

Acknowledgments

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ACKNOWLEDGMENTS

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Work on this book started in 2003 with fieldwork in Cambodia. In 2006–2008, while full-time faculty at Victoria University of Wellington in New Zealand, I took the first steps toward transforming the project in progress on religion and development to a study of the environment; by 2010 I had come to the U.S. with a plan to complete a major research plan now in this area. Finally by 2014 I had shifted my professional affiliation to environmental studies with an appointment to the Gaylord Nelson Institute, now culminating in this book. There are a lot of people to thank who helped to shape this project along such a long arc, and I can mention only a few. I thank Oberlin College for first inspiring work in this direction and for supporting fieldwork in Cambodia; the Center for Southeast Asian Studies (CSEAS) at UW-Madison supported two years’ worth of intensive Khmer language study with FLAS grants in summers, 2003 and 2004. In Cambodia, I thank Osman Ysa and Rofia Ysa. Thanks to colleagues at Victoria University of Wellington, especially Paul Morris. I thank James Hoesterey for help in the area around Bandung.

I am humbled to have this book come out while serving as faculty appointed full-time in environmental studies at University of Wisconsin, home of so many eminent figures in the field, past and present. The Gaylord Nelson Institute for Environmental Studies, my institutional home 2014–present, and the Center for Culture, History, and Environment that it contains have been the best place to do this work and to teach in environmental humanities. Thanks to all my colleagues across disciplines, and especially to the institute’s director, Paul Robbins, along with the previous director, Gregg Mittman, for offering me the opportunity to build leading-edge research and core curriculum in environmental studies from a humanistic perspective.

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ACKNOWLEDGMENTS

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Parts of this research have been presented in many settings, back to initial work on Cambodia, religion, and development as early as 2004 at the National University of Singapore, University of Michigan, American Academy of Religion Annual Meeting, Victoria University of Wellington, New Zealand, and elsewhere, such as John Carroll University and the University of Colorado at Boulder. Much of the early part of that material was in an unpublished paper from 2006, "Cham Muslims of Cambodia: Religion and Development," now appearing in an altered form in print in chapters 2 and 6 for the first time. Early drafts of the introduction circulated at Harvard University Divinity School in 2014–2015.

ACKNOWLEDGMENTS

Sections of chapter 6 on religious enactments appear as a four-part online portal, “Landscapes of Prayer,” on the SSRC’s website of the NDSP Project, *Reverberations*; another modified excerpt found in chapter 6 is on website of CHE, *Edge Effects*, as “Islamic Environmental Ethics and ‘Praying for Forgiveness.’” Two articles appeared in *Worldviews: Global Religions, Culture and Ecology*, “Tradition and Sentiment in Indonesian Environmental Islam” (2012) and “Indonesian Islamic Law of the Environment” (2015); “Beyond ‘Hope’: Religion and Environmental Sentiment in the U.S. and Indonesia” is in John Corrigan’s *Feeling Religion* (Duke University Press, 2017); and “Smoke, Fire, and Rain; Islamic Environmental Ethics in the Time of Burning” is in *Piety, Polity, and Ethics in Southeast Asian Islam: Beautiful Behavior* (Bloomsbury, 2019), edited by Rob Rozehnal. About forty original videos directly related to this original research are available with subtitled translation in English at www.vimeo.com/hijau, and these are indicated throughout the chapters of the book as well.

The book was completed in 2018, a product of a person, a place, and a time. A lot has changed as I was writing it, and I expect a lot more changes coming up ahead. I know, looking back, there will be much I wish I could revise in this text or that I had thought to do differently. But for a first attempt in the field, what’s more for a very new field called environmental humanities, this is where it stands today.