
**Special Issue Introduction:
Religion and Eco-Resistance Movements in the
Twenty-First Century**

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The last decade of the twentieth century was a pivotal era in global environmental activism. North American radical groups such as Earth First!, the Earth Liberation Front, and the Sea Shepherd Conservation Society had gained international media attention and influenced public perception of environmental problems. Environmental themes infused popular Western culture through children's television shows like *Captain Planet and the Planetees* and films such as *FernGully* (Kroyer 1992). Meanwhile, scientists from around the world increasingly warned about human impacts on biodiversity and the global climate. Heeding the warnings of scientists and the requests of an increasingly concerned public, some high-profile politicians called for environmental policy reforms. For example, Al Gore, the US Vice President throughout much of the 1990s, made passionate appeals for global policy changes aimed at addressing burgeoning ecological crises. His book *Earth in the Balance* (Gore 1992) sold enough copies to earn a position on the *New York Times* bestseller list and a later film documenting his educational efforts surrounding climate change, *An Inconvenient Truth* (Guggenheim 2006),

won an Academy Award.¹ By the end of the 1990s, while global environmental problems continued to proliferate, a robust response also seemed to be emerging among stakeholders from around the world.

In the midst of this late twentieth century escalation in environmental awareness and activism, one of us (Taylor) published *Ecological Resistance Movements: The Global Emergence of Radical and Popular Environmentalism* (Taylor 1995a). This volume was replete with case studies of ecological resistance movements written by a globally representative body of interdisciplinary scholars and activists. It was among the earliest scholarly studies of grassroots environmentalism and was unique among other volumes in highlighting the central place of moral, religious, and affective motivations in resistance movements. Both radical and popular (non-elite, grassroots) ecological resistance ‘cannot be accounted for if moral and religious variables are overlooked or reduced to after-the-fact justifications’, this study concluded (Taylor 1995b: 336). In other words, these environmental movements could not be sufficiently analyzed and understood without careful consideration of their religious dimensions. *Ecological Resistance Movements* thus became an early contribution to a burgeoning multi-disciplinary research project examining the ‘religion/nature/culture nexus’ (Taylor 2007: 7), including the *Encyclopedia of Religion and Nature* (Taylor 2005a), this journal, and its affiliated scholarly society.² Among many other topics, this research program continued to consider the interrelations between religious views and environmental concern. Rather than investigating these themes solely through examples of ‘religious environmentalism’ (Gottlieb 2009), or the environment-related teachings and practices of established religious communities and traditions, this research program analyzed environmental movements themselves as potentially religious or religion-like, examining the ways in which religions, broadly construed, were complexly interwoven, renegotiated, and hybridized within environmental movements (Taylor 2001a, 2001b, 2005b).³

1. For such efforts, in 2007, Gore shared the Nobel Peace Prize with the Intergovernmental Panel on Climate Change.

2. Several later studies also examined the religious dimensions of environmental activism, including Johnston (2013), Pike (2016), Sponsel (2012), Tomalin (2009), and Witt (2016). Taylor’s *Dark Green Religion* (2010) also surveyed the religious or affective grounding of environmentalism around the world and proposed new theoretical and analytical tools for further studies of religion and environmentalism in the twenty-first century.

3. The connections between ‘world religions’ and environmental activism were also extensively studied by the numerous contributors to the Yale Forum on Religion and Ecology (FORE)’s World Religions and Ecology conferences and edited book

By the time of the publication of *Ecological Resistance Movements*, global examples of both popular and radical resistance to exploitative environmental, economic, and political practices were widespread. This situation influenced Taylor's conclusion that 'all the available evidence suggests that the social conditions giving rise to these movements are worsening. Thus it seems likely that the coming decades will witness further proliferation of popular ecological resistance' (1995b: 346). Of course, this prediction proved true, but in ways that perhaps no one could have imagined in the 1990s. On 11 September 2001, nineteen individuals associated with the political/religious extremist group Al Qaeda completed the deadliest terrorist attack in US history, hijacking and crashing two commercial airliners into the World Trade Center of New York City, a third into the Pentagon (a core facility for the US Armed Forces in Washington, DC), and a fourth into a field in Pennsylvania, which the hijackers presumably intended for another target. In all, almost 3000 people died in this attack. The 11 September terror attacks had political and economic ramifications that are still being felt in the early decades of the twenty-first century. To one degree, the event inspired people from around the world to bond together in solidarity and celebrate their common humanity in light of such extreme violence. At the same time, the event also served as an opportunity for political and military forces to increase their surveillance and extra-judicial legal powers, as well as conduct a decades-long 'war on terror' fought by both official government militaries and privately contracted mercenaries. With increased surveillance and detainment rights granted by the Patriot Act of 2001, US criminal justice agencies and their allies increasingly sought to locate and neutralize individuals and groups perceived to pose threats to US political and economic interests. This included many radical environmentalists who, while never posing specific threats to human life or safety, found themselves labeled 'domestic terrorists' and subjected to more severe legal penalties for their activism. This new 'green scare' and its response demonstrated that radical environmentalism of the twenty-first century was unlikely to continue along its late twentieth-century course.⁴

series. See www.fore.yale.edu for the history of the FORE and for an extensive list of the organization's many associated publications and other scholarly efforts.

4. For a more detailed account of the 'green scare' of the early twenty-first century, see investigative journalist Will Potter's book, *Green Is the New Red* (2011). See also Abraham 2006; Kuipers 2009; Taylor and LeVasseur 2008; and LeVasseur's contribution to this volume.

In light of the political, technological, and ecological challenges of the late twentieth and early twenty-first centuries, environmental activists were forced to adapt their tactics to continue pressing for rapid changes in human behaviors toward the environment. Three specific areas demonstrate some of the adaptations activists have made in the decades since the publication of *Ecological Resistance Movements*.

First, activists from around the world effectively utilized the rapidly advancing technologies of the early twenty-first century to gain and disseminate information regarding environmental and political threats. For example, the diffuse 'Arab Spring' movement of 2010–2011—a series of popular uprisings against entrenched political forces throughout the Middle East and North Africa—demonstrated the power of emerging social media platforms such as Facebook and Twitter, as well as increasing global internet access, to coordinate mass movements and protests quickly. Combining social media with video sharing platforms such as YouTube further helped activists document new environmental and social offences and spread information about their campaigns throughout the world, particularly in areas where politically controlled media otherwise censored or blocked official media coverage of protests.⁵ The relatively cheap and public availability of recreational drone aircraft also increased the ability of activists to document ecological destruction in remote areas as well as to capture and dramatize social uprisings. Indeed, drones became such a useful tool for activists that government and law enforcement agencies occasionally introduced new policies to limit their use in protest settings. In 2014 the Federal Aviation Administration (FAA) imposed a localized 'no-fly' zone over the city of Ferguson, Missouri, in the midst of a mass public uprising against the killing of an unarmed black man, Michael Brown, by a local police officer (Nicks 2014). This tactic was reproduced by the FAA in the fall of 2016 over the camps of the Standing Rock Sioux and their allies in their protest against the Dakota Access Pipeline in North Dakota (Goglia 2016).⁶ While these 'no-fly' rules were justified as measures to protect law enforcement they also restricted media coverage of the protests.

5. For more information on the role of social media in the Arab Spring uprisings, see Earl and Kimport (2011), Robertson (2015), and Wolfsfeld, Segev, and Sheaffer (2013). See also Liza Grandia's contribution to this special issue for a discussion of the role of social media in popular protests against Monsanto in Guatemala.

6. For more information on the Standing Rock Sioux and the protests against the Dakota Access Pipeline, see the '#StandingRockSyllabus' online, <https://nycstandswithstandingrock.wordpress.com/standingrocksyllabus/>. See also Johnson and Kraft's contribution to this volume.

Beyond the power of new technologies for disseminating information and organizing protests, some activists also developed technological tools for direct action and monkeywrenching (or sabotage). ‘Hactivist’ collectives such as Anonymous, leakers of state secrets such as Chelsea Manning and Edward Snowden, and websites such as WikiLeaks, used increasingly sophisticated tools to access and distribute information on private servers. In this way, these hacktivists helped distribute otherwise confidential information about government surveillance and other controversial programs. Individuals associated with Anonymous (an anarchistic hacker group that first went public around 2004) also occasionally commandeered the websites and social media of targeted groups, temporarily blocking their online abilities and information exchanges (Denning 2015). During the first decades of the twenty-first century, these new technologies had joined older tactics such as lock-downs and tree-sits as standard features of radical activists’ toolboxes.

Second, environmental resistance movements of the early twenty-first century became increasingly ‘intersectional’ with other social movements and struggles. Coined in 1989 by legal scholar Kimberlé Williams Crenshaw and drawing upon earlier insights from feminist thought, intersectionality refers to the recognition that ‘inequalities do not act independently of one another’ (Pellow 2016: 225; Carbado et al. 2013; Crenshaw 1989). In other words, this approach acknowledges the inter-connections between multiple identities and social categories and the structures of privilege and oppression that result from them. In the mid-twentieth century, environmental and social justice activists frequently failed to find common ground in their campaigns (Gottlieb 2005). Many environmental groups (both radical and popular) focused their activist efforts on the preservation of wild and biodiverse ecosystems from threats of resource exploitation and development (Nash 2014). Yet such activists were also often concerned about economic inequality. Some, including many avowed radical environmentalists, were influenced by economic radicals, such as social ecologist Murray Bookchin (Taylor 1991). Moreover, many environment-focused social movements around the world also advanced social justice as a central concern, including efforts to defend and restore commons regimes and to secure traditional livelihoods (Friedmann and Rangan 1993; Taylor 1995a).

In the United States, social justice concern grew in importance within environmental movements with the emergence of the notion of ‘environmental justice’, which emphasized the disproportionate burden and risk put on poor and marginalized communities by pollution and other forms of environmental degradation, while simultaneously showing that such communities also benefited far less from economic growth (Bullard

2000, 2005; Cole and Foster 2001; Edwards 1995). The momentum grew especially following the 1987 publication of 'Toxic Wastes and Race in the United States' (UCC 1987), a ground-breaking study of the connections between racial minority communities and the location of toxic waste sites, when environmental groups and environmental justice movements (whose participants often shared deeper histories in civil rights struggles) increasingly forged new collaborations. In 1993 the Sierra Club added principles of environmental justice into its mission statement and programs (Sierra Club 2017). At the same time, environmental justice leaders continued to advocate for new alliances with older environmental groups, arguing that issues of racial oppression and environmental overexploitation were both grounded in similar dominant cultures. African American theologian James Cone made this point bluntly: 'People who fight against white racism but fail to connect it to the degradation of the earth are anti-ecological—whether they know it or not. People who struggle against environmental degradation but do not incorporate in it a disciplined and sustained fight against white supremacy are racists—whether they acknowledge it or not' (2001: 23). In other words, for Cone, progress against the deeper structures of oppression and environmental exploitation could only be made when the movements recognized their connections.⁷

The 2013 acquittal by a Florida court of George Zimmerman, who fatally shot a young black man, Trayvon Martin, allegedly in self-defense, provided further momentum toward increased recognition of intersectionality between social and environmental issues. The announcement of this verdict led to widespread uprisings from African American communities across the United States, often organized as part of the Black Lives Matter (BLM) movement, who decried what they considered to be the systematic racism embedded within the US justice system.⁸ As localized uprisings against police violence continued to emerge across the country, environmental groups increasingly pointed to the intersectionality of racial justice and the environment. An article in the winter 2013 issue of the *Earth First! Journal*, the long-standing regular publication of the

7. While Cone's statement is strongly worded, this insight was not a prominent feature of his earlier scholarship. Like some other justice-focused activists and scholars, Cone tended to emphasize anthropocentric responses to these problems—responses that more biocentric activists often believed failed to address the deeper ethical roots of environmental exploitation.

8. Tied to the increasing use of social media among grassroots social and environmental activists, the movement also deployed a 'hashtag', '#BlackLivesMatter', allowing Twitter users to connect and highlight related posts regarding anti-racist mobilizations (Garza 2014).

radical environmental group Earth First!, directly connected the traditional environmental concerns of wilderness preservation to the racial justice concerns highlighted by BLM. Entitled 'Eco-Liberation: The Renewal of Radical Environmentalism', the article presented the following formula: 'Biocentrism + Deep Ecology + Anti-Oppression + Solidarity = Eco-Liberation!' (Jane 2013: 3). Radical environmentalism of the twenty-first century and beyond, the article concluded, would require collaborations with broader movements for social and environmental justice. Although the author presented this agenda as a new goal, throughout the 1980s many Earth First! activists took a similar, holistic approach to activism, long before the term 'intersectionality' was coined. They advocated this approach so strongly that others among them thought that the movement was becoming too anthropocentric in its interests—that it was no longer (or at risk of no longer being) the 'Earth First!' movement at all (Taylor 1991).

In the midst of the ferment surrounding the Black Lives Matter movement, Annie Leonard, the executive director of Greenpeace USA, wrote, 'we can't have a green and peaceful future without racial justice, equity, civil rights, and empowered communities. We believe the systems of power and privilege that destroy the environment also strip vulnerable communities of their humanity—and too often, their lives' (Leonard 2016). Although not without tensions and controversies, this intensified impulse toward connecting social justice and environmental issues, as sociologist David Pellow observed, provided the possibility of 'a more respectful and egalitarian relationship of human beings to one another and to the greater more-than-human world' (2016: 233).⁹

Finally, although many in the radical environmental movements of the 1980s and 1990s were greatly alarmed by, if not also apocalyptic in their assessment of the accelerating rate of environmental degradation, especially species extinctions, the severity of global environmental problems has become a much more widely shared perception. Since the establishment of the IPCC in 1988, for example, scientists have grown from concerned, to alarmed, to doing the equivalent in their measured tones of shouting from the rooftops that anthropogenic climate change is rapidly becoming devastating for human societies (particularly the poor) and global ecosystems (IPCC 2014; NOAA 2017). Tied to the changing climate and other human-induced pressures, scientists have also charted

9. Sociologist Bernard Zaleha's chapter 'Battle of the Ecologies' (2017) summarizes many of the contentious debates between scholars and activists who advocated biocentric ethical perspectives and those who focused on anthropocentric social justice concerns. See also LeVasseur's contribution to this volume.

the global loss of biodiversity at a rate so rapid that some have declared that the early twenty-first century marks the sixth major extinction event of earth's history, comparable to the catastrophic event that led to the extinction of the dinosaurs (Kolbert 2014; Van Dooren 2014). Meanwhile, the governments and societies most responsible for these environmental problems have continued to resist or even actively oppose the implementation of new technologies and policies that could help diminish the future impacts of climate change; and less-developed societies, desiring the affluence gained earlier by more industrialized ones, often argue that justice demands they be allowed to pursue a similar, fossil-fuel driven development path. As argued in the conclusion of *Ecological Resistance Movements*, the increased knowledge of worsening ecological crises, combined with tepid and ineffective government responses, has led some impacted communities to adopt radical tactics in efforts to address the root causes of these problems. These diverse movements have formed what political scientist Herbert Reid and anthropologist Betsy Taylor termed a 'heterogeneous movement-with-no-name', characterized by 'multiscalar alliances' between stakeholders, communities, and governments (2010: 2).¹⁰

Awareness of changing ecological conditions has also generated new conceptual debates among scholars and activists. While philosophical discussions regarding the status of humans within the natural world can be traced throughout Western history (Glacken 1967; Purdy 2015), the unprecedented impact of humans on the broader natural world following the Industrial Revolution has led some to suggest that the world has entered into a new geological age: the age of humans, or the 'Anthropocene'. The term was initially proposed by chemist Paul Crutzen and biologist Eugene Stoermer in the year 2000 in a newsletter circulated to members of the International Geosphere-Biosphere Programme. Acknowledging similar arguments from earlier thinkers, Crutzen and Stoermer argued that, around the eighteenth century, human activities had entered a new phase of intensity and had begun leaving indelible marks in earth's geological record (Crutzen and Stoermer 2010 [2000]; Crutzen 2002).¹¹

10. Sustainability expert Paul Hawken (2007) made similar observations in a book focused on environmental movements but the subtitle of his book showed how thin was his research: it asserted that no one saw these movements coming, when in fact scholars had been writing about such movements for more than fifteen years before his book was published.

11. These predecessors include journalist Bill McKibben, who made a similar argument eleven years earlier in *The End of Nature* (1989). For a more detailed discussion of the development of the term 'Anthropocene', see Revkin (2011).

While scientists have continued to debate whether a new epoch, the Anthropocene, should be declared and if so, from what date, others embraced the term as an apt way to communicate the severity of the environmental crisis in the twenty-first century.¹² For some, the arrival of the Anthropocene indicated that environmentalists needed to intensify their efforts toward environmental preservation and community resilience. Biologist E.O. Wilson (2016), for example, proposed that the only effective solution to the burgeoning extinction crisis associated with human activities would be to devote half of the earth's land area to rewilding and preservation. This notion of setting aside very large areas for evolutionary processes with little or no human interference, few acknowledge, originated in the 1980s, and was advanced in a variety of articles published in the *Earth First! Journal*. The idea was pulled together in *The Big Outside* (1992 [1989]) by two of the co-founders of Earth First!, Dave Foreman and Howie Wolke. Foreman coined the term 'rewilding' to express the idea, according to those involved in these efforts at the time. With prominent conservation biologists and others informed by this approach, he established the Rewilding Institute and several related journals during the 1990s.¹³

Building upon responses to ecological crises that were outlined in the late twentieth century, Bill McKibben (2010), among many others, argued that communities would need to reduce dramatically their ecological footprints not only reduce the impacts of climate change, but also simply to survive amid the ecological changes predicted for the near future.¹⁴ For others, however, the Anthropocene suggested that the traditional

12. Other scholars have proposed alternative names for this new age to highlight what they consider to be its more relevant dimensions, including 'capitalocene' (Moore 2016), referring to the influence of economic exchange, and 'chthulucene' (Haraway 2016), a term derived from the taxonomic name of a Northern Californian spider.

13. For early sources on those promoting the rewilding idea, see Foreman 2004; Fraser 2009; Noss 1992; Noss and Cooperrider 1994; Soulé and Noss 1998; and Wuerthner, Crist, and Butler 2014, 2015. Monbiot (2017) advanced the idea tracing its coinage to Jay Hansford Vest, which I (Taylor) have not been able to verify because Monbiot did not provide evidence for this assertion. Foreman credits Vest for fleshing out the true meaning of wilderness (Foreman 2000). Foreman's associates, Soulé and Noss, credit Foreman with coining the term, which seems evidenced by the earliest use found so far of the word 'rewild' by a journalist focusing on radical environmentalism in North America, where she heard it being used by close associates of Foreman (Foote 1990). For critiques of rewilding and Wilson's 'half-earth' proposal, see Büscher et al. (2016) and Büscher and Fletcher (2016).

14. Authors such as Roy Scranton (2015) went further, arguing that humans should begin acknowledging and preparing for the impending end of Western civilization.

environmentalist foci on conservation and sustainability were no longer relevant in the twenty-first century. Initiated by environmental strategists Michael Shellenberger and Ted Nordhaus in their 2004 essay 'The Death of Environmentalism', proponents of the 'good Anthropocene' and 'eco-modernism' (Asafu-Adjaye et al. 2015; Nordhaus and Shellenberger 2007) argued that environmentalists of the twenty-first century would need to focus on human well-being, embrace capitalism and promote economic growth, and accept technological innovations in order to provide equitable and practicable solutions for a growing global population. Shellenberger and Nordhaus subsequently founded the Breakthrough Institute to continue promoting eco-modernist scholarship and policies. Still others disagreed, arguing that capitalism itself was the root cause of social and environmental injustices. Some of these figures were harshly critical of 'neoliberal environmentalism', claiming it displaced marginalized populations and has led to state-sponsored 'green violence' in misguided conservation efforts.¹⁵ In the end, however, although the concept of the Anthropocene caused some environmental activists to reimagine their goals, a great debate continued concerning the relative weight that should be put on environmental and social goals and tactics, and what economic and political arrangements were best suited for socially just environmental conservation.¹⁶

This backdrop provides context for the contributions in this special issue examining environmental resistance movements in the early twenty-first century. As with the original *Ecological Resistance Movements* volume, these articles utilize diverse analytic lenses as they focus on specific movements and attend to their religious, affective, ethical, and political dimensions.

The issue begins with the multi-authored article, 'Mainstreaming Morality: An Examination of Moral Ecologies as a Form of Resistance'. Grounded in the work of E.P. Thompson (1966) and James Scott (1976) on moral *economies*, the concept of moral *ecologies*, developed by anthropologists Michael Dove and Daniel Kammen (1997), refers to 'expectations of balanced, reciprocal relations between society and environment' that guarantee 'the basic sustainability of both society and environment through investment in exchange relations of great time-depth and

15. See Dowie 2011; Duffy 2014, 2015; Fletcher 2009, 2012; Fletcher, Breitling, and Puleo 2014; Kareiva 2011; Kareiva and Marvier 2011; Lunstrum 2014; Neumann 1998; and Massé and Lunstrum 2016.

16. For other rejoinders against critics of conservation, see Batavia and Nelson 2016; Hiss 2014; Kopnina 2016; Locke 2015; Mark 2015; Noss et al. 2012; Soulé 2013; and Washington et al. 2017.

spatial-breadth' (Baker et al., this issue, p. 25). Surveying several movements, from resistance to the Pebble Mine in Bristol Bay, Alaska, to opposition against hydropower development in Turkey, the authors conclude that the concept of 'moral ecologies' provides a useful scholarly lens for analyzing and explaining the influence of religions and values in environmental movements. They suggest that moral ecologies may benefit activists as well by helping to motivate popular and political response to ecological problems.

Continuing with the theme of moral economy/ecology, the next article, 'Sacred Maize against a Legal Maze: The Diversity of Resistance to Guatemala's "Monsanto Law"' by Liza Grandia, examines localized resistance against genetically modified crops in Guatemala. In the second decade of the twenty-first century, the Guatemalan congress proposed a new bill that allowed for the introduction of genetically modified crop seeds, including corn, into the national agricultural market. While the bill was heralded by some international agricultural industry representatives as a move toward modernization of the Guatemalan agricultural system, an alternative narrative quickly developed among the regions' indigenous populations. Viewing corn as sacred, indigenous farmers saw the bill as an imposition on their religious traditions. Building upon the work of E.P. Thompson, Grandia examines the moral dimensions of the popular movement that emerged in response to the bill, coordinated through social media platforms and grounded in indigenous religious themes.

Moving north, 'Indigenous Knowledge and Contested Spirituality in Canadian Nuclear Waste Management', by Meaghan Weatherdon, examines indigenous environmental activism in Canada. Western environmentalists have sometimes turned to romanticized and decontextualized visions of indigenous religions as potential sources for alternative spiritual views that they believe will promote more harmonious relationships between humans and the natural world. For some indigenous peoples, this romanticism may misrepresent traditional practices and reflect a deeper colonialist erasure of their cultures. In response, some indigenous groups have re-articulated their religiously grounded traditional ecological knowledge as a kind of 'strategic essentialism' (Spivak and Guha 1988) in support of their claims of sovereignty over traditional lands. In the midst of these types of tensions, Weatherdon explores the rhetoric of indigenous spirituality and traditional ecological knowledge in the debates surrounding nuclear waste disposal in Canada. Both supporters and critics of nuclear energy, Weatherdon found, deployed visions of indigenous spirituality in their efforts. This work thus demonstrates how spiritualities are negotiated

and revised in the midst of environmental movements and points to the complexities of indigenous spirituality in environmental discourse.

Following Weatherdon's essay, Todd LeVasseur's article, 'Decisive Ecological Warfare: Triggering Industrial Collapse via Deep Green Resistance', examines the religious and affective dimensions of a distinct early twenty-first-century radical environmental group named Deep Green Resistance. Led by the writers Lierre Keith, Aric McBray, and Derrick Jensen, Deep Green Resistance advocates a revolution to overturn Western industrial civilization. In direct opposition to the ecomodernists discussed above, these activists argue that it is only out of the ashes of Western civilization that a new ecologically sustainable life community might develop. For LeVasseur, Deep Green Resistance ultimately advances an apocalyptic vision of the future, and their vision resembles other forms of religious millenarianism. Following Taylor's analysis from the 1995 volume, LeVasseur thus illuminates the distinctly religious dimensions of a contemporary radical movement.

This issue of the *JSRNC* concludes with reflections by Greg Johnson and Siv Ellen Kraft from the protest camps built in opposition to the placement of the Dakota Access Pipeline on traditional Lakota lands in North Dakota. Written during the final months of President Barack Obama's administration, these field notes present a raw view of the ceremonies and discussions within the protest camps. Like Weatherdon in the context of Canada, Johnson and Kraft analyze the engagement of indigenous spirituality in Dakota Access resistance, focusing on the fragile alliances between diverse indigenous stakeholders and among indigenous and non-indigenous activists. The authors highlight the themes of ceremony, the centrality of water, and international collaborations in the movement, concluding with suggestions for further studies of indigenous environmental resistance.

When *Ecological Resistance Movements* was first published, some environmentalists had concluded that radical changes, and radical tactics, were needed to avoid environmental catastrophe. In many ways the social and ecological context as we write this introduction is similar to 1995, except that now, our environmental predicaments are all the more dire and obvious. So as predicted in the previous effort, it seems likely that religion-infused ecological resistance movements will continue to emerge and battle for the well-being of people and the diverse environments they inhabit. This issue of the *JSRNC* further illuminates these trends and poses the question as to whether these movements, despite their great diversity and the forces arrayed against them, might be able to gain significant victories and momentum in time to avert their worst fears.

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