



University of Toronto, School of the Environment

School of the Environment

**ENV 1001: Environmental Decision-Making: Interdisciplinary Perspectives**

Fall 2024 – Prof. Simon Appolloni, PhD

Wednesday 12-3 pm

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**Overview**

**Contact information**

**Instructor:** Prof. Simon Appolloni, Ph.D. [simon.appolloni@utoronto.ca](mailto:simon.appolloni@utoronto.ca)

**Office hours:** By appointment; School of the Environment

**TA:** TBD

**Course Overview**

ENV1001 is the core course for the graduate Collaborative Specialization in Environmental Studies at the School of the Environment. This course addresses the topic of “environmental decision-making,” which we understand broadly as the challenging process of how humans engage with the natural world, and the many iterative (and sometimes invisible) decisions we make about how to organize human societies and activities. While decision-making is itself a field of study, this course takes a more flexible interpretation of the term, involving choices about, and affecting, the environment.

**The approach is one of deep dialogue with others, especially in regard to systems thinking.** Drawing on insights from across a range of disciplines—throughout the humanities, social sciences, and natural and applied sciences—and with attention to fields beyond academia, students will hone their skills in listening and engaging other ways of thinking, seeing, and knowing carefully, asking questions so as to learn more about the world about them from other points of view **before critiquing and making decisions about the environment.** This is why the course uses the five-blindfolded philosophers on an elephant as a metaphor for our approach: each blindfolded philosopher touches one part of an elephant, and each is correct in their conclusions on what an elephant is like but none alone having the full(er) picture without dialoguing with the others. For this reason, we focus on deep listening. This approach, which I call **Five-Blindfolded Academics on an Elephant approach (FBAE)** will guide our engagement with readings and speakers. Our investigation will be carried out through bi-weekly guest lectures, student presentations, group projects, and individual written assignments.

A **systems thinking approach**, considering the whole as well as how its constituent parts interrelate, will also undergird class discussions and assignments. This includes investigating **how we know, what we know and barriers to knowing in the process of arriving at decisions on the environment and society.** To this end, we will explore worldviews and values (what assumptions we make about the world that shape the kinds of decisions we can make), conflicting interests and information (at multiple scales), and decision-making processes, along with questions of uncertainty, adaptation, and the iterative nature of some decision-making.

**The course is structured** as weekly 3-hour classes. As the course is aligned with the School of the Environment's Environment Seminar Series, five of the twelve weeks of class will have an invited guest lecturer. These seminars will be open to the public. Any changes to the schedule will be announced by email and posted on Quercus (UofT's online course platform). Please note that this is a seminar course, rather than a lecture course; **active classroom engagement is expected (and crucial to the value of the course!)** Please also note that there is quite a bit of reading and other work outside our weekly classes—full engagement and preparation will make our class sessions better.

The seminar sessions will be in-person: Wednesday 12-3 pm (see Quercus for classroom). On weeks with guest speakers, these will be delivered online via Zoom, so we will meet in person every other week.

Students should emerge from the course with the following **goals: a broader perspective on environmental and social challenges, enhanced communication skills across disciplines, and additional experience working in diverse teams.** In addition, students should also leave the course **more confident about the options for interdisciplinary collaboration.** The central goal in the course and the Collaborative Specialization program is to **enable conversations to take place within and beyond the classroom about the challenges of human-environment relationships, with new ideas on creative and just approaches to social and political decisions.**

## Course readings

All required readings will be made available through our library system via **Quercus**.

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## Class outline & readings

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*Class topics and weekly readings: order of classes may change; advance notice will be given.*

**Week 1, Sep. 4: An introduction to the course, how it is structured and a discussion on systems thinking & five-blindfolded-academics-and-an-elephant (FBAE) approach.** Our primary interest in this class (apart from getting to know one another) is to understand not just what it is we are exploring in this course but how that exploration might ensue. To that end, we begin with an excerpt from Suzanne Simard on trees and forests and Vandana Shiva and how, in certain manner both are critiquing a particular way of thinking about and engaging the world.

Readings:

- Vandana Shiva. “**Monocultures of the Mind**,” *Trumpeter* 10, no. 4: 1993.
- Suzanne Simard. “Introduction,” (pp. 3-6) and “Chapter 10 – Painting Rocks,” (pp. 181-192) in ***Finding the Mother Tree: Discovering the Wisdom of the Forest***. First Vintage Books edition. New York: Vintage Books, a division of Penguin Random House LLC, 2022.

**Week 2, Sep. 11 – GUEST SPEAKER #1 (remember these speaker sessions are online):**

We dive into worldviews with award-winning author, **Jeremy Lent**, who offers us a compelling new story to counter the dominant worldview of disconnection from one another, and from the natural world. Instead, he offers a worldview of – not unlike what we read in last week’s readings – interconnectedness and interdependence. In the reading below, with Lent’s help, we conduct a thought experiment and reconsider our own human identity in the context of deep intelligence arrayed around us – even in us,” and its “crucial implications for how we might relate to the living world around us.”

Reading:

- Jeremy Lent, “Introduction” pp. 1-7 and “The Original AI: Animate Intelligence,” chapter 2, pp. 30-57 in *The Web of Meaning: Integrating Science and Traditional Wisdom to Find Our Place in the Universe*. Gabriola Island, BC, Canada: New Society Publishers, 2021.

**Week 3, Sep. 18:** Last week we considered worldviews that underpin how we live in this world and make decisions. **What about our epistemic approaches, how we know the world?** We touched on this briefly with Shiva’s reading. Are our ways of knowing broad and inclusive of the multiple ways of apprehending reality? Why indeed might broad and inclusive ways of knowing be important? We explore

these questions primarily through the lens of Indigenous knowledge systems and traditional knowledge systems and how they differ to the mathimatico-rational scientific, abstract knowledge systems.

Readings:

- Robin Wall Kimmerer. “*Mishkos Kenomagwen: The Teachings of Grass,*” *Braiding Sweetgrass: Indigenous Wisdom, Scientific Knowledge and the Teachings of Plants*. Minneapolis Minnesota: Milkweed Editions, 2013, 156-166.
- David Orr, “Slow Knowledge,” *Conservation Biology* 10, no. 3 (June 1996): 699-702.
- Simon Appolloni. “Between Hope and a Hard Place,” *Convergent Knowing: Christianity and Science in Conversation with a Suffering Creation*. Montreal and Kingston: McGill-Queens University Press, 2018, 244-268.

**Week 4**, Sep. 25 – **GUEST SPEAKER #2**: “What if we could find a unified social policy theory – the answer to every question from how to prevent war to how to promote gender equality?” asks **Rhett Larson**. His recent book, *Just Add Water*, provides an interesting perspective on environmental decision-making, as he reframes many inequalities within human society (from gender and racial inequality to the disparate impacts of poverty, disease, and human rights) as being tied to water issues.

Readings:

- Rhett Larson. “Water Security and Human Rights,” chapter 3 in *Just Add Water: Solving the World’s Problems Using Its Most Precious Resource*. New York: Oxford University Press, 2020, pp. 59-81.

**Week 5**, Oct. 2: **WE WILL CONDUCT THIS CLASS OUTSIDE AT HIGH PARK** (rain or shine, with exact location to be announced – the excursion will involve only 1 hour allowing an hour on either side for travel there and back). This week, we consider sound in environmental decision making. **How might sound consideration contribute to the creation of more humane urban environments?**

Readings:

- Franco, Lara S, Danielle F Shanahan, and Richard A Fuller. “A Review of the Benefits of Nature Experiences: More Than Meets the Eye.” *International Journal of Environmental Research and Public Health* 14, no. 8 (2017): 864-. doi:10.3390/ijerph14080864. (ONLY READ FROM BEGINNING TO END OF SECTION 4)
- Richard Oddie, “Other Voices: Acoustic Ecology and Urban Soundscapes,” chapter 10, Stephen Scharper, and Ingrid Leman Stefanovic, eds, *The Natural City: Re-Envisioning the Built Environment*. Toronto: University of Toronto Press, 2019, pp. 161-173. doi:10.3138/9781442698024.

**Week 6, Oct. 9 – GUEST SPEAKER #3: Jonathan Moore** writes, “Environmental decision-making and resource management strategies have a history of putting little emphasis on the future...”. With rapidly changing atmosphere and ecosystems due to climate change, he points to the need for “forward-looking science and environmental policy” and to think “outside the box” when it comes to decision-making. As glaciers retreat, for example, and miners get excited at exploiting the newly accessible minerals, how should we act? What about the future habitats of other species, such as salmon? Do they not have a say?

Readings:

- Jonathan W. Moore, Kara J Pitman, Diane Whited, Naxginkw Tara Marsden, Erin K Sexton, Christopher J Sergeant, and Mark Connor. “Mining Stakes Claim on Salmon Futures as Glaciers Retreat.” *Science (American Association for the Advancement of Science)* 382, no. 6673 (2023): 887–89. doi:10.1126/science.adj4911.
- Jonathan W. Moore and Daniel E Schindler. “Getting Ahead of Climate Change for Ecological Adaptation and Resilience.” *Science (American Association for the Advancement of Science)* 376, no. 6600 (2022): 1421–26. doi:10.1126/science.abo3608.

**Week 7, Oct. 16:** This week, we explore **our psycho-physical-spiritual connections to the land and its waters**. Why do we have such connections to place and what benefits come from it? Does it even matter what our surroundings look like? Borrowing upon the latest in psychology, evolutionary science, and ecopsychology, we examine why we might bond to the lands and waters around us.

Readings:

- Lily Bernheimer. “A Truman Show for Dementia Patients: Savannahs, Snakes, and the Mystery Novel Model,” chapter in *The Shaping of US: How Everyday Spaces Structure Our Lives, Behaviour, and Well-Being*. San Antonio, Texas: Trinity University Press, 2017, 109-143.
- Theodore Roszak. “Where Psyche Meets Gaia,” in Gomes, Kanner, A. D., & Roszak, T. eds. *Ecopsychology: restoring the earth, healing the mind*. Berkley: Sierra Club Books, 1995, pp. 1-17.
- Paul A. Sandifer, Ariana E Sutton-Grier, and Bethney P Ward. “Exploring Connections among Nature, Biodiversity, Ecosystem Services, and Human Health and Well-Being: Opportunities to Enhance Health and Biodiversity Conservation.” *Ecosystem Services* 12 (2015): 1–15. <https://doi:10.1016/j.ecoser.2014.12.007>.

**Week 8, Oct. 23 – GUEST SPEAKER #4: Anne-Marie Cipriani** is a Registered Professional Planner with the Canadian Institute of Planners. The last few years she has worked at City of Kitchener as their Corporate Sustainability Officer, navigating corporate and community foci on climate change mitigation and adaptation. Cities are where real action on climate change happens. How is that done? Who

are the multiple stakeholders and how do city planners engage their views and voices?

Readings (for the online documents below, you do not need to read everything; choose what interests you):

- Stephen Scharper, “From Community to Communion: The Natural City in Biotic and Cosmological Perspective, chapter 5 in, Stephen Scharper, and Ingrid Leman Stefanovic, eds, *The Natural City: Re-Envisioning the Built Environment*. Toronto: University of Toronto Press, 2019, pp. 89-103. doi:10.3138/9781442698024.

#### **Corporate Mitigation Focus**

- [Pivot: Net-Zero](#)

#### **Community Mitigation Focus**

- [TransformWR](#)
- [Clean Energy Transition Strategy](#) – City of Kitchener is one of two municipalities in Ontario that own and operate a natural gas distribution company.

#### **Community Adaptation Focus**

- [Community Climate Adaptation Plan](#)
- [Climate Change and Health Vulnerability Assessment](#)

**Fall Term Reading week:** Oct. 30 - No class

**Week 9,** Nov. 6: Does it matter that most of us, when asked about global trends, such as what percentage of the world’s population lives in poverty, get the answer wrong? It should, since getting the facts and their interpretation wrong will not help us make sound decisions. What about the pervasive belief among many that human beings are essentially bad. Does that assumption hinder our decision making, and is the assumption even right? **In this week, we ponder how instincts and distorted views of the reality before us misrepresent our perspectives, hopes and actions on global issues.**

Readings:

- Rutger Bregman. “A New realism.” In *Humankind: A Hopeful History*. Translated by Elizabeth Manton and Erica Moore. First English-language edition. New York: Little, Brown and Company, 2020. 1-20.
- Hans Rosling with Anna Rosling Rönnlund, and Ola Rosling. “The Gap Instinct.” In *Factfulness: Ten Reasons We’re Wrong About the World-- and Why Things Are Better Than You Think*. London, England: Sceptre, 2018: 19-46.
- Mark Van Vugt. “Averting the Tragedy of the Commons: Using Social Psychological Science to Protect the Environment.” *Current Directions in Psychological Science: A Journal of the American Psychological Society* 18, no. 3 (2009): 169–73. <https://doi.org/10.1111/j.1467-8721.2009.01630.x>.

**Week 10, Nov 13 – GUEST SPEAKER #5:** Environmental conservation today is fraught with vexing problems stemming from multiple pressures. Standard approaches to conservation that do not respond to the core political, equity and justice problems of our time – like the case about fences in South Africa attests – will not work. **Bram Büscher**, along with his colleagues, proposes convivial conservation, a “vision, a politics and a set of governance principles that realistically of our time.”

Readings:

- Bram, Büscher and Lerato Thakholi. “Convivial Fences? Property, ‘Right to Wildlife’ and the Need for Redistributive Justice in South African Conservation.” *Land Use Policy* 141 (2024): 107134-. doi:10.1016/j.landusepol.2024.107134.
- Bram, Büscher and Robert Fletcher. “Towards Convivial Conservation.” *Conservation and Society* 17, no. 3 (2019): 283–96. doi:10.4103/cs.cs\_19\_75.

**Week 11:** Nov 20 – Project Imaginariums

**Week 12:** Nov 27 – What better way to end a course on environmental decision-making than with discussion of **What is an economy for?** Some might say ‘for prosperity’. But what do we mean by prosperity? A better question might be, what is a good life, asked by philosophers for millennia? An Andean Indigenous philosophy of *sumak kawsay*, as it is called in Quechuan or *suma qamaña*, as it is called in Aymaran (of the peoples in Bolivia – also known in Spanish as *vivir bien*) all translate roughly as “living well.” At times, we seem to forget just how much we are immersed within and tied to an economic system that values competition over cooperation, consumption at all costs, endless growth on a finite planet while at the same time rewards greed. Is this living well? In this last week of discussion, we will wrap things up pondering, through the guise of this all-encompassing system we call the economy, what is a good life?

Readings:

- E. F. (Ernst Friedrich) Schumacher. “Buddhist Economics,” Chapter 4 of *Small Is Beautiful: Economics as If People Mattered: 25 Years Later ... with Commentaries*. Point Roberts, Wash: Hartley & Marks Publishers, 1999, 37-45.
- Tim Jackson. “Prosperity Lost,” Chapter 1 of *Prosperity Without Growth: Economics for a Finite Planet*. London: Earthscan, 2009, 1-16.
- Robin Wall Kimmerer. “The Honorable harvest,” in *Braiding Sweetgrass: Indigenous Wisdom, Scientific Knowledge, and the Teachings of Plants*. Minneapolis, Minnesota: 2013, pp. 175-201.
- David Suzuki (with Amanda McConnell and Adrienne Mason), “Home Sapiens: Born of the Earth,” Chapter 1 in *The Sacred Balance: Rediscovering Our Place in Nature* (Updated and Expanded version). Vancouver: Greystone Books, 2007, 19-49.

## Assignments

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1. **Class engagement: 20%**
  - i. attendance, active listening & engagement each week (small or large group)
  - ii. weekly participation in online discussion board chats & activities
  
2. Facilitating or Communicating **employing the FBAE approach (25%)**; here you have a choice of one of three tasks:
  - i. **Facilitating-engaging our 5 speaker sessions** (requires 5 students)
  - OR**
  - ii. **Facilitating-engaging 1 of our class readings** from weeks 3, 5, 7, 9 and 12 (up to 15 students)
  - OR**
  - iii. **Communicating a Burning Issue** (due week 8 – no limit of persons)
  
3. **Individual 400-word reflections on weekly readings (only 3 in all; due each week, one week after reading assigned): 30%**
  
4. **Group-based project – Project Imaginarium: 25% (due week 11)**

NOTE: In case of unexpected challenges (guest speaker cancellations, student illness, other emergencies, etc.), grading policies may be changed as follows:

- Deadlines may be moved (as a class or individually; extensions are possible),
- Guest speaker facilitation may be altered to involve shorter/longer student-facilitated discussions, including without a seminar speaker (with discussions to be based on assigned readings and possible supplementary video material),
- Individual students facing challenges may be exempted from group projects, with alternate assignment options and/or grades redistributed to other assignments.

### DETAILS ON ASSIGNMENTS

#### **Class engagement – 20% (12 points for attending each of the 12 sessions, remaining points for participation)**

With the idea that we learn from one another (me included), and given this is a seminar, discussions are essential. The key is engagement: you can actively participate in class discussions (even if in small group and/or online Quercus platforms), ask questions to the guest speakers and generally be inquisitive. This latter part should be easy, since we come from different disciplines and backgrounds: so, there is much to inquire about how others think and work! The participation marks will be self-assigned along with a short rationale.

#### **Engaging, Communicating and/or Facilitating, employing the FBAE approach (25%)**

##### **Choice #1 - Facilitating-engaging our 5 speaker talks** (up to 5 students)

The main learning **goal** is to familiarize yourself with online moderation for when you run your own seminars and online workshops/talks/conferences. You will work as a



group, with each person taking a turn at different tasks throughout the weeks as outlined below:

- (Pre-seminar) helping our class engage with the guest speaker's talk by preparing a discussion sheet briefly outlining readings and suggesting questions before the day of the talk;
- (During the seminar) welcoming, introducing and facilitating discussions and thanking speaker for each of our 5 speakers sessions online;
- (Post-seminar talk) facilitating post-speaker class discussions with our class online.

#### **Pre-seminar talk - reflection**

- Please write then post a one-page (300-400-word) paper outlining the readings and theme of the week on Quercus by noon the day before the talk along with two or three discussion questions. In this short assignment, you might choose to reflect on the questions that arise for you from the reading, how the theme fits with other readings from our course, and/or how your work in your home program relates to the topic of discussion. This reflection is not meant as a summary of the work(s) (though some description might be necessary), but an outline of its salient points with some questions to help others engage with the work(s). You're welcome to read more widely, based on the description of the seminar, and bring in knowledge you have from other classes, research, or work you've done or learned about (cite).

#### **During the seminar**

- The framework for this is flexible. For each week, though, chose someone to MC the seminar (with a role of welcoming guests, keeping things flowing), another to solicit and moderate questions, another to thank attendees at the end of the seminar, making announcements of next talks), and another to introduce the speaker (bios will be provided); someone should also moderate the chat sections on zoom so as to relay questions to the speaker. NOTE: tasks can be divided up and shared as group sees fit.

#### **Post-seminar talk**

- After the public seminar and Q&A, just our class will have a short 10 minute break and then reconvene as a class for small group discussions. Your group will moderate the discussion dividing the class into small groups. In general, you'll have 5-6 peers in each small group, and you'll be tasked with moderating the discussions, asking questions to catalyze discussion, drawing links between your peers' comments and questions, and generally leading the discussion. The

class can reconvene as one group at the end for each group to share one or two salient points of their discussion.

### **End of all 5 seminars reflection**

You'll be asked for a self-assessment (30400 words) of your work for these sessions once all sessions have been completed (what worked? what did not? What would you do differently?). You will need to think critically and carefully about moderation styles, what generates good conversations, and how to engage with your peers across perspectives and fields.

**Evaluation** for choice #1 will be based on how well each individuals preformed the various tasks over time (here, looking for growth in ability and confidence), how well the group critically engaged the readings with salient questions and thoughtful engagement with the attendees, as well as how effectively each presented with voice and preparedness; I will be looking especially for improvement on these aspects over the five sessions.

**\*\*See Appendix 1 at end for tips on facilitating/moderating (adapted from one of Prof Kate Neville's research assistants at end of syllabus)\*\***

**Choice #2 Facilitating-engaging 1 of our class readings** from weeks 3, 5, 7, 9 and 12 (up to 15 students)

- On one of the **above in-class weeks** (with the exception of week 1), you will chose one reading (some might be paired readings) from a theorist. Please see me to confirm your choice.
- Your goal is to **help your fellow students engage** with the blind-folded philosopher NOT TO SUMMARIZE THE WORK. You should be prepared to discuss the reading (its main argument along with presenting salient points you uncovered relating to its arguments) to the class on the day of that reading. In some cases, **reading one more chapters from the book the reading came or another related article by the same author** could help you to come up with salient points relating to the author's message.
- The point is to **be curious and open to engaging what the author is trying to say** (think blind-folded academic) **and get the class curious too**. It is **NOT a time to critique the work**, only engage and to help fellow students engage it.
- The presentation will not be long (10 minutes on content; another 10 minutes exchange/discussion with class); presentations will vary each week: from **round robins, debates, gallery walks, rituals to hands-on activities**, such as having groups identify similarities of authors' messages via Ven diagrams. The methods here are not exhaustive. Being creative is welcome here!

- **The week before the readings are due, all student presenting that week will meet with me after class** to discuss presentation strategies. Note that up to two people will be facilitating our engagement at High Park. I am happy to suggest all sorts of creative ways to help engage the readings.

**Evaluation** will be based on **clarity in presenting** aspect of paper in question, **evidence of critical and creative thinking, evidence of reading more from the interlocutor and presenting with good voice and eye contact with a view to helping other students engage what the interlocutor is saying.**

**Choice #3: Communicating a Burning Issue** (due week 9, Nov. 6 – no limit of persons)

- This is an individual and less-conventional assignment focused on course content and interdisciplinary communication. You will communicate a burning environmental issue or question you have related to environmental decision-making. This is not meant to be presented, only handed in to me.
- A **'burning issue' is defined** as an important subject that people are arguing about or discussing, such as: climate inaction / Earth-human relationships / green [which includes peaceful/participatory/just] transition and governance / global South concerns / ethics / values / economics / hope / the role of art / knowledge systems [other than Western mathematico-rational]. Choose one and communicate it.
- The **aim** of this exercise is to help you convey an issue demonstrating some understanding of the diversity of ways people communicate messages and possible barriers experienced by others in receiving messages.
- You may choose one of the following formats below (an alternate format of your choice is possible with my permission). While conventional writing options (see below) are certainly acceptable, **in keeping with our theme on multiple ways of knowing**, you are encouraged to convey your burning issue using non-conventional methods, such as artwork, poetry, music, drama, ritual. **All material must be original unposted/unpublished work and not something already created:**
  - i. An **op-ed** for a newspaper or other media outlet,
  - ii. A **proposal/plan** for an online interdisciplinary conference or workshop on a topic of current concern,
  - iii. A **ritual** that mourns the loss of something related to the environment,
  - iv. A **poster** (i.e.: one inviting people to participate in a town-hall meeting) focused on taking new avenues on the environment,
  - v. An original **poem, piece of music** (will need to be performed), **work of art**, or (short) **play** that conveys your burning issue.
- For purely **written conventional assignments** (op-ed, proposal), your text should be roughly 1000 -1200 words. Be sure to present in the style

appropriate to your medium. Look up, for instance, how to write op-eds ([https://projects.iq.harvard.edu/files/hks-communications-program/files/new\\_seglin\\_how\\_to\\_write\\_an\\_oped\\_1\\_25\\_17\\_7.pdf](https://projects.iq.harvard.edu/files/hks-communications-program/files/new_seglin_how_to_write_an_oped_1_25_17_7.pdf)) to be sure.

**Evaluation** will be based on **clarity in describing** aspect of paper in question, **evidence of critical thinking** on that aspect, **writing style & mechanics**. In all instances above (conventional and non-conventional), you are to:

- i. Specify the outlet you are writing for (for conventional written submission), the audience, for all other works;
  - ii. Cite sources using the citation style that is appropriate to the outlet you choose for all claims. If no citations are generally used in the outlet you choose, e.g., in op-eds, poem, please include footnotes or endnotes, so I can track your sources;
  - iii. (continuing from the previous bullet) Draw on course readings as much as possible, explicitly showing specific connections;
  - iv. Write in the style or make use of art appropriate to your chosen outlet/audience;
- If your work is a **non-conventional written ritual, a poem, artwork, drama, or musical piece**, the above text lengths do not apply. However, despite the old adage, ‘a picture paints a thousand words,’ without some explanation behind the work, assessing these works will be difficult. For this reason, a different marking rubric will be required (see below). Please see me to decide on what precisely will be needed.

**Evaluation:** rather than imposing a rubric to assess your artwork, I am putting forth a self-curation in which you answer a set of questions about the creative process/experience. It is not meant to be long or onerous (400-600 words tops). Simply provide this one project discussion sheet (as an email is good), and if you wish to add something not addressed below, please feel free to do so.

Using Word or a Pdf file, please write answers to the following:

1. Give a bit of background of your work by stating the **nature** of your interest on it and list the **goals** of your project.
2. **Explain why** you chose your particular method (i.e.: music, art, ritual performance) as a mode of expressing your goals above.
3. Provide some details on **the experience** of the creation of your project.
4. Are there aspects from our course **discussions/readings that relate** to your project?
5. In all instances above (conventional and non-conventional), you are to:

- Specify the outlet you are writing for (for conventional written submission), the audience, for all other works
- Cite sources using the citation style that is appropriate to the outlet you choose for all claims. If no citations are generally used in the outlet you choose, e.g., in op-eds, poem, please include footnotes or endnotes, so I can track your sources,
- (continuing from the previous bullet) Draw on course readings as much as possible, showing specific connections.
- Write in the style or make use of art appropriate to your chosen outlet/audience.

**Individual 400 word (+/- 10%) reflections on weekly readings (only 3 in all; due each week, one week after reading assigned [specifically 11:59 am before the next class starts]): 30%**


You will be expected to reflect 3 times on **one (1) aspect** of any of the readings required for our classes. Do not summarize the reading nor attempt to critique it.

- The **aim** of this exercise is to have you engage more deeply with readings; ostensibly it is about **listening deeply, trying to understand and engage the author regardless whether you agree or disagree with her**. These short writings will facilitate my gauging of your inquiry processes on readings, and allow me to suggest further lines of investigation, and to help you develop your skills in **listening** and **writing clearly and concisely** (not as easy as it sounds, but crucial for higher academic studies!)
- Think of the reflection more as **'wondering' about one point mentioned in the reading**. This is **NOT a time to critique the work**. You are **listening and engaging with the blind-folded philosopher throughout**. Bring him/her with you on your ponderings.
- You can begin by clearly describing the one aspect in question from the reading (allot no more than a 1/3 of the page to that) and one fully developed critical inquiry or pondering into/on the author's point [the remaining and most important portion of page]. For example, tell me what question does the point raise for you. Or, discuss how the author's point might relate to another point raised in previous readings. What thoughts or feelings in you arise? Careful not to dwell on what seems missing from the analysis, unless you have read all the authors works. Remember, you are trying to engage and understand more deeply what the author is saying, so remember to keep the blind-folded philosopher with you in your pondering.
  - **NOTE:** critical inquiry is not the same as critiquing. You are not being asked to review the work (find what is wrong or right about the piece), but to engage with and reflect on one aspect the reading raises.
  - **NOTE:** this is NOT a summary of the article either.
- The reflections will be handed in as a paper (Word) uploaded on Quercus no later than one week after the reading was assigned on the syllabus (**in other**

**words, before the subsequent class).** Marks will be assigned, and papers returned by the following class.

**Evaluation** will be based on **clarity in describing** aspect of paper in question, **evidence of critical reflection** on that aspect, how well you engage the blind-folded interlocutor, **writing style & mechanics**. On the last point, mechanics, while it will not comprise the majority of marks, as a graduate student, anything you hand in should be without any spelling, punctuation or grammar problems.

### **Group-based project – Project Imaginarium: 25% (due week 12)**

- Imagine one aspect of the future that is just, regenerative and/or sustainable for Earth and its multitude of communities and entities. Try to be as detailed and specific as possible when specifying your Imaginarium: energy (for home, office, industry etc. ...); transportation (again, home, industry, public, etc.); industry (i.e.: throughput); architecture (residential, other); urban planning/land management (this is broad, so it too would need to be narrowed down); agriculture (such as regenerative); an issue in economics, governance, forestry, (and so on). You are to describe or represent in some medium what you imagine (how that aspect of the future looks, operates) and discuss it. Specifically:
  1. While there is no limit to what can be imagined, when considering aspects like technology in regard to your project, ground your vision in that which is current or at least plausible in the near future (a George Jetson flying saucer is neat, but pie in the sky at the moment – although who knows what energy and materials it uses and whether those are sustainable 😊)! Same goes for dilithium crystals for Trekkies out there). 
  2. Your group will present your Imaginarium Project to the class (week 12; maximum 20 minutes) covering four things:
    - When you foresee it coming into practice or built,
    - Why it will be good for Earth and its multitude of communities and entities,
    - What steps (likely an iterative process) will be needed from now until then to make it happen (and the challenges [working with communities mainly] presented along the way – and how you foresee getting around them),
    - How your Imaginarium addresses one or more aspects raised in our readings and/or guest lectures.
  3. Be sure to hand in to me a page citing sources used to help you imagine your project.
- Evaluation for this assignment will be based on **content** (how well the assignment conforms to the above criteria and how well it follows the three UofT 3MT judging criteria, with each component weighted equally: **comprehension**; **engagement**; and **communication**.)  
Comprehension

- Did the presentation: help the audience understand the research/project? Follow a logical sequence?  
Did the speaker: clearly outline the nature and aims of research/project? Did speaker clearly indicate what was significant about this research?

#### Engagement

- Did the presentation make the audience want to know more?  
Did the speakers: convey enthusiasm for their work? Capture and maintain their audience's attention? Avoid trivializing or "dumbing down" their research? Would the audience want to know more about the speaker's research?

#### Communication

- Was the presentation communicated in language appropriate for non-specialists? Did the speaker: use sufficient eye contact and vocal range? Maintain a steady pace and a confidence stance? Avoid scientific jargon? Explain terminology that needed to be used? Provide adequate background information to illustrate points?

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## Policies and Expectations

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### **In general**

In this course, you can expect that I will strive to be fair, respectful, prepared, responsive, and enthusiastic. In return, I anticipate you will be respectful of your classmates and of me, be prepared, and be flexible. We are all learning new skills, practices, norms and – as the global pandemic has shown us – doing so amidst a series of personal, community, and global challenges. I hope that together we can foster a safe and engaging classroom, and I will rely on all of you to help create that environment.

### **Course site**

We will have a course website (Quercus) for readings, course announcements, course materials, and discussions. We will use Zoom when online. Please check in frequently with the Quercus site. Please also be patient with our online tools, as we will encounter glitches and challenges. If/when communication on the site goes awry, please feel free to use email for assignments, questions, etc.

### **Deadlines and late penalties**

I anticipate all assignments will be submitted on time. However, some of you may find yourselves with valid conflicts and challenges, especially in light of your diverse programs and courses of study, and the exceptional challenges of this particular time (illness, caregiving duties, housing and financial insecurity, technological connectivity challenges, etc.). Please contact me as early as possible if you anticipate being unable to meet deadlines. Please also contact your group members if you run into challenges during the group project. As this is a seminar class, attendance is the bedrock of the course, enabling

us to build a strong community and develop enriching conversations across weeks—still, we’ll need to be flexible and understanding when conflicts and problems arise. If you know in advance you need to miss class, it helps me tremendously to be aware of these absences.

### **Backups and rough drafts**

You are strongly advised to keep rough drafts and backup copies of all assignments and essays you submit. Please take a minute at the start of the term to set yourself a backup strategy. Whether it's a backup external hard drive, a web-based cloud service like Dropbox or Google Drive, or some other option, it’s important you have multiple copies of your work in the case of a hard drive failure or computer problem (this is important not only for this course, but also (especially!) for your research and thesis/dissertation projects).

### **Names**

If your name on the official course registration list does not, for any reason, match the name by which you would like to be addressed (and under which you would like to submit assignments and sign emails and be addressed in class) please let me know. I am not able to change official course lists, but I can certainly call you by your preferred name. Also, please let me know the pronouns you use (mine are he/him). I encourage you always to begin your interactions in academic settings with more senior scholars using formal forms of address—especially “Dr.” or “Professor” titles for profs/instructors. That said, as graduate student colleagues, I am happy to have formal or informal exchanges with you: you are welcome to call me Dr./Prof. Appolloni, or Simon whichever makes you most comfortable. (If you use a title for me, though, please choose “Dr.” or “Prof.”, not “Mr.”)

### **Exceptions and Assistance**

The University has many resources to help students who need assistance for any number of reasons, both in and outside of the classroom, including library, academic, and health and counseling resources. Let’s aim to work together as a class to help each other find academic support in the midst of challenges. The University remains committed to providing allowances for religious observances, as do I. A few helpful resources:

- <https://www.sgs.utoronto.ca/gradlife/Pages/Grad-Wellness.aspx>
- <https://www.sgs.utoronto.ca/currentstudents/Pages/Writing-Centre.aspx>
- <http://uoft.me/religiousaccommodation>
- <http://familycare.utoronto.ca/resources/>

If you are struggling or you encounter unanticipated challenges or crises during the term (whether for academic and/or personal reasons), please seek the support you need as early as possible, as best you can. Some students find themselves facing challenges unexpectedly. If you find yourself in a difficult situation, even if you have not yet gone through all the official channels, it is best to let me know right away that you are seeking university assistance and may need accommodations (you do not need to disclose the details of your situation to me). If you will need accommodation from me for any reason, in the classroom or on coursework and assignments, please let me know as soon as you can.



### **Academic integrity**

The seriousness of academic integrity really cannot be stressed enough. Academic integrity remains **essential** to the pursuit of learning and scholarship in a university, and to ensuring that a degree from the University of Toronto is a strong signal of each student's individual academic achievement. As a result, the University treats cases of cheating and plagiarism very seriously, seeing these as serious academic offenses. As graduate students, your academic integrity will be the foundation of your scholarly and practitioner careers.

All suspected cases of academic dishonesty will be investigated following procedures outlined in the Code of Behaviour on Academic Matters, through the School of Graduate Studies. If you have questions or concerns about what constitutes appropriate academic behaviour or appropriate research and citation methods, you are expected to seek out additional information from your instructor or other institutional resources. As some norms differ across disciplines and universities, please take a moment to familiarize yourself with UofT policies.

- <https://www.sgs.utoronto.ca/facultyandstaff/Pages/Academic-Integrity.aspx>
- <http://www.governingcouncil.utoronto.ca/policies/behaveac.htm>
- [www.artsci.utoronto.ca/osai/students](http://www.artsci.utoronto.ca/osai/students)

Potential offences include, but are not limited to:

- Using someone else's ideas or words without appropriate acknowledgement
- Using someone else's words without using quotation marks
- Submitting your own work in more than one course without instructor permission
- Making up sources or facts
- Obtaining or providing unauthorized assistance on any assignment.
- Looking at someone else's answers during an exam or test
- Falsifying institutional documents or grades
- Falsifying or altering any documentation required by the University

### **On the Use of Technological Aids** (e.g. software like ChatGPT)

The following rules apply:

- The use of generative artificial intelligence tools or apps for assignments in this course, including tools like ChatGPT and other AI writing or coding assistants, is prohibited.
- The knowing use of generative artificial intelligence tools, including ChatGPT and other AI writing and coding assistants, for the completion of, or to support the completion of, an examination, term test, assignment, or any other form of academic assessment, may be considered an academic offense in this course.
- Representing as one's own an idea, or expression of an idea, that was AI-generated may be considered an academic offence in this course.

- . Students may not copy or paraphrase from any generative artificial intelligence applications, including ChatGPT and other AI writing and coding assistants, for the purpose of completing assignments in this course.
- . The use of generative artificial intelligence tools and apps is strictly prohibited in all course assignments unless explicitly stated otherwise by the instructor in this course. This includes ChatGPT and other AI writing and coding assistants. Use of generative AI in this course may be considered use of an unauthorized aid, which is a form of cheating.
- . This course policy is designed to promote your learning and intellectual development and to help you reach course learning outcomes.

## Appendix #1 – How to Moderate Meetings

### *What does 'moderating' mean?*

- If you have ever attended a panel discussion at a conference, a debate or a webinar, you have seen a moderator. The moderator is like a *hiking trail*: guiding people in an interesting direction, helping avoid them getting lost, and occasionally pointing out interesting things along the way. But you're not a tour guide -- you're steering the hike, but you're not providing the commentary.
- The moderator's main role is to keep the conversation lively, on topic and balanced.
- A moderator needs to "read the room". If occasionally someone wanders off the trail, it's okay to encourage them back to it. But if people start leaving the hiking trail en masse, it means the trail is no longer taking them in a direction they want to go.

### *How can I be a good moderator?*

- Be present, engaged, and attentive. Sit/stand comfortably. It's not rocket science, and it also does not have to be perfect.
- Your goal is to facilitate the conversation: we want to reflect on seminar content, dive deeper in the specific topic, and hear people's original ideas, while also meeting peers!
  - If someone answers with a short, vague answer, you can say "Yes, thank you for sharing. We have a bit more time, would you be able to elaborate on that point?"
  - If someone goes off track, you can gently bring back the conversation "This is a very interesting point, but I think it's a little beyond our scope. Could we focus on the initial question, and maybe talk about your point at the end if we have time?"
- Balance is crucial: some folks speak more than others, even though everyone in the class has something interesting to say. Try to pay attention to whom has already spoken a few times and whom has never been able to speak. Notice if the conversation becomes dominated by a smaller group and do your best to restore balance.
  - It is okay for you to say: "Hey [peer name], I think you spoke a few times already. Let's go first to those who haven't spoken and get back to you afterwards!" - it's not rude, it's your "job"!
  - Use your judgment for when to intervene, and when to let things go. This can be hard to do, so do reflect afterwards on whether your judgment calls were effective.
- You don't need to know the answers. If a colleague asks a question, you can answer as a student, open it up to everyone to see if anyone has the answer, and say "It seems like none of us know the answer here, I'll write it down and bring it back to the whole group". Moderation works better if the moderator *doesn't* try to provide the answers.

- Don't feel you need to fill all the silences. Sometimes people need space to think before they speak. But if the silence drags on, be prepared to offer another prompt to get things going again.
- You can establish a system that works for you: you might have those who want to speak raise their hand, or indicate that they'd like to intervene by putting a note in the chat, etc.... whatever works for you, and allows people to have a chance to speak without interrupting each other.
- You are not expected to be an 'expert' -- just an engaged peer who is making sure the conversation has a direction, is participatory, and is coherent.

## Appendix #2 – Suggestions for further reading and viewing

### Economics/commerce and environment

- Hawken, Paul. *The Ecology of Commerce: A Declaration of Sustainability*. New York: Collins Business, 1993.
- Jackson, Tim. *Prosperity without Growth: Economics for a Finite Planet*. London: Earthscan, 2009.
- Korten, David. *When Corporations Rule the World*. West Hartford, Connecticut: Kumarian Press, 1995.
- Schumacher, E.F. *Small is Beautiful: Economics as if People Mattered*. Vancouver: Hartley and Marks, 1999.
- Sharpe, Simon. *Five Times Faster: Rethinking the Science, Economics, and Diplomacy of Climate Change*. Cambridge; Cambridge University Press, 2023.
- Soper, Kate. *Post-Growth Living: For an Alternative Hedonism*. New York: Version, 2023.
- Victor, Peter. *Herman Daly's Economic for a Full World: His Life and Ideas*. New York: Routledge, 2022.

### Ethics and environment

- Appolloni, Simon. *Convergent Knowing: Christianity and Science in Conversation with a Suffering Creation*. McGill-Queen's University Press, forthcoming, November 2018.
- Berry, Thomas. "Ethics and Ecology." Paper delivered to the Harvard Seminar on Environmental Values, Harvard University, 9 April 1996. Accessed June 2013. <https://intuerifarm.wordpress.com/philosophy/ethics-and-ecology-by-thomas-berry/>
- Berry, Thomas. *The Great Work: Our Way into the Future*. New York: Bell Tower Publishing Group, 1999.
- Boff, Leonardo. *Cry of the Earth, Cry of the Poor*. Translated by Phillip Berryman. Maryknoll, NY: Orbis Books, 1997.
- Cheney, Jim, and Anthony Weston. "Environmental Ethics as Environmental Etiquette: Toward an Ethics-Based Epistemology." *Environmental Ethics* 21 (Summer 1999):115–34.
- Cuomo, Chris J. "Getting Closer: Thoughts on the Ethics of Knowledge Production." Accessed August 2013. <http://fore.research.yale.edu/disciplines/ethics/essays/>.

- Garvey, James. *The Ethics of Climate Change: Right and Wrong in a Warming World*. London: Continuum, 2008.
- Guha, Ramachandra. "The Environmentalism of the Poor." In *Varieties of Environmentalism: Essays North and South*, edited by Ramachandra Guha and J. Martinez-Alier, 3–21. London: Earthscan Publications, 1997.
- Jenkins, Willis. *The Future of Ethics: Sustainability, Social Justice, and Religious Creativity*. Washington DC: Georgetown University Press, 2013.
- Leopold, Aldo. *A Sand County Almanac: With Essays on Conservation from Round River*. New York: Ballantine Books, 1966.
- Scharper, Stephen Bede. *For Earth's Sake: Toward a Compassionate Ecology*. Edited by Simon Appolloni. Toronto: Novalis Publishing Inc., 2013.
- Schweitzer, Albert. *Albert Schweitzer: Essential Writings*. Selected with an Introduction by James Brabazon. Maryknoll, New York: Orbis Books, 2005.
- Waldau, Paul and Kimberly Patton (editors). *A Communion of Subjects: Animals in Religions, Science and Ethics*. New York: Columbia University Press, 2006.

### Psychology (includes topic of eco-anxiety) and environment

- Appolloni, Simon. "How to stay hopeful in a world seemingly beyond saving," in *The Conversation*. December 2023: <https://theconversation.com/how-to-stay-hopeful-in-a-world-seemingly-beyond-saving-210415>
- Bernheimer, Lily. *The Shaping of Us: How Everyday Spaces Structure Our Lives, Behaviour, and Well-Being*. San Antonio, Texas: 2017.
- Davenport, Leslie. *Emotional Resiliency in the Era of Climate Change: A Clinician's Guide*. Philadelphia: Jessica Kingsley Publishers, 2017.
- Frankl, Victor E. *Man's Search for Meaning*. Boston: Beacon Press, 2006 (original publication 1959).
- Kelsey, Elin. *Hope Matters: Why Changing the Way We Think Is Critical to Solving the Environmental Crisis*. Vancouver: Greystone Books, 2020.
- Louv, Richard. *Last child in the woods: saving our children from nature-deficit disorder* (Updated and Expanded.). Algonquin Books of Chapel Hill, 2008.
- Macy, Joanna and Chris Johnstone. *Active Hope: How to Face the Mess We're in without Going Crazy*. Novato, California: New World Library, 2012.
- National Forum and Research Report (2012). "The Psychological Effects of Global Warming on the United States: And why the U.S. mental health care system is not adequately prepared." Available at: <https://www.nwf.org/Educational-Resources/Reports/Archive>
- Ray, Sarah Jaquette. *A Field Guide to Climate Anxiety: How to Keep Your Cool on a Warming Planet*. Oakland: University of California Press, 2020.
- Roszak, Theodore; Gomes, Kanner, A. D., *Ecopsychology: restoring the earth, healing the mind*. Sierra Club Books, 1995.
- Solnit, Rebecca and Thelma Young Lutunabua (eds). *Not Too Late: Changing the Climate Story from Despair to Possibility*. Chicago, Illinois: Haymarket Books, 2023.
- Wray, Britt. *Generation Dread: Finding Purpose in an Age of Climate Crisis*. Toronto: Alfred A. Knopf Canada, 2022.

## Religion and environment

- Appolloni, Simon. "The Roman Catholic Tradition in Conversation with Thomas Berry's Fourfold Wisdom." *Religions* 6 no. 3 (2015): 794–818, doi:10.3390/rel6030794.
- Appolloni, Simon. "Wondering about Wonder as a Possible Antidote to Our Violence against Earth." In *Advancing Nonviolence and Social Transformation: New Perspectives on Nonviolent Theories*. Edited by Heather Eaton and Lauren Michelle Levesque, 265-280. Sheffield, UK.
- Appolloni, Simon and Heather Eaton. "Religions and Ecology in Canada," *Alternatives Journal*, 1 March, 2016.
- Berry, Thomas. *The Sacred Universe: Earth Spirituality, and Religion in the Twenty-First Century*. Edited by Mary Evelyn Tucker. New York: Columbia University Press, 2009.
- Berry, Thomas. *The Christian Future and the Fate of Earth*. Edited by Mary Evelyn Tucker and John Grim. Maryknoll, NY: Orbis Books, 2009.
- Delora, Vine. *God is Red: A Native View of Religion*. Fulcrum Publishing, 1994.
- Moe-Lobeda, Cynthia. *Resisting Structural Evil: Love as Ecological-Economic Vocation*. Fortress Press, Minneapolis, 2013.
- Taylor, Sarah McFarland. *Green Sisters: A Spiritual Ecology*. Cambridge Mass.: Harvard University Press, 2007.
- White Jr, Lynn. "The Historical Roots of Our Ecologic Crisis." In *Worldviews, Religion, and the Environment: A Global Anthology*, edited by Richard C. Foltz, 30–7. Belmont, Calif.: Thomson Wadsworth, 2003.

## Sustainability and environment

- Angus, Ian. *Facing the Anthropocene: Fossil Capitalism and the crisis of the Earth System*. New York: Monthly Review Press, 2016.
- Boyd, David R. *The Optimistic Environmentalist: Progressing Toward a Greener Future*. Toronto: ECW Press. 2015.
- Cole, R., **Robinson, J.**, and Westerhoff, L. "Regenerative Sustainability: Rethinking Neighborhood Sustainability", in Moore, S. ed, *Pragmatic Sustainability: Theoretical and Practical Tools*. 2nd edition. London: Routledge. 2016.
- Gold, Lorna. *Climate Generation: Awakening to Our Children's Future*. New York: New City Press, 2019.
- Hathaway, Mark, and Leonardo Boff. *The Tao of Liberation: Exploring the Ecology of Transformation*. Maryknoll, NY: Orbis Books, 2009.
- Hawken, Paul. *Blessed Unrest: How the Largest Social Movement in History is Restoring Grace, Justice, and Beauty to the World We Make Things*. London: Penguin Books, 2007.
- Hawken, Paul, editor. *Drawdown: The Most Comprehensive Plan ever Proposed to Reverse Global Warming*. New York: Penguin Books, 2017.
- Klein, Naomi. *The Changes Everything: Capitalism versus Climate Change*. Toronto: Alfred A. Knopf Canada. 2014.
- Klein, Seth. *A Good War: Mobilizing Canada for the Climate Emergency*. Toronto: ECW Press, 2020.
- Larson, Rhett B. *Just Add Water: Solving the World's Problems Using Its Most Precious Resource*. New York: Oxford University Press, 2020.

- Mann, Michael. *The New Climate War: The Fight to Take Back Our Planet*. New York: Public Affairs, 2021.
- McDonough, William and Michael Brungart. *Cradle to Cradle: Remaking the Way We Make Things*. New York: North Point Press, 2002.
- McKibben, Bill. *Enough: Staying Human in an Engineered Age*. New York, Houghton-Mifflin, 2003.
- Shiva, Vandana. *Earth Democracy: Justice, Sustainability and Peace*. Cambridge, Mass.: South End Press, 2005.
- Simard, Suzanne. *Finding the Mother Tree: Discovering the Wisdom of the Forest*. Toronto: Allen Lane Canada, 2021.
- Wallace-Wells, David. *The Uninhabitable Earth: Life after Warming*. New York: Tim Duggan Books, 2020.
- Wright, Ronald. *A Short History of Progress*. Toronto: House of Anansi Press, 2004.

### Science and environment

- Carson, Rachel. *Silent Spring*. New York: Mariner Book – Houghton Mifflin Company, 2002/1962.
- Ehrlich, Anne, and Paul Ehrlich. *Earth*. New York: Franklin Watts, 1987.
- Frodeman, Robert. *Geo-Logic: Breaking Ground between Philosophy and the Earth Sciences*. New York: State University of New York Press, 2003.
- Lovelock, James. *The Revenge of Gaia: Why the Earth is Fighting Back and How We Can Still Save Humanity*. London: Allen Lane, 2006.
- Lovelock, James. *Gaia: A New Look at Life on Earth*. New York: Oxford University Press, 1982.
- Mitchell, Alanna. *Sea Sick: The Global Ocean in Crisis*. Toronto: McClelland and Stewart, 2009.
- Sale, Peter F. *Our Dying Planet: An Ecologists View of the Crisis We Face*. Berkeley: University of California Press, 2011.
- Suzuki, David with Amanda McConnell. *The Sacred Balance: Rediscovering Our Place in Nature*. Vancouver: Greystone Books, 2002.
- Swimme, Brian Thomas, and Mary Evelyn Tucker. *Journey of the Universe*. New Haven: Yale University Press, 2011.

### Worldviews and environment

- Bregman, Rutger. *Humankind: A Hopeful History*. Translated by Elizabeth Manton and Erica Moore. First English-language edition. New York: Little, Brown and Company, 2020.
- Devall, Bill, and George Sessions. *Deep Ecology: Living as if nature Mattered*. Layton, Utah: Gibbs Smith, 1985.
- Gae Ho Hwako, and Timothy B. Leduc, eds. *Odagahodhes: Reflecting on Our Journeys*. Montreal, Quebec: McGill-Queen's University Press, 2022.
- Holthaus, Eric. *The Future Earth: A Radical Vision for What's Possible in the Age of Warming*. New York: HarperOne, 2024.

- King, Thomas. *The Truth about Stories: A Native Narrative*. Toronto: House of Anansi Press, 2003
- Lent, Jeremy. *The Web of Meaning: Integrating Science and Traditional Wisdom to Find Our Place in the Universe*. Gabriola Island, BC: New Society Publishers, 2022.
- Merchant, Carolyn. *The Death of Nature: Women, Ecology and the Scientific Revolution*. New York: HarperCollins, 1976.
- Midgley, Mary. *Gaia: The Next Big Idea*. London: Demos, 2001.
- Orr, David W. *Earth in Mind: On Education, Environment, and the Human Prospect*. Washington, DC: Island Press, 2004.
- Rosling, Hans with Anna Rosling Rönnlund, and Ola Rosling. *Factfulness: Ten Reasons We're Wrong About the World-- and Why Things Are Better Than You Think*. London, England: Sceptre, 2018.
- Ruether, Rosemary Radford. "Ecofeminism and the Challenges of Globalization." In *Ecofeminism and Globalization: Exploring Culture, Context, and Religion*, edited by Heather Eaton and Lois Ann Lorentzen, vii–xi. Landham, Md.; Toronto: Rowman & Littlefield, 2003.
- Ruether, Rosemary Radford. *New Woman/New Earth: Sexist Ideologies and Human Liberation*. New York: Seabury Press, 1975.
- Wall Kimmerer, Robin. *Braiding Sweetgrass: Indigenous Wisdom, Scientific Knowledge, and the Teachings of Plants*. Minneapolis, Minnesota: Milkweed Editions, 2013.

## Film and Environment

The following is a short list of movies I have come across that impart adeptly one or more themes tied to the environment, all which provoke deeper reflection.

*Don't Look Up*, US 2022, dir. Adam McKay  
*Avatar*, US 2009, dir. James Cameron  
*WALL-E*, US 2008, dir. Andrew Stanton  
*Erin Brockovich*, US 2000, dir. Stephen Soderbergh  
*The Milagro Bean Field War*, US 1998, dir. Robert Redford  
*Leave the World Behind*, 2023, dir. Sam Esmail.  
*Mindwalk*, US 1990, dir. Bernt Amadeus Capra  
*Babette's Feast*, Denmark 1987, dir. Gabriel Axel  
*The Truman Show*, US 1988, dir. Peter Weir  
*The China Syndrome*, US 1979, dir. James Bridges  
*The Grapes of Wrath*, 1940, dir. John Ford



## Documentaries and Environment

Documentaries on the environment are too numerous to list here. Not all, despite their intentions, are completely factual, and some contain dated data. It is wise to approach all documentaries with a hermeneutic of suspicion (viewing the clip with some level of academic skepticism in order to reveal possible hidden meanings or undiscussed agendas). Below are samples of documentaries I have found worthwhile (I used the IMDB tag lines); let me know of others you found worth a look! The list is not, by far, comprehensive. Some might be of interest to you because of the tone concerning the environment they convey.



- *Anthropocene: The Human Epoch*, directed by Jennifer Baichwal and Edward Burtinsky (2018); filmmakers document the impact humans have made on the planet in 20 countries.
- *Baraka*, directed by Ron Fricke (1992); a collection of expertly photographed scenes of human life, religion and how we interact with life.
- *Before the Flood*, directed by Fisher Stephens (2016); Leonardo DiCaprio looks at how climate change affects our environment and what society can do to prevent the demise of endangered species, ecosystems and native communities across the planet.
- *[The] Biggest Little Farm*, directed by John Chester (2018); documentarian John Chester and his wife Molly work to develop a sustainable farm on 200 acres outside of Los Angeles.
- *[The] Climate Baby Dilemma* (2021); CBC GEM; hosted by Britt Wray: for a growing number of young people, the climate crisis is affecting decisions about whether or not to have kids.
- *[The] Corporation*, directed by Mark Achbar and Jennifer Abbott (2003); looks at the concept of the corporation throughout recent history up to its present-day dominance.
- *Food Is My Teacher*, edited by Sarah Taylor (2023); In an effort to learn more about how food could be a source of love and healing, Tammara Soma, an assistant professor and the research director and co-founder of the Food Systems Lab at Simon Fraser University, travelled across B.C. and Alberta for the documentary, meeting with various communities to discover the cultural relationships they have with food.
- *Food Inc.*, directed by Robert Kenner (2008); an unflattering look inside America's corporate controlled food industry.
- *Kiss the Ground*, directed by Joshua Tickell and Rebecca Harrell Tickell (2020); a revolutionary group of activists, scientists, farmers, and politicians band together in a global movement of "Regenerative Agriculture" that could balance our climate, replenish our vast water supplies, and feed the world.
- *[The] New Corporation: The Unfortunately Necessary Sequel*, directed by Jennifer Abbott and Joel Bakan (2020); exposes how companies are desperately rebranding as socially responsible - and how that threatens democratic freedoms.
- *There's Something in the Water*, directed by Elliott Page (2019); an example of environmental racism in Canada where Black and First Nations in Nova Scotia suffer disproportionate effect of environmental pollution.
- *This Changes Everything*, directed by Avi Lewis (2015); narrated by Naomi Klein, this video looks at seven communities around the world with the proposition that we can seize the crisis of climate change to transform our failed economic system into something radically better.
- *[The] Race to Save the World*, directed by Joe Gantz (2021); a documentary film following the lives of passionate and determined climate scientists, activists, and concerned citizens who are working to shift the world towards a clean energy future and to fight climate change before it's too late.
- *Sharkwater Extinction*, directed by Rob Steward (2018); Filmmaker Rob Steward exposes the illegal fishing industry that threatens the survival of the world's sharks.
- *Water Warriors*, directed by Michael Premo (2017); when an energy company begins searching for natural gas in New Brunswick, Canada, indigenous and white families unite to drive out the company in a campaign to protect their water and way of life.