey-based research on Muslim minorities in Europe and the United States, original survey experimental work on religion in US politics, and a large-N project examining the relationship between economic development and state regulation of religion. Email: dtbuck02@louisville.edu

Jessica Byron is Director of the Institute of International Relations at The University of the West Indies-St. Augustine. She received her Ph.D. in Political Science from the University of Geneva. Her research interests include Caribbean and Latin American regionalism and small states/societies in the global political economy. Her teaching covers the International Relations of the Caribbean, the Comparative Politics of Latin America, Regionalism in a Globalized Age and International Organization. She was recently Head of the Department of Government at the University of the West Indies-Mona, and has held positions at the Institute of Social Studies in The Hague, The Netherlands, the Universite Antilles-Guyane in Guadeloupe, the Lim A Po Institute of Social Studies in Suriname and the Instituto de Estudios del Caribe, Universidad Nacional, Sede San Andres, Colombia. Dr. Byron has also worked with the Ministry of Foreign Affairs, St. Kitts and Nevis and the Organization of Eastern Caribbean States, serving in the East Caribbean High Commission in London. She has been the Caribbean Convenor for the research and advocacy programme, Building Global Democracy, and has served on the board of the Coordinadora Red de Investigacion Economica y Social (CRIES), a Caribbean/Latin American network of civil society advocates and researchers. Email: jessica.byron-reid@sta.uwi.edu

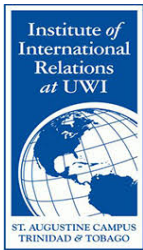


J. Brent Crosson is an Assistant Professor in Religious Studies at the University of Texas-Austin. He received his Ph.D. in Anthropology from the University of California-Santa Cruz. His research has focused on religion and secularism in the Caribbean, and contestations over the limits of legal power, science, and religion in the Americas. Prior to joining the faculty at UT Austin, he was an ACLS/Mellon Dissertation Completion Fellow at UC Santa Cruz and a Ruth Landes Memorial postdoctoral fellow in cultural anthropology at NYU. His research on Caribbean practices of healing and legal intervention – known as obeah, spiritual work, or science – has been published in *The Journal of Africana Religions* and *Cultural Anthropology's Fieldnotes*. His work on race relations and solidarities has appeared in the Duke University Press journal *Small Axe*. His current research compares the ethics of spiritual healers' and petroleum geologists' relations to subterranean energy in Trinidad. Email: brent.crosson@utexas.edu

Roger-Mark De Souza is the Director of Population, Environmental Security, and Resilience for the Woodrow Wilson International Center for Scholars. He leads programs on climate change resilience, reproductive and maternal health, environmental security, and livelihoods, including the Global Sustainability and Resilience Program, Environmental Change and Security Program, and Maternal Health Initiative. Before joining the Center in 2013, De Souza served as vice president of research and director of the climate program at Population Action International, where he provided strategic guidance, technical oversight, and management of programs on population, gender, climate change, environment, and reproductive health. From 2007 to 2010, as the director of foundation and corporate relations at the Sierra Club, he led a multi-million dollar foundation and corporate fundraising program. Prior to working at the Sierra Club, he directed the Population, Health, and Environment Program at the Population Reference Bureau for 10 years, where he designed and implemented research, communications, and capacity-building projects in the United States, Africa, Southeast Asia, and Latin America and the Caribbean. De Souza holds graduate degrees in international relations and development policy from George Washington University and the University of the West Indies. Email: Roger-Mark.DeSouza@wilsoncenter.org

Maarit Forde is a Lecturer in Cultural Studies at The University of the West Indies, St. Augustine, where she also currently heads the Department of Literary, Cultural and Communication Studies. Dr. Forde received her PhD in Cultural Anthropology from the University of Helsinki. Her research interests include a focus on Caribbean religions, the politics and government of religion, migration, and kinship. Dr. Forde is co-editor of the book, *Obeah and Other Powers: The Politics of Caribbean Religion and Healing* (Duke University Press, 2012). She teaches an array of courses on Caribbean culture, identity, and diasporas. Email: Maarit.Forde@sta.uwi.edu

Keith William Gibson is Chairman of the Board of Directors of the Environmental Research Institute Charlotteville, Tobago (ERIC). He received his PhD in Environmental Design from the University of Calgary, Canada. He is a mission driven researcher and practitioner in the field of sustainability with two decades of experience in the fields of ecology, conservation and sustainability. He has worked in a variety of roles with people and animals in the wild, community halls, classrooms and conference rooms from the Canadian prairies to the Caribbean Sea including nearly a decade of experience in Tobago and Trinidad. His research and practice centre on how paradox can inform and empower the implementation of



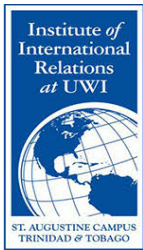
sustainability. Dr. Gibson and his colleagues have designed and grown ERIC to both test and demonstrate how sustainability can be put into practice. Email: keith@eric-tobago.org

David Haberman is a Professor in the Department of Religious Studies at Indiana University, and received his PhD from University of Chicago. Dr. Haberman's research and writing have been concerned with: the history of South Asian religions, theories of religion, religion and ecology, as well as ritual and Indian arts and aesthetics. He has published six books, including most recently *People Trees: Worship of Trees in Northern India* (Oxford University Press, 2013) and *River of Love in an Age of Pollution: The Yamuna River of Northern India* (University of California Press, 2006), a study of the identification of the Yamuna River as an aquatic goddess, how the pollution of the river is affecting its religious culture, and the ways in which the religious community associated with the river is marshalling its resources to fight the river's pollution. Over the years, Dr. Haberman has been a recipient of Guggenheim and Fulbright fellowships, among other awards. Email: dhaberma@indiana.edu

David Hales currently sits on the Board of Trustees of the Parliament of the World's Religions, a global interfaith movement focused on a variety of topics, including an interfaith response to climate change. He has previously served as President of the College of the Atlantic, Chair and President of Second Nature (which pursues climate commitments through higher education), the managing organization of the American College and University Presidents Climate Commitment, and as Director of the Michigan Department of Natural Resources. He led environmental policy and sustainability programs for the US Agency for International Development. As a diplomat, he has represented the USA in numerous negotiations on climate change, urban affairs and policy, and biodiversity. He served in the Carter administration as Deputy Assistant Secretary of the Interior. He was the first American to serve as Chair of the World Heritage Convention. Email: dhales@dfhales.com

Brother Harry (Harrypersad Majaraj) is the Managing Director of PRERNA. He has over forty years of experience leading and managing NGOs and FBO's at the national level, developing and advising on national policies, engaging in diplomatic and religious relations, leading negotiations and efforts of dispute resolution, as a civil and family counselor, motivational speaker for training and development and as a photographer. He is a Justice of the Peace, has been appointed to multiple Cabinet Committees for Trinidad and Tobago, and has represented this country on missions to 21 countries. Brother Harry has also received numerous awards over the years, including most recently the Hummingbird Medal and Champion of Peace Award in 2015, awarded by the President of the Republic for outstanding service to Trinidad and Tobago, and the Silvery Rosary in 2016, from Pope Francis at the Vatican. Email: brotherharry868@gmail.com

Gladys Cecilia Hernandez Pedraza is based at the Center for World Economy Studies in Havana, Cuba, as Deputy Director of Department of Global Financial Tendencies. She has focused on economic, and social reforms, environmental, cultural and religious policies in the developing economies. Her academic activities have included the publication of multiple articles, books, participation in various international and Cuban symposiums and workshops, and the advising of government and non-government institutions. She has carried out research works related to the main tendencies in world economy and their effects on developing economies, including: foreign debt, financial crisis, direct foreign investment, world trade

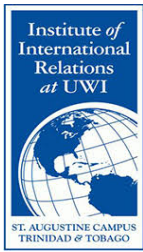


challenges of the current globalization, food sustainability, bioenergy, biodiversity impacts from climate change, renewable energy, adaptation and mitigation policies, social, gender and religious tendencies. Email: gladys@ciem.cu

Mr. Ronald Jackson is the Executive Director of the Caribbean Disaster Emergency Management Agency (CDEMA). Previously he has served as Director General of the Office of Disaster Preparedness and Emergency Management (ODPEM) in Jamaica. Mr. Jackson has been extensively involved in disaster management at the national, regional and international level in various capacities, including coordinating responses to hurricanes. He was instrumental in developing Guidelines for Child-Friendly Disaster Management and Response, Reinstatement for the ODPEM Dedicated Communication Network and Revision of the Emergency Welfare Plan. Mr. Jackson also served as a member of CDEMA's Technical Advisory Committee, President of the IDB Caribbean Policy Dialogue Forum, co-chair for the Inter American Network for Disaster Management and represented CDEMA member states on the Hyogo Framework for Action Mid-Term Review Committee and Post-2015 Hyogo Framework for Action Committee. In 2010 Mr. Jackson received a Certificate of Commendation from the Caribbean Community for his contribution to rescue and recovery efforts in the aftermath of the 2010 Haiti Earthquake. He holds a Master of Science Degree (M.Sc.) in Natural Resource Management and Environmental Resource Management from the University of the West Indies. Email: ronald.jackson@cdema.org

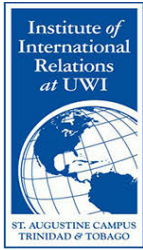
Lizzie McLeod is the Nature Conservancy's Climate Adaptation Scientist for the Asia Pacific region and the Science Lead for the Reef Resilience Network. She received her PhD in climate vulnerability and adaptation in tropical systems from the University of Hawaii. Lizzie was instrumental in developing TNC's Reef Resilience toolkit and trainings which have trained nearly 1,500 reef managers in more than 75 countries on the best practices for addressing threats to coral reefs. Her research focuses on building the resilience of coastal communities and tropical marine ecosystems to climate change, particularly in Micronesia, Indonesia, and Melanesia. She also recently launched an initiative to broaden TNC's engagement with faith groups to build the evidence base that protecting and restoring land and water globally, enriches human lives and protects the diversity of life on earth. She has published over 30 conservation science papers on topics such as climate vulnerability and adaptation, marine protected areas, conservation planning, coral reef resilience, ocean acidification, sea-level rise, blue carbon, customary tenure, and partnerships between religious groups and conservation. She frequently speaks on conservation topics at national and international conferences and serves as Editor for two conservation journals: *Frontiers in Ecology and the Environment* and *Coastal Management*. Email: emcleod@tnc.org

Cecilie Rubow is an Associate Professor in the Department of Anthropology at the University of Copenhagen, where she also received her Ph.D. Her research has focused on questions of: religion, the relation between the secular and the religious, transcendences, green utopias, environment (including environmental change), and qualitative research design, about which she has published widely. This includes long-term field work exploring Christianity in Polynesia and broader topics in the history of anthropology in the Pacific, specifically on Rarotonga, the main island in the Cook Islands. In 2009 her research attention shifted to examining local responses to climate change. At present she is pursuing a project in the Danish/Nordic context focused on the interface between the study of religion and nature ethics. Email: cecilie.rubow@anthro.ku.dk



Matt Samson is an Associate Professor in the Anthropology Department at Davidson College. He received his Ph.D. from the State University of New York-Albany. His research is concerned with indigenous culture and religious change in Latin America, particularly among the Maya in Guatemala, as well as in environmental sustainability and development, humanistic anthropology, and issues of social justice and human rights. He is author of the book *Re-Enchanting the World: Maya Protestantism in the Guatemalan Highlands* (University of Alabama Press, 2007). His academic research also includes attention to communal identity and social change in the Southern U.S. and the U.S.-Mexican border. Prof. Samson is also a core faculty member in Davidson's Latin American Studies Program and Department of Environmental Studies. Email: [masamson@davidson.edu](mailto:masamson@ davidson.edu)

Erin Wilson is the Director of the Centre for Religion, Conflict and the Public Domain at the Faculty of Theology and Religious Studies, University of Groningen. She received her PhD in Political Science from the University of Queensland. Her research focuses on the intersection of religion with politics and public life, at the local, national and global levels. This includes attention to the interconnections between religion, secularism, global justice and human rights, with a particular emphasis on forced migration, gender equality and sexual and reproductive health and rights in development, and the right of freedom of religion or belief. Prof. Wilson has published widely on religion and global justice, globalization, active citizenship and the politics of asylum in *International Studies Quarterly*, the *Journal of Refugee Studies*, *Global Society*, *Globalizations and Politics*, *Religion, Ideology*. She was previously a research fellow at RMIT University, Melbourne. Her books include *After Secularism: Rethinking Religion in Global Politics* (Palgrave, 2012) and *Justice Globalism: Ideology, Crises, Policy* (Sage, 2014), co-authored with Manfred B. Steger and James Goodman. Email: e.k.wilson@rug.nl



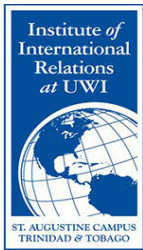
APPENDIX 1: PROJECT SUMMARY

RELIGION AND CLIMATE CHANGE IN CROSS-REGIONAL PERSPECTIVE: Small Island Vulnerabilities in the Pacific and Caribbean

This workshop, to be held October 2-3 at the University of the West Indies-St. Augustine in Trinidad and co-sponsored by the UWI's Institute of International Relations and the Wilson Center's Population, Environmental Security and Resilience program, convenes researchers from Oceania, the Caribbean and Latin America, the US, Europe, and elsewhere, to consider religious/cultural dimensions in the adaptation to emerging challenges for island ecosystems and states, made worse by climate change. This includes consideration of how rising sea levels, coastal erosion, unpredictable and severe weather patterns, flooding, and related effects of climate change impact the sustainability of economies, societies and community identities, and community response and efforts of adaptation. This workshop is particularly concerned with the roles of religious actors, organizations, and concepts, as these are part of political and community responses to such climate-related challenges.

From the low-lying islands of the Caribbean to the glacial regions of the Himalayas, climate change is altering the physical environment and affecting human livelihood in ways that elicit religious response. In every corner of the planet, religions are influencing how individuals and communities understand earthly problems and develop meaningful responses to them. The world that religions seek to illuminate, furthermore, appears to have entered a new geological age, often labeled the anthropocene, in which human activity is recognized to be the primary driver of environmental change. The effects of this epochal transformation are actively reshaping religious ideas and practices, even as religious groups and communities endeavor to bring their traditions to bear on mounting climate challenges. Religion is a dynamic cultural factor through which societies attend to environmental challenges. At the same time, climate change may also act as a powerful driver of religious transformation.

This two-year project, funded by the Henry Luce Foundation's Initiative on Religion in International Affairs, seeks to deepen our understanding of the relationship between religion and climate change across multiple regions of the world. It builds upon a previous research project focused on forms of religious engagement with environmental conflict in contemporary Latin American democracies. The present project advances previous work by incorporating a comparative perspective across regions and religions beyond just Latin America, in order to enhance understanding of religious responses to the transboundary effects of climate change. In so doing this project focuses on the interactions between transnational religious influences and



local cultural contexts, and the ways religion mediates the global and the local, as a source for the varieties of religious response to the planet-wide challenges of climate change.

We prioritize three distinct if interrelated levels of analysis: 1) the role of religion as a key part of ongoing public discourse on climate change; 2) specifically religious sources of environmental knowledge, as this knowledge informs community responses to climate change; 3) and the ways that climate change is also driving religious change. In turn, these comparisons across regions and religions will focus on three features of climate change: the effects of glacial melt in the Andes and Himalayas, the vulnerabilities of small island archipelagoes in the Caribbean and South Pacific, climate-related stress upon urban water systems in South America and South Asia. The shared focus of regional comparisons on understandings of climate change through the lens of water-related crises enables exploration of the ways different religions engage with a broadly similar set of concerns while also foregrounding the interrelated effects of features of climate change.

Moving beyond a previous focus on Latin America, this project seeks to describe the range of religious responses to climate change comparatively across regions and religions, and at different scales. Of particular concern will be analysis of similarities and differences in the exercise of religious agency to mediate the relationship between the global and the local. Religion, both as a type of social institution and as a resource for cultural norms, is a key nexus of globalization. It is an arena within which global challenges are locally instantiated, and within which local concerns seek international attention. The selection of particular cases across regional comparative frames is guided by the following understanding of our three interrelated levels of analysis:

1) Public religion and climate politics

This area of inquiry focuses upon the responses of religious institutions and organizations to climate change, such as the recent papal encyclical, including their active involvement in international and national climate change politics and policy. Our approach will be comparative across regions and religious traditions and adopts a broad appreciation of religion encompassing world-historical religions like Christianity, Hinduism and Islam but also indigenous cosmologies. The comparative frame we employ answers the call for empirically robust analyses of religion that capture the markedly different ways that religion operates in the political economy of contemporary nations. We are attentive to the diversity of religious responses and their impacts, ranging from religious advocacy for carbon mitigation and climate adaptation to theologically motivated obstructionism and climate skepticism.



2) Religious sources of environmental knowledge

Building on previous efforts to document how religion shapes conceptions of the natural world and the position of human beings within it, the project identifies a second priority area focused on the religious frames through which different societies come to grips with climate change. Global discourse about climate change generally invokes thin, broadly applicable value claims, but seldom grounds these in the cultural contexts and moral reasoning of the particular communities affected by climate change. In contrast to the utilitarianism typifying international discourse, societies understand and respond to changing environmental conditions according to a diverse array of ideas, practices, values and moral positions about nature. Problems of climate change are not understood in the same ways across cultural and geographic frontiers and communities. With attention to the movement between the global and the local, this component of the project seeks to trace the ways that religion informs moral, cultural and political positions relating to the challenges of climate change in communities across different regions.

3) Climate change as religious change

Religions are not static, nor are they fixed and immutable sources of morality that only reactively respond to the changing features of the modern world. Instead, religions are dynamic and evolve together with the world they inhabit. Religious institutions are beginning to address the ways that climate change is affecting how they go about their work, in the process actively re-evaluating some theological positions and developing new kinds of social and spiritual practices attentive to the realities of environmental change. Our work in this third priority area seeks to contribute to a newly emerging frontier of attention to religion's role in international affairs, selecting cases that bring to the fore the implications of climate change for the transformation of contemporary religious life.

Core Objectives

This project seeks to deepen our comparative regional understanding of the relationships between religion and climate change. We pay particular attention to interactions between different religious traditions and organizations, on the one hand, with national and municipal governments, civil society actors, advocacy networks, and local communities, on the other. And we are concerned with identifying similarities and differences in religious engagement across regions, and at three distinct levels of analysis, as a basis for constructively addressing climate change as a growing transboundary and planetary crisis. This includes sustained attention to the following:



- Systematic cross-regional comparisons of the relationship between religious belief, practices, and groups, and state or community actions in response to climate change;
- An improved appreciation of differences in the scale of religious engagements with climate change, including at international, regional, national, and local levels’
- A detailed understanding of the various ways religion mediates the relationship of the global to the local in the production of responses to climate change’
- With particular attention to: i. the role of religion as a part of ongoing public discourse on climate change; ii. religious sources of environmental knowledge, as this knowledge informs community responses to climate change; iii. the ways that various features of climate change might also drive religious change.

Comparisons across regions focused on specific features of climate change, including: i. the effects of glacial melt in the Andes and Himalayas, ii. The vulnerabilities of small island archipelagoes in the Caribbean and South Pacific, iii. And climate-related stress upon urban water systems in South America and South Asia.



APPENDIX 2: ABSTRACTS OF WORKSHOP PRESENTATIONS

RELIGION AND CLIMATE CHANGE IN CROSS-REGIONAL PERSPECTIVE: Small Island Vulnerabilities in the Pacific and Caribbean

Amanda Bertana (Ph.D. Candidate, Department of Sociology, University of Utah):

In this presentation, I focus on Narikoso Village on Ono Island in the Kadavu Archipelago of Fiji, which is in the process of relocating as an adaptation to coastal erosion. In Narikoso the biblical explanation of “Noah’s Ark” and scientific explanations are pervasive, and villagers attribute cosmological and scientific reasoning to the rising tides. Using Narikoso as a case study, I discuss the Christian and scientific interpretations of environmental degradation on Ono Island and the unique challenges these worldviews created regarding the community’s response to relocation.

David Buckley (Assistant Professor, Political Science Department, University of Louisville):

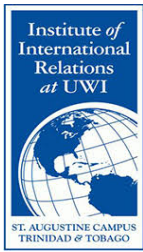
I address environmental policy, religious leadership and the Duterte administration in the Philippines. Environmental policy provided, for a time, rare common ground between the powerful Catholic Bishops Conference of the Philippines and the Duterte administration, with particular attention to threats to coastal communities and indigenous solidarity. However, as church-state tension has grown over human rights violations tied to Duterte’s “war on drugs,” earlier enthusiasm over environmental policy has dimmed among both religious leaders and environmental activists in civil society.

J. Brent Crosson (Assistant Professor, Department of Religious Studies, University of Texas-Austin):

This presentation begins to develop the theme of climate change in relation to small island states as part of a focus on how Africana religious conceptions of subterranean and terrestrial powers shape conceptions of Trinidad’s energy futures. My particular focus is on the contrasting conceptions of subterranean energy sources and the environmental impacts of their extraction or use amongst geologists and local labor involved in seismic surveys in southern Trinidad.

Roger-Mark De Souza (Director, Population, Environmental Security and Resilience, Wilson Center):

Reflecting on my ongoing work with small island developing states while at the Wilson Center, this presentation will address efforts of coalition-building, knowledge-sharing, and policy-making at the supra-local level of states and regions, giving particular attention to the relevance of values-driven approaches to community engagement including how to mobilize faith-based civil society actors, while also considering similarities and differences between the South Pacific, Caribbean, and other SIDS scenarios.



Keith William Gibson (Chairman, Board of Directors of ERIC-Tobago):

My presentation will focus on the work of the Environmental Research Institute, Charlotteville, Tobago, implementing sustainability and promoting resilience with respect to climate change, including the results of a recent survey regarding community attitudes about climate change. My remarks will also address the role of faith, the ways it comes into our work, and the ways in which the communities with which we work engage this question as part of their own goals around both sustainability and resilience.

Gladys Hernandez (Deputy Director, Department of Global Financial Tendencies, CIEM):

If often disregarded, religion should become more a part of the elaboration of a comprehensive world view and ethics, needed to encourage sustainability in efforts to address the challenges of climate change. Taking greater account of religion will help in the development of appropriate environmental values, and will effectively mobilize necessary popular attitudes toward climate adaptation and preservation of the environment for future generations. My presentation will explore the relevance of this theme for the case of Cuba, as it considers policies and actions in the face of climate change.

Elizabeth McLeod (Climate Adaptation Scientist, Asia-Pacific Region, The Nature Conservancy):

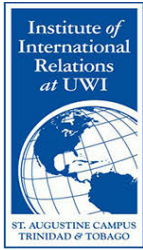
Building the resilience of coastal communities and ecosystems to climate change is a key priority for governments, development and conservation NGOs, and civil society. The world's religions represent the largest organized sector of civil society worldwide, thus, offer significant potential to lead civil society in tackling the climate crisis. However, many conservation and development groups overlook the role of religious actors as valued partners in planning for and responding to climate change. I will share lessons learned from our recently launched initiative to broaden the Nature Conservancy's engagement with religious groups to address climate change and other environmental challenges. I will also discuss the importance of identity, culture, traditional knowledge, and strong connection to land and waters in adaptation efforts in the Pacific and the need to more effectively engage religious leaders in these efforts.

Cecilie Rubow (Associate Professor, Department of Anthropology, University of Copenhagen):

Based on a series of interviews with Cook Islands pastors, church-goers and non-members of the Cook Island Christian Church, I will address perceptions of environmental change on Rarotonga, the main island in the Cook Islands archipelago, which are located in the South Pacific Ocean. I plan to focus on the variations in the ways in which my interlocutors link (and unhook) observed environmental changes to climate change, Christian and indigenous cosmology.

Matt Samson (Associate Professor, Department of Anthropology, Davidson College):

My presentation uses an ethnographic approach to examine how a community-based Guatemalan reforestation project links its environmental activism with ways of knowing rooted in Maya cosmology. Set within the frame of human environmental rights and the notion of "integral ecology" from Pope Francis's *Laudato Si'*, the consideration moves from the particular community to note a range of



environmental concerns in Guatemala, including the preservation of biodiversity in the Maya Biosphere Reserve, conflicts over megaprojects, and recent concern over the growth of African Palm plantations. I also give brief attention to anecdotal evidence of how environmental change is noted at the local level in the context of global concerns for climate change and to the dangers of environmental activism in Guatemala and the larger Mesoamerican region.