RELIGST ???
M/W/F: TBD
Office Hours: TBD
Ways: TBD

Ariel Evan Mayse
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4 units

Just Religion: Spirituality, Social Action, and the Climate Crisis

Overview

The world today is in the midst of a major ecological crisis that is manifested in extreme weather events; loss of biodiversity; depletion of fisheries; pollution of air, water, and soil; prolonged draughts; and mass extinction of species. Since the 1970s world religions have begun to grapple with the religious significance of the environmental crisis, examining their own scriptures, rituals and ethics in order to articulate religious responses to the ecological crisis. This course explores how certain religions—Judaism, Christianity, Islam, Buddhism and Hinduism—have addressed the ecological crisis for the past 50 years.

Preserving the distinctiveness of each religious tradition, this seminar examines: the issue of religion as the cause of the environmental crisis; the resources for ecological responses within each tradition; the emergence of new religious ecologies and ecological theologies; the contribution of world religions to environmental ethics; and the degree to which the environmental crisis has functioned—and will function—as the basis of inter-faith collaboration. We will work to develop a shared vocabulary in environmental humanities, and special attention will be given to the contribution of religion to animal studies, ecofeminism, religion and the science of ecology, and the interplay among faith, scholarship, and activism.

This course will serve as an introduction to the field of comparative religious ethics. We explore the following issues: the relationship between religious ethics and moral philosophy in regard to the good life, right conduct, proper social relations, and concern for the environment? How do these ethical frameworks differ from one another, and how have they changed over time? Finally can religious ethics have normative implications for secular policy or law?

But this class will be more: students will learn by engaging in social action. As our readings are put into practice through community campaigns that address real-world problems, my hope is that your knowledge of these sources will be deepened—and challenged—by what you learn in your social action campaigns, and that you will develop a more critical and thoughtful understanding of public issues and community change through action and reflection. Thus, this course is an action-oriented, solutions-based, course on community activism and an exercise in civic democracy.

Course Goals and Learning Outcomes

- To understand the "wicked" ethical issues and concrete problems presented by climate change.
- To use the primary sources of these religious traditions to acquire and assess techniques of interpretation, criticism, and analysis, as reflected in the field of comparative religious ethics,
- To identify and navigate multiple normative concepts and arguments, defending ethical judgments about right and wrong action/policy in the face of competing ethical judgments.

- To conceive of climate change as a problem requiring systemic and collective as well as individual action, and to consider the ways in which race, class, and gender inequality magnify its harms.
- To reflect on how encountering such texts may inform our own ethical formation and self-fashioning, considering their importance within the intellectual project of the humanities and life in the world.
- To gain skills around issue development, building power, implementing various strategies and tactics, conduct research (historical analysis, power map, target analysis), working with the media, and performing campaign implementation and evaluation plans.
- To model, and analyze, the importance of community engaged learning and research through real-world organization and activism.

Required Books

- Whitney A. Bauman, Richard R. Bohannon II and Kevin J. Obrien, eds., *Grounding Religion: A Field Guide to the Study of Religion and Ecology*. Second Edition. London and New York: Routledge, 2017. (ISBN: 1138194018.) Available here: https://searchworks.stanford.edu/view/13520694
- Hartman, Laura. *That All May Flourish: Comparative Religious Environmental Ethics*. Oxford: Oxford University Press, 2018. (ISBN: 0190456035.) Available here: https://searchworks.stanford.edu/view/12904422.
- Anna M. Gade, *Muslim Environmentalisms: Religious and Social Foundations*. Columbia University Press, 2019. (ISBN: 9780231191050.) Available here: https://searchworks.stanford.edu/view/13660963
- Stephanie Kaza and Kenneth Kraft, *Dharma Rain: Sources of Buddhist Environmentalism*. Shambhala Press, 2000. (ISBN: 1570624755.)
- Scott Myers-Lipton, *CHANGE! A Student Guide to Social Action*. (ISBN: 9781138297296.)
- Jacqueline B. Mondros and Joan Minieri, *Organizing for Power and Empowerment* (Columbia University Press, 2023. (ISBN: 9780231189453.) Available here: https://searchworks.stanford.edu/view/14275881.

Course Assessment

Final grades are based on the following:

- Weekly reading reflections (15%)
- Two written reports on religious environmental organizations (15% each). This is a collective class project to which each student contributes individually.
- Social action campaign and portfolio (45%)
- Sustained in-class participation (25%)

Please note that this class will be an experiment in "ungrading." At the end of the quarter, you will evaluate how well you think you did in the class and propose a fair grade, with evidence to support your proposal. Each student will meet with me in the last week of the quarter and we will determine your final letter grade together. In this class, you are ultimately responsible for

making the commitment to be an active member of a learning community and for honestly assessing how effectively you have done so. Assessment without grading does not mean that everyone gets to assign themself an A+; the proposed grade must match the degree of commitment and engagement that you demonstrated throughout the quarter.

You will also be reflecting carefully on your own work and the work of your peers. The intention here is to help you focus on working in a more organic way, as opposed to working as you think you're expected to. If this process causes more anxiety than it alleviates, see me at any point to confer about your progress in the course to date. If you are worried about your grade, your best strategy should be to join the discussions, do the reading, and complete the assignments.

Expectations

You must prepare all readings during the unit for which they are assigned, and be prepared to discuss them during our seminar. The primary sources must be read *slowly*, and should be tackled before any assigned secondary readings. Please take your time. Our class will be run in a very interactive format, including whole- and small-group discussions of readings and other text-based exercises.

To achieve a passing grade, you are required to have near perfect attendance, to conduct a robust social action campaign, to bring a hard copy of the appropriate course materials to class, to read all assignments previous to the class period for which they were assigned, and to provide informed answers for in-class questions that I may ask. For a grade higher than C for class participation, you must regularly, actively, voluntarily, and respectfully initiate and engage in interactive conversations with me and with your peers.

You will have time to work on your campaigns during class (on Fridays), so please come ready to roll up those proverbial sleaves.

This class includes opportunities for you to practice core skills, get feedback, and enjoy learning without fear of grading penalties. Students are encouraged to make use of the Hume Center for Writing and Speaking (https://undergrad.stanford.edu/tutoring-support/hume-center). Once a course begins, I cannot change the grading scheme or assessment criteria, and so I cannot change your final course grade. I always welcome the chance to talk to you about what to carry forward from your course experiences and I invite each of you to do so.

I continuously update this course curriculum and value your ideas about important materials we have overlooked and could use in future iterations of the course.

Weekly Reading Reflections

The aim of weekly reading responses is to prompt higher-order reflection before coming to class. They should NOT be summaries, though you should not some of the key concepts and ideas . Rather, address the following questions (h/t, Li-Shih Huang):

- Have I gained a better/different understanding of the topic through these readings (and discussion with my peer)? In what ways can my new understanding inform my practices and my activism?
- Have I broadened my thinking or generated new thoughts or ideas not previously formulated? In what area(s) have my thinking and understanding reached new levels?

- Contentwise, what did I find surprising? In which areas of my reading(s) do I need to clarify my understanding or follow up on? What are some ideas I can apply to my current or future work?
- Processwise, what have I learned about my ability to think deeply about these social and environmental problems? What might I do differently the next time I facilitate a discussion or participate in one, either with my peers or as a part of my social action campaign?

Each entry should be about 500 words, and they need not be burnished prose. You are free to compose them as outlines, bullet points, etc.

These journals can be written independently, or with a partner. You can decide how to divide up the writing of these entries between you and your partner, but you are both responsible for the whole journal. Ideally, you will meet and discuss the readings before writing the journal. Please put both names on the top page of each journal.

Submit them on Canvas, under "modules" each **Sunday evening** by **11:59pm.**

The only exception is **first reflection** – done individually – due on **Tuesday, 12:00pm**.

You may drop one entry over the course of the quarter.

Written Reports

Find an environmental organization that identifies as being connected to one of our five religious traditions. In **two pages**, consider their mission statement and goals, their rhetoric, publications, and programs. Document the ways in which they creatively deploy, invoke, or reinterpret texts and rituals; bring this organization into dialogue with our class readings. Choose at least one from a faith tradition that seems less familiar! We will collate these reports into an online document to which all students will have access. There is no fixed due-date for these reports, but they must be turned in **before the end of week six**.

Principles of Ethical and Effective Service

Please familiarize yourself with the Haas Center's Principles of Ethical and Effective Service (https://haas.stanford.edu/about/our-approach/principles-ethical-and-effective-service). You will be asked to reflect upon these principles, in writing, at two points during the quarter:

a) After you formulate your social action issue and begin imagine your community partnership (end of Week 2), please use the "questions to consider" to outline some of your intentions and goals, and consider some of the challenges that you expect in the weeks to come. Be specific!

b) As part of your final portfolio, please reflect—again, specifically—on how these principles guided your work, and what you learned from the process.

Portfolios

In this class, campaign portfolios take the place of exams. You will be called to answer particular questions and describe the genesis, arc, and culmination of your campaign. Importantly, this is another way for you to demonstrate knowledge of the texts we've read in light of your social action experiences. Therefore, you must integrate the readings with your community work

throughout each portfolio. You can talk to your teammates, but all of the portfolios will be your own work.

A successful overall portfolio grade requires you to complete at least 15 hours of social action work (1½ to 2 hours a week). After the second week, you will use a log to keep track of your community work, and it will be turned in with each portfolio. Your campaign portfolio and log will be collected for feedback in weeks **five** and **seven**, and **ten**.

Your final campaign binder (digital or analog), due at the end of the quarter, must include:

a) Portfolios 1-9

b) Documentation of all events, presentations, social media posts, etc.

c) A programmatic policy statement (née "white paper") (2 pages)

d) Post-campaign reflection and evaluation (3 pages)

e) Principles of ethical and effective service reflection (2 pages)

What is Social Action?

Good question! Social action occurs when everyday people band together to develop their power in order to change policy, and it has been a part of the American experiment in democracy throughout our history. This course examines the topics of issue development, change theory, building power, group dynamics, strategy and tactics, and campaign planning and implementation. We will be doing social action rather than just learn about it. In a traditional course, students read about theories of social change, analyze social problems, read about campaigns, develop an abstract understand of concepts. In the experiential social action model, students read about theories of social change and apply it to real world campaigns, as well as define a social problem and develop concrete, quantifiable solutions (i.e., demands). In this experiential social action model, students choose and lead campaigns and are transformed through a direct experience of democracy. Students have the opportunity to enact a policy (i.e., a rule, regulation, norm, or practice of an institution) on campus or in the community, with the students choosing and developing the campaigns on their own rather than assigned by the instructor.

Another key feature of the social action model is the topic and flow of the course. The motto of this model is "On Your Mark, Go, Get Set." In order to launch the campaigns by mid-semester, students go through the issue development process (identifying demands and targets)

in the opening days of the class. By choosing the campaigns by the 4th 5th class, students have enough time to learn about all of the necessary aspects of social change, and then to launch a campaign by the ninth week, and still have almost half a semester to do several actions.

All students will be involved in social action. This will require a minimum of 1½ to 2 hours per week of campaign work (15 hours minimum over 10 weeks, with 10 hours or more DOING something, that is, doing campaign activities (e.g., tabling, postering, giving organization raps) or campaign actions (marches, rallies, street theater, etc.). If you do not do more 15 hours per quarter, you will not receive higher than a C. (Of course, if you want to do more community work, that is great!)

It will be possible to do your social action on campus, so all students should be able to work it into your schedule. In addition, class time will be dedicated to your social action campaign, so you will be able to do some of your organizing in class. During the second through fourth

classes, you will brainstorm various ideas for a social action campaign, and then you will choose one to work on.

The requirements for the campaign are: (i) that you have a minimum of 3 students on your team, (ii) you have passion for the issue, and (iii) your campaign tries to change some type of policy connected to environmental issues. The campaign you choose to work on may come from a liberal, conservative, social democrat, or libertarian perspective...or it may have no ideology. There is no political indoctrination, as students develop and choose what campaigns to work on, and can change campaigns at any point in the semester. Furthermore, my role is to offer guidance about strategy and tactics, and to help students consider the variety of options available, with the students deciding on how to best move forward.

Collaboration is always enjoyably messy, but it can also provoke friction. If for some reason a student wants to leave a group, please contact the professor. At that time, the student and professor will discuss what group you would like to join. After the student makes a choice, I will contact the other group. If the group believes there will be little disruption to the group, then the student is able to join. However, if the group feels that there would a disruption to the group due to possible lack of trust and transparency issues, or negative behavior by the student, that group has the right to say no.

If the student still wants to join the group even after the student group has said that it would cause a disruption, the professor will make the final decision, as I am ultimately in charge of the classroom environment. Personally, I am fine with any student joining another group if it would cause minimum disruption to the group. At the same time, a student cannot be allowed to join a group if it will cause disruption to that group. As professor, I am responsible for the classroom environment, and I will base my decision on the impact to the classroom environment. If the student has no group to join, then the student will be given an independent study with no negative repercussions to her/his/their grade.

Helpful Links

Global Nonviolent Action Database: https://nvdatabase.swarthmore.edu

Teaching Social Action Initiative: https://www.teachingsocialaction.org

Haas Center Principles of Ethical and Effective Service: https://haas.stanford.edu/about/our-approach/principles-ethical-and-effective-service

Activism @ Stanford: https://exhibits.stanford.edu/activism

Community Agreement

The university classroom, a site of diversity and free expression, should be a safe space, and a brave space. This course, we will enter current, controversial debates, and, by joining our learning community, we each agree to conduct ourselves according to the values of respect, openness, and nonjudgement. We will spend time developing further guidelines during our first session, but all students should become familiar with the Protected Identity Harm Reporting.

In-Class Technology

Education requires complete presence, something we owe to ourselves, to the instructors, and to our peers. If you need to keep a cell phone on due to dependent care, family emergency, or other circumstances in which you might need to accept a call during class time, tell me in advance. Otherwise, cell phones and other interactive devices must be silenced and off *prior* to entering the classroom. If you choose to take in-class notes using a laptop or a tablet you need to obtain permission from me ahead of time and the device must remain in airplane mode.

Students with Documented Disabilities

We know that life happens and even the most committed among us can fall behind or get overwhelmed. If you are experiencing difficult circumstances, we want to support you and your course success. However, to ensure equity across the course for all students, the course requirements must be met by each student.

Students who seek an academic accommodation based on the impact of a disability are encouraged to initiate the request with the Office of Accessible Education (OAE). Professional staff will evaluate the request with required documentation, recommend reasonable accommodations, and prepare an Accommodation Letter for faculty. Unless the student has a temporary disability, Accommodation letters are issued for the entire academic year. Students should contact the OAE as soon as possible since timely notice is needed to coordinate accommodations. The OAE is located at 563 Salvatierra Walk -- phone: 723-1066, URL: https://oae.stanford.edu/.

FERPA

Students should familiarize themselves with the Student Record Privacy Policy, available here: http://studentaffairs.stanford.edu/registrar/students/ferpa

Academic Integrity and Code of Conduct

Students are expected to acquaint themselves and comply with the Stanford Honor Code: https://communitystandards.stanford.edu/student-conduct-process/honor-code-and-fundamental-standard. Any suspicion of academic dishonesty or improper citation will be immediately reported to the Dean of the College.

Course Schedule and Reading Units

BEFORE our first class, please read:

Igoe, Molly, "A Majority of Americans Believe the Earth is Getting Warmer" [available here: https://www.prri.org/spotlight/a-majority-of-americans-believe-the-earth-is-getting-warmer/]

Then, complete this carbon footprint calculator, then list three things you can do in your everyday life to reduce your impact on climate change. Try it out for some time (ideally, for a week), and come to our second class ready to discuss: 1) how difficult was it to modify your behavior?; 2) do you think you'll continue it?; 3) most importantly, how did you make your choices?

WEEK 1

Session 1 - Framing Religion

Required readings

Lynn White, Jr., "The Historical Root of Our Ecological Crisis," *Science* 155, no. 3767 (1967): 1205-1207

"The Assisi Declarations" [available here: http://www.arcworld.org/downloads/THE%20ASSISI%20DECLARATIONS.pdf]

Bauman, et al*,* "Ecology," in *Grounding Religion*, 9-25, 34-50

Laurel Kearns, "Climate Change," in *Grounding Religion*, 137-157

Amitav Ghosh, *The Great Derangement*, selections

Recommended readings

Bauman, et al*,* "Religion," in *Grounding Religion*, 9-25

Gary Gardner, "Engaging Religion to Shape Worldviews," 23-29

Bron Taylor, *Dark Green Religion*, selections

Carolyn Merchant, *The Death of Nature*, 164-190

Session 2 – Ethics, Crisis, and Change

Required readings

Martin Luther King, Jr., "Letter from Birmingham Jail" [available here: https://kinginstitute.stanford.edu/sites/mlk/files/letterfrombirmingham_wwcw_0.pdf]

Kyle Whyte, "Critical Investigations of Resilience," 136-147

Tiffany Lethabo King, *Black Shoals*, selections

Rachel Kann, "Kindness – The Murmuration of Starlings"

Campaign trail

Myers-Lipton, "Change Theory," *CHANGE*, 31-49

Mondros and Minieri, *Organizing for Power and Empowerment*, selections

Recommended readings

Vaclav Havel, "The Power of the Powerless," 125-214

William Schweiker, "On Religious Ethics" in *Blackwell Companion*, 1-15

Kyle Whyte, "Against Crisis Epistemology," 1-15

WEEK 2

Session 3 – Judaism

Required readings

Genesis 1-3, and 6-9 (find your own translation – the more, the merrier!)

Tikva Frymer Kensky, "Ecology in a Biblical Perspective," in *Torah of the Earth*, ed. Arthur Waskow (Woodstock, VT: Jewish Lights, 2000), 55–69

Ellen Davis, "Reading the Bible Through Agrarian Eyes," 21–41

Campaign trail

Myers-Lipton, "Issue Development," *CHANGE*, 1-19

Mondros and Minieri, *Organizing for Power and Empowerment*, selections

Recommended readings

Hava Tirosh-Samuelson, "Judaism," in *Oxford Handbook of Religion and Ecology,* ed. Roger Gottlieb (2006), 25–64.

Jeanne Kay, "Concepts of Nature in the Hebrew Bible," in *Judaism and Environmental Ethics*, 86-104.

David Ehrenfeld and Philip J. Bentley, "Judaism and the Practice of Stewardship," in *Judaism and Environmental Ethics*, 125-135

Session 4 – Judaism

Required readings

Assorted rabbinic sources

Deut. 20:19-20

Ariel Evan Mayse and Alex Weissberg, "As the Deep River Rises: Rethinking Halakhah in the Anthropocene." *Worldviews: Global Religions, Culture and Ecology* 26, no. 1 (2022): 1-24.

Hans Jonas, "Contemporary Problems in Ethics from a Jewish Perspective," in *Judaism and Environmental Ethics*, 250-266.

Arthur Green, "Kabbalah for the Environmental Age," in Tirosh-Samuelson (ed.), *Judaism and Ecology*, 1-15

Arthur Waskow, "What is Eco-Kosher," in Gottlieb, ed., *This Sacred Earth*, 297-300

Campaign trail

Myers-Lipton, "Setting the Tone," *CHANGE,* 21-29

Recommended readings

Jill Jacobs, *There Shall be No Needy*, 179-191 and 242-243

Jeremy Benstein, "Cycles in Time, Sacraments in Life," in his *The Way into Judaism and the Environment* (2006), pp. 165-199.

David Krantz, "Shmita Revolution: The Reclamation and Reinvention of the Sabbatical Year," *Religions* 7, no. 8 (2016): 100-131.

PORTFOLIO #1

WEEK 3

Session 5 – Christianity

Required readings

Romans 8: 19-30

2 Peter 3:10

Colossians 1:8-12

1 Corinthians 9:9-10

Thomas Bushlack, "A New Heaven and a New Earth: Creation in the New Testament," in *Green Discipleship: Catholic Theological Ethics and the Environment*, pp. 93-111.*

Nelson Revely, "Eating: Glimpsing God's Infinite Goodness," *All May Flourish*, 47-66

Campaign trail

Myers-Lipton, "Building Power," *CHANGE*, 51-70

Mondros and Minieri, *Organizing for Power and Empowerment*, selections

Recommended readings

Brendan Byrne, SJ, "An Ecological Reading of Rom. 8.19-22: Possibilities and Hesitations," in *Ecological Hermeneutics: Biblical, Historical and Theological Perspectives*, ed. David Horrell et al (New York, NY: T&T Clark International, 2010), pp. 83-93.

Session 6 – Christianity

Required readings

John 3:16-21

Rom. 1:20

1 Corinthians 15, esp. v. 12-28, 38-54

Pope Francis, *Laudato Si*, selections – available here: [http://www.vatican.va/content/francesco/en/encyclicals/documents/papa-francesco_20150524_enciclica-laudato-si.html]

Sallie McFague, "An Ecological Christology: Does Christianity Have It," in Foltz (ed.), *Worldviews*, 334-342.

Jennifer Phillips, "Flourishing in Crisis: Environmental Issues in the Catholic Social Teachings," in *That All May Flourish*, pp. 199-218.

Joseph Witt, "Case Study: Religion and the Twenty-First Century North American Anti-Extraction Movement," Chapter 2 in *Grounding Religion*, pp. 26-33.

Campaign trail

Myers-Lipton, "Research," *CHANGE*, 71-86

Mondros and Minieri, *Organizing for Power and Empowerment*, selections

Recommended Readings

Evan Berry, *Devoted to Nature*, 1-24

David P. Schied, "Saint Thomas Aquinas: The Thomistic Tradition, and the Cosmic Common Good," in Winright (ed.) *Green Discipleship*, 129-147

PORTFOLIO #2

WEEK 4

Session 7 – Islam

Required readings:

Qur. 2:30, 6:165, 33:72, 6:169, 35:39, 27:62 [human beings as vice-regent, acceptors of 'trust']

Qur. 4:126, 2:115, 16: 12-14, 35:38-39 [God in all things, power, presence]

Qur. 2:168, 172, and 205; 7:31; 17:27; 28:77, 47:38 [destruction, individual choices, choosing God]

Qur. 5:3, 6:38, 52:22, 21:30, 27:16, 36:71 [community of animals, afterlife]

Seyyed Hossein Nasr, "Islam and the Environmental Crisis." *Islamic Quarterly* 34, no. 4 (1990): 217-234

Anna Gade, "A Qur'anic Environment: Relating Creatures and Resources," in *Muslim Environmentalisms*, pp. 78-118.

Campaign trail

Myers-Lipton, "Strategy and Tactics," *CHANGE*, 87-110
Mondros and Minieri, *Organizing for Power and Empowerment*, selections

Recommended readings
Richard C. Foltz, "Islam," in *Oxford Handbook of Religion and Ecology*," 207-219
S. Nomanul Haq, "Islam and Ecology: Toward Retrieval and Reconstruction," In *Islam and Ecology,* 121-154

Session 8 – Islam

Required readings:
Othman Abd-ar-Rahman Llewellyn, "The Basis for a Discipline of Islamic Environmental Law," in *Islam and Ecology*, 185-243
Mustafa Abu-Sway, "Towards an Islamic Jurisprudence of the Environment [*Fiqh al-bia' fi'l-islam*] http://www.arcworld.org/downloads/Fatwa-MUI-English-Jun-2014.pdf
Anna Gade, *Muslim Environmentalisms*, ch. 4
Indonesian Council of Ulama, Fatwa on the Protecition of Endangered Species to Maintain the Balanced Ecosystems [https://jliflc.com/wp-content/uploads/2019/04/Fatwa-MUI-English-Jun-2014.pdf]
K.H. Ahmad Yani, "Islam and Ecology," *Green Islam in Indonesia* (July 2011): https://vimeo.com/37273275

Campaign trail:
Myers-Lipton, "Campaign Kickoff," *CHANGE*, 111-128
Mondros and Minieri, *Organizing for Power and Empowerment*, selections

Recommended readings:
Interview with Professor Mustafa Abu-Sway: https://www.interfaithsustain.com/interview-with-dr-mustafa-abu-sway/
Sayyed Hosseyn Nasr, "Islam, the Contemporary Islamic World and the Environmental Crisis," in *Islam and Ecology*, pp. 85-106
Richard Foltz, "Islamic Environmentalism: A Matter of Interpretation," In *Islam and Ecology*, pp. 249-280.
Fazlun M. Khalid, "Islam, Ecology and Modernity: An Islamic Critique of the Root Causes of Environmental Degradation," in *Islam and Ecology*, 299-322.

PORTFOLIO #3

WEEK 5

Session 9 – Hinduism

Required readings
Lance E. Nelson, "Reading the *Bhagavadgita* from an Ecological Perspective," in *Hinduism and Ecology: The Intersection of Earth, Sky and Water*, ed. Christopher Chapple and Mary-Evelyn Tucker (Cambridge, MA: Harvard University Press, 2000), pp. 127-164.
O.P. Dwivedi, "Dharmic Ecology," in *Hinduism and Ecology: The Intersection of Earth, Sky and Water* (2000), ed. Chapple and Tucker, 3-22

Vashuda Narayanana, "Water, Wood, and Wisdom: Ecological Perspectives from the Hindu Tradition," in *Woldviews*, *Religion, and Ecology*, ed. Richard C. Foltz (Belmont, CA: Wadsworth/ Thomson Learning, 2003), pp. 130-42.

Campaign trail

Myers-Lipton, "Group Dynamics," *CHANGE*, 129-142

Mondros and Minieri, *Organizing for Power and Empowerment*, selections

Session 10 – Hinduism

Required readings

O.P. Dwivedi, "Hindu Religion and Environmental Well-Being," in *Oxford Handbook of Religion and Ecology*, 160-183

Vijaya Nagarajan, "Rituals of Embedded Ecologies: Drawing *Kolams*, Marrying Trees, and Generating Auspiciousness," in *Hinduism and Ecology*, ed. Christopher Chapple and Mary-Evelyn Tucker (Cambridge, MA: Harvard University Press, 2000), pp. 453-468.

Campaign trail

Myers-Lipton, "Campaign Plan," *CHANGE*, 143-152

Mondros and Minieri, *Organizing for Power and Empowerment*, selections

PORTFOLIO #4

WEEK 6

Session 11 – Buddhism

Required readings

"Loving Kindness," *Metta Sutta*, in *Dharma Rain*, p. 29.

Milarepa, "The Hunter and the Deer," in *Dharma Rain*, pp. 35-42.

Han-Shan, "Cold Mountain Poem," in *Dharma Rain*, pp. 54-55.

Myoe, "Letter to the Island," in *Dharma Rain*, pp. 63-65.

Thich Nhat Hanh, "The Sun My Heart," in *Dharma Rain*, pp. 83-91.

Lily de Silva, "Early Buddhist Attitudes toward Nature," in *Dharma Rain*, 91-103.

Stephanie Kaza, "The Greening of Buddhism: Promise and Perils," in *Oxford Handbook of Religion and Ecology*, 184-206.

Campaign trail

Mondros and Minieri, *Organizing for Power and Empowerment*, selections

Session 12 – Buddhism

Required readings

Selections from *Buddhism and Ecology*, ed. Tucker and Williams

Colette Sciberras, "Buddha, Aristotle, and Science: Rediscovering Purpose and the Value of Flourishing in Nature" and "Dialogue," *All May Flourish*, 21-46 and 67-73

Sulak Sivaraksa, "The Religion of Consumerism," and "Development as if People Mattered," in *Dharma Rain*, pp. 178-190.

Galen Rowell, "The Agony of Tibet," in *Dharma Rain*, pp. 222-231.

Pipob Udomittipong, "Thailand's Ecology Monks," in *Dharma Rain*, pp. 191-198.

William Lafleur, "Enlightenment for Plants and Trees," in *Dharma Rain*, pp. 109-117.

PORTFOLIO #5

WRITTEN REPORTS ON FAITH- BASED ORGANIZATIONS DUE, FRIDAY, 5PM

WEEK 7

Session 13 – Mourning, Loss, Apocalypse

Required readings

Revelation 11:18, 21:1-8, Ch. 22 1-21
Jeremiah 4:17
Lamentations 4:17
Mishneh Torah, taaniyot 1:2-3
Donna J. Haraway, "Introduction," in *Staying with the Trouble* (Durham and London: Duke University Press, 2016), pp. 1-8.
Douglas E. Christie, "Penthos: The Gift of Tears," in *The Blue Sapphire of the Mind* (New York, NY: Oxford University Press, 2013), pp. 70-101.
Dianna Bell, "Understanding a 'Broken World': Islam, Ritual, and Climate Change in Mali, West Africa," in That All May Flourish, 157-172.
Anna Tsing, *Mushroom at the End of the World*, selections

Campaign trail

Mondros and Minieri, *Organizing for Power and Empowerment*, selections

Recommended readings

Jan Salick, Kenneth Bauer, and Anja Byg, "Contemporary Tibetan Cosmology of Climate Change," *Journal for the Study of Religion Nature and Culture*, vol. 6 (2012), pp. 447-476.

Session 14 – Technology

Required readings

Laudato Si
Bereshit Rabbah 38:1
Yaakov Emden, responsa no. 2:82
Clive Hamilton, *Earthmasters*, selections
Vasudha Narayanan, "A Hundred Autumns to Flourish: Hindu Attitudes to Genetically Modified food," In *Acceptable Genes*, 159-177.
Norman Herzfeld, "Technology," in *Grounding Religion*, 202-216
Gerald P. McKenney, "Technology," in *Blackwell Companion*, 459-468

Campaign trail

Mondros and Minieri, *Organizing for Power and Empowerment*, selections

Recommended readings

Hartmut Rosa, *Social Acceleration*, selections

PORTFOLIO #6

Week 8

Session 15 – Shimmering Landscapes

Required readings

Lev. 25:2-4, 26:32-35 and 18:25 // Exodus 23

Mary-Jane Rubenstein, "Multiverses, Pantheism, and Ecology," *The Institute of Art and Ideas* (14 July, 2019): https://youtu.be/LDVEJ73WZbE.

Mary Graham, "Some Thoughts About the Philosophical Underpinnings of Aboriginal Worldviews," in *Worldviews*, pp. 89-97.

Deborah Bird Rose, "Shimmer: When All You Love is Being Trashed," 51-63

Evan Berry, *Devoted to Nature*, 102-147

Nicole M. Ardoin, "Toward an interdisciplinary understanding of place: Lessons for environmental education." *Canadian Journal of Environmental Education (CJEE)* 11, no. 1 (2006): 112-126.

Robin Wall Kimmerer, "The Gift of Strawberries," in *Braiding Sweetgrass: Indigenous Wisdom, Scientific Knowledge and the Teachings of Plants* (Milkweed Editions, 2013), pp. 22-32.

Louis Ann Lorentzen, "Globalization," in *Grounding Religion*, 117-136

Explore:

Secret Sarayaku: https://secretsarayaku.net/home?locale=en

Kawsak Sacha: https://kawsaksacha.org/#for-all

Recommended readings

Aldo Leopold. "The Land Ethic," In *A Sand County Almanac*, (New Yok: Oxford University Press, 1987), 201-226.

C.K. Omari, "Traditional African Land Ethics," in *Worldviews*, pp. 97-103.

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Session 16 – Land and Water (contd.)

David Haberman, *River of Love*, Introduction and Ch. 1

Vine Deloria Jr., "Sacred Places and Moral Responsibility," in *Worldviews*, pp. 81-88.

Kelly D. Alley, "Separate Domains: Hinduism, Politics, and Environmental Pollution," in *Hinduism and Ecology*, ed. Chapple and Tucker, 355-387

Christopher Patrick Miller, "Yoga Bodies and Bodies of Water: Solutions for Climate Change in India?", in *That All May Flourish*, pp. 125-156.

Michael Hannis and Sian Sullivan, "Relationality, Reciprocity, and Flourishing in an African Landscape," in *That All May Flourish*, pp. 279-296.

PORTFOLIO #7

Week 9

Session 17 Animals

Required readings

Aaron Gross, "Jewish Animal Ethics," 1-11

Dave Aftandilian, "Animals," in *Grounding Religion*, pp. 180-201.

Philip Glass, "Vegetarianism as Practice," in *Dharma Rain*, pp. 342-44.
"How Bodhisattvas Serve Sentient Beings," *Hua-Yen Sutra*, in *Dharma Rain*, pp. 30-33.
Sarah E. Robinson-Bertolin, "All God's Creatures Are Communities Like You (Qur'an 6:38): Precedents for Eco-Halal Meat in Muslim Traditions," in *All May Flourish*, 91-116
David E. Cooper, "Daoism, Natural Life, and Human Flourishing," in *That All May Flourish*, pp. 77-90.
David E. Cooper and Sarah E. Robinson-Bertolin, "Dialogue," in *That All May Flourish*, pp. 117-24.
Keith Douglas Warner, "Retrieving Saint Francis: Tradition and Innovation for our Ecological Vocation," in Winright (ed.), *Green Discipleship*, 114-128.
Bird Rose, *Shimmer*, selections

Recommended readings:
Ze'ev Levy, "Ethical Issues of Animal Welfare in Jewish Thought," in *Judaism and Environmental Ethics*, pp. 321-332.

Session 18 – Contemplative Ecology

Required readings:
Douglas E. Christie, "Prosoche: The Art of Attention," in *The Blue Sapphire of the Mind*, pp. 141-179.
Stephanie Kaza, "The Attentive Heart," in *Dharma Rain*, pp. 305-7.
Anna Gade, "Muslim Environmentalism as Religious Practice: Accounts of the Unseen," in *Muslim Environmentalisms*, pp. 199-242.
Roger S. Gottlieb, "A Spirituality of Resistance: Finding a Peaceful Heart and Protecting the Earth," in *Worldviews*, pp. 554-60.
Joanna Macy, "Climate Crisis as a Spiritual Path," *Old Dog Documentaries* (15 October 2021): https://www.youtube.com/watch?v=bQAYVKqTkKo

PORTFOLIO #8

WEEK 10

Session 19 – Justice and Activism

Required readings:
Richard Bohannon and Kevin J. O'Brien, "Justice," in *Grounding Religion*, pp. 217-34.
Carol Wayne White, "Race and Ethnicity," in *Grounding Religion*, pp. 77-93.
Larry Rasmussen, "Global Ecojustice: The Church's Mission in Urban Society," in *Worldviews*, pp. 582-90.
Bill Devall, "Deep Ecology and Political Activism," in *Dharma Rain*, pp. 379-93.
Graham Harvey, "Eco-Pagan Activism," in *Animism: Respecting the Living World* (Kent Town, Australia: Wakefield Press, 2005), pp. 82-98.
Bron Taylor, "Earth First! From Primal Spirituality to Ecological Resistance," in *Worldviews*, pp. 447-55.
Robert Nixon, *Slow Violence*, selections

Campaign trail:
Myers-Lipton, "Evaluation," *CHANGE*, 153-156
Mondros and Minieri, *Organizing for Power and Empowerment*, selections

Recommended readings:

Hava Tirosh-Samuelson, "Jewish Environmentalism: Bridging Scholarship, Faith, and Activism," in *Jewish Thought, Jewish Belief*, ed. Daniel J. Lasker, 65-117

Session 20 – Wrapping Up, Moving Forward

Required readings:

Bauman *et al,* "Conclusion: Despair, Hope, and Action," in *Grounding Religion*, pp. pp. 266-74.

Joanna Macy, "Encouraging Words for Activists," in *Dharma Rain*, pp. 252-57.

Campaign trail:

Myers-Lipton, "Hero's and Shero's Journey," *CHANGE*, 157-164

Mondros and Minieri, *Organizing for Power and Empowerment*, selections

FINAL CAMPAIGN BINDER DUE by Friday at 5pm (INCLUDING PORTFOLIO #9)