



Classification

Application Form for General and Writing/Math Requirement

Current Information:

I. A.) DEPARTMENT

NAME: __Religion__

B.) COURSE NUMBER, and TITLE: _REL 2166 _RELIGION AND THE ENVIRONMENTAL CRISIS

C.) CREDIT HOURS: _3_ D.)
PREREQUISITES: _None_

E.) CURRENT CLASSIFICATION

1. General Education Code: ☐ B ☐ C ☐ D ☐ H ☐ M ☐ N ☐ P ☐ S
x None
2. Writing Requirement: ☐ E2 ☐ E4 ☐ E6 **x None**
3. Math Requirement: ☐ M **xNone**

Requests:

II. GENERAL EDUCATION

A.) Requested Classification: ☐ B ☐ C ☐ D **x H** ☐ M **x N** ☐ P
☐ S

B.) Effective Date: ☐ Fall **x Spring** ☐ Summer ____2012____(year)

Or
☐ 1-time Approval ☐ Fall ☐ Spring ☐ Summer ____ (year)

III. WRITING REQUIREMENT ☐

MATH REQUIREMENT

☐

A.) Requested Classification **x E2** ☐ E4 ☐ E6

B.) Effective Date: ☐ Fall **x Spring** ☐ Summer 2012 (year)

Or

☐ 1-time Approval ☐ Fall ☐ Spring ☐ Summer _____ (year)

C.) Assessment:

1.) What type of feedback will be provided to the student (in reference to writing skill)?

_____ Other x Grade x Corrections Drafts

2.) Will a published rubric be used? Yes, see syllabus

IV. ATTACH A DETAILED SYLLABUS

V. SYLLABUS CHECKLIST

Courses that offer students General Education and/or Writing Requirement credit must provide clear and explicit information for the students about the classification and requirements.

A.) For courses with a **General Education** classification, the syllabus should include:

- ☐ Statement of the General Education Purpose of the Course with attention to the General Education Classification requested
- ☐ List of assigned General Education Student Learning Outcomes
- ☐ List of any other relevant Student Learning Outcomes
- ☐ List of required and optional texts
- ☐ Weekly course schedule with sufficient detail (e.g. topics, assigned readings, other assignments, due dates)

B.) For courses with **Writing Requirement (WR)** classification, the syllabus should include:

- ☐ "The Writing Requirement ensures students both maintain their fluency in writing and use writing as a tool to facilitate learning."
- ☐ "Course grades now have two components: To receive writing credit, a student must receive a grade of "C" or higher and a satisfactory completion of the writing component of the course."
- ☐ A statement or statements indicating that the instructor will evaluate and provide feedback on the student's written assignments with respect to grammar, punctuation, usage of standard written English, clarity, coherence, and organization
- ☐ Assignment word counts, page lengths, submission deadlines and feedback dates

Additionally, the syllabus must clearly show that the course meets the WR to

- ☐ Evaluate [2,000/4,000/6,000] written words in assignments during the semester
- ☐ Provide all feedback on assignments prior to the last class meeting

Important note: The following types of writing assignments **CANNOT** be used to meet the WR: teamwork, exam essay questions, take-home exams, and informal, ungraded writing assignments.

VI. SUBMISSION AND APPROVALS

Department Contact:

Contact Name: ___Anne Newman

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College Contact:

College

Name: ___CLAS_____

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REL 2166/RELIGION AND THE ENVIRONMENTAL CRISIS

Instructor: Dr. A. Whitney Sanford
email: wsanford@ufl.edu

Office: 107 Anderson Hall
Telephone: 392-1625

Course Description

This course examines the relationship between religion and nature in the world's different religious traditions and explores how these different relationships shape religious responses to the environmental degradation. We will investigate myths, rituals, texts, and traditions of religions, including, Judaism, Christianity, Islam, Hinduism, Buddhism, and indigenous traditions.

This course fits under the rubric of the humanities because it focuses on how people of the world's different religious traditions understand the natural world and human roles within the natural world. It explores the myths, rituals, texts, and traditions of different religious traditions in their host countries as well as in the United States and present an in-depth understanding of the language and concepts that traditions use in their response to environmental degradation. This course demonstrates the relationship between religious traditions and geographic contexts of their countries of origin and analyzes resulting changes when traditions migrate to the US. Readings present case studies in readings that focus on Bali, India, China, and the Middle East. This course demonstrates the methodologies used in Religious Studies, including historical, textual, comparative, and ethnographic, and consciously reflects on how and why scholars choose these methods in their investigations.

Topics and Organization

1. What is Religious Studies?

We explore different approaches to and definitions of the academic study of religion, highlighting several key thinkers, issues, and perspectives that are especially relevant to the subfield of Religion and Nature.

2. What is Religion and Nature?

The topic introduces students to the field of Religion and Nature, or Religion and Ecology, including the origins of the field and contemporary discussions.

3. Indigenous Traditions and Nature

This section focuses on the relationship between humans and the natural world in indigenous traditions, including examples from the United States and Bali, Indonesia. Readings will explore the myths, rituals, beliefs and practices of specific indigenous traditions. This unit discusses how these traditions understand the natural world, understand the human role in the natural world, and draw upon these understandings in their response to environmental degradation.

4. Asian Traditions and Nature

This unit explores the relationship between humans and the natural world in Asian traditions, including Hinduism, Buddhism, and Taoism, asking how these traditions understand the natural world and the human role in the natural world, and how they draw upon these understandings in their response to environmental degradation.

Readings and case studies include India, the United States, and China.

5. The Abrahamic Traditions and Nature

This unit explores the relationship between humans and the natural world in the Abrahamic traditions, including Judaism, Christianity, and Islam, asking how these traditions understand the natural world, understand the human role in the natural world, and draw upon these understandings in their response to environmental degradation. Readings draw on examples from the historical Middle East (Lowdermilk.)

6. Religion, Nature, and Environmental Justice

This unit introduces a discussion about the relationship of religion, nature, and environmental justice, focusing on those communities and populations who typically bear the brunt of environmental degradation. Readings address topics of eco-justice, gender, and globalization, drawing on examples from India (Shinn and Guha).

7. Final Conference

The class will finish with a mini-conference in which students present the result of their group research on the ways particular religious traditions are interpreting and responding to the environmental problems.

Student Learning Outcomes

Students will achieve proficiency in the skills listed below. They will be able to:

1. effectively communicate how different religious traditions understand the relationship between humans and the natural world;
2. explain how diverse cultures and religious traditions perceive and respond to the environmental degradation;
3. analyze historical, mythical, and theological texts critically;
4. compare how religious traditions and practices function in their host countries and in the US;

5. write analytically and comparatively about the broad themes and theories, as well as specific texts and cases, studied;
5. demonstrate understanding of the field of religion and nature/ecology, including its origins, development, and interdisciplinary approach to environmental concerns; and
6. work collaboratively and in multidisciplinary teams on class projects.

General Education Objectives

General Education Student Learning Outcomes (H and I)

1. This course fulfills the Humanities (H) General Education Objective by providing instruction in the key themes, principles, and terminology of Religious Studies.
2. General Education Student Learning Outcomes for Humanities courses:
 - a. The course will teach students about the history, underlying theory, and methodologies used in Religious Studies. Both in a separate introductory section on Religious Studies and throughout discussions of other issues and cases, course readings, lectures, and discussions will emphasize the history, theory and methodologies of Religious Studies and their relevance for Religion and Nature.
 - b. The course will provide students with background on the history, theory and methodologies used in Religious Studies, using case studies focused on the environment to illustrate approaches and issues. Readings, class discussions, and writing assignments will focus on developing the skills by which students can identify and to analyze the key elements, biases and influences that shape the ways people think about both religion and nature.
 - c. The class emphasizes clear and effective analysis, expressed both in class discussions and in written assignments. In reading, discussion, and writing, students will be taught and encouraged to approach issues and problems from multiple perspectives, including diverse cultural and religious traditions as well as different theoretical frameworks within religious studies.
3. This course fulfills the International (I) General Education Objective by providing instruction in the attitudes, norms, and values of cultures outside the United States.
4. General Education Student Learning Outcomes for International courses:
 - a. This course will teach students about the core concepts, beliefs and practices of religious traditions around the world. Students will understand how these traditions shape concepts about the natural world.

b. This course will teach students about how these different religious traditions function in their host countries and explore how these traditions change when they migrate to the US;

c. This course will teach students about the effect of geographic location and socio-economic status on understandings of the relationship between humans and the natural world, using case studies to illustrate specific issues and approaches, including readings focused on Bali, India, China, and the Middle East. The unit on Religion, Nature, and Environmental Justice will illustrate different theoretical approaches, and students will learn about the intersection of religion, environment, and social justice in the context of the world's diverse cultures and religious traditions, drawing on case studies from India.

d. This course will teach students to evaluate and analyze multiple perspectives on religion and environment, and justice, including their own.

Course Requirements and Assignments

1. Attendance and participation in class discussions, including timely and close reading of all assigned texts, is required. Unannounced quizzes on readings may be included (10% of final grade)

2. Group project: Study how a local religious community has integrated environmental perspectives and what resources that tradition has for addressing these issues (group project), culminating in a conference at which students present posters and/or videos (20% of final grade). This project will give you the opportunity to both learn about a variety of local religious communities and to understand practical dimensions of religious environmentalism.

3. Two individual short essays (4-5 double-spaced pages, 1000 words each) that will contribute to this group assignment. Each essay will be worth 20% (or 20 points) of your final grade (40% total). First draft – 5 points; final version – 15 points.*

a. Analyze a primary text/sacred text from the tradition in question, in relation to sustainability themes—Draft version due **week 6** of class, feedback in the form of corrections will be provided within 2 weeks of receipt of assignment; final version due **week 9**, feedback in the form of grade and corrections will be provided within 2 weeks of receipt of assignment.

b. Interview a religious leader or layperson or visit a religious event or service and write a description and analysis of the interview or event in relation to ecology—Draft version due **week 10** of class, feedback in the form of corrections will be provided within 2 weeks of receipt of assignment; due **week 13** of class, feedback in the form of grade and corrections will be provided within 2 weeks of receipt of assignment.

4. Examinations -- There will be two one-hour exams during this class. (50% of grade)

*Consistent with the standards of the University Writing Requirement, the instructor will evaluate and provide feedback on the student's written assignments with respect to grammar, punctuation, usage of standard written English, clarity, coherence, and organization. (See below for grading rubric)

University Writing Requirement (formerly known as the Gordon Rule) –

This course counts for University Writing Rule 2 credit (2000 words).

The University Writing Requirement ensures students both maintain their fluency in writing and use writing as a tool to facilitate learning.

Course grades now have two components. To receive writing credit, a student must receive a grade of C or higher and a satisfactory completion of the writing component of the course.

The instructor will evaluate and provide feedback on the student's written assignments with respect to grammar, punctuation, usage of standard written English, clarity, coherence, and organization. Students will receive a grade and corrections on their work. Students will be graded according to the following rubric:

Assessment:

1.) What type of feedback will be provided to the student (in reference to writing skill)?

☒X___ Grade ☒X___ Corrections _____ Drafts _____ Other

2.) Will a published rubric be used? Yes (see below)

Grading Policies and Scale

Full information about UF's grading policy, including credit for major, minor, General Education, and other requirements, is available at this website:

<http://www.registrar.ufl.edu/catalog/policies/regulationgrades.html>

The grade scale for this course is as follows:

A	93-100
A-	90-93
B+	87-89
B	84-86
B-	80-83
C+	77-79
C	74-76

C-	70-73
D+	67-69
D	64-66
D-	60-63
E	Below 60

Please note that a C- is not a qualifying grade for major, minor, General Education, Gordon Rule, or College Basic distribution credit. To achieve such credit you must achieve a C or better in this class. <http://www.isis.ufl.edu/minusgrades.html>

Policies, Rules, and Resources

1. *Handing in Assignments:* Place all papers in my mailbox in the Religion Department, 107 Anderson Hall. DO NOT slip them under the door or leave them on the door of my office, the main department office, or the teaching assistant's office. Please also keep a dated electronic copy of all your papers.
2. *Late or Make-Up Assignments:* You may take an exam early or receive an extension on an exam or essay assignment *only* in extraordinary circumstances and, barring emergency situations, prior approval from the instructor. If an extension is not granted, the assignment will be marked down 1/3 grade (e.g., from B+ to B) for each day late.
3. *Completion of All Assignments:* You must complete all written and oral assignments and fulfill the requirement for class participation in order to pass the course. I will not average a grade that is missing for any assignment. You are responsible for knowing the course requirements and making sure you hand them in. I will not remind you of missing assignments.
4. *Attendance and Participation:* Class attendance is required, except for excused absences, e.g. religious holidays, participation in curricular activities, and university-sponsored sporting events. Do not register for this class if you cannot arrive on time. Students should arrive on time and prepared to discuss the day's readings. Tardiness harms your understanding of the material and disrupts the class. After the first late arrival, the instructor reserves the right to mark you absent, without an excused absence. The instructor will *not* provide notes or discuss material that has already been covered for students who arrive late, barring extraordinary circumstances (which do not include failing to find a parking place or sleeping in).
5. *Common Courtesy:* Cell phones and other electronic devices must be turned off during class. Students who receive or make calls or text messages during class will be asked to leave and counted absent for the day. Students may take notes on a laptop computer only with prior approval from the instructor. The instructor reserves the right to ask you to turn off the computer if circumstances warrant. The instructor also reserves the right to ask any student engaging in disruptive behavior (e.g., whispering, reading a newspaper) to leave the class. If that occurs, the student will be marked absent for the day.

6. *Honor Code*: On all work submitted for credit by students at the University of Florida, the following pledge is either required or implied: "On my honor, I have neither given nor received unauthorized aid in doing this assignment." The university specifically prohibits cheating, plagiarism, misrepresentation, bribery, conspiracy, and fabrication. For more information about the definition of these terms and other aspects of the Honesty Guidelines, see <http://www.chem.ufl.edu/~itl/honor.html>. Any student(s) demonstrated to have cheated, plagiarized, or otherwise violated the Honor Code in *any assignment* for this course will fail the course. In addition, violations of the Academic Honesty Guidelines shall result in judicial action and the sanctions listed in paragraph XI of the Student Conduct Code.

7. *Accommodation for Disabilities*: Students requesting classroom accommodation must first register with the Dean of Students Office. The Dean of Students Office will provide documentation to the student, who must then provide this documentation to the Instructor when requesting accommodation. <http://www.dso.ufl.edu/drc/>

8. *Counseling Resources*: Resources available on-campus for students include the following:

- a. University Counseling Center, 301 Peabody Hall, 392-1575, personal and career counseling;
- b. Student Mental Health, Student Health Care Center, 392-1171, personal counseling;
- c. Sexual Assault Recovery Services (SARS), Student Health Care Center, 392-1161, sexual counseling;
- d. Career Resource Center, Reitz Union, 392-1601, career development assistance and counseling.

9. *Software Use*: All faculty, staff, and students of the University are required and expected to obey the laws and legal agreements governing software use. Failure to do so can lead to monetary damages and/or criminal penalties for the individual violator. Because such violations are also against University policies and rules, disciplinary action will be taken as appropriate.

10. *Writing Assistance*: In addition to scheduling time with the instructor, students are highly encouraged to seek assistance from the University Reading and Writing Center (<http://www.at.ufl.edu/rwcenter/index.html>). For additional assistance, I recommend Joshua Sowin's "A Guide to Writing Well" (<http://www.fireandknowledge.org/archives/2007/01/08/a-guide-to-writing-well/>). The University of Wisconsin-Madison Writing Center is also a valuable resource, especially for basic citation information: (<http://www.writing.wisc.edu/>).

REQUIRED READINGS

PLEASE NOTE: All readings will be available on reserve at Library West and/or on line.

Required reading: Books

Susan J. Armstrong and Richard G. Botzler, *Environmental Ethics: Divergence and Convergence*, McGraw-Hill, 2003.

Whitney Bauman, Richard Bohannon and Kevin O'Brien, eds. *Grounding Religion: A Field Guide to the Study of Religion and Ecology*. New York, Routledge, 2011.

Daniel Quinn, *Ishmael: An Adventure of the Mind and Spirit*. New York, Bantam Press, 1995.

Required reading: Articles and Chapters

David Abram, "A More than Human World", in *Environmental Ethics*

Dave Aftandilian, "Animals and Religion", in *Grounding Religion*

Susan Armstrong, Case studies: "The Klamath River: Farmers, fishers, Native Americans and Salmon" and "Makah Indian Tribe and Whale Hunting", in *Environmental Ethics*

Whitney Bauman, Richard Bohannon and Kevin O'Brien, "Ecology: what is it, who gets to decide, and why does it matter?", in *Grounding Religion*

Whitney Bauman, Richard Bohannon and Kevin O'Brien, "Religion: what is it, who gets to decide, and why does it matter?", in *Grounding Religion*

Wendell Berry, "Christianity and the Survival of Creation",
(<http://www.crosscurrents.org/berry.htm>)

Richard Bohannon and Kevin O'Brien, "Environmental Justice and Eco-justice", in *Grounding Religion*

Jim Cheney and Anthony Weston, "Environmental Ethics as Environmental Etiquette: Towards an Ethics-Based Epistemology", in *Environmental Ethics*

Mawil Y. Izzi Deen, "Islamic Environmental Ethics", in *Environmental Ethics*

Eleanor Finnegan, "Case study: images of 'land' among Muslim farmers in the US", in *Grounding Religion*

Gold, Ann. "Why Sacred Groves Matter. Post Romantic Claims" in *Village Matters: Relocating Villages in the Contemporary Anthropology of India*, edited by Diane Mines and Nicolas Yazgi. New York: Oxford University Press (2010): 107-129.

- Rebecca Gould and Mark Wallace, “Religion: a dialogue, in *Grounding Religion*”
- Sunyana Graef, “Taming the “I Want” Mind”, in *Hooked: Buddhist Writings on Greed, Desire, and the Urge to Consume*. Boston, Mass: Shambala (2005): 122-138.
- John Grim and Mary Evelyn Tucker, “ Intellectual and organizational foundations of religion and ecology” in *Grounding Religion*
- Guha, Ramachandra. “The Indian Road to Sustainability,” in *How Much Should a Person Consume: Environmentalism in India and the United States*. Berkeley, CA: University of California Press (2006): 35-70.
- Thich Nhat Hanh, “The Sun My Heart”, in *Environmental Ethics*
- Stephanie Kaza, “Penetrating the Triangle”, in *Hooked: Buddhist Writings on Greed, Desire, and the Urge to Consume*. Boston, Mass: Shambala (2005): 138-151.
- Stephanie Kaza, “To Save All Beings: Buddhist Environmental Activism”, in ed. Richard C. Foltz, *Worldviews, Religion, and the Environment*. New York: Thomson/Wadsworth (2003): 193-207.
- Faraz Khan, “Environmental ethics based on principles established in Quran”
(http://www.mycentraljersey.com/apps/pbcs.dll/article?AID=2008_805210384)
- Lois Ann Lorentzen, “Globalization”, in *Grounding Religion*
- Walter Lowdermilk, “The Eleventh Commandment”
[http://www.watershed.org/news/spr_96/eleventh_comm.html]
- John Muir, “A Near View of the High Sierra”, in *Environmental Ethics*
- Winona LaDuke, “Ricekeepers: A struggle to protect biodiversity and a Native American way of life”, *Orion Magazine*, July/August 2007.
- Gary Paul Nabhan, “The Far Outside”, in *Environmental Ethics*
- Vasudha Narayanan, "Water, Wood, and Wisdom: Ecological Perspectives from the Hindu Traditions." *Daedalus*, 130/4 (Fall 2001)
- Quinn, *Ishmael: An Adventure of the Mind and Spirit*. New York, Bantam, 1992.
- Larry Shinn, “The Inner Logic of Gandhian Ecology,” *Hinduism and Ecology: The Intersection of Earth, Sky, and Water*, edited by Christopher Key Chapple and Mary Evelyn Tucker. Cambridge: Harvard University Press, 2000, pp. 213-41.

Sarah M. Taylor, "The Green Catholic Imagination", in *Green Sisters: A Spiritual Ecology*. Boston, MA: Harvard University Press (2007): 22-51.

Henry David Thoreau, "Walking", in *Environmental Ethics*

Lawrence Troster, "Created in the Image of God", in *Environmental Ethics*

Mary Evelyn Tucker, "Ecological Themes in Confucianism and Taoism", in ed. Richard C. Foltz, *Worldviews, Religion, and the Environment*. New York: Thomson/Wadsworth (2003): 217-223.

Tu Weiming, "The Continuity of Being: Chinese Visions of Nature", in ed. Richard C. Foltz, *Worldviews, Religion, and the Environment*. New York: Thomson/Wadsworth (2003): 209-218.

Dilafruz Williams, "Homeward Bound: Agroecological Civilization and the Quest for a Sustainable Society: A Conversation with Pramod Parajuli"
(<http://www.talkingleaves.org/node/164>)

Arthur Waskow, "What is Eco-Kosher?"
(<http://www.shalomctr.org/node/1284>)

Joe Witt, "'religion' in Appalachian environmental struggles" in *Grounded Religion*

Schedule

**** PLEASE NOTE:** There may be changes in dates and assignments as the semester proceeds. Students will be informed of any changes and will be responsible for having assignments completed by the updated due dates.

TOPIC/ASSIGNMENT

I. Introducing Religious Studies

This section will begin to define Religious Studies as a humanistic discipline, its unique theoretical and methodological perspectives, and its distinctive contributions to Sustainability Studies. Lectures will introduce a number of key thinkers, perspectives, and terms that will be referred to throughout the semester.

Week 1 Introduction to the course

Whitney Bauman, Richard Bohannon and Kevin O'Brien, "Religion: what is it, who gets to decide, and why does it matter?", in *Grounding Religion*

Rebecca Gould and Mark Wallace, “*Religion: a dialogue, in Grounding Religion*”

II. Introducing Religion and Nature

This section defines the sub-field of Religion and Nature, or Religion and Ecology. Readings explore the origins of the field and its development and present a case study.

Week 2 John Grim and Mary Evelyn Tucker, “Intellectual and organizational foundations of religion and ecology” in *Grounding Religion*

Whitney Bauman, Richard Bohannon and Kevin O'Brien, “Ecology: what is it, who gets to decide, and why does it matter?”, in *Grounding Religion*

Joe Witt, “‘religion’ in Appalachian environmental struggles” in *Grounding Religion*

Week 3 Henry David Thoreau, “Walking”
John Muir, “A Near View of the High Sierra”

Gary Paul Nabhan, “The Far Outside”

III. Indigenous Traditions and Nature

This section focuses on the relationship between humans and the natural world in indigenous traditions, including examples from the United States and Bali, Indonesia. Readings will explore the myths, rituals, beliefs and practices of specific indigenous traditions. This unit discusses how these traditions understand the natural world, understand the human role in the natural world, and draw upon these understandings in their response to environmental degradation.

Week 4 Jim Cheney and Anthony Weston, “Environmental Ethics as Environmental Etiquette: Towards and Ethics-Based Epistemology”

Susan Armstrong, Case studies: “The Klamath River: Farmers, fishers, Native Americans and Salmon” and “Makah Indian Tribe and Whale Hunting”

David Abram, “A More than Human World”

Week 5 Dilafruz Williams, “Homeward Bound: Agroecological Civilization and the Quest for a Sustainable Society: A Conversation with Pramod Parajuli”

Winona LaDuke, "Ricekeepers: A struggle to protect biodiversity and a Native American way of life"

IV. Asian Traditions and Nature

This section focuses on the relationship between humans and the natural world in Asian religious traditions, focusing on the myths, rituals, beliefs and practices of Asian religious traditions. This unit discusses how these traditions understand the natural world, understand the human role in the natural world, and draw upon these understandings in their response to environmental degradation. Readings and case studies include India, the United States, and China.

- Week 6 Sunyana Graef, "Taming the "I Want" Mind"
- Stephanie Kaza, "Penetrating the Triangle"
- Stephanie Kaza, "To Save All Beings: Buddhist Environmental Activism"
- Thich Nhat Hanh, "The Sun My Heart"
- Draft of Essay #1 due**
- Week 7 Vasudha Narayanan, "Water, Wood, and Wisdom: Ecological Perspectives from the Hindu Traditions"
- Gold, "Why Sacred Groves Matter"
- Week 8 Tu Weiming, "The Continuity of Being: Chinese Visions of Nature"
- Mary Evelyn Tucker, "Ecological Themes in Confucianism and Taoism"

V. Abrahamic Traditions and Nature

This section focuses on the relationship between humans and the natural world in the Abrahamic religious traditions, focusing on the myths, rituals, beliefs and practices of Judaism, Christianity, and Islam. This unit discusses how these traditions understand the natural world, understand the human role in the natural world, and draw upon these understandings in their response to environmental degradation. Readings draw on examples from the historical Middle East (Lowdermilk.)

- Week 9 Lawrence Troster, "Created in the Image of God"

Walter Lowdermilk, "The Eleventh Commandment"
[http://www.watershed.org/news/spr_96/eleventh_comm.html]
Arthur Waskow, "What is Eco-Kosher?"
<http://www.shalomctr.org/node/1284>

Final Version of Essay #1 due

Week 10 Film: “A Sacred Duty “

Wendell Berry, “Christianity and the Survival of Creation”

Sarah M. Taylor, “The Green Catholic Imagination”

Draft of Essay #2 due

Week 11 Eleanor Finnegan, “Case study: images of ‘land’ among Muslim farmers in the US”, in *Grounding Religion*

Mawil Y. Izzi Deen, “Islamic Environmental Ethics”, in *Environmental Ethics*

Faraz Khan, “Environmental ethics based on principles established in Quran”

http://www.mycentraljersey.com/apps/pbcs.dll/article?AID=2008_805210384

Week 12 Daniel Quinn, *Ishmael: An Adventure of the Mind and Spirit*

VI. Religion, Nature, and Environmental Justice

This unit introduces a discussion about the relationship of religion, nature, and environmental justice, focusing on those communities and populations who typically bear the brunt of environmental degradation. Readings address topics of eco-justice, gender, and globalization, drawing on examples from India (Shinn and Guha).

Week 13 Guha, “The Indian Road to Sustainability”

Richard Bohannon and Kevin O'Brien, “Environmental Justice and Eco-justice”, in *Grounding Religion*

Final Version of Essay #2 due

Week 14 Shinn, “The Inner Logic of Gandhian Ecology”

Lois Ann Lorentzen, “*Globalization*”, in *Grounding Religion*

VII. Final Conference

Week 15 Poster/Video Presentations

Grading Rubric for Essays:

Qualities & Criteria	Unsatisfactory (C- or below)	Satisfactory (B-C range)	Satisfactory (A-B+ range)
Format/Layout <ul style="list-style-type: none"> • Presentation of the text • Structuring of text • Follows requirements of length, font and style <i>(Weight 15%)</i>	Follows poorly the requirements related to format and layout.	Follows, for the most part, all the requirements related to format and layout. Some requirements are not followed.	Closely follows all the requirements related to format and layout.
Content/Information <ul style="list-style-type: none"> • All elements of the topics are addressed • Critical evaluation and synthesizing of sources • Information based on careful research • Coherence of information <i>(Weight 50%)</i>	The essay is not objective and addresses poorly the issues referred in the proposed topic. The provided information is not necessary or not sufficient to discuss these issues.	The essay is objective and for the most part addresses with an in depth analysis most of the issues referred in the proposed topic. The provided information is, for the most part, necessary and sufficient to discuss these issues.	The essay is objective and addresses with an in depth analysis all the issues referred in the proposed topic. The provided information is necessary and sufficient to discuss these issues. Critical thinking and synthesis of sources is fully evident
Quality of Writing <ul style="list-style-type: none"> • Clarity of sentences and paragraphs • No errors and spelling, grammar and use of English • Organization and coherence of ideas <i>(Weight 20%)</i>	The essay is not well written, and contains many spelling errors, and/or grammar errors and/or use of English errors. The essay is badly organized, lacks clarity and/or does not present ideas in a coherent way.	The essay is well written for the most part, without spelling, grammar or use of English errors. The essay is for the most part well organized, clear and presents ideas in a coherent way.	The essay is well written from start to finish, without spelling, grammar or use of English errors. The essay is well organized, clear and presents ideas in a coherent way.
References and use of references <ul style="list-style-type: none"> • Scholarly level of references • How effective the references are used in the essay • Soundness of references • APA style in reference list and for citations <i>(Weight 15%)</i>	Most of the references used are not important, and/or are not of good/scholarly quality. There is not a minimum of 4 scholarly resources, and/or they are not used effectively in the essay. References are not effectively used, and/or correctly cited and/or correctly listed in the reference list according to APA style.	Most of the references used are important, and are of good/scholarly quality. There is a minimum of 4 scholarly resources that are for the most part used effectively in the essay. Most of the references are effectively used, correctly cited and correctly listed in the reference list according to APA style.	All the references used are important, and are of good/scholarly quality. There is a minimum of 4 scholarly resources that are used effectively in the essay. All the references are effectively used, correctly cited and correctly listed in the reference list according to APA style.
Overriding criterion: Originality and authenticity. If the essay is identified as not being original, and/or not done by the student, the instructor has the right to grade the paper as an F.			

*Rubric originally developed by Dr. Stella Porto of UMUC