

School of the Environment, University of Toronto
Syllabus• ENV 333: Ecological Worldviews
FALL 2022 • ONLINE SYNCHRONOUS LECTURES



INSTRUCTOR

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*To speed processing, **please put “ENV333” somewhere in the subject line.***

CLASS TIME AND LOCATION

2-4 PM on Mondays via Zoom

See Quercus for the Zoom link.

OFFICE HOURS

1-2 PM Mondays (online via Zoom)

See instructions on Quercus.

Please make an appointment on Quercus.

For other alternatives, contact the instructor via e-mail.

TEACHING ASSISTANTS

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COURSE DESCRIPTION

A worldview is often understood as “a comprehensive model of reality” combining “beliefs, assumptions, attitudes, values, and ideas” (Schlitz, Vieten, & Miller, 2010, p. 19). We all hold basic – although often unconscious – assumptions about the very nature of reality, including our relationship with what is commonly called “nature” or “the environment.” As well, we have assimilated a variety of sensorial habits or filters that affect the way we perceive the world. Perhaps a more comprehensive, embodied definition of a worldview might therefore be “an organic integration of dispositions, habits, feelings, and assumptions that orient the way we perceive, understand, and live in the world” (Hathaway, 2018, p. 9).

Worldviews, then, are not simply a set of conceptual beliefs, but holistic, embodied frames built up through experience that orient both perception and action. This integration of habits, feelings, and assumptions may influence our ability to perceive the problems we face and also limit our imaginations, making it more difficult to conceive of a path toward ecological sustainability and

social well-being. As Albert Einstein noted, “the significant problems we face cannot be solved at the same level of thinking we were at when we created them.” We may need a new vision of reality, or even a new modality of consciousness – a more ecological worldview – in order to address our most urgent crises and to create a more just and sustainable human society.

ENV333 explores how worldviews – including those with roots in scientific, religious, philosophical, and economic perspectives – have contributed to environmental and related social problems and how changes in our worldview might contribute to the solution of these problems. To delve into these questions, the course will examine the understanding of nature and environment in western, eastern, and Indigenous traditions. As well, the course will explore a variety of ecological worldviews including deep ecology, ecofeminism, and social ecology as well as cosmogenic and liberatory perspectives. Finally, the course will explore the nature of ecological wisdom and how it might be cultivated in practice.

COURSE LEARNING OUTCOMES

1. Students will be able to describe what is meant by a worldview; explain how worldviews influence values, behaviours, and actions; and demonstrate how worldviews relate to concepts such as cosmologies and paradigms.
2. Students will be able to explain how the social, environmental, ethical, and psychological dimensions of the ecological crisis are related to worldviews.
3. Students will learn to analyse how worldviews have been shaped by economic, scientific, religious, political, psychological, and philosophical factors and how these, in turn, have been shaped by worldviews.
4. Students will explore and understand a variety of worldviews emerging from science, spiritual traditions, psychology, and philosophy and be able to analyse and explain how these could reshape the way we organise human societies and work for ecological sustainability.
5. Students will explore, clarify, analyse, and articulate their own personal worldview with respect to ecology or the environment.
6. Students will be able to describe the nature of ecological wisdom and how it might be cultivated or nurtured in practice.

COURSE ORGANISATION

While classes will largely be given in lecture format, some class time will be spent in small group discussions with an opportunity to share insights and pose questions to the entire class. Discussion groups (with about six students in each) will be formed which will meet most weeks during class time for discussions. (Each group will post a summary of their discussions to the appropriate forum on Quercus within a day after the class.) Classes may also make use of audio-visual media, including short films and videos.

TEACHING AND LEARNING PHILOSOPHY

In this course, it is assumed that all of us (teachers and students) will learn from each other and that students will engage actively with the course readings, lectures, discussions, and assignments. While lively discussion and probing questions are always encouraged, it is also assumed that each person will treat others with respect. Students are expected to do all required (core) readings, attend lectures and tutorials, engage in appropriate practices and methods for assignments, and think critically. Critical thinking may be demonstrated by:

- articulating a clear understanding of key course concepts;
- applying these concepts appropriately to specific questions and new contexts;
- putting forth logical arguments backed by appropriate course materials (readings and lectures), examples, and evidence;
- making connections between different concepts and perceiving broader patterns; and
- seeking out the concrete implications for values, policies, and actions.

EXPECTATIONS

As your instructor, I expect that you will:

- Take responsibility for your own learning. This includes participating actively in tutorials, online discussions, and Perusall discussions and seeking out help (via course office hours, use of a writing centre, etc.) when needed.
- Come to every class prepared (having completed the readings) and ready to engage with the material.
- Attend all course lectures
- Engage in surveys during course lectures.
- Come to class with a considerate, respectful, and non-judgmental attitude towards each other and the instructor and help to create a positive space for creative learning and exploration: While critiques of ideas are welcome, treat others with kindness.

As students, you can expect that I will:

- Establish and maintain a positive space for exploration and learning.
- Come prepared to every class.
- Help you learn and achieve the course objectives.

HOW TO PREPARE FOR CLASS

In order to be able to get the most out of class and participate fully, you will need to read the materials assigned **before each class** on Perusall. The required readings are listed in the syllabus and are available on Perusall for online discussion and Quercus unless otherwise specified.

USE OF PERUSALL FOR ONLINE READING & DISCUSSION OF REQUIRED COURSE TEXTS

To encourage critical engagement with course readings, we will be using the Perusall platform to facilitate interactive reading. Be sure to allocate sufficient time out of class each week for this activity.

Go to www.perusall.com, click Login, and then create an account using your University of Toronto email address. Select I am a student and enter the course code **HATHAWAY-HE7BP** upon registration.

You will be asked to enter your student ID – please enter your UTOR ID (normally 8 characters that include part of your last name), not your student number. See “How Perusall Works” posted on Quercus. Also see this set of sample annotations with associated quality scores and an explanation for each score.

You are expected to provide comments or questions on all of the assigned readings. For each reading, typically **you should provide 2-3 short comments per reading**. Focus on providing comments/questions about the following elements (although you can certainly go beyond this):

1. The key conclusions and arguments of the reading (feel free to skip this if your classmates have already covered this!).
2. The element of the reading that you found most interesting, persuasive, well-argued, or thought-provoking. Please explain *why* you found it interesting.
3. The elements of the reading that you found most problematic, least persuasive, or most in need of further elaboration, and explain why.
4. Connections between the content of the readings and your own experiences, knowledge, or assumptions.
5. Connections between the current reading and past readings in the course or course lectures/discussion. (Do they concur or differ? How so?).

To obtain the highest score possible on Perusall, make sure to read the reading online in Perusall and to comment on different parts of the text. You may also upvote comments from other students and reply to questions they may raise. Late post grades will be reduced by about 7% for each day late (falling to zero after two weeks).

Note that misuse of Perusall – for example, posting comments as your own that are copied from external web sites or other sources – will be treated as every other type of academic misconduct.

CLASSROOM RESPONSE SYSTEM: ACADLY

Attendance and active participation in all classes are an essential part of this course. To facilitate your participation in a relatively large, lecture-based class, we will be using the (free) Acadly classroom response system in class. You will be able to submit answers to in-class questions using your laptop or your iOS or Android smartphones and tablets. Attendance for each class will also be taken using Acadly. If this is impossible for you due to an accessibility or related issue, please contact the course instructor. Acadly may also be used in tutorials. There is no cost for using Acadly.

To find out more about Acadly, go to <https://www.acadly.com/>. Links to the iOS and Android apps are included at the bottom of the page. You may either use your phone/tablet during lecture with Acadly, or switch between Zoom and Acadly as required during lectures on your computer. Instructions for joining Acadly will also be posted on Quercus. If you joined the course late, or if you did not receive an invitation, please contact the course instructor.

ELECTRONIC DEVICES POLICY

During tutorial and class time, you are strongly encouraged to use your computers or tablet only for watching the class/tutorial, taking notes, and online student interactions.

USE OF QUERCUS (PORTAL/LEARNING MANAGEMENT SYSTEM)

It is your responsibility to check Quercus frequently (at least twice a week). You must have a mail.utoronto.ca (or @utoronto.ca) email address indicated on ACORN to properly receive messages from the course instructor through Quercus.

Please note that all written assignments will be submitted through Quercus. It is your responsibility to ensure that your written assignments are uploaded properly. Please make sure the confirmation page appears after submitting your assignments and, if possible, make a copy of the confirmation page ("print" to a pdf document and save).

COURSEWORK AND GRADING

Detailed instructions for assignments, including assessment criteria, will be posted on Quercus.

Assignments	Due Date	Value
Attendance and Participation <ul style="list-style-type: none"> Attend synchronous lectures, participate in Acadly surveys and discussions, and post to online groups discussions. Other bonus activities will also be available. See course participation for more details 	Weekly	20%
Perusall Readings (Due Sunday evenings)	Weekly: Check on Perusall	15%
Assignment #1	Oct. 16 @ 11:59 PM	10%
Assignment #2	Nov. 13 @ 11:59 PM	20%
Final Assessment (Assignment #3)	Dec. 13 @ 11:59 PM	35%
TOTAL		100%

Participation Grade Details	Marks	Maximum
Synchronous Lecture Completion <ul style="list-style-type: none"> Attend online lecture and participate in Acadly Three alternative lecture participation marks (discussion postings) possible for missed lectures 	1.0/class	12.0
In-Class Group Discussions (group mark)		6.0
Mid-term Course Evaluation	1.0	1.0
Final Course Evaluation Certification	1.0	1.0
Bonus Participation Activities	1.0 each (up to 4.0)	4.0
Total Possible		20.0

ASSIGNMENTS

There will be three written assignments. Details of each assignment will be posted on Quercus along with a rubric describing the criteria for evaluation.

COURSE TEXTS AND REQUIRED READINGS

All course texts will be available online via Perusall (core readings) or Quercus (optional readings). In some cases, to access electronic journal articles and some book chapters, you will need to log into the University of Toronto library. There may be some minor changes to readings posted on Quercus and Perusall – those posted online should always be understood as the official readings.

Note: Students are expected **to read all core readings posted on Perusall**. Optional readings are included for those who wish to explore a theme in more depth. Non-core readings may be helpful in understanding key ideas and writing your assignment papers. You may also post reviews of these for bonus marks.

The list of readings included in the syllabus may be modified somewhat during the course – **please consult Perusall and Quercus for an up-to-date list of core and optional readings**.

COURSE OUTLINE AND WEEKLY READINGS

Lectures are held online via Zoom on Mondays from 2-4 PM. **You should watch and participate in lectures in a quiet space where you can turn on your mic and camera**, particularly for small group in-class discussions. Please follow the instructions on Quercus to access lectures and to sign up for the free Acadly classroom response system.

CLASS 1 (SEPT. 12): COURSE INTRODUCTION

Learning Outcomes

- Students will gain an overview of the course and have a clear understanding of expectations for participation, assignments, and evaluation.
- Students will be able to describe, define, and contrast what is meant by a worldview, cosmology, and paradigm and reflect on how worldviews influence values, behaviours, and actions.
- Students will begin to reflect on the importance of worldviews in addressing the ecological crisis.

Bonus Participation Activity

Post a personal introduction in the discussion group forum by Sep. 25.

Note that each week you may also earn bonus marks by posting a reading review of an optional reading.

Core Readings (read all the following on Perusall)

Hathaway, M. (2018a). Chapter one: The search for ecological wisdom in *Cultivating ecological wisdom: Worldviews, transformative learning, and engagement for sustainability* (pp. 1-21). University of Toronto, Toronto, ON. Retrieved from <https://hdl.handle.net/1807/101632>

Sewall, L. (1999). Looking for a worldview. Chapter 7 of *Sight and sensibility: The ecopsychology of perception* (pp. 241-274). New York, NY: J.P. Tarcher/Putnam.

Optional Readings (helpful for assignments and deeper understanding)

Hathaway, M. & Boff, L. (2009a). Chapter one: Seeking wisdom in a time of crisis in *The Tao of liberation: Exploring the ecology of transformation*. (pp. 1-22). Maryknoll, NY: Orbis Books.

Schlitz, M., Vieten, C., & Miller, E. (2010). Worldview transformation and the development of social consciousness. *Journal of Consciousness Studies*, 17(7-8), 18-36.

Thomashow, M. (1995). Voices of ecological identity. Chapter 1 of *Ecological identity: Becoming a reflective environmentalist*. (pp. 1-24). Cambridge, MA: MIT Press.

Tucker, M. E. (2007). Ethics and ecology: A primary challenge of the dialogue of civilizations. In L. Kearns & C. Keller (Eds.), *Ecospirit: Religions and philosophies for the Earth* (1st ed., pp. 495-503). New York: Fordham University Press. Retrieved from <http://fordham.universitypressscholarship.com/myaccess.library.utoronto.ca/view/10.5422/fso/9780823227457.001.0001/upso-9780823227457-chapter-26>. doi: 10.5422/fso/9780823227457.003.0026

CLASS 2 (SEPT. 19): NEOLIBERAL CAPITALISM, CONSUMERISM, AND THE RELIGION OF THE MARKET

Learning Outcomes

- Students will be able to explain and analyse the role that consumerism, growth, development, corporations, finance, monoculture, and power play in the ecological crisis.
- Students will gain a clearer understanding of the underlying assumptions at the root of consumerism, corporate capitalism, and neoliberalism.

Core Readings (read all the following on Perusall)

Hathaway, M., & Boff, L. (2009b). Unmasking a pathological system. Chapter Two in *The Tao of liberation: Exploring the ecology of transformation* (pp. 15-61). Maryknoll, NY: Orbis Books.

Loy, David (1997). The religion of the market. *Journal of the American Academy of Religion*, 65(2), 275-290. Retrieved from <http://www.jstor.org.myaccess.library.utoronto.ca/stable/pdfplus/1465766.pdf?acceptTC=true>.

Optional Readings

Assadourian, Erik (2010). The rise and fall of consumer culture. In Eric Assadourian (ed.), *State of the world – Transforming cultures: From consumerism to sustainability*. New York: WW Norton. Retrieved from <http://www.worldwatch.org/files/pdf/Chapter%201.pdf>

Rushkoff, D. (2022). The super-rich “preppers” planning to save themselves from the apocalypse. *The Guardian*, 4 September, 2022. <https://www.theguardian.com/news/2022/sep/04/super-rich-prepper-bunkers-apocalypse-survival-richest-rushkoff>

CLASS 3 (SEPT. 26): THE WORLDVIEW OF WESTERN MODERNITY AND THE ECOLOGICAL CRISIS

Learning Outcomes

- Students will be able to identify key characteristics of the worldview that arose in Europe beginning in the Middle Ages and Renaissance, during the Enlightenment, and on through modernity marked by the scientific/industrial revolutions.

Core Readings (read all the following on Perusall)

Hathaway, M., & Boff, L. (2009c). The cosmology of domination. Chapter Six in *The Tao of liberation: Exploring the ecology of transformation* (pp. 141-167). Maryknoll, NY: Orbis Books.

Merchant, C. (1990). Dominion over nature. Chapter 7 of *The death of nature: Women, ecology, and the scientific revolution* (2nd ed., pp. 164-190). New York, NY: HarperCollins.

Optional Readings

Escobar, A. (2018). In the background of our culture: Rationalism, ontological dualism, and relationality. Chapter Three in *Designs for the pluriverse: Radical interdependence, autonomy, and the making of worlds*. Durham, NC: Duke University Press. <https://doi-org.myaccess.library.utoronto.ca/10.1215/9780822371816-004>

Wei-ming, T. (1994). Beyond the Enlightenment mentality. In M. E. Tucker & J. Grim (Eds.), *Worldviews and ecology: Religion, philosophy, and the environment* (pp. 19-29). Maryknoll, NY.: Orbis Books.

White, Lynn (1967). The historical roots of our ecologic crisis. *Science*, 155, 1203-1207.

CLASS 4 (OCT. 3): DEEP ECOLOGY AND ECOFEMINISM

Learning Outcomes

- Students will deepen their analysis and understanding of the worldview of modernity drawing on insights from ecofeminism, and deep ecology.
- Students will be able to analyse and explain how the worldview of modernity affects the relationships between humans, “nature,” the Earth, and the wider cosmos.
- Students will be able to describe and contrast the key characteristics of both deep ecology and ecofeminism and apply their perspectives to specific issues.
- Students will be able to explain the connection between anthropocentrism, patriarchy, and other forms of domination.

Core Readings (read all the following on Perusall)

Capra, F. (1996). Deep ecology - A new paradigm. Chapter 1 of *The web of life: A new scientific understanding of living systems* (pp. 3-13). New York, NY: Anchor Books. [A good overview of deep ecology, ecofeminism, and social ecology]

Hathaway, M., & Boff, L. (2009d). Beyond domination. Chapter Three in *The Tao of liberation: Exploring the ecology of transformation* (pp. 62-85). Maryknoll, NY: Orbis Books.

King, Y. (2005). Towards an ecological feminism and a feminist ecology. In J. S. Dryzek & D. Schlosberg (Eds.), *Debating the earth: The environmental politics reader* (2nd ed., pp. 399-407.). Oxford: Oxford University Press.

Scharper, S. B. (2013). From sustainable development to sustainable liberation - Toward an Anthro-po-harmonic ethic. In S. Appolloni (Ed.), *For Earth's sake: Toward a compassionate ecology* (pp. 180-199). Toronto, ON: Novalis.

Optional Readings

Abram, D. (2014). On wild ethics. In D. A. Vakoch & F. Castrillón (Eds.), *Ecopsychology, phenomenology, and the environment* (pp. vii-ix). New York, NY: Springer.

Fox, W. (1984). Deep ecology: A new philosophy for our time? *The Ecologist*, 14(5-6), 194-204. (With an optional response by Arne Naess and a reply by Warwick Fox.)

Hathaway, M., Poland, B., & Mashford-Pringle, A. (2020). Reframing global health ethics using ecological, Indigenous, and regenerative lenses. In S. Benatar & G. Brock (Eds.), *Global Health and Global Health Ethics* (2nd edition). Cambridge, UK: Cambridge University Press.

Leopold, A. (1949). The land ethic. An essay in *A Sand County Almanac*. Oxford, UK: Oxford University Press. Retrieved from http://www.waterculture.org/uploads/Leopold_TheLandEthic.pdf

Salleh, A. K. (1984). Deeper than deep ecology: The eco-feminist connection. *Environmental Ethics*, 6(4), 339-345.

Sessions, G. (1994). Deep ecology as worldview. In M. E. Tucker & J. Grim (Eds.), *Worldviews and ecology: Religion, philosophy, and the environment* (pp. 207-227). Maryknoll, NY: Orbis Books.

CLASS 5 (OCT. 17): INDIGENOUS WORLDVIEWS

Learning Outcomes

- Students will be able to describe key characteristics typical of a variety of Indigenous worldviews, including concepts related to land, nature, and spirituality.
- Students will be able to explain how Indigenous languages and understandings of knowledge often demonstrate a worldview where process (rather than “progress”) and relationships (rather than objects, matter, or “resources”) are primary.
- Students will gain a clearer understanding of the concept of “re-indigenisation” and seek to apply what such a process might entail in their own society and lives.

Bonus Participation Discussion

Watch the film *Inhabitants* and contribute to the discussion by October 23.

Core Readings (read all the following on Perusall)

Armstrong, J. (2021). The land is us. In Hathaway, M. et al (eds.) *Listening to Indigenous voices: A dialogue guide on justice and right relationships* (pp. 28-31). Toronto, ON: Novalis.

Borrows, J. (2021). Languages of the land. In Hathaway, M. et al (eds.) *Listening to Indigenous voices: A dialogue guide on justice and right relationships* (pp. 36-39). Toronto, ON: Novalis.

Little Bear, L. (2000). Jagged worldviews colliding. In Marie Battiste (Ed.), *Reclaiming Indigenous Voice and Vision* (pp. 77-85). Vancouver, BC: UBC Press.

Sinclair, N. J. (2021). Ties of kinship. In Hathaway, M. et al (eds.) *Listening to Indigenous voices: A dialogue guide on justice and right relationships* (pp. 44-46). Toronto, ON: Novalis.

Optional Readings

Cajete, G., Mohawk, J., and Valladolid Rivera, J. (2008). Re-indigenization defined. In Melissa K. Nelson (Ed.), *Original instructions: Indigenous teachings for a sustainable future* (pp. 252-264). Rochester, VT: Bear & Company.

Grim, J. (2007). Indigenous knowing and responsible life in the world. In L. Kearns & C. Keller (Eds.), *Ecospirit religions and philosophies for the Earth* (1st ed., pp. 196-214.). NY, NY: Fordham Univ. Press. Retrieved from <http://fordham.universitypressscholarship.com/myaccess.library.utoronto.ca/view/10.5422/fso/9780823227457.001.0001/upso-9780823227457-chapter-10>

Henderson, J. (2000). Ayukpachi: Empowering Aboriginal thought. In M. Battiste (Ed.), *Reclaiming Indigenous voice and vision* (pp. 248-278). Vancouver, BC: UBC Press.

Kimmerer, R. W. (2013). The honorable harvest in *Braiding sweetgrass* (1st ed.), pp. 175-201. Minneapolis, MI: Milkweed Editions.

Nelson, M. (2008). Lighting the sun of our future: How these teachings can provide illumination. In Melissa K. Nelson (Ed.), *Original instructions: Indigenous teachings for a sustainable future* (pp. 1-19). Rochester, VT: Bear & Company.

CLASS 6 (OCT. 24): EAST AND SOUTH ASIAN RELIGIONS AND ECOLOGICAL WORLDVIEWS

Learning Outcomes

- Students will explore ecological perspectives within Hinduism, Buddhism, Jainism, Confucianism, and Taoism in order to identify ways that these spiritual traditions could contribute to a more ecological worldview.
- Students will apply the learnings on religions and ecological worldviews to reflect on their own experience of religions and ecology.

Core Readings (read all the following on Perusall)

- Tucker, M. E. (1994). Ecological themes in Taoism and Confucianism. In M. E. Tucker & J. Grim (Eds.), *Worldviews and ecology: Religion, philosophy, and the environment* (pp. 150-160). Maryknoll, NY: Orbis Books.
- Loy, D. (2010). Healing ecology. *Journal of Buddhist Ethics*, 17, 253-267. Retrieved from <http://simplelink.library.utoronto.ca/url.cfm/373890>.
- Narayanan, V. (2001). Water, wood, and wisdom: Ecological perspectives from the Hindu traditions. *Daedalus*, 130, 179-206.

Optional Readings

- Chapple, C. (2002). The living Earth of Jainism and the new story: Rediscovering a functional cosmology. In C. Chapple (Ed.), *Jainism and ecology: Nonviolence in the web of life* (pp. 119-139). Cambridge, MA: Harvard University Press.
- Kaza, S. (2006). The greening of Buddhism: Promise and perils. In R. S. Gottlieb (Ed.), *The Oxford handbook of religion and ecology*. New York, NY: Oxford University Press. Retrieved from <http://www.oxfordhandbooks.com.myaccess.library.utoronto.ca/view/10.1093/oxfordhb/9780195178722.001.0001/oxfordhb-9780195178722-e-8>. doi: 10.1093/oxfordhb/9780195178722.003.0008
- Ip, P. (2009). Taoism and the foundations of environmental ethics. In D. Clowney and P. Mosto (Eds.), *Earthcare: An anthology of environmental ethics*, pp. 110-115. Lanham, MD: Rowman & Littlefield Publishers, Inc.

CLASS 7 (OCT. 31): MIDDLE EASTERN/WESTERN RELIGIONS AND ECOLOGICAL WORLDVIEWS**Learning Outcomes**

- Students will explore ecological perspectives within Judaism, Islam, and Christianity in order to identify ways that these spiritual traditions could contribute to a more ecological worldview.
- Students will apply the learnings on religions and ecological worldviews to reflect on their own experience of religions and ecology.

Core Readings (read all the following on Perusall)

- Tirosh-Samuelson, H. (2006). Judaism. In R. S. Gottlieb (Ed.), *The Oxford handbook of religion and ecology*. New York, NY: Oxford University Press (pp. 25-46). Retrieved from <http://www.oxfordhandbooks.com.myaccess.library.utoronto.ca/view/10.1093/oxfordhb/9780195178722.001.0001/oxfordhb-9780195178722-e-2>. doi: 10.1093/oxfordhb/9780195178722.003.0002
- Kearns, L. (1996). Saving the creation: Christian environmentalism in the United States. *Sociology of Religion*, 57(1), 55-70. Retrieved from <http://simplelink.library.utoronto.ca/url.cfm/373159>
- Nasr, S. H. (1992). Islam and the environmental crisis. In J. Elder & S. C. Rockefeller (Eds.), *Spirit and nature: Why the environment is a religious issue: An interfaith dialogue* (pp. 85-108). Boston, MA: Beacon Press.

Optional Readings

- Berry, T. (2009). The Christian future and the fate of the Earth. In M.E. Tucker and J. Grim (Eds.), *The Christian Future and the Fate of the Earth* (pp. 35-45). New York, NY: Orbis Books.
- Francis. (2015). *Laudato Si': On care for our common home*. Vatican City: The Roman Catholic Church. Retrieved from http://w2.vatican.va/content/dam/francesco/pdf/encyclicals/documents/papa-francesco_20150524_enciclica-laudato-si_en.pdf.
- Hathaway, M., & Boff, L. (2018). Opening to wisdom, renewing the Earth: A theology of nature. *Concilium: International Journal of Theology*, 2018(5).
- Motiar, A. (2004). The path of submission and the renewal of the sacred balance: An Islamic perspective. *Scarboro Missions*, April 2004, 11.
- Waskow, A. O. (2008). And the Earth is filled with the breath of life. In R. Foltz (Ed.), *Worldviews, religion, and the environment: A global anthology* (pp. 306-317). Belmont, CA: Wadsworth Cengage Learning.

CLASS 8 (NOV. 14): SCIENCE, COSMOLOGY, AND ECOLOGICAL WORLDVIEWS**Learning Outcomes**

- Students will be able to explain some of the key implications of quantum physics, systems theory, evolution, modern cosmology, and the Gaia hypothesis for ecological worldviews.
- Students will be able to draw connections between these ideas and worldviews from a variety of religious and philosophical perspectives.
- Students will gain insight into the relationship between causality and the way transformation is understood.

Core Readings (read all the following on Perusall)

- Capra, F. (1982). The systems view of life. Chapter Nine in *The turning point: Science, society, and the rising culture* (pp. 265-304). New York, NY: Simon and Schuster.
- Hathaway, M., & Boff, L. (2009e). The cosmos as revelation. Chapter Ten in *The Tao of liberation: Exploring the ecology of transformation* (pp. 246-306). Maryknoll, NY: Orbis Books. [Scientific cosmology, Gaia, and the place of humans]
- Lovelock, J. (2006). What is Gaia? Chapter 2 in *The revenge of Gaia: Why the Earth is fighting back - and how we can still save humanity* (pp. 23-49). London, UK: Penguin Books.

Optional Readings

- Hathaway, M., & Boff, L. (2009f). Transcending matter. Chapter Seven in *The Tao of liberation: Exploring the ecology of transformation* (pp. 168-194). Maryknoll, NY: Orbis Books. [Quantum physics]
- Hathaway, M., & Boff, L. (2009g). Complexity, chaos, and creativity. Chapter Eight in *The Tao of liberation: Exploring the ecology of transformation* (pp. 195-217). Maryknoll, NY: Orbis Books. [Systems theory]
- Sagan, D., & Margulis, L. (1993). God, Gaia, and biophilia. In S. R. Kellert & E. O. Wilson (Eds.), *The biophilia hypothesis* (pp. 345-364). Washington, DC: Island Press.

CLASS 9 (NOV. 21): SOCIAL ECOLOGY, ECOLOGICAL JUSTICE, AND LIBERATION**Learning Outcomes**

- Students will explore the relationships between ecological worldviews, social ecology, eco/environmental justice, liberation, and transformative social change.

Core Readings (read all the following on Perusall)

- Boff, L. (1996). Liberation theology and ecology: Rivals or partners? In *Cry of the Earth, cry of the poor*, pp. 104-114. Maryknoll, NY: Orbis.
- Bookchin, M. (2009). What is social ecology? In D. Clowney and P. Mosto (eds.), *Earthcare: An anthology in environmental ethics*, pp. 281-297. Lanham, MD: Rowman & Littlefield Publishers.
- Shiva, V. (1990). Development as a new project of western patriarchy. In I. Diamond and G. Orenstein (eds.) *Reweaving the world: The emergence of ecofeminism* (pp. 189-200). San Francisco: Sierra Club Books.

Optional Readings

- Bookchin, M. (1987). Social ecology versus deep ecology. *Green perspectives: Newsletter of the green program project*, (4-5). Retrieved from <http://www.environment.gen.tr/deep-ecology/64-social-ecology-versus-deep-ecology.html>
- Guha, R. and Martinez-Alier, J. (2009). The environmentalism of the poor. In D. Clowney and P. Mosto (eds.), *Earthcare: An anthology in environmental ethics*, pp. 298-314. Lanham, MD: Rowman & Littlefield Publishers.
- Eckersley, R. (1989). Divining evolution: The ecological ethics of Murray Bookchin. *Environmental Ethics*, 11(2), 99-116.
- Sale, K. (1988). The cutting edge: Deep ecology and its critics. *The Nation*, 246(19 – May 14, 1988), 670+. Retrieved from <http://simplelink.library.utoronto.ca/url.cfm/374102> [Note: social vs. deep ecology].

CLASS 10 (NOV. 28): ECOPSYCHOLOGY AND THE TRANSFORMATION OF WORLDVIEWS**Learning Outcomes**

- Students will be able to describe some of the key ideas from ecopsychology, particularly the concept of the ecological unconscious, and be able to explain some of the psychological factors that may make it difficult to respond to the ecological crisis.
- Students will reflect on how, concretely, a shift towards a more ecological worldview might be facilitated drawing on insights from ecopsychology, ecospirituality, "The Work that Reconnects," transformative learning, and eco-phenomenology.

Core Readings (read all the following on Perusall)

- Hathaway, M., & Boff, L. (2009h). Overcoming paralysis: Renewing the psyche. Chapter Four in *The Tao of liberation: Exploring the ecology of transformation* (pp. 86-126). Maryknoll, NY: Orbis Books.
- Hathaway, M. (2018b). Chapter two of Cultivating ecological wisdom: Worldviews, transformative learning, and engagement for sustainability (pp. 22-38). University of Toronto, Toronto, ON. Retrieved from <https://hdl.handle.net/1807/101632>
- Hathaway, M. (2022). Fostering reorienting connections via ecological practices. In A. Nicolaides, S. Eschenbacher, P. T. Buergett, Y. Gilpin-Jackson, M. Welch, & M. Misawa (Eds.), *The Palgrave Handbook of Learning for Transformation* (pp. 279-300). Cham, Switzerland: Palgrave Macmillan.

Optional Readings

- Berry, T. (1999b). The viable human. Chapter 6 in *The great work: Our way into the future* (1st ed., pp. 56-71). New York, NY: Bell Tower.

Evernden, L. L. N. (1993). Returning to experience. Chapter Three in *The natural alien: Humankind and environment* (2nd ed., pp. 55-72). Toronto, ON: University of Toronto Press.

Macy, J., & Johnstone, C. (2012). Trusting the spiral. In *Active hope: How to face the mess we're in without going crazy* (pp. 35-81). Novato, CA: New World Library.

Plotkin, B. (2011). Incendence - The key to the Great Work in our time: A soulcentric view of Thomas Berry's work. In E. Laszlo & A. Combs (Eds.), *Thomas Berry, dreamer of the Earth: The spiritual ecology of the father of environmentalism* (pp. 42-71). Rochester, VT: Inner Traditions.

O'Sullivan, E. V. (2002). The project and vision of transformative learning. In E. V. O'Sullivan, A. Morrell, & M. A. O'Connor (Eds.), *Expanding the boundaries of transformative learning: Essays on theory and praxis* (pp. 1-12). New York, NY: Palgrave Macmillan.

CLASS 11 (DEC. 5): ECOLOGICAL WISDOM

Learning Outcomes

- Students will be able to explain the relationships between ecological worldviews, ecological wisdom, and concrete action for sustainability.
- Students will deepen their understanding of ecological wisdom.

Core Readings (read all the following on Perusall)

Hathaway, M. (2018). Chapter three of *Cultivating ecological wisdom: Worldviews, transformative learning, and engagement for sustainability* (pp. 60-126). University of Toronto, Toronto, ON. Retrieved from <https://hdl.handle.net/1807/101632>

Optional Reading

Escobar, A. (2018). Design for transitions. Chapter Five in *Designs for the pluriverse: Radical interdependence, autonomy, and the making of worlds*. Durham, NC: Duke University Press. <https://doi-org.myaccess.library.utoronto.ca/10.1215/9780822371816-006>

CLASS 12 (DEC. 8): CULTIVATING ECOLOGICAL WISDOM IN PRACTICE

Learning Outcomes

- Students will reflect on concrete ways to cultivate ecological wisdom, including a number of initiatives seeking to shift worldviews.

Core Reading (read all the following on Perusall)

Hathaway, M. (2018). Chapter eight of *Cultivating ecological wisdom: Worldviews, transformative learning, and engagement for sustainability* (pp. 345-384). University of Toronto, Toronto, ON. Retrieved from <https://hdl.handle.net/1807/101632>

Optional Reading

Hathaway, M. (2017). Activating hope in the midst of crisis: Emotions, transformative learning, and "The Work that Reconnects.". *Journal of Transformative Education*, 15(4), 296-314. doi: 10.1177/1541344616680350 Accessed at: <https://journals-sagepub-com.myaccess.library.utoronto.ca/doi/pdf/10.1177/1541344616680350>

COURSE POLICIES

REFERENCING STYLE: APA

All references in written work must be fully cited using the APA format. The following website is a useful style guide. <https://owl.english.purdue.edu/owl/resource/560/01/>

Note: On course assignments, *please include page or lecture slide numbers in inline citations even when these are not direct quotes*. This helps TAs when marking your essays. You may also simply lecture citations as described in your course assignment instructions.

UNIVERSITY'S PLAGIARISM DETECTION TOOL

Normally, students will be required to submit their course essays to the University's plagiarism detection tool for a review of textual similarity and detection of possible plagiarism. In doing so, students will allow their essays to be included as source documents in the tool's reference database, where they will be used solely for the purpose of detecting plagiarism. The terms that apply to the University's use of this tool are described on the Centre for Teaching Support & Innovation web site (<https://uoft.me/pdt-faq>).

If a student does not wish to participate in the use of the University plagiarism detection tool, the student **MUST** advise their TA at least three weeks before the assignment due date as alternate arrangements for

screening the assignment must be arranged. (Normally, this will entail the submission of rough notes and drafts along with their final assignment.)

LATE AND LENGTH PENALTIES

Please follow the length guidelines for each assignment carefully. A 2% penalty for up to the first 100 words over the maximum length will be deducted from the assignment (i.e. from 1 to 100 words over the limit) and 5% for each additional 100 words (101 to 200 over, etc.). (

Late papers will be assessed a **3% reduction of the value of the assignment per day late**, unless previously negotiated with the lead TA or with the submission of an ACORN absence self-declaration form. (Please inform the lead TA if you have submitted a declaration of absence form.) Note that late penalties for Perusall readings are different, as noted previously.

Unless previously negotiated, **late papers will only be accepted for one week after the due date**. Papers later than this will not be assessed. **Please do not leave potential issues to the last minute to discuss with the lead TA.**

If assignments are submitted late because of medical reasons, you must submit an online absence declaration on ACORN. (The declaration is available on ACORN under the Profile and Settings menu.). **After submitting the verification of illness form, let the course instructor know how long you anticipate you will not be able to engage in schoolwork due to illness.**

ASSIGNMENT EXTENSIONS

If you need to submit an assignment a few days late because of conflicting deadlines, extenuating circumstances, etc., you may request **(48 hours before the assignment is due)** a “life happens” extension without further explanation **by writing to the lead TA. Each student is entitled to a total of four days of “life happens” extensions** that may be used separately (single days) or in blocks of 2-4 days. Please be careful to use these wisely. (It is probably best to only use 1-2 of these days at a time.)

You may also, of course, request an extension **(48 hours before the assignment is due)** due to illness (with an ACORN absence declaration) or accessibility-related reason. To do so, please write the lead TA.

Generally speaking, extensions will only be granted for Perusall readings due to an illness or accessibility-related issue – “life happens” extensions will not apply. For this reason, it is strongly suggested that you keep up to date on your assigned Perusall readings.

REMARKING POLICY

If a student believes that their assignment has not been fairly assessed, they should first read all the comments (both in the text and terminal comments) and consult the assignment rubric. If, after reviewing these, the student would like to request a reassessment, they should write their TA – **within one week of receiving their assignment grade** – with a written justification explaining why the assignment should be reassessed. The TA will then consider the request and remark if they believe this is justified. If the student is still not satisfied, they may appeal the grade to the course instructor (who may in turn let another TA remark the assignment), but must submit a written rationale to do so.

TECHNOLOGY REQUIREMENTS

Specific guidance from the U of T Vice-Provost, Students regarding student technology requirements is available here: <https://www.viceprovoststudents.utoronto.ca/covid-19/tech-requirements-online-learning/>

Advice for students more broadly regarding online learning is available here: <https://onlinelearning.utoronto.ca/getting-ready-for-online/>

This course requires the use of a computer. Sometimes, things can go wrong when using these and other electronic devices. **You are responsible for ensuring that you maintain regular backup copies of your files, use antivirus software (if using your own computer), and schedule enough time when completing an assignment to allow for delays due to technical difficulties.** Computer viruses, crashed

hard drives, broken printers, lost or corrupted files, incompatible file formats, and similar mishaps are common issues when using technology, and are not acceptable grounds for a deadline extension.

ACCESSIBILITY NEEDS AND SERVICES

The University of Toronto is committed to accessibility. The office of Accessibility Services at U of T provides a range of services to students with disabilities to help them meet their educational objectives. In conjunction with Accessibility Services, the course instructor and teaching assistant would like to ensure the inclusion and full participation of everyone in the course. If you require accommodations for a disability, or have any accessibility concerns about the course, the classroom or course materials, please contact Accessibility Services as soon as possible: <http://studentlife.utoronto.ca/accessibility>. As well, if there are things that we can do to facilitate your learning, or that we need to know as members of the teaching team, please contact the instructor during the first few weeks of the course

COPYRIGHT

If a student wishes to copy or reproduce lecture presentations, course notes, or other similar materials provided by instructors, they must obtain the instructor's written consent beforehand. Otherwise, all such reproduction is an infringement of copyright and is absolutely prohibited. More information regarding this is available here: <https://teaching.utoronto.ca/ed-tech/audio-video/copyright-considerations/>

ACADEMIC INTEGRITY AND PLAGIARISM

Academic integrity is fundamental to learning and scholarship at the University of Toronto. Participating honestly, respectfully, responsibly, and fairly in this academic community ensures that the U of T degree that you earn will be valued as a true indication of your individual academic achievement, and will continue to receive the respect and recognition it deserves.

Familiarise yourself with the University of Toronto's Code of Behaviour on Academic Matters (<http://www.governingcouncil.utoronto.ca/policies/behaveac.htm>). It is the rule book for academic behaviour at UT, and you are expected to know the rules. Potential offences include, but are not limited to:

In papers and assignments:

- Using someone else's ideas or words without appropriate acknowledgement.
- Copying material word-for-word from a source (including lecture and study group notes) and not placing the words within quotation marks.
- Submitting your own work in more than one course without the permission of the instructor.
- Making up sources or facts.
- Including references to sources that you did not use.
- Obtaining or providing unauthorised assistance on any assignment including
 - working in groups on assignments that are supposed to be individual work,
 - having someone rewrite or add material to your work while "editing".
- Lending your work to a classmate who submits it as his/her own without your permission.

On tests and exams:

- Using or possessing any unauthorised aid, including a cell phone.
- Looking at someone else's answers
- Letting someone else look at your answers.
- Misrepresenting your identity.
- Submitting an altered test for re-grading.

Misrepresentation:

- Falsifying or altering any documentation required by the University, including doctor's notes.
- Falsifying institutional documents or grades.

You can get further guidance on academic integrity at: www.artsci.utoronto.ca/osai/students

To remind you of these expectations, and help you avoid accidental offences, I will post an **Academic Integrity Checklist** with each assignment on Quercus. ***By submitting your assignment, you confirm that you have read the checklist and affirm that its statements are true.***

The University of Toronto treats cases of academic misconduct very seriously. All suspected cases of academic dishonesty will be investigated following the procedures outlined in the Code. The consequences for academic misconduct can be severe, including a failure in the course and a notation on your transcript. If you have any questions about what is or is not permitted in this course, please do not hesitate to contact me. If you have questions about appropriate research and citation methods, seek out additional information from me, or from other available campus resources like the U of T Writing Website. If you are experiencing personal challenges that are having an impact on your academic work, please speak to me or seek the advice of your college registrar.

University of Toronto Writing Centres

Students having difficulty with writing skills, or those who would simply like to improve their ability, are encouraged to visit the writing centre affiliated with their college at U of T. The writing centres offer free individual tutoring, group workshops, and other resources. For more information, [see the U of T website](#).