

RSOC 64

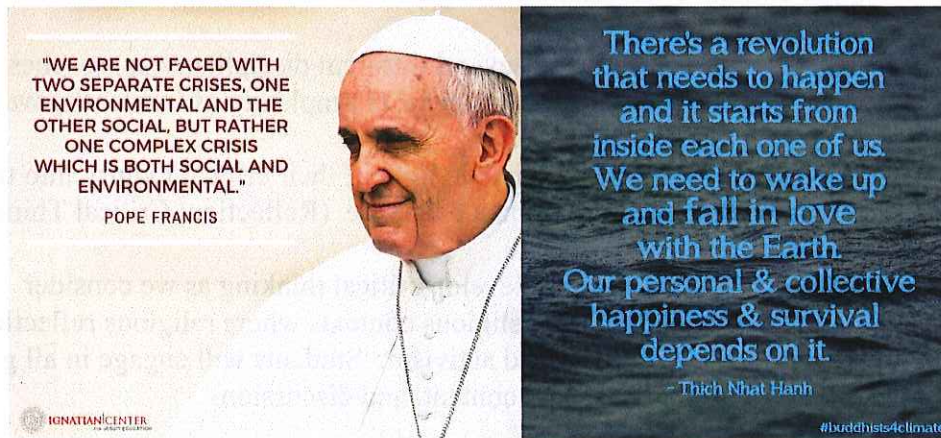
COMPARATIVE RELIGION AND ENVIRONMENTALISM

Spring 2016

MWF 11:45 am - 12:50 pm

Kenna 308

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Office Hours: M/W 10:30-11:30 or by appointment



COURSE DESCRIPTION

Sustainability and ecology are increasingly relevant to religious communities worldwide. This course surveys contemporary environmental projects across a spectrum of world religions by studying and comparing particular religious groups responding to local, regional, national, and global environmental problems. Studying diverse religious contexts, students will analyze both common ground and critical differences between distinct communities. These communities affirm ecological integrity not only through texts, traditions, social theories, and/or rituals, but also through community activities and creative, religiously relevant activism. The course examines connections between comparative religion, ethics, sustainable development, global studies, ecofeminism, environmental justice, and ecology. With attention to cross-cultural aspects of comparative religious studies in a context of North American education in English, the course includes myriad voices from the margins to the pinnacles of religious authority to understand how religious people engage in environmental advocacy, activism, and earth care as expressions of reverence, piety, ethics, interconnection, and service.

This course meets requirements for the Sustainability Minor, the Sustainability Pathway, and RTC 2 Core Curriculum Learning Goals.

CORE CURRICULUM LEARNING GOALS AND OBJECTIVES

The study of Religion, Theology and Culture forms an important component of a Santa Clara education. This course fulfills the requirement for the second course in Religion, Theology and Culture (RTC 2). Students must have taken RTC 1 before taking this course. Below are the goals and objectives for Religion, Theology & Culture 2:

- Goals: Critical Thinking, Complexity, and Religious Reflection
- Objectives – Students will:

2.1 Analyze complex and diverse religious phenomena (such as architecture and art, music, ritual, scriptures, theological systems, and other cultural expressions of religious belief.) (Complexity; Critical Thinking)

2.2 Integrate and compare several different disciplinary approaches to a coherent set of religious phenomena. (Complexity of Content as well as of Method; Critical Thinking)

2.3 Clarify and express beliefs in light of their critical inquiry into the religious dimensions of human existence. (Reflection; Critical Thinking)

In the context of RSOC 64, students will develop critical thinking as we consider complexities within and among multiple religious contexts where religious reflection is enacted through environmental activity and activism. Students will engage in all goals and objectives through assignments, class content, and discussion.

SUSTAINABILITY MINOR AND SUSTAINABILITY PATHWAY

The course fulfills the Societal Dimensions area of the new [Sustainability minor](#) and the [Sustainability pathway](#) in the Core Curriculum.

Sustainability Minor: The Sustainability Minor Learning Objectives are:

- Evaluate the natural science dimensions of sustainability
- **Investigate the social dynamics of sustainability in different places, by different people and over time**
- Evaluate how economic processes and business decisions affect sustainability
- **Analyze ethical perspectives concerning the roles, responsibilities and rights of human and non-human actors and of broader institutions in promoting sustainability**
- Analyze the role of civic engagement and social justice in influencing sustainability

RSOC 64 will address the second and fourth Sustainability Minor Learning Objectives (in bold).

Sustainability Pathway: <http://www.scu.edu/sustainability/campuslife/corepathways.cfm>
<http://www.scu.edu/provost/ugst/core/pathways/available-pathways/sustainability.cfm>

You can find information about Pathways on the Core Curriculum website <http://scu.edu/core> including specific Pathways, all courses associated with them, and the Reflection Essay prompt and rubric used to evaluate the final essay you will submit. <http://www.scu.edu/provost/ugst/core/pathways/managing-your-pathway-work/>

If you declare this Pathway, you may use a representative piece of work from this course as one of the Pathway materials you will upload via eCampus during your junior or senior year. Therefore, we recommend that you *keep electronic copies of your work* using Dropbox or Google Docs, in addition to saving copies on your own computer or flash drives. This may ensure you will have a range of choices for retrieving your saved files when you analyze and assemble your Pathway materials in preparation to write the Pathway reflection essay.

From the Sustainability Pathway site: Sustainability is most often defined as meeting our present needs without compromising the ability of future generations to meet their needs. The recognition that sustainability is an imperative that must be met stems from the fact that humans are using the earth's resources and degrading its ecosystems in ways that compromise the health and well-being of future generations and the planet. The sustainability Pathway will allow students to learn about sustainability from multiple disciplinary perspectives and in interdisciplinary ways. This will help our students integrate the interconnected ideals of viable ecological integrity, viable economies, and equity and justice.

Some critical sustainability themes that will be embedded in the curriculum of sustainability Pathway classes are:

- **Human Connections to the Physical and Natural World**
- How Natural Systems Function
- **Ethics and Values**
- Technological and Economic Relationships to Encourage Sustainability
- **Motivating Environmentally Sustainable Behavior**
- **Critical Engagement with Sustainability Issues**

RSOC 64 will engage with the first, third, fifth, and sixth Sustainability Pathway course themes above (in bold).

COURSE GOALS

Through successful completion of the course via engagement with readings, discussion, lectures, and assignments, students will meet these learning goals:

- Gain familiarity with key concepts and terms in the field of religion and ecology,
- Recognize and engage with major authors in religion and ecology discourse,
- Be exposed to diverse environmental projects in religious communities in a variety of regions, and
- Learn and apply comparative skills for the study of religious communities engaging in ecologically significant work.

ASSESSMENT & GRADING:

Grades will be based on the following criteria:

Class Participation	15%
Self-Assessment Paper	15%
Group Project and Presentation	25%
Field Report and Reflection Papers (2)	20%
Final Paper	25%

Students will be asked to assess the course via the narrative evaluations at the end of the quarter. Students will receive regular feedback on their work from their instructor to help them improve their understanding and analytic skills. Students will also receive peer feedback for the group projects.

Class Participation

Each student will be graded based on the following goals:

- To attend class prepared to discuss assigned readings,
- To participate actively in large and small group discussion and activities,
- To take full responsibility for her/his own contribution to group assignments,
- To engage the course material with respect for each religious context,
- To consider critical and constructive approaches to analyzing religions,
- To exhibit good citizenship skills (listening, respect, consideration, etc.) when engaging with fellow students, the professor, and with alternative perspectives,
- To engage only in classroom appropriate technologies (not appropriate: texting, phone calls, email, other web, laptop, or other electronic device activities unrelated to the course and topic),
- To reflect on the value of cross-cultural conversation in the study of religions,
- To clarify and express students' own beliefs in dialogue with course material,
- To listen to others with attention and consideration, and
- To articulate her/his own thoughts with clarity, care, and forethought.

Self-Assessment Paper

Due Monday, April 11

To complete this assignment, please relate your experiences of both religion and the environment with:

- 1) the cross-cultural, comparative religions aspect and
- 2) the ecological, environmental, sustainability aspect of this course.

This assignment integrates ethical inquiry, critical thinking, and reflection on your own beliefs in relation to the study areas in the course. Reflecting on your unique context in social, cultural, religious, historical, educational, and geographical locations, ***choose 3-5 significant experiences and/or concepts*** that helped you to develop your perspective on religions' relationships with other religions and with the environment. Reflecting on these experiences and/or concepts, the paper should clearly and concisely include the following elements:

- 1) What has been most influential to your commitments to ecological health and interreligious understanding?
- 2) How have your attitudes been influenced by significant people, religious groups, education, and workplace experiences? How did these experiences expose you to ways of knowing, seeing, and acting in your local environment and among people with differing views?
- 3) How have you navigated challenges to your own perspective on the environment and on religion?
- 4) What specific activities do you incorporate into your life to engage ethically with your environment, which includes a diverse array of human and non-human living beings?

The paper should be 3 typed, double-spaced pages, and reference at least two course readings.

- *This assignment meets RTC 2 Objective 3: Students will be able to clarify and express beliefs in light of their critical inquiry into the religious dimensions of human existence.*

Field Report and Reflection Papers (2) – 1) Environmental and 2) Community

For each field report and reflection paper, each student will write a ½-page field report, including clear logistical data (date, time, place, organizers, event name, other pertinent details) and a brief description of the event content (who did what, main themes, meaning) *in your own words*. In addition to the field report, the 2-page reflection paper will be an opportunity to **integrate the event with course content, readings, lectures, guest speakers, and group discussions**. The two field reports and reflections papers will highlight different aspects of supporting an ecological culture, both in terms of environmental and cultural thinking and skill-building.

1) Environmental Field Report and Reflection Paper ***Due Wed., April 27***

Each student will locate and attend an environmental, ecological, or otherwise earth-friendly event. This could be a religious-environmental event or a secular eco-event, such as a lecture, conference, religious service, or film showing. You may or may not choose to coordinate to attend with other members of the class, but this is an individual writing assignment.

For example, the theme of stewardship appears in Abrahamic religions regarding human responsibilities to enact environmental protection. How does stewardship, or other ethical imperatives, appear in a particular secular eco-project? The Buddhist and Hindu themes of interdependence and dynamic interrelationships also appear in discussions of biodiversity. In what ways can these ideas be complementary, and how are they distinct? How do hands-on projects, like gardening, beach clean-up, or composting relate to themes from our class? These are examples to help you to engage specifically with your chosen event, project, or community. Feel free to bring questions to office hours.

Campus Examples:

Forge Garden <https://www.scu.edu/sustainability/programs/theforge/>

Benson Waste Characterization (weekly)
<https://www.scu.edu/sustainability/events/characterizations/>

2) Community Field Report and Reflection Paper **Due Mon., May 9**

Each student will locate and attend a community event, highlighting the importance of culture, diversity, inclusion, thinking across difference, and justice, in terms of race, class, gender, ethnicity, sexuality, ability, or other categories that can be associated with misunderstanding and oppression. This could be an on-campus or off-campus, religious or secular event, such as a lecture, conference, religious service, or film showing. You may or may not choose to coordinate to attend with other members of the class, but this is an individual writing assignment.

For example, the theme of thinking carefully and listening actively are pertinent to studying religions cross-culturally. How do listening, careful consideration, or other ethical activities, arise in a particular event? How do hands-on projects, like charity, tutoring, or daily life community interactions and activities relate to cultural themes from our class? These are examples to help you to engage specifically with your chosen event, project, or community. Feel free to bring questions to office hours.

- *This assignment meets RTC 2 Objective #3: Students will be able to clarify and express beliefs in light of their critical inquiry into the religious dimensions of human existence.*
- *This assignment meets Sustainability Minor Objective #4: Analyze ethical perspectives concerning the roles, responsibilities and rights of human and non-human actors and of broader institutions.*

Campus Examples:

Office of Multicultural Learning – Difficult Dialogues

One option could fit both field report requirements (Environmental and Community):

Ignatian Day of Reflection: Climate Justice and Sustainability

4/16 from 10-3 (free, lunch included), Multifaith Sanctuary, St. Joseph's Hall:

https://www.scu.edu/events/#view/event/event_id/6388

This option still requires two papers (with the same ½-page field report) due at the same due dates above, in order to reflect on the event with the readings in mind.

Religious Environmentalism Group Project-Presentation

Due: May 23, 25, and 27 (based on sign-up)

Students will collaborate in groups to report on an environmental issue, project, or area of concern particular to a religious community in a specific region in a particular time period (for example, the birth of Interfaith Power and Light in the 1990s in San Francisco, Buddhist Peace Fellowship's Eco-Justice efforts from the SF Bay Area, Chicago Muslim eco-halal in the 2000s, the Egyptian Nile Delta after modernization, Buddhist monks in Balinese rice farms prior to industrialized farming methods, Amazon indigenous peoples facing deforestation in the 1980s, current climate change work in the Evangelical Environmental Network, Genesis Farm and CSA in northwest New Jersey since the 1980s, specific places reflected in or impacted by the United Church of Christ Commission for Racial Justice's study *Toxic Wastes and Race in the United States*

(1987)). The presentation will include four parts:

- 1) the environmental issue in adequate detail,
- 2) the specific regional, temporal-historical, and religious context for the issue, including a map,
- 3) the methods of addressing the issue, including at least two methods of scholarly inquiry, such as history, sociology, theology, ethics, comparative religious studies, ecology, soil science, oceanography, environmental justice, ecofeminism, and such,
- 4) all sources for your report.

To complete this assignment, two pieces are required: 1) a 15- to 20-minute, oral presentation, and 2) a handout (at least one page, copied for all students), outlining the presentation, naming all sources, including texts, websites, and other media.

- *This assignment meets RTC 2 Objective #1: Students will be able to integrate and compare several different disciplinary approaches to a coherent set of religious phenomena.*
- *This assignment meets Sustainability Minor Objective #2: Investigate the social dynamics of sustainability in different places, by different people and over time.*

Comparative Research Paper

***Paper proposal due Mon., May 2
Paper due Wed., June 8***

Each student will write a 10- to 12-page research paper, plus a one-page proposal (citing three or more scholarly sources not in the syllabus). This paper must be comparative with depth of study into two contexts from different religions. Using tools of comparative analysis identified in readings and lectures, students will identify:

- 1) a particular ecological issue affecting two communities (in one region or in different regions), for example, agriculture, water purity, or industrial pollution.
- 2) how these two distinct communities delved into their religious toolboxes to address the problem.

For example, Thai Buddhist monks ordained trees to interrupt tree cutting, as well as the instrumental perspective that views trees as mere “natural resources.” This could be compared with tree-planting, anti-clear cutting activism, or forest-specific contemplative practices in another tradition and region.

The majority of sources should come from the course bibliography, plus at least three scholarly sources not in the syllabus (minimum five scholarly sources total). Standard academic formatting is required, including double-spaced, 12-point font and standard bibliography references. When citing an author’s work, please use a footnote, including author, title, publishing location, publisher, and page number (see below for further information on avoiding plagiarism and using proper academic citation).

- *This assignment meets RTC 2 Objective #2: Students will be able to analyze complex and diverse religious phenomena (such as architecture and art, music,*

ritual, scriptures, theological systems, and other cultural expressions of religious belief).

- *This assignment meets Sustainability Minor Objective #2: Investigate the social dynamics of sustainability in different places, by different people and over time.*

POLICIES

Attendance

Course learning occurs in class, in course readings, in assignments, and in instructor feedback on assignments. In order for students to receive the greatest benefit from course material, regular attendance is required. If you must miss a class, please inform the instructor in advance whenever possible. Students are responsible for making up missed work. **Unexcused absences will significantly lower your class participation grade, and thus your final grade.**

Academic Honesty and Proper Citations

Plagiarism or academic dishonesty in any form (as described in the Student Conduct Code) will result in a failed grade for the project, and possibly for the course. All allegations of academic dishonesty will be reported to the department chair and Office of Student Life. For a full presentation of University policies concerning plagiarism, see:

<http://www.scu.edu/studentlife/resources/academicintegrity/>

<http://www.scu.edu/provost/policy/academicpolicy/>

In order to avoid the sanctions applied to cases of academic dishonesty, please make sure that you properly cite all sources that you utilize in your writing, including works that are directly quoted or paraphrased, as well as works used as a source of information. This includes both print and online sources. *Your paper submissions must consist of your own writing, and any direct quotations or paraphrasing from other works must be properly cited.*

For proper citation formatting, please refer to resources for Chicago-Turabian Style: Kate L. Turabian, *A Manual for Writers of Research Papers, Theses, and Dissertations: Chicago Style for Students and Researchers, Eighth Edition* (Chicago: University of Chicago Press, 2013).

Online Resource: <https://writing.wisc.edu/Handbook/DocChicago.html>

For a sample paper, please see (although there is no need for a title page for assignments): https://owl.english.purdue.edu/media/pdf/1300991022_717.pdf

If your field of study uses a different citation format, please inform the instructor and stay consistent with one formatting method.

Scholarly Sources and More

It is important to recognize the difference between the variety of sources available. Scholarly sources include academic books and journal articles. Wikipedia, newspapers, magazines, blogs, websites, and Twitter can be cited, but not as scholarly sources. If an assignment requires three scholarly sources, be sure to make this distinction, since even scholars have been known to blog, but may not hold up the same

writing standards for non-academic writings.

Disability Accommodations

If you have a disability for which accommodations may be required in this class, please contact Disabilities Resources, Benson 216, www.scu.edu/disabilities as soon as possible to discuss your needs and register for accommodations with the University. If you have already arranged accommodations through Disabilities Resources, please discuss them with me during my office hours. Students who have medical needs related to pregnancy or parenting may be eligible for accommodations.

While I am happy to assist you, I am unable to provide accommodations until I have received verification from Disabilities Resources. The Disabilities Resources office will work with students and faculty to arrange proctored exams for students whose accommodations include double time for exams and/or assisted technology. (Students with approved accommodations of time-and-a-half should talk with me as soon as possible). Disabilities Resources must be contacted in advance to schedule proctored examinations or to arrange other accommodations. The Disabilities Resources office would be grateful for advance notice of at least two weeks. For more information you may contact Disabilities Resources at 408-554-4109.

Title IX Statement

Santa Clara University upholds a zero tolerance policy for discrimination, harassment and sexual misconduct. If you (or someone you know) have experienced discrimination or harassment, including sexual assault, domestic and dating violence or stalking, we encourage you to tell someone promptly. For more information, please go to www.scu.edu/studentlife and click on the link for the University's [Gender-Based Discrimination and Sexual Misconduct Policy](#) or contact the University's EEO and Title IX Coordinator, Belinda Guthrie at [408-554-3043](tel:408-554-3043) or by email at bguthrie@scu.edu. Reports may be submitted online through www.scu.edu/osl/report or anonymously through Ethicspoint: www.ethicspoint.comhttp://stage-www.scu.edu/hr/quick-links/ethics-point/

Reporting Practices

While I want you to feel comfortable coming to me with issues you may be struggling with or concerns you may be having, please be aware that there are some reporting requirements that are part of my job at Santa Clara University.

For example, if you inform me of an issue of harassment, sexual violence, or discrimination, I will keep the information as private as I can, but I am required to bring it to the attention of the institution's EEO and Title IX Coordinator. If you inform me that you are struggling with an issue that may be resulting in, or caused by, traumatic or unusual stress, I will likely inform the campus Student Care Team (SCU CARE).

If you would like to reach out directly to the Student Care Team for assistance, you can contact them at www.scu.edu/osl/report. If you would like to talk to the Office of EEO and Title IX directly, they can be reached at 408-554-3043 or by email at bguthrie@scu.edu. Reports may be submitted online through www.scu.edu/osl/report or anonymously through Ethicspoint: www.ethicspoint.com. Additionally, you can report incidents or complaints to the Office of Student Life (OSL), Campus Safety Services, and

local law enforcement. For confidential support, contact the Counseling and Psychological Services office (CAPS), the YWCA, or a member of the clergy (for example, a priest or minister).

Finally, please be aware that if, for some reason, our interaction involves a disruptive behavior, a concern about your safety or the safety of others, or potential violation of University policy, I will inform the Office of Student Life. The purpose of this is to keep OSL apprised of incidents of concern, and to ensure that students can receive or stay connected to the academic support and student wellness services they need.

ASSIGNMENTS

Papers and group presentations are due in class on the day that they are listed on the syllabus, or on the sign-up sheet for group presentations, or they will be considered late. Late work will be penalized unless the instructor granted an extension in advance (i.e., at least 24 hours prior to the due date). Students who meet with tutors at the Writing Center to improve a given assignment may receive extra credit if they provide documentation to the instructor via email.

Grading Scale

94.0–100 A	87.0–89.9 B+	77.0–79.9 C+	67.0–69.9 D+
90.0–93.9 A-	83.0–86.9 B	73.0–76.9 C	63.0–66.9 D
	80.0–82.9 B-	70.0–72.9 C-	60.0–62.9 D-
			0-59.9 F

CLASS TEXTS (REQUIRED)

1. Gary T. Gardner, *Inspiring Progress: Religions' Contributions to Sustainable Development*, New York: W.W. Norton and Co., 2006. (***Insp. Prog.***)
2. John Grim and Mary Evelyn Tucker, *Ecology and Religion*, Washington, DC: Island Press, 2014. (***E&R***)
3. Rosemary Radford Ruether, *Integrating Ecofeminism, Globalization, and World Religions*, Lanham, Maryland: Rowman and Littlefield, 2005. (***Integ. Ecofem.***)
4. Course Reader
5. Web links to online texts

COURSE SCHEDULE – Events and Assignment Due Dates Only

Fri., April 1	No class – See Assignments
Wed., April 6	Guest Speaker Fr. Jose “Jett” Villarin <i>Please note his campus speaking event the same day 4-6pm</i>
Mon., April 11	Self-Assessment Paper Due
Wed., April 13	Meet in Library Room 205 for research skills workshop
Mon., April 18	Comparative Research Paper Proposal Due
Fri., April 22	Earth Day
Wed., April 27	Environmental Field Report and Reflection Paper Due
Mon., May 9	Community Field Report and Reflection Paper Due

Fri., May 13	Meet at Forge Garden (to be confirmed)
M/W/F May 23, 25, 27	Religious Environmentalism Group Project-Presentations
Wed., June 1	Guest Speakers Lyn Fine and Victoria Mausisa
Wed., June 8	Comparative Research Paper Due

COURSE SCHEDULE – Readings, Assignments, Weekly Topics

Week 1. Introducing the Subject, Terms, and Methods

In week 1, we will introduce the course via syllabus, course logistics, assignments. We will form small groups for discussion, readings, and activities.

Wednesday, 3/30: First class

Introductions, Syllabus, Terms, Logistics, Reading Groups

Friday, 4/1: NO CLASS, Assignments:

- *Write Pledge – while outdoors, consider your commitments to the living world*
See last page of the syllabus for the pledge prompt.

- *Begin introductory readings*

E&R: “Introduction: Our Journey into Religion and Ecology; 1-12.

Integ. Ecofem.: “Introduction,” ix-xiii.

Insp. Prog.: “Introduction,” 1-9.

- *Optional - Visit the Forge Garden Farmer's Market, or arrive early to help harvest - <https://www.scu.edu/sustainability/programs/theforge/>*

Week 2. Introducing the Study of Religion and Ecology, Catholic-Christian Environmental Conscience

In week 2, we will further introduce the subject via our readings, and begin to study specific cases of religious ecology. In preparation for our guest speaker on Wednesday, we will study the popular and influential document, the Papal Encyclical “Laudato Si’: On Care for Our Common Home,” released in 2015 by Pope Francis I, as well as the so-called “Francis Effect.” We will finish the week with a complex example of Christian responses to coal mining in Appalachia.

For Monday, 4/4:

Excerpt (pages 1-37, largely graphs) from Maibach, E., Leiserowitz, A., Roser-Renouf, C., Myers, T., Rosenthal, S. & Feinberg, G. (2015) *The Francis Effect: How Pope Francis Changed the Conversation about Global Warming*. George Mason University and Yale University. Fairfax, VA: George Mason University Center for Climate Change Communication. Web resource: http://environment.yale.edu/climate-communication/files/The_Francis_Effect.pdf

For Wednesday, 4/6:

Guest Speaker Fr. Jose "Jett" Villarin, President of Ateneo de Manila University, the Philippines

"Laudato Si'" - Introduction (ALL);

Reading Groups:

"Laudato Si'" - Choose 2 of 7 sections in Ch. 1 per person.

For example, I. Pollution and Climate Change, II. The Issue of Water...

Francis I, "Encyclical Letter: Laudato Si' of the Holy Father Francis: On Care for Our Common Home," available online:

http://w2.vatican.va/content/francesco/en/encyclicals/documents/papa-francesco_20150524_enciclica-laudato-si.html

Optional reading: Encyclical Chapter 4: Integral Ecology

Writing Assignment: Make notes on the readings for your own benefit.

Prepare and print out your questions about the Encyclical for our guest speaker – to be collected at the beginning of class (Part of Participation Grade)

Please consider attending the campus lecture with our guest speaker:

"The Pope, the Poor, and the Planet: Overcoming Insularity in an Integral Ecology" with Fr. Jose "Jett" Villarin, President of Ateneo de Manila University, the Philippines

Wednesday, April 6th, 2016, 4:00-5:15 pm

St. Clare Room, Library and Learning Commons

More information: [here](#).

For Friday, 4/8:

Joseph Witt, "Case Study: 'Religion' in Appalachian Environmental Struggles," in *Grounding Religion: A Field Guide to the Study of Religion and Ecology*, New York: Routledge, 2011, 41-46.

Robert Engelman, "Beyond Sustainababble" in *State of the World 2013: Is Sustainability Still Possible?*, Washington: Island Press, 2013, 3-16.

Optional: E&R: "Appendix A: Common Declaration of John Paul II and the Ecumenical Patriarch His Holiness Bartholomew I, Monday, 10 June 2002," 185-88.

Week 3. Religious Environmentalism, Local and Global Contexts

This week we will dig deeper into the specific areas where religions and environmentalisms intersect. To support your research projects for this class, we will spend Wednesday's class time learning crucial research skills in the library room 205.

For Monday, 4/11:

Assignment due: Self-Assessment Paper

Integ. Ecofem.: "Ch. 2: The Greening of World Religions," 45-47, 78-81,

Reading Groups: Choose one of the following options:

Integ. Ecofem.:

- 1) Hinduism, Jainism 47-56
- 2) Buddhism, Confucianism and Taoism 57-67
- 3) Judaism, Islam, Christianity 67-78

In class: Form Project Groups - Religious Environmentalism Presentation

For Wednesday, 4/13: **Class meets in LIBRARY Room 205, not classroom**

Library Room 205 - Library research skills workshop for our class

Insp. Prog.: "Ch. 3: Tools for Course Correction: Religions' Contributions," 41-53. (ALL)

Resource lists to read through briefly: (ALL)

E&R: "Appendix G: Online Resources for Religious Ecology," 208-10.

Insp. Prog.: "Appendix: Organizations Working on Sustainable Development Issues," 167-172.

Integ. Ecofem.: "Website Resource List," 179-181.

Optional - Sustainability at SCU: www.scu.edu/sustainability

GREEN Club's Facebook page: <https://www.facebook.com/GREENSCU/>

For Friday, 4/15:

Peter Berg, "Finding Your Own Bioregion" in *Ecological Literacy: Educating Our Children for a Sustainable World*, ed. Michael K. Stone and Zenobia Barlow, San Francisco: Sierra Club Books, 2005, 126-131.

E&R: "Appendix F: The Earth Charter, 2000," 200-207.

Week 4. Religious Ecologies and Renewing Progress

This week, we will study historical, political, economic, and religious contexts for the myriad situations where environmentalism arises. We will begin the week with an Emmy-award winning film created by key scholars in religion and ecology.

For Monday, 4/18: ***Film: Journey of the Universe*** (60 minutes)

Assignment due: Comparative Research Paper Proposal

E&R: Ch. 1: Problems and Promise of Religions: Limiting and Liberating," 14-27.

For Wednesday, 4/20:

Reading Groups: Choose Ch. 1 or 2 from *Inspiring Progress*

Insp. Prog.: "Ch. 1: The Power of Vision: Worldviews Shape Progress," 13-21.

Insp. Prog.: "Ch. 2: The Paradox of Progress in the 20th Century," 23-39.

For Friday, 4/22: EARTH DAY

E&R: "Ch. 2: The Nature of Religious Ecology: Orienting, Grounding, Nurturing, Transforming, 29-42.

Please note: Your Environmental Field Report Assignment is due after Earth Day for a reason – please use this timely opportunity to participate in and contribute to the local community.

Week 5. Indigenous Lifeways and Earth-Based Spirituality

This week, we study indigenous lifeways of the Coast Salish on Monday, followed by a closer examination of U.S.-based issues of food security and sovereignty among the Ojibwe of White Earth Reservation in Minnesota. We will also consider the newer religious movement of neo-paganism as an earth-based religious tradition, both metaphorically and actively through permaculture.

For Monday, 4/25:

E&R: "Ch. 8: Indigenous Traditions and the Nurturing Powers of Nature," 126-39.

E&R: "Appendix C: Selections from the United Nations Declaration on the Rights of Indigenous Peoples, 2007." 191-94.

Optional - E&R: "Appendix D: Save the Frasier Declaration," 195-99.

For Wednesday, 4/27:

Assignment due: Environmental Field Report and Reflection Paper

Winona LaDuke, "Introduction," *All Our Relations: Native Struggles for Land and Life*, Cambridge, Mass.: South End Press, 1999, 1-6.

Winona LaDuke, "Wild Rice: Maps, Genes, and Patents," in *Recovering the Sacred: The Power of Naming and Claiming*, Cambridge, Mass.: South End Press, 2005, 167-170 (or skim 167-190).

Indigenous Environmental Network: <http://www.ienearth.org>

For Friday, 4/29:

Starhawk, "Chapter 1: Toward the Isle of Birds," *The Earth Path: Grounding Your Spirit in the Rhythms of Nature*, New York: Harper San Francisco, 2004, 1-14.

Week 6. Globalization, Environmental Justice, and Ecofeminism

This week highlights critiques of globalization, as well as crucial contributions of environmental justice and ecofeminism to conversations on religions and the environment.

For Monday, 5/2:

Integ. Ecofem.: "Ch. 1: Corporate Globalization and the Deepening of Earth's Impoverishment," 1-20. (ALL)

US EPA, Environmental Justice, "Basic Information":

<http://www3.epa.gov/environmentaljustice/basics/ejbackground.html>

Optional - Integ. Ecofem., 20-38.

For Wednesday, 5/4:

Integ. Ecofem.: "Ch. 4: Alternatives to Corporate Globalization: Is a Different World Possible?" 131-132, 154-168 (ALL);

Reading Groups: Choose 2 topics (out of 6) to read:

1) Zapatista 132-135

- 2) WTO Protests 135-139
- 3) World Social Forum 139-141
- 4) Direct Action Campaigns 141-145
- 5) Worker Justice 145-149
- 6) Alternative Agriculture Movements 149-154

Black Church Climate Change Statement:

<http://www.blackchurchclimate.org/black-church-climate-statement.html>

Optional: Dieter T. Hessel, "Eco-justice Ethics," web resource:

<http://fore.yale.edu/disciplines/ethics/eco-justice/>

For Friday, 5/6:

Integ. Ecofem.: "Ch. 3: Ecofeminist Thea/ologies and Ethics," 91-95, 123-125,
(ALL)

Reading Groups: Choose 2 topics (out of 5) to read:

Integ. Ecofem.:

- 1) North American Neo-Paganism, Woman and Nature 95-100
- 2) African Ecofeminism 100-104
- 3) Indian Ecofeminism 104-110
- 4) Latin American Ecofeminism 110-117
- 5) North American Ecofeminism 117-123

Week 7. Hinduism and Jainism

We seek to understand Hindu religious and environmentalist work in India, including caring for the Yamuna River watershed. We will consider the key Jain insight of *ahimsa*, or nonviolence, in relation with vegetarian, vegan, and other compassion-oriented views on food, ecology, and climate change.

For Monday, 5/9:

Assignment due: Community Field Report and Reflection Paper

E&R: "Ch. 9: Hinduism and the Transforming Affect of Devotion," "Appendix E: Yamuna River Declaration Resulting from the Workshop 'Yamuna River: A Confluence of Waters, a Crisis of Need,'" 140-53, 197-199.

For Wednesday, 5/11:

Michael Tobias, "Jainism and Ecology: Views of Nature, Nonviolence, and Vegetarianism," in *Worldviews and Ecology: Religion, Philosophy, and the Environment*, ed. Mary Evelyn Tucker and John Grim, Maryknoll, N.Y.: Orbis Books, 1994, 138-147, notes 147-149.

For Friday, 5/13:

Hindu Declaration on Climate Change (2009):

http://www.hinduismtoday.com/pdf_downloads/hindu-climate-change-declaration.pdf

Jainism Faith Statement on Ecology (2003):

<http://www.arcworld.org/faiths.asp?pageID=82>

Week 8. Judaism and Islam

In week 8, we study Abrahamic traditions of Judaism and Islam, which have both contributed greatly to environmentalist discourse and activism.

For Monday, 5/16:

Mark X. Jacobs, "Jewish Environmentalism: Past Accomplishments and Future Challenges," in *Judaism and Ecology: Created World and Revealed Word*, ed. Hava Tirosh-Samuels, Cambridge, Mass.: Harvard University Press, 2002, 449-477, notes 478-480.

For Wednesday, 5/18:

Seyyed Hossein Nasr, "Islam, The Contemporary Islamic World, and the Environmental Crisis," in *Islam and Ecology: A Bestowed Trust*, ed. Richard Foltz, Azizan Baharuddin, and Frederick M. Denny (Cambridge, Mass.: Harvard University Press, 2003), 85-104, notes 105.

For Friday, 5/20:

Rabbinic Letter on the Climate Crisis (2015):

<https://theshalomcenter.org/RabbinicLetterClimate>

Islamic Declaration on Global Climate Change (2015):

<http://islamicclimatedeclaration.org/islamic-declaration-on-global-climate-change/>

Week 9. Buddhism, Interreligious Conversation

We will consider varying perspectives on Buddhism, including forests and tree ordinations, mindful gardening, and the wider scope of interreligious and ecological culture building.

May 23, 25, 27: **Religious Environmentalism Group Project-Presentations**

For Monday, 5/23:

Pipob Udomittipong, "Thailand's Ecological Monks," in *Dharma Rain: Sources of Buddhist Environmentalism*, ed., Stephanie Kaza and Kenneth Kraft, Boston: Shambala, 2000, 191-197.

John Seed, "The Rainforest as Teacher: A Conversation with John Seed, Wes Nisker for *Inquiring Mind*" in *Dharma Rain: Sources of Buddhist Environmentalism*, ed., Stephanie Kaza and Kenneth Kraft, Boston: Shambala, 2000, 286-293.

For Wednesday, 5/25:

E&R: "Appendix B: Influence of Traditional Chinese Wisdom of Eco-Care on Westerners," 189-90.

Wendy Johnson, *Gardening at the Dragon's Gate: At Work in the Wild and Cultivated World*, New York: Bantam Books, 2008, 63-74.

Optional: **E&R:** "Ch. 7: Confucianism as Grounding in Community," 109-25.

For Friday, 5/27:

Reading Groups: Choose one of the following:

- 1) **E&R:** "Ch. 10: Building on Interreligious Dialogue: Toward a Global Ethics," 154-63.
E&R: "Epilogue: Challenges Ahead: Creating Ecological Cultures," 165-70.
- 2) **Insp. Prog.:** "Ch. 6: Warming to the Climate Challenge," 85-101.

Week 10. Integration: "Action as Ethics," "Wonder," "The Miracle of Walking on the Ground"

In our final week, we will widen our discussion to consider well-being, individual and group actions, institutional change, awe and wonder in ethics and action, and the notion of inspiring progress. On Wednesday, we will welcome **guest speakers Lyn Fine and Victoria Mausisa**, ordained members of the Community of Mindful Living in the tradition of Vietnamese Zen Buddhist teacher Thich Nhat Hanh. We will revisit the pledge activity from the first week of class in view of the full course.

Monday, May 30: Memorial Day holiday – No class

For Wednesday, June 1: **Guest Speakers Lyn Fine and Victoria Mausisa**

Buddhist Climate Change Statement to World Leaders 2015: <http://gbccc.org>

Mindful Peacebuilding website: <http://www.mindfulpeacebuilding.org>

Thich Nhat Hanh, "The Five Mindfulness Trainings," web resource:

<http://plumvillage.org/mindfulness-practice/the-5-mindfulness-trainings/>

For Friday:

Reading Groups: Choose one of the following:

Tom Prugh, "Childhood's End" in *State of the World 2015: Confronting Hidden Threats to Sustainability*, Washington: Island Press, 2015, 129-140, notes 157-158.

Integ. Ecofem.: "Conclusion," 173-178.

Insp. Prog.: "Ch. 7: New Vision: Choosing Well-being," 105-114.

Mary Evelyn Tucker, "The Comprehensive Context: Restoration of Wonder,"

Worldly Wonder: Religions Enter Their Ecological Phase, Chicago, Ill.:

Open Court, 2003, 50-54.

Wednesday, 6/8

Comparative Research Paper Due

PLEDGE EXERCISE:

This exercise provides an opportunity to express your personal commitments in both perspective and actions.

To contribute to the health of people, living things, and the earth,
I pledge to ...