

RSOC 140. Animals, the Environment, and World Religions.

Winter 2009.

Tuesday-Thursday 8.00-9.45am, Kenna 218.

Prof. D. Pinault.

Section #46190.

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Office hours: Tuesday and Thursday, 2.30-3.30pm & by appointment.

Course description.

In this course we will investigate the resources offered by world religions for addressing current crises related to the status of animals and the natural environment. We will focus on those aspects of Hinduism, Buddhism, Jainism, Islam, and Christianity that pertain to these issues. Attention will be given to traditional views of human-animal relations as reflected in various scriptures, as well as the work of contemporary thinkers who offer new perspectives on environmental theology and issues such as animal suffering. We will also consider the ways in which practices from indigenous traditions (eg, Native American vision quests and Central Asian raven augury) and surviving evidence from ancient faiths (eg, theriomorphic artifacts from pharaonic Egypt and the human-animal hybrids found in recently discovered cave paintings of 33,000 years ago) challenge the cosmic order promulgated by the world religions currently dominating the 21st century. Additionally, we will consider how the “inhumanist” poetry of California poet Robinson Jeffers and the “biocentric” worldview of the Deep Ecology movement provide new perspectives that question the anthropocentric assumptions associated with many world religions.

It is the argument of this course that, although world religions and indigenous traditions alike have tended—with some exceptions—to regard animals in terms of their usefulness (whether material or ideational) to humans, nevertheless it should be possible to draw on the resources of these religious traditions—via a process I call “selective appropriation”—to create a theology that emphasizes the spiritual autonomy and intrinsic worth of animals. The environmental mindfulness fostered by such a theology would encourage humans to practice a contemplative way of being that minimizes harm to both animals and the earth.

Learning objectives for this RTC (Religion, Theology, and Culture) level 3 course.

First, you will be able to *identify* the various perspectives on animals and the natural environment to be found in the scriptures, doctrines, and devotional literature of five major world religions: Hinduism, Buddhism, Jainism, Islam, and Christianity.

Second, our study of the doctrines and teachings associated with these five religions will enable you to *evaluate*—and where you deem necessary, *challenge*—the ethical positions offered by these faiths with regard to contemporary questions concerning animals and the environment.

Third, our study of present-day thinkers who both value and question these faiths will help you to *apply insights* from these traditions to contemporary issues related to animals

and the environment—eg, the question of animals’ spiritual autonomy and intrinsic worth, and the possibility of reconfiguring human-animal relations so as to replace paradigms of overlordship and dominion with what environmentalist thinker Father Thomas Berry calls “a communion of subjects.” The research project you undertake for this course will be instrumental in helping you *articulate and apply* such insights.

Course syllabus.

1.) Tuesday, January 6.

Introduction to the course. Categories, terms, and methods of inquiry. Definitions of religion. The introduction of a question to be considered throughout the quarter: what would be the contours of a religion that integrates humankind with a theology of animals and the earth?

2.) Thursday, January 8.

The concept of intrinsic worth and the spiritual autonomy of animals. Do animals have a religion and a spiritual life of their own?: primatologist Jane Goodall examines the evidence. What Carl Jung learned when he encountered the baboons of the Nilotic sun-god. The language of ravens as the “gossip of gods”: scholar Eric Mortensen considers the possibilities.

Readings: From Waldau & Patton, *A Communion of Subjects* (henceforth *Communion*): Thomas Berry, “Prologue: Loneliness and Presence,” pp.5-10; Eric Mortensen, “Raven Augury from Tibet to Alaska,” 423-424 & 431 (beginning with “Let us return for a moment to the definition of divine agency...”) -432; Jane Goodall, “The Dance of Awe,” 651-656; Carl Jung, excerpt (photocopy/eres) from *Memories, Dreams, Reflections*.

Questions for discussion: The Catholic priest Thomas Berry inspired a generation of environmentalists with his writings (the title *A Communion of Subjects* is taken from his work). Try to construct a definition of religion that takes into account Thomas Berry’s notion of animal-human relations and the importance of animals as well as of humans. Identify what he says about: communion; “pragmatic use”; subject/object distinctions; “mutual indwelling”; and animals as “ensouled beings.” Mortensen, “Raven Augury”: What does Mortensen mean by “divine agency”? What is meant by “augury”? “Divinatory messengers”: from the word “divination.” Check a dictionary for the meaning. What possibilities is Mortensen willing to consider concerning ravens and religion? Jung: This incident is from his travels in Uganda. Compare his experience with baboons with what Jane Goodall says about chimpanzees. What does their “dance of awe” suggest about a.) the origin of religion and b.) the nature of religious ritual?

TUESDAY, JANUARY 13: CLASS CANCELLED (INSTRUCTOR WILL BE AWAY AT A CONFERENCE.)

3.) Thursday, January 15.

Hinduism: caste, karma, atman, and reincarnation—their implications for human-animal relations.

Readings: Smith, *The World’s Religions*, 12-81 (chapter on Hinduism).

4.) Tuesday, January 20. 1ST SUMMARY-RESPONSE ESSAY DUE.

Transmigration of souls: dignity or degradation for animals in the Hindu cosmos?

Readings: *Communion*: Lance Nelson, "Cows, Elephants, Dogs, and Other Lesser Embodiments of Atman: Reflections on Hindu Attitudes Toward Nonhuman Animals," 179-193.

Questions for 1st Summary-Response Essay: Summarize and evaluate the arguments in Nelson's essay. Answer these questions: 1.) (p.181): Bhagavad Gita 5.18: "The wise see the same reality in a Brahmin, dog, and outcaste." What doctrine is reflected here? How can this view be reconciled with concepts of caste-hierarchy and animal sacrifice? 2.) Given Hindu attitudes to atman, why is it that, according to Hindu tradition, only humans and not animals can attain moksha/moksa? What role does karma play in this anthropocentric view of salvation? 3.) How does caste contribute to the oppression of both animals and certain humans? 4.) What do the stories of the elephant Gajendra and Yudhishthira's dog tell us about Hindu attitudes to animals, salvation, karma and samsara? In what sense are these stories "potentially antinomian"? (Check a dictionary for this word.) 5.) In your opinion, what aspects of Hinduism could be incorporated into a worldview that recognizes greater worth in animals? What is your overall evaluation of attitudes in the Hindu tradition to animals as reflected in the textual materials you've read so far?

5.) Thursday, January 22.

Buddhism and Siddhartha's teachings as a reconfiguration of Hindu understandings of caste, atman, and moksha: their implications for animal-human relations.

Readings: Smith, 82-153 (chapter on Buddhism).

6.) Tuesday, January 27. 2ND SUMMARY-RESPONSE ESSAY DUE.

The Theravada and Mahayana denominations within Buddhism: to what extent do their "rafts of salvation" offer refuge for animals? Animals as teachers and guides for humans: evidence from Southeast Asian Buddhist art at the pilgrimage site of Borobudur on the island of Java.

Readings: *Communion*: Ian Harris, "A Vast Unsupervised Recycling Plant: Animals and the Buddhist Cosmos," 207-217; Ivette Vargas, "Snake-Kings, Boars' Heads, Deer Parks, Monkey Talk: Animals as Transmitters and Transformers in Indian and Tibetan Buddhist Narratives," 218-224 (read up to only the bottom of p.224).

Questions for 2nd Summary-Response Essay: Summarize and evaluate the arguments in the articles by Harris and Vargas. Answer these questions: Harris, "A Vast Unsupervised Recycling Plant...": 1.) What attitudes to animals does Buddhism share in common with Hinduism? 2.) On p.209 Harris links Buddhist views of animals with Thomas Berry's concept of a "communion of subjects." Do you think this linkage is valid, or is Berry's notion significantly different? Why or why not? 3.) p.211: What does the practice of "animal and bird release, as a merit-making exercise," tell us about Buddhist attitudes to animals and humans and their relative importance? In what various ways can *metta* be used to relate to animals? 4.) p.213: "Instrumentality": a view of something or someone that is determined by how useful (or instrumental) the given thing or person is to the viewer. Keeping in mind Harris's reference to instrumentality, to what extent, in your opinion, does Buddhism show concern for animals? 5.) Harris argues that

Buddhism “is not, in essence, an ecological religion.” Do you agree? Why or why not? In what ways might Buddhists today engage in what I call “selective appropriation” in order to construct a more ecologically minded religion for the 21st century? Ivette Vargas, “Snake-Kings...”: 6.) What do the animal images associated with the “wheel of samsara” and the “wheel of dharma” suggest about animals’ status in Buddhism as “metaphors” or as “active agents”? How does the Bodhisattva/peacock poem on p.221 illustrate traditional Buddhism’s “metaphoric” view of animals? 7.) Describe *nagas* and their powers. What do stories about Buddhas and *nagas* tell us about Buddhist attitudes to, and ambivalence toward, the natural environment and the animal world?

7.) Thursday, January 29. 3RD SUMMARY-RESPONSE ESSAY DUE.

Controversies over Buddhism as a world-hating or world-embracing tradition: the evidence from Naga/serpent-king mythology and the Jataka Tales.

Readings: Photocopy/e-res: *Jataka Tales*, “The Bodhisattva and the Hungry Tigress,” “The Bodhisattva as the Preacher of Patience,” “The Past Lives of Gotama Buddha,” and “Passage Denied: The *Naga* Who Tried to Become a Monk.”

Questions for 3rd Summary-Response Essay: The *Jataka Tales* are ancient stories that reflect traditional popular piety in Mahayana Buddhism. Make use of our four assigned *Jatakas* (with brief citations from the tales, where appropriate, to support your arguments) in answering the following questions: 1.) Which aspects of Buddhism are emphasized (or neglected) in these *Jatakas* in comparison with Buddhism as presented in Smith (*The World’s Religions*) and the film *Footprint of the Buddha*? 2.) What attitude do these *Jatakas* take toward the physical world, the environment, and human life? 3.) What attitude do these tales suggest with regard to animals and animal-human relations? Link your replies with the essays by Harris and Vargas.

8.) Tuesday, February 3. 4TH SUMMARY-RESPONSE ESSAY DUE.

New understandings of nirvana in relation to personal and collective salvation: “Engaged Buddhism” and recent attempts to reorient the faith from renunciation to involvement with environmental issues.

Readings: Thich Nhat Hanh: *Our Appointment with Life: Discourse on Living Happily in the Present Moment*, 3-54.

Questions for 4th Summary-Response Essay: Nhat Hanh is one of the founders of the reform movement known as “engaged Buddhism.” 1.) Speculate on the teachings illustrated by the drawing on the cover of *Appointment* in terms of animals, the environment, and religion. 2.) Compare the traditional Buddhism of the *Jatakas* with Nhat Hanh’s teachings in *Appointment*. How does he link Buddhist doctrines—especially *anatman/anatta* and mindfulness/living in the present moment—with environmental activism? How does he (implicitly or explicitly) reorient traditional Buddhist notions of salvation?

9.) Thursday, February 5. 5TH SUMMARY-RESPONSE ESSAY DUE.

The Jain tradition in South Asia: the doctrine of *ahimsa* (radical nonviolence) and its implications for human understandings of animals and the environment.

Readings: e-res: Ninian Smart, "The Jain Tradition," in *Religions of Asia*, 81-90; *Communion*: Christopher Chapple, "Inherent Value without Nostalgia: Animals and the Jaina Tradition," 241-249.

Questions for 5th Summary-Response Essay: Chapple, "Inherent Value...": 1.) What do the stories about a.) cobras; b.) lions; and c.) King Yasodhara suggest about Jain attitudes to animals? 2.) To what extent are these attitudes similar to or different from what you have encountered in Hinduism and Buddhism? 3.) Do you see anything morally problematic about the Jain "animal hospitals" as described by Chapple in relation to karma? Discuss. 4.) To what extent, in your opinion, does Jainism recognize animals' spiritual autonomy (as opposed to, say, their metaphoric/symbolic worth)?

FIELD TRIP: JAIN BHAWAN, MILPITAS, SATURDAY MORNING, FEBRUARY 7. (TENTATIVE)

10.) Tuesday, February 10. 6TH SUMMARY-RESPONSE ESSAY DUE.

Lessons to be drawn from greedy crows and elephant corpses: evidence from ancient devotional stories for tensions between ideals and realities in Jain attitudes to the world.

Readings: e-res: Hemacandra, *Lives of the Jain Elders*: "The Story of the Man and the Honey-Drops," 52-54; "The Story of the Crow," 65-66; "The Story of the Pair of Monkeys," 66-68; "The Story of the Charcoal Burner," 68-69; e-res: Pravin Shah, *Jainism: Religion of Compassion and Ecology*, 7-13, 21-26, 35-37; e-res: Sadhvi Shilapi, "The Environmental and Ecological Teachings of Tirthankara Mahavira," 159-168.

Questions for 6th Summary-Response Essay: Hemacandra, *Lives of the Jain Elders*: These stories reflect traditional Jain popular piety. 1.) "The Man and the Honey-Drops": What sort of audience do you think might have been targeted by such tales? Why are the teachings presented in the form of stories (instead of, say, commandments or doctrinal statements)? Compare the raft image in Jainism with the use of the same image in Buddhism (cf. H. Smith's chapter on Buddhism). 2.) "The Story of the Crow": The story's narrator is the ascetic Jambu, who tells the tale to his wives as he tries to resist their attractions. How would you characterize the tone, language, and incidents described in this story? What theme is presented by this story, and what effect do you think this story was intended to accomplish? What was your own response to this story? What views of women, animals, and human life emerge from such a tale? Does this story remind you of any Jatakas we've read? Discuss. 3.) "The Pair of Monkeys": What do animals and humans share in common with regard to choice, karma, and samsara? 4.) "The Charcoal Burner": What does this tale suggest about the worth of our physical world? 5.) Shilapi, "Environmental and Ecological Teachings...": In what ways does Shilapi modify traditional Jainism? How does she reinterpret renunciation, and what traditional notion of Jainism does she refute? Compare her approach with that of Thich Nhat Hanh. 6.) Shah, *Jainism: Religion of Compassion...*: This text, published by an American Jain organization, is a recent attempt to update Jainism for young American Jains. Compare the 21st-century approaches of Shah and Shilapi with Hemacandra's ancient stories, noting differences (and similarities, if any) with regard to values, teachings, tone, and style.

11.) Thursday, February 12. FIRST TEST. Research Paper Prospectus Due.

Asceticism, popular piety, and Jain interactions with animals: lessons to be drawn from Jain iconography at a pilgrimage site in southern India.

No new readings: review materials for test.

FIELD TRIP: TOR HOUSE (ROBINSON JEFFERS'S HOME), CARMEL, SATURDAY AFTERNOON, FEBRUARY 14 (TENTATIVE).

12.) Tuesday, February 17. 7TH SUMMARY-RESPONSE ESSAY DUE.

The "inhumanist" poetry of Robinson Jeffers: possibilities for a nonanthropocentric/biocentric spirituality?

Readings: Robinson Jeffers, *Selected Poems*: "Night," "Shine, Perishing Republic," "Tor House," "Hurt Hawks," "Rock and Hawk," "Love the Wild Swan," "Return," "The Purse-Seine," "The Excesses of God," "Advice to Pilgrims," "Calm and Full the Ocean," "The Old Stonemason," "The Beauty of Things," "Animals," "De Rerum Virtute," "Birds and Fishes."

Questions for 7th Summary-Response Essay: Jeffers, the son of a Protestant minister, lived much of his life roaming the Monterey coast, studying nature, and composing poetry in a stone tower and home ("Tor House") he built himself on the Carmel shore, within sight of the Pacific Ocean. Use brief quotations from his poems to support your arguments in answering the following questions: 1.) Keeping in mind the notion of spiritual autonomy (the idea that beings have worth in and of themselves, and not simply instrumentally—that is, in relation to their usefulness to other species), compare Jeffers's view of animals and the environment with what we have encountered in Hinduism, Buddhism, and Jainism. 2.) What is your own response to his poetry? 3.) In your opinion, to what extent is Jeffers successful in constructing an "inhumanist" (nonanthropocentric/biocentric) spirituality, and what insights does his inhumanism offer with regard to animal spirituality, animal-human relations, and environmentalism? 4.) What view of human civilization, God, and traditional religion is suggested by his poems? Do his poems offer the raw material for a different kind of religion? Discuss.

13.) Thursday, February 19. 8TH SUMMARY-RESPONSE ESSAY DUE.

Animals and the environment from the perspective of indigenous religions. The "Deep Ecology" movement and radical spiritual alternatives to the expansion of human dominion over the earth.

Readings: *Communion*: Kimberley Patton, "Caught with Ourselves in the Net of Life and Time: Traditional Views of Animals in Religion," 27-39; John Grim, "Knowing and Being Known by Animals: Indigenous Perspectives on Personhood," 373-top of 381.

Questions for 8th Summary-Response Essay: 1.) Patton, "Caught with Ourselves...": p.30: "Animals and human thought belong together, for the latter seems to require the former." According to Patton, how does human thought about animals help us make sense of our world? 2.) She refers repeatedly, on Pp.32 and 36, to animals' (especially wild animals') spiritual "autonomy." What is meant by this term? 3.) Why is this autonomy of animals so attractive to humans and important in human religious activity? (Keep in mind the legend on p.32 of how a shaman acquired his spirit-name "Squirrel.") 4.) How might Robinson Jeffers respond to this notion of animals' autonomy and their

existence as “other nations” (Patton, p.32)? 5.) Grim, “Knowing and Being Known by Animals”: Grim uses the word “relational *epistemé*” (pp.375-376) as a way of referring to an *epistemé* (system of knowing/system of knowledge) among indigenous people that differs significantly from epistemologies among modern industrialized societies with regard to animals. According to Grim, what characterizes indigenous *epistemé*, and how is it inculcated and acquired? (Hint: take into account what he says about “mold[ing] human bodies” (pp.374, 377) and “somatic, sensual training” (p.374). Note, too, that on p.380 Grim describes this relationality as an “achievement”—which implies we have to work at this.) 6.) What is meant by the term “numinous world” (p.375) in the American Indian Black Elk’s vision? Relate the notion of shamanistic “wounding” to the process whereby the shaman referred to on p.32 earned the spirit-name “Squirrel.” 7.) In defining indigenous religion, how does Grim differentiate it from other faiths? (NB: “immanent”: inherent in/dwelling in a landscape {as opposed to “transcendent”}).

14.) Tuesday, February 24. 9TH SUMMARY-RESPONSE ESSAY DUE.

“Let them have dominion over...all the wild animals of the earth”: challenges and opportunities in appraising the Biblical legacy with regard to humankind’s stewardship of the environment.

Readings: Smith, 317-364 (chapter on Christianity); *Communion*: Jay McDaniel, “Practicing the Presence of God: A Christian Approach to Animals,” 132-145; Genesis 1.20-28, in *Communion*, p.38, n.27; available on the internet: “The Church of Deep Ecology” & Zimmerman/Atkisson, “Introduction to Deep Ecology.”

Questions for 9th Summary-Response Essay: 1.) “The Church of Deep Ecology”: In your opinion, is it possible to reconcile the Church of Deep Ecology and its principles with monotheistic faiths such as Christianity or karmic religions such as Hinduism, Buddhism, and Jainism? Why or why not? 2.) Is Deep Ecology identical in its attitudes to animals and the environment with the attitudes espoused by the indigenous traditions and traditional worldviews described by Patton and Grim? Why or why not? 3.) “Introduction to Deep Ecology”: What critique is offered here of modernity and “personal salvation,” and what concepts are offered in their place? 4.) McDaniel: “Practicing the Presence of God”: How does he Christianize the concepts of environmentalism and animals’ spiritual autonomy? That is, what doctrines from Christianity does he reinterpret and apply to animals and the environment? (Discuss, eg, what is meant by “sacramental presences” on p.138). 5.) How does McDaniel’s notion of prayer link Christian concepts of God as Creator and Spirit with: a.) the concept of animals’ spiritual autonomy as found in Jeffers’s poems and b.) Thich Nhat Hanh’s concept of mindfulness/living in the present moment? (Hint: keep in mind the notion of “sacraments”.)

15.) Thursday, February 26. 10TH SUMMARY-RESPONSE ESSAY DUE.

The divine pathos: Christian use of the Jewish concept of the shekina and God’s shared exile with His people as a way to suggest God’s ongoing participatory suffering and involvement with humankind. Implications of this concept for a Christian environmentalism.

Readings: E-res: Jürgen Moltmann, “The Crucified God,” 1-11; e-res: Sallie McFague, “An Ecological Christology: Does Christianity Have It?”, 29-43.

Questions for 10th Summary-Response Essay: 1.) Moltmann, “The Crucified God”: What role does the reality of Auschwitz and the Holocaust play in Moltmann’s theology? (NB: *Sch’ma Israel*: this is one of the most important prayers in Judaism: “Hear, O Israel: the Lord thy God, the Lord is one”; cf. the Biblical book of Deuteronomy 6.4). 2.) What does Moltmann mean by the concept of an “apathetic God,” and why does he reject this theology? 3.) What alternative theology is offered by the Jewish theologian Abraham Heschel (note the importance of *shekhina*—“dwelling”/the divine presence among people in this world), and how does Moltmann combine Heschel’s Jewish theology with the Crucifixion of Christ? 4.) Sallie McFague, “An Ecological Christology...”: What is meant by the concept of life as “cruciform” and “the cruciform reality of Christian life”? 5.) How does McFague apply Moltmann’s notion of “the crucified God” to environmentalism?

16.) Tuesday, March 3. 11TH SUMMARY-RESPONSE ESSAY DUE.

Environmentalist implications of kenotic theology. Christ crucified, God wounded: divine suffering as a continuous and enduring act of solidarity with a ravaged earth and all its inhabitants.

Readings: *Letter to the Philippians* 2.1-11; E-res: Mark Wallace, “The Wounded Spirit as the Basis for Hope in an Age of Radical Ecology,” 51-72.

Questions for 11th Summary-Response Essay: The New Testament’s *Letter to the Philippians* contains the key Biblical passage that forms the basis of kenotic theology: “He [the second Person of the Trinity] emptied himself” (the adjective kenotic comes from the Greek word *kenosis*: “emptying”). Bear in mind this theology of *kenosis* (God voluntarily “emptying” Himself of various forms of divine power) as you read Mark Wallace’s essay. Wallace, “The Wounded Spirit...”: 1.) What is meant by “the wounded Spirit,” and how does this concept reflect Moltmann’s theology of “the crucified God” and McFague’s concept of “the cruciform reality of Christian life”? 2.) Compare Wallace’s “wounded Spirit” with Robinson Jeffers’s “wild god of the world” (from Jeffers’s poem “Hurt Hawks”). How do they differ? Do they share any similarities? Comment on this in the light of animal-human relations and environmentalism.

17.) Thursday, March 5. 12TH SUMMARY-RESPONSE ESSAY DUE.

The concept of environmental stewardship in Islam: evidence from the Qur’an.

Readings: Smith, 221-257 (chapter on Islam); *Communion*: Richard Foltz, “This She-Camel of God is a Sign to You’: Dimensions of Animals in Islamic Tradition and Muslim Culture,” 149-159; E-res: Qur’an, selected verses.

Questions for 12th Summary-Response Essay: 1.) Foltz, “This She-Camel of God...”: Compare traditional Islamic attitudes to animals with attitudes found in other religious traditions and worldviews we have studied this quarter. 2.) Qur’an verses: compare the Qur’an’s description of Allah as *al-ghani* (“the One who is free of all needs”) with Christian Trinitarian/kenotic views of “the crucified God” and “the wounded Spirit,” as found in Moltmann, Wallace, McFague, etc.

18.) Tuesday, March 10. RESEARCH PAPER DUE.

The prophet and the empire of the ants: examining neglected tales and legends from the life of Muhammad for the construction of an Islamic environmentalist theology.

Sufism and Khizr (al-Khidr)/The Green Man: mystical challenges to traditional Islamic attitudes towards animals and the environment.

Readings: E-res: readings from selected Qur'an verses (esp. Surah 18), Farid al-Din Attar's *Conference of the Birds*, and Peter Lamborn Wilson's writings on Khizr.

19.) Thursday, March 12. SECOND TEST.

Problems with human dominion: a comparison of perspectives from South Asian and Abrahamic traditions. Can nontheocentric and monotheistic traditions learn from each other new ways of revering the earth and its nonhuman inhabitants?

No new readings. Review material for test.

Required textbooks (available for purchase in the campus bookstore).

Robinson Jeffers. *Selected Poems*. Vintage.

Thich Nhat Hanh. *Our Appointment with Life: Discourse on Living Happily in the Present Moment*. Parallax Press.

Huston Smith. *The World's Religions*. Harper San Francisco.

Paul Waldau & Kimberley Patton, eds. *A Communion of Subjects: Animals in Religion, Science, and Ethics*. Columbia University Press.

E-res readings.

Jataka Tales. "The Bodhisattva and the Hungry Tigress." "The Bodhisattva as the Preacher of Patience." "The Past Lives of Gotama Buddha." "Passage Denied: The Naga Who Tried to Become a Monk."

Ninian Smart. "The Jain Tradition," in *Religions of Asia*, 81-90.

Hemacandra. *Lives of the Jain Elders*: "The Story of the Man and the Honey-Drops." "The Story of the Crow." "The Story of the Pair of Monkeys." "The Story of the Charcoal-Burner."

Sadhvi Shilapi. "The Environmental and Ecological Teachings of Tirthankara Mahavira," 159-168.

Sallie McFague. "An Ecological Christology: Does Christianity Have It?", 29-43.

Mark Wallace. "The Wounded Spirit as the Basis for Hope in an Age of Radical Ecology," 51-72.

Other readings.

Carl Jung. Excerpt from *Memories, Dreams, Reflections*. (photocopy handout)

Pravin Shah. *Jainism: Religion of Compassion and Ecology*. (photocopy handout)

"The Church of Deep Ecology" (available online).

Zimmerman/Atkisson. "Introduction to Deep Ecology" (available online).

Jürgen Moltmann. "The Crucified God," 1-11 (available online).

New Testament, *Letter to the Philippians*, 2.1-11 (available online).

Qur'an, selected verses (photocopy handout).

Farid ud-Din Attar. *Conference of the Birds*, selections (photocopy handout).

Course requirements and grading.

The final grade will be assigned on the following basis:

2 tests. Each: 10%.	Total: 20%
12 summary-response/reflection essays.	Total: 50%
Research paper.	20%
Class participation.	10%

Tests. There will be two of these. The questions will involve brief identifications, definitions, and short essays, all linked to our assigned readings and classroom discussions. Before each test I will be available for review sessions in my office to help you clarify questions and issues related to the assigned material.

Summary-response/reflection essays.

Each page of every essay should have a header that includes your name, the title of the essay, and the page number.

NB: Online/electronic submissions are NOT accepted. You are to submit a paper copy of each assignment to me in person.

For each essay assignment, you are to *summarize* what you identify as the principal ideas presented in our readings and then make an informed *response* to these ideas. Your essay will demonstrate your thoughtful *reflection* on what the assigned readings offer in the way of insights on religion, animals, and the environment. For each assignment, **answer all the assigned questions (the questions are indicated in the syllabus under the relevant due date)**. I am especially interested in *your own personal response* to, and *informed evaluation* of, the issues addressed by our readings. Thus you are urged to include your own insights and opinions and incorporate them into your responses to the assigned questions.

Your response is to be subjective, informed, and comparative. That is: you will bring to bear your own opinionated viewpoint: what you write will express your creative and personal response to the material (feel free to use the first person: criticize, condemn, praise, and render judgment). But your judgments will be analytical and informed: ie, you will demonstrate your close acquaintance with and careful reading of the assigned material.

Your essays will also be *comparative*: your evaluations of the assigned material will show how scriptures, doctrines, folktales, myths, etc. from one religious tradition may offer fresh perspectives for assessing another.

Suggested length of each summary-response essay: 2 to 3 pages (you may exceed this length if necessary, but bear in mind that added length doesn't necessarily generate an enhanced grade).

NB: Since these assignments are designed to equip you to participate in classroom discussions, it is vital that you submit each essay on time (that is, at the beginning of class on the due date). **Print out 2 copies of each essay**, one to be placed on my desk at

the beginning of class, the other to be used by you for your reference in our discussions. Papers not submitted to me in class on the due date will be considered late and will be marked down by at least one full letter grade (thus, if submitted to me after class on the due date, a paper worthy of a B will be marked down to a C). Further lateness penalties will apply for each day late a paper is submitted: one additional grade-step per day (eg, a paper worthy of a B that is submitted the day after its due date will receive a C-).

At quarter's end I will drop the two lowest essay grades and count the highest ten earned for the 12 assignments. If you choose not to submit a paper for a given day, please notify me of this, and be aware you are still responsible for the assigned readings.

NB: If you want an extension on an assignment for medical reasons, you must bring me a signed note from a physician.

Research paper. This is to be 7-8 pages in length (you may exceed this length if necessary, but see the caveat above on lengthy papers), typed, double-spaced, with footnotes and bibliography. The research paper will entail your analysis and creative investigation of a topic related to contemporary issues involving religion, animals, and the environment. Your paper must include a *comparative* dimension: ie, **you are to include comparisons of your chosen topic with texts from our syllabus readings involving at least two of the religious traditions we study this quarter.**

The initial paragraphs of your research paper must include a **thesis statement** that clearly indicates: a.) the precise topic you're investigating; b.) the research method you're using (eg, textual analysis, personal interviews, visits to local places of worship, etc.); and c.) the argument of your paper: ie, what you plan to demonstrate or prove via your investigation.

I will be happy to meet with you throughout the quarter to critique rough drafts and outlines as you work on your research project. If my office hours don't fit your schedule, simply let me know, and you and I will find a time to meet that's mutually convenient.

Each page of your research paper should have a header that includes your name, the title of the essay, and the page number.

NB: Online/electronic submissions are NOT accepted. You are to submit a paper copy of the completed research paper to me in person on the due date.

By **Thursday, February 12**, you are to submit to me a typed one-page prospectus that briefly identifies the topic of your research project and the texts on which you will focus.

The completed research paper is due **Tuesday, March 10**. Please note that this paper is to be submitted to me on time. Lateness penalties apply, per the notice above concerning the summary-response/reflection essays.

Examples of research projects:

A.) Analysis of Anne Rudloe's book *Butterflies on a Sea Wind: Beginning Zen* (Rudloe is a marine biologist who applies her studies in Zen Buddhism to

her work with animals and the environment). Your analysis of Rudloe's book should include comparisons with the readings from our syllabus in Hinduism, Buddhism, and Jainism.

B.) Analysis of contemporary views of the relation between religion and issues linked to animals and the environment, as perceived by members of a selected Bay Area faith community (linked to one of the religions we study this quarter). This will be based on your field trips to a local temple, mosque, or church, and your interviews with members of that community. For example, in my own visits to the Jain Bhawan in Milpitas, I have noticed a sustained interest in environmental issues among local Jains and a desire to educate the surrounding community on issues related to animals and the environment. Your analysis will include fieldwork (which may also entail witnessing temple rituals and being given a tour of the site, as well as interviews with religious authorities and laypeople) and comparisons of your field data with the views expressed in our syllabus readings from the Jain, Buddhist, and Hindu traditions. Your comparisons may also bring in aspects of the indigenous and Abrahamic faiths we study this quarter.

C.) An analysis of Robinson Jeffers's nature poetry and "inhumanist" thought, which will constitute a significant elaboration and development of the Jeffers material assigned in the syllabus. Such a project will entail: further readings in Jeffers, to include additional poems beyond those in the syllabus as well as his prose—letters, essays, speeches, etc. (A good starting point is Albert Gelpi, ed., *The Wild God of the World: An Anthology of Robinson Jeffers*, Stanford University Press, 2003); and a visit to Tor House (Jeffers's onetime residence in Carmel), together with a guided tour of the site and, if possible, interviews with members of the Robinson Jeffers Tor House Foundation. Some members of the Tor House Foundation have published poems inspired by Jeffers's vision (volumes of such poetry are on sale at Tor House). You may try your hand at such creations if you wish and append your own poem as part of your project. As with the other projects, your analysis should include a comparison of Jeffers's work with syllabus texts from at least two of the traditions studied this quarter (eg, Mark Wallace's "Wounded Spirit" essay and Eric Mortensen's essay on Central Asian raven augury).

Field trips: There will be 2 this quarter, one to the Jain Bhawan in Milpitas, the other to Robinson Jeffers's Tor House in Carmel. Attendance is optional; transportation is via car-pooling. The trips may furnish data for your research paper (see above); or you may write a separate brief reflection-response essay (1 to 2 pages in length) for extra credit.

Class **participation** is an important part of this course. Thus you should make your best effort to attend class regularly and participate actively in classroom discussions. The assigned readings are to be completed before the class for which they are due. Reading each assignment in advance is essential to your informed and thoughtful participation. This is an important point to emphasize: your presence in class will contribute to your participation grade *only* if you prepare in advance and then actively contribute to classroom discussions. Preparing in advance entails not only carefully reading the assigned texts but also taking notes on the material: indicate what you agree or disagree with, what you don't understand, what moves you or puzzles or disgusts you. All such

notes will be vital for the intellectual grappling with the subject matter that takes place during classroom discussions.

With regard to issues of participation and grading, please note the following:

Frequent **absence** from class will hurt your participation grade for the quarter.

“Frequent” here means more than two unexcused absences during the quarter (**in which case your participation grade for the quarter will be C or less**). I will excuse an absence only if you furnish me a doctor’s note certifying your illness or medical problem. If personal circumstances arise that necessitate your absence please contact me at once so that we can discuss your situation. And if you know in advance you must be away, please notify me of this.

Attendance. Please note also that I take attendance at the beginning of each class. Frequent lateness will affect your participation grade adversely. If you arrive late for any class, please let me know at the end of the period that you are here so I can note your presence.

Writing assignments and academic honesty. It is your responsibility to ensure that work you submit as your own is in fact your own, and that you acknowledge properly any sources from which you take ideas and phrasing. I comply with University policies regarding plagiarism and academic honesty (consult the discussion entitled “Academic Integrity” in the Undergraduate Bulletin). Should you need clarification concerning this issue, please consult me before submitting your essay.

This is my response when a student engages in plagiarism: the student receives an F for the plagiarized assignment. The student also receives an F for the course and is expelled from my course. Additionally, I send a report of the student’s plagiarism to Santa Clara University’s Office of Student Life and I consult with the Dean of Student Life concerning the possibility of further disciplinary action.

In **grading** your work this quarter I use the following criteria:

F: unacceptable. With regard to essay assignments, this is the only grade for which I permit a rewrite. The highest grade I will award a rewrite, however, is D.

D: acceptable, even if unsatisfactory.

C: adequate; satisfactory.

B: good; impressive work.

A: outstanding. Indicates work that excels in meeting the standards of thoroughness, creativity, and sustained and thoughtful engagement with the assigned subject matter.

Disability accommodation policy: To request academic accommodation for a disability, students must contact Disabilities Resources, which is located in the Benson Center (phone number: 408 554 4111; TTY 408 554 5445). Students must register with Disabilities Resources and provide appropriate documentation to that office prior to receiving accommodation for a disability.

NAME _____ Year (Fr, Soph, etc.) _____

Local address _____

Local telephone _____

Email address _____

Major _____

Previous coursework in Religious Studies _____

Previous coursework in Environmental Studies _____

Language competence in addition to English _____

Particular interests in the study of animals, the environment, and religion _____
