

This panel addresses the below questions via a conversation between:

- 1) Dr. Paul Pulé, pule@chalmers.se Post-doctoral Researcher, Science, Technology and Society, Technology Management and Economics, Chalmers University of Technology, Sweden
- 2) Dr. Richard Carp rmcarp@gmail.com Dr.Carp retired in June as Professor of Religion and Interdisciplinary Studies at Saint Mary's College of California. Dr. Carp is editor of "Studies in Body and Religion" at Lexington Press and editor of The Image Bank for Teaching World Religions.
- 3) Dr. Todd LeVasseur, levasseurtj@cofc.edu Visiting Assistant Professor, Religious Studies and Environmental and Sustainability Studies, Director, Sustainability Literacy Institute, College of Charleston, Charleston, SC
- 4) Dr. Sarah Pike, Professor, California State University Chico Spike@csuchico.edu

In order of presentation:

Dr. LeVasseur will be engaging the question: How can a material feminist perspective enable us to better theorize the material agency of greenhouse gasses on planetary climate, leading to queer ecologies-of-alive-places; and thus how will cascading regime changes of global warming materialities potentially impact the performance of religion via human animal bodies in climate changed places? Case studies of the performance of Islam in Mecca, and Hinduism in the Himalayas, will provide an entryway into this discussion.

Dr. Pulé illuminates increasing societal polarisation and violence, surmising that these trends are in-part a consequence of hyper-masculine addictions to extractive materialism. He further notes that most of the vitriol levelled against the material agency of ghgs (and predominantly women-social and environmental justice leaders to that effect) is being generated by men; most of them Western, white, and wealthy. Supporting a deep green future, Paul explores the ways that alternative materialisms can inform healthy *ecological masculinities* that have religious/spiritual implications. Consequently, his questions are: Are our challenges and the paths forward for healthy-ecologies-of-places gendered and if so, why? How are these gendered socializations impacted by or impact upon religiosity?

Dr. Pike will then explore ritualized relationships between humans and the more-than-human world, expressed and constituted through restoration work and other post-wildfire disaster-related practices. The 2018 and 2020 catastrophic wildfires in California created new and rekindled older relationships between humans and the devastated land, facilitated by mushrooms, native plants, earthworks, and controlled burning. How does ritual re-make the world after disaster? What kinds of relationships between humans and landscapes are created through remembrances, mourning, remediation, and other rituals of restoration after disaster? What nonhuman material agencies are involved in restoration work? What personal and cultural pasts are remembered and reconstructed through these practices?

Dr. Carp will then be engaging the question: (How) can scholars of religion and ecology foster a poetics of relationality, entertaining plausibility structures inconceivable within the ecumene, enabling us to reimagine our work and our institutions so they support resilient social-ecological communities? This question is based upon the insight that meaning emerges from poesis. "Material" falls within the poetics of division that undergirds unsustainability; scholars of religion, learning from indigeneity and ecology, must engage a poetics of relationality within which

entities are constituted by and consist of relations. As our relatives and our relations with them change, so do we. Can theories of materialism speak to this?