**REL 3492 / RLG 5183**

**Earth Ethics: Religion, Nature, and Globalization**

**Professor: Whitney A. Bauman**

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**Spring 2025**

**(BA/BS) REL 3492; M, W, F: 10:00-10:50**

**(MA) RLG 5183; M, W: 10:00-10:50 / W:3:00-3:50**

**BA/ BS: WAC and Global Learning Course**

**Zoom / In Peron Office Hours by Appointment**

**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?

**For BA/ BS:** This is a Global Learning Course and a Writing Across the Curriculum Course.

**For All**: This is a combined course, which means the BA, BS, and MA students will meet together on Mondays and Wednesday and the MA students have an extra hour on Wednesdays. The MA students do not need to attend BA / BS sessions on Fridays

**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 in person, and utilize Course Canvas for online activities.

**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.

**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)**

Karen Bray, Heather Eaton, and Whitney Bauman, eds., *Earthly Things: Immanence, New Materialisms and Planetary Thinking* (Fordham University Press, 2023).

Mel Chen, *Intoxicated: Race, Disability, and Chemical Intimacy Across Empire* (Duke University Press, 2023)

Ursula Goodenough, *The Sacred Depths of Nature; 2nd Revised and Updated Edition* (Oxford University Press, 2023)

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

**BA/BS 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.

1. **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.  At the beginning of each class, we will have a 2-minute centering exercise that helps us to enter into a space of dialogue together. 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”, 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.).

You will need to get some sort of physical / actual notebook (as in paper!) to complete this project.

I will collect these notebooks 4 times throughout the semester at surprise times. So, it is important that you keep up with these and bring them to class with you on a weekly basis. These short reflections will also help you think about and provide some references for the three blog posts you will write throughout the semester.

**NB: All weekly readings should be completed by the Wednesday of the week they are listed in!**

1. **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>.

1. **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 a sustainable lifestyle?” **Be sure to read Grounding Religion, chs. 15 and 17 for your reflections!**  Second, for this essay, I would like you to create an essay with AI, using the search “what is a sustainable lifestyle?” 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 some of the reflections on justice and biodiversity in Chapters 15 and 17; in other words, what does the AI essay leave out? 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.   **First Essay Due January 31st.**

**You must provide a draft of either your first or second essay for review at the writing center and make an appointment with a writing tutuor. This will count as part of your grade for the essay portion of the course. Turn in proof of going to the writing center (they have a stamp) along with the draft essay you worked on with them.**

1. **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.)  Third, read **Chapter 13 of *Grounding Religion*** and 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 March 7th.**

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>.

**You must provide a draft of either your first or second essay for review at the writing center and make an appointment with a writing tutuor. This will count as part of your grade for the essay portion of the course. Turn in proof of going to the writing center (they have a stamp) along with the draft essay you worked on with them.**

**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, you need to provide a good introduction to your animal, species, ecosystem, river, etc. This means doing a little work on the history and habitat of the given entity. Second, read the short article (which will be provided) on what totem animals are and reflect on the relationship between an indigenous community and that animal. Third, read “The Council of All Beings” (which will be provided) and from the perspective of the animal / entity 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 **April 4th.**

1. **Final Stuff**

**BA/BS STUDENTS**: **Eco-Autobiography, 25%**

Everyone of us has our own understanding of how we relate to the natural world, and what it means to be human in the world. This essay is an exercise in thinking about your own relationship with the rest of the natural world, and how it has changed over the years. Many of us have a special place (a family farm, a certain vacation spot, a tree, a lake, a city) where we feel “at home” and “more like ourselves.” These “grounding” places often give us confidence, and even feelings of being loved and safe. Our relationship to the places (and the life therein that make them up) often help to shape our own understandings of how we think about humans-and-the-rest-of-the-natural world. Oftentimes these places are the source for some of our deeply helf feelings, beliefs, and values. In this 1000-1200 word essay, I want you to think about one of these places and: 1) Include an image of you with this place, a sort of “Holy Selfie” if you will. Start by describing that image and what it means to you; 2) Discuss how this place has shaped your understanding of what it means to be human in the world; and 3) using course materials, describe how your own relationship to that place has changed over the years, and how the course has changed your understanding of it. **Due at scheduled finals time of 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. **Abstracts due: February 5th.** Step 2: You will create the conference paper proposal based upon the guidelines of the given conference you have chosen. **Paper proposals due March 12th .** 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. **Due at scheduled finals time during finals week.**

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](http://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**

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| **COURSE ALIGNMENT MAP**  **(MODULE LEARNING OBJECTIVES, INSTRUCTIONAL MATERIALS & ACTIVITIES ALIGNMENT)** | | | | | |
| **Module** | **Course Level Objectives** | **Module Learning Objectives** | **Asynchronous Activities** | **Synchronous Activities** | **Instructional Materials** |
| Week 1:  Jan 6, 8, 10 | 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) |
| Week 2:  Jan 13, 15, 17 | 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: Grounding Religion, Chs. 1-2; Rolston, chapter 1  MA READINGS: Earthly Things, |
| Week 3:  Jan 23, 24 | 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 “religion and nature” relate to one another 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: Grounding Religion, Ch 3; Rolston, chapter 2.  MA READINGS: Earthly Things, |
| Week 4:  Jan 27, 29, 31 | 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 January 31** | BA/MA: selections from: “Genesis”, Selections from the Enuma Elish (online); Merchant, Reinventing Eden (online)  MA READINGS: Earthly Things |
| Week 5:  Feb 3, 5, 7 | 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: Selection from that new book on islam / romanticism  MA READINGS: Goodenough,  **Abstracts due: February 5th.** |
| Week 6:  Feb 10, 12, 14 | 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: Gronding chapter 4; Leduc, Timothy B., "Reconciling to the Ancestors: The Spirit of Decolonization in Times of Pandemic."  MA: Ursula Goodenough |
| Week 7:  Feb 17, 19, 21 | 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: Something from Planetary book.  MA: Goodenough |
| **NB: Spring Break: Feb 24-28**  Week 8: March 3, 5, 7 | 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 living in a globalized world. | Lecture; readings; sharing of your question and resource to the course website. | Discussion of readings and lecture with whole class.  **Second Essay Due by March 7th.** | BA/MA: Grounding Religion, Ch. 7, 10; Rolston, Chapter 7.   MA READINGS: Nassar, |
| Week 9: March 10, 12, 14 | 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: Grounding Religion, Chs. 12, 13. Rolston, Chapter 3  MA READINGS:  Nassar:  **MA: paper proposals due March 12th** |
| Week 10:  March 17, 19, 21 | Religion, Gender, Sexuality and Nature | Students will look at come 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: Grounding Religion, Ch. 5 and 6; Eaton, BRINA.  MA READINGS:  Nassar |
| Week 11: March 24, 26, 28 | 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 look at the ways in which religious ideas both fuel and resist technological developments. | Lecture; readings; sharing of your question and resource to the course website. | Discussion of readings and lecture with whole class. | BA/MA: Online: Selections from David Noble, The Religion of Technology, Ch. 1 and *Groudning* , ch. 14. Rolston, chapter 6.  MA: Nassar, Conclusion |
| Week 12: March 31, April 2, 4 | 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.  **Third Essay Due by April 4th.** | BA/MA: Grounding Religion, Chs. 7 and 8; . 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: Chen |
| Week 13: April 7, 9, 11 | 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 |  | BA/MA: Grounding ch 20; Rolston, chapter 7.  MA: Chen |
| Week 14: April 14, 16, 18 | 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. |  | BA/MA: Grounding 16, 17.  MA: Chen |
| 15: FINALS WEEK | 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. | **Eco-Autobiography due**  **MA Students: 10page conference paper.** | BA/MA: No extra Work on Final Stuff  MA: No extra Reading work on conference papers |