

**CHAMINADE UNIVERSITY OF HONOLULU**  
**RE/ENV 431: ENVIRONMENTAL ETHICS (3)**  
Spring Day Term: January 10 – May 6, 2022  
Time: Wed. 1:00 – 3:50PM, Henry Hall 207



**Instructor: Dr. Malia D. Wong, O.P.**  
Office: H 208A      Hours: T, W, TH 8:30-12N  
Office Phone: 735-4867  
Email: mwong2@chaminade.edu

## COURSE OVERVIEW

*“We show our respect for the Creator by our stewardship of creation. Care for the earth is not just an Earth Day slogan, it is a requirement of our faith. We are called to protect people and the planet, living our faith in relationship with all of God’s creation. This environmental challenge has fundamental moral and ethical dimensions that cannot be ignored.” (Sharing Catholic Social Teaching: Challenges and Directions, 1998)*

**Course Description:** The course examines religious perspectives on ethical issues within the context of an ecumenical and inter-religious dialogue in the field of environmental studies, with particular attention paid to contemporary Catholic ethicists. The goals are to assist students in their study and understanding of the personal and social dimensions of these ethical perspectives and learn effective methods for dealing with relevant ethical issues within environmental studies. This course fulfills the interdisciplinary capstone course requirement. Cross-listed with ENV 431

**Prerequisites:** RE 103, RE 205, or RE 211; and ENV 100 or permission of instructor. This course may not be used to satisfy the 300-level Religious Studies General Education Core requirement. Offered alternate semesters.

**Orientation:** Every day the alienation grows deeper between aggressive modern sensibility and the modality of contemplation. What are your choices based upon? Endangered hoary bats and *nene* birds or more electricity-generating windmills? Fulfilling ancestral devotion through burning mountains of paper money or reducing blankets of smog? Preserving the sacrality of land or allowing gas pipelines towards energy efficiency? Religious ceremony or polluted waters? Up to what cost should culture and tradition, faith and religion, science and technology be allowed to play in our circle of living a meaningful life? Students in the course will be led to explore their own and others’ environmental ethical views towards making more informed decisions.

**Methodology:** This class is designed around units where all the information presented through varied formats each month dovetail and will be self-assessed at the end of the unit. This interactive and cooperative course design integrates lectures, small group discussions, student presentations, role-plays, fieldtrips and other activities. Students are expected to complete their homework in preparation for full class engagement. **Note: due to the Covid-19 situation, face-to-face and synchronous online class meetings will be adjusted to provide the best and safest supportive learning environment for all.**

### Required Texts:

- ❖ Bauman, Whitney A., Richard Bohannon and Kevin J. O’Brien. *Grounding Religion: A Field Guide to the Study of Religion and Ecology*. Abingdon, Oxon. Routledge, 2017. ISBN: 978-1-138-1940
- ❖ Proud, Bill, *Environmental Ethics: A Graphic Guide*, ISBN: 978-1-5204-9191-2
- ❖ Laudato Si. <https://laudatosi.com/watch>
- ❖ Other materials, as posted on the Canvas board

### For Further Reading:

- ❖ Alliance of Religions and Conservation: Common Beliefs <http://www.arcworld.org/downloads/COMMON%20BELIEF%20-%20Australian%20statements.pdf>
- ❖ Creation Justice Ministries <https://www.creationjustice.org/>
- ❖ EcoSikh <http://environment-ecology.com/religion-and-ecology/331-ecosikh-movement.html>
- ❖ FaithInvest <https://www.faithinvest.org/>
- ❖ Fox, Matthew, Skylar Wilson, Jennifer Listug. *Order of the Sacred Earth: An Intergenerational Vision of Love and Action*. ISBN: 9781939681867
- ❖ Hawai'i Green Growth. <https://hawaiiingreengrowth.org/aloha-challenge/hawai-i-2030-goals>
- ❖ Kahea: The Hawaiian-Environmental Alliance: [www.kahea.org](http://www.kahea.org)
- ❖ Marianist Social Justice Collaborative <https://msjc.net/environmental-justice>
- ❖ Murray, Dale. *The Global and the Local: An Environmental Ethics Casebook*. ISBN:978-9004339989
- ❖ Papal Encyclical: Caritas in Veritate- "Charity in Truth"  
(Summary version): [www.zenit.org/article-26387?l=english](http://www.zenit.org/article-26387?l=english)
- ❖ The Bhumi Project through the Oxford Centre for Hindu Studies <https://ochs.org.uk/bhumi-project>

**Library:** Chaminade library ([www.chaminade.edu/library](http://www.chaminade.edu/library))

**Tutoring and Writing Services:** Chaminade offers free one-on-one tutoring and writing assistance to all students on campus at Kōkua `Ike: Center for Student Learning from trained peer and professional tutors. Free online tutoring is also available via TutorMe from your Canvas account. For more information, contact Kōkua `Ike at [tutoring@chaminade.edu](mailto:tutoring@chaminade.edu) or 808-739-8305.

## COURSE OBJECTIVES

### LEARNING OUTCOMES

#### General Education Learning Outcomes (GELO's)

The Value Learning Outcome students will gain from this course lies under the category of Education for Service, Justice and Peace, of the Marianist Values.

Students will evaluate and articulate the social, environmental and ethical dimensions of service, justice, and peace in the context of their particular course and field or discipline of study.
---

#### Program Learning Outcomes (PLO's)

Students successfully completing the Religious Studies program will be able to:

1	Utilize the key concepts of Catholic theology in a critical reflection on integral human experience.
2	Engage in respectful dialogue on religious meaning in our globalized, multicultural society.
3	Employ understanding of interfaith traditions and behavior to Christian moral reasoning and decision making that affirms and/or challenges secular and cultural values.
4	Generate a substantive project that is animated by the Marianist Charism.

#### Course Learning Outcomes (CLO's)

On completion of this course, students will be able to:

1	Articulate the origins, beliefs and teachings of Christianity and other major world religions as they relate to the environment.
2	Develop self-knowledge and one's own value system in exploring alternate ways of ethically thinking towards the common good of humanity and the environment.
3	Explain how religions and cultures interact with each other, affecting values, beliefs and creative responses to contemporary ecological crises.
4	Employ faith in action through living responsibly within this region's fragile ecological systems towards effecting greater global environmental responsibility

## Marianist Values

The Characteristics of Marianist Education as applied to this course.

1	<b>Formation in Faith</b> <i>'Ike Kainu'u Ho'ola'a (Knowledge embodying a sanctifying spirit)</i>	Through this course, we will explore the Mission of the Marianist Environmental Education Center: "In Mary's hope-filled spirit, we preserve and act in communion with the land and educate other communities in sustainability through ecology-based simple living, social justice and spirituality."
2	<b>Provide an Integral, Quality Education</b> <i>'Ike Ulana Ho'omana Kina'ole (Unblemished weave of empowering knowledge)</i>	For Marianists, education is a privileged means of bringing others to Christ. With their focus on family spirit, service and social justice, students will be mentored to follow their passion and make a difference in the world.
3	<b>Educate in Family Spirit</b> <i>'Ike Pilipo'ohala Kū'ono (Knowledge bound in deep family values)</i>	As members of the global community, students will be taught to live out: "Respect for creation is of immense consequence, not least because creation is the beginning and the foundation of all God's works, and its preservation has now become essential for the pacific coexistence of mankind. (Pope Benedict XVI, 2010 World Youth Day: "If You Want to Cultivate Peace, Protect Creation")
4	<b>Educate for Service, Justice and Peace</b> <i>'Ike Kuleana Kaiao (Knowledge of enlightened duty)</i>	Students will be introduced to the course content in line with how the Marianist family seeks to create a more just world through service to the poor and vulnerable, Christian activism, environmental preservation, and quality education especially in the U.S., India and Eastern Africa.
5	<b>Educate for Adaptation and Change</b> <i>'Ike Huli Wānana (Knowledge of Prophetic Change / Searching)</i>	Some of the current projects of the Marianist Environmental Education Center include: Mutual Service, Interpretive Hikes, Urban Pollinators Project, Citizen Science, Vegetable Garden, Mount St. John Nature preserve, and Native Plant Education. Here at Kalaepohaku, students will be mentored to take the lead in current needed environmental projects.

### Alignment of Learning Outcomes:

	CLO 1	CLO 2	CLO 3	CLO 4
<b>General Ed. Learning Outcome</b>		✓		✓
<b>Program Learning Outcomes</b>	1	2	2, 3	4
<b>Marianist Values</b>	1	1, 2	3	4, 5

Students successfully completing the Religious Studies program will demonstrate an understanding of:

#### Service Learning General Outcomes linked to this course are:

1. Demonstrate an understanding of the connections between academic work and real-life situations.
2. Demonstrate the understanding and commitment to their role in issues of public concern.

## COURSE EXPECTATIONS AND ACTIVITIES

*Students are to come to each class prepared by having read the assigned readings, completed any other homework assignments and being ready for in-class activities. If you arrive late to class, or leave early without informing the instructor on the reasons, you will lose attendance points.*

**\*Homework:** Students are to come to class prepared for discussion and application of the assigned material.

**\*Writing Policy:** Written assignments and papers, must be typed, double-spaced, 12-point font only with 1 inch margins with required and appropriate citations using MLA style. If using WordPerfect or Notepad, files must be converted to Microsoft Word document or html format.

**\*Laudato Si Reflections-** Students will engage in environmental reflections based on Laudato Si. The purpose of these are to allow personal space for deeper contemplative reflection and refinement on what you value, your worldviews, and what you are willing to contribute to the protection of the earth while noting areas of difficulty or ease to accept, and other insights and feelings.

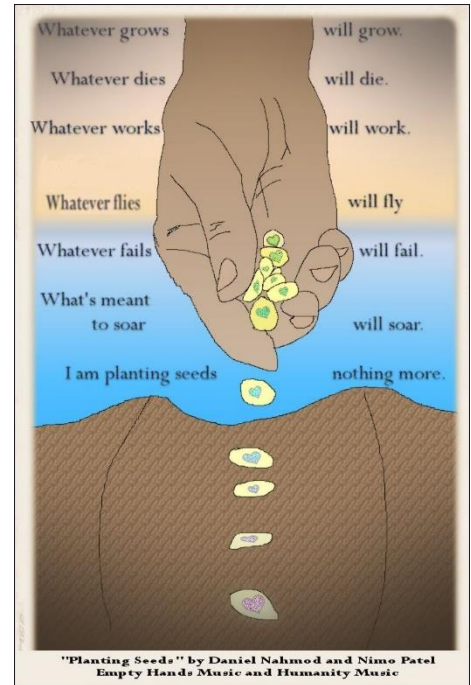
**\*Reflective Midterm Research Project: Planting Seeds**

*“We are all busy getting behind power and making money that we forget why we are here. In the end, we will have to leave here with empty hands. But, the joy of spreading kindness and of spreading gratitude is something that will be kept in the mind even after we die.” Priyanka Patil, 14 yrs. old*

The purpose of the project is for students to creatively apply knowledge from the classroom to real life experience. Students are to select an environmental issue that is close to their heart. Using select readings from the Order of the Sacred Earth as one reference, the reflective midterm is to address the quotes on this page and “What seeds are you planting/do you envision to plant with your life affecting the global community?”

Presentation may be in the form of a powerpoint, video, or creative work. The content of this 7-10 minute presentation should include, but not be limited to:

- a. Begin with a premise taken from your reflection on the readings from the Order of Sacred Earth (e.g. reference OSE p. 30-38).
- b. State the personal reasons of choosing the chosen topic for research/planting seeds
- c. Feed the audience with some objective data (research) on the topic; include/compare at least 3 areas in the world where your concern is felt
- d. Share what are the foundations for your ethical position, including any religious or cultural influences, if applicable
- e. In your recommendations for future action, share a practice that can be used (or create a ritual or plan) from e.g. OSE p. 26-28 that can be used to help grow the seeds you are/desire to plant
- f. bibliography page



**Recyclable-Wearable-Usable: Trash as Art Project:** Save the wrappings from one item you use often (3-7 days a week) for 2 weeks, e.g. candy or chip wrappers, corks, soda cans, etc. and create a wearable or usable piece of art out of it.

**\*Environmental Service Project:** To foster the Marianist tradition of education for service and responsible participation in the public sphere, particularly in the advocacy of environmental justice and peace, students may be participating in Chaminade University’s Hale Ho’oulu Mea Kanu project or others.

**\*Final Integrated Project:** The Final Integrated Project will be based off of personal self-grade of learnings from participation in the Environmental Service Projects performed during the semester. Students will evaluate and articulate how their participation in the project affected their outlook on their role in the social, environmental and ethical dimensions of service, justice, and peace.

*“We arrive on this planet empty handed and we will all soon leave empty handed. So then, how and in what spirit do we want to spend the time in between?”-NIMO, Empty Hands*  
*“What does it mean to live with courage? What does it mean to be compassionate? Who are the heroes of generosity that you hold dear?”*

## ASSESSMENT AND GRADING

*Excellence in this course requires not only academic mastery of the course content and meeting the qualitative and quantitative criteria of participation, but also personal reflection upon the academic issues raised in the course.*

### Learning Outcome Assessment

Student's work will be evaluated for:

- ❖ knowledge of the subject matter from assigned readings, class presentations, discussions, videos, research, outside class activities
- ❖ ability to apply the knowledge to understand current issues in society
- ❖ thoroughness of answers in quizzes, reflective assignments and research;
- ❖ understanding of the subject matter from different viewpoints
- ❖ demonstration of the following 5 Core Competencies:
  1. Written communication
  2. Oral communication
  3. Quantitative reasoning
  4. Critical thinking
  5. Information Literacy

Core Competency	Item	Quantity	Points Available	% of Grade
1,2,3,4,5	<b>Attendance / Participation</b>	15 classes	150	30%
1,3,4	<b>Homework</b>	10	100	15%
1,3,4,5	<b>Laudato Si Reflections</b>	3	30	10%
2,3,4,5	<b>Midterm</b>	1	10	15%
3,4,	<b>Recyclable-Wearable-Usable Trash as Art Project</b>	1	10	5%
2,3,5	<b>Environmental Service Project Papers</b>	3	30	15%
1,2,3,4,5	<b>Final Integrated Project</b>	1	10	10%
		Total:	340	100%

90-100%: A    80-89%: B    70-79%: C    60-69%: D    59% and below: ☹

**A=** Outstanding scholarship and an unusual degree of intellectual initiative.

**B=** Superior work done in a consistent and intellectual manner.

**C=** Average grade indicating a competent grasp of subject matter.

**D=** Inferior work/the lowest passing grade, not satisfactory for fulfillment of course work.

**F=** Failed to grasp the minimum subject matter; no credit given.



*The instructor reserves the right to adjust the point scale in the event that fewer assignments are required of the students because of adequate demonstration of knowledge. The percentage will remain the same.*

**Late Work:** Students are expected to assume responsibility for knowing, observing and meeting assignment deadlines as described in the course syllabus. Points will be deducted for late work.

*It is the students' responsibility to provide the instructor with verifiable documentation for any extraordinary circumstances that prevent the submission of assignments on time, and to present a plan to complete missed deadlines and/or assignments missed to the instructor for approval.*

**Incompletions and Withdrawal:** Students who have more than two weeks of non-participation, fail to submit assignments or comply with other requirements, are advised to withdraw from the course in



order to avoid a final course grade of "F." Grades of "Incomplete" will only be given in cases of documented extraordinary circumstances.

## SYLLABUS

*“Creation is a gift of God that must be protected,  
used responsibly and shared equitably.” –Pope John Paul II*

Date:	Theme & Classwork:	Homework (To be completed by the following week)
<b>Unit I</b>	<b>Foundations of Environmental Ethics: *Population &amp; Society</b> From global population projections to health trends and urbanization, these trends examine the way we live and how these lifestyles affect the world. -Vital Signs	
<b><u>Week 1</u> January 12</b>	✠ <b>Welcome &amp; Introduction; Imagineering One's Personal Ethical Viewpoint; Creation Spirituality</b>	<b>Readings:</b> 1. Bauman: Chapt.1. Religion: What is It, Who Gets to Decide, and Why Does It Matter? p. 11-25 2. Proud: Env. Issues/Moral Status, p. 4-16 <b>Assignment:</b> *See Canvas board
<b><u>Week 2</u> January 19</b>	<b>Foundations of Environmental Ethics; Globalization</b>	<b>Readings:</b> 1. Bauman: Chapt. 8: Globalization, p. 117-136 2. Peruse: Indigenous Environmental Network <a href="https://www.ienearth.org/">https://www.ienearth.org/</a> <b>Assignment:</b> *See Canvas board
<b><u>Week 3</u> January 26</b>	<b>Cultural &amp; Religious Influences in Environmentalism.</b>	<b>Assignment:</b> Laudato Si' Retreat I *See Canvas board
<b>Unit II</b>	<b>Towards a Sustainable Ethic: Theories and Concerns</b>	
<b><u>Week 4</u> February 2</b>	<b>Marianist Environmental Justice</b> Reference: <a href="#">Environmental Justice   Marianist Social Justice Collaborative (msjc.net)</a>	<b>Readings:</b> 1. Bauman: Chapt. 3. Ecology: What is It, Who Gets to Decide, and Why Does It Matter? p. 34-50 2. Proud: Anthropocentric Ethics, p. 17-39 <b>Assignment:</b> *See Canvas board
<b><u>Week 5</u> February 9</b>	<b>Anthropocentrism</b> <i>“Is any man skillful enough to have fashioned himself?” -Saint Augustine of Hippo</i>	<b>Readings:</b> 1. Bauman: Chapt.11. Animals, p. 180-201 2. Proud: Animal Ethics, p. 40-66 <b>Assignment:</b> *See Canvas board
<b><u>Week 6</u> February 16</b>	<b>Animal Rights</b> <i>“He who is cruel to animals becomes hard also in his dealings with men. We can judge the heart of a man by his treatment of animals.” - Emmanuel Kant</i>	<b>Readings:</b> 1. Proud: Biocentric Ethics, p. 67-85 2. Proud: Ecocentric Ethics, p. 86-110

		3. Proud: Where Do We Draw the Line?, p 111-113 <b>Assignment:</b> *See Canvas board
<b>Week 7</b> <b>February 23</b>	<b>Biocentrism vs. Ecocentrism</b> <i>"Intelligence is the ability of a species to live in harmony with its environment." -Paul Watson</i>	<b>Readings:</b> 1. Bauman: Chapt.10. Food, p. 158-179 2. Proud: Radical Ecological Ethics, p. 114-115 3. Proud: Deep Ecology, p. 116-134 <b>Assignment:</b> *See Canvas board
<b>Week 8</b> <b>March 2</b> *Ash Wednesday	<b>Deep Ecology; Food Security</b> <i>"We abuse land because we regard it as a commodity belonging to us. When we see land as a community to which we belong, we may begin to use it with love and respect." -Aldo Leopold</i>	<b>Assignment:</b> 1. Laudato Si' Retreat II *See Canvas board 2. Prepare for Midterm <b>Optional Readings:</b> 1. Bauman: Chapt.13. Justice, p. 217-234 2. Proud: Radical Ecological Ethics, p. 114-115 3. Proud: Ecofeminism, p. 135-154
<b>Week 9</b> <b>March 9</b>	<b>Midterm</b> Research Project Presentations	<b>Readings:</b> 1. Bauman: Chapt. 15, Economics, p. 252-265 2. Proud: Radical Ecological Ethics, p. 114-115 3. Proud: Social Ecology, p. 155-173 <b>Assignment:</b> *See Canvas board
<b>Unit IV</b>	<b>Living a Green Spirituality</b> <b>*Global Challenges</b>	
<b>Week 10</b> <b>March 16</b>	<b>Radical Ecological Ethics: Social Ecology; Economics</b> A look into products, trade, safety, values, and foundations in the health and wellness industry; animal liberation and rights; water resources and rights	<b>Assignment:</b> Bring into next class some recyclables; wrappings from items you use/consume often, e.g. candy or chip wrappers, corks, soda cans, etc. for class assignment (about a gallon bag full).
<b>March 21-25</b>	<b>Spring Recess</b>	
<b>Week 11</b> <b>March 30</b>	<b>Recyclable-Wearable-Usable: A Trash as Art Project</b>	<b>Assignment:</b> 1. Laudato Si' Retreat III *See Canvas board 2. Work on Final Integrated Project
<b>Week 12</b> <b>April 6</b>	<b>Environmental Service Project</b>	<b>Readings:</b> 1. Bauman: Chapt. 14: Sustainability, p. 235-251 2. Proud: Env. Politics, p. 174 3. Proud: Env. Justice, p. 175 4. Proud: Env. Humanities, p. 176 5. Proud: Env. Science, p. 177 <b>Assignment:</b> *See Canvas board *Work on Final Integrated Project
<b>Week 13</b> <b>April 13</b>	<b>Living a Green Spirituality: Politics, Justice, Humanities, Science</b>	<b>Readings:</b> 1. Bauman: Chapt.16: Conclusion: Despair, Hope and Action
<b>Week 14</b>	<b>Final Integrated Project Presentations</b>	<b>Readings:</b>

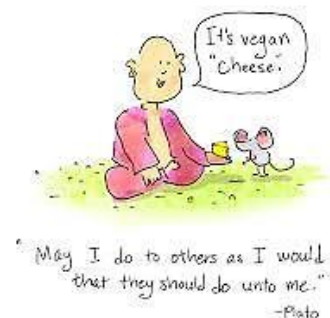
April 20		Laudato Si' Retreat III *See Canvas board
<b>Week 15</b> April 27	<b>Aloha Aina</b>	

**POLICIES, MUTUAL RESPECT AND CONSIDERATION**

*As subjects examined during this course may touch upon topics, beliefs, and/or issues considered sensitive by some students, it is imperative that all students demonstrate courtesy and respect concerning the views, opinions, and beliefs of others.*

**Academic Conduct Policy:**

Any community must have standards of conduct and rules by which it operates. At Chaminade, these standards are outlined so as to reflect both the Catholic, Marianist values of the institution and to honor and respect students as responsible adults. All alleged violations of the community standards are handled through an established student conduct process, outlined in the Student Handbook, and operated within the guidelines set to honor both students' rights and campus values.



Students should conduct themselves in a manner that reflects the ideals of the University. This includes knowing and respecting the intent of rules, regulations, and/or policies presented in the Student Handbook, and realizing that students are subject to the University's jurisdiction from the time of their admission until their enrollment has been formally terminated. Please refer to the Student Handbook for more details.

<https://catalog.chaminade.edu/generalinformation/studentaffairs/studentconduct>

**Academic Integrity**

**Plagiarism:** The Chaminade University of Honolulu General Catalog states that:

"Plagiarism is the offering of work of another as one's own. Plagiarism is a serious offense and may include, but is not limited to, the following:

1. Complete or partial copying directly from a published or unpublished source without proper acknowledgement to the author. Minor changes in wording or syntax are not sufficient to avoid charges of plagiarism. Proper acknowledgement of the source of a text is always mandatory.
2. Paraphrasing the work of another without proper author acknowledgement.
3. Submitting as one's own original work (however freely given or purchased) the original exam, research paper, manuscript, report, computer file, or other assignment that has been prepared by another individual.

This policy statement means that students are not allowed to submit the work of another as their own, that altering the work of another for presentation as one's own constitutes plagiarism, and that all sources must be properly cited. If a student commits plagiarism, or fails to properly cite all sources, then the student will receive no credit for the assignment and the Academic Dean will be notified accordingly.

If there is any doubt about whether or not the use or submission of a particular work constitutes plagiarism, contact the instructor for guidance and assistance.

This includes use of the text in responding to the questions based on readings from the text. In answering the questions you are expected to include citations for the text and indicate when you are



using the words of the author. You are encouraged to read and summarize the text in your own words, connecting the reading to your own experience.

**Credit Hour Policy:** The unit of semester credit is defined as university-level credit that is awarded for the completion of coursework. One credit hour reflects the amount of work represented in the intended learning outcomes and verified by evidence of student achievement for those learning outcomes. Each credit hour earned at Chaminade University should result in 45 hours of engagement. This equates to one hour of classroom or direct faculty instruction and a minimum of two hours of out-of-class student work each week for approximately fifteen weeks for one semester, 10 week term, or equivalent amount of work over a different amount of time. Direct instructor engagement and out-of-class work result in total student engagement time of 45 hours for one credit.

The minimum 45 hours of engagement per credit hour can be satisfied in fully online, internship, or other specialized courses through several means, including (a) regular online instruction or interaction with the faculty member and fellow students and (b) academic engagement through extensive reading, research, online discussion, online quizzes or exams; instruction, collaborative group work, internships, laboratory work, practice, studio work, and preparation of papers, presentations, or other forms of assessment. This policy is in accordance with federal regulations and regional accrediting agencies.

**Disability Access:** If you need individual accommodations to meet course outcomes because of a documented disability, please speak with me to discuss your needs as soon as possible so that we can ensure your full participation in class and fair assessment of your work. Students with special needs who meet criteria for the Americans with Disabilities Act (ADA) provisions must provide written documentation of the need for accommodations from Kōkua 'Ike: Center for Student Learning by the end of week three of the class, in order for instructors to plan accordingly. If a student would like to determine if they meet the criteria for accommodations, they should contact the Kōkua 'Ike Coordinator at (808) 739-8305 for further information ([ada@chaminade.edu](mailto:ada@chaminade.edu)).

**Title IX Compliance:** Chaminade University of Honolulu recognizes the inherent dignity of all individuals and promotes respect for all people. Sexual misconduct, physical and/or psychological abuse will NOT be tolerated at CUH. If you have been the victim of sexual misconduct, physical and/or psychological abuse, we encourage you to report this matter promptly. As a faculty member, I am interested in promoting a safe and healthy environment, and should I learn of any sexual misconduct, physical and/or psychological abuse, I must report the matter to the Title IX Coordinator. If you or someone you know has been harassed or assaulted, you can find the appropriate resources by visiting Campus Ministry, the Dean of Students Office, the Counseling Center, or the Office for Compliance and Personnel Services.

---

*The instructor reserves the right to make any adjustments to the course syllabus to accommodate any unforeseen circumstances.*