

Course Bulletin Listing/Subject Area	Environment & Natural Resource
Fiscal Unit/Academic Org	Sch of Enviro&Natural Res - D1173
College/Academic Group	Food, Agric & Environ Science
Level/Career	Undergraduate
Course Number/Catalog	3470
Course Title	Religion and Environmental Values in America
Transcript Abbreviation	Relig & Env Values
Course Description	Examines the development and influence of religious environmental values and their impact on environmental citizenship in America; Jewish, Muslim, Buddhist and Christian environmental perspectives; stewardship, eco-justice and creation spirituality.
Semester Credit Hours/Units	Fixed: 3

Offering Information

Length Of Course	14 Week
Flexibly Scheduled Course	Never
Does any section of this course have a distance education component?	No
Grading Basis	Letter Grade
Repeatable	No
Course Components	Lecture, Recitation
Grade Roster Component	Lecture
Credit Available by Exam	No
Admission Condition Course	No
Off Campus	Never
Campus of Offering	Columbus

Prerequisites and Exclusions

Prerequisites/Corequisites	
Exclusions	Course is not open to students with credit for ENR 347.

Cross-Listings

Cross-Listings

Subject/CIP Code

Subject/CIP Code	24.0199
Subsidy Level	Baccalaureate Course
Intended Rank	Sophomore, Junior, Senior

Quarters to Semesters

Quarters to Semesters	Semester equivalent of a quarter course (e.g., a 5 credit hour course under quarters which becomes a 3 credit hour course under semesters)
List the number and title of current course being converted	ENR 347: Religion and Environmental Values in America

Requirement/Elective Designation

General Education course

The course is an elective (for this or other units) or is a service course for other units

Course Details

Course goals or learning objectives/outcomes

- 1) Develop abilities to analyze, appreciate, and interpret major forms of human thought contained in foundational expressions of faith-based environmental writings, videos, and art.
- 2) Understand how religious environmental ideas influence the character of human beliefs, the perception of reality, and the norms that guide human behavior.
- 3) Understand the development and diversity of religious responses to environmental concerns in North America, including trends, debates, and ideas that have shaped the field.
- 4) Analyze and reflect on how spirituality and values shape engagements in environmental citizenship, and how religious influences contribute (positively and negatively) to solving environmental problems.

Content Topic List

- religious environmentalism in America
- environmental citizenship
- the place of humans in nature
- scientific and moral knowledge
- eco-theology and spiritual anthropologies
- Jewish, Islamic, Buddhist, Christian and other expressions of environmental values in America
- environmental virtue
- ecological and cosmic reconciliation
- stewardship, environmental justice, and creation spirituality
- environmental themes in religious art
- Sabbath

Attachments

- ENR3470syl.doc: ENR 3470 syllabus
(Syllabus. Owner: Hitzhusen, Gregory Ernest)
- ENR3470GERationale.docx: ENR 3470 GE rationale
(GEC Model Curriculum Compliance Stmt. Owner: Hitzhusen, Gregory Ernest)
- ENR3470GEAssessPlan.docx: ENR 3470 GE assessment plan
(GEC Course Assessment Plan. Owner: Hitzhusen, Gregory Ernest)

Comments

- For conversion to semesters as GE Cultures and Ideas course.
CIP code could also be:
24.0199?/38.0299?/3.99? *(by Hitzhusen, Gregory Ernest on 12/22/2010 10:57 AM)*

COURSE REQUEST
3470 - Status: PENDING

Last Updated: Pfister, Jill Ann
01/18/2011

Workflow Information

Status	User(s)	Date/Time	Step
Submitted	Hitzhusen, Gregory Ernest	11/27/2010 03:05 PM	Submitted for Approval
Revision Requested	Hitzhusen, Gregory Ernest	12/15/2010 04:39 PM	Unit Approval
Submitted	Hitzhusen, Gregory Ernest	12/22/2010 10:57 AM	Submitted for Approval
Approved	Hitzhusen, Gregory Ernest	12/22/2010 10:58 AM	Unit Approval
Approved	Pfister, Jill Ann	01/18/2011 07:56 AM	SubCollege Approval
Approved	Pfister, Jill Ann	01/18/2011 07:56 AM	College Approval
Pending Approval	Nolen, Dawn Jenkins, Mary Ellen Bigler Meyers, Catherine Anne Vankeerbergen, Bernadette Chantal Hanlin, Deborah Kay	01/18/2011 07:56 AM	ASCCAO Approval

Environment and Natural Resources (ENR) 3470
Religion and Environmental Values in America
The Ohio State University, School of Environment and Natural Resources
Course Syllabus

Instructor:

Gregory E. Hitzhusen, PhD
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Phone: 292-7739
Email: hitzhusen.3@osu.edu

Autumn Semester 2011 (3 units)
T,R Lecture, 10:20am-11:15am
R or F 1hr Recitation, time tbd
Graduate Teaching Assistants: tbd

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 Goals and Objectives: ENR 3470 meets the GE Arts and Humanities “Cultures and Ideas” requirement (Category 2. Breadth, C. Arts and Humanities, (3) Cultures and Ideas). Students in Arts and Humanities courses evaluate significant writing and works of art, and develop their capacity for aesthetic and historical responses and judgment; interpretation and evaluation; critical listening, reading, seeing, thinking, and writing; and experiencing the arts and reflecting on that experience.

Students who take this course will: 1) develop abilities to analyze, appreciate, and interpret major forms of human thought contained in foundational expressions of religious environmental writings, films, and art, and 2) understand how faith-based environmental ideas influence the character of human beliefs, the perception of reality, and the norms which guide human behavior. Topically, students will be introduced to the development and diversity of religious responses to environmental concerns in North America, including trends, debates, and ideas that have shaped the field; reflect on how spirituality and values shape engagement in environmental citizenship; and analyze the contribution of religion to environmental citizenship in America and in solving environmental problems.

These objectives are met through: 1) readings, lectures, and small group discussions examining a wide range of American faith community and faith-based organization expressions of environmental values in writing, art, religious policy statements, and other media; 2) essays, exams, and term papers by which students analyze significant religion-environment topics and their influence on environmental citizenship; 3) study of religious environmental themes displayed in American art; 4) films, panels and forums detailing diverse contemporary religious expressions of environmental values.

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 American 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 main traditions 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; the Vatican's bid to become the world's first carbon-neutral state; 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.

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 (T, R) and recitations (R or 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. Recitations will involve discussion of course readings, including weekly written synopses of assigned texts.

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) Environmental Autobiography and Peer Review: 10% (40 points)
- 2) Mid-term Exam: 15% (60 points)
- 3) Final Exam: 25% (100 points)
- 4) Term Paper: 25% (100 points)
- 5) Recitation discussion participation and weekly writing assignments: 25% (100 points)

1) Environmental Autobiography and Peer Review (10%)

In the second week of the course, you will write a 5-page, double-spaced environmental autobiography describing the formative experiences, values, and beliefs that make up your view of environmental citizenship (due Tuesday of week three). You will then peer-review two other students' autobiographies (due Tuesday of week four) before revising your own in response to your peer reviewers' comments (due in Recitation of week four). Your grade for the assignment will be based on the final version of your essay (80%) and on the quality of your peer reviews (20%).

2) Mid-term exam (15%)

A one-hour in-class exam will be held in week seven, consisting of one short essay (30 minutes) and six mini-essays (5 minutes each). The exam will cover the material from the first half of the course. We will schedule optional review sessions before the exam.

3) Final Exam (25%)

The final exam will consist of two parts: two short essays (30 minutes each) and six mini-essays (5 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.

4) Term Paper (25%)

You will be responsible for choosing a topic unique to your interests and preparing a 10-12 page paper due before finals week, during week 14. 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 the instructor or one of the TAs before you write the paper. You will also be required to hand in an outline of your paper three weeks before the paper is due (during week eleven), to permit the instructors to give you some feedback on your topic.

5) Recitation discussion participation and weekly writing assignments (25%)

Each week you will be responsible for a one-page, single-spaced written synopsis of an assigned reading. The readings will complement the lecture material for the week, and recitation sessions will consist of discussion and questions related to the reading and to the week's lectures. Your recitation grade will be determined by the quality of your weekly synopses and your participation in discussion, in equal parts. **Attendance in weekly recitations is required because of their importance to the course: recitation grades will be significantly affected by absences, and you will not be given a passing grade for the *course* if you do not attend the majority of the recitations.**

Religion and Environment Forums:

In some semesters, students will also have the opportunity to attend community forums on different religious traditions and the environment, and guest speakers will occasionally lecture on topics included below and other related special topics or cases.

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 50% of the total point value 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 (http://oaa.osu.edu/assets/files/documents/csc_12-31-07.pdf).

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 for the course will be made available in a **course readings packet** (purchase information here), and you are expected to bring the readings packet to class and recitation for discussion purposes. **In addition, the following texts are required:**

Dunlap, Thomas R. *Faith in Nature: Environmentalism as a Religious Quest*. Seattle: University of Washington Press, 2004.

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

Suggested Texts: Copies of the following texts will be placed on closed-reserve; you are encouraged to purchase your own copy to supplement the course materials if your budget allows:

Kearns, Laurel, and Catherine Keller, eds. *Ecospirit: Religions and Philosophies for the Earth*. New York: Fordham University Press, 2007.

Kellert, Stephen R., and Timothy Farnham, eds. *The Good in Nature and Humanity: Connecting Science, Religion, and Spirituality with the Natural World*. Washington, DC: Island Press, 2002.

Wirzba, Norman. *Living the Sabbath: Discovering the Rhythms of Rest and Delight*. Grand Rapids, MI: Brazos Press, 2006.

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

Schedule of Lectures and Reading Assignments:

**Required readings

*Suggested further readings

(no asterisk) Additional bibliography

Week One:

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

R: Introduction to religion and ecology; Film: Renewal (2 segments)

Rec: Intro recitation

**Tucker: "Ecology, Religion, and Policymaking: Survey of the Field"

**Gottlieb: "Religious Environmentalism: What it is, Where it's Heading..."

*Hungerford & Volk: "Changing Learner Behavior Through Environmental Education"

*Hawthorne & Alabaster: "Citizen 2000: Development of a Model of Environmental Citizenship"

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

Gottlieb: A Greener Faith: Religious Environmentalism and Our Planet's Future

Stern & Dietz: "The Value Basis of Environmental Concern"

Week Two:

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

R: Genesis and environmental stewardship

Rec: discussion of positive and negative examples of religious environmental values

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

**Kinsley: Ch. 8: "Christianity as Ecologically Harmful"

**Kinsley: Ch. 9: "Christianity as Ecologically Responsible"

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

*Kempton et al: Environmental Values in American Culture

*Orr: "Armageddon Versus Extinction"

Green Bible: Essays

Week Three:

T: What are people for?

R: The Garden: What does it tell us about the meaning of nature?

Rec: Pollan/gardener's ethic discussion

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

**Berry: "What are People For?"

Beavan: No Impact Man

Week Four:

T: Knowledge across the spectrum: science, ethics, values, morals, religion; affective & cognitive domains

R: ratio-intellectus; rational ethics schemes; aesthetics; integrative knowing

Rec: Wood/relativism/epistemology discussion

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

**Fleming: "Can Nature (Legitimately) Be Our Guide?"

**Wood: “Relativism”

*Barbour: Religion in an Age of Science

*Marlene-Russo: “Ethical Theory and the Moral Status of Animals”

Lossky: Mystical Theology of the Eastern Church

Kagan: Normative Ethics

Week Five:

T: Spiritual Anthropologies: Niebuhr, Buddhism, Spinoza, and sociobiology

R: Spiritual Anthropologies: Iris Murdoch, the Amish; fear of death

Rec: Film: The Story of Stuff/human well-being – what’s going on?

**Niebuhr: “Man as Sinner,” and “Wisdom, Grace, and Power”

**Loy: “Nondualist Ecology: Perspectives on the Buddhist Environmentalism of David Loy”

*Hauerwas: “The Significance of Vision: Toward an Aesthetic Ethic”

*Snow: “Fear of Death and the Need to Accumulate”

Murdoch: The Sovereignty of Good; Metaphysics as a Guide to Morals

Week Six:

T: Religious Environmentalism: functionally speaking, Dunlap, Carl Pope and others have suggested that environmental groups often fill a role much like that of religion, with positive ramifications.

R: Religious naturalism and Goodenough’s *Sacred Depths of Nature*

Rec: Dunlap: Faith in Nature discussion

**Dunlap: Faith in Nature, pps. 3-67; 148-172.

**Goodenough: The Sacred Depths of Nature, pps. 152-174.

*Crosby: “A Case for Religion of Nature”

Pope, C. “Reaching Beyond Ourselves: It’s time to recognize our allies in the faith community”

Week Seven:

T: Creation spirituality: appraising various approaches to a spirituality of nature; wilderness spirituality: wellspring of ethical vision across traditions; implications for front-country ethics; Film: Renewal (Judaism Teva Learning Center segment)

R: midterm

Rec: Creation spirituality

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

**Pura: “The Divine Game of Pinzatski”

*Upton: *Who is the Earth?*

Fox: *Creation Spirituality*

Week Eight:

T: Judaism and the Environment

R: Islam and the Environment; Film: Renewal (Islam local foods segment)

Rec: Food, Faith, and the Environment: Eco-Kashrut discussion

**Tirosh-Samuelson: “Judaism and the Natural World”

**Ozdemir: “Toward an Understanding of Environmental Ethics from a Qur’anic Perspective”

*Pollan: “Unhappy Meals”

Nasr: Man and Nature: The Spiritual Crisis of Modern Man

Week Nine:

T: Reducing suffering: Green Buddhism

R: Case: Animals, Religion, and the Environment

Rec: Case: religious responses to climate change discussion

**Kinsley: "Buddhism: Ecological Themes"

*Schumacher: "Preface to the 1989 Edition," and "Buddhist Economics"

Hobgood-Oster: The Friends We Keep: Unleashing Christianity's Compassion for Animals

Week Ten:

T: Vision, character and virtue

R: Environmental virtue: how then shall we live?

Rec: Kupfer: Film: Groundhog Day; Virtue and Happiness discussion

**Hauerwas: "Character, Narrative, and Growth in the Christian Life"

**Berry: "The Ecological Crisis as a Crisis of Character"

**Kupfer: "Virtue and Happiness in Groundhog Day"

*Bouma-Prediger: What Kind of People Ought We Be?

*Hauerwas: "Toward an Ethics of Character"

Week Eleven:

T: Cosmic reconciliation; sin and grace; tikkun olam; paper outlines due

R: meetings with instructors to discuss paper outlines

Rec: healing nature discussion

**Santmire: *Nature Reborn*: "Reenacting the Story Ritually"

Niebuhr: "Man as Sinner," and "Wisdom, Grace, and Power"

Loy: Healing Ecology

Week Twelve:

T: Nature in Christian Art

R: Art and religious themes and the founding of the National Parks

Rec: Religious art and environmental values discussion

**Stoll: "Religion 'Irradiates' the Wilderness"

**Stoll: "Milton in Yosemite: Paradise Lost and the National Parks Idea"

Bratton: Environmental Values in Christian Art (summary link on Carmen)

Week Thirteen:

T: Sabbath

R: Thanksgiving, hope and other variables that complement environmental citizenship

Rec: discussion: National Parks and wilderness as Sabbath places?

**Wirzba: Living the Sabbath: Chs 1-6, 9, 11

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

*Baer: "Praise for All Things"

Week Fourteen:

T: Faith in Action, Religion and Environmental Policy; Film: Renewal (IPL segment)

R: Conclusions

Rec: Symbols and last words; term papers due

*Hauerwas: "The Church and Liberal Democracy: The Moral Limits of a Secular Polity"

Packet and Further/Additional Readings Bibliography:

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

Baer, Richard A. Jr. "Praise for All Things." *Princeton Seminary Bulletin* 2.2 (1979): 124-133.

Barbour, Ian. *Religion in an Age of Science*. New York: Harper Collins Publishers, 1990, 31-92.

Beavan, Colin. *No Impact Man: The Adventures of a Guilty Liberal Who Attempts to Save the Planet and the Discoveries He Makes About Himself and Our Way of Life in the Process*. New York: Farrar, Straus and Giroux, 2009.

Berry, Wendell. *What are People For?* New York: North Point Press, 1990, 123-125.

Berry, Wendell. "The Ecological Crisis as a Crisis of Character." In *The Unsettling of America: Culture and Agriculture*. San Francisco: Sierra Club Books, 1986, 17-26.

Bouma-Prediger, Steve. "What Kind of People Ought We Be?" In *For the Beauty of the Earth: A Christian Vision for Creation Care*. Grand Rapids, MI: Baker Academic, 2001, 137-160.

Bratton, Susan Power. *Environmental Values in Christian Art*. (SUNY Series on Religion and the Environment; Harold Coward, ed.) Albany: State University of New York Press, 2008.

Crosby, Donald A. "A Case for Religion of Nature." *Journal for the Study of Religion, Nature and Culture* 1.4 (2007): 489-582.

Fleming, Patricia Ann. "Can Nature (Legitimately) Be Our Guide?" In *Religion and the New Ecology*, edited by David M. Lodge and Christopher Hamlin. Notre Dame: University of Notre Dame Press, 2006.

Fox, Matthew. *Creation Spirituality: Liberating Gifts for the Peoples of Earth*. New York: Harper One, 1991.

Goodenough, Ursula. *The Sacred Depths of Nature*. New York: Oxford University Press, 1998, 152-174.

Gottlieb, Roger S. "Religious Environmentalism: What it is, Where it's Heading and Why We

- Should be Going in the Same Direction.” *Journal for the Study of Religion, Nature and Culture* 1.1 (2007): 81-91.
- Gottlieb, Roger S. *A Greener Faith: Religious Environmentalism and Our Planet’s Future*. New York: Oxford University Press, 2006.
- Hauerwas, Stanley. “Character, Narrative, and Growth in the Christian Life,” and “The Church and Liberal Democracy: The Moral Limits of a Secular Polity.” In *A Community of Character*. Notre Dame: University of Notre Dame Press, 1981, 72-86;129-135;145-152.
- Hauerwas, Stanley. “The Significance of Vision: Toward an Aesthetic Ethic,” and “Toward an Ethics of Character.” *Vision and Virtue: Essays in Christian Ethical Reflection*. Notre Dame: University of Notre Dame Press, 1981, 30-47 and 48-67.
- Hawthorne, M. & Alabaster, T. “Citizen 2000: Development of a Model of Environmental Citizenship.” *Global Environmental Change* 9.1 (1999): 25-43.
- 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, Gregory E. “Religion and Environmental Education: Building on Common Ground.” *Canadian Journal of Environmental Education* 11 (2006): 9-25.
- Hobgood-Oster, Laura. *The Friends We Keep: Unleashing Christianity’s Compassion for Animals*. Waco, TX: Baylor University Press, 2010.
- Hungerford, H.R. and Volk, T.L. “Changing Learner Behavior Through Environmental Education.” *Journal of Environmental Education* 21.3 (1990): 8-21.
- Kagan, Shelly. *Normative Ethics*. Boulder, CO: Westview Press, 1998.
- Kempton, W., Boster, J.S. and Hartley, J.A. *Environmental Values in American Culture*. Cambridge, MA: Massachusetts Institute of Technology, 1995.
- Kinsley, David. “Buddhism: Ecological Themes.” In *Ecology and Religion: Ecological Spirituality in Cross-Cultural Perspective*. Upper Saddle River, NJ: Prentice Hall, 1995, 84-98.
- Kinsley, David. “Christianity as Ecologically Harmful,” and “Christianity as Ecologically Responsible.” In *Ecology and Religion: Ecological Spirituality in Cross-Cultural Perspective*. Upper Saddle River, NJ: Prentice Hall, 1995, (Ch. 8-9): 103-124.
- Kupfer, Joseph H. “Virtue and Happiness in Groundhog Day.” In *Visions of Virtue in Popular Film*. Boulder, CO: Westview Press, 1999, 35-60.

- Lossky, Vladimir. *The Mystical Theology of the Eastern Church*. Crestwood, NY: St. Vladimir's Seminary Press, 1976, (Ch. 1): 7-22.
- Loy, David. "Nondualist Ecology: Perspectives on the Buddhist Environmentalism of David Loy." *Journal of Buddhist Ethics* 17 (2010): 253-267.
- Murdoch, Iris. *The Sovereignty of Good*. London: Routledge, 1970.
- Murdoch, Iris. *Metaphysics as a Guide to Morals*. New York: Penguin Books, 1992.
- Nasr, Seyyed-Hossein. *Man and Nature: The Spiritual Crisis of Modern Man*. London: Unwin Paperbacks, 1968/1976.
- 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.
- Niebuhr, Reinhold. "Wisdom, Grace, and Power." In *The Nature and Destiny of Man: A Christian Interpretation, Vol. II*. New York: Charles Scribner's Sons, 1964, 98-126.
- Orr, David W. "Conservation in Context: Armageddon Versus Extinction." *Conservation Biology* 19.2 (2005): 290-292.
- Ozdemir, Ibrahim. "Toward an Understanding of Environmental Ethics from a Qur'anic Perspective." In *Islam and Ecology*, edited by Richard C. Foltz, Frederick M. Denny and Azizan Baharuddin. Cambridge: Harvard University Press, 2003, 3-37.
- Pope, C. "Reaching Beyond Ourselves: It's time to recognize our allies in the faith community." *Sierra* 83.6 (1998): 14-15.
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GE Rationale for

ENR 3470: Religion and Environmental Values in America

GE Category 2. Breadth, C. Arts and Humanities (3) Cultures and Ideas

Arts and Humanities Goals:

Students evaluate significant writing and works of art. Such studies develop capacities for aesthetic and historical response and judgment; interpretation and evaluation; critical listening, reading, seeing, thinking, and writing; and experiencing the arts and reflecting on that experience.

Arts and Humanities Expected Learning Outcomes:

1. Students develop abilities to be informed observers of, or active participants in, the visual, spatial, performing, spoken, or literary arts.
2. Students develop an understanding of the foundations of human beliefs, the nature of reality, and the norms that guide human behavior.
3. Students examine and interpret how the human condition and human values are explored through works of art and humanistic writings.

Cultures and Ideas Expected Learning Outcomes:

1. Students develop abilities to analyze, appreciate, and interpret major forms of human thought and expression.
2. Students develop abilities to understand how ideas influence the character of human beliefs, the perception of reality, and the norms that guide human behavior.

ENR 3470 addresses these GE learning goals and objectives in the following ways:

a) Through course goals. The course goals of ENR 3470 closely match the GE goals and objectives. By closely studying a range of religious environmental expressions, students will develop abilities to analyze, appreciate, and interpret the major forms of human thought and expression found in the diversity of religious expressions of environmental concern in America. Particularly in regard to environmental values and how those influence environmental citizenship, students will develop abilities to understand how religious and moral ideas influence the character of human beliefs, perception of reality, and the norms that guide human behavior. This includes reflecting on how their own values shape their conception of and engagement in environmental citizenship, and influence their relations with others.

b) Through assigned readings. The assigned readings cover a range of religious expressions that constitute the landscape of American religious environmentalism, and provide students suitable material for analysis of this landscape. The readings also address fundamental ethical and moral questions relevant to the dialogue between science and religion, and invite students to reflect on and develop their own understanding of how related religious ideas contribute to environmental citizenship within the pluralism of

American culture. The variety and diversity of readings also challenge students to develop their critical reading skills.

c) Through course topics. The course is designed to proceed through fundamental questions of ethics and morality as they regard environmental sustainability, followed by a brief historical account of the development of religious environmentalism in America. The remainder of the course then examines the major traditions and approaches seen in American faith-based environmental work. This progression of topics allows the students to gain tools useful for analysis and a larger perspective within which to contextualize particular cases before studying a range of specific traditions. Attention is also given to representations of religious environmental values in art, providing students an examination of values expressed in art that allows cross-examination with other sources discussed in the course.

d) Through written assignments. Students will examine the course material and their own views through a series of regular writing assignments. Weekly synopses of readings, a peer reviewed autobiography, essay exams, and a term paper all provide opportunities for students to develop their thinking through writing and improve their writing skills. Weekly recitations will invite dialogue and critical discussion of course material, and allow students to develop their oral communication skills. Weekly synopses allow for regular feedback on student writing; peer reviewed autobiography essays require students to give feedback to peers before revising their essay; outlines of term papers allow for instructor feedback to improve the conception and organization of their term papers; students are able to revise and re-submit written assignments as time allows in the course. The sizable readings list and the regular written work to summarize the readings require students to hone their reading skills and information literacy.

e) How will students sharpen communication skills through the preparation of essay exams and papers and discussions? The essay exams in this course are designed to be learning exams, where students are asked to synthesize and integrate information in a way that is itself instructive. The exams also require students to be disciplined in their writing effort, to succeed in both short responses and long essays. The discussion sections encourage thoughtful expression of ideas in response to readings and the ideas of classmates. Discussion leaders provide incisive questions to lead discussion and guide students into deeper engagement with complex and perennial ideas, and the course material invites ethical and moral reflection that is often exciting for students to engage.

f) How does this course aim to sharpen students' response, judgment, and evaluation skills?

This course asks students to reflect on fundamental questions of value and meaning, and to explore and evaluate different religious responses to questions of "how should we live?" in regard to care of the environment. The course also asks the student to reflect on their own values, and these coupled tasks provide a medium for exercising and developing judgment and evaluation skills. The evaluative writing assignments in the course also aim to particularly improve students' thinking and evaluation skills, and the films and study of art provide additional opportunities for evaluation.

GE Course Assessment Plan for

ENR 3470: Communicating Environmental and Natural Resources Information

This course adapts a long-standing and successful semester course (Natural Resources 407) offered at Cornell University, whose method and success is described in detail in: Baer, Richard A. Jr., James A. Tantillo, Gregory E. Hitzhusen, Karl E. Johnson, and James R. Skillen. "From Delight to Wisdom: Thirty Years of Teaching Environmental Ethics at Cornell." *Worldviews: Environment, Culture, Religion* 8.2-3 (2004): 298-309. The success of NR 407 in engaging and receiving strong positive evaluations from students over time serves as a basis of comparison for the current instructor to assess whether ENR 3470 is succeeding in achieving its main objectives.

Term papers and exams will serve as a primary gauge of whether students are achieving the learning goals of the course. The course achieves much of its success by engaging students in careful examination of topics and questions that are of great importance to them—the environment, ethics, religion/spirituality, and their own behavior and values—and this engagement tends to lead to an investment in the written work. Student success in meeting learning goals will be apparent in the quality of students' written work, and adjustments will be made to the course and its assignments over time in response to the instructor's assessment of overall student engagement and success with particular content and assignments.

To gain more insight into the effectiveness and success of ENR 3470 in meeting its goals, instructors will collect anonymous supplemental course evaluations asking students to rate and evaluate specific readings and assignments, and to reflect on course elements they found most and least fruitful, including the performance of the instructors. SEIs will also be reviewed to help assess success in meeting learning goals.

The course will also be evaluated through regular peer review within the School of Environment and Natural Resources, with the reviewer helping the instructor and the School assess whether the course is meeting its objectives, including the goals and learning outcomes of the GE categories detailed above. The instructor and TA's will also meet on a weekly basis during each quarter, both to evaluate the effectiveness of ongoing lessons and to consider changes for future semesters.