

Humanities and Sustainability

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General principles—Humanities and Sustainability

“There is no science without metaphysics.”

--Jean-Paul Dupuis, Stanford University

What are the humanities?

According to the National Endowment for the Humanities, the humanities entail the study of languages and literatures; linguistics; rhetoric; history; philosophy; religion; ethics; the theory, criticism, and history of the arts; jurisprudence and cultural theory; as well as those aspects of social sciences that have humanistic content and employ humanistic methods (e.g., cultural anthropology). The humanities also include the study and application of the humanities to the human environment and to contemporary life, with particular attention to race, class, gender, and sexuality, as well as to diverse peoples and traditions. Humanities methods include (but are not limited to) the deep reading of texts and signs, the construction of meaning through interpretation, the exploration of material and visual culture and human practices, and the study of knowledge construction itself.

At ASU, the **Division of Humanities** includes the departments of English, History, Philosophy, Film and Media Studies, Jewish Studies, and Religious Studies, as well as the School of International Letters and Cultures.

What do the humanities contribute to sustainability studies?

Ecological sciences and the humanities must be coupled in the sustainability enterprise. Scientists look at physical processes, and social scientists examine sociological processes. Humanists focus on ideas, values, language, culture, and history. To sustain our human communities, our natural resources, and our rich global biological and cultural heritage, we must explore humans' beliefs about their relationship to nature and integrate knowledge and policy across the disciplines in order to understand, inform, and direct human development toward a responsible, sustainable future.

As the detailed pages that follow will explain, humanists:

- Assess, interpret, and understand the role of human values, beliefs, fears, and cultural inclinations in shaping humanity's relationship to the natural world;
- Analyze “path-dependence” or habits of mind that persist despite their destructive effects on actions and decisions;
- Interpret the language we use to define our principles, goals, and actions;
- Promote rhetorics of deliberation and activism;
- Interrogate how we construct knowledge about the world and develop and test hypotheses;
- Consider what evidence is necessary to have reliable knowledge about any subject;
- Probe the morality of human actions, practices, and institutions with regard to the natural world;
- Examine religious structures and rituals that promote both sustainable and unsustainable actions and practices;

- Understand how humans have conceptualized their place in the cosmos;
- Reveal the sometimes hidden values in scientific inquiry and practice;
- Explore questions about the value of scientific advancement;
- Examine the role of language as an organizing principle behind scientific inquiry and practice;
- Expose the inequities and other human costs of unsustainable practices and technologies as well as of remedies designed to heal the ecosystem;
- Promote human practices, such as literacy, that are necessary for a sustainable future;
- Explore linguistic and cultural diversity as an important part of biodiversity;
- Trace concepts about the natural world and the consequences of human activity in nature over time;
- Identify historical cause and effect of today's environmental crisis.

Gender and Environmental Justice

Environmental justice analyses include gender, race, caste, class, and transnational identities as important axes of power and inequality, affecting relationships that human beings develop with the natural environment. A socioeconomic world system exists in which there is poverty for many and prosperity for a few based on who dominates access to global resources. The involvement and empowerment of women and marginalized people are essential to any effective, organic response to environmental and resource transformation. Women in most of the world tend to basic family needs through close contact with natural resources—crops, land degradation and acquisition, water, trees, animals. Along with the established environmental and biotechnological principles of gender, environmental justice, and sustainability, we define and advance what constitutes the quality of life indicators that are also guided by sustainable ethical principles, such as social justice, gender equity, and human dignity. From a holistic perspective—the necessary paradigmatic shift that encompasses transdisciplinary interventions—the inclusion of gender and environmental justice studies offer research and policy making possibilities for organic transformation in cultural beliefs, societal values, and universal literacy that are required for the sustainability of quantitative as well as qualitative outcomes in the sharing, protection, and conservation of the world's natural resources.

Subfields:

- **Literacy** impacts globalization, transnationalism, economic conditions, responses to the environment, and viable participation in sustainable well-being.
- **Environmental gender studies:** The traditional axis of power on cultural and natural landscapes has been a gendered concept. Therefore, a gender focus exposes what has constituted power, access, and consumption of the natural world and its resources. For example, women in most of the world are responsible for basic family needs that depend on the natural environment and provide approximately 80 percent of the world's food supply. Women are also the majority of the world's poor, so environmental impacts, such as food shortages, affect them first and longest. Women are the least likely group to be consulted about environmental planning, especially with regard to global business interests.

Relevance to Sustainability Studies

Historians of science and cultural critics have shown decisively that science is not value-free and that technologies are as much the result of significant changes in social and cultural values as they are ingenious responses to physical conditions, industrial demands and environmental problems. New scientific theories are often as culturally and socially determined as the old. For this reason, environmental humanists challenge reliance upon the authority of "nature" to deal with problems that are primarily social and cultural both in their origin and solution. They study the ethical, legal and social implications of scientific projects. They create documents in various media (art, books, poetry, documentary film) that convey the issues at stake (e.g. *An Inconvenient Truth*). This puts environmental humanists in a position to help forge consent, raise opposition, or change the direction of new theories and technologies.

ASU Specialists (*working list*): Rimjhim Aggarwal, Elizabeth Brandt, Katherine Crewe, Maria Cruz-Torres, James Eder, Paul Espinosa, Mary Margaret Fonow, LaDawn Haglund, Ann Koblitz, Pamela McElwee, Cecilia Menjivar, Tischa Munoz, Marcia Nation, Angelita Reyes, Danielle Tomerlin, Alicia Woodbury.

National Specialists (*working list*): William Cronon (University of Wisconsin-Madison), Troy Duster (NYU), Donna Haraway (UC Santa Cruz), Faye A. Harrison (University of Florida), Carolyn Merchant (UC Berkeley), Andrew Ross (NYU), Nancy Tuana (Penn State).

Gender, Sexuality, and Sustainability

The fields of Gender and Sexuality constitute intersecting fields of research interest grounded on the premise that the manner in which diverse human societies understand the classification of bodies on the basis of a binary gender identity (predominantly masculine vs. feminine) and the manner in which the proposition regarding a normative sexuality for the body (hegemonically heterosexual) are social constructs that often vary significantly from what can be observed in other naturally occurring biological systems. In other words, nature is not necessarily heterosexual. Gender and Sexuality Studies examine the historical/ideological bases of such social constructs and critiques them using scientific and ethical alternative views to understand bodies and their relationship to the natural world. Such a critique is often identified as **Queer Theory**.

Subfields:

- **Biological Gender:** Examination of the biological bases of gender and the relationship between primary, secondary, and tertiary characteristics of gender; gender amorphism; hermaphroditism; transgenderism
- **Sexual Ethics:** Ethical considerations regarding the management, administration, control of bodies and their gender identity and sexual conduct; human rights issues as relating to the social construction and enforcement of gender and sexuality; ethical implications and consequences of the critique of gender and sexuality and ensuing social customs and policy decisions.
- **Language:** Role played by language in enforcing social constructs of gender and sexuality; how gender and sexuality are encoded in language structure; concomitantly, its role in critiquing such constructs and in figuring alternative constructs.

Allied Subfields:

- **Race and Ethnicity:** Role of differing ideologies of race as they impinge on questions of gender and sexuality.
- **Class:** Role of differing ideologies and structures of class as they impinge on questions of gender and sexuality.
- **(Dis)ability:** Role of concepts of physical and mental normalcy and, conversely, of physical and mental disability as they impinge on questions of gender and sexuality
- **Culture:** Role of literature and the arts, on all levels, in interrogating gender and sexuality, serving as one forum for the critiquing of gender and sexuality constructs, and figuring alternative biological and social constructs; the "love story" and marriage metaphors as paradigmatic human and scientific narratives.

Relevance to Sustainability Studies

Gender and Sexuality studies interrogate social and medical practices involved in the sustainability of the human species and map the slippage between biology and social constructions of biology. This field is crucial to a fuller understanding of human beings' relationship to the natural world and to scientific approaches to that relationship.

ASU Specialists (*working list*): Frederick Corey, Mary Margaret Fonow, David William Foster, Kristin Koptiuch, Thomas Nakayama, Carmen Urioste.

National Specialists (*working list*): Judith Butler (UC Berkeley), Alexander Doty (Lehigh University), David Halperin (Michigan), Donna Haraway (UC Santa Cruz), Teresa de Lauretis (UC Santa Cruz).

History and Sustainability

Environmental history “aspires to advance a greater understanding of the history of human interaction with the rest of the natural world, to foster dialogue between humanistic scholarship, environmental science, and other disciplines, and to support global environmental history efforts that benefit the public as well as the general scholarly community.” (ASEH) From Wikipedia: “There are three main strands of environmental history: material environmental history, focusing on changes in the biological and physical environment; cultural/intellectual environmental history, focusing on representations of the environment and what it says about a society; and political environmental history, focused on government regulation, law, and official policy.”

Forest and conservation history (from Forest History Society website):

Throughout human history, the relationship between people and forests has been the subject of poetry and politics, a stimulus of imagination and industry, and a source of spiritual reflection and recreation. Today, leaders from all parts of our society contentiously debate the proper principles of humankind’s stewardship and use of forests. Yet, on one point there is broad consensus: the lessons of history can play a crucial role in shaping our understanding and guiding our decisions.

Subfields:

- Environmental history
- Forest and Conservation History
- Allied sub-fields with significant contributions to scholarship related to sustainability:
 - policy history
 - environmental cultural studies
 - environmental literature
 - historical geography, historical ecology, natural history

Relevance to Sustainability Studies

Environmental history can contribute the following to sustainability science:

(1) Analysis of “path-dependence,” or historical momentum; (2) methodological and intellectual skills in tracing *change over time*, identifying trends and patterns in social & institutional evolution; (3) skills in identifying historical cause and effect in complex social contexts; (4) access to a rich collection of case studies from the past for comparison with contemporary events and conditions; (5) willingness and ability to assess the role of human values, beliefs, fears, and cultural inclinations in shaping human behavior.

ASU specialists in environmental history and allied fields (*working list*): Stephen Batalden, Karin Ellison, Donald Fixico, Susan Gray, Monica Green, Paul Hirt, Jane Maienschein, Wendy Plotkin, Stephen Pyne, James Rush, Hava Tirosh-Samuels, Linda Wood.

National specialists (*working list*): Mark Cioc (UC Santa Cruz), William Cronon (University of Wisconsin, Madison), Alfred Crosby (UT Austin), Susan Flader (University of Missouri), Nancy Langston (University of Wisconsin, Madison), Martin Melosi (University of Houston), Carolyn Merchant (UC Berkeley), Harriet Ritvo (MIT), Theodore Steinberg (Case Western Reserve), Jeffrey Stine (National Museum of American History), Douglas Weiner (University of Arizona), Richard White (Stanford), Donald Worster (University of Kansas).

Literature and Environmental Studies and Sustainability

Early environmental critics (1970s-1990s) tended to equate the “environment” with “natural environment.” More recent environmental literary criticism has tended to question organized models of conceiving both environment and environmentalism. They take urban and degraded landscapes just as seriously as “natural” landscapes. The field’s traditional commitment to nature protection has also been expanded to accommodate the claims of the Environmental Justice Movement. The field continues to value studies of such writers as Emerson, Thoreau, Muir and Tempest Williams, while at the same time, expanding the parameters of the field to include global literatures and writers such as Derek Walcott, Ken Saro-Wiwa, Michiko Isimure, and Mahasweta Devi who are writing about diverse cultures and the linked social and environmental challenges they face.

Subfields:

- **Environment and Culture Studies**

Writers such as Aldo Leopold, Gary Snyder, and Wendell Berry have pushed to redefine culture and cultural practices so as to reconnect them more closely with nature and sustainable practices. An increasing number of cultural critics, including Vandana Shiva, William Cronon, Lawrence Buell and Andrew Ross expand this focus by conceiving of “nature,” particularly under modernization, predominantly in terms of its manipulation or reinvention by human culture. Another key area of study has been concerned with the concept of “place” and the role it plays in raising environmental awareness. “Place” is a term of value that is currently being reexamined by critics who question whether or not it means anything anymore at a time when so much of the world’s population lives in locations that are shaped to a great extent by translocal—ultimately global—forces. The forces of globalization, then, make concepts surrounding our notions of “place” a complex arena for Environmental Literary Studies

- **Critical Environmental Justice Studies**

The public health and anti-discrimination agendas of environmental justice activism has profoundly shaped the direction of environmental literary studies. The work of environmental justice literary critics is often interpretive since ecological distribution conflicts are often fought with different vocabularies. In the U.S., struggles are often framed around the issues of “environmental racism,” while outside U.S. contexts, these struggles are often framed by using the language of indigenous territorial rights and human rights. The moral force of the Environmental Justice Movement has, since the 1980s, led to a fundamental rethinking of the demographic homogeneity of traditional environmental movements and academic environmental studies, including early environmental literary criticism. Lawrence Buell has characterized this rethinking as the “ecojustice revision of the field” or “second wave environmental literary ecocriticism” (*The Future of Environmental Literary Criticism* 2005). Critics working in this subfield focus on what has been termed “environmental justice literature and cultural production” (Joni Adamson, et. al., *The Environmental Justice Reader* 2002).

- **Ecofeminism**

In the last ten years, the influence of the Environmental Justice movement has moved this subfield well beyond the “social” vs. “deep ecology” debates of the 1980s and 1990s. Ecofeminists have led the way toward substantial engagement with issues of environmental welfare and equity of more pressing concern to the impoverished and socially marginalized.

Relevance to Sustainability Studies

Environmental writers and literary critics illustrate with their poetry, fiction, nonfiction and scholarship the ways in which people with different cultural, racial and gendered backgrounds often have different ideas about what constitutes “nature’s balance” or what constitutes abundance versus scarcity. Environmental literary and cultural critics also

analyze the metaphorical constitution of fundamental scientific theories (Can genes really be "selfish," as they are portrayed in Richard Dawkin's theory of organisms?) They contribute to inquiry surrounding the issue of sustainability by helping social, cultural and scientific communities interpret cultural differences and fundamental metaphors and oppositions in scientific theories. They facilitate meaningful debates which are critical to meeting the environmental challenges we face, which are primarily social in both their origin and solution.

ASU Specialists (*working list*): Joni Adamson, Karen Dwyer, Peter Goggin, Mark Lussier, Elizabeth McNeil, Dan Shilling, Claudia Sadowski-Smith, Beth Tobin.

National Specialists (*working list*): Lawrence Buell, (Harvard University), Ursula Heise (Stanford University), Patrick Murphy (Central Florida University), T.V. Reed, (Washington State University), Andrew Ross (New York University), Scott Slovic (University of Nevada, Reno), Julie Sze (University of California, Davis).

Philosophy and Sustainability

Philosophy is the discipline that tries to answer foundational questions: What is the meaning of life? What is the good? How do we know? And what is real? The objective of philosophy is to consider the rational justification of logical inferences, human values, criteria for establishing the claims of knowledge and certainty, and interpretations of the nature of reality.

Subfields:

- **Ethics and Environmental Ethics**

Ethics is the study of human values; ethical theories provide a framework for determining what is right and good in human actions, practices, institutions, and social policies. The study of ethics includes questions about what are just societies and institutions and what kinds of societies are good for human flourishing. Many ethical questions have an intimate relationship to empirical inquiries about human functioning (what are good environments for people to live in, what makes human beings thrive) and the functioning of the ecosystem. And many empirical questions rely on moral theorizing: Why should we care about sustaining the environment? Why should industrialized nations care about their impact on non-industrialized nations? What would a fair or just global policy be regarding global warming?

- **Environmental ethics** is a sub-discipline of ethics that studies the moral relationship of human beings to the natural world, including nonhuman elements of the environment. Environmental ethicists probe questions about the value and moral status of the environment and our duties to it.

- **Philosophy of Science and Epistemology**

- **Philosophy of science** addresses the nature, practices, and conceptual foundations of science and of special sciences such as, for examples, physics, biology, economics, and computation. What are the structures and scopes of theories, models, and hypotheses? How are they discovered and developed? How they are empirically tested with experiments and other investigations? How are the various sciences and scientific theories related to each other? What is the nature and scientific importance of causality and causal inference, of probability and statistical inference, of laws of nature, of explanation, of prediction and manipulation? Since many of the claims about sustainability rely upon scientific investigations and inferences, investigations into those claims are central to its success.
- **Epistemology** is the study of knowledge, evidence, and rational belief, in general, the study of our acquaintance with ourselves, the world, and other subjects. What does it take to have knowledge of these things? What constitutes evidence? How is it evaluated? How should our beliefs be responsive to other things we know or believe? What makes various patterns and methods of inference good or bad? Many of the issues mentioned in connection with the philosophy of science are epistemic issues. Others that relate to science include the social dimensions of scientific knowledge, and the impact that scientific investigations of ourselves and our social interactions may have on our understanding of our lives and our values. Sustainability studies needs to consider whose knowledge it relies upon and what is the basis for making claims about sustainability.

Relevance to Sustainability Studies

Ethics, philosophy of science and epistemology play important roles in science, particularly the science of sustainability. The concept of 'sustainability' essentially includes questions of values, what should we sustain and why should we sustain it? Scientists make claims of knowledge and yet they could use epistemological investigations into what constitutes the basis of the claims. For example, does traditional knowledge from indigenous peoples provide a basis for knowing something crucial about sustainability?

Environmental Ethics Specialists

ASU (*working list*): Joan McGregor, Ben Minteer, Margaret Walker,

National (*working list*): Baird Callicott (University of North Texas), Dale Jamison (NYU), Brian Norton (Georgia Institute of Technology), Kristen Shrader-Frechette (Notre Dame), Peter Singer (Princeton).

Science and Epistemology Specialists

ASU (*working list*): Brad Armendt, Andrew Hamilton, Jane Maienschein

National (*working list*): Colin Allen (University of Indiana), Alex Byrne (MIT), James Joyce (University of Michigan), Phillip Kitcher (Columbia), Helen Longino (Stanford), Elliott Sober (University of Wisconsin).

Religious Studies and Sustainability

The Academic Field of Religion and Ecology

Religion and ecology is an emerging subfield within the discipline of Religious Studies. This subfield, or discourse, has emerged or originally in response to the charge that the Judeo-Christian tradition has been the underlying cause of the current ecological crisis, because it gave rise to exploitative attitudes toward nature. In response, religious leaders, theologians, philosophers, and educators began to reexamine Judaism and Christianity, identifying the sources within the tradition that inspired human domination of nature, on the one hand, and exposing other voices that support the protection of nature. In the 1990s the examination moved beyond Judaism and Christianity to include all the main world religions. Today it is widely acknowledged that world religions have an important role to play in re-visioning a sustainable future because religions are the repositories of values and norms that guide human actions toward the natural world. Indeed, world religions are indispensable motivators in moral transformation concerning consumption, energy use, and environmental protection. Through cosmological narratives, symbols, rituals, ethical directives, and institutional structures, religions shape (albeit not exclusively) how we act toward the environment. Hence, all attempts to transform our environmental attitudes so as to generate a sustainable world must include understanding of world religions and cooperation with religious people. Activities in the academic field of religion and ecology consist of book publications, journals, conferences, forums, web-sites, undergraduate and graduate programs, and scholarly networks. All of these are within the larger context of the humanities which are now making significant contributions to environmental studies. Within the American Academy of Religion, the Religion and Ecology Group has been active in sponsoring panels and convening planning meetings since 1993. High school teachers in private schools have taken up the field and helped sponsor workshops on the topic, develop courses, review books and create a website.

Relevance to Sustainability Studies

The field of religion and ecology reexamines, reevaluates and reinterprets classical texts within world religions and articulates elements that support ecological ethics. While these activities do not yield scientific information about the environmental matters per-se, they are informed by the science of ecology and are concerned with shaping human attitudes toward the natural world. To the extent that scientists are interested in social change, they must take into consideration how humans have understood their place in the cosmos and how normative traditions shape human behavior.

ASU Specialists (*working list*): Don Fixico, Joel Gereboff, Paul Hirt, Stephen Pyne, Hava Tirosh-Samuelson, Tod Swanson.

National Specialists (*working list*): David L. Barnhill (University of Wisconsin-Oshkosh), Christopher Key Chapple (Loyola Marymount University), Calvin B. DeWitt (University of Wisconsin-Madison), Roger S. Gottlieb (Worcester Polytechnic Institute), John Grim (Yale), Daniel Maguire (Marquette University), Max Oelschlaeger (NAU), Rosemary Radford Ruether (Graduate Theological Union in Berkeley), Bron Taylor (University of Florida-Gainesville), Mary Evelyn Tucker (Yale).

Rhetoric and Sustainability

Rhetoric and Sustainability and its subfields provide broad humanistic perspective on problems of ethics, epistemology, and discourse related to sustainability and ecology.

Subfields:

- Environmental Rhetoric
Rhetorical analysis of environmental knowledge construction; study of political debates and activist doctrine; activity and genre theory approaches to institutional constructions of environmental stewardship.
- Ecocomposition
Examination of literate practices and theories of literacy through the lens of ecology; post-process writing instruction based on "place" and the natural world.
- Cultural Rhetorics and "Green Culture"
Examination of texts and textual production, and textual interpretation as situated social acts--local and global perspectives on environmental issues in cultural context.
- Environmental Discourse
Rhetorical analysis and theories of language and communication practices on environmental issues.

Allied Subfields:

- Ecofeminism
Studies of hegemonic systems of oppression connected to environmental dominionism, social inequity, and speciesism. Rooted in rhetorics of "deep ecology."
- Ecocriticism
Earth/land-based approach to literary criticism and textual interpretation--study of the relationship between literature and the physical environment
- Environmental Ethics
Studies ethical relationships between humans and the natural world. Rhetorical analysis of decision-making.

Relevance to Sustainability Studies: Rhetorical inquiry explores relationships and disconnects between discursive practices on sustainability in science, government, and business/industry. Further, rhetorical inquiry addresses professional objectivity that insulates enclaves of scientific specialization from the general public and the policies that inform social change and environmental impact. Ultimately, it promotes rhetorics of deliberation, and of social and scientific activism to ensure a sustainable future.

ASU Specialists (*working list*): Joni Adamson, Dan Bivona, Peter Goggin, Angelita Reyes, Claudia Sadowski-Smith, Dan Shilling, Beth Tobin.

National Specialists (*working list*): Marilyn Cooper (Michigan Tech University), Sidney I. Dobrin, (University of Florida), Carl G. Herndl (Iowa State University), M. Jimmie Killingsworth (Texas A&M), Derek Owens (St. John's University), Tarla Rai Peterson (Texas A&M), Christian R. Weisser (Florida Atlantic University).

Language and Culture

Sub-field: Linguistic and Cultural Diversity as Biodiversity: Through the study of language and culture, the Humanities broadens the concept of biodiversity, which is a key to sustainability. From a socio-biological point of view the diversity of human culture and language is crucial part of the biodiversity that has evolved over millennia and is threatened with extinction in this century. Languages themselves, including those spoken by Western technologists, can be seen as ecosystems that in some sense predetermine views of nature, which are fundamental to constructions of technological advances. Cultural systems of meaning also link humans to other species, so they can be seen as key facilitators of symbiosis between species.

Subfields: 1) Knowledge systems: Cultural diversity entails diverse systems of knowledge and, more specifically, systems of cognition. 2) Language preservation: Language is a complex verbal system for communication between human beings. From one point of view, language allows for the transmission of meaning and is, thus, an arbitrary code. Although language codes are often interchangeable, allowing for translation from one language system to another, each language is also a unique way of organizing the world and human experience within it. There is always a reservoir of meaning that is not readily or easily translatable from one language to another. This can be seen in the ways in which different languages order the color spectrum and account for different patterns of color, even languages that are closely related such as English and Spanish: green/verde do not totally coincide on the color wheel. 3) Folk Medicine: Cultural diversity is also of interest in the realm of folk medicine and folk remedies and in the properties of ingredients utilized. Language change—at worst, language death—may involve the loss of knowledge about the world, knowledge that may not be prized by the paradigm of modernity, but which for other paradigms may constitute important information for survival and sustainability of human civilization.

Allied Subfields: Language Acquisition: It is imperative that language training programs (which include all manifestations of culture as shaped and transmitted by language) incorporate an understanding of the relationship between language and meaning and between language use and social participation and embeddedness. The learning of language is not the learning of a transparent code, but an organizing principle for the sense of the world and society.

Contribution of this Field to Scientific Inquiry: Humanities involves the analysis of texts and cultural systems that attempt to understand the world through imagined and lived human experience. Language is one of the principal tools—some would say *the* principle tool—by which humankind explains itself. Every language is a particular system of understanding, and science limits its understanding of the world's natural processes by confining itself to a single language system or family of systems.

ASU Humanities Faculty Working in This Field: Betsy Brandt, Tod Swanson, David William Foster, Carmen García Fernández, Mary Romero, Miguel Aguilera, Teresa McCarty, Laura Tohee.

International and National Specialists: Specifically on the loss of language, Daniel Nettle (Independent scholar, London); Suzanne Romaine (University of Oxford); Benjamin Harshav (Yale University; Harshav is a specialist on Yiddish, one of the great dying languages of Western civilization). Ingeborg Cristina Walther (Duke University) on ecology-based language training.

APPENDIX

IHR 2007-2008 Events and Activities Related to Sustainability

<http://www.asu.edu/clas/ihr/Sustainability.html>

- 2007-2008 IHR Fellows theme is "[The Humanities and Sustainability.](http://www.asu.edu/clas/ihr/faculty/fellows/2007-2008SustainabilityTheme.html)"
<http://www.asu.edu/clas/ihr/faculty/fellows/2007-2008SustainabilityTheme.html>

ASU Fellows

- **Sustainability, Sense of Place, and Cultural Preservation**
Project Directors: **Elizabeth Brandt**, Professor, School of Human Evolution and Social Change; **Steven Semken**, Assistant Professor, School of Earth and Space Exploration
- **Sustainability, Systems, and Ecological Art**
Project Directors: **Julie Anand**, Assistant Professor, School of Art; **David Birchfield**, Assistant Professor, Arts, Media and Engineering; **Claudia Mesch**, Assistant Professor, School of Art

Spring 2008 Visiting Fellows

- **Lorraine Dowler**, Director of Women's Studies, Associate Professor of Geography, Pennsylvania State University
[Feminist Fronts: Invention of Gendered Traditions of War](#)
- **Lissa McCullough**
Independent scholar; adjunct professor of Religious Studies at Muhlenberg College
[On the Ambiguous Religious Roots of the Environmental Crisis](#)
- **Dan Shilling**, Independent scholar; adjunct faculty, ASU Department of English
[Aldo Leopold: The "Fierce Green Fire" of Sustainability](#)
[The Aldo Leopold Centennial Celebration 2009](#) web page

Visiting Guest Scholars for 2007-2008 Fellows included:

- Paolo Soleri, Arcosanti
- Edward Casey, SUNY, Pacifica
- Steven Feld, University of New Mexico
- Nils Norman, Artist, UK
- Paolo Soleri, Arcosanti
- Nancy Tuana (see below)
- Linda Weintraub (see below)

ASU Guest Speakers included:

- Brad Allenby, Engineering & CSRC
- Jim Holway, GIOS
- Mark Klett, Art
- George Thomas, Global Studies

- Support for the [Western States Rhetoric and Literacy Conference 2007](http://www.public.asu.edu/~petergo/wsrl/wsrl07.html) with a theme of Sustainability.
<http://www.public.asu.edu/~petergo/wsrl/wsrl07.html>
- Art exhibit, [Sustainability and the Visual Arts](http://www.asu.edu/clas/ihr/ArtExhibit.html), in the IHR offices, November 2007-January 2008.
<http://www.asu.edu/clas/ihr/ArtExhibit.html>
- Spring 2008 – launch of the humanities faculty working group on sustainability.
- [Jenny Norton Research Cluster](http://www.asu.edu/clas/ihr/faculty/research/index.html) on "The Narrative Prisms of Women and Sustainability."
<http://www.asu.edu/clas/ihr/faculty/research/index.html>
- [Gender and Sustainability Colloquium](http://www.asu.edu/clas/ihr/events/documents/Bhavnaniflyer.pdf) with guest speaker **Kum-Kum Bhavnani**;
Thursday, March 20.
 - <http://www.asu.edu/clas/ihr/events/documents/Bhavnaniflyer.pdf>
- Public lecture by **Nancy Tuana**, Rock Ethics Institute, ["Bringing the Humanities to Science Policy: The IPCC and the Ethical Dimensions of Climate Change"](http://www.asu.edu/clas/ihr/events/documents/Tuanaflyer.pdf)
 - <http://www.asu.edu/clas/ihr/events/documents/Tuanaflyer.pdf>
- Public lecture by **Linda Weintraub**, ["Power's On: Contemporary Art and the Primordial Sun"](http://www.asu.edu/clas/ihr/events/documents/Weintraubflyer.pdf)
 - <http://www.asu.edu/clas/ihr/events/documents/Weintraubflyer.pdf>
 - [Linda Weintraub's web page](http://www.lindaweintraub.com/) <http://www.lindaweintraub.com/>
 - [Avant-Guardians web page](http://www.avant-guardians.com/) <http://www.avant-guardians.com/>
- Fall 2008 – Student Documentary Film Contest
 - Guidelines will be posted in August 2008

Humanities Sustainability Resources

Faculty Working Group on Sustainability

Updated January 28, 2008

Adams, Carol J., ed. *Ecofeminism and the Sacred*. New York: Continuum, 1995.

Altman, Irwin and Arza Churchman, eds. Human Behavior and the Environment. Vol. 13, Women and the Environment. New York: Plenum, 1994.

Alston, Dana, ed. We Speak for Ourselves: Social Justice, Race and Environment. Wash DC: Panos Institute, 1991.

Anderson, Lorraine. Sisters of the Earth: Women's Prose and Poetry about Nature. New York: Vintage, 1991.

Anderson, Ray C. Mid-Course Correction: Toward a Sustainable Enterprise: The Interface Model. Atlanta: Peregrinzilla Press, 1998.

Barnes, Michael, ed. *An Ecology of the Spirit: Religious Reflection and Environmental Consciousness*. New York: University Press of America, 1994.

Barrett, Christopher B. and Ray Grizzle. "A Holistic Approach to Sustainability Based on Pluralism Stewardship." Environmental Ethics. Volume 21, Number 1, Spring 1999.

Bartlett, Peggy F. and Geoffrey W. Chase, eds. Sustainability on Campus: Stories and Strategies for Change. Cambridge: MIT Press, 2004.

Beckerman, W. "Sustainable Development: Is it a Useful Concept?" Environmental Values 3_(1994): 191-209.

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Humanities Sustainability Web Resources – Preliminary List

Environmental history

<http://www.aseh.net/>

<http://eseh.org/>

<http://www.foresthistory.org/Events/ICEHO%20members.html>

Forest and Conservation History

<http://www.foresthistory.org/>

Allied sub-fields with significant contributions to scholarship related to sustainability
policy history

<http://www.slu.edu/departments/jph/index.html>

environmental cultural studies

<http://www.wsu.edu/~amerstu/ce/ce.html>

Environmental literature

<http://www.asle.umn.edu/>

Environmental Justice Cultural Studies

<http://www.wsu.edu/~amerstu/ce/ce.html>

The Association for the Study of Literature and the Environment

<http://www.asle.umn.edu/>