

# RELIGION, ENVIRONMENT, AND INTERNATIONAL RELATIONS

## Course Overview and Syllabus (Sampson Final 7-27-10)

At a time of peak oil (Kunstler 2006), climate disruption (IPCC 2001, UNEP 2009), and "ecological overshoot" by which human demands on the natural environment exceed the earth's carrying capacity and ability to recharge (Catton 1980), compounded by exponential population growth and the rapid industrialization of countries such as China and India, global humanity is living beyond the planet's ecological means. Early warnings were sounded in such environmental classics as Rachel Carson's *Silent Spring* (1962), Paul Erhlich's *The Population Bomb* (1968), and *The Limits to Growth* by Donella Meadows, Dennis Meadows, and Jorgen Randers (1974; recently updated and reissued [2004]), preceded two decades earlier by Aldo Leopold's propounding of a land ethic in his classic *A Sand County Almanac* (1949).

Fast forward to today and the United Nations' *Millennium Ecosystem Assessment* (2005) has determined that some 60 percent of the world's vital ecosystem services are seriously degraded (see also Foley 2010). The many manifestations of environmental breakdown-in the mass extinction of animal and plant species; in pollution of the oceans, waterways, and skies; in the devastation and toxic pollution of fossil fuel and other mineral extraction; in the massive soil loss and chemical and animal waste pollution from industrialized agriculture and the factory farming of livestock; in over fishing of the seas; etc.-have been documented in a vast and expanding literature (see McKibben 1999, Wilson 2002, Kunstler 2006, Speth 2008, Orr 2009, and Brown 2009 for but a few prominent examples). The list goes on and the totality of it can be paralyzing.

This course is not, however, primarily about environmental problem definition. It focuses mainly on the potential of faith communities to help turn the tide-and it tests that potential against real action on the part of religious actors. It examines the specific roles currently played by religiously and spiritually motivated individuals and communities, and it explores areas of "growth potential" where religious engagement is underrepresented and might be enlarged, as well as ways in which religion and religious leaders, organizations, congregations, and laity may be called upon to help global humanity and local communities navigate an evolutionary transition to a new form of human civilization. Ultimately, humanity is facing a crisis of life as we know it, and religion has a role to play in every aspect of the unfolding twenty-first century environmental drama.

This syllabus provides both a survey of "religion, environment, and international relations" as these three realms currently interface in diverse sectors of human activity, and it is anticipatory of the roles that religion and religiously motivated actors can-and indeed perhaps must-play in the breakthrough changes that will be necessary to ensure human survival and thriving in a *commonwealth of life* going forward. In addition, the course is designed to engage students personally in, step by step, having them

1. make explicit their own religious-spiritual-cosmological-ethical understanding of creation and of humanity's relationship to the community of life, the natural environment, and global sustainability;
2. test this personal framework against the magnitude of the environmental challenge and the range of possible responses documented in the course modules;
3. adjust or enlarge it as needed in working through the course material, including through exposure to a variety of "frameworks for wholeness" drawn from interfaith pronouncements, international conventions, agriculture, environmental design, and the fields of ecology, biology, and environmental sustainability; and

4. ultimately, define their own personal "take" on what an evolutionary path to a new, environmentally sustainable form of human civilization might look like.

The overall intent, in addition to learning and developing critical analytical skill, is to inspire introspection on the students' part and prepare in them a readiness to face and constructively engage, each in their own way, the transition that is before us.

The syllabus therefore builds up to the premise, held by thinkers, visionaries, and actors from across the disciplines and around the globe, that we are in an era of unprecedented, rapidly accelerating change that may ultimate in a civilizational paradigm shift, although the nature of the shift can only be a matter of conjecture and is characterized by different thinkers in a variety of ways. The concluding unit therefore looks at various renderings of the next civilizational form that are projected as necessary to ensure human survival as a race and global community. Should any of these scenarios be borne out, by token of living at this time, the students, no matter their individual and professional pursuits, will necessarily participate in an epochal change both as citizens of a globalized world and in their local communities and congregations.

The questions these contemporary prophetic thinkers raise, then, are: How much *breakdown* of environmental and other global systems will occur-how much loss of life from across the spectrum will happen-before we break *through* to a new form of human presence on earth? How do we navigate this transitional period? How do we begin to envision a new paradigm for the earth community? And what is the role of religion and contemporary spirituality in all of these momentous processes?

## **COURSE OVERVIEW**

The course frames the problem and, ultimately, the conclusion at the level of paradigm: on the breakdown side as a crisis of life itself and on the solution side as the potential for an epochal shift to a new form of human civilization. Between these two paradigmatic poles are presented a broad array of roles and capacities that may be served by religiously motivated environmental actors: as moral voices and exemplars, advocates, peacemakers, international civil servants, practitioners of sustainable development, and people working at change in their everyday lives.

It begins by surveying the teachings of the major world religions-the Abrahamic faiths of Judaism, Christianity, and Islam; the Asian religions Hinduism, Buddhism, Jainism, Confucianism, Taoism, and Shinto; the Indigenous traditions of the Western Hemisphere, Europe, Africa, and the Pacific; and the more recent religions of Baha'ism and Sikhism-in their teachings about creation, the Earth, and the environment. This survey provides a menu of religious meaning systems and a sampling of the accompanying responses to the ecological crisis by way of statements that have been issued by religious bodies and concrete projects engaged in.

Against this backdrop of the spiritual and institutional resources religion brings, the course squarely faces the ecological crisis in the second unit, not by dissecting the many causes of environmental distress, but as a crisis of life. And so, students are asked to personally plumb the website "Mass Extinction Underway" (David Ulansey 2010) in a way that connects them to the extinction threat facing living species around the globe, with special attention to those that mean the most to them.

The course then moves on to a survey of roles played by religiously motivated environmental actors in the international arena. Among the practice sectors are units that suggest an environmental counterpart to the other five courses in this curriculum on religion and international relations. And so,

- the issue of human rights finds expression in the environmental justice and environmental racism movements;
- the governance aspect plays out through religious participation in intergovernmental environmental structures and protocols and in the concept of earth democracy;

- the topic of war and peace finds its counterpart in environmental peacemaking;
- post-conflict peacebuilding is roughly analogous to environmental-disaster emergency response and post-disaster reconstruction as carried out by religiously based aid organizations;
- international development finds its environmental expression in sustainable development, including environmental design of the built environment, as carried out by congregations, religious denominations, and religiously affiliated development agencies.

Other units look at

- religion as a moral voice on the environment, as expressed through moral pronouncements and committed action related to climate change;
- religion as an impulse for a new paradigm of sustainable economics as, for example, in the case of the Quaker-inspired conception of right relationship and building a whole earth economy;
- religion finding common purpose with science on issues of the environment;
- contemporary spirituality and the environment as found in the deep ecology movement, eco-feminism, and "dark green religion."

Two of the course units bear special note:

*Environmental peacemaking* has been hypothesized by Ken Conca and Geoffrey Dabelko (2002) in this way:

Our starting point is to stand the core premise of ecological (in)security on its head: Rather than asking whether environmental degradation can trigger broader forms of intergroup violent conflicts, we ask whether environmental cooperation can trigger broader forms of peace. Peace can be thought of as a continuum ranging from the absence of violent conflict to the inconceivability of violent conflict. (p. 9)

They ask "whether environmental cooperation can generate movement along the peace continuum, rendering violent conflict less likely or less imaginable" (ibid.). And so, their "interest in environmental peacemaking goes far beyond simply forestalling environmentally induced conflict to ask[ing] whether environmental cooperation can be an effective general catalyst for reducing tensions, broadening cooperation, fostering demilitarization, and promoting peace" (ibid.). Their edited volume then presents a number of case studies that mainly feature cross-border environmental disputes (in South Asia, Southern Africa, the Aral Sea basin, and between the US and Mexico, among others). Similarly, citing research conducted with Dabelko and Conca, Alexander Carius (2006-2007) describes environmental peacebuilding as primarily falling into "one of three partly overlapping categories": preventing conflicts directly related to the environment, using environmental cooperation as a platform for dialogue, and promoting sustainable development to achieve a durable peace. Carius, too, cites a number of case studies. *None of the cases in either of these works involves a religious dimension or religiously motivated third parties.*

There is, however, a substantial literature of case studies of religiously motivated peacemaking and peacebuilding in conflict zones around the world (see, for example, the survey of religious peacebuilding in Sampson 2007). In addition, some longstanding conflicts are recently being recognized as having significant environmental dimensions or are even being defined as "environmental conflicts" (e.g., the Darfur conflict in Southern Sudan, with spillover effects into neighboring Chad). And so, it stands to reason that the arena of environmental peacemaking/peacebuilding should be ripe terrain for nonofficial, "track two" diplomacy on the part of religiously motivated intermediaries.

Somewhat analogously, scientists are increasingly bringing to light the unnatural causes-or at least effects-of "natural disasters," namely the impacts of human development in compounding extreme weather events such as the Asian tsunami of 2004, Hurricane Katrina on the southern coast of the United States in 2005, or the typhoon that hit Metro Manila in 2009, to name but three of the many possible examples. Massive destruction from what formerly may have been attributed by some to "acts of God" is now being recognized as due in large part to the effects of human development in the paving over or tilling under of

natural wetlands and other ecological systems that otherwise would absorb the ferocity of storms and manage flood waters in regenerative rather than destructive ways. And so, it is in recognition of the human-made environmental impacts of weather-related disasters that emergency relief and post-disaster reconstruction carried out by religiously based aid organizations are included in this syllabus. Already, extreme weather events are increasing in number, ferocity, and human dislocation; and far greater dislocation is likely if projections of drowning coastlines, regional drought, heightened extreme weather events, and resulting social instability produce the hundreds of millions or billions of environmental refugees that some analysts predict (Myers 2005, Morris 2008).

Of course this category of religious response to environmental disaster and reconstruction would also include environmental catastrophes of unambiguous human origin, such as the current British Petroleum oil spill in the Gulf of Mexico or the 1984 Union Carbide chemical gas spill in Bhopal, India, among many others; and their numbers are likely to rise as corporations are increasingly forced to mine the least accessible resources and to the extent that human industrial activity intersects with extreme weather and other disruptive environmental factors.

## REFERENCES

Brown, Lester R. 2009. *Plan B 4.0: Mobilizing to Save Our Civilization*. New York: W.W. Norton and Co.

Carius, Alexander. 2006-2007. "Environmental Peacebuilding: Conditions for Success." In *Environmental Change and Security Program Report* (issue 12). Washington, D.C.: Environmental Change and Security Program, Woodrow Wilson International Center for Scholars, pp. 59-75.  
[http://www.wilsoncenter.org/index.cfm?fuseaction=topics\\_publications&group\\_id=240703&topic\\_id=1413](http://www.wilsoncenter.org/index.cfm?fuseaction=topics_publications&group_id=240703&topic_id=1413).

Carson, Rachel. 1962. *Silent Spring*. Boston: Houghton-Mifflin.

Catton, William. 1980. *Overshoot: The Ecological Basis of Revolutionary Change* Urbana: University of Illinois Press.

Conca, Ken, and Geoffrey D. Dabelko, eds. 2002. *Environmental Peacemaking*. Washington, D.C., and Baltimore, Md.: Woodrow Wilson Center Press and Johns Hopkins University Press.

Ehrlich, Paul R. 1968. *The Population Bomb*. Cutchogue, NY: Buccaneer Books.

Foley, Jonathan. 2010. "Boundaries for a Healthy Planet." *Scientific American* (April), 54-57.  
<http://www.scientificamerican.com/article.cfm?id=boundaries-for-a-healthy-planet>.

Intergovernmental Panel on Climate Change (IPCC). 2001. *Climate Change 2001: The Scientific Basis*.  
[http://www.grida.no/publications/other/ipcc\\_tar/?src=/climate/ipcc\\_tar/wg1/index.htm](http://www.grida.no/publications/other/ipcc_tar/?src=/climate/ipcc_tar/wg1/index.htm) (PDF download).

Kunstler, James Howard. 2006 (2005). *The Long Emergency: Surviving the End of Oil, Climate Change, and Other Converging Catastrophes of the Twenty-First Century*. New York: Grove Press.

Leopold, Aldo. 1949. *A Sand County Almanac*. New York: Oxford University Press.

McKibben, Bill. 1999 (1989). *The End of Nature*. New York: Anchor Books.

Meadows, Donella H., Jorgen Randers, and Dennis Meadows. 1972. *The Limits to Growth*. New York: Universe Books.

Meadows, Donella H., Jorgen Randers, and Dennis Meadows. 2004. *The Limits to Growth: The 30-Year Update*. White River Junction, Vt.: Chelsea Green Publishing Co.

Morris, Nigel. 2008. "Climate change could force 1 billion from their homes by 2050." *The Independent* (April 29). <http://www.independent.co.uk/environment/climate-change/climate-change-could-force-1-billion-from-their-homes-by-2050-817223.html>.

Myers, Norman. 2005. "Environmental Refugees: An Emergent Security Issue." Thirteenth Economic Forum, Prague, May 23-27. [http://www.osce.org/documents/eea/2005/05/14488\\_en.pdf](http://www.osce.org/documents/eea/2005/05/14488_en.pdf).

Orr, David W. 2009. *Down to the Wire: Confronting Climate Collapse*. New York: Oxford University Press.

Sampson, Cynthia 2007 (1997). "Religion and Peacebuilding." In *Peacemaking in International Conflict*, I. William Zartman, ed. Washington, D.C.: United States Institute of Peace.

Speth, James Gustave. 2008. *The Bridge at the Edge of the World: Capitalism, the Environment, and Crossing from Crisis to Sustainability*. New Haven, Conn.: Yale University Press.

Ulansey, David 2010. *The Current Mass Extinction*. <http://www.well.com/~davidu/extinction.html>.

United Nations. 2005. *Millennium Ecosystem Assessment*, United Nations. Washington, DC: Island Press. <http://www.millenniumassessment.org/en/Synthesis.aspx>.

United Nations Environment Programme (UNEP). 2009. *Climate in Peril: A popular guide to the latest IPCC reports*. Nairobi, Kenya: UNEP.

United Nations University Institute of Advanced Studies (UNU-IAS). 2005. "'50 million environmental refugees' warning." *OneWorld.net* (October 11). <http://uk.oneworld.net/article/view/120271/1/5795>.

Wilson, Edward O. 2002. *The Future of Life*. New York: Vintage Books.

## **COURSE SYLLABUS**

### **COURSE OBJECTIVES**

The objectives of the course are to

- introduce students to teachings of the major religions as they relate to ecology and the global environment.
- establish that environmental destruction is an accelerating crisis facing global humanity, as well as specific regional and local ecosystems and individual nations and communities.
- show that ultimately we face a crisis of life itself given the high rate of species extinctions and the threat to human civilization as currently constructed.
- prompt students to examine their own religious/spiritual/cosmological/ethical framework-their religious assumptions, values, beliefs, and practices-as it relates to humanity's relationship to the community of life on earth and the human place in the natural environment; and to test and revise it as appropriate through exposure to the course content.
- expose students to the range of roles inspired by religion and being played by religious leaders, congregations, and/or laity as they relate to the environment.

- expose students to contemporary thinking about what is forecast to be epochal environmental change in the near future and an array of paradigms for imagining, beyond breakdown, the possibility of breakthrough to a more whole, more sustainable form of human civilization.

## LEARNING OUTCOMES

- Students will have gained a heightened awareness of the ways and extent to which our personal religious/spiritual /cosmological/ethical meaning systems shape our interpretation of and response to issues of the environment.
  - Students will be more skilled interpreters of the actions of others insofar as they are guided by religious convictions and the ways in which the religious systems and the sociology as well as temporal interests of religious communities shape their interpretation of and response to environmental issues.
  - Students will have a basic understanding of the range of constructive roles available to them should they wish to engage in environmental action from a religious or spiritual motivation. And they will have a clearer understanding of the ways in which their own religious understandings, in addition to their natural skills and abilities, may prepare them for certain types of roles and activities
- .
- Students will be more astute interpreters of public debates, including in legislative and judicial chambers, as well as in civil society and the halls of academia, pitting science against religion, free-market capitalism against sustainable economics, profit-driven development against sustainable development and ecological preservation/restoration, etc.

## MAJOR WRITING ASSIGNMENTS

1. Paper due the week following the unit on "Faith at the Front Lines of Environmental Disaster (on Week 8 of extended format). Write a comparative case study choosing one of the following approaches [add page count for different academic levels]:
  - A. Select two major activist faith communities (may include religious denominations, spiritual communities, or indigenous traditions) and compare their engagement of environmental issues in the following ways:
    - the full range of roles pursued by each (e.g., moral pronouncements, moral leadership, environmental advocacy, environmental peacemaking, funding/practice of sustainable development, greening of facilities and operations, disaster relief and rebuilding, championing the cause of environmental refugees, etc.)
    - the ways in which their religious teachings and religious sociology inform or dictate the roles undertaken; or conversely, the ways in which their religious teachings and religious sociology militate against environmental protection and sustainability
    - the extent to which pronouncements made by elites are borne out in practice (is rhetoric matched by action?)
    - the extent to which the guiding tenets of faith are made explicit or are implicit
    - other (nondoctrinal) factors determine the roles played in environmental issues (e.g., wealth, land holdings, political influence, constraints placed by the ruling governance system)
  - B. Select a significant international environmental issue or activity (e.g., climate change, biodiversity loss, promulgation of the Earth Charter) and document the diverse religious actors involved. Compare and contrast the types of roles pursued by each (e.g., moral pronouncements, moral leadership, environmental advocacy, environmental peacemaking, sustainable development, etc.) and the ways in which the different

communities' religious teachings and sociology have shaped their engagement, as well as other factors (e.g., temporal power, financial considerations, other vested interests).

C. Select a theological precept and examine how it plays out environmentally across diverse religious communities. Some examples:

- the human relationship within and responsibility to the larger of the community of life and where the line is drawn (i.e., is any part of creation inanimate?)
- religious understandings of the commons and where the line is drawn (i.e., the role of private ownership); or conversely, religious claims to land, water, mineral rights, other resources
- religious teachings with regard to population control and how birth control is theologically justified or prohibited
- religious conceptions of covenant, stewardship, dominion and abuse, wealth and greed, or the obligation to future generations
- religious engagement with "the powers" (e.g., government, the military, other centers of secular power) as it affects environmental protection

2. Paper due one week after the final unit of the course [add page count for different academic levels]:

Beginning with your personal religious, spiritual, cosmological, and/or ethical statement begun during the first week of the course, reflect on how your perspective has changed or not changed through exposure to the course material. Of the frameworks for wholeness presented throughout the syllabus, which ones speak most powerfully-most wholly-to you? What do you consider to be the essential elements of a framework for wholeness? And how wide a sphere must it encompass?

Then, which (if any) of the conceptions of an envisioned new civilization seem most compelling, most plausible, most essential in your view and why (or if not, why not)? What do you see as the assumptions, values, principles, beliefs, guiding an evolutionary shift for humanity to a more environmentally sustainable existence? What are some of the "hows" for getting there-the behaviors, practices, structures, and systems that will be needed globally, nationally, locally, and in individual lives to set us on that path? Are there missing pieces, "wild cards" (unpredictable factors), or imponderables for you as you try to envision what might be a way forward? What roles might religion or spirituality play in helping humanity navigate the uncertainty of our times and the transition to the envisioned future?

## **Week 1: Religious Traditions as Purveyors of Meaning about Ecology and the Environment**

### **Resources for the Assignment**

Alliance of Religions and Conservation (ARC). 2010. "Faiths and Ecology." <http://www.arcworld.org/faiths.htm>. See links at this page for entries for Baha'I, Buddhism, Christianity, Daoism, Hinduism, Islam, Jainism, Judaism, Shintoism, Sikhism, Zoroastrianism.

Basset, Libby, John T. Brinkman, and Kusumita P. Pedersen, eds. 2000. *Earth and Faith: A Book of Reflection for Action*. New York: Interfaith Partnership for the Environment, United Nations Environment Programme; pp. 8-13, 42-78. <http://www.nyo.unep.org/eaf.htm>.

Ruether, Rosemary Radford. 2005. "The Greening of World Religions." In *Integrating Ecofeminism, Globalization, and World Religions*. Oxford, U.K.: Rowman & Littlefield Publishers, pp. 45-89.

Tucker, Mary Evelyn, and John Grim. 2009. "Overview of World Religions and Ecology." *Forum on Religion and Ecology*. <http://fore.research.yale.edu/religion/>. See links at this page to entries for Buddhism, Christianity, Confucianism, Daoism, Hinduism, Indigenous Traditions, Islam, Jainism, Judaism, and Shinto.

## Assignment

Part 1: Select three traditions other than your own: (1) an Eastern religion, (2) an Abrahamic religion, (3) an Indigenous tradition or a contemporary spirituality of your choosing. Briefly compare and contrast the teachings of these three systems on the environment. What are their creation stories, and how do they understand the human place within creation generally and in relation to other living beings? What are their understandings of how human progress occurs in the world? What are their ways of framing environmental responsibility (i.e., our obligations to other living beings and the natural world)? Do they include a utopian or an apocalyptic, end-time vision? How do these understandings shape the response of these religious/spiritual communities to the environmental crisis of today? (2-3 pages on each tradition; outline format can be used)

Part 2: Writing from your own religious, spiritual, cosmological, and/or ethical perspective, answer these same questions for yourself.

## Additional Resources

Callicott, J. Baird. 1994. *Earth's Insights: A Survey of Ecological Ethics from the Mediterranean Basin to the Australian Outback*. Berkeley and Los Angeles, Calif.: University of California Press. (See chapters on individual religious, spiritual, and indigenous traditions.)

Folz, Richard C., Frederick M. Denny, and Azizan Baharuddin, eds. 2003. *Islam and Ecology: A Bestowed Trust*. Cambridge, Mass.: Center for the Study of World Religions, Harvard Divinity School.

Tucker, Mary Evelyn, and John Grim. 1993. *Worldviews and Ecology*. Lewisburg, Pa.: Bucknell University Press.

Waldau, Paul, and Kimberley Patton, eds. 2006. *A Communion of Subjects: Animals in Religion, Science, & Ethics*. New York: Columbia University Press.

*The Green Bible* (New Revised Standard Version). 2008. San Francisco: HarperOne. (Includes essays by Jewish and Christian religious scholars.)

## Week 2: Environment in the Twenty-first Century: A Crisis of Life

- A. Framework for wholeness: Five Principles of Integral Ecology by Sean Kelly (see <http://www.findhorncollege.org/profrtraining/seankelly.php>)

## Assigned Readings

Eldredge, Niles. 2010. "The Sixth Extinction." *Action Bioscience*.  
<http://www.actionbioscience.org/newfrontiers/eldredge2.html>.

Millennium Ecosystem Assessment. 2005. "Summary for Decision-Makers." In *Ecosystems and Human Well-being: Biodiversity Synthesis*. World Resources Institute, Washington, DC., pp. 1-18.  
<http://www.millenniumassessment.org/en/Synthesis.aspx> (PDF download).

Ulansey, David. *The Current Mass Extinction*. <http://www.well.com/~davidu/extinction.html>.

## Assignment



Read the entire home page at the website The Current Mass Extinction, including the article reprinted there, "Mass Extinction Underway, Majority of Biologists Say." Then, follow the instruction to "scroll slowly down this page and read just the titles of all the links." When you finish, go back and click on at least five links to read at least five of the sources (scholarly studies, intergovernmental reports, press accounts, etc.) on topics that matter the most to you—that most nearly touch what gives inspiration, meaning, purpose, or pleasure to your life—be they specific animal or plant species (e.g., birds, butterflies, primates, other charismatic mammals, fish, medicinal flora, wild food or flower species, etc.) or ecosystems (e.g., the oceans, fresh water systems, forests, rainforests, wilderness, urban habitats, etc.).

Now, revisit your personal religious-spiritual-cosmological-ethical statement written at the beginning of this course. Does it fully accommodate the import and magnitude of what you have just read? If not, what is lacking and how might you adjust it accordingly? Write your reflections and/or revise your statement.

### **Additional Resources**

An Inconvenient Truth. 2006. Documentary film directed by Davis Guggenheim.  
<http://www.moviefone.com/movie/an-inconvenient-truth/24916/synopsis>.

Brown, Lester R. 2009. Part I: "The Challenges." In *Plan B 4.0: Mobilizing to Save Our Civilization*. New York: W.W. Norton and Co. pp. 31-78.

Hathaway, Mark, and Leonardo Boff. 2009. Part 1: "Exploring the Obstacles" and "The Cosmology of Domination." In *The Tao of Liberation: Exploring the Ecology of Transformation*. Maryknoll, N.Y.: Orbis Books, pp. 15-126, 141-167.

Intergovernmental Panel on Climate Change. 1990, 1995, 2001, 2007. *First Assessment Report 1990; Second Assessment Report: Climate Change 1995; Third Assessment Report: Climate Change 2001; and Fourth Assessment Report: Climate Change 2007*.  
[http://ipcc.ch/publications\\_and\\_data/publications\\_and\\_data\\_reports.htm](http://ipcc.ch/publications_and_data/publications_and_data_reports.htm).

Kunstler, James Howard. 2006 (2005). *The Long Emergency: Surviving the End of Oil, Climate Change, and Other Converging Catastrophes of the Twenty-First Century*. New York: Grove Press.

Lovelock, James. 1995 (1979). *The Revenge of Gaia: Earth's Climate Crisis and the Fate of Humanity*. Oxford: Oxford University Press.

McKibben, Bill. 1999 (1989). *The End of Nature*. New York: Anchor Books.

Meadows, Donella; Jorgen Randers, and Dennis Meadows. 2004. *Limits to growth: The 30-year update*. White River Junction, VT: Chelsea Green Publishing Company.

Pachamama Alliance. "Awakening the Dreamer, Changing the Dream" Symposium, presented in locations around the world. See Awakening the Dreamer Initiative at <http://awakeningthedreamer.org/>; see trailer for the symposium at <http://awakeningthedreamer.org/content/view/115/135>.

Secretariat of the Convention on Biological Diversity. 2000. *Sustaining life on Earth: How the Convention on Biological Diversity promotes nature and human well-being*. New York: United Nations Environment Programme. <http://www.cbd.int/convention/guide/> (PDF download).

Species Alliance. Trailer for documentary film *Call of Life*. <http://speciesalliance.org/index.php>.

United Nations Environment Programme (UNEP). 2009. *Climate in Peril: A popular guide to the latest IPCC reports*. Nairobi, Kenya: UNEP.

Wilson, Edward O. 2002. *The Future of Life*. New York: Vintage Books.

### **Week 3: Religion and Global Sustainability**

- A. Framework for wholeness: Ten Principles for Sustainable Societies (see Cavanagh and Mander below)
- B. Framework for wholeness: Permaculture Design Principles by David Holmgren (see icons at <http://www.holmgren.com.au/>; for easy to read text version, see [http://en.wikipedia.org/wiki/David\\_Holmgren](http://en.wikipedia.org/wiki/David_Holmgren))
- C. Framework for wholeness: Hannover Principles for Environmental Design by William McDonough and Michael Braungart (see <http://www.mcdonough.com/principles.pdf>, page 5)
- D. Case study: Interfaith Power and Light-greening of the congregational home and the Carbon Covenant (see <http://interfaithpowerandlight.org/> and <http://www.co2covenant.org/site/c.lrKMIXPCImE/b.5367279/k.BFA2/Home.htm>).

#### **Assigned Readings**

Cavanagh, John, and Jerry Mander, eds. "Ten Principles for Sustainable Societies." In *Alternatives to Economic Globalization: A Report of the International Forum on Globalization*. San Francisco: Berrett-Koehler Publishers, pp. 77-102.

Gardner, Gary. 2003. "Engaging Religion in the Quest for a Sustainable World." In *State of the World 2003*. Washington, D.C.: Worldwatch Institute, pp. 152-175, 225-230.

#### **Additional Resources**

Brown, Lester R. 2009. Part II: "The Response" and Part III: "The Great Mobilization." In *Plan B 4.0: Mobilizing to Save Our Civilization*. New York: W.W. Norton and Co., pp. 79-268.

Edwards, Andres R. 2005. *The Sustainability Revolution*. Gabriola Island, British Columbia: New Society Publishers.

Gardner, Gary T. 2006. *Inspiring Progress: Religions' Contributions to Sustainable Development*. New York: W.W. Norton.

McDonough, William, and Michael Braungart. 2006. *Cradle to Cradle: Remaking the Way We Make Things*. New York: North Point Press.

"Permaculture-Farms for the Future," film available for viewing at <http://www.viddler.com/explore/PermaScience/videos/4/> (48 minutes).

Sachs, Wolfgang, ed. 2002. *The Jo'burg Memo on Sustainable Development: Fairness in a Fragile World. Memorandum for the World Summit on Sustainable Development*. Berlin: Heinrich Böll Foundation. [http://www.worldsummit2002.org/publications/memo\\_en\\_with.pdf](http://www.worldsummit2002.org/publications/memo_en_with.pdf).

### **Week 4: Faith as a Force for Change: Religious Environmentalism, Environmental Justice, and Environmental Racism**

- A. *Framework for wholeness*: Global Greens' principles of ecological wisdom, social justice, participatory democracy, nonviolence, sustainability, and respect for diversity (see <http://www.global.greens.org.au/Charter2001.pdf>, pp. 3-6)

- B. *Framework for wholeness*: "Principles of Environmental Justice," Environmental Justice Network (see <http://www.ejnet.org/ej/principles.pdf>)
- C. *Case study*: Environmental justice and environmental racism movements (though predominantly in the United States, campaigns are beginning to emerge in other parts of the world, a few by religious actors)

### Assigned Readings

Caritas Internationalis. 2005. *Guidelines on Environmental Justice*.  
<http://www.caritas.org/resources/publications/index.html?page=2> (PDF download).

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

Gottlieb, Roger S. 2006. "Religion and the Human Meaning of Environmental Crisis," "Religion, Nature, Environment," "Sustainable Religion," and "Religious Environmentalism in Action." In *A Greener Faith: Religious Environmentalism and Our Planet's Future*. New York, Oxford University Press, pp. 3-56, 81-146.

United Methodist Church. 2010. "Economic and Environmental Justice." *General Board of Church and Society of the United Methodist Church*. [http://www.umc-gbcs.org/site/c.frLJK2PKLqF/b.2808983/k.447D/Economic\\_and\\_Environmental\\_Justice.htm](http://www.umc-gbcs.org/site/c.frLJK2PKLqF/b.2808983/k.447D/Economic_and_Environmental_Justice.htm). See also "Environmental Racism." <http://www.umc-gbcs.org/site/apps/nlnet/content3.aspx?c=frLJK2PKLqF&b=2837503&ct=3986175&notoc=1>.

Wikipedia. 2010 (accessed July 20). "Environmental Justice." See especially section on "Around the world." [http://en.wikipedia.org/wiki/Environmental\\_justice](http://en.wikipedia.org/wiki/Environmental_justice).

## **Week 5 (extended format): Religion as a Moral Voice on the Environment: Religious Activism on Climate Change**

### Assigned Readings

Anglican Communion Environmental Network. December 15, 2009. "Copenhagen unites Anglicans hoping to combat climate change." <http://acen.anglicancommunion.org/news/index.cfm...>

Bartholomew, Ecumenical Patriarch. September 28, 2009. "Message by Ecumenical Patriarch Bartholomew to the United Nations Climate Change Talks in Bangkok, Thailand (Sept. 28 - Oct. 9, 2009)." *The Ecumenical Patriarchate of Constantinople*. <http://www.patriarchate.org/documents/bangkok-talks>.

BBC News. 2009 (December 5). "Climate change protests ahead of Copenhagen." [http://news.bbc.co.uk/2/hi/uk\\_news/8396696.stm](http://news.bbc.co.uk/2/hi/uk_news/8396696.stm).

Brahma Kumaris at United Nations. December 10, 2009. "Copenhagen Climate Change Conference - BK Report." <http://blog.bkun.org/?p=455>.

Interfaith Declaration on Climate Change. <http://www.interfaithdeclaration.org>.

One Country. 2009. "World religions pledge concrete action on climate change." *Online newsletter of the Baha'i International Community*. Vol. 20: Issue 3 (July-November). [http://www.onecountry.org/e203/e20301as\\_Windsor\\_Climate\\_event\\_story.html](http://www.onecountry.org/e203/e20301as_Windsor_Climate_event_story.html).

Parliament of the World's Religions/United Religions Initiative. 2009/2010. "Call to Action on Climate Change." [http://www.uri.org/action\\_areas/environment/climate\\_change](http://www.uri.org/action_areas/environment/climate_change).

Butt, Riazat. 2009. (December 13). "Archbishop of Canterbury says fear hinders climate change battle." [guardian.co.uk. http://www.guardian.co.uk/environment/2009/dec/13/archbishop-canterbury-copenhagen-service" target=](http://www.guardian.co.uk/environment/2009/dec/13/archbishop-canterbury-copenhagen-service).

## **Week 6: Religion in the Middle: Environmental Peacemaking and Peacebuilding**

### **Assigned Readings**

Conca, Ken, Alexander Carius, and Geoffrey D. Dabelko. 2005. "Building Peace Through Environmental Cooperation." In *State of the World 2005: Redefining Global Security*. Washington, D.C.: Worldwatch Institute, pp. 144-157, 219-222. <http://www.worldwatch.org/node/1044>.

Conca, Ken, and Geoffrey D. Dabelko, eds. 2002. "The Case for Environmental Peacemaking" and "The Problems and Possibilities of Environmental Peacemaking." In *Environmental Peacemaking*. Washington, D.C., and Baltimore, Md.: Woodrow Wilson Center Press and Johns Hopkins University Press, pp. 1-22, 220-233, plus one of the case studies of the student's choosing.

### **Additional Resources**

Carius, Alexander. 2006-2007. "Environmental Peacebuilding: Conditions for Success." In *Environmental Change and Security Program Report* (Issue 12). Washington, D.C.: Environmental Change and Security Program, Woodrow Wilson International Center for Scholars, pp. 59-75.

Wellman, David J. 2004. *Sustainable Diplomacy: Ecology, Religion, and Ethics in Muslim-Christian Relations*. New York, N.Y.: Palgrave.

## **Week 7: Prayer and Presence at the Front Lines of Environmental Disaster Response and Reconstruction**

### **Assigned Readings**

Breen, Tom. 2010. "Setting aside doctrine, religious groups coordinate disaster relief." *Cleveland.com*. Associated Press (June 20). [http://www.cleveland.com/nation/index.ssf/2010/06/setting\\_aside\\_doctrine\\_religio.html" target=](http://www.cleveland.com/nation/index.ssf/2010/06/setting_aside_doctrine_religio.html).

Islamic Relief Worldwide. 2010 (accessed July 20). "Islamic Relief Worldwide: In-Depth Analysis." *Islamic Relief 2000-2010*. <http://www.islamic-relief.com/InDepth/Default.aspx>. See "Environment" webpage at <http://www.islamic-relief.com/InDepth/2-12-environment.aspx>.

Myers, Norman. 2005. "Environmental Refugees: An Emergent Security Issue." Thirteenth Economic Forum, Prague, May 23-27. [http://www.osce.org/documents/eea/2005/05/14488\\_en.pdf](http://www.osce.org/documents/eea/2005/05/14488_en.pdf).

Morris, Nigel. 2008. "Climate change could force 1 billion from their homes by 2050." *The Independent* (April 29). <http://www.independent.co.uk/environment/climate-change/climate-change-could-force-1-billion-from-their-homes-by-2050-817223.html>.

Religion & Ethics Newsweekly. 2010. "Catholic Charities and Gulf Oil Disaster." *Religion & Ethics Newsweekly*. (June 11). <http://www.pbs.org/wnet/religionandethics/episodes/june-11-2010/catholic-charities-and-gulf-oil-disaster/6464/>.

United Nations University Institute of Advanced Studies (UNU-IAS). 2005. '50 million environmental refugees' warning." *OneWorld.net* (October 11). <http://uk.oneworld.net/article/view/120271/1/5795>.

Willoughby, Karen L. 2010. "Oil spill, hurricane response taking shape." *Baptist Press* (July 9). <http://www.bpnews.net/bpnews.asp?id=33321>.

## **Week 8 (extended format): Religion and Sustainable Economics**

### **Assigned Readings**

Brown, Peter G., and Geoffrey Garver. *Right Relationship: Building a Whole Earth Economy*. San Francisco: Berrett-Koehler Publishers, pp. xi-xviii, 1-36, 85-97, 139-169.

Daly, Herman E., and John B. Cobb, Jr. 1994 (1989). "The Religious Vision." In *For the Common Good: Redirecting the Economy toward Community, the Environment, and a Sustainable Future*. Boston: Beacon Press, pp. 382-406.

Gardner, Gary. 2010. "Engaging Religions to Shape Worldviews" and "Ritual and Taboo as Ecological Guardians." In *2010 State of the World: Transforming Cultures From Consumerism to Sustainability*. New York: W.W. Norton & Company, pp. 23-35.

Ruether, Rosemary Radford. 2005. "Corporate Globalization and the Deepening of Earth's Impoverishment" and "Alternatives to Corporate Globalization: Is a Different World Possible?" In *Integrating Ecofeminism, Globalization, and World Religions*. Oxford, U.K.: Rowman & Littlefield Publishers, pp. 1-44, 131-172.

### **Additional Resources**

Daly, Herman, and Joshua Farley. 2010. *Ecological Economics: Principles and Applications*, Second Edition. Washington, D.C.: Island Press.

Korten, David C. 1999. *The Post-Corporate World: Life after Capitalism*. San Francisco, Calif.: Berrett-Koehler Publishers, and West Hartford, Conn.: Kumarian Press.

McKibben, Bill. 2007. *Deep Economy: The Wealth of Communities and the Durable Future*. New York: Henry Holt and Co.

Speth, James Gustave. 2008. *The Bridge at the Edge of the World: Capitalism, the Environment, and Crossing from Crisis to Sustainability*. New Haven, Conn.: Yale University Press.

## **Week 9 (extended format): Religion and Environment in Governance and Intergovernmental Structures**

- A. *Framework for wholeness: Principles of Earth Democracy* (see [http://www.earthlight.org/2002/essay47\\_democracy.html](http://www.earthlight.org/2002/essay47_democracy.html))

### **Assigned Readings**

Brown, Peter G., and Geoffrey Garver. "Governance: New Ways to Stay in Bounds and Play Fair." In *Right Relationship: Building a Whole Earth Economy*. San Francisco: Berrett-Koehler Publishers, pp. 99-137.

Gottlieb, Roger S. 2006. "Religious Environmentalism and Secular Society." In *A Greener Faith: Religious Environmentalism and Our Planet's Future*. New York, Oxford University Press, pp. 57-80.

### **Additional Resources**

Cavanagh, John, and Jerry Mander, eds. "New International Structures." In *Alternatives to Economic Globalization: A Report of the International Forum on Globalization*. San Francisco: Berrett-Koehler Publishers, pp. 301-332.

Orr, David W. 2009. Chapters on "Governance" and "Late-Night Thoughts about Democracy in the Long Emergency." In *Down to the Wire: Confronting Climate Collapse*. New York: Oxford University Press, pp. 13-83. [Note: this source relates to the U.S. context.]

Rivkin, Jeremy. 1991. *Biosphere Politics: A New Consciousness for a New Century*. New York: Crown Publishers.

Shiva, Vandana. 2005. *Earth Democracy: Justice, Sustainability, and Peace*. Cambridge, Mass.: South End Press.

Speth, James Gustave, and Peter M. Haas. 2006. *Global Environmental Governance*. Washington, DC: Island Press.

### **Week 10 (extended format): Case Study: Religion Meets Science**

- A. *Framework for wholeness: Biomimicry Principles*, Janine Benyus (see <http://www.biomimicryguild.com/janinefirstchap.html>)
- B. *Case studies: Evangelical Climate Initiative* (2007); *Scientists and Evangelicals Initiative* (2009)

### **Assigned Readings**

Center for Health and the Global Environment. 2010. "Scientists and Evangelicals Initiative." *Harvard Medical School*. <http://chge.med.harvard.edu/programs/unite/index.html>. Read the entire page at this URL and the short statements of the seven speakers (Rev. Richard Cizik, et al.) at the November 17, 2009, Senate briefing (see links, mid-page).

Evangelical Climate Initiative. 2010. "Climate Change: An Evangelical Call to Action." <http://christiansandclimate.org/learn/call-to-action/>. See also <http://www.evangelicalclimateinitiative.org/pub/ECI%20Capitol%20Focus%20News%20Release%2010-11-07.pdf>.

Kellert, Stephen R., and Timothy J. Farnham, eds, et al. 2002. "Building the Bridge: Connecting Science, Religion, and Spirituality with the Natural World" and Part I: "Scientific and Spiritual Perspectives of Nature and Humanity." In *The Good in Nature and Humanity: Connecting Science, Religion, and Spirituality with the Natural World*. Washington, D.C.: Island Press, pp. 1-136.

### **Additional Resources**

Hathaway, Mark, and Leonardo Boff. 2009. Part 1: "Transcending Matter: The Holistic Microcosm" and "The Cosmos as Revelation." In *The Tao of Liberation: Exploring the Ecology of Transformation*. Maryknoll, N.Y.: Orbis Books, pp. 168-194, 246-306.

## **Week 11: Contemporary Spirituality and the Environment: Ecotheology and the Deep Ecology Movement**

- A. *Framework for wholeness: Deep Ecology Platform Principles* by Arne Naess and George Sessions (see <http://www.deepecology.org/platform.htm>)

### **Assigned Readings**

Barnhill, David Landis, and Roger S. Gottlieb, eds. 2001. "Introduction" and "Spiritual Deep Ecology and World Religions: A Shared Fate, a Shared Task." In *Deep Ecology and World Religions: New Essays on Sacred Grounds*. Albany, N.Y.: State University of New York Press, pp. 1-33. See also chapters on Indigenous traditions, Hinduism, Huayan Buddhism, Daosim, Confucianism, Judaism, Catholicism, Islam, Protestant Theology, and Ecofeminism, pp. 35-241.

Brown, Valerie. n.d. "The rise of ecotheology." <http://www.columbia.edu/cu/21stC/issue-3.4/brown.html>.

Drengson, Alan, and Bill Devall, eds. 2008. "Introduction" and Section 2: "The Long-Range Deep Ecology Movement." In *Ecology of Wisdom: Writings by Arne Naess*. Berkeley, Calif.: Counterpoint, pp. 24-41, 97-141.

Taylor, Bron, and Michael Zimmerman. 2005. "Deep Ecology." In *The Encyclopedia of Religion and Nature*. Bron Taylor, ed. London: Continuum.  
[http://www.colorado.edu/philosophy/paper\\_zimmerman\\_deep\\_ecology\\_rel\\_and\\_nat.pdf](http://www.colorado.edu/philosophy/paper_zimmerman_deep_ecology_rel_and_nat.pdf).

### **Additional Resources**

Deudney, Daniel. 1995. "In Search of Gaian Politics: Earth Religion's Challenge to Modern Western Civilization." In *Ecological Resistance Movements: The Global Emergence of Radical and Popular Environmentalism*. Bron Raymond Taylor, ed. Albany, N.Y.: State University of New York.

Devall, Bill, and George Sessions. 1985. *Deep Ecology: Living as if Nature Mattered*. Salt Lake City, Utah: Peregrine Smith Books.

Drengson, Alan, and Yuichi Inoue. 1995. *The Deep Ecology Movement: An Introductory Anthology*. Berkeley, Calif.: North Atlantic Books.

Goodall, Jane. 2005. "Primate Spirituality." In *The Encyclopedia of Religion and Nature*. Bron Taylor, ed. London: Continuum, 1303-6.

Hyun Kyung, Chung. 1990. *Struggle To Be the Sun Again: Introducing Asian Women's Theology*. Maryknoll, N.Y.: Orbis Books.

Macy, Joanna. 2005. "Council of All Beings." In *The Encyclopedia of Religion and Nature*. Bron Taylor, ed. London: Continuum, 425-429.

Snyder, Gary. 1969. *Turtle Island*. New York: New Directions.

## **Week 12: Contemporary Spirituality and the Environment: Eco-Feminism**

### **Assigned Readings**



Jackson, Cecile. 2001. "Gender, Nature, and Trouble with Anti-Dualism." In *Sacred Custodians of the Earth? In Women, Spirituality and the Environment*. Elaine M. Low and Soraya Tremayne, eds. New York: Berghahn Books, pp. 23-44.

Ruether, Rosemary Radford. 2005. "Ecofeminist Theologies and Ethics." In *Integrating Ecofeminism, Globalization, and World Religions*. Oxford, U.K.: Rowman & Littlefield Publishers, pp. 91-129.

### **Additional Resources**

Diamond, Irene, and Gloria F. Orenstein. 1990. *Reweaving the World: The Emergence of Ecofeminism*. San Francisco: Sierra Club Books.

Low, Elaine M., and Soraya Tremayne, eds. 2001. *Women, Spirituality and the Environment*. New York: Berghahn Books.

Ruether, Rosemary Radford. 1992. *Gaia and God: An Ecofeminist Theology of Earth Healing*. San Francisco: Harper Collins.

## **Week 13: Contemporary Spirituality and the Environment: Dark Green Religion**

- A. *Framework for wholeness*: Bill of Rights of Nature, Ecuadorian Constitution (<http://motherearthrights.org/2010/02/21/rights-of-mother-earth/>).
- B. *Case study*: International Mother Earth Day proclaimed by U.N. General Assembly (<http://www.un.org/News/Press/docs/2009/ga10823.doc.htm>).

### **Assigned Readings**

Gibson, James William. 2009. "Animals Who Speak to Us" and "Space Exploration, Gaia, and the Greening of Religion." In *A Reenchanted World: The Quest for a New Kinship with Nature*. New York: Henry Holt and Company, pp. 38-67, 93-123.

Sims, Amy. 2001. "Children of the Gods: The Quest for Wholeness in Contemporary Paganism." In *Sacred Custodians of the Earth? In Women, Spirituality and the Environment*. Elaine M. Low and Soraya Tremayne, eds. New York: Berghahn Books, pp. 219-237.

Taylor, Bron. 2010. "Introducing Religion and Dark Green Religion" and "Dark Green Religion." In *Dark Green Religion: Nature Spirituality and the Planetary Future*. Berkeley and Los Angeles: University of California Press, pp. 1-41.

### **Additional Resources**

*Avatar*. 2009. Feature film directed by James Cameron.

Grim, John A., ed. 2001. *Indigenous Traditions and Ecology: The InterBeing of Cosmology and Community*. Cambridge, Mass.: Center for the Study of World Religions and Harvard University Press. See also "Indigenous Traditions and Ecology." *Forum on Religion and Ecology*. <http://fore.research.yale.edu/religion/indigenous/index.html>.

## **Week 14: From Breakdown to Breakthrough: The Search for a New Paradigm for Living on Earth**



- A. *Framework for wholeness: Earth Charter* (see <http://www.earthcharterinaction.org/content/pages/Read-the-Charter.html>)
- B. *From Empire to Earth Community*: David Korten
- C. *From Cenozoic Era to Ecozoic Era*: Thomas Berry
- D. *From Economic Age to Cultural Age*: Paul Schafer
- E. *From Industrial Civilization to Planetary Era*: Dianne Dumanoski
- F. *Planetary Wisdom Culture*: Sean Kelly

### **Assigned Readings**

Berry, Thomas. 1988. "The Great Work" and "Reinventing the Human." In *The Dream of the Earth*. San Francisco: Sierra Club Books; pp. 1-11, 159-165.

Dumanoski, Dianne. 2009. "The Planetary Era" and "A New Map for the Planetary Era." In *The End of the Long Summer: Why We Must Remake Our Civilization*. New York: Crown Publishers, pp. 11-32, 215-246.

Kelly, Sean M. 2010. "First Light: Toward a Planetary Wisdom Culture" and "Epilogue." In *Coming Home: The Birth & Transformation of the Planetary Era*. Great Barrington, Mass.: Anthroposophic Press, Inc., pp. 128-160.

Korten, David C. 2006. Part IV: "The Great Turning." In *The Great Turning: From Empire to Earth Community*. Bloomfield, Conn.: Kumarian Press, and San Francisco: Berrett-Koehler, pp. 251-301.

Schafer, D. Paul. 2008. "Functioning of a Cultural Age," "Priorities for a Cultural Age," and "Flourishing of a Cultural Age." In *Revolution or Renaissance: Making the Transition from an Economic Age to a Cultural Age*. Ottawa: University of Ottawa Press, pp 191-258.

### **Additional Resources**

Hathaway, Mark, and Leonardo Boff. 2009. Part 1: "Spirituality for an Ecozoic Age" and "The Ecology of Transformation." In *The Tao of Liberation: Exploring the Ecology of Transformation*. Maryknoll, N.Y.: Orbis Books, pp. 309-391.

Heinberg, Richard. 1996. *A New Covenant with Nature: Notes on the End of Civilization and the Renewal of Culture*. Wheaton, Ill.: Quest Books.

Meadows, Donella. 1999. "Places to Intervene in a System." Hartland, Vermont: Sustainability Institute ([http://www.sustainer.org/pubs/Leverage\\_Points.pdf](http://www.sustainer.org/pubs/Leverage_Points.pdf)).