

Kyung Hee University Global Collaborative

All days: 9:30am to 12:30pm

Recomposing future and Spirituality

PART 1

Instructors: Ram A. Cnaan, Ph.D.

University of Pennsylvania

Office hours:

I would love to meet any interested student while I am in Korea!

During the course:

By appointment or during class breaks.

After March 2024:

Messages may be left at 215-898-5523 or email: cnaan@upenn.edu

I. Course Purpose

This course will not discuss theologies and/or issues pertaining to the validity of a higher power. These issues, which may be briefly mentioned, are left to the student's individual choices and beliefs. Our focus in this course is on religion as a powerful social force in society and how it influences people's lives, especially religion's role in supporting the unprivileged and the discriminated. While acknowledging the negative power and impact of religion today and in the past, this course focuses on the positive side of religion. We will discuss the meaning of religion, its social origins, its many variations, and then focus on how religion today shapes our thinking, impact politics, and serves as the foundation of the modern concepts of social justice as well as the first socially accepted form of the third/independent sector.

Worldwide social workers and development professionals are challenged to find new resources to meet the needs of residents and to help solve personal, social, and environmental problems. While many social welfare and development concepts and ideological tenets are borrowed from world religion; social welfare professionals and development officers make little attempt to capitalize the power and resources of organized religion and harness them to serve people in need. This course will introduce students to understanding religion from a sociological perspective and especially its organized forms and then will focus on the role of organized religion in social welfare practice and on international social development. We will discuss the future of religion and spirituality as shaping society and simultaneously shaped by societal developments.

As noted above, the course is not intended to cover religious theologies but rather to focus on using religious teaching and religious resources to enhance quality of life of individuals, groups, and communities. However, it will focus on the fact that many people use their religious faith as a springboard for resiliency and successful coping. The course will not focus on the negative side of religion such as contribution to oppression and discrimination. While these issues are most important, our focus will be on how to use faith and religious organizations in social care.

Students will gain conceptual social sciences knowledge about religion and the role of religion in modern society with a special focus on therapeutic relationships, social services provision, social devolvement, and international development.

II. Methodology (Course structure)

The class will function in a seminar format. It will meet for five days over three weeks in June-July. We will conduct many class-wide discussions as well as small group exercises. Students are not expected to be religious or to believe in any specific deity. We will respect every opinion if it is presented with respect to others. There will be no proselytization allowed in the class.

We will start by focusing on key issues of the sociology of religion and the importance of religion in the life of individuals as well as the role of religion and spirituality to the functioning of groups and societies. We will discuss how many of the helping professions started from religious organizations and how many of our core values are religiously based.

We will then discuss the past, current, and future involvement of the religious communities in clinical practice, in social services arena, and in international social and economic development. Students' issues and experiences will be integrated with course content and the throughout the course. Issues of personal, religious, and professional value conflicts will be addressed, as well. We will then review practice, and managerial needs of people employed in religious-based social service agencies.

The principal teaching methodology will involve a seminar in which students are expected to review the literature, participate in discussions, **and make class presentations**. We will process issues of personal beliefs and their implications for practicing in religious-based local and international social organizations.

The course may touch upon sensitive issues such as personal faith, different religions, and different forms of religious practice. Students should not discuss or react negatively to any expression of religion. The professor and students will demonstrate respect to every opinion or personal statement presented in the class.



III. Educational objectives

1. Form a sociological understanding of what religion, faith, spirituality, and beliefs mean and how these concepts differ and what the differences imply.
2. Understanding faith and religion as sources of strength and resiliency as well as gaining appreciation for religion as “spiritual capital.”
3. Understanding the complexity and special nature of managing and practicing social work, welfare and/or development in religious-based agencies.
4. Review the historical, current, and future role played by religious-based social service agencies in meeting human needs locally and internationally.
5. Understanding the dual nature of religious-based social service agencies as it pertains to “agency authority” versus “higher authority.” We will focus on how the tension between the religious mission and the organizational requirements is negotiated and resolved. One example is the prioritization of daily helping vs. saving souls.
6. Learning how to identify and negotiate religious and professional values as an integral part of religious social care and understanding “professional use of self” within, as well as outside religious-based social and human services agencies.
7. Assessing how agencies vary in relation to their espoused commitment to religious values, affiliation to a religious body, their size, sources of income, dependence on state revenues, and other factors which will impact their service delivery.
8. Helping students envision the role of religion and spirituality in future human development.

IV. COURSE REQUIREMENTS

Students are expected to:

1. Come to class prepared, having read the assigned readings prior to each class.
Note—*missing more than two classes (4 hours in total) for whatever reason will result in failing the course.*
2. Participate actively and relevantly in class discussions and experiential exercises (20 points).
3. Present material in class at least twice during the course (30 points).
4. Demonstrate an integration of theory with field practice in class and in your final paper (50 points).

Bases for Evaluation of Students:

1. Class participation: attendance, oral participation, and participation in experiential exercises (pre-requisite to obtaining a passing grade).
2. There is a class presentation
3. Short final assignment: paper should use at least 5 items from the suggested reading and 5 other sources (the last five can be in any language including Hebrew, Korean, Chinese, or Arabic), should be logically

argued, and should be well documented using APA format and submitted on time.

V. TEXTBOOKS

Johnstone, R. L. (2006). *Religion in society: A sociology of religion (8th ed.)*. Upper saddle River, NJ: Prentice Hall.

Cnaan, R. A., with Boddie, S. C., McGrew, C. C., & Kang, J. (2006). *The other Philadelphia story: How local congregations support quality of life in urban America*. Philadelphia: University of Pennsylvania Press.

Hodge, D. R. (2015). *Spiritual assessment in social work and mental health practice*. New York: Columbia University Press.

VI. FINAL REQUIREMENT

Final paper _____ Due: _____ As
agreed in class.

For the final paper, students will be required to write a paper (8-10pages) synthesizing practice or management issues relevant to the any community / social work / social welfare/ business firm / international social development organization that is relevant for the content of the course. That is to what extent, how, and how is religion and/or spirituality is essential to the organization under study.

Alternatively, the final paper can focus on human practice with individuals or families, community, or a region; social, environmental, educational, and so forth that is shaped by a specific religion or spirituality. It can also deal with clashes between various religions in a certain ecology and suggest how the conflict can be reduced through principles of religion and spirituality. The paper can also deal with any case of conflict between the wider society and a given religious group.



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VII. Course Content¹

Session 1-2.

Overview

- A. Introduction of professor to class and class participants to the professor.
- B. Review of course purpose and requirements.
- C. Religion, faith, and spirituality: definitions and distinctions. (Class discussion)
- D. Student perceptions of religious-based social care and social services agencies.

Session 3.

What is religion?

- A. Definitions of religion.
- B. Religion as an individual phenomenon vs. as a group phenomenon.
- C. Anthropological explanations
- D. Psychological explanations.

Session 4.

Becoming religious—How religion is practiced in groups.

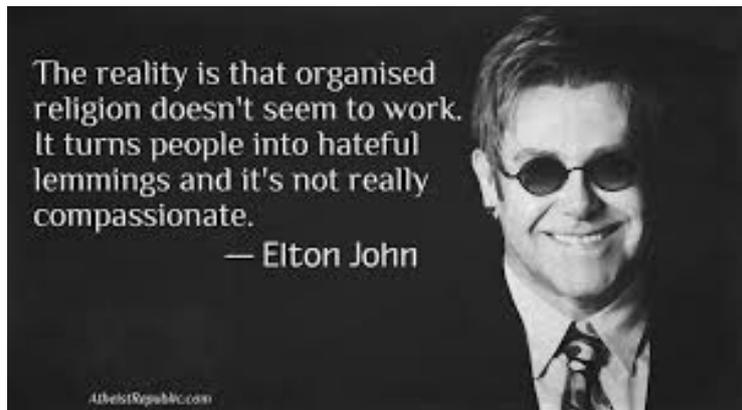
- A. The five functions of group dynamics and their application to religious life.
- B. The bureaucratization of religion.
- C. Religious socialization.
- D. Religiosity vs. religion.
- E. Fiving & volunteering; religious vs. secular people.

¹ As the course is intensive and interactive, some class topics will be discussed at different times, new topics will be added, and some topics may not be covered. Students interested in any specific class content should inform the class instructor to make sure their topic would be covered.

Session 5.

Organized religion

- A. Sect and cults vs. religion.
- B. Church and denominations: Differences and impact on people's life.
- C. Conflicts within and between religions.
- D. The positive and negative power embedded in world religions: Source for worry and/or optimism or "who govern the energy of organized religion?".



Session 6-7.

Religion and Society I

- A. Student presentations of other religions.
- B. Religion and politics.
- C. Kings and priests//Royalty and prophets.
- D. Civil religion.
- E. Religious fundamentalism.

Session 8.

Religion and Society II

- A. Religion and the economy.
- B. Religion and class order; religion and social stratification.
- C. Religious persecution & Freedom of religion
- D. Women in religion.



Session 9.

Religion in America

- A. The religion pre independence.
- B. Separation of church & state.
- C. Religious diversity in America and its impact.
- D. Independent churches, new forms of religious practice, and the status of denominations in the 21st century.



Session 10.

Strength Derived from Religion

- A. Religion as a protective source in health care.
- B. Faith & religion in mental health.
- C. Faith & religion as contributing to longevity.
- D. Faith & religion in recovery and avoidance of risk behaviors.

Session 11. Faith-based Social Services

- A. The three monotheistic religions and social welfare/development.
- B. Buddhism and Hinduism and social welfare/development.
- C. The church assuming responsibility for the welfare of local resident—state of private affairs?
- D. Religion's contribution to individuals' quality of life – The strength perspective.

Session 12. The power of religion in international development

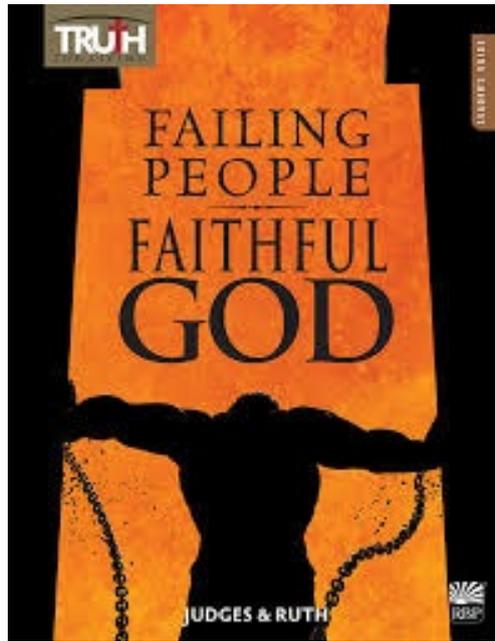
- A. Social capital and spiritual capital.
- B. The rift between social work/development and the religious community--evidence and reasons.
- C. Using religion to build a community of care.
- D. How much is religion and how much is care?

Session 13. Religion and economic development

- A. Poverty alleviation and religion.
- B. How do religious economic development organizations function?
- C. Using religion to motivate for social change.
- D. Inter and intra-religious economic development (mutual aid or others development).
- E. Faith-based environmental organizations.

Session 14-15. Faith-based social and community projects

- A. Working with congregations to change the community.
- B. Community change and religious efforts.
- C. Para-denominational groups.
- D. Course review and summary
- E. Students' final paper presentations.



Recommended Reading

- Ammerman, N. T. (1997). *Congregation & community*. Rutgers University Press.
- Ammerman, N. T., & Roof, W. C. (1995). *Work, family, and religion in contemporary society*. Routledge.
- Bäckström, A., & Davie, G. (2021; Eds.). *Welfare and religion in 21st century Europe: Volume 1 & 2*. Routledge.
- Baker, J. O., Martí, G., Braunstein, R., Whitehead, A. L., & Yukich, G. (2020). Religion in the age of social distancing: How COVID-19 presents new directions for research. *Sociology of Religion*, 81(4), 357–370. <https://doi.org/10.1093/socrel/sraa039>
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- *Bartkowski, J. P., & Grettenberger, S. E. (2018). Faith-based initiatives reconsidered: The complicated relationship between religion and social welfare service provision. In *The Arc of Faith-Based Initiatives* (pp. 25-39). Springer. https://doi.org/10.1007/978-3-319-90668-3_2
- Beck, U. (2010). *A God's of one's own: religion's capacity for peace and potential for violence*. Polity Press.
- Bellah, R. N. (1991). *The good society: Individualism and commitment in American life*. Alfred A. Knopf.
- Berger, I. (2006). The influence of religion on philanthropy in Canada. *Voluntas: International Journal of Voluntary and Nonprofit Organizations*, 17(2), 110–127. <https://doi.org/10.1007/s11266-006-9007-3>
- Boddie, S. C., & Cnaan, R. A. (2007). *Faith-Based Social Services: Measures, Assessments, and Effectiveness*. Howarth press.
- Brady, H. E., Verba, S., & Schlozman, K. L. (1995). Beyond SES: A resource model of political participation. *American Political Science Review*, 89, 271-294.
- *Bratton S. P. (2018). Eco-dimensionality as a religious foundation for sustainability. *Sustainability*. 10(4), 1021. <https://doi.org/10.3390/su10041021>
- Campbell, J. D., Yoon, D. P., & Johnstone, B. (201). Determining relationships between physical health and spiritual experience, religious practices, and congregational support in a heterogeneous medical sample. *Journal of Religion and Health*, 49, 3-17 (2010). <https://doi.org/10.1007/s10943-008-9227-5>
- Canda, E., R. & Furman, L. D. (1999). *Spiritual diversity in social work practice*. Free Press.
- Cascio, T. (1998). Incorporating spirituality into social work practice: A review of what to do. *Families in Society*, 523-531.
- *Chau, A. Y. (2020). Religion and social change in reform-era China. In *Routledge Handbook of Chinese Culture and Society* (pp. 411-429). Routledge.
- Chaves, M. (1993). Denominations as dual structures: An organizational analysis. *Sociology of Religion*, 54, 147-169. <https://doi.org/10.2307/3712137>
- Chaves, M. (1999). *Religious organizations and welfare reform: Who will take advantage of "charitable choice?"* Washington, DC: The Aspen Institute.
- Chaves, M. (2004). *Congregations in America*. Harvard University Press.
- Chetioui, Y., Satt, H., Lebdaoui, H., Baijou, M., Dassouli, S. & Katona, S. (2023), Antecedents of giving charitable

- donations (Sadaqah) during the COVID-19 pandemic: Does Islamic religiosity matter? *Journal of Islamic Marketing*, 14(5), 1169-1187. <https://doi.org/10.1108/JIMA-09-2021-0296>
- Cnaan, R. A., with Boddie, S. C., McGrew, C. C., & Kang, J. (2006). *The other Philadelphia story: How local congregations support quality of life in urban America*. Philadelphia: University of Pennsylvania Press.
- Cnaan, R. A. with Boddie, S. C., & Wineburg, R. J. (1999). *The newer deal: Social work and religion in partnership*. New York: Columbia University Press.
- Cnaan, R. A., & An, S. (2016). Harnessing faith for improved quality of life: Government and faith-based nonprofit organizations in partnership. *Human Service Organizations Management, Leadership & Governance*, 40(3), 208-219. <https://DOI:10.1080/23303131.2015.1117555>
- *Cnaan, R. A., & An, S. (2018). Even priceless has to have a number: Congregational halo effect. *Journal of Management, Spirituality & Religion*, 15(1), 64-81. <https://DOI:10.1080/14766086.2017.1394214>
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- Cormode, D. S. (1994). Review essay: Religion and the nonprofit sector. *Nonprofit and Voluntary Sector Quarterly*, 23, 171-182. <https://doi.org/10.1177/089976409402300207>
- Dilulio, J. (2007). *Godly republic: A centrist blueprint for America's faith-based future*. University of California Press.
- Dolan, J. P. (1992). *The American Catholic experience: A history from Colonial times to present*. University of Notre Dame Press.

- Domaradzki, J., & Walkowiak, D. (2021). Does religion influence the motivations of future healthcare professionals to volunteer during the COVID-19 pandemic in Poland? An exploratory study. *Journal of Religion and Health* 60, 1507–1520 (2021). <https://doi.org/10.1007/s10943-021-01231-8>
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- *Eseed, R. (2017). When the state fails to provide services: The case of the Islamic Movement in Israel. *Journal of Social Policy*, 47, 565-582. <https://doi:10.1017/S0047279417000757>
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- *Göçmen, I. (2014). Religion, politics, and social assistance in Turkey: The rise of religiously motivated associations. *Journal of European Social Policy*, 20(4), 92-103. <https://DOI:10.1177/0958928713511278>
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- *Pentaris, P. (2020). Integrating religion and belief in social work practice: An exploratory study. *Journal of Ethnic & Cultural Diversity in Social Work*, 32(1), 33-45. <https://doi.org/10.1080/15313204.2020.1855493>
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PART 2

Global Collaborative 2024 Summer Program

A Seminar on 'Ecological Civilisation Transformation and Spirituality'

Francis Jae-ryong Song, Ph.D.

Global Collaborative 2024 Summer Programme

Credit Points: 3

Timetable: 12th of July - 22nd of July, 2024

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1. Purpose of the Seminar

This seminar follows the previous lecture, “Recomposing future and Spirituality” by Prof. Ram Cnaan, and will consist of seven sessions. The underlying themes of the seminar are 'Ecological Transformation of Civilization' and 'Spirituality'. In short, whereas the main thrust of Prof. Cnaan's seminar is to explore in a deeply practical way the possibilities of religion or spirituality as a powerful social force in relation to the various socio-cultural contexts of contemporary societies that are becoming increasingly de-religiosized(not de-spiritualised), the gist of my seminar is to shed light in a macro-theoretical way on why the task of realizing the global call for an “ecological transformation of civilization” in the context of ecological crisis is inextricably linked to the “role of spirituality or religion”.

In the 21st century, modern civilization has been facing a global ecological crisis, as well as political, social, and economic crises, which has led to urgent calls for a "great transformation" of civilization. However, the various calls for such a civilizational transformation have not been linked to a compelling narrative and discourse that can lead to solidarity in global governance for its realization. As a result, (global) civil society has not been able to secure the dynamics of civic engagement and action for such a great transformation.

Why? The main reason is the absence of a narrative or discourse of 'transcendental' ecological civilization, a discourse of practical transformation at the global civic level that can break through the dichotomous ecological view and its paradigm of values and perceptions justified by the existing civilization paradigm, which has been continuously causing the crisis of human civilization.

This theme of the transformation to a 'transcendental' ecological civilisation has strong implications for Karl Jaspers' concept of the so-called Axial Age(or Axial Civilisation). It drives insights into the transformation to a so-called holistic ecological civilisation, which is closely linked to aspects of spirituality (religion). The core of this transformational thinking stimulates

a new sociological imagination about the possibilities and meanings of spirituality (religion). This seminar will highlight and explore this dimension. This seminar will explore these dimensions, examining the possibilities and limitations of the proposals of such thinkers as Bruno Latour, Alfred Whitehead, and Thomas Berry, among others.

※ While the topic of religion and spirituality is an important one in this seminar, it is important to note that it has nothing to do with whether or not you believe in any religion or spirituality.

2. Structure of the Seminar: Outlines

The main themes or concepts of the seminar will be "ecological crisis", "civilisational transformation", "possibilities of spirituality (religion)" and "religious governance". These will be discussed in connection with the following sub-topics:

i) An examination of issues related to the problems and crises of modern civilisation in the 21st century: wars, climate change, ecological crises, the emergence of UAP, etc.

ii) Critical reflection on the fundamental limitations and problems of the materialistic ecological view and its dichotomous paradigm of values and perceptions that have caused the global ecological crisis => consideration of the ecological civilisation paradigm as a radical alternative to it.

iii) Critical examination of the so-called 'neo-materialist' ecological civilisation theories: Bruno Latour's idea of 'new ecological politics' in the New Climate Regime.

iv) Considering why the transformation to ecological civilisation should be closely linked to the dimension of religion or spirituality.

v) Examining Alfred Whitehead's Process (Organic) Philosophy and Its Implication of an Idea of Ecological Civilization

vi) Exploring the possibility of an ecological civilisation in terms of the idea of earth spirituality proposed by Thomas Berry.

3. Reading

1) Textbook

There is no textbook for this seminar. Common reading materials are for your general understanding of the topics in the seminar. Suggested readings are given for each session. This

course is *not* about the *amount* of reading you do – it's about *what you do* with the reading you've done.

2) Common Reading

- ▶ Armstrong, Karen. 2006. *The Great Transformation: The Beginning of Our Religious Traditions*. New York: Knopf.
- ▶ Bellah, Robert and Hans Joas(eds.). 2012. *The Axial Age and Its Consequences*. Cambridge, MA: Belknap Press.
- ▶ Bellah, Robert N. 2011. *Religion in Human Evolution: From the Paleolithic to the Axial Age*. Cambridge, MA: Belknap Press.
- ▶ Beck, Ulrich. 1999, *World Risk Society*, Cambridge: Polity.
- ▶ Beck, Ulrich, 2007, “The Cosmopolitan Condition: Why Methodological Nationalism Fails”, *Theory, Culture & Society*, 24(7/8): pp.286-290.
- ▶ Berry, Thomas, 1999, *The Great Work: Our Way into the Future*, N.Y: Bel Tower,
- ▶ Berry, Thomas, 2000, “Christianity's Role in the Earth Project,” Dieter T. Hessel and Rosemary Radford Ruether (eds.) , *Christianity and Ecology*, Cambridge, MA: Harvard University Press, pp.127-34.
- ▶ Berry, Thomas (ed. by Mary Evelyn Tucker), 2006, *Evening Thoughts: Reflecting on Earth as Sacred Community*, San Francisco: Sierra Club Books
- ▶ Caldicott, Helen. 2014. *Crisis Without End: The Medical and Ecological Consequences of the Fukushima Nuclear Catastrophe*. N.Y: The New Press.
- ▶ Capra, Fritijof and Ugo Mattei, 2015, *The Ecology of Law : Toward a Legal System in Tune with Nature and Community*, Berrett-koebler: Oakland, CA.
- ▶ Cnaan, Ram, et. al. 2011. “Cultural Values and Volunteering: A Cross-cultural Comparison of Students’ Motivation to Volunteer in 13 Countries.” *Journal of Academic Ethics*. 9(2): 87-106.
- ▶ Connelly, James, 2007, “The Virtue of Environmental Citizenship”, Andrew Dobson and Derek Bell (eds.), *Environmental Citizenship*, London: The MIT Press, pp.49-73.
- ▶ Cousins, Ewert. 2011. *A Spiritual Journey Into The Future*. Lima: Wyndham Hall Press.
- ▶ Cousins, Ewert. 1994. *Christ of the 21st Century*. New York: Continuum.
- ▶ Dalferth, Ingolf U. 2012. “The Idea of Transcendence.” Robert N. Bellah and Hans Joas(eds.). *The Axial Age and Its Consequences*. Cambridge, MA: Belknap Press: 146-188.

- ▶ Eisenstadt, S. N. 2012. “The Axial Conundrum between Transcendental Visions and Vicissitudes of Their Institutionalizations: Constructive and Destructive Possibilities.” Robert N. Bellah and Hans Joas(eds.). *The Axial Age and Its Consequences*. Cambridge, MA: Belknap Press: 277-293.
- ▶ Eisenstadt, S. N.(ed.). 1986. *The Origins and Diversity of Axial Age Civilizations*. N.Y.: SUNY Press.
- ▶ Fromherz, Allen James. 2016. *The Near West: Medieval North Africa, Latin Europe and the Mediterranean in the Second Axial Age*. Edinburgh: Edinburgh University Press.
- ▶ Gadamer, Hans-Georg. 1975. *Truth and Method*. London: Sheed & Ward.
- ▶ Hervieu-Léger, Danièle. 2000. *Religion as A Chain of Memory*(trans. by Simon Lee). Rutgers: Rutgers University Press.
- ▶ Houtman, Dick and Stef Aupers. 2007. “The Spiritual Turn and the Decline of Tradition: The Spread of Post-Christian Spirituality in 14 Western Countries. 1981-2000.” *Journal for the Scientific Study of Religion*. 46(3): 305-320.
- ▶ Jaspers, Karl. 1953. *The Origin and Goal of History*. Oxford: Routledge & Kegan & Paul.
- ▶ Joas, Hans. 2012. “The Axial Age Debate as Religious Discourse.” Robert N. Bellah and Hans Joas(eds.).*The Axial Age and Its Consequences*. Cambridge, MA: Belknap Press: 9-29.
- ▶ Kim, Yong-pyo. 2012. “The Second Axial Age and Global Dialogue: A Buddhist Perspective.” *International Journal of Buddhist Thought & Culture*. 19: 63-83.
- ▶ Latour, Bruno (trans by Catherine Porter), 2018, *Down to Earth: Politics in the New Climatic Regime*, Cambridge: Polity.
- ▶ Latour, Bruno (trans by Catherine Porter), 2017, *Facing Gaia: Eight Lectures on the New Climatic Regime*, London: Polity.
- ▶ Leopold, Aldo. 1968[1949]. *A Sand County Almanac and Sketches Here and There*(2nd ed.). Oxford: Oxford University Press.
- ▶ Madson, Richard. 2012. “The Future of Transcendence: A Sociological Agenda.” Robert N. Bellah and Hans Joas(eds.). *The Axial Age and Its Consequences*. Cambridge, MA: Belknap Press: 430-446.
- ▶ Pope Francis, 2015, *The Holy Sea - Encyclical Letter 'AUDATO SI' of the Holy Father Francis on Care for Our Common Home*”, Rome: Libreria Editrice Vaticana.
- ▶ Pope Francis and Carlo Petrini, 2022, *Future Earth: A Conversation with Pope Francis on Integral Ecology*, Terra Firma.

- ▶ Rasmussen, Larry L., 2013, *Earth-Honoring Faith: Religious Ethics in a New Key*, Oxford University Press: New York.
- ▶ Schultz, Nikolaj and Bruno Latour (trans by Julie Rose), 2022, *On the Emergence of an Ecological Class: A Memo*, Cambridge: Polity.
- ▶ Taylor, Charles. 2011. *Dilemmas and Connections*. Cambridge, MA: Belknap Press.
- ▶ Taylor, Charles. 2007. *A Secular Age*. Cambridge, MA: Belknap Press.
- ▶ Whitehead, Alfred North, 1969, *Process and Reality: An Essay in Cosmology*, London: The Free Press. Especially see: chapter 3, “The Order of Nature” and chapter 4, “Organisms Environment” in part II, and chapter 2, “God and the World” in part V.
- ▶ Wuthnow, Robert. 1996. *Christianity and Civil Society: The Contemporary Debate*. Valley Forge, PA: Trinity Press international.
- ▶ Rocca, Francis X., 2015, “Pope Delivers Strong Message on Climate Change in Encyclical 'Laudato Si'”. *Wall Street Journal*, 18th of June, 2015. <https://www.wsj.com/articles/pope-delivers-powerful-message-on-climate-change-1434621606>
- ▶ United Nations. 2021. “Remarks to the World Leaders Summit – COP26.” <https://www.un.org/sg/en/content/sg/speeches/2021-11-01/remarks-the-world-leaders-summit-cop26>
<https://www.youtube.com/watch?v=OtkW6W9R2nc>
- ▶ United Nations. 2022. “Secretary-General's remarks to High-Level opening of COP27”, <https://www.un.org/sg/en/content/sg/statement/2022-11-07/secretary-generals-remarks-high-level-opening-of-cop27-delivered-scroll-down-for-all-english-version>
<https://www.youtube.com/watch?v=YAVgd5XsvbE>
- ▶ United Nations. 2023, “Secretary-General's opening remarks at press encounter at COP28”, <https://www.un.org/sg/en/content/sg/speeches/2023-12-11/secretary-generals-opening-remarks-press-encounter-cop28>
<https://www.youtube.com/watch?v=3ova25ksgG0>
- ▶ Rev.com. 2021. “David Attenborough COP26 Climate Summit Glasgow Speech Transcript.” <https://www.rev.com/blog/transcripts/david-attenborough-cop26-climate-summit-glasgow-speech-transcript>. (Retrieved March 19, 2022).
- ▶ 2023 『목회데이터연구소 (Ministry Data Institute)』 . “한국인의 종교현황과 의식 (A Survey on Religious Situations and Consciousness in Korea)”. http://www.mhdata.or.kr/bbs/board.php?bo_table=gugnae&wr_id=94&page=2. (Retrieved, October 22, 2023).
- ▶ Carl Sagan, 1994, *The Pale Blue Dot*, <https://www.youtube.com/watch?v=wupToqz1e2g>

3. Reading, Presentation, and Exam

The seminar will probably be demanding, but hopefully interesting!

Teaching will be on the basis of lectures with PPT presentation and suggested reading. You are strongly encouraged to read the reading materials such as books, chapters, and articles in advance. You can voluntarily give presentations for any areas of the seminar programme which most appeal to you.

1) Assignment: You will be required to submit 2-3 short assignments (1-2 pages in A4 size for each) for some important concepts or theories related to the seminar schedule. Your assignment will have to include title, submission date, and your name on the front page, and references on the last page.

2) Reading and Presentation: Your presentations will be on Pope Francis' '*AUDATO SI*'.- see the description in Session 12 for more details. The presenter(s) should prepare an one-page presentation summary to be distributed before your presentation. The PT time should not exceed 20 minutes. After presentation, the presenter(s) must submit the final presentation version by emailing it to jrsong@khu.ac.kr after presentation.

3) Examination: You will have to take a short exam at the end of the seminar. On the last day(Monday, 22nd of July) of the seminar, you will be given two to three exam questions with answer sheets. One and half hours or a little more will be given for your exam. You are not allowed to use your mobile phone or laptop during the exam.

4. Examination and Assessment

- i) Final Exam: 60%
- ii) Common Reading and Presentation: 30%
- iii) Class Attendance: 10%

※ You will be expected to have satisfactory attendance to complete the requirements of the course. If there is e.g., a medical or other good reason for your absence, you can provide me with the evidence for it.

5. Contact Details

During the seminar courses I shall check my email account and mobile phone SNS box or kakaotalk as regularly as possible. Consequently if you want to contact me with any questions about the course it is best to use such address as: jrsong@khu.ac.kr / 010-3203-8166.

I will be very happy to meet with you individually or in groups to discuss any questions or suggestions which have (not) been dealt with in the session. Just come to see me either before a session begins or once it has ended and we'll arrange a time to meet.

6. Programme Schedule

※ Session 1 (2nd of July) - Session 8 (11th of July): will be given by Professor Lamb Cnaan under the topic of “Recomposing future and Spirituality”

Session 9 (Fri, 12th of July) : Intro to lecture themes, concepts, and schedule; Discussing about Risk Society and Ecological Crisis; Watching some video clips.

Session 10 (Mon, 15th of July): Ecological Paradigm - Comparison between Modern and Ecological Civilizations.

Session 11 (Tue, 16th of July): Bruno Latour's neo-materialist theory of ecological civilization transformation.

Session 12 (Wed 17th of July): The significance of the spiritual(religious) dimension as a driving force for realising the vision of the ecological civilisation transformation - reading of the Encyclical Letter 'AUDATO SI' and others.

Session 13 (Thur, 18th of July): Implications of Whitehead's Process Philosophy for the ecological transformation of civilisation.

Session 14 (Fri, 19th of July): Thomas Berry's 'Spiritual Geo-science' and ecological civilization transformation

Session 15 (Mon, 22nd of July): Concluding Seminar and Exam

Session 9: Introduction to the seminar, key concepts and ideas on the ecological crisis and civilisational transformation issues.

In the first session, we will first look at the structure of the seminar, i.e. the main concepts, topics, reading materials, and schedule. We will then examine why the issue of the ecological crisis currently facing modern civilisation is closely linked to the issue of civilisational transformation. We will then watch some relevant videos to illustrate this. This overview is intended to provide students with insights into the main point of this seminar: why the dimension of spirituality (religion) is a significantly important driver of the transformation

from material to ecological civilisation.

★Suggested Reading

- ▶ Beck, Ulrich. 1999, *World Risk Society*, Cambridge: Polity.
- ▶ Beck, Ulrich, 2007, “The Cosmopolitan Condition: Why Methodological Nationalism Fails”, *Theory, Culture & Society*, 24(7/8): pp.286-290.
- ▶ Carl Sagan, 1994, *The Pale Blue Dot*, <https://www.youtube.com/watch?v=wupToqz1e2g>
- ▶ Schultz, Nikolaj and Bruno Latour (trans by Julie Rose), 2022, *On the Emergence of an Ecological Class: A Memo*, Cambridge: Polity.
- ▶ United Nations. 2021. “Remarks to the World Leaders Summit – COP26.” <https://www.un.org/sg/en/content/sg/speeches/2021-11-01/remarks-the-world-leaders-summit-cop26>
<https://www.youtube.com/watch?v=OtkW6W9R2nc>
- ▶ United Nations. 2022. “Secretary-General's remarks to High-Level opening of COP27”, <https://www.un.org/sg/en/content/sg/statement/2022-11-07/secretary-generals-remarks-high-level-opening-of-cop27-delivered-scroll-down-for-all-english-version>
<https://www.youtube.com/watch?v=YAVgd5XsvbE>
- ▶ United Nations. 2023, “Secretary-General's opening remarks at press encounter at COP28”, <https://www.un.org/sg/en/content/sg/speeches/2023-12-11/secretary-generals-opening-remarks-press-encounter-cop28>
<https://www.youtube.com/watch?v=3ova25ksgG0>
- ▶ Short Videp clips: The pale Blue Dot, and others showing Climate Change, ecological crisis, and Plastic Addiction

Session 10: From Modern Civilization to Ecological Civilization

“Transitioning from modern civilisation to ecological civilisation” - why do we have to ask? The fundamental problem with modern materialist civilisation is that it is based on a binary oppositional paradigm that separates 'humans' from 'non-humans (nature)' and believes in the myth of infinite growth and progress. However, this myth of infinite growth and progress has, contrary to expectations, led to a hopelessly dangerous ecological crisis on a global scale. There are many voices calling for a transformation to an ecological civilisation. However, the path to establishing plausible global governance, a key prerequisite for realising this transformative vision and goal, remains elusive.

The question of what constitutes "global governance" - how governments, corporations, and civil society units can work together in practical ways - is of paramount importance and urgency. In addition, the question of how to organise the everyday lives of individual citizens to live ecologically oriented lives that entail ecological sensitivity is particularly important. => The

task of forming “ecological citizenship”.

Ideas for such an ecological transformation include ecological perspectives and concepts such as James Lovelock's and Lynn Margulis' 'Gaia hypothesis', and Jane Bennett's idea of 'flat ontology'.

★Suggested Reading

▶ James Lovelock's and Lynn Margulis' theory of “Gaia hypothesis”: James Lovelock, 2016, *Gaia: A New Look at Life on Earth*, Oxford: OUP.

▶ Jane Bennett, 2010, *Vibrant Matter: A Political Ecology of Things*, Durham: Duke University Press.

▶ Hwan-suk Kim, 2022, “Civilization Transformation in the Age of Post-Corona: From Modern Civilization to Ecological Civilization”, *Civilization & Frontier*, vol. 5, pp.127-152. [Korean]

▶ Hwan-suk Kim, 2022, “Climate Crisis, Civilization Transformation and Ecological Class”, *Economy and Society*, vol.136, pp.47-86. [Korean]

Session 11: Bruno Latour’s ecological politics: politics in the New Climate Regime



Bruno Latour is one of the three leading theorists who founded the ANT (Actor-Network Theory) based on the neo-materialistic view. The focal point of ANT is about the action disposition of “non-human agents”. Unlike the conventional action and actor theory that emphasized the free will or intention of the actor as subject, the ANT defines both human and non-human as actors, respectively. Therefore, "the social" becomes a heterogeneous network that includes not only humans but also non-human/nature. Non-human/nature is not considered a passive object, but an active agent that influences and determines human living conditions.

Since 2010, Latour has shed new light on the concept of Gaia, which sees the Earth as an integrated creature from the standpoint of an ecological political philosophy based on criticism of modernity and the deconstruction of anthropocentrism, i.e., the dissolution of what Latour calls 'the modern constitution'=> proposing a solution to civilization transformation to solve the difficult challenges of the climate crisis and ecological crisis.

His idea of 'politics in the new climate regime' comes from this background. Overall, his analysis and suggestions on how to escape effectively and efficiently from the strong grip of modern materialist civilisation are original and insightful. Latour convincingly insists on securing new political affects(情動) and a new way of facing with Gaia(soft landing on Earth) by deriving new targets or political attractors that can combine key elements of both local and global. =>Transformation to“ecological politics”. This session will thereby focus on his idea of 'new ecological politics' in the New Climate Regime, in which discussion of the possibility of the role of spirituality or religion as a driving force has been totally ruled out.

★Suggested Reading

▶ Latour, Bruno (trans by Catherine Porter), 2018, *Down to Earth: Politics in the New Climatic Regime*, Cambridge: Polity.

▶ Latour, Bruno (trans by Catherine Porter), 2017, *Facing Gaia: Eight Lectures on the New Climatic Regime*, London: Polity.

▶ Schultz, Nikolaj and Bruno Latour (trans by Julie Rose), 2022, *On the Emergence of an Ecological Class: A Memo*, Cambridge: Polity.

▶ Hwan-suk Kim, 2022, “Climate Crisis, Civilization Transformation and Ecological Class”, *Economy and Society*, vol.136, pp.47-86.[Korean]

Session 12: A Reading and Presentation of Pope Francis' Encyclical Letter '*AUDATO SI*'

The task of ecological transformation of civilization desperately requires a discussion on the possibility of 'transcendental breakthrough' provided by religion and spirituality. However, as we discussed earlier, this significant dimension is being ruled out in Bruno Latour's ambitious idea of New Climate Politics. The 'transcendental horizon' of certain religions and spirituality that drives 'transcendental breakthrough' is constantly fused with the secular horizon of the time: "fusion of horizons", influencing decisively the search for and pursuit of a more noble, desirable, valuable, and meaningful alternative life path.

This concept of transcendental breakthrough, for example, is at the heart of the concept of 'axial age or axial civilization' proposed by Karl Jaspers, and has important insights into the

sociological understanding of religion and history. This concept of 'transcendental breakthrough' will have to be dealt with significantly once again in the context of the civilization crisis of the 21st century. In this respect, the discussion of the ecological transformation of civilization should be that of the 'transcendental' ecological civilisation transformation.

Pope Francis believes that the cause of the ecological crisis facing the modern civilization is due to the technocratic paradigm, and suggests 'integral ecology' as an alternative to overcome it. Pope Francis proposes 'ecological education and spirituality' as a plausible method for the realization of the idea of integral ecology. I want you all to read '*AUDATO SI*' and discuss its possibilities or limits. At the beginning of the seminar, I will divide you into 2-3 groups and ask for presentations and discussions on topics such as "integral ecology" and "ecological education and spirituality", respectively. (Or, as an alternative, I can select 2-3 voluntary students who are willing to give presentations and have them prepare their presentations. An open discussion on the topics follows PTs). In order to prepare for this, please read other reading materials as well as *AUDATO SI*.

★Suggested Reading

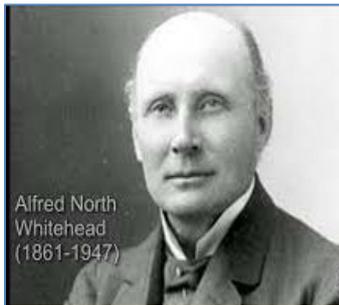
- ▶ Armstrong, Karen. 2006. *The Great Transformation: The Beginning of Our Religious Traditions*. New York: Knopf.
- ▶ Bellah, Robert N. 2011. *Religion in Human Evolution: From the Paleolithic to the Axial Age*. Cambridge, MA: Belknap Press.
- ▶ Bellah, Robert and Hans Joas(eds.). 2012. *The Axial Age and Its Consequences*. Cambridge, MA: Belknap Press.
- ▶ Connelly, James, 2007, "The Virtue of Environmental Citizenship", Andrew Dobson and Derek Bell (eds.), *Environmental Citizenship*, London: The MIT Press, pp.49-73.
- ▶ Eisenstadt, S. N.(ed.). 1986. *The Origins and Diversity of Axial Age Civilizations*. N.Y.: SUNY Press.
- ▶ Kim, Yong-pyo. 2012. "The Second Axial Age and Global Dialogue: A Buddhist Perspective." *International Journal of Buddhist Thought & Culture*. 19: 63-83.
- ▶ Pope Francis, 2015, *The Holy Sea - Encyclical Letter 'AUDATO SI' of the Holy Father Francis on Care for Our Common Home*", Rome: Libreria Editrice Vaticana.
- ▶ Pope Francis and Carlo Petrini, 2022, *Future Earth: A Conversation with Pope Francis on Integral Ecology*, Terra Firma.
- ▶ Rasmussen, Larry L., 2013, *Earth-Honoring Faith: Religious Ethics in a New Key*, Oxford University Press: New York.

► Rocca, Francis X., 2015, "Pope Delivers Strong Message on Climate Change in Encyclical 'Laudato Si'". *Wall Street Journal*, 18th of June, 2015. <https://www.wsj.com/articles/pope-delivers-powerful-message-on-climate-change-1434621606>

► Taylor, Charles. 2011. *Dilemmas and Connections*. Cambridge, MA: Belknap Press, Especially chapter 2, "Understanding the Other", chapter 9, "A Catholic Modernity", chapter 11, "The Future of the Religious Past", and chapter 16, "What was the Axial Revolution". pp.146-158.

► Taylor, Charles. 2007. *A Secular Age*. Cambridge, MA: Belknap Press, Especially, chapter 3, "The Great Disembedding". chapter 13, "The Age of Authenticity", and chapter 20, "Conversions"..

Session 13: Alfred Whitehead's Process (Organic) Philosophy and Its Implications for a Spiritual Ecological Civilization



English mathematician and philosopher. Whitehead created the philosophical school known as 'process philosophy', which has been applied in a wide variety of disciplines, including ecology, theology, education, physics, biology, economics, and psychology.

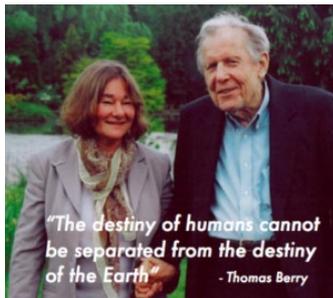
His process philosophy argues that "there is urgency in coming to see the world as a web of interrelated processes of which we are integral parts, so that all of our choices and actions have consequences for the world around us." For this reason, one of the most promising applications of Whitehead's thought in recent years has been in the area of 'ecological civilization' and 'environmental ethics' pioneered by, e.g., John B. Cobb.

The Gist of his process (organic) philosophy might be the principle of existence of all things that is the 'relational concrescence of creation'. According to him, all beings - all real and abstract beings, including humans and nonhumans - are connected and influenced by the relationships of organic interdependence and cooperation, and through this, they are in a state of process toward perfection through the evolutionary process of '**concrescence of creation**'.

★Suggested Reading

- ▶ Cobb Jr., John B. and Wm. Andrew Schwartz, 2018, *Putting Philosophy to Work: Toward an Ecological Civilization*, Minnesota: Process Century Press.
- ▶ McDaniel, Jay, “What is the Role of Spirituality in an Ecological Civilization?”, *Open Horizen*(webzine), <https://www.openhorizons.org/what-is-the-role-of-spirituality-in-an-ecological-civilization.html>
- ▶ Whitehead, Alfred North, 1969, *Process and Reality: An Essay in Cosmology*, London: The Free Press. Especially see: chapter 3, “The Order of Nature” and chapter 4, “Organisms Environment” in part II, and chapter 2, “God and the World” in part V.

Session 14: Thomas Berry's Spiritual Geo-science and Ecological Civilization



Berry was usually referred to as a Catholic priest and cultural historian; however, he disagreed with calling himself an "eco-theologian."

He was more interested in the ecological ideas of East Asian religious traditions such as Buddhism, Hinduism, Taoism, and Confucianism than in the Christian religious tradition. Berry critically embraced the French Catholic priest Pierre Teilhard de Chardin's view of evolution (Omega Point, the pinnacle of the evolution), focusing on the history and evolution of the Earth.

Berry believed that modern human civilization has been facing a very critical tipping point, being now at the crossroads of transitioning away from the "Cenozoic Era" to either a new evolutionary stage, the "Ecozoic Era", or an extended continuation of Science-Machine Technology age of the 20th century, the "Techozoic Era". The Ecozoic Era will lead to a civilized level of restoration of "spiritual sensitivity to the mysteries of the universe" + "faith concern for transcendental beings". Berry's idea of 'spiritual' geo-science' is the very condition for the realisation of this Ecozoic Era.

★Suggested Reading

- ▶ Berry, Thomas, 1999, *The Great Work: Our Way into the Future*, N.Y: Bel Tower.
- ▶ Berry, Thomas, 2000, “Christianity's Role in the Earth Project,” (eds.) Dieter T. Hessel and Rosemary Radford Ruether, *Christianity and Ecology*, Cambridge, MA: Harvard University Press, pp.127-34.
- ▶ Berry, Thomas (ed. by Mary Evelyn Tucker), 2006, *Evening Thoughts: Reflecting on Earth as Sacred Community*, San Francisco: Sierra Club Books,

Session 15: Concluding Seminar and Exam

We have dealt very quickly with some of significant issues and themes regarding the possibility of ecological transformation of civilisation in regard to the role of spirituality and religion. I do not imagine you have been able to cover in sufficient detail all of them. However, suffice it to say that you could reflexively and critically broaden your knowledge and understanding about debates on the issues of ecological crisis and civilizational transformation. I hope you will be able to explore these debates further.

Let us briefly reflect on what we have done! For this final session to work I would like you to come with issues and questions which you would like us to explore in further detail.

※Just a quick reminder about the exam: I will be asking you to present your most compelling idea of an ecological civilisational transformation by comprehensively reflecting Bruno Latour's, Alfred Whitehead's, and Thomas Berry's core ideas.