

Environment and Natural Resources (ENR) 3470

Religion and Environmental Values in America

The Ohio State University, School of Environment and Natural Resources
Course Syllabus (ENR 3470 fulfills GE Cultures and Ideas requirements)

Instructors:

Dr. Gregory E. Hitzhusen
Office: 469e Kottman Hall
Phone: 292-7739
hitzhusen.3@osu.edu

Alayna Dorobek, TA
465 Kottman Hall
dorobek.1@osu.edu

Spring Semester 2016 (3 units)
M,W Lecture: 11:30am-12:25pm
F Section: 11:30-12:25/12:40-1:35
MW: 306PO; F: 291JR or 460KH

No important change in ethics was ever accomplished without an internal change in our intellectual emphasis, loyalties, affections, and convictions. The proof that conservation has not yet touched these foundations of conduct lies in the fact that philosophy and religion have not yet heard of it. – Aldo Leopold (1949)

Course Description: Environmental citizenship is influenced by a diverse mix of factors, and while sustainability and other “green” interests remain important in America, religion and spirituality have become a surprising source of environmental values. Surprising, because since the late 1960s, discussions in environmental ethics have often highlighted the negative influence of Western cultures and religions on environmental values, and many environmental thinkers have reinforced the popular academic argument that the anthropocentrism of Western, biblical traditions has been a key obstacle to environmental progress, if not the historic root of our ecological crises. More recently, however, social scientists have demonstrated that Western, biblical traditions are equally germane to positive environmental attitudes and behaviors as Eastern and other religious traditions, and point out that in America, the most significant source of environmental values is religion and spirituality.

Other developments have also increased the interest in this trend. Art historians have begun to investigate positive environmental themes in religious art. The scholarly field of Religion and Ecology has highlighted the wealth of sources for environmental values found across religious traditions, and particularly in the past decade, American environmental organizations have taken unprecedented steps to partner with faith communities as allies in environmental work. With increasing particularity, Americans are developing and deepening environmental values within religious frameworks, while retaining a broad appreciation for religious and philosophical views beyond their own. Aldo Leopold’s lament about environmental ethics (quoted above) no longer applies. What does this mean for environmental citizenship in America? What does this mean to each of us as individuals?

In “Religion and Environmental Values in America,” students will closely examine the development and influence of religious thinking about the environment in America, and explore religious and spiritual contributions to environmental values in American culture through lecture, films, special forums, discussion, and written assignments. In the early weeks of the course, we will explore some of the fundamental questions underlying our intellectual emphases, loyalties, affections, and convictions regarding religion and environmental citizenship. What is Nature? Science? Religion? Ethics? We will also examine the debate about the extent to which Western Judeo-Christian traditions are responsible for modern ecological crises and for generating negative environmental attitudes, and examine social science evidence and other scholarly arguments that address these questions.

The middle part of the course will highlight a range of religious environmental expressions in America, from secular environmentalism itself, to expressions in Jewish, Muslim, Buddhist, and Christian traditions. Because Christianity is the predominant religion in the U.S., a larger share of course material will focus on mainline Protestant, Evangelical, Catholic, and other Christian traditions. We will give careful thought to the three main traditions that sociologists have identified as the primary modes of religious engagement with environmental concerns in America: stewardship, eco-justice, and creation spirituality. Students will examine many case studies: environmental policy statements generated by religious denominations; the embrace of “creation care” by conservative Christians; Pope Francis’ recent environmental encyclical letter, *Laudato Si’*; environmental themes in religious art; the rise of faith-based environmental organizations; pronouncements of environmental pollution as sin; climate change as a topic of widespread faith-community engagement; and faith-based environmental advocacy. We will also examine social thought on character and virtue ethics, and ecologically relevant conceptions of Sabbath, cosmic reconciliation, sin, salvation, thanksgiving, and hope.

At the end of the course, we will reflect on how these diverse religious influences contribute to the variables affecting environmental citizenship behavior. No matter what spiritual tradition we identify with, if any, how do we reconcile our most deeply held values and beliefs with ecological facts, social realities, economic forces, and hopes for sustainability? In what ways do religion, spirituality, and faith provide cultural resources for environmental sustainability, and shape the landscape of environmental citizenship in America? These and other questions will guide our inquiry.

Note: Through its various assignments and readings, ENR 3470 fulfills the requirements of a GE Cultures and Ideas course, including the following goals and objectives:

Goals: Students evaluate significant cultural phenomena and ideas in order to develop capacities for aesthetic and historical response and judgment; and interpretation and evaluation.

Expected Learning Outcomes:

1. Students analyze and interpret major forms of human thought, culture, and expression.
2. Students evaluate how ideas influence the character of human beliefs, the perception of reality, and the norms that guide human behavior.

Prerequisites: No background in environmental ethics, religion, or philosophy is presupposed, although students with such background will be able to work on assigned papers at a more advanced level.

Course Format: There will be two types of meetings as noted on the course schedule below: classroom and lecture sessions (M, W) and discussion sections (F). Classroom sessions will combine lectures and instruction with discussions of assigned readings and other topical issues. Some topics will be engaged as a Socratic dialogue, others in traditional lecture presentation; occasional guest speakers will add variety to the schedule as well. Friday sections will involve discussion of course readings, including weekly written synopses of assigned texts. ***In addition to these regular meetings, ENR 3470 students must attend and synopsize one local religion-environment event to observe and examine current religious approaches to environmental stewardship. More information about potential events will be described in class. Attendance at one such event will be counted as part of the course.***

Requirements and Grading: Grades will be determined on the basis of the following assignments, in accordance with Faculty Rule 3335-7-21 (100% = 400 points):

- 1) Class and Section discussion participation: 10% (40 points)
- 2) Mid-term Exam: 15% (60 points)
- 3) Final Exam: 25% (100 points)
- 4) Term Paper: 25% (80 points paper; 20 points bibliography and outline)
- 5) Weekly writing assignments: 25% (100 points)

1) Class and Friday Section discussion and participation (10%)

Friday discussion sections are limited to 15-17 participants to allow for in-depth discussion of course readings, graded on the basis of thoughtful participation in discussion. Making specific references to portions of course readings will be important. Some Monday and Wednesday classes will also involve significant group discussion, and participation there will be factored into your grade as well.

NOTE: Attendance in Friday discussion sections is required because of their importance to the course: participation grades will be significantly affected by any absences, and you will not be given a passing grade for the course if you do not attend the majority of the Friday discussion sections.

2) Mid-term exam (15%)

A 50-minute in-class exam will be held in week eight (Fri. March 4), including five mini-essays (~10 minutes each), complemented by a two-page take-home essay due on Monday, March 7. The exam will cover the material from the first half of the course. An extra credit optional assignment will be described in class to augment mid-term exam grades.

3) Final Exam (25%)

The final exam will consist of two parts: two short essays (~30 minutes each) and five mini-essays (~10 minutes each). One of the short essays and all of the mini-essays will cover the material from the second half of the course. The second short essay will integrate material from the entire course. We will schedule an optional review/study session before the exam.

4) Term Paper (20%); Bibliography & Outline (5%)

You will be responsible for choosing a topic unique to your interests and preparing a 10-12-page paper due during week 15. Your paper must relate in some significant way to the subject matter of the course as reflected in the course title and syllabus, but this leaves you with a good deal of latitude. We hope that you will find a topic that will be enjoyable and that will permit you to grow in your understanding of your own beliefs, values and moral commitments—as you interact with the worldviews, ideas, and moral views of others. Your topic must be approved by an instructor before you write the paper. You will also be required to hand in an annotated bibliography and outline of your paper 2-3 weeks before the paper is due, to permit the instructor to give you additional feedback on your topic. Additional details of the term paper assignment will be posted in Carmen News.

5) Weekly writing assignments (25%)

Each week you will be responsible for a one-page, single-spaced written synopsis of an assigned reading, due in Friday section; in week one, you will write a two-page, single-spaced environmental autobiography in place of a synopsis (see Carmen News for further

assignment details). The readings will complement the lecture material each week, and Friday sections will consist of discussion and questions related to the reading and sometimes also to the week's lectures. Your local religion-environment event synopsis will be counted in your weekly writing assignments grade.

Carmen: This class will be administrated using Carmen; on the class website you will find the course syllabus, reading list, links to weekly homework assignments, announcements, and Points. To gain access to the Carmen website, go to <http://class.osu.edu>, sign in with your OSU ID (e.g., hitzhusen.3) and your password, and navigate to the ENR 3470 website. You can find help for navigating Carmen at <http://elearning.osu.edu/carmen-help/students/>.

Make-up Work: Make-ups for assignments will not be scheduled in the case of an unexcused absence (and in some cases, may not be rescheduled for logistical reasons). There are three situations that constitute an "excused absence" from class. They are: 1) students who participate in a *documented* University sanctioned event, 2) students who have a *documented* death in the family, and 3) students who have received *documented* medical attention for an illness. Students who will be participating in University sanctioned events must provide the instructor with a copy of the scheduled events and those classes that will be missed. This documentation must be on University letterhead, signed by the coach/supervisor, and given to the instructor within the first two weeks of the quarter.

Late Assignment Policy: To receive full credit for writing assignments, work must be turned-in on time and in condition to be evaluated. Papers with excessive errors (15 or more) will be returned for resubmission and will be treated as if they are late. Late assignments will incur a deduction of one full letter grade for each 24-hour period (or portion) that they are late (including weekends). In-class assignments missed because of an unexcused absence cannot be made-up or repeated.

Academic Integrity: The university states that: "It is the responsibility of the Committee on Academic Misconduct to investigate or establish procedures for the investigation of all reported cases of student academic misconduct. The term "academic misconduct" includes all forms of student academic misconduct wherever committed; illustrated by, but not limited to, cases of plagiarism and dishonest practices in connection with examinations. Instructors shall report all instances of alleged academic misconduct to the committee (Faculty Rule 3335-5-487).

For additional information, see the Code of Student Conduct (http://oaa.osu.edu/assets/files/documents/csc_12-31-07.pdf)."

It is our intent to treat each of you as if you are honest. We assume that whatever you say or do is done in good faith. If we suspect that you have breached that trust, our intention is to report any suspected academic misconduct through appropriate channels to the University Committee on Academic Misconduct. The Ohio State University Student Handbook covers the subject should you not understand what academic misconduct is. Of course, we will be happy to discuss the topic with you on a no fault basis if we are consulted before the fact. For additional information, see the Code of Student Conduct (link above).

Disability Services: Students with disabilities that have been certified by the Office for Disability Services will be appropriately accommodated, and should inform the instructor as soon as possible of their needs. The

Office for Disability Services is located in 150 Pomerene Hall, 1760 Neil Avenue; telephone 292-3307, TD 292-0901; <http://www.ods.ohio-state.edu/>.

Course Readings:

Required Texts: Required readings (packet) for the course will be available on Carmen, and you are expected to bring the required readings to class and recitation (either electronically or in hard copy) for discussion purposes. **In addition, the following texts are required:**

Pollan, Michael. *Second Nature: A Gardener's Education*. New York: Grove Press, 1991.

Francis, Pope. *Laudato Si': On Care for Our Common Home*, 2015. (multiple publishers exist)

Suggested Text:

Moore, Kathleen D., and Michael Nelson. *Moral Ground: Ethical Action for a Planet in Peril*. San Antonio, TX: Trinity University Press, 2010. (Designated as "MG" below)

A bibliography and links to additional suggested readings will be provided on the Carmen course web site, and suggestions for further reading and study are included in the course schedule outline below.

Schedule of Lectures and Reading Assignments:

****Required readings/packet** (assignments and exams will address these)

[no asterisk] **Suggested readings** (lecture (and thus exam) material may draw from these)
due dates of major assignments highlighted in yellow below

Week One (January 11-15): Introduction

M: Introduction; Environmental Attitudes, Values, Behaviors, and Citizenship: Assessing the Role of Religious Variables

W: Lynn White Jr.: Is biblical religion to blame?

F Rec: Intro recitation/discussion section

****Hitzhusen & Tucker:** "Potential of religion for Earth Stewardship"

Start reading Pollan: Chs: 1-4, 6, 9, 10, 12; Hungerford & Volk: "Changing Learner Behavior Through Environmental Education"; Hawthorne & Alabaster: "Citizen 2000: Development of a Model of Environmental Citizenship"; Stern & Dietz: "The Value Basis of Environmental Concern"; Hitzhusen: "Religion and Environmental Education: Building on Common Ground"

Week Two (January 18-22): Lynn White and the Genesis of Ecotheology

M: MLK Day, NO CLASS (view documentary film segments outside of class: Renewal)

W: Genesis and environmental stewardship

F Rec: Lynn White discussion; **Environmental Autobiography due**

****White:** "The Historical Roots of Our Ecologic Crisis"

****Hitzhusen:** "Judeo-Christian Theology and the Environment..."

Continue reading Pollan: Chs: 1-4, 6, 9, 10, 12; Kempton et al: Environmental Values in American Culture; Orr: "Armageddon Versus Extinction"

Week Three (January 25-29): Stewardship – Gardener Ethic

M: Traditions of Religious Environmental Response in the U.S.; Eco-theology in the U.S.: Stewardship, Eco-Justice, and Creation Spirituality; Renewal segments; (Jan. 25 is Tu B'Shvat (Jewish), starting sundown on the 24th)

W: What are people for? The Garden: What does it tell us about the meaning of nature?

F Rec: Pollan/gardener's ethic discussion; synopsis due

**Pollan: Chs: 1-4, 6, 9, 10, 12

Kearns: Saving the Creation

Week Four (February 1-5): Climate Change and Climate Justice

M: Climate Change Statements of Different Faiths; Climate Change as a Moral Issue; Renewal (IPL);

W: Climate and Environmental Justice; The Ethics of Climate Denial and Controversy

F Rec: Religious responses to climate change

**MG: Kaplan, p. 263-266

**Additional required readings for this week will be posted on Carmen

MG: Singer, p. 321-323; Safina, p. 324-326

Week Five (February 8-12): Epistemology – Knowledge and Science

M: Defining Science, Nature; Methods of science; Feb.8 is Chinese New Year (Confucian, Daoist, Buddhist)

W: Knowledge Across the Spectrum; Ratio and Intellectus; integrative knowing; (Feb. 10 is Ash Wednesday (Christian))

F Rec: Baer: ratio-intellectus/control discussion; synopsis due

** Baer: "Our Need to Control: Implications for Environmental Education"

MG (*Moral Ground*): Vucetich, p. 337-342; Barbour: Religion in an Age of Science; Snow: Fear of Death and the Need to Accumulate; Kaufman: A Problem for Theology: The Concept of Nature

Week Six (February 15-19): Epistemology – Knowledge and Values

M: Defining Religion, Ethics; Methods of religion;

W: Meta-ethics, Normative Ethics, Applied Ethics; integrating ethical approaches;

F Rec: Wood: relativism/epistemology discussion; synopsis due

**Wood: "Relativism"

Barbour: Religion in an Age of Science; Marlene-Russo: "Ethical Theory and the Moral Status of Animals"

Week Seven (February 22-26): Spiritual Anthropologies I

M: Spiritual Anthropologies: What's going on?; biophilia; aesthetics

W: Niebuhr and Loy anthropologies

F Rec: Niebuhr-Loy discussion; synopsis due

** Niebuhr: "Man as Sinner" (an additional short article may also be assigned)

**Loy: "Healing Ecology"

MG: Bateson, p. 211-216; Niebuhr: "Wisdom, Grace, and Power"; Kellert: The Value of Life

Week Eight (February 29- March 4): Spiritual Anthropologies II

M: Salvation, Grace, Unselfing; Iris Murdoch; Greek Orthodox perspectives

W: spiritual anthropologies in music (David Wilcox and others)

F Rec: **Midterm Exam in section**; Murdoch/anthropologies material will be included in midterm exam

**Hauerwas: Vision and Virtue: Iris Murdoch ("The Significance of Vision: Toward an Aesthetic Ethic")

****Ware:** Safeguarding the Creation for Future Generations

MG: Bartholomew, p. 133-136; Ebtekar, p. 178-182; Allendorf, p. 202-206; Baer et al: “From Delight to Wisdom...”; Murdoch: The Sovereignty of Good; Metaphysics as a Guide to Morals

Week Nine (March 7-11): Creation Spirituality I

M: **Take-home Midterm due in class;** Sabbath and Edenic Paradise: resonance of religion in American conservation themes; Religious Environmentalism; Religious Naturalism (Daylight Savings: spring forward one hour on March 6)

W: Creation Spirituality; Wilderness Spirituality; The Book of Nature

F Rec: solo reflection synopsis due

****Stoll** podcast: listen to podcast (link available on Carmen) before Monday lecture

****Hitzhusen:** “Biblical Wilderness Theology: Spiritual Roots for Environmental Education”

****Pura:** “The Divine Game of Pinzatski”

****MG:** hooks: p.363-368; Ethical Action, p. 394; Honor Earth Systems, p. 395

Dunlap: Faith in Nature, pps. 3-67; 148-172.; Stoll: “Religion ‘Irradiates’ the Wilderness”; Stoll: “Milton in Yosemite: Paradise Lost and the National Parks Idea”; Bratton: *Environmental Values in Christian Art*

Week Ten (March 14-18): Spring Break

M: No Class: Spring Break; **W:** No Class: Spring Break ; **F Rec:** No Class: Spring Break

(March 20 is Palm Sunday (Christian))

Week Eleven (March 21-25): Pope Francis’ Environmental Encyclical: *Laudato Si’*

M: *Laudato Si’* – themes from the Pope’s environmental encyclical and dialogue with other religions

W: guest speaker: Bishop Campbell of Columbus Diocese; **Term paper topic paragraphs due** (March 24 is Purim (Jewish), begins sundown on the 23rd)

F Rec: *Laudato Si’* discussion; synopsis due; (March 25 is Good Friday (Christian))

****Pope Francis:** *Laudato Si’*

Cardinal Peter Turkson: How Are We To Live In Our Common Home? Reflections on *Laudato Si’*

Easter (Christian): March 27

Week Twelve (March 28-April 1): Judaism; Islam; Food and Faith: Animal Welfare

M: Food and Faith; Islam and the Environment; Halal; guest speaker

(W): Judaism and the Environment: Eco-Kashrut; guest speaker Jessica Shimberg

F Rec: Singer/Food & Faith/Animal Welfare discussion; synopsis due

****Pollan:** “Unhappy Meals”

****Singer:** “All Animals Are Equal”

****A series of brief articles on food ethics are in the packet and posted on Carmen**

Film: Renewal: Faith in Place (Muslim Halal in Chicago segment)

Week Thirteen (April 4-8): Virtue

M: Virtue and the Environment: Film Screening: Groundhog Day director commentary (view film beforehand outside of class); **Term paper annotated bibliographies and outlines due**

W: Aesthetics and Virtue; Character and Narrative; Environmental Virtue: How then shall we live?

F Rec: Kupfer/virtue and happiness discussion; synopsis due

****Kupfer:** “Virtue and Happiness in Groundhog Day”

****MG:** Ethical Action, p. 192-193; Moral Integrity, p. 419-420

Week Fourteen (April 11-15): Creation Spirituality v Consumerism Spirituality

M: The Story of Stuff; Affluenza; Culture, Media, and Consumerism

W: Monastic alternatives to consumer culture; voluntary simplicity

F Rec: creation v consumer spirituality; solo reflections #2 due;

****Reading TBD**

Week Fifteen (April 18-22): Eco-Justice and Integrative themes

M: Eco-Justice; Faith in Action and Advocacy; Guest speaker: Job Ebenezer, Executive Director, Technology for the Poor; **Term papers due**

W: Cosmic reconciliation, peace, grace, tikkun olam, thanksgiving, hope

F Rec: Earth Day! Final perspectives; Hope for all things; integrating the pieces

**MG: Justice, p. 292-293; Ethical Action, p. 327-328

**Hitzhusen: Religion and Environmental Education: Building on Common Ground

MG: Crow, p. 301-305; Vanderheiden, p. 306-311; Job Ebenezer article; Pope, C. "Reaching Beyond Ourselves: It's time to recognize our allies in the faith community"

Passover (Jewish): April 23-30 (begins sundown on the 22nd)

Week Sixteen (April 25): Thanksgiving and Hope for Environmental Citizenship

M: Last Day of Class – conclusions and wrap up

**MG: Ethical Action, p. 239-240; Duncan, p. 434-439; Hawken, p. 463-468

Baer: "Praise for All Things"; Beavan: No Impact Man

Tuesday, April 26: Reading Day

Exams: Wednesday, April 27-Tuesday, May 3

Final Exam: Friday, April 29, 12:00pm-1:45pm

Required/Packet Readings Bibliography (additional bibliography and links are available on the ENR 3470 Carmen site. Note: in Spring 2016, hard copy readings packets may include an enhanced selection of readings):

Baer, Richard A. Jr. "Our Need to Control: Implications for Environmental Education." *The American Biology Teacher* (November, 1976): 473-476, 490.

*Bleich, J.D., "Vegetarianism and Judaism"; Lerner, B.D. "Vegetarianism and Rabbi Abraham Isaac Kook (1865-1935)"; Schwartz, R. "Vegetarianism, Judaism, and God's Intention," pp. 1693-1699 in Taylor, B., ed, *Encyclopedia of Religion and Nature: Volume II: K-Z*, New York: Continuum, 2005.

*Foltz, R.C. "Introduction: Islam, Muslims, and non-human animals," and "Towards an Islamic vegetarianism," pp. 1-9; 105-127, plus "Notes" pp. 153-155; 164-169 in *Animals in Islamic Tradition and Muslim Cultures*, Oxford: Oneworld Publications, 2006.

Hauerwas, Stanley. "The Significance of Vision: Toward an Aesthetic Ethic." *Vision and Virtue: Essays in Christian Ethical Reflection*. Notre Dame: University of Notre Dame Press, 1981, 30-47.

Hitzhusen, Gregory E. "Biblical Wilderness Theology: Spiritual Roots for Environmental

- Education.” *Taproot* 17.1 (2007): 9-13.
- Hitzhusen, Gregory E. “Judeo-Christian Theology and the Environment: Moving Beyond Scepticism to New Sources for Environmental Education in the United States.” *Environmental Education Research* 13.1 (2007): 55-74.
- Hitzhusen, GE, & Tucker, ME (2013). The potential of religion for Earth Stewardship. *Frontiers in Ecology and the Environment* 11(7); 368-376, doi: 10.1890/120322.
- Kupfer, Joseph H. “Virtue and Happiness in Groundhog Day.” In *Visions of Virtue in Popular Film*. Boulder, CO: Westview Press, 1999, 35-60.
- *Linzey, A. “The Theological Basis of Animal Rights,” pp. 355-360 in Gottlieb, R.S., ed, *This Sacred Earth: Religion, Nature, Environment* (second edition), New York: Routledge, 2004.
- Loy, David. “Nondualist Ecology: Perspectives on the Buddhist Environmentalism of David Loy.” *Journal of Buddhist Ethics* 17 (2010): 253-267.
- Niebuhr, Reinhold. “Man as Sinner.” In *The Nature and Destiny of Man: A Christian Interpretation, Vol. I*. New York: Charles Scribner’s Sons, 1964, 178-207.
- Pollan, Michael. “Unhappy Meals” *The New York Times Magazine*, January 28, 2007.
- Pura, Murray. “The Divine Game of Pinzatski” *Crux* 24. 4 (December 1988): 8-10, also In *With Heart, Mind & Strength: The Best of Crux, 1979-1989*, edited by Donald M. Lewis. Langley, B.C. : Credo, 1990, 261-266.
- Singer, P. “All animals are equal,” pp. 1-23, plus “Notes” pp. 269-271 in *Animal Liberation* (second edition), New York: New York Review, 1990.
- Ware, Kallistos. “Safeguarding the Creation for Future Generations.” Paper presented at the Symposium on the Adriatic Sea, “A Sea at Risk, A Unity of Purpose,” sponsored by HAH Patriarch Bartholomew, June 6-10, 2002.
- *Waskow, A. “What is Eco-Kosher?” pp. 273-276 in Gottlieb, R.S., ed, *This Sacred Earth: Religion, Nature, Environment* (second edition), New York: Routledge, 2004.
- White, Lynn, Jr. “The Historical Roots of Our Ecologic Crisis.” *Science* 155 (1967): 1203-07.
- Wood, Alan. “Relativism” In *Unsettling Obligations: Essays on Reason, Reality, and the Ethics of Belief*. Stanford: CSLI Publications, 2002, 131-157.
- *You will be required to read *one* of these choices related to food/animal ethics.