RELIGION AND NATURE
(Graduate Seminar), FALL 2016

SECTIONS

REL 6107: Tuesday, (5:10-8:10 p.m.), Anderson 34

INSTRUCTOR

Professor Bron Taylor (Ph.D.)
Email: bron@religion.ufl.edu
Office: Anderson 121
Office hours: Thursday 1:00 - 3:00 and by appointment

DESCRIPTION

Brief Course Description (in UF Catalogue)

Religious dimensions of relationships between what humans call “nature” and “culture.”

Purpose and Objectives

This course explores theoretical approaches and understandings regarding the complex relationships between ecosystems, religions and cultures. It will prepare religion graduate students from diverse disciplines to make informed decisions regarding the unique contributions they might make to the nascent and emerging “religion and nature” field. It will enable other graduate students to appreciate the extent to which the “religion” variable is involved in shaping nature-related behaviors, and to integrate the study of religion into their own chosen fields, whether these are more theoretically or practically inclined.

While the course will examine religious environmental ethics through a variety of critical lenses and such subjects will certainly be discussed regularly, the coursework and focus of classroom discussions will primarily be historical and scientific rather than normative: the effort will be to understand what has been and is going on in the realm of religions and nature, and how perceptions of nature and religion interactions are understood and contested by scholars, rather than upon what we think ought to occur. Ethics is the focus of another of the core, Religion and Nature seminars, as well as of a variety of electives offered.

The course will draw on a number of sources. Introductions to a variety of theoretical approaches, and background articles on a wide range of nature-related religious phenomena, will be provided in readings from The Encyclopaedia of Religion and Nature (2005). Books and articles works by key figures will provide an opportunity for in-depth exposure to some of the approaches discussed in the materials introduced in the encyclopedia. Guest scholars will serve as resource people during the course.

The course shall be conducted in collaboration with its participants and will be in a seminar format. This syllabus is, therefore, tentative. It may be revised during the course and updated at the course website. The online version will be the one governing the course, including its schedule, readings, and requirements, and it should be consulted weekly.

To further facilitate communication, students must provide a valid email address and download messages every 48 hours or so during the semester, so as to not miss important announcements or requests for help from other course participants.

This syllabus provides the usual course outline, assignments, and grading information, as well as extended introductions and resources to explore further, beyond what is possible in this course, its major conundrums and themes. By doing, it also provides a starting point for a variety of research projects pertinent to this course and the study of religion, nature, and culture more generally. This syllabus is subject to modification as we discover additional or superior resources to consider. Course assignments will include intensive reading and the preparation of critical analyses of them prior to class, written responses to periodically-given, take-home essay questions, and a major
Course Outline in Five Modules

1. Nature as the Habitat of Religion and Culture
   - Biology and the Roots of Religion & Ecological Approaches to the Study of Religion
   - Primate Spirituality, Paleolithic Religions, and the “Worship of Nature”

2. World Environmental History & Religion
   - Agriculture and The Birth of the Gods
   - Occidental History, Religions, and Nature
   - Asian Civilizations, Religions, and Nature

3. Scientific Paradigms and the Transformation of “Religion and Nature” Discourses

4. “Religion and Nature” in twentieth century scholarship (from the Sacred and the Profane to “Ecological Anthropology” and “Religion and Ecology”)
   - Mircea Eliade, cultural geography, and theories of ‘sacred space’
   - Religions as adaptive and maladaptive ecological strategies
   - Environmental Concern, Religious Studies, the “Religion and Ecology” field, and debates about the environmental tendencies of religious types.
   - Religion’s role in the environmental & social collapse; environmental reform

   - Green Nazis and the Shadow Side of Nature Religions
   - Contemporary Construction of Nature Religions and Pagan Spiritualities
   - Secularization Theories and ‘Spiritualities of Connection’ to Nature

READINGS

Note: most of the required books can be found inexpensively from online and other used booksellers. Wherever available, required book readings will also be available on reserve at the library. Additional articles will be available online via links found in the course schedule.

Required Texts

REQUIREMENTS

Course Assignments

- Consistent, quality preparation for class by reading, taking notes, and completing weekly assignments (20% of course grade).
- Preparation and presentation of the designated “Special Assignment” reading (5%).
- Two take-home essay exams (25% each).
- Final research paper or review essay (as negotiated with instructor) (25%).

Weekly Reading Assignments

One of the most important skills for a scholar to master is being able to understand the most important aspects various writings and being able to communicate the key points to readers and students. This course is structured to enhance these skills. Nearly every week you will be asked to write a 500-750 word review of that week’s main reading or readings. These must be written in single spaced word or rich text documents, and emailed to my gmail address (provided in class), by no later than Sunday night before the next class. You should also bring a copy to class.

As you read, these are the questions you should be sure you can answer before moving from section to section and author to author:

- What are the main questions the author is trying to answer?
- What are author’s main arguments in this regard?
- What sorts of evidence does the author muster in advancing this perspective?
- Who (individuals, groups, schools of thought) are the main proponents of views the author is defending or contesting? In other words, who are his or her intellectual allies and adversaries? (In this course, more specifically: What are the main approaches to understanding the relationships between religion and nature that the author is explicitly or implicitly promoting or criticizing?)
- What are the chief objections that these others would raise about the author’s argument and evidence?
- What do the people on the various sides of these arguments think is at stake? Put simply, why does it matter, if it does, and if it does not, why do they think it does?

There is little doubt that students will have their own opinions about the course readings. I am not interested in reading about your opinions in your written work responding to the weekly reading assignments, especially if this distracts you from lucid and fair-minded exposition in response to the preceding questions. The premium in this class will be to understand the arguments in the readings, the fault-lines between them, and what the authors think is at stake in the debates. There will be ample time for us to express our own views in class, and possibly as well, in your final research paper.

Discussion in class will be, first and foremost, a process of wrestling with the six questions stated above. Come well prepared to do so.

Writing Quality

It is not possible to separate the quality of one's thinking from its written expression. Evaluation of written work will reflect this so it is strongly recommended that all students review and consult regularly the course's writing well primer.

“Special Assignment” Readings & Exams

Every student will read and an extra book that is important theoretically to the questions engaged in this class, and carefully present to the class what they learned in this book, both orally and in writing. Students will negotiate with the instructor and jointly select the books and time for their presentations, which will be added to the course schedule.

Research Paper

You will write a research paper (or in some, negotiated cases a review essay) in which you identify and analyze one or more scholarly approaches to understand the relationships among what people various call “religion,” “culture”, and “nature.” Given the extensive reading list of the course itself, the expectation is not that you will write a long paper, but rather, that you will select an area you’re most interested in and read as deeply into it as time allows, writing a
5,000-10,000 word paper in which you explain the approach(es) explored and whether and why you find it/them compelling. This can provide you with a platform for further deepening your engagement with a subfield so that you could extend this interest into future work. You will make a 15-20 minute presentation of what you’ve learned in class, and must be prepared to answer questions afterward.

**EVALUATION**

**Points Possible for Required Assignments**

This chart shows the points it is possible to earn for each assignment:

<table>
<thead>
<tr>
<th>Assignment</th>
<th>Points per Assignment</th>
<th>Total Possible Points</th>
</tr>
</thead>
<tbody>
<tr>
<td>Weekly Assignments and participation</td>
<td>(10 points by 8 times collected)</td>
<td>80</td>
</tr>
<tr>
<td>Special Assignment Reading</td>
<td>20 points</td>
<td>20</td>
</tr>
<tr>
<td>Two Take-home Essay Exams</td>
<td>100 points each</td>
<td>200</td>
</tr>
<tr>
<td>Final Research Paper or Review Essay</td>
<td>100 points</td>
<td>100</td>
</tr>
<tr>
<td></td>
<td>Total Points / Course =</td>
<td>400</td>
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Course instructor reserves the right to lower or raise course grades based on classroom contributions or upon absences. Instructor also reserves the right to change course requirements.

**Late or Missing Assignments**

Students who do not turn in study guides or reading analyses on the days they are collected will not receive points. The total number of points possible for the review essay will be reduced by 20% for each day it is late.

**Returned Assignments**

Assignments will usually be returned to students no later than one week after they were due. At the end of the semester, unreturned course work will be available for pickup in the Religion Department office in Anderson 107 for 30 days after the official date that grades are posted by the registrar. After this time, they will be recycled.

**Academic Dishonesty**

Students engaged in any form of academic dishonesty, as defined under the “Academic Misconduct” section of the Student Honor Code, will be subject to other disciplinary measures. Students are expected to know what constitutes plagiarism and to understand and avoid inadvertent forms of it that can occur by cutting and pasting quotations from various texts on the world wide web and elsewhere.

**SCHEDULE**

**WEEKS**

- August - **01** - **02**
- September - **03** - **04** - **05** - **06**
- October - **07** - **08** - **09**
- November - **10** - **11** - **12** - **13**
- December - **14**

Note: All readings are to be completed before the class date/week under which they are listed. This schedule is subject to change so rather than printing it, I recommend bookmarking this online syllabus and consulting it regularly.

**Module I: Nature as the Habitat of Religion and Culture**

- “Religion and Nature” as a field
- Biology and the Roots of Religion; and Ecological Approaches to the Study of Religion
- Primate Spirituality, Paleolithic Religions, and the “Worship of Nature”

Introduction: We begin this course by introducing the “Religion and Nature” field and illuminating how the graduate program in Religion and Nature seeks to explore it.
This module continues by introducing evolutionary/ecological approaches to the complex relationships between *Homo sapiens* and their habitats. This module, although brief, is critically important and will undergird much of the subsequent readings and discussion.

(Week 1) 23 August
Religion & Nature in an Evolutionary Context

Assignment

1) Come at class ready to discuss all this week's readings in depth. *Really!!*

Readings

- Bron Taylor, “Introduction,” Encyclopedia of Religion and Nature (ERN). This provides a broad overview of the religion and nature field. Recommended also: the Project History, and Readers Guide

Required Core Readings

- Schaefer, *Religious Affects*, Introduction, ch 1, ch 2

Continue with Background and Comparative Reading (bold are the most important)

- From the ERN: Animism; Animism: A Contemporary Perspective; Anthropologists; Goodall, Jane; Primate Spirituality.

(Week 2) 30 August
Religion & Evolution (part II)

Assignment

1) Email first assignment by one hour before class. Come to class ready to discuss all this week's readings in depth.

2) Be prepared to present ideas for special readings assignments; and all assigned readings, below.

Readings


Background and Comparative Readings

- From the ERN: Hunting and the Origins of Religion; Magic; Paleolithic Religions and Paleolithic Art; “Rock Art”; Wonder toward Nature.

Required Core Readings

- Schaefer, *ReligiousAffects*, ch 4, 6, 7 & Conclusion

Special Assignment Reading


Web Resources

Pascal Boyer’s website (great to peruse)
Assignment

1) Be prepared to discuss all readings to date. By midnight 4 September send by mail attachment a 500-750 word analysis of *Darwin's Cathedral*.

Background and Comparative Readings

- From the ERN: Creation Myths of the Ancient World; Creation Stories in the Hebrew Bible; Delphic Oracle; Domestication; Egypt-ancient; Egypt-pre-Islamic; Greco-Roman World; Greece-Classical; Greek Paganism; Mesopotamia-Ancient; Ovid’s Metamorphoses; Roman Britain; Roman Natural Religion; Roman Religion and Empire

Required Core Reading

- David Sloan Wilson's Darwin's Cathedral

Module I: Further and Future Reading

Evolution and Religion (focus on origins and the emergence of the scholarly discussion)


Module II: Occidental History, Religion, & Nature
Introduction: We have thus far seen some ways in which an evolutionary approach can be deployed to wonder about the origins of religion and to consider the importance of nature as the habitat in which humans wonder about, make sense of, and cope with, their wide, wild world. An examination with ecological lenses of the emergence and evolution of “occidental” and “oriental” civilizations, suggests that, as religions emerged, split, fought, lived, died, splintered, and fused, nature was more than a physical resource for the combatants; nature was a wellspring for reflection, a ubiquitous symbolic resource, the very humus out of which religious life emerged and grew. This did not lead, however, to an ethical valuing of nature. Indeed, a case can be made that while religions were inevitably and inexorably rooted in nature, the more “civilized” they became, the less intrinsically valuable nature became. Instead, the world became a place of religious trial in a broad narrative in which the climax of the story was, in one way or another, divine rescue from this world.

(Week 4) 13 September
Ancient Occidental Religions

Assignment
1) By midnight 11 September send by mail attachment a 500-750 word analysis of the Glacken’s treatment of the The Ancient World (noting continuities and discontinuities with Bellah and other readings about the period).

Background and Comparative Readings
- From the ERN, essential readings in bold: Eden and other Gardens; Eden’s Ecology; Hebrew Bible; Jewish Intertestamental Literature; *Judaism; Christianity-main entries; *Book of Nature; *Natural Law and Natural Rights; Islam; Muhammad; The Qur’an; Gardens in Islam.

Required Core Reading

Special Assignment Reading
- Boyer’s *Explaining Religion*

Further and Future Reading

(Week 5) 20 September
Occidental Religions through the Middle Ages

Assignment
1) By midnight 18 September send by mail attachment a 500-750 word analysis of the Glacken’s treatment of the The Christian Middle Ages (noting continuities and discontinuities with other pertinent readings about the period).

Required Core Reading

Special Assignment Reading
- Guthrie’s *Faces in the Clouds*

Further and Future Reading
(Week 6) 27 September
Emerging Civilizations

Assignment
1) Be prepared to discuss and schedule your special reading assignment and your research paper topic.
2) Read ahead into Module III if possible. Note: No additional readings assigned during take home week.
3) Take Home Exam’s distributed in class 27 September; due 4 October before class. Those late lose ½ each day (cumulative) it is late.

Special Assignment Reading
- Eisenberg or Lansing (below)

Module II: Further and Future Reading
Evolution and Religion (focus on origins and the emergence of the scholarly discussion)

Module III: Scientific Paradigms and the Transformation of "Religion and Nature" Discourses
Introduction: The advent of natural science through a monkeywrench into the mainstreams of religious perception and identity by, as much as anything else, challenging human understanding of nature itself. The scientific worldview, where it took root, eroded earlier religious understandings and certainties, transforming both religions themselves, and kindling an entire, new, discussion of the relationships between nature and religion. Broadly understood, the encounter between “Religion and Science” has had far reaching impacts that have only just begun, and whose impacts are only in their infancy. Among the most dramatic results is the grafting of scientific understandings onto already existing religious forms, and the invention of entirely new religious forms based on these new understandings.

This and the subsequent two modules explore the cultural earthquake brought on by the transformation of scientific
(Week 7) 4 October
Science, Religion, and "Paradigm Shifts"

Assignment

1) Take Home Exam's due before class 4 October; see above

2) Be prepared to discuss all readings to date. By midnight 9 October send by email attachment a 500-750 word analysis of the periods covered in the assigned week's readings.

3) Be prepared to explain to the class the significance of the required readings below in “background and comparative readings”

Background and Comparative Readings

- From the ERN: Philosophy of Nature; Western Esotericism; (physics): Bateson, Gregory; Berman, Morris; Bohn, David; Burroughs, John; Capra, Fritjof; Chaos; Complexity Theory; Einstein, Albert; Linnaeus, Carl; Paul, Wolfgang; Peat, F. David; Prigogine, Ilya; Sheldrake, Rupert (biosphere and ecosystem science): Darwin, Charles; Haeckel, Ernst; Holism; Leopold, Aldo; Carson, Rachael; Gaia; Gaian Pilgrimage; Ouspensky, Pyotr Demianovich; Pantheism; Panentheism; Smuts, Jan Christiaan; Thoreau, Henry David; Wilson, Edward O. (reactionary responses): Creationism and Creation Science; Wise Use Movements.

Required Core Reading

- Glacken, Clarence. Traces on the Rhodian Shore, part III “Early Modern Times” (read carefully: 355-497, then read quickly and/or peruse the rest of the volume to discern its main argument).

Special Assignment Reading

- Midgley, Mary. Evolution as a Religion

Module III: Further and Future Reading

Scientific Paradigms, Religion, and Nature

Module IV: "Religion and Nature" in twentieth-century scholarship (from the Sacred and the Profane and "Ecological Anthropology" to "Religion and Ecology")

- Religions as adaptive and maladaptive ecological strategies (with special reference to the indigenous societies and "traditional ecological knowledge.")
- Mircea Eliade, cultural geography, and theories of 'sacred space'
- Environmental Concern, Religious Studies, the "Religion and Ecology" field, and debates about the environmental tendencies of the "world religions" of the east and west.
- Religion's role in the environmental & social collapse; and environmental reform?

Introduction: not only were there upheavals in science during the 20th century, anthropology and religious studies went through their own dramatic transformations. Among the most significant that were directly nature-relevant were analyses of the importance of human perceptions of sacred space, and the role of such perceptions in religious and environmental practices. In the latter part of the 20th century, some anthropologists and religious studies scholars began not only to analyze the relationships between religions, cultures, and environments, but they began to, in some cases explicitly, in others implicitly, promote what they had come to believe were environmentally beneficent forms of religion. This module explores these developments, correlating them with the changing scientific paradigms encountered in the previous one, which sets the stage for asking in the next module about the future of nature-related religion and its likely impacts on nonhuman nature.

(Week 8) 11 October
Religion, Ritual and Ecological Adaptation

Assignment

1) Be prepared to discuss all readings to date. By midnight 9 October send by email attachment a 500-750 word analysis of the periods covered in the assigned week's readings.

2) Be prepared to summarize up front in class the readings from the ERN and Rappaport's reading, thus far.

Background and Comparative Readings

- From the ERN: *Ecological Anthropology; *Ecology and Religion; Ethnobotany; Evolutionary Biology, Religion, and Stewardship; Harris, Marvin; Rappaport, Roy; A Religio-Ecological Perspective on Religion and Nature; Sky.

Required Core Reading

- Rappaport, Roy A. Ritual and Religion in the Making of Humanity (chs. 1-5, pp. 1-168)

Special Assignment Reading

- Jared Diamond's Collapse, esp, prologue, ch 6-9, and part IV

(Week 9) 25 October
Indigenous Peoples and "Traditional Ecological Knowledge"

Assignment

1) Be prepared to discuss all readings to date. By midnight 19 October send by email attachment a 500-750 word analysis of the periods covered in the assigned week's readings.

2) Be prepared to discuss Rappaport's book and the following readings.
Background and Comparative Readings

- From the ERN: Mother Earth; Native American Languages; Noble Savage (various); *Traditional Ecological Knowledge; Traditional Environmental Knowledge among Aboriginal Peoples in Canada

Required Core Reading


Special Assignment Reading

- David Abram. *The Spell of the Sensuous*

(Week 10) 1 November

"Sacred Ecology" and Sacred Geography

Assignment

1) By midnight 30 October send by email attachment 750 word summary/analysis this week’s readings, with special attention to the fault lines between the idea of American Indians as “First Ecologists” and other, relevant, ERN entries you have read.

Background and Comparative Readings

- From the ERN: American Indians as "First Ecologists"; Nobel Savage; Sacred Geography in Native North America; Sacred Mountains; Sacred Groves in Africa; Sacred Sites in England; Sacred Space/Place; Savages.

Required Core Reading


Recommended Readings

- John Sears, Sacred Places, re. nature appreciation and pilgrimage, first 1/2 19th century, pp. 1-71
- Ralph Waldo Emerson, "Nature" and other selections.
- Henry David Thoreau, Selections from Bron Taylor's Thoreau Collection (Dr. Taylor will provide this via email)
- Nash, Wilderness …, “Preserve the Wilderness” and "Wilderness Preserved,” pp. 96-121 (chs. 6 & 7 (read quickly)

Special Assignment Reading


Further Reading


(Week 11) 8 November
"Sacred Space" Theories, and Environmental Conservation
(Recognizing / Constructing / Contesting Natural Places as Sacred Spaces)

Assignment

1) By midnight 6 November send by mail attachment a 500-750 word analysis of the various perspectives in this week’s readings. Do this in two parts: (1) discuss the fault lines between Eliade and his progeny, religion scholars interested in promoting green religion and their critics. (2) Summarize the faultlines between Chidester and Linenthal in their introduction to American Sacred Space and other theorists on sacred space, including Eliade and those discussed by Anttonen.

Background and Comparative Readings

- From the ERN: Earth Mysteries; Eliade, Mircea; "Religious Studies and Environmental Concern" (and adjacent entry): Critical Perspectives on "Religions of the World and Ecology"; Religious Environmentalist Paradigm.

Required Core Reading


Recommended Readings

- Mircea Eliade, The Sacred and the Profane
- J. Z. Smith, To Take Place
- Lane, Beldon. Landscapes of the Sacred: Geography and Narrative in American Spirituality

Further and Future Readings - Evolution and Religion (focus on indigenous socities and traditional ecological knowledge*)


- **Social Scientific Perspectives on Environmentalism, Nature, and Religion, from Quantitative Data to Colin Campbell’s “Cultic Milieu” Theory.**

- **Green Nazis and the Shadow Side of Nature Religions.**

- **Contemporary Construction of Nature Religions and Pagan Spiritualities.**

- **Secularization Theories and ‘Spiritualities of Connection’ to Nature.**

Introduction: Clearly, during the second half of the 20th century some lay observers and scholarly analysts were hoping for, and in some cases romantically expecting, a revitalization or invention of religious forms and practices that would lead human cultures toward environmentally sustainable lifeways and livelihoods. During the same period, more cautious voices arose questioning whether religion could evolve into an environmentally progressive social force, or even wondering whether religion is an important variable in culture-nature interactions. Other voices expressed alarm at the apparent growth of nature-related spiritualities, noting that such religion has sometimes been closely connected to heretical political ideologies such as Nazism. Still others wondered whether secularization, fueled by the slow if
steady advance of scientific understandings of the universe, would erode religious belief altogether, and thus the influence of nature-related religion. And yet others asserted that the future of religion, if there is to be any millennia from now, would and must be fused to such scientific understandings. All of this raises anew questions about the future of religion.

There is already some evidence of scientific understandings of the universe being consecrated in contemporary religion. In some cases sacralized scientific narratives are grafted onto pre-existing religious forms while in other cases they are emerging and evolving with little explicit reference to previous forms. The question with which we leave this course is whether such forms of “religion” or “spirituality” are likely to be main streams in the future of religion, or rather, small this tributaries from the mainstreams, which then dry up quickly. The answer to that question is one that may well preoccupy much future scholarship inquiring into the nature of the relationships between human cultures, religions, and environments. The answer may also play a role in whether and to what extent humans continue to simplify and degrade the earth’s living systems. Not only were there upheavals in science during the 20th century, anthropology and religious studies went through their own dramatic transformations. Among the most significant that were directly nature-relevant were analyses of the importance of human perceptions of sacred space, and the role of such perceptions in religious and environmental practices. In the latter part of the 20th century, some anthropologists and religious studies scholars began not only to analyze the relationships between religions, cultures, and environments, but they began to, in some cases explicitly, in others implicitly promote what they had come to believe were environmentally beneficent forms of religion. This module explores these developments, correlating them with the changing scientific paradigms encountered in the previous one, which sets the stage for asking in the next module about the future of nature-related religion and its likely impacts on nonhuman nature.

(Week 12 & 13) 15 & 22 November
Social Science, Religion and Nature (and considering Nature Religions and their "Shadow Side")

Assignment

1) By 13 November send 500-750 word analysis of Paul Shepard’s book; by 22 November write an analysis/reaction to the articles by Bron Taylor and his collaborators on Lynn White and the Greening of Religion Hypothesis. Note: no class 22 November due to Thanksgiving

Background and Comparative Readings
- From the ERN: ATWA, Corrington, Robert; Elves and Land Spirits in Pagan Norse Religion; *Fascism; Heathenry (Aṣatrū); Odinism; Paganism; Neo-paganism and Ethnic Nationalism in Eastern Europe; Protestant Ethic; Savitri, Devi; *Social Science on Religion and Nature; *White, Lynn-Thesis of; Wicca; Unitarianism.

Required Core Reading
- Bron Taylor, The Greening of Religion Hypothesis (Part One): From Lynn White, Jr. and claims that religions can promote environmentally destructive attitudes and behaviors to assertions they are becoming environmentally friendly, Journal for the Study of Religion, Nature and Culture, 10 (3) 2016; available at: https://florida.academia.edu/BronTaylor
- Shepard, Paul, Coming Home to the Pleistocene, read 1, skim 2-5; read 6, skim 7, and read 8, 9.

Recommended Readings

Special Assignment Reading

Further Reading

http://www.brontaylor.com/courses/fall2016-RN.html
Further Reading - Right-Wing Ideology and Religions of Nature


(Week 14) 29 November

Assignment

1) By midnight 27 November send 500-750 word summary of the argument in B. Taylor's Dark Green Religion, identifying other course readings that appear to have affinity with the described phenomena, as well as the religious forms that do not, and be sure to note connections with the views of Paul Shepard

2) Student presentations may begin tonight and continue next week.

Background and Comparative Readings

- From the ERN: Radical Environmentalism; Berry, Thomas; Biosphere Reserves and World Heritage Sites; Christianity (9)—Christianity's Ecological Reformation; Epic of Evolution; Evolutionary Evangelism; Religious Naturalism; Natural History as Natural Religion; Restoration Ecology and Ritual; Process Philosophy (and Theology cross-reference); Sagan, Carl; Space Exploration.

Required Core Reading

- Taylor, Bron, Dark Green Religion, chs 1-9 (Thoreau Appendix strongly recommended) [chapters will be made available for free from instructor.]

Optional Readings

- Thomas Berry, "The human presence" pp. 13-23 (ch. 3), "The new story" pp. 194-215 (ch. 15), in Dream of the Earth. (Alternatively, read the selections from The Great Work, immediately below.)

Special Assignment Reading


DVDs

- 'Journey of the Universe' documentary

Further Reading

**Further Reading - Right-Wing Ideology and Religions of Nature**


**(Week 15) 6 December [Last day of class]**

**Student Presentations**

**Assignment**

1) Student presentations completed tonight, with course wrap up.

2) Non-attendance incurs one grade deduction on research paper and final take home exam.

3) **Research Papers Due.**

4) **Take home essay final distributed in class. Due by midnight, Tuesday, 13 December, delivered by email.**