

members to celebrate weddings and funerals on behalf of friends and relatives.

Many of the WPM's members are active environmentalists, but the organization also directly facilitates nature-related activities. It encourages members to join its group, saving wildlife habitat by daily clicking at the Ecology Fund's website. By summer 2003 this group had saved 25 acres. This activity is funded by sponsors. The World Pantheist Movement itself sponsors this aspect of Ecology Fund and of Care2's Save Rainforest sites, and by summer 2003 had saved an additional 62 acres in this way. Finally, in association with the National Wildlife Federation in the United States, the WPM encourages its members to set aside land (even small amounts) for wildlife, through wildlife-friendly gardening and sustainable management in the interests of native wildlife. So far 42 acres have been dedicated to wildlife.

The WPM also encourages direct contact among members and other pantheists. Local groups tend to meet in natural settings for walks, picnics, star watching and so on. The WPM set up the first generic pantheist mailing lists, the pantheist Usenet list, as well as almost sixty mailing lists and bulletin boards of its own devoted to discussion, local activities, specific topic areas, and organizational development.

*Paul Harrison*

#### Further Reading

Harrison, Paul. *Elements of Pantheism*. New York: Harper-Collins/Element Books, 1999.

See also: Corrington, Robert; Daoism; Deep Ecology; Epic of Evolution; Pantheism; Religious Naturalism; Wilson, Edward O.; Zen Buddhism.

**World Wildlife Fund** – See World Wide Fund for Nature (WWF).

#### World Wide Fund for Nature (WWF)

The World Wide Fund for Nature (World Wildlife Fund in the U.S.) has organized and supported a series of initiatives on religions and conservation, to build new partnerships with the world's faiths in the struggle to save the natural world. The first event was an Interfaith Ceremony in the Basilica di S. Francesco in Assisi, Italy, organized as part of WWF's 25th anniversary celebrations in September 1986. Five major religions were invited to make declarations on Religion and Nature. These declarations, addressed by religious leaders to the faithful in the Buddhist, Christian, Hindu, Jewish and Muslim worlds, describe the values and ethics that lead them to the conservation of nature. In the years following that event,

other religions joined in making similar declarations, including the Bahá'is (1987), the Sikhs (1989), the Jains (1991), and the Daoists of China (1995).

WWF, in collaboration with Martin Palmer of the International Consultancy on Religion, Education & Culture (ICOREC), built on the Assisi event to establish a Network on Conservation and Religion to link faiths worldwide working on conservation projects. As a result, in the first nine years, an estimated 100,000 religious communities became involved in conservation activities. The faiths launched programs of work, education and instruction based around their teachings on nature. Undamaged native forests on monastery land on Mount Athos, Greece, were protected from logging. A Hindu Environment Center was established in the pilgrimage town of Vrindavan, India.

In 1995, after nine years of activity, WWF invited the religions to review progress and plan for the future at the Summit on Religions and Conservation which it organized in two parts. The first session of activists and thinkers within the faiths was held in Japan on 3–9 April 1995. It took stock of what had been achieved since Assisi, and drafted Faith Reviews and Future Plans. This was followed by the second session, a summit meeting of top religious leaders in England, 29 April–3 May 1995. The event was hosted by Prince Philip at Windsor Castle, meeting in the room where William Shakespeare first performed the *Merry Wives of Windsor*. Participants included Madame Rabbani, leading Bahá'í dignitary; Venerable Kushok Bakula, twentieth incarnation of the Arhat Bakula, for the Buddhists; The Ecumenical Patriarch Bartholomew (Orthodox); Rev. Bernard J. Przewozny, Pontifical Adviser on environmental issues (Catholic); Rev. Dr. Samuel Kobia, World Council of Churches, and the Archbishop of Canterbury (Anglican) for the Christians; Swami Vibudhesh Teertha, Acharya of the Madhva Sect for the Hindus; Dr. L.M. Singhvi for the Jains; Rabbi Arthur Hertzberg, Vice President Emeritus, World Jewish Congress; Dr. Adnan Bakht, President of the University of Al al-Bayt, Jordan, representing Crown Prince El Hassan bin Talal, for the Muslims; Sri Singh Sahib Jathedar Manjit Singh, Jathedar of Akhaal Takhat (Throne of Timeless Being) for the Sikhs; and Mr Xie Zongxing, Vice President, China Taoist Association; all accompanied by supporting staff. Each of the nine religions presented a paper on ecology and faith describing their accomplishments, commitments, initiatives and future prospects.

At the summit, four experts were invited to present the issues to the religious leaders for discussion: Andrew Steer, Director of the Environment Department at the World Bank; Dr. Arthur Dahl, Deputy Assistant Executive Director of the United Nations Environment Programme; Dr. Susan George, author and Associate Director of the Transnational Institute; and Sam Younger, Managing Director, BBC World Service. Various themes were

discussed over the four days of the summit. The harmony among the distinguished participants demonstrated how much their spiritual principles in this area converged.

At the beginning of the summit, an ecumenical celebration was held in the St. George's Chapel in Windsor Castle, with each religion presenting something of particular significance to their tradition. The summit was followed by a procession of the leaders in London from Westminster Abbey to Westminster Cathedral.

One result of the summit was the formation of an Alliance of Religions and Conservation as the successor to the WWF Network on Conservation and Religion to follow up on the commitments made. The Alliance assembled a series of projects relevant to ecology and faith for which it sought outside support. The summit also increased the engagement of the faiths with secular organizations such as the World Bank, which led to a continuing dialogue.

Another step in this WWF initiative was the preparation by the faiths of sacred gifts for the living Earth which they announced at an interfaith celebration in Kathmandu, Nepal in November 2000 during WWF's annual conference. Two additional religions, the Zoroastrian and the Shinto, joined the Alliance of Religions and Conservation at that time. The initiative continues to spread, with WWF France organizing an interfaith colloquium in 2003. WWF has also published various books on world religions and ecology.

Arthur Dahl

#### Further Reading

Edwards, Jo and Martin Palmer, eds. *Holy Ground: The Guide to Faith and Ecology*. Yelvertoft Manor, Northamptonshire: Pilkington Press, 1997.

See also: Alliance of Religion and Conservation; Indigenous Environmental Network; Network on Conservation and Religion; Palmer, Martin; Prince Charles; Religious Environmentalist Paradigm; van der Post, Laurens.

#### Wright, Judith (1915–2000)

Judith Wright (b. Armidale, Australia; d. Canberra, Australia) was one of Australia's best-known poets, twice nominated for the Nobel Prize. One of the generation of poets who emerged from World War II – about which she wrote so passionately in early poems like "The Company Of Lovers" – she brought a new note to a tradition which, largely secular and patriarchal, had ignored the erotic and religious. Writing the "feminine" into it, she brought it closer to the culture of the land's First Peoples with whom she had a lifelong affinity – the Aboriginal poet and activist Oodgeroo Noonuccal was one of her closest friends.

Her feeling for nature was essential to this. Born into a

pioneering pastoral family she grew up not only on the land, "my blood's country" (Wright 1994: 20), but also with it, ". . . riding the cleared hills, / plucking blue leaves for their eucalypt scent, / hearing the call of the plover / in a land I thought was mine for life" (316).

As she grew older, however, she began to realize how destructive her colonial inheritance had been: "What swells over us now is a logical spread / from the small horizons we made – / the heave of great corporations / whose bellies are never full" (407).

The task was to make amends, to live with the Earth, not to exploit it. Poetry, the voice of feeling and empathy, became her way of doing this. But she also became an environmental activist and champion of Aboriginal Australians.

Her experience as a woman of love, pregnancy, and birth also drew her into the life of the cosmos. In "Woman To Child," for instance, mother and child are part of the unfolding story of creation: "Then all a world I made in me; / all the world you hear and see / hung upon my dreaming blood. / There moved the multitudinous stars, / and coloured birds and fishes moved. / There swam the sliding continents" (28).

This moved her beyond the merely anthropocentric into the dimension of the sacred. Another poem is addressed to Ishtar, goddess of childbirth: "You neither know nor care for the truth of my heart; / but the truth of my body has all to do with you. / You have no need of my thoughts or hopes, / living in the realm of the absolute event" (102).

Her religious sense was thus essentially sensuous and bodily, immanent and transcendent, as the sequence "Flesh" makes this clear:

God walked through all my ages. He set in me  
the key that fits the keyhole; use it right  
and eternity's lightning splits the rock of time.  
And there I was begun and so begotten  
in that unspeakable heart of flame (146).

Significantly this cosmic and mythic perspective echoes that of Aboriginal culture: "Earth watches through our eyes, and as we stare / she greets, by us, her far compatriots there, / the wild-haired Suns and the calm Wanderers. / Her ancient thought is marked in every name; / hero and creature mingle in her dream" (203).

But it also led her to grieve over the land's sufferings at our hands: "I am what land has made / and land's myself, I said. / And therefore when land dies? / opened by whips of greed / these plains lie torn and scarred. / Then I erode; my blood / reddens the stream in flood" (279).

In this way, too, she shared the feelings of the land's First Peoples, "the night ghosts of a land / only by day possessed" (354) who represented the other side of the triumphalist story of settlement.

This identification combined with physical frailty as