

Earth Ethics: Religion, Nature, and Globalization
Professor: Whitney A. Bauman
wbauman@fiu.edu

Fall 2023

BA/MA: Tuesdays (online Zoom). 12:30-13:45 PM EST (be sure to complete the week's asynchronous materials by class time).
WAC and Global Learning Course / Online Live Course

Zoom Link in course canvas. Passcode: 7w749x

Zoom Office Hours by Appointment

Course Alignment Map for: [REL 3492 / RLG 5183 - Bauman] Earth Ethics: Religion, Nature and Globalization
Course Description:

This course draws from religious, philosophical, and scientific sources in order to examine planetary environmental problems. Environmental Philosophy and Ethics, as well as the emerging field of Religion and Ecology have developed over the past 50-60 years in an attempt to address problematic human-earth relations. On the one hand, underlying many of these approaches is a very western understanding of “nature” as pristine, pure and without human presence. On the other hand, the reductive and productive model of science has attempted to define all non-human nature as “dead” stuff and thereby as resource for human use. Who gets defined as “human” has also been problematic throughout history: those “others” (poor people, indigenous peoples, people of color, women) get defined as “nature” and thus as available also for “human” use. Religious and cultural worldviews have also understood nature as either a pristine creation for which humans ought to be good stewards, or as evil material that must be controlled and eventually escaped. Finally, some thinkers have argued that culture and technology are the culprits of ecological and social ills, and human beings ought to return to a paradisiacal relationship with nature.

Might these very static notions of nature, as pristine source of salvation, as mere resource for human beings, or as chaotic source of evil, be at the heart of what has created climate change, social injustice, and other planetary ills? This is precisely what some political, post-modern, and de/post-colonial scholars have suggested. Nature, from these perspective should be thought of in the plural and not as something separate from “culture.” The very attempt to define nature and globalize that understanding of nature leads to social oppressions (think about what is coded as “natural” or “unnatural”) and ecological ills (through removing humans from their ecological and often urban contexts). This course will explore the effects of globalizing Modern western (and monotheistic) understandings of “nature” and “religion.” The hypothesis of the course is that both religion (culture) and science (nature) have served as apolitical foundations for forcing truth claims upon “others,” both humans and “more than

humans.” In response to this, this course will explore what a “planetary” understanding and ethic (Spivak) of the world as opposed to that of the global might look like. In other words, how might we begin to think and act as if we are part of a planetary community rather than separate from or an exception to the rest of the natural world?

This is a Global Learning Course and a Writing Across the Curriculum Course.

Course Objectives:

At the end of this course:

- a) Students will be able to identify interrelationships between religious ideas and the ways we interact with other animals and the rest of the natural world;
- b) Students will be able to identify specific, global environmental challenges and analyze them from multiple perspectives;
- c) Based on their awareness of how their own life-choices affect global environmental issues, students will be able to describe possible solutions that work toward global health.

Aim Of the Course

To explore the philosophical and religious sources and forms for the processes known as “globalization” and “climate change” as they pertain to the human and non-human community, and to discern an appropriate, de-colonizing environmental ethic in a world that has multiple meanings of “nature” and what is “natural.”

Modality and Course Expectations:

This course will be “online live.” This means that you will do asynchronous work throughout the week that we will discuss on Tuesdays, live on Zoom. This is a “reverse classroom,” which means you will listen to lectures and do readings on your own time, and we will have questions, answers, and discussion about the week’s readings and lecture materials on Tuesdays. So, come to Zoom on Tuesdays prepared to talk! Being prepared for Tuesday class means that you should complete the asynchronous component of the course (readings and lecture) in the week that it is assigned so that you can be prepared for course discussions on Tuesdays. Tuesdays will be our time to synthesize and digest all the information you have read and listened to in a given week, so it is very important that you attend.

Statement on Academic Freedom

Academic freedom and responsibility are essential to the integrity of the University. The principles of academic freedom are integral to the conception of the University as a community of scholars engaged in the pursuit of truth and the communication of knowledge in an atmosphere of tolerance and freedom. The University serves the common good through teaching, research, scholarship/creative activities, and service. The fulfillment of these functions rests upon the preservation of the intellectual freedoms of teaching, expression, research, and debate. The University and UFF affirm that academic freedom is a right protected by this Agreement in addition to a faculty member’s constitutionally protected freedom of expression and is fundamental to the faculty member’s responsibility to seek and to state truth as he/she sees it.

Covid Situation and Absence Policy:

Given the current situation and all its unknowns, I try to be flexible. If you are sick, please let me know through email prior to class. It is important to participate in the synchronous discussions as a lot of synthesizing will take place there. But I do understand that things happen. If you fall ill and miss more than a week of classes, please write to me about how we can make up the missed work. I will do everything I can to work with you to

make up work within reason, but there are certain deadlines set by the nature of the university semester. If you fall to far behind, please speak with me so that we can work out a solution.

Global Learning Outcomes

In this course: a) Students will be able to identify interrelationships between religious ideas and the ways we interact with other animals and the rest of the natural world; b) Students will be able to identify specific, global environmental challenges and analyze them from multiple perspectives; c) Based on their awareness of how their own life-choices affect global environmental issues, students will be able to describe possible solutions that work toward global health.

Writing Across the Curriculum Outcomes

This course is intended to help students become better writers. In particular, this course is aimed at helping students “write to learn.” Writing to learn involves developing one’s critical thinking, reasoning, and argument skills through writing. As such, students will write three short, interconnected essays and work in peer-review groups to evaluate the essays. After the peer-review of each essay, students will have the opportunity to revise each essay according to the peer evaluations. All writing requirements will be assessed by rubrics handed out on the first day of class.

You can earn a WAC credit and badge during this course.

Statement on AI and Plagiarism

Any type of plagiarism will not be tolerated and will result in a failing grade for the course.

Plagiarism is:

1. The deliberate use and appropriation of another's work without any indication of the source and the representation of such work as the Student's own.
2. Assisting another Student in the deliberate use and appropriation of another’s work without any indication of the source and the representation of such work as the student’s own.

The use of AI to write papers as one’s own counts as plagiarism. You may use AI to help you find resources and materials, and to generate ideas, but the writing of your essays must be your own construction and wording. Anytime you use writing from some other materials you must quote and cite those materials.

Course Readings (BA/MA)

Whitney Bauman, Rick Bohannon, and Kevin O’Brien, eds., *Grounding Religion: A Fieldguide to the Study of Religion and Ecology, Second, Revised Edition* (New York, NY: Routledge 2017). (free link: <https://www.dropbox.com/s/kb5zpv9o204rl02/Grounding%20Religion%202.pdf?dl=0>)

Holmes Rolston III, *New Environmental Ethics: The Next Millennium for Life on Earth: Second Edition* (New York, NY: Routledge, 2020). (Note: this book is available as an e-publication through FIU’s library: https://fiu-flvc.primo.exlibrisgroup.com/permalink/01FALSC_FIU/1k8k11k/alma991001825316206571)

Other Readings Provided Online.

Course Readings (MA)

Dalia Nassar, *Romantic Empiricism: Nature, Art and Ecology from Herder to Humboldt* (Oxford, UK: Oxford University Press, 2022).

Elizabeth A. Povinelli, *Between Gaia and Ground: Four Axioms of Existence and the Ancestral Catastrophe of Late Liberalism* (Durham, NC: Duke University Press, 2021).

Carol Wayne White, *Black Lives and Sacred Humanity* (Fordham University Press, 2016)

BA Requirements (MA Students I will also provide you with final requirements; in the requirements below, where it says BA, you don't need to do them; where it says BA/MA, you still need to do them)

Recognizing that there are many different learning styles, these requirements are designed to provide you with a variety of ways in which you can demonstrate your engagement with the materials in the course.

I. Class Participation/Weekly “Illuminated Reading Notes”—25% (BA/MA)

The first step to doing well in this class is to show up and participate, even in zoom lectures and online discussions! You can't be a part of the learning community if you are not present. If you have to be absent for an extended period due to illness or family issues, etc., please let me know.

The second step to doing well in the class is to “speak up” during discussions. There will also be time for Q&A on course lectures day. It is important to hear your voice! Toward this end, every student will submit a modified form of an “illuminated manuscript” each week. See description below.

The classroom is a community of learners. That is, we are all in the process of critically engaging the lectures and course materials together, even remotely. Learning should be a collaborative process and it will take all of us to learn this semester. Having said that, there are some ground rules that should be followed in course discussions and assignments.

1. Confidentiality: Sometimes we are exploring serious issues in the course that may be hard to speak about or give voice too. I expect that students will respect one another's privacy in this course and allow room for this type of exploration.

2. **Trust and Respect:** The classroom is a learning community, and it is only as good as the relationships of the people that make up the classroom. Give your classmates the benefit of the doubt before jumping to conclusions about what is said. Also, be sure to state your opinions, questions, ideas and beliefs in a way that is not intentionally disrespectful to others in the class. While freedom of expression, and challenging assumptions is encouraged in this classroom, hate speech will not be tolerated.
3. **Academic Honesty.** In all written materials, students will be expected to cite sources. Plagiarizing and “Copying” from other students will result in a failing grade. Grading for written assignments will follow the Rubric that is handed out on the first day.
4. Students should be aware of everyone in the classroom and enable each person to contribute to the conversation. Likewise, each participant should refrain from dominating class discussion.

Illuminated Manuscript / Weekly Reflections Throughout the course, students will read approximately 1-2 chapters of text per week. This assignment is meant to encourage you and aide you in digesting the course readings. As such, each student will keep a “reading journal” (on Canvas), and create a modified version of an illuminated manuscript. Illuminated manuscripts come to us from what western historians would call the ancient medieval periods. We can find them from multiple cultures, including: The Euro-Christian world, the Islamic World, Buddhist and Hindi texts from India and many other places, etc. They were created by monks and scribes who would basically “doodle” on the edges of manuscripts as they read them: making their own commentary and notes, but also including images that came to mind as they were reading, thinking, and daydreaming. You can see more about these and the marginal annotations here: <https://en.wikipedia.org/wiki/Marginalia>.

This assignment is a writing to learn assignment and will count toward your weekly participation grade. Each week, every student must choose a pericope (or a small part of each text such as a few sentences or a paragraph) that captures what you think is the most important or interesting part of that week’s reading. First, include the pericope at the top of the text (with the name of the text and page number that it came from), and then tell me in your own words what you think it means and why it is important. Second, paste or create an image/drawing that you think relates to the text and give a brief interpretation as it relates to the text you chose. Third, provide some example of why the text is relevant in terms of our current context (a news story, a video game, a current event, issues of race/class/species extinction/etc.).

Each assignment will be graded weekly. These short (1-page) submissions will also help you think about and provide some references for the three blog posts you will write throughout the semester.

(MA Students: Part of your participation grade will be to help me facilitate the “Fire in the Forrest” Simulation in the final weeks of the course).

II. **Planetary Thinking Essays (WAC Assignment): 50% of the grade (BA/MA)**

Each student is expected to write three “planetary thinking” essays. These essays will be distinct but will build upon one another.

Each essay should be 1000-1200 words, typed, double-spaced, 12-point font. You must cite your sources (even if they are just course materials). Any type of plagiarism will not be tolerated. Each essay should contain AT LEAST 4 sources. Each essay *must* cite course

materials (lectures and readings)! Each essay may also cite sources outside of the course. Remember not all sources are equally reputable and there is a lot of false information out there. Part of this assignment is to help you sift through information and discern what sources are reputable. A good way to do this is to check claims with multiple, scholarly sources (peer-reviewed articles and academic books). In terms of online sources, remember there is a difference between .edu, .org, .net, and .com addresses. When you are citing a source online, be sure to figure out what type of organization is making a claim and why.

For all essays, follow the citation and formatting guidelines of the Chicago, Turabian Style:

<https://www.chicagomanualofstyle.org/turabian/citation-guide.html>.

- A. First Essay: Ecological Footprint Essay. (BA/MA)** First, locate yourself within the south florida bioregion by describing: who were the first peoples of south Florida and what the geological makeup of South Florida Is. Second, complete the Ecological Footprint Assessment (http://www.footprintnetwork.org/en/index.php/GFN/page/personal_footprint). Write a reflection about your results in your journal including addressing the complex question, “what is sustainability?” **Be sure to read *Grounding Religion*, ch. 14 for your reflections on this journal!** For this part of the journal, I’d like you to use CGI to generate a 300 word essay on the prompt: “religion and environmental sustainability.” Turn this in as an appendix to your essay, and in the body of your essay describe what the CGI essay wrote and how it is different from Chapter 14 of *Grounding Religion*. Third, offer your reflections on what you might be able to “do” given the results of your ecological footprint, and given the history of the peoples and the bioregion of South Florida. This is a “writing to learn” assignment meant to help you understand the complex issues surrounding the concept of sustainability and how your own habits relate to sustainability. **Turn in Essay by September 15th.**
- B. Second Essay: Food Consumption Essay. (BA/MA)** First, describe the source of your water, and a few foods that are local to / can be grown/raised in south Florida. Second, write down everything you eat for your largest meal of the day, including: a) the ingredients, b) where the food came from and how much it had to travel to get to you, c) how the people in farms/factories were treated in the making of the food product (this one may not be possible in all cases, but do your best), d) how the crops and animals that make up your food were grown /raised (organically? With pesticides? In factory farms? Small farms? Etc.) Read **Chapter 10 of *Grounding Religion*** and Third, reflect on ways that these issues tie into your own ecological footprint from the first assignment. How can you reduce your ecological footprint through your diet? This is a “writing to learn” exercise that is meant to help you explore how your daily food habits have global implications; it is meant to introduce you into the issues of food, globalization, and the environment. **Turn in Essay by October 13th.**

Students must make an appointment (in person or virtual) with a Writing Center tutor for the second essay (<https://case.fiu.edu/writingcenter/make-an-appointment/>). **You will have to turn in some sort of proof that you went to the writing center for this first essay, which they can provide you with (usually an official email approval or stamp).** It is strongly recommended that you make an appointment early, and take your essay along to that appointment. You can make in-person and on-line appointments at the following url, but do it early because the time-slots fill up: <https://case.fiu.edu/writingcenter/make-an-appointment/index.html>.

Attending a writing center session will account for part of the grade of the second essay.

C. Third Essay: Council of All Beings (BA/MA)

In this essay, you will adopt an avatar of a local animal or organism. It can be either “indigenous” to the region or “foreign.” First, read the short article (which will be provided) on what totem animals / or what have been called “spirit animals” mean to native peoples and reflect on the relationship between an indigenous community and that animal. Second, read “The Council of All Beings” (which will be provided) and from the perspective of the animal persona you have adopted, write a letter to the South Florida human community about what the human community has done to you, and what you need to live a healthy life. This is an “writing to understand” essay, meant to help you “think” from the perspective of animals that are other than human.

For this essay, a draft of your essay must be peer reviewed by someone else in the class, using the rubric for the essays provided in the course. This draft essay should be turned in one week prior to the final essay. Your revised final essay is due by **November 10th**.

III. Final Stuff

BA Students: Fire in the Forrest Simulation (25%)

During the last three weeks of class, we will participate in a role playing game called “Fire in the Forrest.” It is developed to help us learn about the major stakeholders in issues of deforestation and globalization. You will each work in teams and have specific roles to research. For each week, you will debrief in a one-page essay about your experience that week. We will start discussing this in advance of the course and these materials will be provided for you. The last reflection on the project, in light of the content of the course will be due during finals week.

MA STUDENTS: Final Conference Paper 25%

Instead of a traditional “final paper” for the course, we will build up to a conference paper/presentation. The first part of that will be developing a paper abstract, conference paper proposal, and conference paper. We will work to identify a conference in your given area of interest within religious studies, and then write a proposal for that conference. Step 1: Once we have identified a conference and a topic, you will write a paper abstract. Step 2: You will create the conference paper proposal based upon the guidelines of the given conference you have chosen. Step 3: Each student is expected to write a final conference paper for the course of no more than 3,000 words, double-spaced, 12pt font, 1-inch margins. This is the maximum length that any conference paper should be, as you will usually have about 20-30 minutes to deliver a paper at a conference. These will be delivered to the class on the final day of the semester as a presentation.

As with all written assignments in this class, you must use the Turabian Guide and follow the “Notes and Bibliography” style. This is one of the required texts for the course and you can find a shortened version of it here: <https://www.chicagomanualofstyle.org/turabian/turabian-notes-and-bibliography-citation-quick-guide.html/>

Important Web Resources

Forum on Religion and Ecology: <http://fore.yale.edu/>

Environmental Ethics: <http://online.sfsu.edu/~rone/Environ/Enviroethics.htm>.

Center for Environmental Philosophy: <http://www.cep.unt.edu/>.

Ecofeminism: <http://eve.enviroweb.org/>.

Environmental Justice: <http://www.ejnet.org/ej/>.

Evangelical Environmental Network: <http://www.creationcare.org/>

Coalition on the Environment and Jewish Life: <http://www.coejl.org/>

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

Islamic Foundation for Ecology and Environmental Sciences: <http://www.ifees.org.uk/>

United Nations Environmental Program: www.unep.org

Nature Critical, "Queer Ecology": <https://naturecritical.wordpress.com/queer-ecology-queer-ecocriticism-reading-list/>.

GreenFaith: <http://www.greenfaith.org/>.

Encyclopedia of Religion and Nature: https://fiu-flvc.primo.exlibrisgroup.com/discovery/fulldisplay?context=L&vid=01FALSC_FIU:FIU&search_scope=MyInstitution&tab=LibraryCatalog&docid=alma990325749980306571.

Important Dates

September (1962): Publication of Rachel Carson's *Silent Spring*

September 26: St. Francis Birthday

December 19: Anniversary of the Brundtland Report

December 24: Anniversary of Apollo Earth Rise Image

January 3, 2003: Greta Thunberg is born

February 16 (2005): Kyoto Protocol Comes into Effect

March 10 (1967) Lynn White Essay “Historical Roots” published

March 15 (2017) New Zealand names Whanganui River as a legal Person with Rights

March 20 (2017) The Ganga and Yamuna Rivers named as Persons with Rights

March 24, (1989): Exxon Valdez Oil Spill

March 26 (1974): First Large Action of the Chipko Movement

May 24 (2015) Laudato Si Publication

April 1 (1940): Birthday of Wangari Maathai

April 2016: Standing Rock Protests Begin

April 20-24, 2009: Indigenous People’s Global Summit on Climate Change

April 22 (1970): First Earth Day

April 26 (1986): Chernobyl Disaster

June 4 (1892): Sierra Club formed with John Muir as President

July 4 (1845): Thoreau moves to Walden Pond

August 2 (1978): Lois Gibbs begins movement at Love Canal

COURSE ALIGNMENT MAP
(MODULE LEARNING OBJECTIVES, INSTRUCTIONAL MATERIALS & ACTIVITIES ALIGNMENT)

Module	Course Level Objectives	Module Learning Objectives	Asynchronous Activities	Synchronous Activities	Instructional Materials
1: August 22	Introduction to Course: Sources for Environmental Ethics. Overview of Syllabus and Requirements	Students will know the requirement, readings, and assignment expectations for the course	Readings	Introduction of students to one another; introduction to and questions on course syllabus requirements.	BA/MA: Lynn White reading (online); <i>Grounding Religion</i> , "Introduction"; Kearns, Laurel , and Whitney A. Bauman., "Religion and Nature in North America."
2: August 29	What is Religion?	Students will be able to identify some of the basic definitions of religion, and get an understanding of how "religion" will be understood in this course	Lecture; readings; sharing of your question and resource to the course website.	Discussion of readings and lecture with whole class.	BA/MA: <i>Grounding Religion</i> , Chs. 1-2; Rolston, chapter 1 MA READINGS: Wayne White: Intro-Chapter 1.
3: September 5	What is Nature?	Students will be able to identify some of the ways that "nature" has been understood by different cultures and peoples over time. Students will be able to understand how	Lecture; readings; sharing of your question and resource to the course website.	Discussion of readings and lecture with whole class.	BA/MA: <i>Grounding Religion</i> , Chs. 3-4; Rolston, chapter 2.

		“religion and nature” relate to one another in this course.			MA READINGS: Wayne White, chapters 2-3.
4: September 12	Religion and Nature: The Ancient Near East, Greece and Proto-Forms of Modern Western Science	Students will be able to think about the critical, historical development of what we call “religion” and “science” before such concepts existed. Students will learn about the contributions to science and monotheistic thought from the ANE, India, and Greece.	Lecture; readings; sharing of your question and resource to the course website.	Discussion of readings and lecture with whole class. First Essay Due September 15	BA/MA: selections from: “Genesis”, Selections from the <i>Enuma Elish</i> (online); Merchant, <i>Reinventing Eden</i> (online) MA READINGS: Wayne White, chapters 4- Conclusion.
5: September 19	Religion and Nature: Islamic Thought and the Scientific “Revolution”: Shifting Paradigms	Students will learn about the advances in what came to be known as Modern Science (then “natural philosophy”) during the Golden Age of Islam, falsely called, “the dark ages.” Students will understand how the renaissance and “scientific revolution” would be impossible without the advances made in the Muslim world.	Lecture; readings; sharing of your question and resource to the course website.	Discussion of readings and lecture with whole class.	BA/MA: Dallal, Ahmad. <i>Islam, Science and the Challenge of History</i> (2010), 1-53. MA READINGS: Abstracts due

6: September 26	Colonization of land, animals and “others” and the Industrial Revolution	Students will critically examine the ways that the western understandings of “religion” and “science” were tied up with European colonization. Furthermore, students will see the importance of “reductive and productive” models of science for the Industrial Revolution.	Lecture; readings; sharing of your question and resource to the course website.	Discussion of readings and lecture with whole class.	BA/MA: Roxanne Dunbar-Oritz, <i>An Indigenous Peoples’ History of the United States</i> , Chs. 1 and 2 (online). Leduc, Timothy B., "Reconciling to the Ancestors: The Spirit of Decolonization in Times of Pandemic."
7: October 3	The Romantic “Return”	Students will learn about all of the different, non-reductive models posed by scientists, philosophers, and even different religions as a reaction to the so-called Industrial Revolution and its environmental costs.	Lecture; readings; sharing of your question and resource to the course website.	Discussion of readings and lecture with whole class.	BA/MA: <i>Grounding Religion</i> , Ch. 7. Rolston, Chapter 4 MA: Nassar, Intro – Chapter 1.
8: October 10	Globalization and its Discontents	Students will examine the ways in which the globalization of neo-liberal ideas about economics, nature, and humans has roots in earlier efforts of “Christianizing,” “Colonizing,” and “Enlightening.” Furthermore students will learn to critically assess the pros and cons of	Lecture; readings; sharing of your question and resource to the course website.	Discussion of readings and lecture with whole class. Second Essay Due by October 13th.	BA/MA: <i>Grounding Religion</i> , Ch. 8; Rolston, Chapter 7. MA READINGS: Nassar, 2-4 .

		living in a globalized world.			
9: October 17	Human-Animal Relations	Students will critically examine different ways in which human-animal relations are constructed in different cultures and religions. In addition, students will begin to ask ethical questions about the treatment of animals in food production and medical research.	Lecture; readings; sharing of your question and resource to the course website.	Discussion of readings and lecture with whole class.	BA/MA: <i>Grounding Religion</i> , Chs. 11. Rolston, Chapter 3 MA READINGS: (paper proposals)
10: October 24	Religion, Gender, Sexuality and Nature	Students will look at some of the different understandings of gender and sexuality (non-binary/ non-heteronormative) that have existed in virtually every culture in recorded human history. In addition, students will analyze the construction of “family values” to mean “hetero-patriarchal” values, especially in monotheistic cultures.	Lecture; readings; sharing of your question and resource to the course website.	Discussion of readings and lecture with whole class.	BA/MA: <i>Grounding Religion</i> , Ch. 5; Eaton, BRINA. MA READINGS: Nassar, 5-7.
11: October 31	Religion, Nature and Technology	Students will learn about some of the ethical issues surrounding how technologies shape human-human and human-earth relations. In addition, students will	Lecture; readings; sharing of your question and resource to the course website.	Discussion of readings and lecture with whole class. Discussion of Fire in the Forrest Simulation.	BA/MA: Online: Selections from David Noble, <i>The Religion of Technology</i> , Chs. 1 and 2 (online); Rolston, chapter 6.

		look at the ways in which religious ideas both fuel and resist technological developments.			MA: Nassar, Conclusion
12: November 7	Religion, Environmental Justice, and Intersectionality	Students will critically analyze the ways in which race, gender, sex, sexuality, and ability have contributed to economic and social inequities, and to inequitable sharing of ecological goods and ills. Students will also look at the role religion has played in constructing and deconstructing notions of race, gender, sex, sexuality, and ability.	Lecture; readings; sharing of your question and resource to the course website.	Discussion of readings and lecture with whole class. Discussion of Fire in the Forrest Simulation. Third Essay Due by November 10th.	BA/MA: <i>Grounding Religion</i> , Chs. 6; . Gray, Tyson-Lord., "African American Religious Naturalism in the Novel Sula by Toni Morrison."; Nogueira-Godsey, Elaine., Kearns, Laurel D., Bauman, Whitney A. "Religion and Nature in North America: Race, Religion and Environmental Racism in North America." Bloomsbury MA: Povinelli, Intro
13: November 14	Religious responses to Global Climate Change	In this unit, students will look at some of the many religious and religiously influenced responses to global climate change around the world. In addition, students will analyze the ways in which religions have been complicit with and fought against the systems that have led to climate change.	Lecture; Read up on Fire in the Forrest and your Role. Reflect on first session of Fire in the Forrest	Fire in the Forrest	BA/MA: No extra Readings; Fire in the Forrest Simulation. MA: Povinelli, Section 1

14: November 21	Religion, Food and Agriculture	In this unit, students will analyze the ethics of food production in the United States. In addition, students will learn about various religiously based ethics that promote food justice and ecologically sound eating practices.	Lecture; Fire in the Forrest Preparation; Reflection on Fire in the Forrest.	Fire in the Forrest	BA/MA: No extra Readings; Fire in the Forrest Simulation. MA: Povinelli, Section 2.
15: November 28	The Planetary Future: Grieving Loss and the Hope for Possibilities to come	In this section, students will learn about resources, rituals and organizations that are help to deal with “eco-anxiety” and “ecological grief” associated with climate change and all its consequences. In addition, students will begin to imagine what different futures might be possible for the planetary community.	Lecture; Fire in the Forrest Preparation; Reflection on Fire in the Forrest.	Fire in the Forrest	BA/MA: No extra Readings; Fire in the Forrest Simulation. MA: No extra Reading work on conference papers
16	Final’s week			Fire in the Forrest Final Reflection MA Students: 10page conference paper.	Turn in final reflection on Fire In the Forrest Simulation