

RSOC 64
COMPARATIVE RELIGION AND ENVIRONMENTALISM
Winter 2016 Tu Th 10:20 am - 12:00 noon Kenna Hall 111

Instructor: Prof. Sarah Robinson-Bertoni
Office: Kenna Hall 300K
Phone: 408-554-4547
Email: srobinson@scu.edu
Office Hours: Tu/Th 1:00-1:50 pm 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	10%
Self-Assessment Paper	10%
Group Project and Presentation	25%
Field Report and Reflection Paper	25%
Final Paper	30%

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: January 26

To complete this assignment, please spend time considering the cross-cultural, comparative religions aspect and the ecological, environmental, sustainability aspect of this course in relation to your experience of both religion and the environment. 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 the environment. Reflecting on these experiences and/or concepts, the paper should clearly and concisely include the following elements:

- 1) 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?
- 2) How have you navigated challenges to your own perspective on the environment and on religion?
- 3) What has been most influential to your commitments to ecological health and interreligious understanding?
- 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 approximately 3-4 typed, double-spaced pages, and reference at least two course readings. This assignment includes the option to post your paper to the course Camino site for fellow students to read.

- *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 Paper

Due Feb. 18

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. Each student will write a ½- to 1-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 3-page reflection paper will be an opportunity to integrate the event with course content. 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.

- *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.*

Religious Environmentalism Group Project-Presentation

Due: March 1 and 3

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, 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 bioregion map (see reference below),
- 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. Using as much detail as you are able, please create a bioregion map for the area under study, using the following reading as a guide:

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.

- *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 Feb. 4

Paper due March 10

Each student will write a 10- to 12-page research paper, plus a one-page proposal. 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 present a particular ecological issue affecting two communities, and how these 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. Alternatively, you might choose to study two different religious groups both focusing on an important issue for one particular region, for example, agriculture, water purity, or industrial pollution. The majority of sources should come from the course bibliography, plus at least three scholarly sources not in the syllabus (minimum seven 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 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/http://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 (available soon!)
5. Web links to online texts

COURSE SCHEDULE – Weekly Topics and Assignment Due Dates Only

- Week 1. Introducing the Subject, Terms, and Methods
- Week 2. Religious Ecology, Globalization, and the Notion of Progress
- Week 3. Religious Environmentalism, Environmental Justice, and Ecofeminism
- Week 4. Comparative Religious Ethics, Interreligious Conversation, Cross-Cultural Distinctness and Common Ground
Tues. 1/26 *Self-Assessment Paper Due*
- Week 5. Indigenous Lifeways and Earth-Based Spirituality
- Week 6. Buddhism and Confucianism
Thurs. 2/4 *Comparative Research Paper Proposal Due*
- Week 7. Hinduism and Jainism
Thurs. 2/18 *Field Report and Reflection Paper Due*
- Week 8. Islam and Judaism
- Week 9. Christianity
Tues. 3/1 *Religious Environmentalism Group Project-Presentation Groups #1-3*
Thurs. 3/3 *Religious Environmentalism Group Project-Presentation Groups #4-6*
- Week 10. Integration: “Action as Ethics” and “Wonder”
Thurs. 3/10 *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 with the grand overview of the syllabus, course logistics, assignments, as well as group discussion to understand the relevance of religion for environmentalism, sustainability, and ecology. We will form small groups for discussion, readings, and activities.

Tuesday, 1/5: First class

For Thursday, 1/7:

E&R: “Introduction: Our Journey into Religion and Ecology; Ch. 1: Problems and Promise of Religions: Limiting and Liberating,” 1-27.

Insp. Prog.: “Introduction,” 1-9.

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

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

Week 2. Religious Ecology, Globalization, and the Notion of Progress

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

For Tuesday, 1/12:

E&R: “Ch. 2: The Nature of Religious Ecology: Orienting, Grounding, Nurturing, Transforming; Ch. 3 Religious Ecology and Views of Nature in the West,” 29-61.

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.

Resources to read through briefly:

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

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.

For Thursday, 1/14: Film: *Journey of the Universe* (60 minutes)

Integ. Ecofem.: “Ch. 1: Corporate Globalization and the Deepening of Earth’s Impoverishment,” 1-44.

E&R: “Ch. 4 Ecology, Conservation, and Ethics; Ch. 5 Emergence of the Field of Religion and Ecology,” 62-84, 85-95.

Week 3. Religious Environmentalism, Environmental Justice, and Ecofeminism

This week, we will dig deeper into the specific areas where religions and environmentalisms intersect, highlighting the crucial contributions of environmental justice and ecofeminism.

In class: Form Project Groups - Religious Environmentalism Group Project-Presentation

For Tuesday, 1/19:

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

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

For Thursday, 1/21:

Integ. Ecofem.: "Ch. 3: Ecofeminist Thea/ologies and Ethics," 91-125.

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

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

US EPA, Environmental Justice, "Basic Information":

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

Black Church Climate Change Statement:

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

Week 4. Comparative Religious Ethics, Interreligious Conversation, Cross-Cultural Distinctness, and Common Ground

In week 4, we will consider important resources for navigating differences when engaging with religions and with environmentalist projects on global scale, such as the climate change challenge and fostering eco-positive cultures.

Assignment due Tues. 1/26: Self-Assessment Paper Due

For Tuesday, 1/26:

E&R: "Ch. 10: Building on Interreligious Dialogue: Toward a Global Ethics," 154-63.

E&R: "Epilogue: Challenges Ahead: Creating Ecological Cultures," 165-70.

For Thursday, 1/28:

Insp. Prog.: "Ch. 6: Warming to the Climate Challenge," 85-101.

Integ. Ecofem.: "Ch. 4: Alternatives to Corporate Globalization: Is a Different World Possible?" 131-172.

Week 5. Indigenous Lifeways and Earth-Based Spirituality

This week, we will begin the section of the course dedicated to environmentalist projects in specific religious communities. We begin with the variety of religions under the general title "indigenous" on Tuesday, followed by a closer examination of U.S.-based issues of food security and sovereignty among American Indians (the

common self-description). We will also consider the newer religious movement of neo-paganism as an earth-based religious tradition, both metaphorically and actively through permaculture.

Assignment due Thurs. 2/4 Comparative Research Paper Proposal Due

For Tuesday, 2/2:

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.

E&R: "Appendix D: Save the Frasier Declaration," 195-99.
Indigenous Environmental Network, please browse the site:

<http://www.iencearth.org>

For Thursday, 2/4:

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, 167-190.

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. Buddhism and Confucianism

This week on Tuesday, we will welcome **Guest Speakers Lyn Fine and Victoria**

Mausisa, ordained members of the Community of Mindful Living in the tradition of Vietnamese Zen teacher Thich Nhat Hanh. To understand the work of our guest speakers, we will read the Mindful Peacebuilding website and the basic Buddhist precepts as interpreted by Thich Nhat Hanh, as well as readings on engaged Buddhism addressing the specter of nuclear arms proliferation. For Thursday, we will consider Confucianism, Chinese traditions, and the Buddhist environmentalist action of ordaining trees to protect them from deforestation.

For Tuesday, 2/9:

Kenneth Kraft, "Nuclear Ecology and Engaged Buddhism," in *Buddhism and Ecology: The Interconnection of Dharma and Deeds*, Cambridge, Mass.: Harvard University Press, 1997, 270-287, notes 288-290.

Joanna Macy, "Introduction," *Despair and Personal Power in the Nuclear Age*, Philadelphia, Penn.: New Society Publishers, 1983, xiii-xvi.

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 Thursday, 2/11:

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

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

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

Week 7. Hinduism and Jainism

As we near the course's completion, we combine two related traditions this week. On Tuesday, we seek to understand Hindu religious and environmentalist work in India, including caring for the Yamuna River watershed. On Thursday, we will consider the key Jain insight of *ahimsa*, or nonviolence, in relation with vegetarian, vegan, and other compassion-oriented views on food.

Assignment due Thurs. 2/18 Field Report and Reflection Paper Due

For Tuesday, 2/16:

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.

Hindu Declaration on Climate Change (2009):

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

For Thursday, 2/18:

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.

Jainism Faith Statement on Ecology (2003):

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

Week 8. Islam and Judaism

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

For Tuesday, 2/23:

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.

Islamic Declaration on Global Climate Change (2015):

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

For Thursday, 2/25:

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.

Rabbinic Letter on the Climate Crisis (2015):

<https://theshalomcenter.org/RabbinicLetterClimate>

Week 9. Christianity

For week 9, we will look at several different Christian perspectives, from cosmology to Appalachian mining to the Eastern Orthodox "Green Patriarch" to the "Francis Effect" as the rhetorical and praxis-related ripples from the Papal Encyclical, *Laudato Si*, continue to affect global discourse on religion, environmentalism, and climate change. We will also enjoy numerous reports from the project groups.

Assignments due:

Tues. 3/1 ***Religious Environmentalism Group Project-Presentation*** Groups #1-4

Thurs. 3/3 ***Religious Environmentalism Group Project-Presentation*** Groups #5-7

For Tuesday, 3/1:

E&R: "Ch. 6: Christianity as Orienting to the Cosmos," 96-108.

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.

For Thursday, 3/3:

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

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

Week 10. Integration: "Action as Ethics" and "Wonder"

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. We will revisit the activity from the first week of class in view of the full course.

Assignment due Thurs. 3/10 ***Comparative Research Paper Due***

For Tuesday, 3/8:

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

[Reread IFG Principles for Healthy Social Institutions, 164-165]

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

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.

For Thursday, 3/10:

Insp. Prog.: "Ch. 10: New Vision: Toward an Ethics of Progress," 145-154.

Mary Evelyn Tucker, "The Comprehensive Context: Restoration of Wonder," *Worldly Wonder: Religions Enter Their Ecological Phase*, Chicago, Ill.: Open Court, 2003, 50-54.