Sandmeyer – 3. Course Materials – PHI336 Environmental Ethics

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Overview of PHI336 Teaching Materials

I wrote the original PHI336 syllabus approved by the UK Faculty Senate first in AY 2008-2009. Then, during the AY 2010, the Dean of A&S tasked a group of faculty, myself included, to design a new interdisciplinary A&S Environmental Studies program. The Environmental & Sustainability Studies B.A. was approved by the Faculty Senate in 2011 with PHI336 as one of the 5 major requirements for that degree. In 2015, the Faculty Senate approved a change to the Natural Resources and Environmental Sciences interdisciplinary B.S. program in the College of Agriculture making PHI336 a major requirement for their students. Hence, in its very DNA this class is an **interdisciplinary environmental studies** course offering at UK and stands at the heart of my work as an environmental philosopher.

I present Aldo Leopold's land ethic as a preeminent example of an environmental ethic. The study of this work includes critical analyses by traditionally excluded voices in environmental studies. Also, given the **service needs the class fulfills** there are substantive units on (i) the history and philosophy of conservation, (ii) the idea of sustainability, its history, and critical assessments of policies of its implementation, and (iii) the application of utilitarian theory, duty ethics, feminist ethics, metaethics, and virtue theory to animal life and ecological systems.

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Overview of PHI336 Materials: COURSE MECHANICS

Fall 2020, UK returned to in-person classes (if faculty assented) but with alternating attendance. Only a third of my classes attended on any one day, while the other two-thirds participated synchronously online. It is important to note that not all my classrooms had the infrastructure to accommodate this modality. Since all UK students receive an iPad upon entering UK, I created a system where everybody mic'd up via Zoom, regardless. This allowed all members of the class to participate in-time. To make this work, I set up a system of clear and continuous communications that began weeks before the actual first day of classes (for all my classes 202F, ultimately 6 sections of classes – including both PHI100 & PHI 336).

Ultimately all my classes transitioned to a fully online synchronous modality. The reasons for this were multitudinous. Ultimately, though, this was due to the heavy stress students experienced trying to attend both hybrid courses and their fully online synchronous courses at UK. (The vast majority of students' coursework this semester was fully online.) Happily, I can attest that this transition went quite easily, as I had spent all summer working with our Center for Excellence in Learning and Teaching team to create an effective pedagogical model for hybrid teaching.

From August 1st until the beginning of classes, I also worked closely with our PHI graduate Teaching Assistants to help them design their own courses under these trying circumstances.

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Daily Schedule	Print PDF Version	https://uk.instructure.com

PHI 336 - Environmental Ethics
Fall 2020 Syllabus

Professor Bob Sandmeyer

Section 001	Section 002
MWF 11:00-11:50am	MWF 1:00-1:50pm
Jacobs Science Bldg. 347	Jacobs Science Bldg. 357

Sandmeyer's Contact Information

Bob Sandmeyer, Ph.D.
bob.sandmeyer@uky.edu
(include "PHI336" in subject of email)
pronouns: he/him/his
or
ph.Â 859-257-7749 (leave a message)

"Office" Hours: Tues/Thurs (online only)
Schedule an Appointment:
calendly.com/dr-sandmeyer/office-hours
Zoom Address:
uky.zoom.us/my/bobsandmeyer

A note on communications

- To contact me, email me directly I recommend *against* sending me messages through Canvas.
  - Type "PHI336" in the subject line of your email.
  - I will respond usually within 24 hours. NB: due to personal considerations, I can only reply to emails during business hours, i.e., M-F 9:00am â€“ 5:00pm. So, if you send me an email over the weekend or outside of these hours, I will not be able to respond until the next business day at the earliest.

Required Texts

Book
Aldo Leopold, *A Sand County Almanac*. Introduction by Barbara Kingsolver. ISBN: 9780197500262.

All other readings (primary content of class) available in Canvas via the Daily Schedule and located in Files: Library.

Course Description

Welcome to PHI 336, Environmental Ethics. Our primary objective in this class will be to understand and evaluate the idea of an environmental, or as I prefer, an ecological ethic. We will begin the semester by studying Aldo Leopold's idea of the land ethic, both its meaning and its scope. We'll then study the underlying philosophies of conservation which gave rise to Leopold's idea of a land ethic. In the second half of the semester, we will turn to consider "alternatives" to an ecological ethic, e.g., utilitarianism and animal liberation theory, deontology and animal rights theory, metaethics, and ecofeminism. This comparative ethical study will give us tools by which to critique the coherence and consistency

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of a land ethic as an ethical theory. Given the fundamental importance of sustainability to environmental philosophy, we will conclude the semester with a critical study of the idea and implementation of sustainability, both locally and globally.

The primary textual content in this class will be available as PDFs in Canvas. However, we will also read the whole of Aldo Leopold's book, *A Sand County Almanac: Sketches Here and There*. This is available for purchase, if you do not already own a copy.

This course fulfills a Major Requirement for the ENS B.A. and the NRES B.S. degree.

Teaching and Learning in a Time of Crisis

By definition, a crisis is a time of decision. We have all decided to be here, either to teach or to learn, during a global pandemic whose virulence is not currently waning. But the local conditions of this global pandemic create unique difficulties. Physical distancing, sickness, anxiety, etc., all create barriers to teaching and learning. It is up to each of us to take responsibility for this decision and to make this semester as successful as possible.

- First, I want to say that **if you ever need to talk to me**, please contact me (bob.sandmeyer@uky.edu). If you are struggling, I will do what I can to help you.

- There will be many uncertainties this semester. The key to confronting these is **consistent and clear communication** between the instructor and students.
    - **Coursework**
        - Follow the Daily Schedule.
            - **Check this page regularly**, at least three times a week.
                - As its content will likely change from time to time, there is no need to print a hard copy.
                - Alterations to this schedule will be indicated by the "Date of last update" marker at the top of the page.
            - Each day's lesson(s) will be embedded the Daily Schedule. Consequently, no matter if we meet in person or not, you will need to work through lessons available online.
        - Links to each day's lesson(s) will be embedded in the Daily Schedule.
            - No matter if we meet in person or not, you will need to **work through lessons available online**.
        - Homework assignments will be announced in both the Daily Schedule and the Daily Lessons.
    - **Class-wide messages**
        - I will send messages to the class as a whole via the Announcements function in Canvas.
        - Make sure your Canvas settings push these notifications to your email or your phone: check your notification settings.
    - **Individual Communications**
        - Send emails to bob.sandmeyer@uky.edu; I don't recommend using the Canvas Inbox for email communication.
        - Always include the phrase **"PHI336" in the subject of your email**.
    - **Be Proactive**
        - Contact me *before* a problem arises. I will try to do the same.
        - If you are unable to contact me in advance of an issue, you must - at the latest - contact me as soon as you return to the class.

In-Person Instruction

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- For this to work, all students must abide by **University-wide COVID-19 restrictions**.
    - For the record, Professor Sandmeyer has a family member who is immunocompromised. Teaching the class in-person thus entails genuine risks for this individual. There are other members of the class who likely have family or friends who are at risk. Given the nature of this virus, each student attending the class correspondingly has to accept responsibility for their behavior both inside and outside the classroom. **By participating in-person in this class, each student thus agrees to act in a responsible manner outside of it**.
- Whenever the University allows in-person classes:
    - **The decision to hold this class in-person will be made on a day-to-day basis by the instructor teaching in-person**.
    - **If any student cannot attend** class in-person due to issues related to COVID-19, they may continue their work for this class entirely online.
        - Official **medical documentation is not required** for such absences.
        - **Contact the instructor** to inform them of your absence, though.
- If at any time in-person class is cancelled due to issues related to COVID-19, the **class will continue online** for the duration of the disruption.

Face Covering/Distancing Policy

- In accordance with University guidelines, students must wear UK-approved face coverings in the classroom and academic buildings (e.g., faculty offices, laboratories, libraries, performance/design studios, and common study areas where students might congregate). If UK-approved face coverings are not worn over the nose and mouth, students will be asked to leave the classroom.
- Students should complete their daily online wellness screening before accessing university facilities and arriving to class.
- Students should not move chairs or barriers in classrooms and should socially distance at all times, leaving a six (6) foot radius from other people. Masks and hand sanitizer can be found in the class building, if needed.
- Students should leave enough space when entering and exiting a room. Students should not crowd doorways at the beginning or end of class.
- At no time during this semester will the instructor physically meet with any student individually, not even before or after in-person class. All instructor-student meetings - including "office" hours - will be held in an online setting.
- The instructor may choose to remove a mask when pedagogically necessary at the front of the classroom. The instructor's mask will be replaced when it is no longer necessary to have it removed, or when the class meeting is complete.
- If student(s) refuse these policies, in-person class may be cancelled until the situation is resolved.

Learning Outcomes

At the conclusion of this class, students will be able to:

- articulate the main features of an ecological ethic
- explain and defend one's own ethical standpoint, especially in relation to an ecological ethic.
- speak and write intelligently about the idea of conservation.
- critique the idea of an ecological ethic with reference to other ethical theories, especially those which prioritize animal life
- explicate the concept of sustainability.
- evaluate the implementation of sustainable development, esp. from the perspective of traditionally

underrepresented groups.

Grading

Grading Scale

A = 100% - 90%
B = 89% - 80%
C = 79% - 70%
D = 69% - 60%
F = ≤59%

Students will be provided with a midterm evaluation grade (by the midterm date) that reflects course performance based on criteria laid out below.

- Reading Quizzes - drop the lowest scoring quiz — 40 %
- Online Discussion - drop two lowest scoring — 20 %
- End of Unit Assessments - must complete all, drop lowest scoring — 40 %

Accommodations

If you have a documented disability which requires academic accommodations, please contact the professor as soon as possible. In order to receive accommodations in this course, you must provide the professor with a Letter of Accommodation from the Disability Resource Center. If you have not already done so, please register with the Disability Resource Center (Suite 407 of the Multidisciplinary Science Building, 725 Rose Street, 859-257-2754, dtbeac1@uky.edu) for coordination of campus disability services available to students with disabilities.

Academic Integrity

Everyone understands that while cheating may be tempting, in all cases it is wrong. Do not cheat or plagiarize! If the professor determines that a student or group of students has cheated, or that a student has plagiarized any part of any assignment, he/she/they will receive a grade of zero for the assignment without the possibility of redoing the assignment. Be forewarned, though, that *evidence of cheating or plagiarism may also result in course failure*. If the case is especially egregious, the issue will be directed to the appropriate University Dean and the student will receive a grade of XE/XF for the course.

As per the Ombud's definition, academic integrity requires creating and expressing one's own ideas in all course work including draft and final submissions; acknowledging all sources of information properly; completing assignments independently or acknowledging collaboration; accurately reporting one's own research results; and honesty during examinations. Further, academic integrity prohibits actions that discriminate and harass on aspects such as race, color, ethnic origin, national origin, creed, religion, political belief, sex, and sexual orientation. **By participating in this class, you accept the injunction not to cheat in any way. You also agree to comport yourself with integrity and honor throughout the semester.** You further agree to have all or some of your assignments uploaded and checked by anti-plagiarism or other anti-cheating tools.

Each student is advised to become familiar with the various forms of academic dishonesty as explained in the Code of Student Rights and Responsibilities. Complete information can be found at the following website: http://www.uky.edu/Ombud; see especially "Rights and Responsibilities" and "Academic Integrity." A plea of ignorance is not acceptable as a defense against the charge of academic dishonesty. It is important that you review this information.

Class Recordings

Meetings of this course may be recorded. All video and audio recordings of lecturers and class meetings, provided by the instructors, are for educational use by students in this class only. They are available only through the Canvas shell for this course and are not to be copied, shared, or redistributed.

Video and audio recordings by students are not permitted during the class unless the student has received prior permission from the instructor. Any sharing, distribution, and or uploading of these recordings outside of the parameters of the class is prohibited. Students with specific recording accommodations approved by the Disability Resource Center should present their official documentation to the instructor.

Final Remark

This syllabus is a contract between the professor and student. Participation in the class indicates the student understands and accepts the terms of this syllabus, i.e., the expectations and requirements laid out herein.

See the Daily Schedule for the day-by-day agenda.

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Check this schedule regularly. Changes are likely during the semester.
(*Date of last update: 18 Nov 20*)

PHI 336
Environmental Ethics

Section 001	Section 002
MWF 11:00am - 11:50am	MWF 1:00pm - 1:50pm

***All* classes are now delivered via Zoom at the time of class. (No in-person class.)**

PHI336.001 Zoom Portal (password: Sandmeyer)
PHI336.002 Zoom Portal (password: Sandmeyer)

Date	*Day*	*Topic & Presentation*	*(due on day listed)* *Homework*
08/17	Mon	**Attendance Group A** Syllabus & Course Expections	Handout: **PHI336 Syllabus** 01 Discussion: Aug 10-21 - Introductions
1. The Idea and Scope of The Land Ethic			
08/19	Wed	**Attendance Group B** What is an economy?	Wendell Berry - Idea of a Local Economy **Quiz #01** * #01 Questions * #01 Survey * Submit Quiz #01 Online
08/21	Fri	**Attendance Group C** How Berry is a virtue ethicist	Wendell Berry - Two Economies **Quiz #02** * #02 Questions * #02 Survey * Submit Quiz #02 Online
Read Leopold's book - the whole thing by Oct 2nd			**Aldo Leopold - *A Sand County Almanac* (*ASCA*)**
08/24	Mon	**Attendance Group B** The Land Ethic Discussion Board 02: Berry and Leopold	Aldo Leopold - *A Sand County Almanac* (*ASCA*) (come to class prepared to discuss) * Thinking Like a Mountain, pp. 120-123 * Unpulished Intro to *ASCA*
08/26	Wed	**Attendance Group C** The Land Ethic	Aldo Leopold - *ASCA*, "Forward" (xxi-xxiii), and "The Land Ethic" (190-212) **Quiz #03** * #03 Questions * #03 Survey * Submit Quiz #03 Online
08/28	Fri	**Attendance Group A**	Aldo Leopold - *ASCA*, "The Land Ethic"

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		The Land Ethic	(190-212) and "Song of the Gavilan" (138-143)
08/30	Sun		Discussion Board 02: Berry and Leopold (due by 11:59 pm E.S.T.)
08/31	Mon	**Attendance Group C** The Land Ethic, *for whom*?	Lauret Savoy - Alien Land Ethic **Quiz #04** * #04 Questions * Submit Quiz #04 Online
09/02	Wed	**Attendance Group A** The Land Ethic, *for whom*?	J. Drew Lanham * Birding While Black * 9 Rules for the Black Birdwatcher * Nine New Revelations *NYTimes* (Nir) - How 2 Lives Collided in Central Park
09/04	Fri	**Attendance Group B** The Land Ethic, *for whom*?	Attendance Schedules (Collaborations) * Section 001 * Section 002 Unit 1 Assessment (weekend assignment - due Mon at 11:59pm)
2. The Idea of Conservation			
09/07	Mon	Attendance (Click Link) John Locke - Of Property (Nature[1] - as resource; Abrahamic conception)	John Locke - On Property **Quiz #05** * #05 Questions * #05 Survey * Submit Quiz #05 Online **Unit 1 Assessnment Due by 11:59pm**
09/09	Wed	Attendance (Click Link) Mill - Nature (Nature[1] - proper meaning of "nature"; "obey nature...as to command it")	John Stuart Mill - Nature **Quiz #06** * #06 Questions * #06 Survey * Submit Quiz #06 Online
09/11	Fri	Attendance (Click Link) Nature[1]	Discussion Questions 1. What is ◦ ecocentricism? ◦ anthropocentricism? 2. Is anthropocentricism ◦ unavoidable? ◦ a pernicious worldview?
09/14	Mon	Attendance (Click Link) Gifford Pinchot: Conserving Nature	Pinchot - Fight for Conservation **Quiz #07** * #07 Questions * #07 Survey * Submit Quiz #07 Online
09/16	Wed	Attendance (Click Link) Natura[2]	Emerson - Nature **Quiz #08**

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		• Discussion Board 03: Pinchot and Muir	* #08 Questions * #08 Survey * Submit Quiz #08 Online
09/18	Fri	Attendance (Click Link) Walking in Nature[2]	Thoreau - Walking **Quiz #09** * #09 Questions * #09 Survey * Submit Quiz #09 Online (Discussion Board 03: Pinchot and Muir)
09/21	Mon	**Discussion entirely remote; no in-person attendance** Daily Lesson 09/21	For class discussion gather together quotes, arguments, examples, etc. from the unit readings: 1. what is the place of the human being in nature as understood within a non-anthropocentic worldview? 2. does an environmental ethic necessarily imply a non-anthrocentric conception of nature? (Discussion Board 03: Pinchot and Muir)
09/23	Wed	*(Zoom Mtg: 336.001 or 336.002)* John Muir: Preserving Nature[2]	Muir - Selected Essays *Recommended:* John Muir's Evolving Attitudes Toward Native American Cultures **Quiz #10** * #10 Questions * #10 Survey * Submit Quiz #10 Online (Discussion Board 03: Pinchot and Muir)
09/25	Fri	*(Zoom Mtg: 336.001 or 336.002)* The Idea of Conservation: wilderness preservation	Cronon - Trouble with Wilderness, pp. 7-17 **Quiz #11** * #11 Questions * #11 Survey * Submit Quiz #11 Online (Discussion Board 03: Pinchot and Muir)
09/27	Sun		Discussion Board 03: Pinchot and Muir
09/28	Mon	*(Zoom Mtg: 336.001 or 336.002)* The Idea of Conservation, the trouble with wilderness	Cronon - Trouble with Wilderness, pp. 17-25 **Quiz #12** * #12 Questions * #12 Survey * Submit Quiz #12 Online
09/30	Wed	*(Zoom Mtg: 336.001 or 336.002)* Ideas of Conservation	Leopold - Coon Valley **Quiz #13** * #13 Questions * #13 Survey * Submit Quiz #13 Online (due by class time today)
10/02	Fri	*(Zoom Mtg: 336.001 or 336.002)*	End of Unit 2 Assessment (due Sun, Oct 11,

		Daily Lesson 10/02	at 11:59pm)
3. "Alternative" Ethics			
10/05	Mon	*(Zoom Mtg: 336.001 or 336.002)* Utilitarianism: the Principle of Utility	Bentham - On Principle of Utility (pp. 395-397)
10/07	Wed	*(Zoom Mtg: 336.001 or 336.002)* Singer & the Equal Consideration of Interests	Singer - The Animal Liberation Movement (pp. 1-6) **Quiz #14** * #14 Questions * #14 Survey * Submit Quiz #14 Online (due by class time today)
10/09	Fri	*(Zoom Mtg: 336.001 or 336.002)* Open (discussion of assessments 1 & 2)	no homework
10/11	Sun		End of Unit 2 Assessment (due at 11:59pm today) • Window of Submission Extension
10/12	Mon	*(Zoom Mtg: 336.001 or 336.002)* Kantian Duty Ethics	Kant - Indirect Duties to Nonhumans & On Price and Dignity
10/12		*Academic Midterm*	
10/14	Wed	*(Class cancelled)*	Regan - The Case for Animal Rights (pp. 19-23) **Quiz #15** * #15 Questions * #15 Survey * Submit Quiz #15 Online (open until class time Friday)
10/16	Fri	*(Zoom Mtg: 336.001 or 336.002)* Animal Rights: Duties toward Animals	
10/19	Mon	*(Zoom Mtg: 336.001 or 336.002)* In-class Discussion Discussion Board Assignment: "Alternative" Ethics	Discussion Prompts 1. what do you believe is the most important point of disagreement concerning the moral considerability of animals between (i) animal liberation theory aka utilitarianism advanced by Peter Singer in his The Animal Liberation Movement, and (ii) animal rights theory aka deontology advanced by Tom Regan in his The Case for Animal Rights, 2. which of the two theories, i.e., utilitarian theory or deontology, deals with the problem of the moral considerability of the animal most adequately. Explain your reasoning

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			here.
10/21	Wed	*(Zoom Mtg: 336.001 or 336.002)* Metaethics & Asymmetrical Moral Relations	Midgley - Duties Concerning Islands (pp. read the whole thing)
10/23	Fri	*(Zoom Mtg: 336.001 or 336.002)* Argument against Ethical Universalism	Plumwood - Animals and Ecology (pp. 77-85)
10/26	Mon	*(Zoom Mtg: 336.001 or 336.002)* Respectful Use & Ecological Animalism	Plumwood - Animals and Ecology (pp. 86-90) (ignore the "stop reading here" line on p. 88) **Quiz #16** (over the whole article, opens 10/21 & closes before class, 10/26) * #16 Questions * #16 Survey * Submit Quiz #16 Online
10/28	Wed	*(Zoom Mtg: 336.001 or 336.002)* In-class discussion	Come prepared to assess both utilitarian animal liberation theory and deontological animal rights theory by reference both Val Plumwood's Animals and Ecology and Mary Midgley's Duties Concerning Islands
10/30	Fri	*(Zoom Mtg: 336.001 or 336.002)* Daily Lesson 10/30 End of Unit 3 Assessment (due Sun, Nov 8, at 11:59pm)	(Discussion Board Assignment: "Alternative" Ethics)
11/01	Sun		Discussion Board Assignment: "Alternative" Ethics
4. Sustainability - Implementation, Idea, and Critique			
11/02	Mon	*(Zoom Mtg: 336.001 or 336.002)* Sustainability at UK	* Read the UK Sustainability Strategic Plan * Familiarize yourself with the UK Commitment to Sustainbility *(skim through pages in this link)*
11/04	Wed	*(Zoom Mtg: 336.001 or 336.002)* Sustainability at UK and the sustainability continuum	Yanarella et. al. - Green vs. Sustainability *Recommended*: Mebratu - Sustainability and Sustainable Development
11/06	Fri	*(Zoom Mtg: 336.001 or 336.002)* * The 2030 UN Agenda * Discussion Board Assignment	The 2030 Agenda * UN Resolution 25 Sep 2015 - Transforming our World: the 2030 Agenda * UN website (familiarize yourself with this) **Quiz #17** * #17 Questions * Submit Quiz #17 Online
11/08	Sun		End of Unit 3 Assessment (due at 11:59pm today)
11/09	Mon	*(Zoom Mtg: 336.001 or 336.002)* Sustainability - the triple-bottom line	Elkington - Making Capitalism Sustainable **Quiz #18** (may submit as late as Monday, November 22, at 11:59pm) * #18 Questions * Submit Quiz #18 Online

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11/11	Wed	*(Zoom Mtg: 336.001 or 336.002)* Sustainability and the Problem of Intertemporal Moral Relations	Norton - The Ignorance Argument, pp. 534-539b (to "Sustainability and Community-Based Obligations")
11/13	Fri	*(Zoom Mtg: 336.001 or 336.002)* Community-Based Obligations and What We Owe the Future	Norton - The Ignorance Argument, p. 539-543 **Quiz #19** (may submit as late as Monday, November 22, at 11:59pm) * #19 Questions * #19 Survey * Submit Quiz #19 Online
11/25	Sun		Discussion Board (b) Assignment (due by 11:59pm)
11/16	Mon	*(Zoom Mtg: 336.001 or 336.002)* Traditional Ecological Knowledge	McGregor - TEK and Sustainable Development
11/18	Wed	*(Zoom Mtg: 336.001 or 336.002)* Development as Underdevelopment	LaDuke - Traditional Ecological Knowledge and Environmental Futures • required pp. 127-134, 145-148 • recommended pp. 139-142 **Quiz #20** (may submit as late as Monday, November 22, at 11:59pm) * #20 Questions * #20 Survey * Submit Quiz #20 Online
11/20	Fri	*(Zoom Mtg: 336.001 or 336.002)* In-class Discussion	
11/22	Sun		Discussion Board (b) Assignment (due by 11:59pm)
11/23	Mon	*(Zoom Mtg: 336.001 or 336.002)* Daily Lesson 11/23 (attendance not required) **End of Unit/Class Assessment** (due Wed, Dec 2, at 11:59pm	
11/25	Wed	No Class - Thanksgiving Holiday	
11/27	Fri	No Class - Thanksgiving Holiday	
11/30	Mon	University Reading Day No classs - available this week for online office hours	
12/02	Wed	No class - available for online office hours	**End of Unit/Class Assessment** - due by 11:59pm today
12/04	Fri	No class	*Stay safe & sane out there*

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Daily Schedule **(Course Navigation)**

Contact ITS Customer Services

***All* classes are now presented remotely at the time of class. (No in-person class.)**
PHI336.001 Zoom Portal PHI336.002 Zoom Portal
(password: Sandmeyer)



Contact Information:

Bob Sandmeyer, Ph.D.
{bob.sandmeyer@uky.edu}
(include "PHI336" in subject line of all emails)
pronouns: he/him/his
POT 1429
Ph. 859-257-7749 (leave a message)

"Office" Hours (T/R online only):

Schedule an Appointment
bob.sandmeyer@uky.edu
Zoom Address (office hourse *only*):
uky.zoom.us/my/bobsandmeyer
(password: Sandmeyer)

Environmental Ethics (2020F)

Syllabus

Section 001	Section 002
MWF 11:00am - 11:50am	MWF 1:00pm - 1:50pm

Course FAQ

Question:
How do I find out what attendance group I'm in?

The Daily Schedule will tell you which attendance group meets on any particular day. To see your particular group, click the **People: Attendance** group link here. If that doesn't work, see how to view your group assignment.

Question:
How do I navigate this course?

Check out the Course Navigation page by clicking the link in this sentence or in the green bar at the top of this page. The **Daily Schedule** (link at top-left of every page) is **the most important page** in the Canvas shell; it is a "one-stop shop" for everything you need to do to complete the class assignments.

Question:
Given the importance of course-wide communications this semester, how can I make sure I get an email or text of course announcements?
This is really very important. Double-check that your Canvas notification settings are configured so that you receive course announcements in a timely manner. Click this link: How do I set my Canvas notification preferences as a student?

Question:
What is the best way to access the course content?

Access to the course content is best with ***a web browser on a computer or mobile device***, e.g., Chrome. But the Canvas app (iOS or Android) will also work. Any additional software you need for the course can be obtained for free at download.uky.edu.

 © Bob Sandmeyer

Question:
How do I use Canvas?

First off, ask your professor or a friend in the class for help. Typically, though, if you have questions about how to use or problems with Canvas, you can find an answer to your questions in one of the CANVAS guides (below) first. If you cannot find an satisfactory answer, click the Help button inside Canvas to open a support request, start a live chat, or find the toll-free number whenever you need help.

- Canvas Student Guide
- Canvas Mobile Guide

Mobile APP

- iOS CANVAS Student App
- Android CANVAS Student App

Question:
I was wondering if something goes wrong because of technological problems with can we still our submit work, even if it is past the posted deadline?

Grading will be done in Canvas by your recitation instructor. If something goes wrong because of a technological problem, it is your responsibility to contact your recitation instructor ASAP about this. If at all possible, contact him/her/them *before* the assignment deadline. Typically, we will give you the opportunity to submit work late due to technological problems. The best way to ensure you can take advantage of this is to be **proactive** and contact your recitation instructor as soon as you realize there is a problem

Contact ITS Customer Services

If you have technical problems, please contact ITS Customer Services. After consulting with Customer Services, also please let the instructor know of the issue.

- Minimum Technical Requirements for UK courses and suggested hardware, software, and internet connection recommendations
- For assistance with Canvas, please call 1-844-480-0838 or click the help button for additional options.
- For 24/7 immediate assistance, please contact **ITS Customer Services at 859-218-HELP (4357)** or visit the Technology Help Center @ http://techhelpcenter.uky.edu. For assistance with non-urgent matters, email 218help@uky.edu.

08-01 Class Canvas Page and Teaching of PHI336

Dear Students of Bob Sandmeyer's PHI336 Environmental Ethics, sections 001-002,

Typically, I don't open the Canvas shell for my classes, in this instance PHI336 (2020F), until the first day of classes. But these are anything but typical times. So, I've decided to publish the Canvas page early in order to facilitate communications with you.

A number of you have asked me *how* I plan on teaching this class, which is listed in the course catalog as "in-person," and whether attendance is absolutely required.

What teaching modality will PHI336 use?

UK has designated the way classes are taught this term as either "In-Person," "Hybrid," or "Fully Online." A description of these terms' meaning can be found on the University's Course Delivery Modality FAQ, but for the sake of convenience these definitions are posted here:

- **In-person** courses are primarily held face-to-face on the main University of Kentucky campus.
- **Hybrid** courses have a blend of in-person and online instruction. They may include “alternating attendance” models (where different subsets of students attend in-person on different days), "flipped classrooms" (where students meet for working problems or discussions) and other models mixing in-person and online instruction.
- **Fully Online** meetings are held fully online and do not require any in-person attendance.

As noted, PHI336 class has been listed as "in-person." This is an error which I am trying to remedy. In reality, this course will have a blend of in-person and online instruction. By and large, day-to-day classes will be "flipped." Traditional in-class activity, such as the class lecture, will be delivered online, and in-class time will be used to engage at a deeper level with the content you all have viewed and worked through online *before* meeting in-person. In point of fact, we will not all be able to meet in-person at the same time in the classroom due to COVID-19 physical distancing restrictions. Hence, we'll implement an alternating attendance model in this class, whenever have class in-person. This is all to say that ***this course will use a hybrid model***.

Bear in mind, also, that it is distinctly possible that the University will require all classes to be taught fully online at some point this semester. The hybrid design of this class works under the assumption of this possibility. If we move entirely online, there will likely be no serious disruption to the daily schedule.

In-person attendance in class will be tricky. I will say at this stage, though, that every student will be able to complete the requirements of the course online. But, the class will have an in-person component. How this will all work is still in flux. *Please be patient.* I will make an announcement that details the running of the course on August 10th, i.e., one week before the semester actually begins.

Peruse the Canvas site

You are welcome to peruse the PHI336 Canvas site. Just bear in mind that everything there is provisional at this stage. I'm still working out the details of the class. However, you can get a fairly good sense of the form and content of the class now. And you can purchase the Leopold book in the meanwhile, if you don't already have a copy of it.

Contacting Me

If you feel the need, you may contact me about the class. However, I ask you to contact me only for truly pressing issues at this early stage. I'll make the class fully available on August 10th, and I'll be able to answer all questions satisfactorily at that time. So, if you could wait until that date, that would be very helpful to me. If

something truly pressing requires my attention, my email address is: bob.sandmeyer@uky.edu. Thank you for your patience.

Despite the anxieties of the current situation facing us as a nation and globally, I am very excited to get back to teaching and to working with you all. Don't forget, you'll hear from me about the running of PHI336 on August 10th. So, be on the look out for that announcment. If the need arises, I may make other announcements from time-to-time as well.

Yours,
Bob Sandmeyer
Assistant Professor of Philosophy
University of Kentucky

 © Bob Sandmeyer

08-10 One week before classes

Dear Students of Bob Sandmeyer's PHI336 Environmental Ethics, sections 001-002,

Well, there's just one week to go before classes begin. As you know, the class Canvas shell is open and available for you to peruse. Given the day-to-day precariousness of the situation, I have designed the Canvas shell around some very simple elements.

CANVAS SITE

- The Front Page
  When you enter the course Canvas site, this page should automatically load. If you are using the Canvas mobile app, you may have to click the Front Page button. This page will remain relatively *unchanged* throughout the course of the semester. It contains:
  - Course and contact information, including links for making and attending "office" hours
    - In this section, you'll also find a link to the Course Syllabus
  - The Daily Schedule link at the top-left of the page
  - The Course Navigation link at the top-right of the page
  - A Course FAQ, and
  - Details how to contact ITS Customer Service, if you have having technological problems.
- The Daily Schedule
  This is perhaps the most important page in the Canvas site. It is designed to be a one-stop-shop for all you have to do in this class.
  - Study this page
    - Each day, there will be lessons posted under "Topic & Presentation" and Homework Due (that day) under "Homework"
  - You'll notice this week before the semester actually begins, I have created a "lesson." Check it out; it contains an assignment which you can complete before classes begin even

 © Bob Sandmeyer

This announcement is best viewed in Canvas.

If you contract COVID-19, you must let me know as soon as possible: bob.sandmeyer@uky.edu

Attending class at the scheduled time is a requirement. If you are not scheduled to meet in-person, you must attend via Zoom. If you are scheduled to attend in-person but cannot, e.g., for reasons associated with COVID-19, then attend via Zoom.

Alternating Attendance in PHI336

Section 001	Section 002
MWF 11:00am - 11:50am	MWF 1:00pm - 1:50pm
Jacobs Science Bldg. 347	Jacobs Science Bldg. 357

Due to physical distancing requirements, occupancy restrictions in the classroom do not adequately allow the full class to meet during lecture. Therefore, the class population has been divided into three attendance groups:

Click here to see **your attendance group assignment** in this course.

336-001 Attendance Groups	336-002 Attendance Groups
Group A	Group A
Group B	Group B
Group C	Group C

To find out which group meets in-person on whatever day, consult the **Daily Schedule** online. The order changes from week to week. However, this week:

- Group A meets on Monday (B & C attend via Zoom)
- Group B meets on Wednesday (A & C attend via Zoom)
- Group C meets on Friday (A & B attend via Zoom)

Attending in-person Today

When finding a seat in the classroom, please try to leave the table in the back to the left empty.

Masking is a requirement to attend this class in-person. The class has been designed to meet both in-person and online concurrently and seamlessly. If for any reason you cannot wear a face mask, just attend via the Zoom session.

If you are attending in-person:

- We must maintain physical distancing in the classroom. Find a seat at least six (6) feet away from your nearest neighbor.
  - **Take note of where you sit. This will be your seat for the rest of the term.**
- Keep your mask on while in the Jacobs Science Building
  - put it before entering the building
  - have it on throughout the whole class period, especially when talking
  - keep it on as you exit the building
- You may also log into the Zoom meeting as well
  - do this before class begins

- mute mic, turn off video
- you may ask questions also by using the chat function
    - Help out your peers. If you see a good question that is being overlooked, ask it live and in-person.

Today's Lesson - What to Bring

Additionally, everybody - whether you're in-person or online - will be required to follow the daily lesson online. So, bring an iPad, tablet, or computer to class. (A phone really is insufficient.)

To access the day's lesson, go to the Daily Schedule, particularly to 08/17, and click on the link Syllabus & Course Expectations (or just click the link here).

Attending via Zoom Today

If you are not scheduled to attend in-person today, you need to log into the **Zoom session of the class**. The link for this is always posted at the top of the Daily Schedule, but I'll post it here also:

PHI336.001 Zoom Portal - the password to enter is **Sandmeyer**

PHI336.002 Zoom Portal - the password to enter is **Sandmeyer**

If you are attending online via the Zoom meeting:

- please ***log in*** to the class Zoom meeting ***before*** class begins.
    - also open today's lesson, i.e., the Syllabus & Course Expectations link in the Daily Schedule (or just click the link here)
- Mute your mic and turn off your video.
    - My video will also be turned off. You're listening to the lecture and following the daily lesson on your device.
- You may ask questions by using the chat function in Zoom.

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(08-19) Wednesday's Homework and Attendance in PHI336

Howework due *before class*

Homework (with links) is always listed in the **Daily Schedule**

- Read Wendell Berry's essay, The Idea of a Local Economy
- Reading **Quiz #01**: due by class time, August 19th
  - #01 Questions
    - download these questions and make yourself a key
      - keep your self-generated key.
      - you will not be given any other key than those you create yourself
  - #01 Survey
    - take this short survey about the quiz.
      - this is a Google form composed of 2 required questions and 2 optional questions
      - your answers here will help me shape the lecture discussion
  - Submit Quiz #01 Online - only submitting your answers gets you credit
    - Canvas will calculate the grade: number of correct / number possible
    - the total grade for the Reading Quizzes category (40% of total grade)
    - no late submissions without legitimate excuse

If you haven't read the syllabus and submitted your post to the first discussion board yet, take care of this as well.

- PHI336 Syllabus
- 01 Discussion: Aug 10-21 - Introductions

Attending in-person today

To find out which group meets in-person on whatever day, consult the **Daily Schedule** online. The order changes from week to week. However, this week:

- Group A meets on Monday (B & C attend via Zoom)
- **Group B meets on Wednesday (A & C attend via Zoom)**
- Group C meets on Friday (A & B attend via Zoom)

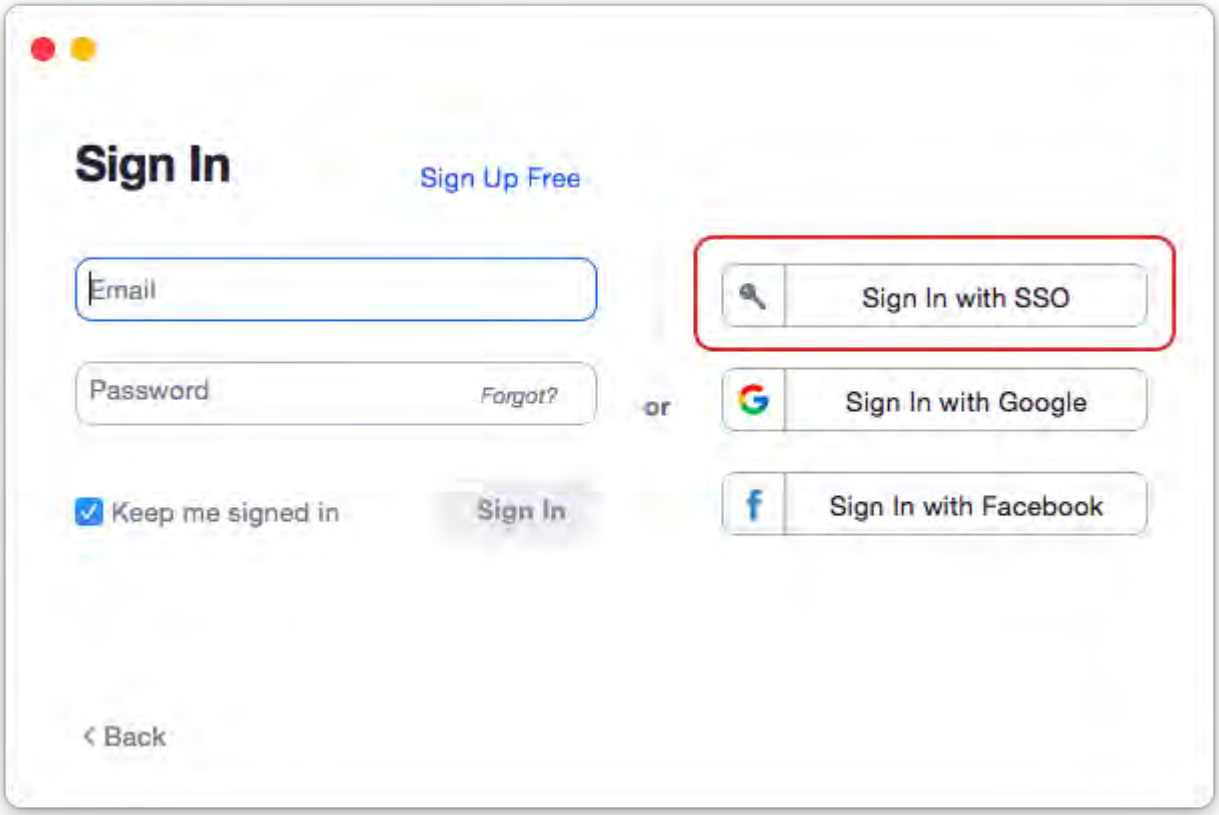
Attending via Zoom today

If you are not scheduled to attend in-person today, you need to log into the **Zoom session of the class**. The links for these are always posted in the **Daily Schedule**, but I'll post it here also:

PHI336.001 Zoom Portal - the password to enter is **Sandmeyer**

PHI336.002 Zoom Portal - the password to enter is **Sandmeyer**

If you are having difficulties signing into Zoom portal, trying logging out and then logging back in (https://uky.zoom.us). When you log back in, sign into Zoom via the SSO login (i.e., the link blue login).



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01 Quiz (336 Syllabus)

This is a preview of the published version of the quiz

Started: Jul 1 at 9:41am

Quiz Instructions

Syllabus Quiz

Unlike all other quizzes, the quiz questions are presented individually, and you are allowed unlimited attempts to complete this quiz. (All other quizzes are limited to 1 attempt.) Consequently, no one should receive less than 100% on this syllabus quiz. There is no time limit.

Question 1 — 1 pts

How are you asked to communicate with the professor (outside of the class time)?

- ◯ Always and only by means of the Canvas Inbox
- ◯ Just click the "Email Prof" link in Canvas, or by email (but include "PHI336" in the subject)
- ◯ In-person, either directly before or after class
- ◯ By text

Question 2 — 1 pts

When are the professor's office hours?

- ◯ TWR 1:00pm-2:30pm
- ◯ MWF 3:00-4:00pm
- ◯ MF 3:00-4:00pm
- ◯ TR 3:00-4:00pm

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Question 3 — 1 pts

Which is not one of the units of study in this class?

- ◯ The Land Ethic
- ◯ Environmental Justice and Sovereignty Movements
- ◯ Sustainability
- ◯ Ideas of Conservation

Question 4 — 1 pts

Which is a basic outcome or outcomes to be attained by taking this class?

- ◯ explicate the distinction between symmetrical and asymmetrical moral duties
- ◯ distinguish act from rule utilitarianism
- ◯ evaluate the implementation of sustainable development from the perspective of traditionally underrepresented groups
- ◯ All of the above

Question 5 — 1 pts

In this class, which assessment is expressly cumulative in scope

- ◯ The Journal Forum Exercise
- ◯ The Conclusory Essay
- ◯ The Unit Assessment
- ◯ The Reading Quizzes

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Question 6

1 pts

Which page contains links for all readings and assignments?

- ◯ The Front Page
- ◯ The Course Navigation page
- ◯ The Daily Schedule
- ◯ The day's Lesson

Question 7

1 pts

Class attendance is a graded element of the class.

- ◯ True
- ◯ False

Question 8

1 pts

When are the reading quizzes due typically?

- ◯ Every Friday
- ◯ At 11:59pm E.S.T. on the day listed in the Daily Schedule
- ◯ These are typically due before the class during which we discuss the reading
- ◯ Trick question: there are no reading quizzes

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Question 9 — 1 pts

What are the COVID protocols?

- ◯ everyone must wear a mask indoors
- ◯ everyone is required to be vaccinated
- ◯ everyone will work remotely
- ◯ class attendance will be staggered to allow for social distancing

Question 10 — 1 pts

How many tests will there be in this class?

- ◯ One
- ◯ Two
- ◯ Three
- ◯ Four

Question 11 — 1 pts

This class has a midterm and final exam, and both will be held in-class.

- ◯ True
- ◯ False

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Question 12 — 1 pts

What is the minimum outcome that may be exercised for proven cases of cheating?

- ◯ A zero for the assignment without the possibility of redoing it.
- ◯ Course failure.
- ◯ The student will receive a grade of XE/XF for the course.
- ◯ Expulsion from the university for at least one academic year.

Question 13 — 1 pts

May you record the class?

- ◯ Yes, without restriction.
- ◯ Yes, but only if this will be used for educational purposes.
- ◯ No, unless you have received prior permission from the DRC.
- ◯ No, not at all.

Question 14 — 1 pts

I attest that I will not cheat in any way in this class and will act with honor and integrity to my fellow students, the professor, and the course grader.

- ◯ True
- ◯ False

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Question 15

1 pts

I understand that the syllabus is a contract between student and professor and that my participation in the class indicates I accept the terms of this contract.

- ◯ True
- ◯ False

Quiz saved at 9:42am

Submit Quiz

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Sandmeyer – Course Materials – PHI336 Environmental Ethics

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Overview of PHI336 Materials: LESSONS

The majority of lessons included herein represent the first week of classes during a return to university amidst a raging and deadly pandemic (prior to development of vaccines). Coming back fully online, I created a robust but intuitive online learning environment to address this emergency. I refined a good part of my online class pedagogy over the summer in workshops with our CELT staff. This summer work was especially necessary, as I knew that students would come back to a chaos of online classes taught by a faculty of widely different capabilities teaching online. It turns out the summer work paid enormous dividends, as students (in all my classes) nearly universally praised the ease of working in my classes, the functionality of systems, and efficacy of my pedagogy.

The implicit bias lesson included herein is an important lesson to PHI336, which I include in the course content every semester. Environmentalism (and to some degree environmental studies) has a distinct history of unrecognized bias built into it. Further, there are structural issues of inequality and bias within the United States, generally, which continuously impact environmental studies. This lesson marks an introduction to the problem implicit bias in the environmental movement.

 © Bob Sandmeyer

If you contract COVID-19, you must let me know as soon as possible: bob.sandmeyer@uky.edu

Daily Schedule | ITS Customer Services: 859-218-HELP (4357) – 218help@uky.edu

Date: (Pre-Semester - Aug 10-14)



PHI 336 Environmental Ethics

Learning Objectives:

By the conclusion of this lesson, students should be able to:

1. understand the way the course will be taught this semester.
2. know their assigned attendance group.
3. determine when during the semester they will be required to attend in-person and when they will be "attending" at-home.

What teaching modality will PHI336 use?

UK has designated the way classes are taught this term as either "In-Person," "Hybrid," or "Fully Online." A description of these terms' meaning can be found on the University's Course Delivery Modality FAQ, but for the sake of convenience these definitions are posted here:

- **In-person** courses are primarily held face-to-face on the main University of Kentucky campus.
- **Hybrid** courses have a blend of in-person and online instruction. They may include “alternating attendance” models (where different subsets of students attend in-person on different days), "flipped classrooms" (where students meet for working problems or discussions) and other models mixing in-person and online instruction.
- **Fully Online** meetings are held fully online and do not require any in-person attendance.

This class has been listed in the course catalog as "in-person." This is an error which I am trying to remedy. In reality, this course will have a blend of in-person and online instruction. By and large, day-to-day classes will be "flipped." Traditional in-class activity, such as the class lecture, will be delivered online, and in-class time will be used to engage at a deeper level with the content you all have viewed and worked through online *before* meeting in-person. In point of fact, we will not all be able to meet in-person at the same time in the classroom due to COVID-19 physical distancing restrictions. Hence, we'll implement an alternating attendance model in this class, whenever have class in-person - more on this below. This is all to say that ***this course will use a hybrid model***.

Bear in mind, also, that it is distinctly possible that the University will require all classes to be taught fully online at some point this semester. The hybrid design of this class works under the assumption of this possibility. If we move entirely online, there will likely be no serious disruption to the daily schedule.

Before the Semester Begins

 © Bob Sandmeyer

This "lesson" details some things I want you to be aware of before the semester begins, and I have a pre-semester assignment for you as well.

1. If you haven't done so you, read the Course Syllabus. (The link for this is also embedded in the Daily Schedule and the Front Page.)
2. Read through the Daily Schedule.
3. Complete the Pre-Semester Discussion Board Assignment: Discussion: Aug-10-21 (M-F) - Introductions. (This assignment is due Aug. 21st. So, if you cannot work on it until the semester begins, no worries.)

Meeting in-person during the semester: how-to

Given physical distancing requirements, the classrooms that we've been assigned for this class cannot accommodate all students in the classroom at once. In point of fact, only 12 students at most, i.e., 1/3 of the class, at any one time. I have already broken the two sections into three distinct groups, each. Click here **to view your group assignment** to in this course.

PHI 336 Alternating Attendance Groups

(The Daily Schedule details the attendance schedule for the semester.)

Section 001			Section 002		
Group A (11 students)	Group B (11 students)	Group C (10 students)	Group A (11 students)	Group B (10 students)	Group C (11 students)
PHI336.001 Zoom Portal for At-Home Students Password: Sandmeyer			PHI336.002 Zoom Portal for At-Home Students Password: Sandmeyer		

Only come to class only on the day your group meets.

At home

- You are required to "attend" class both in-person and at-home. So, when you're at home, you will Zoom into class. **Turn off your monitor and mute your mic**! Follow the daily lesson online (accessible through the Daily Schedule).

In-Person

- You will need to bring your computer or tablet to class, when you come in-person. (*A phone will not be sufficient*.) The in-person venue will allow us to talk about the lesson. But we'll all (those in-person and at-home) need to follow the lesson embedded in the Daily Schedule. Hence, you'll need a device that allows you to follow along in class, read text, take notes, that sort of thing.

Contact me, if you have questions/concerns

I have a favor to ask. Before you shoot me an email, *please* try to find the answer yourself either in the Course Syllabus, this lesson, or the in the FAQ in the Front page. If you can't find the answer to your question or you have an issue that needs my input, just click this link: bob.sandmeyer@uky.edu. It would be helpful to tell me what section you're in, as well.

End of Lesson

Homework:

- Study the class syllabus.
- Read through the Daily Schedule.
- Complete the Pre-Semester Discussion Board Assignment: Discussion: Aug-10-21 (M-F) - Introductions.

 © Bob Sandmeyer

- Order book: Aldo Leopold's *A Sand County Almanac* (any edition will do).
- Get a head start, if time permits. Read one or both of the Wendell Berry readings due next week:
  - Wendell Berry - Idea of a Local Economy
  - Wendell Berry - Two Economies

 © Bob Sandmeyer

If you contract COVID-19, you must let me know as soon as possible: bob.sandmeyer@uky.edu

Daily Schedule | ITS Customer Services: 859-218-HELP (4357) – 218help@uky.edu

Date: Monday, August 17, 2020



PHI 336 Environmental Ethics

Today's Learning Objectives:

By the conclusion of this lesson, students should be able to:

- understand the way attendance works this term
- navigate the course Canvas site
- articulate the grading structure and basic units of study this term

Zoom Recordings of Class:

1. Section 001 Recording
2. Section 002 Recording
   (begin watching at 6:24)

Whether in-person or remote, everyone should follow these lessons with their electronic device.

Lesson

This first lesson is ambitious. We may continue working through it on Wednesday, also.

Welcome to Environmental Ethics - Preliminaries

"Attending" Class

Section 001	Section 002
MWF 11:00am - 11:50am	MWF 1:00pm - 1:50pm
Jacobs Science Bldg. 347	Jacobs Science Bldg. 357

Well, here we are. At least, here *some* of us are. Due to physical distancing requirements, occupancy restrictions in the classroom do not adequately allow the full class to meet during lecture. Therefore, the class population has been divided into three attendance groups:

336-001 Attendance Groups	336-002 Attendance Groups
Group A	Group A
Group B	Group B
Group C	Group C

Click here to see how to view your group assignment in this course.

When finding a seat in the classroom, please try to leave the table in the back to the left empty.

To find out which group meets in-person on whatever day, consult the **Daily Schedule** online. As you know, though, Monday (8/17) Group A is attending in-person, while Group B & C are attending online; and then on Wednesday Group B will meet in-person, while Group A & C attends online. On Friday, Group C will meet in person, while A & B attend online.

If you are not scheduled to attend in-person today, you need to log into the **Zoom session of the class**. The link for this is always posted at the top of the Daily Schedule, but I'll post it here also:

PHI336.001 Zoom Portal - the password to enter is **Sandmeyer**

PHI336.002 Zoom Portal - the password to enter is **Sandmeyer**

If you are attending online via the Zoom meeting:

- please log into the class *before* class begins
- Mute your mic and turn off your video.
  - My video will also be turned off. You're listening to the lecture and following along in this lesson.
- You may ask questions by using the chat function in Zoom.

If you are attending in-person:

- We must maintain physical distancing in the classroom. Find a seat at least six (6) feet away from your nearest neighbor.
  - **Take note of where you are sitting. This is your seat for the rest of the term.**
- Keep your mask on while in the Jacobs Science Building
  - put it before entering the building
  - have it on throughout the whole class period, especially when talking
  - keep it on as you exit the building
- You may also log into the Zoom meeting as well
  - do this before class begins
  - mute mic, turn off video
  - you may ask questions also by using the chat function
    - Help out your peers. If you see a good question that is being overlooked, ask it live and in-person.

This class, then, is being taught in two modalities at once: (i) live and in-person and (ii) live but online. So, what does "*live but online*" mean, really. It means that you'll essentially be listening to the lecture while following along in the Daily Lesson (such as this Daily Lesson).

Welcome to Environmental Ethics, *take two*

My name is Bob Sandmeyer. I'm an Assistant Professor of Philosophy here at UK and have been in the Philosophy Department for many years now. I'm also



Program Faculty with the Environmental & Sustainability Studies program. In addition to teaching this class this semester, I am teaching Introduction to Philosophy: Knowledge & Reality (PHI100)

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Navigating the class Canvas page

As this class is being taught as a hybrid, i.e., with in-person and online elements, the class Canvas page is more important than ever. So before we talk about the syllabus, I'd like to discuss how to navigate this course. This is especially important as every student will need to navigate the course both at home when and in-person. That is to say, whether your attending in-person or online, we'll be working in Canvas. **Hence, each student needs to use their iPad (or other tablet) or a computer while class is in session.** A phone will be *insufficient*. Use a tablet or a computer.

I recommend accessing the course Canvas page using a web browser such as Chrome. Though I don't recommend the Canvas mobile app, it may be used. But bear in mind that my explanations will presume your accessing the class using a web browser: https://uk.instructure.com/courses/1985345.

Course Navigation

- Invariant Structure of Canvas Site
- Invariant Structure of Daily Lessons

The Front Page (goto this page)

- As the name suggests, this is the portal by which to access the course.
- It is relatively static or unchanging. It contains
    - my contact information
    - course and section information, including
        - recitation instructor contact information
        - recitation homepage links
    - a course FAQ, and
    - information to contact ITS customer service

A note on communications

- Use email; don't use the Canvas Inbox
- No matter whom you contact, i.e., professor or recitation instructor, include the phrase "**PHI336**" in the subject line of the email
- You can send an email at any time. I only work during business hours, though.

The Daily Schedule (goto this page)

- This is perhaps the most important page in the Canvas shell. It's a one-stop shop. Everything you need for the course can be found (out) here.
    - Every page in the class has a link to the Daily Schedule positioned at the top-left of that page.
- Consult this page three times a week (MWF), at the very least.

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- Scroll down until you can see the row:

Date	*Day*	*Lesson*	*(due on day listed)* *Homework*

- DATE & DAY
  - self-explanatory
- LESSON
  - This column indicates the in-person lecture attendance group for that day
  - This column contains the link to the **Daily Lesson**, i.e., the lesson that we'll go through in class on that day.
    - Everybody is required follow this lesson onlne, whether your online or in-person.
  - Invariant Structure of this Page
    - *Top - Header*
      - Links to Daily Schedule and to ITS Customer
      - Date
        of the Lesson
      - Today's Learning Objectives
        - **Read These!**
        - This is what you should have accomplished by the end of the lesson.
    - *Lesson*
      - Here be the meat of the class lecture for the day.
      - Sometimes this will contain just text and pictures. Sometimes just video (recordings of PowerPoint presentations). Usually, both.
    - *End of Lesson*
      - This section details the
        - homework to complete for next lecture
        - tasks that need completing associated with long-term assignments.
- HOMEWORK
  - This is the same information as indicated at the end of previous day's lesson
    - This column indicates the homework due *that day* only.
    - Hence, the information on this line lists the work you've done coming into lecture on that day.

Daily Lesson & Homework

So let's look this week in the Daily Schedule:

Date	*Day*	*Lesson*	*(due on day listed)* *Homework*
08/17	Mon	**Attendance Group A** **Syllabus & Course Expections**	Handout: **PHI336 Syllabus** 01 Discussion: Aug 10-21 - Introductions
The Idea and Scope of The Land Ethic			
08/19	Wed	**Attendance Group B** What is an economy?	Wendell Berry - Idea of a Local Economy **Quiz #01** * #01 Questions * #01 Survey * Submit Quiz #01 Online
08/21	Fri	**Attendance Group C** What is an economy?	Wendell Berry - Two Economies **Quiz #02** * #02 Questions

			* #02 Survey * Submit Quiz #02 Online
Read Leopold's book - the whole thing - by the end of the unit (Sep 4th)			**Aldo Leopold - *A Sand County Almanac* (*ASCA*)**

- **today 08/17**
  - **Attendance Group A** meets in-person
    - Group B & C are listening online via Zoom and can *participate via Chat*
    - The Zoom link is in the Daily Schedule near the top of the page.
  - The Daily Lesson, Syllabus & Course Expectations, is linked for everybody to follow along during lecture.
    - These **daily lesson links will open at about 10:50am MWF**
  - The Homework - due on the date listed:
    - Acquire the **Syllabus**.
      - You can access it as a Canvas page or you can download a PDF copy to your drive. The link to the PDF is in the syllabus page.
    - Submit your first **First Discussion Post**, which is technically due today by 11:59pm.
      - The hard deadline to complete this assignment is actually August 21st at 11:59pm. There will be no point deduction, if you submit your post after 8/17.
- **next class 08/19**
  - **Attendance Group B** meets in-person
    - Group A & C will listen online via Zoom and can *participate via Chat*
    - The link to the lesson will become active at about 11:50am
  - **Homework: always complete *before* class**
    - Read Wendell Berry's essay, The Idea of a Local Economy
    - **Quiz #01**: due by class time, August 19th
      - Quiz Questions - download these questions and make yourself a key
        - keep your self-generated key.
        - you will not be given any other key than those you create yourself
      - Quiz Survey - take this short survey about the quiz.
        - this is a Google form composed of 2 required questions and 2 optional questions
        - your answers here will help me shape the lecture discussion
      - Submit Quiz Online - only submitting your answers gets you credit
        - Canvas will calculate the grade: number of correct / number possible
        - the total grade for the Reading Quizzes category (40% of total grade)
        - no late submissions without legitimate excuse
- **Friday**
  - **Attendance Group C** meets in-person
    - Group A & B will listen online via Zoom and can *participate via Chat*
  - Homework due before class on Wednesday
    - Read Wendell Berry's essay, Two Economies
    - **Quiz #02**: due by class time, August 21st
      - Quiz Questions - download these questions and make yourself a key
      - Quiz Survey - take this short survey about the quiz.
      - Submit Quiz Online - only submitting your answers gets you credit

Get the Leopold book, *A Sand County Almanac* (*ASCA*)

- We'll read the whole thing, eventually.
- If you have a copy already, don't need to purchase a new edition.

Assessments by which you will be graded

Grading Scale

A = 100% - 90%
B = 89% - 80%
C = 79% - 70%
D = 69% - 60%
F = ≤59%

Students will be provided with a midterm evaluation grade (by the midterm date) that reflects course performance based on criteria laid out below.

• Reading Quizzes - drop the lowest scoring quiz	40 %
• Online Discussion - drop two lowest scoring	20 %
• End of Unit Assessments - must complete all, drop lowest scoring	40 %

- Assignments This Week
  - Quizzes 1 & 2
  - Discussion Board 1
- see the Daily Schedule for timing of End of Unit Assessments

Questions So Far?

Welcome to PHI336 Environmental Ethics, sections 001 and 002

So, finally welcome to class. Whew. It's going to be a challenging semester, but I'm committed to making it a productive one. These classes is are moderately large classes of 32 students per section. For the vast majority of you, this course fulfills a major requirement. I take that responsbility very seriously. So, despite the pandemic, **this class is designed to be rigorous and to challenge you**.

Having said that, **we cannot ignore the trauma** that the last 5 or 6 months have produced to our families, ourselves, our state, nation, and world, even. Please notice in the Daily Schedule a definite day-by-day plan exists, but it both includes the areas of flexibility and can be changed as appropriate. For instance, you'll notice that I've left the schedule (see the Daily Schedule) open at the end of the semester. In short, I want to make clear that this class is running in something of an experimental mode this term. At this early stage, I can say that the schedule online now is a maximally ambitious schedule.

Go to the syllabus page.

If you'd prefer to have a hard-copy of the syllabus, you can click the Print PDF Version link at the top of the syllabus page. The link for this page is found in various locations throughout the Canvas site:

- It's in the Front Page (between the word "Lecture" and the classroom location information)
- It's in the Daily Schedule, specifically on day 08/17

08/17	Mon	**Attendance Group A** Syllabus & Course Expections	Handout: **PHI336 Syllabus** 01 Discussion: Aug 10-21 - Introductions

- and, the syllabus is (and all other pages are) accessible by clicking the **Pages** link in the Canvas banner.

Course Description & Learning Objectives

Rather than emphasize the day-to-day, at this stage in the class I'd like discuss the themes of the course and the outcomes you should expect to be able to accomplish by taking this course.

Course Units

- (What is an economy? - Wendell Berry)
- Nature and scope of an ecological ethic - a critical examination of Aldo Leopold's idea
  - Aldo Leopold
  - Lauret Savoy
  - Drew Lanham & Christian Cooper
- The history and philosophy of conservation: Gifford Pinchot (USFS) & John Muir (NPS)
  - 19th & early 20th foundations of public lands management philosophies
  - special emphasis: concepts of nature
- Alternative ethics: the animal
  - utilitarianism
  - deontology
  - metaethics
  - eco-feminism
- Sustainability: Idea, Implementation, Critique
  - Implementation
    - UK
    - UN
  - Idea
    - UN
- open
  - if time permits
  - class selected themes

Administrative Details

Accommodations

If you have a disability which requires special accommodations AND you have a letter of accommodation from the Disability Resource Center, then you must present this to your RECITATION INSTRUCTOR as soon as possible. Don't wait! Waiting could affect our ability to provide the accommodations. Plus, this semester, especially, requires due diligence on these sorts of things.

Questions?

End of Lesson

Homework:

- Read Wendell Berry - Idea of a Local Economy
- Take **Quiz #01**
  * #01 Questions

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* #01 Survey
* Submit Quiz #01 Online

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Date: Wednesday, August 19, 2020



PHI 336 Environmental Ethics

Today's Learning Objectives:

By the conclusion of this lesson, students should be able to:

1. understand the systems employed in this class: daily lessons, alternating attendance, homework.
2. explicate the concept of an economy as Berry means this term.
3. define salient responsibilities implied by an ecological ethic.

Zoom Recordings:

1. Section 001 Recording
2. Section 001 Recording

Lesson

Administrative Details

Accommodations

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Review

Ongoing Discussion Board Assignment

- 01 Discussion: Aug 10-21 - Introductions
  - Rubric (6 points per discussion)
    - Number of Postings Rule (2pts)
    - Accomplishment Rule (2 pts)
    - Quality Rule (2 pts)

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- Twofold Aim
  - to get to know one another
  - testing the discussion board feature in Canvas: ***in a single post*** you have to do three things:
    1. Post a picture of yourself
    2. Write a brief paragraph
    3. Make a quick video and post it here.
- Assessment
  - grading for completeness
    - ca. 2/3 submitted
  - deadline: Friday @ 11:59pm
    - still time to submit

Lessons

- Alternating Attendance
  - Everybody, whether attending in-person or "attending" remotely, should follow today's lesson plan on their device.
    - Log into Zoom
      - video off / mic off
    - Bring ear buds to in-person class
  - Working remotely
    - Those "attending" at home are listening to the lecture.
    - To **participate/ask questions**
      - turn MIC ON to ask questions or address the class
- After each lesson, I post the **recording of the Zoom** session in the lesson
  - see 08/17, Syllabus & Course Expectations, where I've posted the recording of Monday's class.
    - Section 001 Recording
    - Section 002 Recording
      (begin at 6:24)
- **IF YOU MISS CLASS**
  - review lessons that you missed
  - follow along by listening to the class presentation recording.

Questions?

Daily Schedule

1. The Idea and Scope of The Land Ethic			
08/19	Wed	**Attendance Group B** **What is an economy?**	Wendell Berry - Idea of a Local Economy **Quiz #01** * #01 Questions * #01 Survey * Submit Quiz #01 Online
08/21	Fri	**Attendance Group C** What is an economy?	Wendell Berry - Two Economies **Quiz #02** * #02 Questions

			* #02 Survey * Submit Quiz #02 Online

Quiz 01: Questions, Survey, Submission

- Survey
  - Two Required Questions
    - Which quiz question did you find most difficult to answer?
      - **question #1** (1/2 the responses)
    - Apart from the most difficult question, which quiz question would you most like the professor to discuss in class?
      - **question #4**

Quiz Question #1.
What is the most penetrating reason for the environmental crisis, according to Wendell Berry in this essay?

a. Our economic system generates irresponsible production practices.
b. We live in conflict with nature.
c. Our social and political practices have alienated us from one another.
d. Spiritually, we are disconnected from God.

Answer: _____

See Berry, "The Idea of a Local Economy," pages 249-250

"The 'environmental crisis' has happened **because** the **human household or economy** is in conflict at almost every point with the household of nature. We have built our household on the assumption that the natural household is simple and can be simply used. **We have assumed increasingly over the last five hundred years** that nature is merely a supply of "raw materials," and that we may safely possess those materials merely by taking them. This taking, as our technical means have increased, has involved always less **reverence or respect**, less **gratitude**, less local **knowledge**, and less **skill**. Our methodologies of land use have strayed from our old sympathetic attempts to imitate natural processes, and have come more and more to resemble the methodology of mining, even as mining itself has become more technologically powerful and more brutal."

- "**because**"
  - what is the function of this word?
- "**human household or economy**"
  - why does Berry use these two terms, household and economy, synonymously?
  - how does this compare to the more typical conception of the term?
- "**We have assumed increasingly over the last five hundred years**"
  - Why this 500 year time-frame, particularly?
    - *Novum Organum* by Francis Bacon (1620)
      - Aphorism 129
        "It will, perhaps, be as well to distinguish three species and degrees of ambition. First, that of men who are anxious to enlarge their own power in their country, which is a vulgar and degenerate kind; next, that of men who strive to enlarge the power and empire of their country over mankind, which is more dignified, but not less covetous; but if one were to endeavour to renew and enlarge the power and empire of mankind in general over the universe, such ambition (if it may so be termed) is both more sound and more noble than the other

two. Now, the empire of man over things is founded on the arts and sciences alone, for nature is only to be commanded by obeying her."
        - cf. 09/07 John Stuart Mill, "Nature" (1874)
          "Though we can do nothing except through laws of nature, we can use one law to counteract another. According to Bacon's maxim, we can obey nature in such a manner as to command it" (53).
    - John Locke's *Second Treatise on Government* (1689)
        - (09/09 "On Property")
          "land that is left wholly to nature, that hath no improvement of pasturage, tillage, or planting, is called, as indeed it is, waste" (6/9)
- "**reverence, respect, gratitude, knowledge, skill**"
    - what do these words signify?

Compare Aldo Leopold, *A Sand County Almanac*

"Conservation is getting nowhere because it is incompatible with our Abrahamic concept of land. We abuse land because we regard it as a commodity belonging to us. When we see land as a community to which we belong, we may begin to use it with love and respect. There is no other way for land to survive the impact of mechanized man, nor for us to reap from it the esthetic harvest it is capable, under science, of contributing to culture" (Foreword, xxii)

"The case for a land ethic would appear hopeless but for the minority which is in obvious revolt against these 'modem' trends. The 'key-log' which must be moved to release the evolutionary process for an ethic is simply this: quit thinking about decent land-use as solely an economic problem" ("The Land Ethic (The Outlook)," 211.

"Conservation is a state of harmony between men and land." ("The Land Ethic (Ecological Conscience)," 196.

So, what is an environmental a.k.a an ecological ethic?

What does this ethic oblige of us?

"The 'environmental crisis,' in fact, can be solved only if people, individually and in their communities, recover responsibility for their thoughtlessly given proxies. If people begin the effort to take back into their own power a significant portion of their economic responsibility, then their inevitable first discovery is that the 'environmental crisis' is no such thing; it is not a crisis of our environs or surroundings; it is a crisis of our lives as individuals, as family members, as community members, and as citizens" (251).

Quiz Question #4: What example does Berry provide to illustrate the idea of a local economy?

a. The economy of Louisville, KY, i.e., the largest economy closest to his farming operation.
b. The idea of a local food economy.
c. The horse economy which anchors the economy of KY in tradition and solemnity.
d. The Amish of Pennsylvania.

Answer: _____

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The idea of a local economy

"People are trying to find ways to shorten the distance between producers and consumers, to make the connections between the two more direct, and to make this local economic activity a benefit to the local community. They are trying to learn to use the consumer economies of local towns and cities to preserve the livelihoods of local farm families and farm communities. They want to use the local economy to give consumers an influence over the kind and quality of their food, and to preserve and enhance the local landscapes. They want to give everybody in the local community a direct, long-term interest in the prosperity, health, and beauty of their homeland. This is the only way presently available to make the total economy less total. It was once, I believe, the only way to make a national or a colonial economy less total" (259).

LEXINGTON FARMERS MARKET



The Land, The People, and a Proper Economy

End of Lesson

Homework:

- Wendell Berry - Two Economies

Quiz #02

* #02 Questions
* #02 Survey
* Submit Quiz #02 Online

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Date: Friday, August 21, 2020



PHI 336 Environmental Ethics

Today's Learning Objectives:

By the conclusion of this lesson, students should be able to:

1. (understand how to connect with their own attendance group.)
2. explain the concept of virtue.
3. distinguish different kinds of virtue and how they are cultivated.
4. discuss how Berry is a virtue ethicist.

Zoom Recordings: Section 001 Recording
Section 002 Recording

"My desire for knowledge is intermittent, but my desire to bathe my head in atmospheres unknown to my feet is perennial and constant. The highest that we can attain to is not Knowledge, but Sympathy with Intelligence. I do not know that this higher knowledge amounts to anything more definite than a novel and grand surprise on a sudden revelation of the insufficiency of all that we called Knowledge before, — a discovery that there are more things in heaven and earth than are dreamed of in our philosophy"
Henry David Thoreau, Walking, 86.

"The farm must yield a place to the forest, not as a wood lot, or even as a necessary agricultural principle, but as a sacred grove - a place where the Crearion is let alone, to serve as instruction, example, refuge; a place for people to go, free of work and presumption, to let themselves alone"
(Berry, "The Body and the Earth," *The Unsettling of America*, 125)

Lesson

Everybody log in to the Zoom portal, turn off your video and your mic, and put an ear bud with a mic in your ear. (Stay on this page through lesson.)

Ongoing Discussion Board Assignment

- 01 Discussion: Aug 10-21 - Introductions
  - *recommended*: review the postings by those in your **attendance group**
  - if you added content since I graded yours, please not that in your comments (or by email)
  - As of 8am this morning, about 15% of class had still not submitted this posting.

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Informal Task: Name Your Attendance Group

Building community is going to be hard this semester, but it will be essential. One way we can build a sense of community is to get to know and work with your peers in your **attendance group**. And one way I can facillitate this is to give each group a task. This is an informal assignment. There's no grade associated with it. But it should be fun and productive, nevertheless.

Task: Name Your Attendance Group

- Your group has to come together as a group to accomplish this task entirely on your own, with no help from me.
- How to communicate together as a group
  - log into your **group homepage**
    - Click your group, this will take you to your group homepage
    - Click the Discussions link
  - I've created a discussion forum for you all already.
  - By Friday's class, Aug 27, come up with your new name.
    - There are six attendance groups altogether in the two sections of 336. So, come up with an ordered list of three names.
  - *Recommendation*
    - As with any group project, identify a group leader. (Someone volunteer for this.) It's the leader's job to make sure things move along in an efficient manner.
      - The group leader makes sure there's a group selection by the class time, Aug 27th.
      - The group leader is not responsible for generating participation by all members of the group. Each member has this responsibility individually.

The group homepage and discussion forum

This group page, especially the discussion forum, but also the announcements, conferences, collaborations, etc. features, are solely for your benefit. I will neither oversee the work you all do in here nor will I make any assignments dependent on your use of these features. However, *if anybody experiences what they consider abuse of the site or abuse of their person in these groups, contact me immediately, please.*

Review — Finish Up — Move On

Section 001: *Review*	**Section 002: *Catch Up***
Wendell Berry - Idea of a Local Economy	Wendell Berry - Idea of a Local Economy
Would anybody like to discuss: • Berry's idea of sentimentality (economic/political) • total vs. local economy • the freedom inherent in global free-market economy • role of corporations in the "free market" • the "new colonialism" • the idea of a subsistence economy	"The Idea of a Local Economy," pages 249-250. **We have assumed increasingly over the last five hundred years** that nature is merely a supply of "raw materials," and that we may safely possess those materials merely by taking them. Cf. *Novum Organum* by Francis Bacon (1620) • Aphorism 129 "It will, perhaps, be as well to distinguish three species and degrees of ambition. First, that of men who are anxious to enlarge their own power in their country, which is a vulgar and degenerate kind; next, that of men who strive to enlarge the power and empire of their

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country over mankind, which is more dignified, but not less covetous; but if one were to endeavour to renew and enlarge the power and empire of mankind in general over the universe, such ambition (if it may so be termed) is both more sound and more noble than the other two. Now, the empire of man over things is founded on the arts and sciences alone, for nature is only to be commanded by obeying her."

- cf. 09/07 John Stuart Mill, "Nature" (1874)
- cf. 09/09 John Locke's *Second Treatise on Government* (1689), "On Property"

Quiz Survey

Questions #6. How does the industrial economy see and understand topsoil according to Berry?
(42% said most difficult)

a. As the foundation of a matrix of living relations
b. As a mere resource having no intrinsic value
c. As an ever renewable product whose fertility can be intensified by human ingenuity
d. As the fundamental ground upon which resides our little economy

"The industrial economy can define potentiality, even the potentiality of the living **topsoil, only as a *fund,*** and thus it must accept impoverishment as the inescapable condition of abundance. The invariable mode of its relation both to nature and to human culture is that of mining: withdrawal from **a limited fund until that fund is exhausted**. It removes natural fertility and human workmanship from the land, just as it removes nourishment and human workmanship from bread. Thus the land is **reduced to abstract marketable quantities** of length and width, and bread to merchandise that is high in money value but low in food value. 'Our bread,' Guy Davenport once said to me, "is more obscene than our movies' (68).

Questions #7. What must we get past, if we are to love our neighbor as ourselves according to Berry.
(23% said most like to discuss)

a. Our inherent selfishness
b. The **coldhearted charity of the 'general good'**
c. The sentimentality of our political economy
d. The idea that efficiency is an adequate standard of goodness

"To help each other, that is, we must go beyond the **coldhearted charity of the "general good"** and get down to work where we are..." (73)

Wendell Berry — Virtue Ethicist

What is the good life, i.e., a flourishing life (eudaimonia-εὐδαιμονία)?

001 & 002 - Virtue (arête-ἀρετή) and Practical wisdom (phronesis-φρόνησις)

"That is, if we wish to value the egg in such a way as to preserve the goose that laid it, we find that we must

behave, not scientifically, but humanely; we must understand ourselves as humans as fully as our traditional knowledge of ourselves permits. We participate in our little human economy to a considerable extent, that is, by factual knowledge, calculation, and manipulation; our participation in the Great Economy also requires those things, but requires as well humility, sympathy, forbearance, generosity, imagination" (Wendell Berry, "Two Economies," 60*f*).

"For a human, the good choice in the Great Economy is to see its membership as a neighborhood and oneself as a neighbor within it. I am sure that virtues count in a neighborhood — to"love thy neighbor as thyself" requires the help of all seven of them — but I am equally sure that in a neighborhood the virtues cannot be practiced as such. Temperance has no appearance or action of its own, nor does justice, prudence, fortitude, faith, hope, or charity. They can only be employed on occasions" (Wendell Berry, "Two Economies," 73).

- Aristotle, *Nicomachean Ethics*
  - "Excellence (i.e., virtue), then, being of two kinds, intellectual and moral. Intellectual virtue in the main owes both its birth and its growth to teaching (for which reason it requires experience and time), while moral virtue comes about as a result of habit, whence also its name is one that is formed by a slight variation from the word for 'habit' (NicoEth 2.II 1103a14).
    - "It is probable that ἔθος, 'habit' and ἦθος, 'character' (whence 'ethical' <τὰἠθικά>, moral) are kindred words" (perseus.tufts.edu).
    - Moral virtues
      - Courage (vices: rashness & cowardness)
        Temperance (vices: self-indulgence & insensitivty)
        Generosity (vices: extragance & stinginess)
        Truthfulness (vices: boastfulness & understatement)
        Friendliness (vices: obsequiousness & cantankerousness)
        Modesty (vices: shyness & shamelessness)
        Righteous Indignation (vices: envy & spitefulness)
    - Intellectual virtues
      - theoretical wisdom (*sophia*)
      - science (*epistêmê*)
      - intuitive understanding (*nous*)
      - practical wisdom (*phronesis*)
        - Now it is thought to be a mark of a man of practical wisdom to be able to deliberate well about what is good and expedient for himself, not in some particular respect, e.g. about what sorts of thing conduce to health or to strength, but about what sorts of thing conduce to the good life in general" (Aristotle, NicoEth VI.5, 1140a25-29).
      - craft expertise (*techne*)

How does this dichotomy reflect different *standards of goodness*?

The Nurturer (ideal of farmer)	The Exploiter (strip miner)
• A generalist • Guided by norm of care • Goal is health • Values good work • Serves land, household, community, place • Thinks fundamentally in terms of character and quality • An economics of needs/necessities	• A specialist • Guided by norm of efficiency • Goal is money • Degrades work as drudgery • A servant of a more powerful organization • Thinks strictly in terms of quantities • An economics of wants

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End of Lesson

Homework:

- Read Aldo Leopold's *A Sand County Almanac* (*ASCA*) by Oct 2nd
- Come prepared Monday to discuss
  - Thinking Like a Mountain, pp. 120-123
  - Unpulished Intro to *ASCA*

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Date: Wednesday, September 2, 2020



PHI 336 Environmental Ethics

Today's Learning Objectives: By the conclusion of this lesson, students should be able to:

1. Explain Leopold's land ethic idea coherently and precisely
2. Critique this idea on the basis of Lauret Savoy's analysis

Zoom Recordings: PHI336.001 Zoom Recording

PHI336.002 Zoom Recording

(password: Sandmeyer)

Attendance Group A in-person; B & C remote

Preliminaries

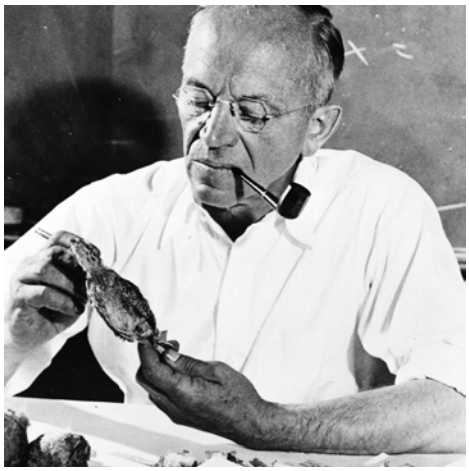
1. **Attendance**

2. **In-class survey: Group Name**

Discussion

Resources

- Berry
  - The Idea of a Local Economy
  - Two Economies
- Leopold
  - Thinking Like a Mountain
  - Unpulished Intro to *ASCA*
  - The Land Ethic
  - Song of the Gavilan
- Savoy
  - Alien Land Ethic
- Lanham et. al.
  - Birding While Black
  - 9 Rules for the Black Birdwatcher
  - Nine New Revelations
  - *NYTimes* (Nir) - How 2 Lives Collided in Central Park



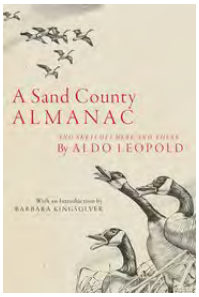
Leopold

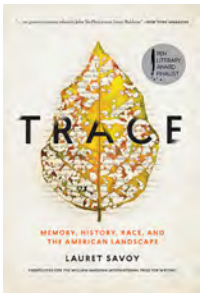


Savoy



Lanham







Scope and Breadth of a Land Ethic

- What does it mean to think like a mountain?
- What is the significance of Leopold's **evolutionary theory of ethics**?
- How does (or ought) the idea of land in the land ethic change **our conception of ourselves**?
- What **rights** do the biotic community have, and what are our **obligations and responsibilities**?
- More generally, what is our basic **ethical relation to the land** according to the land ethic idea?

Alien. Land. Ethic.

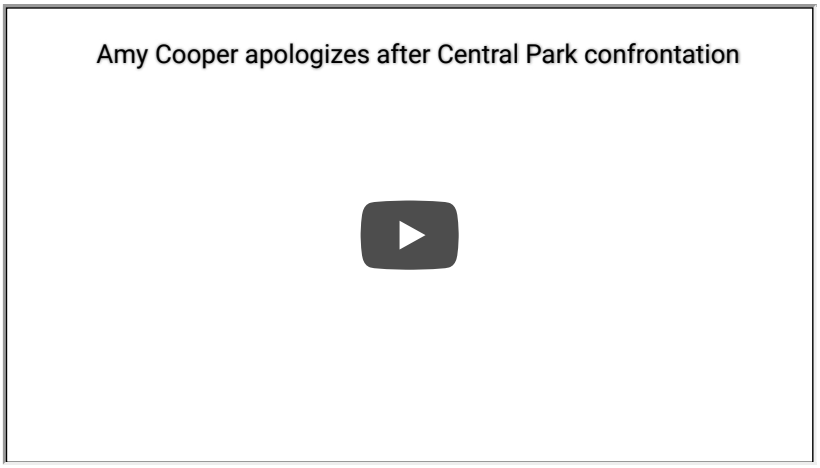
1. On pages 32-33, Lauret Savoy quotes from her favorite passage in A Sand County Almanac. You are reading this whole book right now. So far, **what is your favorite passage** (please copy it here in your answer) and explain what about it you find so appealing. (Two paragraphs, including quoted passage)
2. On page 33, Savoy speaks of **passages in A Sand County Almanac that have confused her**, not because she didn't understand the words. Rather, she didn't understand the thinking that spawned those words. Taking this as your cue, identify one passage from A Sand County Almanac (please copy it here in your answer) and describe what confuses you about this passage. (Two paragraphs, including quoted passage)
3. Savoy notes that "Leopold was concerned not just about the primacy of utilitarian values in the United States, but also the **inadequacies of dis-integrated thinking and living**" (44). How, if at all, do the social divisions which she details in her chapter undergird or, perhaps, destabilize the A-B cleavage which Leopold details in his essay, "The Land Ethic?" (One or two paragraphs)
4. Savoy says at the end of her chapter, "**I want the *alien land* and the *land ethic* to meet** and to answer each other in turn" (47). But both *Alien Land* and "The Land Ethic" were published in 1949. How is the tension she's detailing between these two men, between these two visions, relevant today? (One or two paragraphs)

Birding While Black

"The wild things and places belong to all of us. So while I can't fix the bigger problems of race in the United States—can't suggest a means by which I, and others like me, will always feel safe—I can prescribe a solution in my own small corner. Get more people of color "out there." Turn oddities into commonplace. The presence of more black birders, wildlife biologists, hunters, hikers, and fisherfolk will say to others that we, too, appreciate the warble of a summer tanager, the incredible instincts of a whitetail buck, and the sound of wind in the tall pines. Our responsibility is to pass something on to those coming after. As young people of color reconnect with what so many of their ancestors knew—that our connections to the land run deep, like the taproots of mighty oaks; that the land renews and sustains us—maybe things will begin to change" (Birding While Black).

"Don't bird in a hoodie" (Nine Rules).

"Wondering if some white people tell crows and ravens how impressed they are with their articulate intelligence, as if blackness precludes the confluence? Wondering if the corvids tire of it. I do" (Nine New Revelations).



Take an Implicit Association Test (IAT)

End of Lesson

Homework:

- Study Learning Objectives from previous lessons
- Identify problematic Quiz Questions you wish to discuss

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Sandmeyer – Course Materials – PHI336 Environmental Ethics

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Overview of PHI336 Materials: ASSESSMENT

PHI336, a course representing the heart of my work as a teacher here at UK, has an enormous service impact on two of the three interdisciplinary sustainability programs at UK, i.e., the Environmental and Sustainability Studies program (a B.A. degree) and the Natural Resources and Environmental Science program (a B.S. degree). [For my impact on the sustainable agriculture B.S. degree, see my PHI205 teaching materials included in this packet and my SERVICE statement.]

This course, particularly, has a unique and consciously developed interdisciplinary constituency, which I have been cultivating since writing its syllabus for Senate approval. The majority of students are NRES or ENS students, as PHI336 fulfills a major requirement for thse programs. PHI336 has also become a recruitment course for students who discover an interest in philosophy in it. Indeed, most philosophy majors I have taught here at UK are those that I have recruited to philosophy as double majors with ENS or – less typically – NRES.

Given the variety of students in this class, I employ a diversity of assessment modalities. All these assessments have their telos in the final cumulative paper, i.e., the so-called "conclusory" paper assignment. I announce this paper question on the first day of class and at the beginning of each unit. Hence all the variety of assessments employed herein related together comprehensively.

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Berry and Leopold on the Standard of Goodness

Resources:

- Wendell Berry
  - Idea of a Local Economy
  - Two Economies
- Aldo Leopold
  - Thinking Like a Mountain,
  - Unpublished Intro to *ASCA*
  - *A Sand County Almanac*, xxi-xxiii, 190-212

This is a two part assignment: (i) post and (ii) respond.

- **Posting Assignment: complete this by Wednesday (08-26), beginning of class**
  - Post a short video, just a minute or three, at most, during which you answer this question: **how does Wendell Berry's dichotomy between the ideal of the farmer and the strip miner (sketched below) reflect different *standards of goodness*?**
    - It is your responsibility to make sure the video you post loads correctly and can be viewed by all. (Be sure to finish uploading the video before you submit it. All you need to do after you select the video is to wait for the grey box in the text box to show the picture of their video before submitting.)
The Nurturer (ideal of farmer)	**The Exploiter (strip miner)**
A generalist	A specialist
Guided by norm of care	Guided by norm of efficiency
Goal is health	Goal is money
Values good work	Degrades work as drudgery
Serves land, household, community, place	A servant of a more powerful organization
Thinks fundamentally in terms of character and quality	Thinks strictly in terms of quantities
An economics of needs/necessities	An economics of wants

    (*Be creative!* For instance, if you'd like to shoot your video outside in a location that provides context or setting appropriate to what you say, by all means do so.)

- **Response Assignment: complete this by Sunday (08-30), 11:59pm**
  - Watch *all* the videos by your colleagues in your attendance group.
  - Respond to one video of your choice in writing, ca. 200-400 words.
    - **The nature of your response is "Yes, and..."** That is to say, you are affirming your colleagues insight and adding to it.
      - Refer to the colleague by name, so I'll know to whom you are responding.
      - You'll have to summarize briefly the view your responding to. Otherwise, we won't know what you are affirming and adding to.
    - In your response, you must show **include a discussion of Aldo Leopold's idea of a land ethic**. You decide what topic to discuss and how you wish to tie this in your colleague's analysis of the Berry dichotomy.

Discussion Posting Rules

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- **Number of Postings Rule**
  - 2 postings: (i) original video post and (ii) written "yes, and..." response
- **Accomplishment Rule**
  - Original post: a video discussion of the question above.
  - "Yes, and..." response: ca. 200-400 words (a paragraph, two at most)
- **Quality Rule**
  - bring Wendell Berry and Aldo Leopold together with clear references to the content of the course readings
    - First posting: about Wendell Berry's concept of a standard of goodness exemplified in his dichotomy between the farmer and the strip miner
    - Second posting: about Leopold's land ethic, especially how it accords with the standard of goodness articulated by Berry.

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Quiz #04 – Lauret Savoy's "Alien Land Ethic: The Distance Between"

This "reading quiz" is different from the others you have completed this semester. I want to discuss the text during class. Consequently, the questions here are questions I want to discuss together. But first, I want you to prepare your own answer. So, please read Lauret Savoy's chapter, "Alien Land Ethic: The Distance Between". Then answer these four questions. We'll discuss some or all of them together next class. (So, please have your answers with you at next class.)

There's no time limit to submit these answers. But you are given only one attempt. So, I recommend you download the questions first, answer them, and then copy and paste your answers into the quiz online. (In other words, don't just write your answers into the quiz.)

1. On pages 32-33, Lauret Savoy quotes from her favorite passage in *A Sand County Almanac*. You are reading this whole book right now. So far, what is your favorite passage (please copy it here in your answer) and explain what about it you find so appealing. (Two paragraphs, including quoted passage)

2. On page 33, Savoy speaks of passages in *A Sand County Almanac* that have confused her, not because she didn't understand the words. Rather, she didn't understand the thinking that spawned those words. Taking this as your cue, identify one passage from *A Sand County Almanac* (please copy it here in your answer) and describe what confuses you about this passage. (Two paragraphs, including quoted passage)

3. Savoy notes that "Leopold was concerned not just about the primacy of utilitarian values in the United States, but also the inadequacies of dis-integrated thinking and living " (44). How, *if at all*, do the social divisions which she details in her chapter undergird or, perhaps, destabilize the A-B cleavage which Leopold details in his essay, "The Land Ethic?" (One or two paragraphs)

4. Savoy says at the end of her chapter, "I want the *alien land* and the *land ethic* meet and to answer each other in turn" (47). But both *Alien Land* and "The Land Ethic" were published in 1949. How is the tension she's detailing between these two men, between these two visions, relevant today? (One or two paragraphs)

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001: MWF 11:00am - 11:50pm (CB 203) **002:** MWF 1:00pm - 1:50pm (CB 205)

PHI 336: 001 & 002
Environmental Ethics

Fall 2021
Syllabus

Reading Journal Exercises

Instructions: groups, rubric, how-to

PHI336_2021F Discussion Groups

FYI, these reading journals are for the sake of building a thoughful community of scholars in this class.

- Your original postings are to be written for the benefit of your peers, i.e., to generate a substantive and thoughtful discussion of the readings.
- Typically, you'll also be asked to respond to posts by members of your group. Your job in these replies is to expand the discussion. That is, respond in the attitude "*yes, and…*"

001-1	001-2	001-3	001-4	001-5
Maggie A	Erin B	Hailee B	Maddie B	Will B
Perri B	Levi B	Victoria B	Lucy C	Stewart C
Carly C	Morgan C	Laura C	Maddie C	Eli D
Casey D	Sophie G	Mackenzie G	Alex H	Christina M
Elisha M	Ellie M	Kiki Pimsri-B	Ava P	Adam R
Mckinney R	Sydney S	Kyra S	Brady S	Emmy T
John W	Soren W			
002-1	002-2	002-3	002-4	002-5
Grayson B	Mason B	Genevieve B	Brian C	Cam D
Jerrica F	Victoria G	Meghan G	Brandy H	Isaac J
Cloe K	Cooper K	Caroline K	Sabrina K	Sam K
Colin M	Lindsey M	Leslee M	Marissa M	Dean N
Valerie N	Adam R	Angie R	Haley R	Clare R
John S	Desmond S	Brandon S	Kendall S	Kristin S
William T	Anna W			

How Discussion Forums Are Graded

There are just two rules to compose good reading journal postings: (1) the accomplishment rule and (2) the quality rule. In essence, contributing good posts is easy. Post the minimum number of entries called for, do everything in those posts that the assignment calls for, and engage the relevant course content in a thoughtful way in your posting. In a typical journal assignment, you need contribute twice: one orignal contribution, and one response to someone in your group. Here's what the rubric looks like. Where the range is between 3 and zero, 3 = thought-provoking posting(s); 2 = engaged posting(s), 1= bland or unengaged posting(s), and 0 = task left undone; where the range is between 2 and zero, 2 = adequate completion of the task, 1=inadequate completion, and 0=task left undone.

Reading Journals Rubric

Criteria	Ratings		Pts
Accomplishment Rule Did all that discussion assignment asked, e.g., met word count, submitted video, attached picture, replied to peer(s), and/or met the minimum number of postings as designated by the assignment.	2.0 (range)	0.0 pts (undone)	2.0 pts
Quality Rule Engaged course content thoughtfully in original and/or responding posting(s).	3.0 (range)	0.0 pts (undone)	3.0 pts
			Total Points: 5.0

Posting to the Discussion Forum

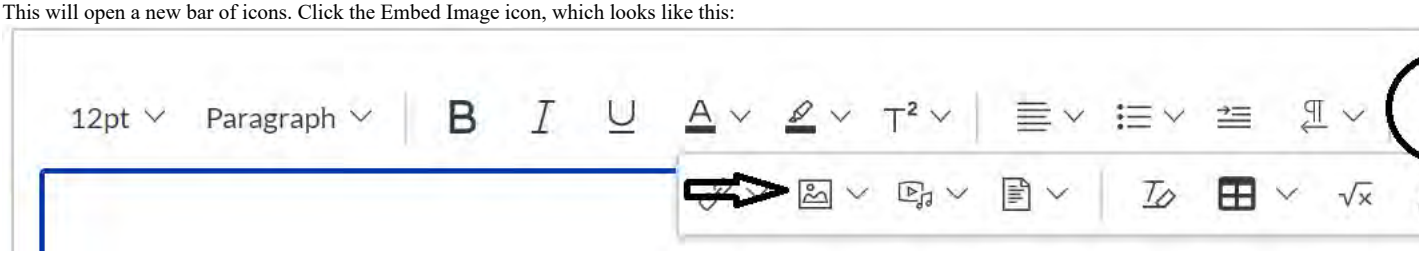
If you don't know **how to post** to a discussion board, read these instructions: How do I reply to a discussion as a student?

Embed an Image

If you don't know how to embed a file in a discussion post, you may use these directions: How do I embed an image in a discussion reply as a student? But in short, the directions are:

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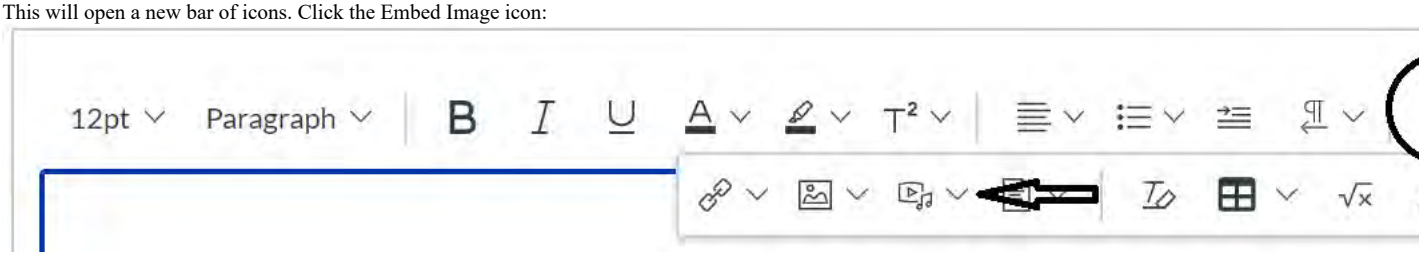
- you may have to click the triple dots in the Editor Banner at the top of the screen.
- This will open a new bar of icons. Click the Embed Image icon, which looks like this:



Embed a video

If you don't know how to post a video to Canvas, watch this video: How to post videos in a Canvas discussion.
In short:

- you may have to click the triple dots in the Editor Banner at the top of the screen.
- This will open a new bar of icons. Click the Embed Image icon:



- Upload/Record Media
  - Important: ***wait until the video is fully uploaded*** before closing this window. Most times when the video doesn't show up, it is because there wasn't sufficient time given to upload the whole thing during the upload process.

001: MWF 11:00am - 11:50pm (CB 203)

002: MWF 1:00pm - 1:50pm (CB 205)

PHI 336: 001 & 002
Environmental Ethics

Fall 2021
Syllabus

03 Reading Journal Exercise

This is a two-part assignment

1. The first part (03a) is due by Wednesday, October 27th, by 11:59pm
2. The second part (03b) is due by Wednesday, November 3rd, by 11:59pm

If you haven't read the Reading Journal Instructions, read them now.

Journal 03a

For Part I, I want you to **post a video** (or an audio recording) to this discussion forum. Please embed the video and not merely a link to the video. If you don't know how to embed a video, consult, the reading journal instructions (link above). If it still isn't working for you, contact tech support to help you (see link at top of this page).

This video should be relatively brief - about 5 minutes.

For this task, please **explain what essentially distinguishes** the utilitarian moral consideration of animal life articulated by Peter Singer from the moral consideration of the animal in duty ethics articulated by Tom Regan. That is, both **Singer and Regan** argue that animals (at least some animals) ought to be included in our moral considerations. But they differ as to why animals ought to be included. What defines this difference essentially?

For this task, you need to be concrete. That is to say, you need to show us where in the texts by page number you see this difference articulated.

Unit 3 readings for part 03a

- Theory
  - Utilitarianism - Jeremy Bentham - On Principle of Utility
  - Duty Ethics - Immanuel Kant - Duty Ethics
- Application to Animals
  - Utilitarianism - Peter Singer - The Animal Liberation Movement
  - Duty Ethics - Tom Regan - Animal Rights

Journal 03b

Starting Tuesday, the October 28th, **watch the videos by all members in your group**.

Maggie A	Erin B	Hailee B	Maddie B	Will B
Perri B	Levi B	Victoria B	Lucy C	Stewart C
Carly C	Morgan C	Laura C	Maddie C	Eli D
Casey D	Sophie G	Mackenzie G	Alex H	Christina M
Elisha M	Ellie M	Kiki Pimsri-B	Ava P	Adam R
Mckinley R	Sydney S	Kyra S	Brady S	Emmy T
John W	Soren W			
002-1	002-2	002-3	002-4	002-5
Grayson B	Mason B	Genevieve B	Brian C	Cam D
Jerrica F	Victoria G	Meghan G	Brandy H	Isaac J
Cloe K	Cooper K	Caroline K	Sabrina K	Sam K
Colin M	Lindsey M	Leslee M	Marissa M	Dean N
Valerie N	Adam R	Angie R	Haley R	Clare R
John S	Desmond S	Brandon S	Kendall S	Kristin S
William T	Anna W			

Then, produce three paragraphs. A paragraph is about 300 words.

Unit 3 readings for part 03b

- Val Plumwood - Animals & Ecology
- Robin Wall Kimmerer, *Braiding Sweetgrass*, **"Picking Sweetgrass"**

1. First Task (one paragraph)
   Of the videos you watched, identify the one in **which the author presents their reasoning most elegantly and in the most logically sound way**. Reply to this individual by name. In one paragraph, explain what in the two passages discussed captures something really important to the idea of nature (or the idea of conservation) in the first set of readings.

2. Second Task (two paragraphs)
   For this next tast, **(i) compare** the way **Val Plumwood and Robin Wall Kimmer** articulate an ethics toward animate life, particular animal life. Use both Plumwood's essay and *Braiding Sweetgrass*, particularly the third section of that work titled "Picking Sweetgrass" for this task. You may include quotations from the text, if they aren't too long. **(ii)** In a separate paragraph, go on to highlight a striking **contrast between Kimmerer**'s ethics **and** either that of the utilitarian (Singer) or the duty ethicist (Regan) toward animal life (pick one of the other - **Singer or Regan - but not both**).

11 Quiz (Kant)

This is a preview of the published version of the quiz

Started: Jul 1 at 11:06am

Quiz Instructions

You are allowed 1 attempt on this quiz; there is no time limit. See the Daily Schedule for deadline.

Directions:

1. Download the questions and look them over before reading the assignment.
   - The link to download the quiz questions is in the Daily Schedule.
2. As you read the assignment, create an answer key on your copy of the questions.
3. When finished, take the quiz online using the key you made.
   - The link for the quiz is in the Daily Schedule.
4. On your key, keep a record of which questions you get incorrect or which you'd like to discuss in class.

Question 1

1 pts

In "Duties towards Animals and Spirits," why, according to Kant, is the way we act towards animals relevant to our duty to humanity?

- ◯ Since we have no direct duties to animals, there is no relevant connection to our duties to humanity.
- ◯ Animals are in essence identical to humans. Consequently, there is no moral difference between actions toward humans and actions toward animals.
- ◯ Since we have only indirect duties to animals, there is no relevant connection to our duty to humanity.
- ◯ Acts of cruelty to animals damage the humanity in one's own person.
- ◯ None of the above.

Question 2

1 pts

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We can, according to Kant, judge the heart of a man by his treatment of animals.

- ◯ True
- ◯ False

Question 3

1 pts

When discussing our indirect duties to animals, which example is NOT used by Kant

- ◯ A master's duty to a faithful dog.
- ◯ A child's treatment of a dog or cat.
- ◯ The treatment of a worm by a scientific observer.
- ◯ The treatment of elephants in India.
- ◯ The Greek fable of the ass and the bell.

Question 4

1 pts

Do we have duties to immaterial spirits according to Kant

- ◯ Yes, but these duties are only negative.
- ◯ Yes, but only to those spirits of our relations.
- ◯ Yes. These duties are equivalent to our duties to living persons.
- ◯ Yes, but like our duties to animals these are only indirect duties.
- ◯ None of the above.

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Question 5

1 pts

What other duties do we have other than those to humans, animals, and spirits.

- ◯ We have direct duties to humanity in our treatment of inanimate objects.
- ◯ We have indirect duties to humanity in our treatment of inanimate objects.
- ◯ We have direct duties to the earth and its ecosystems.
- ◯ We have indirect duties to the earth and its ecosystems.
- ◯ None of the above.

Question 6

1 pts

In "Kant on Price and Dignity," what defines that which has price value according to Kant?

- ◯ What has price can sold in any marketplace, that is to say, the actual currency used is irrelevant.
- ◯ What has price can be given without price.
- ◯ What has price can be replaced with something else of equivalent price value.
- ◯ What has price has value.

Question 7

1 pts

In "Kant on Price and Dignity," what worth does a being capable of morality have?

- ◯ It is a worthless entity
- ◯ Market price

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- ◯ Fancy price
- ◯ A worth that transcends price value.

Quiz saved at 11:06am Submit Quiz

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Name: _____
Section: _____

Unit 1: Introduction: The Idea of an Ecological Ethic? (Planting Sweetgrass)

Section 001: Friday, Sep 17, 11:00am-11:50am (CB203)
Section 002: Friday, Sep 17, 1:00pm-11:50pm (CB205)

Directions:

1. Print your name on this test.
2. Input (bubble) your name on the back of Scantron Sheet *with a #2 pencil*
   a. Last Name (space) First Name
3. Circle the best answer for each question on this sheet.
   b. Double-check your answers, as time permits.
4. Input (bubble) your answers on the Scantron Sheet.
5. Submit both the test and the Scantron Sheet.

---

1. What does it mean to think like a mountain?

a. To think like a mountain means to give greater weight to spiritual over sensual values, when deciding how best to act.
b. To think like a mountain means to understand that public lands must be managed for multiple uses.
c. To think like a mountain is to think in a geological time scale.
d. To think like a mountain is to understand that each member of the biotic community has a role in the healthy functioning of that community.

2. Why did Leopold kill the wolf as described in "Thinking Like a Mountain"?

a. To increase the prey population for the sake of enriching the hunting experience
b. To regulate the number of wolves, which had grown to a disproportionate size since the turn of the century
c. Because the Forest Service had explicitly assigned him and his colleague to predator eradication that summer
d. To eradicate a disease which was threatening to jump from wolves to domestic herd populations

(*continued on next pages*)

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3. Leopold says that "food is the continuum in the Song of the Gavilan." But whose food does Leopold mean here?

a. Food for the oak which feeds the buck, who feeds the cougar
b. Food for the human hunter
c. A & B
d. None of the above

4. According to Leopold in "Song of the Gavilan," what is the great moral contribution of science?

a. Its method of analysis
b. Its objectivity or scientific point of view
c. Its specialization into different distinct disciplinary studies
d. The technological progress that accompanies pure research

5. If the human being has the role of conqueror, then what role does land have according to Leopold?

a. The role of providing the place for the community of humans, plants, and animals, together.
b. A purely recreational role
c. The role of slave and servant
d. The sacred role of providing a connection to that which is genuinely natural in us

6. What was Aldo Leopold's first job?

a. Professor of Game Management at the University of Wisconsin-Madison
b. Forest Ranger in the White Mountains of Arizona
c. Associate Director of the U.S. Forest Products Laboratory in Madison, Wisconsin
d. Assistant Professor of Forestry at the Yale School of Forestry

7. What is an evolutionary possibility and ecological necessity according to Aldo Leopold?

a. The extension of the boundaries of the community to include land
b. Declines in the number of human beings populating the Earth
c. Proper land management policy at all levels of government
d. The development of a coherent and effective program of conservation education

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8. Which is not a concept welded together (or braided together) by Leopold's in the essays comprising *A Sand County Almanac*

a. The anthropocentric concept of land
b. The cultural concept of land
c. The ecological concept of land
d. The understanding of land as a cultural determinant

9. Why was Odysseus nor prohibited, morally speaking for that time, to kill the slave girls all on one rope?

a. The girls were unmarried
b. The girls all came from foreign lands
c. The girls were his property
d. The girls were the servants of the suitors, who he had just all killed

10. Why, according to Leopold, is there as yet no ethic dealing with man's relation to land and to the animals and plants which grow upon it?

a. Because land management is considered the job of the government
b. Because land is still merely property.
c. Because conservation education is still in its infancy
d. Because the U.S. is incapable governing itself according to moral principles

11. What change or changes are implied by the land ethic?

a. The land ethic changes the human role to that of member of the biotic community
b. The land ethic insinuates that all members of the biotic community are to be respected intrinsically
c. The land ethic implies a respect for the biotic community, itself, as a whole
d. All of the above

12. When is an act or policy right, according to Leopold

a. When it tends to preserve the integrity, stability, and the beauty of the biotic community
b. When it tends to preserve a land's capacity to renew itself, i.e., when it maintains land health
c. A & B
d. None of the above

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13. What links all individuals together in a biotic community?

a. Sexual reproductive behaviors
b. Food chains
c. Death and decay
d. B & C.

14. According to Lauret Savoy, Aldo Leopold's call for an extension of ethics to land relations seemed to express a sense of responsibility and reciprocity...

a. embedded in many Indigenous peoples' traditions of experience.
b. that could never take hold in America.
c. that have been practiced by rural communities all across this country for generations.
d. that excludes or marginalizes peoples of color.

15. In her chapter, "Alien Land," Lauret Savoy says, "Only teenage encounters with writings by authors who also seemed to be searching prompted me to speak. I met them question to question." Which is NOT a question she asked in that chapter?

a. "Alien Land. Land Ethic. What is the distance between them?"
b. "Did Aldo Leopold consider me?"
c. "What happened in the postwar years while my father and Aldo Leopold wrote and revised?"
d. "Where are Aldo Leopold's accounts of native land philosophies that he encountered while working as a forester in Arizona and New Mexico?"

16. According to Lauret Savoy, her father's *Alien Land* grew from the recognition of a hypocrisy at the very heart of this country. What was/is this hypocrisy?

a. That the the doctrine all men were created free and equal is, in the very next breath, denied to millions
b. That the land of the free is, at once, so loved but treated so unlovingly
c. That a country which "does not see color" remains continuously defined by its racial history
d. All of the above

17. Which is not one of J. Drew Lanham's "Nine Rules for the Black Birdwatcher"

a. Always carry a video recording device.
b. Don't bird in a hoodie.
c. You’re an endangered species — extinction looms.
d. Carry your binoculars — and three forms of identification — at all times.

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18. What is meant by "range map restrictions" as J. Drew Lanham refers to them?

a. The professional limitations imposed upon the black birder within academia
b. The full extent of the habitat of a particular species of bird
c. A history or knowing that there are places that he may not be able to go safely
d. Geological or other topographical features that determine the boundaries of any particular species

19. What lesson does Robin Wall Kimmerer see in the mast fruiting of pecan trees, who "make fruit only when you can afford it"?

a. The fruiting of such trees are mechanical responses to environmental cues
b. All flourishing is mutual
c. That land is a biotic community whose integrity, stability, and beauty is the responsibility of all
d. Abundance is predictable

20. What is the cardinal difference between gift and commodity exchange according to Robin Wall Kimmerer.

a. A gift economy is ideal and exists only as an aspiration, and so gift exchanges are, in reality, merely commodity exchanges
b. Commodity exchanges should never be practiced among indigenous peoples
c. A gift exchange can only exist and is only meaningful within a property economy
d. A gift establishes a feeling-bond between two people

21. What question did Robin Wall Kimmerer's advisor say was not scientific?

a. Why do the astor and the goldenrod always stand together in such a beautiful pattern?
b. Which traditional method of harvesting sweetgrass is the most sustainable?
c. How do the astor and the goldenrod propagate their pollen?
d. How can one distinguish one species from another?

22. Robin Wall Kimmerer argues that the Powtawatomi understanding of what it means to be alive diverges from the list of attributes of living beings as learned in introductory biology. How so?

a. The language is primarily metaphorical in its description of living things
b. The language is infused with a spiritual history that ties it to the very creation of life
c. The language does not allow for distinctions between animate and inanimate beings
d. The language is verb-based, whereas most non-native languages are noun-based

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001: MWF 11:00am - 11:50pm (CB 203) **002:** MWF 1:00pm - 1:50pm (CB 205)

PHI 336: 001 & 002
Environmental Ethics

Fall 2021
Syllabus

Final Cumulative Paper

General Directions

Answer all elements of the question. A formal opening or conclusion is unnecessary. Your response should be between 1,000 and 1,800 words. The grade for your essay will be calculated using the rubric, below.

Question

How do you understand your own ethical relation to the land and/or to non-human creatures? Explain and defend your ethical standpoint.

In order to answer this question properly, you have to discuss substantively and critically – at a minimum – the following issues:

- articulate what you consider to be **the essential features of an ecological ethic**; and **include** in this analysis **critical perspectives** from traditionally underrepresented groups;
- explain how your own ethical view **aligns with the idea(s) of conservation** that we've studied, if at all; particularly address here whether your standpoint is **anthropocentric** or **non-anthropocentric**,
- **assess the validity of an ecological ethic** by reference to other ethical theories, especially those prioritize animal life;
- **explicate the idea of sustainability** distinguishing between the weaker or stronger senses of this term; and discuss where, if anywhere, you would place your own ethical stance in a sustainability continuum;
- and, explain and defend your own ethical standpoint by direct reference to Robin Wall Kimmerer's analysis of **the Windigo mythology**.

You can, of course, discuss any other topic or issue that you deem relevant *as long as the core concerns mentioned above are dealt with in your essay*. The issues you take up can be dealt with sequentially or in a more integrated approach, e.g., as inter-related concepts.

Remember, **this is an assessment** of your understanding of the source materials studied in this class this term. So, I'm asking you to articulate your ethical standpoint by *reference to the ideas and texts* we've studied together this semester. Notice the defined elements of this essay correspond to the units in this class and the Kimmerer readings woven throughout. While you are not required to discuss each and every text we've studied this semester, you are required to demonstrate an understanding and a critical evaluation of some of the main figures/theories represented in these units and in Kimmerer's book.

Submit this document any time between December 6th and the **deadline Monday, 12/13, by 11:59pm**. Late submissions are strongly discouraged; no submissions will be accepted 24 hours after the deadline.

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Using Sources

This is an assessment of your understanding of the source material studied in this class. Consequently, you are required to integrate important class source materials into to your essay. Given this requirement, you have to include in-text notes and an end of essay "works cited" section. For in-text notes, use a simple *author, chapter title, & page number system* for sources from this class. For these sources, you need only provide the document title, e.g., the chapter or excerpt title. That is to say, you need not cite the book from which book title from which the selection was taken.

> Example:
> "I thought that because fewer wolves meant more deer, that no wolves would mean hunters' paradise. But after seeing the green fire die, I sensed that neither the wolf nor the mountain agreed with such a view" (Leopold, "Thinking Like a Mountain," 130).

For sources studied in this class, your "works cited" list need only indicate *author* and *chapter title.*

However, you may include external source materials supplementary to the course materials as well, if you wish. Be careful that these materials add a distinctive perspective to your analysis and do not stand in as a substitute for course materials studied in this class. If you use external source materials, provide full note and bibliographic information for these, i.e., both when citing in-text and detailing the source in your "work cited" section. You may use whatever citation system you have been trained to use, as long as you use it properly. If you haven't learned (or fogotten) how to cite from sources, use the Chicago Manual of Style Sample Citations as your model.

Grading Rubric for Essay Responses

The score for your essay will be the sum of three outcomes assessed using in this rubric.

	Rich ——— *Poor*			
	(A) **Exemplary**	(B) **High Achievement**	(C) **Satisfactory Achievement**	(D) **Inadequate**
Accomplishment	**Addresses all parts of the question**			
	Addresses all elements in prompt thoroughly; discloses underlying complexities; explains why explication of these complexities is relevant and necessary	Addresses all elements in prompt thoroughly; some analysis of underlying complexities.	Straightforwardly and simply addresses all elements in prompt	Does not address all elements in prompt
Evidence	**Integration of source material**			
	Uses *and synthesizes* evidence in an integrated way to reveal insightful integration and clear	Uses evidence substantively in the articulation and defense of your own ethical viewpoint,	Uses evidence, but application does not consistently demonstrate substantive analysis	May list evidence but bears little to no relation to prompt; fails to address a

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	critical engagement with course source materials.	though lacks clear analysis of relevantly important critical perspectives.	of or critical engagement with source materials.	core concern in prompt
Language	**Clear, coherent, and elegant expression**			
	Uses graceful language that skillfully communicates meaning to readers with clarity and fluency, and is virtually error free.	Uses clear language that conveys meaning to readers. The writing may display minor errors but none are substantive.	Uses language that generally conveys meaning to readers but sometimes style or grammar obscures rather clarifies. Grammatical errors evident, but none so substantive as to impede meaning.	Uses language that impedes meaning because of errors in usage.

Grading

- Scoring per Outcome
  - *Exemplary* = 10 - 9 points
  - *High Achievement* = 9 - 8 points
  - *Satisfactory Achievement* = 8 - 7 points
  - *Inadequate* = 7 - 6 points
- Cumulative Score:
  - A paper or *Exemplary* = 30 - 27 points
  - B paper or *High Achievement* = 26.99 - 24 points
  - C paper or *Satisfactory Achievement* = 23.99 - 21 points
  - D paper or *Inadequate* = 20.99 - 18 points
  - < 18 points: *Fail*
- See the course syllabus for the grading scale used in this class.

Upload and Formatting Requirements & Deductions

Double-check your submission follows these requirements and understand the automatic deductions *before* uploading your essay.

Upload and Formatting Requirements

1. Papers must be submitted either as Word documents with the extension .docx or .doc, or PDF documents. No other format is acceptable.
   - Upload to Canvas as a single document, which includes both your essay and a works cited section.

2. Paper formatting requirement
   - Margins: 1" top/bottom and left/right.
   - Font: Times New Roman, 12 pt
   - Pagination: each page should be numbered. Number should be placed bottom center.
   - Line Spacing: Paper should be double-spaced

3. First three lines of document:
    - First Line: Student's Name, Number, and Course Number & Section Number :
        - Example: Student name: Bob Sandmeyer, 123456789 - PHI336.002
    - Second Line: "By submitting this essay, I attest that it is my own work, completed in accordance with University regulations."
    - Third Line: Word Count, e.g., "Word Count: 1,250 words"
        - don't include the follwing in your word count
            - first three lines
            - works cited section
    - Do not create a cover page. Just start the essay with these three lines.

4. Citation Requirement:
    - Per section as defined by bullet points above, cites properly from at least one relevant material source.
    - Includes works cited section at conclusion of essay.

Automatic Deductions

Upload and Formatting Requirements

2.5% for each of the upload and formatting requirement not followed

Late Submission Policy

5% for day late or fraction thereof

100% No submissions later than the 24 hours after deadline indicated herein

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Sandmeyer – Course Materials – PHI336 Environmental Ethics

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Overview of PHI336 Materials: STUDENT WORK

These examples of student work are correlated to the journal assignments, forums, and tests included sections 3. I should note that tests in this class (and all other classes) are modeled on the many reading quizzes students are assigned. By design, I give greater weight to the reading quizzes in the grading scheme than to any single test. This reflects my commitment to developing abilities over the demand to memorize any particular content.

I structure my classes around three primary skills. These are: (i) the skill of speaking well extemporaneously, (ii) the sill of writing clearly, precisely, and elegantly, and (iii) the skill of reading academic literature with a high degree of comprehension. I have discussed writing in my PHI100 packet and speaking in my PHI205 packet. So, I will concentrate my attention now on how I teach students to read well at the college level. First, I teach reading in a similar way in all my introductory classes and reinforcing classes. Whenever I give my students a reading, I also give them a set of questions to answer. This reinforces the idea that high-level reading is reading with a question in mind. I structure my lessons – at least in part – around the questions in the reading quizzes. And all in-class tests are built from the reading quizzes.

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Published | Edit

This is a graded discussion: 5 points possible

Show Due Dates



03 Reading Journal Exercise

Bob Sandmeyer (He/Him/His)

Oct 17, 2021 at 10:07am

115 116

Technology Problems: 859-218-HELP (4357) (https://uky.service-now.com/techhelp?id=kb_article&sysparm_article=KB0011425)

Email Prof: bob.sandmeyer@uky.edu (mailto:bob.sandmeyer@uky.edu?subject=PHI336)

Daily Schedule | (frontpage)

001: MWF 11:00am - 11:50pm (CB 203)

002: MWF 1:00pm - 1:50pm (CB 205)

PHI 336: 001 & 002

Environmental Ethics

Fall 2021

Syllabus

03 Reading Journal Exercise

This is a two-part assignment

1. The first part (03a) is due by Wednesday, October 27th, by 11:59pm
2. The second part (03b) is due by Wednesday, November 3rd, by 11:59pm

If you haven't read the Reading Journal Instructions, read them now.

Journal 03a

For Part I, I want you to **post a video** (or an audio recording) to this discussion forum. Please embed the video and not merely a link to the video. If you don't know how to embed a video, consult, the reading journal instructions (link above). If it still isn't working for you, contact tech support to help you (see link at top of this page).

This video should be relatively brief - about 5 minutes.

For this task, please **explain what essentially distinguishes** the utilitarian moral consideration of animal life articulated by Peter Singer from the moral consideration of the animal in duty ethics articulated by Tom Regan. That is, both **Singer and Regan** argue that animals (at least some animals) ought to be included in our moral considerations. But they differ as to why animals ought to be included. What defines this difference essentially?

For this task, you need to be concrete. That is to say, you need to show us where in the texts by page number you see this difference articulated.

Unit 3 readings for part 03a

- Theory

- Utilitarianism - **Jeremy Bentham - On Principle of Utility**
- Duty Ethics - **Immanuel Kant - Duty Ethics**

- Application to Animals
  - Utilitarianism - **Peter Singer - The Animal Liberation Movement**
  - Duty Ethics - **Tom Regan - Animal Rights**

Journal 03b

Starting Tuesday, the October 28th, **watch the videos by all members in your group**.

001-1	001-2	001-3	001-4	001-5
Maggie A	Erin B	Hailee B	Maddie B	Will B
Perri Bc	Levi B	Victoria B	Lucy C	Stewart C
Carly C	Morgan C	Laura C	Maddie C	Eli D
Casey D	Sophie G	Mackenzie G	Alex H	Christina M
Elisha M	Ellie M	Kiki P	Ava P	Adam R
Mckinley R	Sydney S	Kyra S	Brady S	Emmy T
John W	Soren			
002-1	002-2	002-3	002-4	002-5
Grayson B	Mason B	Genevieve B	Brian C	Cam D
Jerrica F	Victoria G	Meghan G	Brandy H	Isaac J
Cloe K	Cooper K	Caroline K	Sabrina K	Sam K
Colin M	Lindsey M	Leslee M	Marissa M	Dean N
Valerie N	Adam R	Angie R	Haley R	Clare R
John S	Desmond S	Brandon S	Kendall S	Kristin S
William T	Anna W			

Then, produce three paragraphs. A paragraph is about 300 words.

Unit 3 readings for part 03b

- **Val Plumwood - Animals & Ecology**
- Robin Wall Kimmerer, *Braiding Sweetgrass*, **"Picking Sweetgrass"**

1. First Task (one paragraph)
   Of the videos you watched, identify the one in **which the author presents their reasoning most elegantly and in the most logically sound way**. Reply to this individual by name. In one paragraph,

explain what in the two passages discussed captures something really important to the idea of nature (or the idea of conservation) in the first set of readings.

2. Second Task (two paragraphs)
   For this next tast, **(i) compare** the way **Val Plumwood and Robin Wall Kimmer** articulate an ethics toward animate life, particular animal life. Use both Plumwood's essay and *Braiding Sweetgrass*, particularly the third section of that work titled "Picking Sweetgrass" for this task. You may include quotations from the text, if they aren't too long. **(ii)** In a separate paragraph, go on to highlight a striking **contrast between Kimmerer**'s ethics **and** either that of the utilitarian (Singer) or the duty ethicist (Regan) toward animal life (pick one of the other - **Singer or Regan - but not both**).

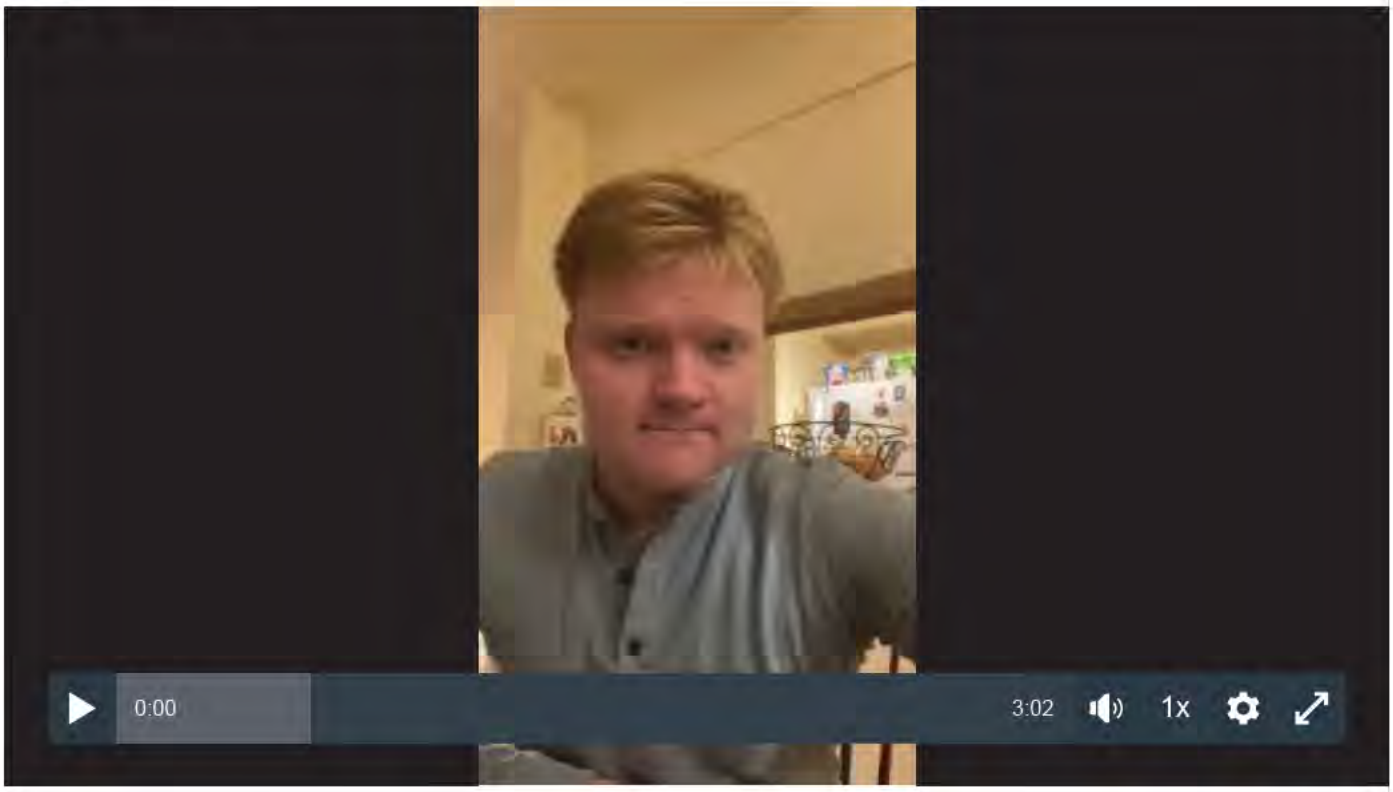
Search entries or author | Unread | ✓ Subscribed

↩ Reply

1 | 2



Adam R (https://uk.instructure.com/courses/2008452/users/6885164)
Oct 25, 2021





Cooper K (https://uk.instructure.com/courses/2008452/users/6999345)
Nov 3, 2021

Adam, I like the explanations you gave for both Singer and Regan's articles about animal rights. You presented the idea that both Singer and Regan had separate ways of defining what the moral considerably is of animals that are classified below humanity. As you mentioned, Singer presents the idea of pain throughout his work to classify whether something deserves moral considerably. I think that suffering because of human action is an important idea to consider when it comes to conservation. This makes Singer's argument much broader than Regan's, who believes that cognitive levels determine what separates moral agents and patients. This idea presents itself to make not even human infants capable of holding the same interest as older humans.

Val Plumwood and Robin Wall Kimmer have somewhat similar positions regarding their ethics about animal life. Plumwood mentions the theory of "ecological animalism" several times in her work. This theory is defined in the middle of page 78 as "use(ing) the philosophical method of contextualizing to allow us to express our care for both animals and ecology, and to acknowledge at the same time different cultures in different ecological contexts, differing nutritional situations and needs, and multiple forms of oppression." As mentioned in the quote, her ethic is based on the idea that animals' rights might work alongside ecology. Where ecology holds an area of necessity for the death of animals, Plumwood is willing to accept it to develop ecology in many different facets. Kimmer's ethic is similar to Plumwoods because she sees some animal death as necessary. A prominent example of this is in the chapter "A Mother's Work." When she is working to restore the lake, she is disrupting the environment that had existed there. While she does try to save as many different forms of life as she can, she still concludes that she must remove them to make way for what she wants.

Robin Wall Kimmer's ethic about nature differs from that of the duty ethics highlighted by Regan. Regan uses the "subject-of-a-life" criteria to qualify what is allowed to hold a moral interest in nature. This is opposed to Kimmer's ideals because, throughout her book, she constantly refers to everything as if it possessed personhood. In her chapter, "Learning the Grammar of Animacy," Kimmer presents the idea that language plays a role in how humans feel about entities. She suggests that every organism of the animal kingdom should be addressed the same as any human, and she carries this concept throughout the book. That is to say that where Kimmer sees plants and microorganisms as possessing attributes of cognizance, Regan would not believe that they deserved moral considerably.



Marissa M (*She/Her/Hers*) (https://uk.instructure.com/courses/2008452/users/7010154)

Nov 3, 2021

Adam, I thought that your explanation between Singer and Regan's work was profound. When you pointed out that Singer's framework is concerned with our commonality we share with animals (the ability to suffer) and Regan's framework which is concerned with our distinction from other animals in rationale and volitional capacity, it became clear to me how polarized these two arguments both in favor of animal rights are. It is still puzzling to me how Regan can be concerned with animal rights, yet his argument has nothing to do with animals' ability to experience suffering, and everything to do with the value that we as people assign to them. The similarity you draw to classism seems fitting since duty ethics are deeply concerned with respect, it seems to have inherent flaws in determining who and what deserves respect (for example Kant and Regan's boundaries are very different).

Val Plumwood and Robin Wall-Kimmerer both articulate an ecological ethic that refutes the human nature dualism and views animals with more than merely instrumental value. Plumwood's work is in opposition to 'ontological veganism' and instead argues for 'ecological animalism'. Contrasted with most works on animal rights or animal welfare, Plumwood argues that all living creatures, including people, are edible and can be seen as 'food' but that they also all have more than merely instrumental caloric value and possess inherent value. Plumwood progresses her argument by stating that a human-nature dualism of non-use prevents the majority of society from recognizing their place in nature and ecology. Like Regan, Plumwood is arguing that these animals have inherent value, but contrasted with Regan, that does not mean that we cannot use them- it only means that we must use them respectfully. Robin Wall Kimmerer makes a similar argument. Erasing the human nature dualism- Kimmerer embeds her humanity in nature. If ecology is a set of symbiotic relationships and humans are part of nature, human beings must also partake in the system. Kimmerer's ecological ethic is robust with ecology, so to speak. Kimmerer speaks as human beings being beneficial to nature- sweetgrass has evolved with indigenous populations to be picked, adolescent black ash trees need the gaps in the forest canopy created by other felled trees, the martens benefit from the fish-gut soup Lionel, a fur trapper, hides in trees on harsh winter days so there are more martens to trap in coming years, just as sister corn benefits from its sister bean. It is impossible for us to entirely remove ourselves from nature, and thus impossible to never use it. Robin Wall-Kimmerer instead suggests that it is how we use nature- with respect, by asking before the taking, never taking too much, returning the gift, putting in the effort, and respecting the life that was taken so we can live. It is with this gift economy view, a deeply sacred reciprocity to the beings around us, that Robin Wall-Kimmerer argues we should "make our home in nature."

To contrast Regan and Wall-Kimmerer's ethical frameworks regarding non-human life, I feel it is most apt to consider their similarity first. Both ethical frameworks begin by respecting the inherent value of the individuals. Kimmerer draws a much larger boundary of personhood than Regan. Regan argues the individuals who meet the subject of a life criterion are within the bounds of moral considerability, while Robin Wall Kimmerer extends personhood to all life- plants and higher and lower order animal life. Regan argues that within the bounds of moral considerability it is disrespectful to the inherent worth of such beings to use them instrumentally- this is a major divergence between Kimmerer and Regan's works. Kimmerer's ecological ethic is wrought with gratitude; before anything is taken, permission must be granted, and an offering must be made. By making use of the world and animal life around use we must also provide for it as it has for use. In this sense, I think that Kimmerer's ethical framework creates better stewards of non-human life. We must strive to respect the world around us in our use of it- not all utility or instrumentation is inherently abuse or exploitation. Much of Regan's argument is based on asymmetrical relations to beings below our own rationale and volitional capacities; we have a duty to respect those that cannot respect us. However, Kimmerer seems to suggest a relational symmetry between people and the rest of the natural world. As indigenous people have sewn three sisters gardens and tended to the plants, the plants in turn provide for one another as well as their human counterparts. It is a moral symmetry expressed early in the work as well best summed us as reciprocity.



Anna W (https://uk.instructure.com/courses/2008452/users/6942907)

Nov 3, 2021

Hello Adam! I loved your video! In your video, you discussed how both Singer and Regan analyze our moral consideration of animals under different circumstances which thus presents two different conceptions of moral consideration. As you discussed, Singer proposes an idea of moral consideration that is based on the presence or absence of suffering. Additionally, Singer presents the idea that the boundary of our species, humans, tends to be the boundaries of our moral consideration. As Singer bases moral consideration on the ability to feel, he also goes on to describe a utilitarian moral consideration model through equal consideration of interest. Contrastingly to Singer, Regan promotes the grounds for cognitive capacity as the basis of moral consideration towards animals and describes the differences between moral agents and moral patients. Additionally, Regan bases moral consideration through the idea of the subject of life principle, that accounts for abilities beyond sentience such as belief and desires and an emotional life. Singer presents similarities to humans through the basis of pain for judgement, but Regan points out differences in intellectual capabilities.

From the readings in this unit, Val Plumwood seems to present a conception about the use or disuse of animals similar to that in Robin Wall Kimmerer's *Braiding Sweetgrass.* In her work entitled "Animals and Ecology: Towards a better integration", Plumwood discusses the modern 'moral radical' approach to animal justice including an analysis of the Ontological Veganism movement. As opposed to ontological veganism, a largely western based movement based on the absitnation of all animal use, Plumwood asserts a more comprehensive model of animal justice entitled Ecological Animalism. In the text, we read that ecological animalism "supports and celebrates animals and encourages a dialogical ethics of sharing and negotiation or partnership between humans and animals, while undertaking a re-evaluation of human identity that affirms inclusion in animal and ecological spheres" (pg 78). Thus, ecological animalism as described by Plumwood, emphasizes the need for humans to situate themselves in the sphere of the ecosystem and alter their use of animals to a way that is respectful and reciprocal. Further in her text, Plumwood describes how "it affirms an ecological universe of mutual use, and sees humans and animals as mutually available for respectful use in conditions of equality" (pg 78). This idea of reciprocity is central throughout Kimmerer's *Braiding Sweetgrass*, as she promotes the idea of mutual flourishing and that humans and all other beings can be situated in the same sphere of the ecosystem. In her chapter "Epiphany of the Beans", Kimmerer explains "I spend a lot of time thinking about our relationships with the land, how we are given so much and what we might give back. I try to work through the equations of reciprocity and responsibility, the whys and wherefores of building sustainable relationships with ecosystems… The ultimate reciprocity, loving and being loved in return" (pg 123). Further in this section, in "Maple Nation" Kimmer states " It is traded, exchanged, bartered among community members from atmosphere to tree to beetle to woodpecker to fungus to log to firewood to atmosphere and back to tree. No waste, shared wealth, balance, and reciprocity" (pg 171). Thus, as Kimmerer promotes this idea of reciprocity and balance in an ecosystem, Plumwood does the same through her investigation of ecological animalism.

Although both Plumwood and Kimmerer push for a reciprocal use and balance within ecosystems, their moral considerations of animals differ greatly with that of Regan. As Adam discusses in his video, Regan based his moral consideration of animals largely on the subject of life principle, analyzing cognitive and emotional capability in animals and how it might differ from humans. He also discusses the differences between moral patients and moral agents. Although Kimmerer might argue that animals and plant life both experience the world in a way that is largely underestimated by western civilization, she would reject the idea of basing moral consideration on the similarities to humans, arguing that their being doesn't have to be equated to human cognition in order for it to be cherished and valued. We can see this in the way that she cares for the pond when moving, taking the time to carefully clean the ecosystem while also analyzing her own intervention with its natural processes. Kimmerer also proposes the idea of setting humans on an even level to that of the rest of the ecosystem, that we all have responsibilities to each other in order to achieve 'mutual flourishing', which is something Regan does not discuss throughout his work as he creates different levels for moral consideration.



Lindsey M (https://uk.instructure.com/courses/2008452/users/6942261)

Nov 3, 2021

Adam I think you did a really good job exaplaining and connecting the articles. Yopur use of quotes and analysis really helps the broader understanding. Singer's emphasis on the ability to suffer and Regan's concern with upper cognitive functions balance each other out. What is really interesting to me is that both of these authors seemed to dance along the line of conservation without really discussing it and the bigger picture of acknowledging beings other than humans are capable of feeling. It is a very human centric view point more commonly held in earler generations to deem other living things to not be worth the same or have a value or low value

Getting into Plumwood we see more emphasis on conservation, or at least a more conservationalist outlook when compared to Regan or Singer's outlook. Plumwood emphasised almost a level of equality between humans and other animals. Plumwood also emphasised the vegan movement is westernized concept and not remotely sustainable. The west also has what I would call an unhealthy obession and use of animal products, specifially meat. I could talk about that for hours, but alas. Plumwood supports their idea of ecological animalism that views humans' relationship with animals to be a partnership. This can also be seen in Kimmer's chapter "The Three Sisters", when the village was in need of food yet still shared with the stranger, three sisters, the three sisters repaid them by becoming corn, squash, and beans. Kimmer in this chapter asserts, as she does in most of her stories, that when you take care of teh earth it will take care of you. I think the biggest difference falls into where these authors draw the lings of their spheres. Meaning Plumwood includes animals on a mutual level with humans, meanwhile Kimmer emphasises a working relationship with the biotic community as an entirety, including plants and the soil.

Kimmer is on a complete different planet when compared to Regan or Singer. Through all of her chapters and stories, she is weaving her love of the land and her connection to it together. The secret of the beans emphases her idea of reciprocation and love for the land. Meanwhile Singer determined that being incapable of suffering do not have values or thoughts, thus not worthy of consideration. But in Kimmer's Secret of the beans she is determinign if the garden is capable of love, and in its own way it is. When you care for the land it will care for you, if you plant seeds and nuture them, the earth

will give you food. Kimmer believes in all aspects of the biotic community to be deserving of consideration. For example in the black ash wood basket section, when you chop down a tree, you are to do so when the tree consents. Even after that you are to leave an offering. It is Kimmer's emphasis on love of the land and reciprocation of that back to her that puts her so far away from Singer.

Reply



Adam Ra (https://uk.instructure.com/courses/2008452/users/6928811)

Oct 27, 2021

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Christina M (https://uk.instructure.com/courses/2008452/users/6942938)

Nov 3, 2021

Adam,

I find your first quote used in this video that was by Singer to provide a strong point in your argument. I also like how you stated that Singer mentioned Bentham, which allows us to make the connection of these two having similar views. When you articulate the difference between moral agents and moral patients using a quote from Regans writing, it is clear to understand the difference. The moral consideration of animals is different between the two authors and you did a great job identifying how the their arguments were different!

Val Plumwood argues for the theory of Ecological Animalism. This theory believes humans are equal members compared to animals within a a community and that the current role humans play is a western-dominated perspective. On page 78 she states, “ecological animalism supports and celebrates animals and encourages a dialogical ethics of sharing and negotiating or partnership between humans and animals, while undertaking a re-evaluation of human identity that affirms inclusion in animal and ecological spheres.” One important idea she mentions is the human/nature dualism that is present within our society. This belief separates humans from nature and does not identify animals as living, breathing creatures but as mindless bodies. This is similar to Kimmer because Kimmer believes humans also believes humans are equal members within an ecosystem. Just as Plumwood argues that we are are equal to animals in a community, Kimmer argues that we have a symbiotic relationship to the land and all that entails (animals and plants included). These two authors are also very similar in the way they perceive individualism within an ecosystem. Kimmer believes that we should identify the lives of nonhuman beings as “them” versus “it.” When you take another life, you are also directly harming the surroundings of that

individual. Plumwood believes that the relationship between humans and animals should be based on mutual and equal terms.

Compared to Kimmer, Singer has a a different perspective on our relationship to nonhuman beings and how we should treat them. Singer believes that if a being has the ability to suffer, then it must have interests. However, if they are not capable of suffering, there is no reason to consider them as a being deserving of life. On the other hand, Kimmer believes in reciprocity and that all beings and objects within an ecosystem serve some sort of purpose. Beings that Singer would not consider in his theory, such as grass and trees, still has a purpose in Kimmer's eyes. Kimmer also believes that while animals will sometimes need to be killed, this does not take away their value or status within an ecosystem. In some ways, harvesting animals may help the overall population. In her book on page 192, a man named Lionel stated, "…the population doesn't get too crowded, none will go hungry,but their population will continue to grow." Lionel would trap male martens and remove the excess to protect the rest of the population from future struggles. Because of these major differences, Singer and Kimmer have very opposing views on animal welfare and ethics.

Reply



Emmy (https://uk.instructure.com/courses/2008452/users/6908494)

Oct 27, 2021

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Adam R l (https://uk.instructure.com/courses/2008452/users/6928811)

Nov 1, 2021

Emmy, I think the quote by singer you produced which stated how the distinction between suffering and moral obligation is hard to discern brings up a good point in the conversation of animal rights. In singers quote he goes on to bring up the example of if we had the choice to choose between saving the suffering of an animal or humans, it would not be such an easy choice because if suffering is a indicator of conscious, then the animal and human would have the same moral obligation. I agree with singer in this instance that the suffering of animals or any organism should be an indicator of moral obligation; however, the degree to which this suffering is measured should be considered. Conversely, In the quite by tom reagon stated in your video it talks about someone being a subject of life if they hold beliefs and the mental capacity to think about the future. I believe this to be a biased way to look at conscious and subject of life because compared to a human's idea of thinking in the future, we mean our long-term plan for our life journey, whereas an animal can look into the future by knowing when to hunt, where to live, and even mating partners.

Val Plumwoods ethics towards animal life includes the theory of ecological animalism. In a quote from Plumwoods text on page 2 he states, “Ecological Animalism supports and celebrates animals and encourages a dialogical ethics of sharing and negotiation or partnership between humans and animals, while undertaking a re-evaluation of human identity that affirms inclusion in animal and ecological spheres.” This theory incorporates ideas of semi-vegetarianism, the respectful use of animals, and a reappraisal of the human being in ecological terms. Furthermore, Plumwood goes on to state the reconceptualizing of human identity as part of the food web alongside animal life will shake our self-image as masters of creation, reaffirm principles of huma-animal mutuality, and provide the basis for opposing factory farming and minimizing the use of sensitive beings for food. Comparatively, Robin Wall Kimmer articulates and ethics toward animal life as conservationist; however, she understands the need for compromise in instance with using other animals for food and resources. She discusses how we need to see animals as subjects and not objects, which would make them subjected to our overuse rather than being intitled to their overuse. In her passage from picking sweetgrass, Kimmerer keeps with her theme of conservation not out of concern for nature, but out of respect for the biotic community which inhabits the earth. Kimmerers view on animal ethics is more of gratitude and appreciation, seeing as how animals and creation are a gift.

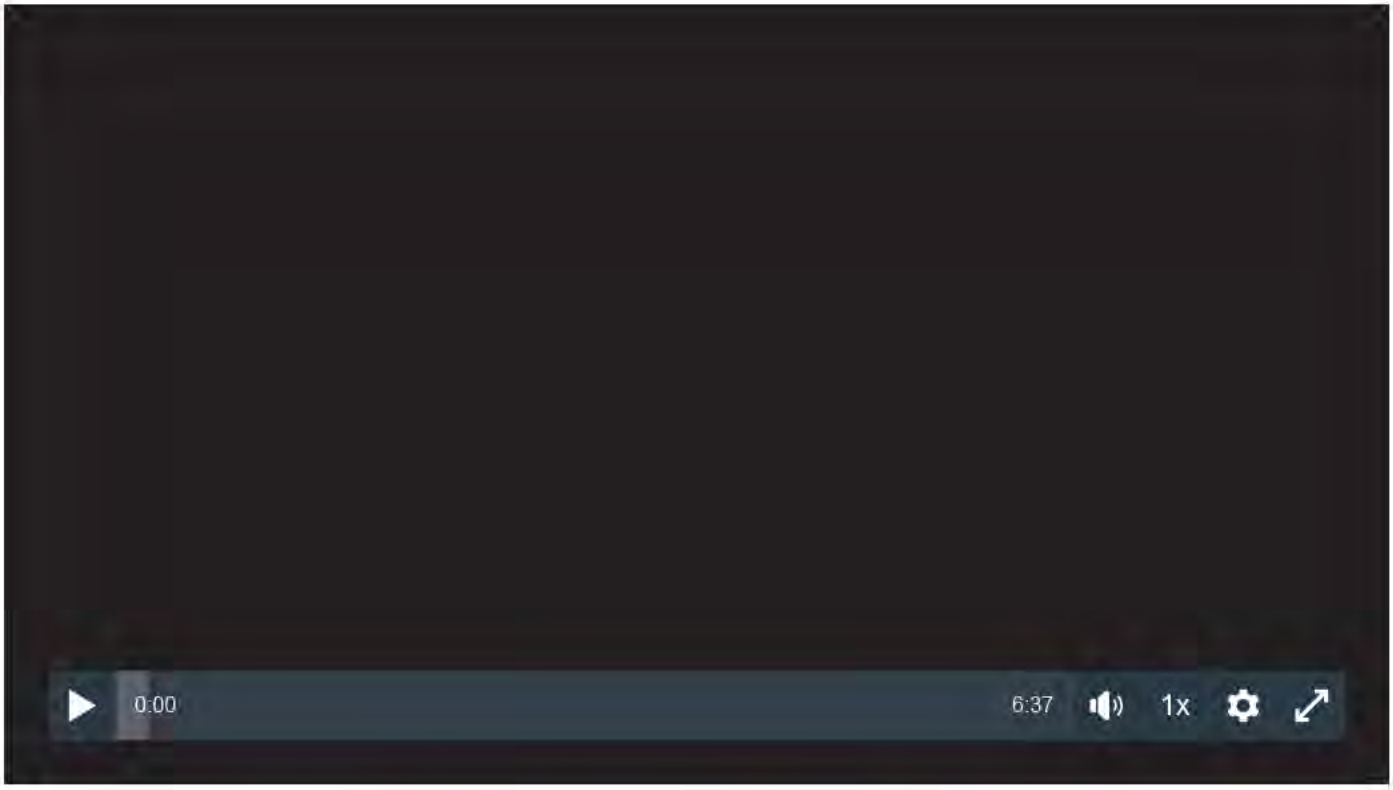
Kimmerers ethics contrast that of the utilitarian ethic presented by singer because she ultimately presents a conversation which shows how we are all the product of our worldviews. On page 150 in Picking Sweetgrass Kimmerer states, “Their predictions for sweetgrass were consistent with their western science worldview, which sets human beings outside of nature and judges their interaction with our species as largey negative.” Kimmerers view on nature is largely based on affection and gratitude for animals, with understanding that there must be a relationship of balance. In contrast with this view of balance, the utilitarian ethic looks to define whether an animal can suffer. This movement functions with the assumption that the interests of humans are principle; or rather, the interests of the many outweigh the interests of the few. In the utilitarian ethic article, it states that the principle of equal considerations is the basic moral principle wich many philosophers, including benthem, defend. This principle correlates with what Kimmers ethics aim to defend because the basic moral principle of equal considerations aims to find balance in the animal human relationship.

Reply



Haley (https://uk.instructure.com/courses/2008452/users/6999086)

Oct 27, 2021



Adam (https://uk.instructure.com/courses/2008452/users/6885164)
Nov 2, 2021

Hey Haley! After watching your video, I really liked how you articulated the differences between Singer and Regan's ethical understanding towards animals. Focusing on Singer, I liked how you used paragraph 2 of page 4 from The Case for Animal Equality. Like you, I definitely agree that Singer is illustrating a moral consideration for animals based on their capacity to suffer. Through your analysis of Singer's work, I liked how you discussed Singer's conception of moral boundaries and it's determinable ability to shape our own ethical considerations. Through your analysis, I also liked how you referenced Singer's idea about speciesism and it's similar parallel to existing forms of racism and other social prejudice. By establishing Singer's overall argument, I thought this was extremely helpful when comparatively analyzing Regan's work. Discussing Regan's The Case for Animal Rights, I like how you focused on paragraph 2 from page 23. Like you, I definitely think that Regan's formulation of the subject-of-a-life criterion is fundamental to his ethical understanding. By illustrating how Regan applies the respect principle, I think this is super helpful as it sets a stark contrast to Singer. Where Singer stresses a moral consideration for animals based on their ability to have interest (as a result of suffering), we can see how Regan's ethical consideration is based off cognitive capacities. Overall, I think your analysis of Singer and Regan's work was great! What I think these two passages capture in relationship to the idea of nature, is that they both call for the expansion of our existing boundaries of moral consideration.

Examining the works of Robin Wall Kimmerer and Val Plumwood, it's evident to see how both authors articulate a similar understanding in terms of the ethical consideration of animate life. In the chapter Mishkos Kenomagwen: The Teachings of Grass, we can see how Kimmerer conceptualizes a relationship to nature based upon mutual respect. In this chapter, Kimmerer illustrates how the respectful harvesting of sweetgrass is necessary for its overall growth. According to Kimmerer's

ecological understanding "*If we use a plant respectfully, it will flourish*"(Kimmerer 159). Discussing how the buffalo graces on sweetgrass, Kimmerer explains how it is "*the saliva of grazing buffalo that actually stimulates grass growth*"(Kimmerer 164). From this Kimmerer illustrates a mutual dependency between the buffalo and grace where "*Grass gives to buffalo and buffalo gives to grass*" (Kimmerer 164). This type of relationship is also apparent in Val Plumwood's article Animals and Ecology: Towards a Better Integration. In this article, Plumwood establishes the idea of ecological animalism where such system sees "*humans and animals as mutually available for respectful use*" (Plumwood 78). From this, we can see how Kimmerer and Plumwood's ethical understanding are similar in their capacity to see animals as both useful and deserving of dignity.

When Comparing Kimmerer's work to Regan however, we can see a stark difference in their ethical mindsets. Though Kimmerer and Regan express a somewhat similar ethical consideration towards animals, we can how Kimmerer bases her respect off an element of mutual reciprocity. In the chapter Wisgaak Gokpenagen: A Black Ash Basket, we can see how Kimmerer uses the proccess of basket making to illustrate our mutually beneficial relationship to nature. Acknowledging this relationship, Kimmerer Explains how "*traditional harvesters recognize the individuality of each tree as a person-Trees are not taken, but requested*"(Kimmerer 144). Because respect is given according to a mutually beneficial relationship we share with nature, we can see how this conflicts with Regan. When we examine the article The Case for Animal Rights, we can see how Regan basis their respect for animals upon the subject-of-a-life criterion mentioned on page 23. According to Regan, Respect for one's inherent value it only to be given in leu of "*all who satisfy the subject-of-a-life criterion*"(Regan 23). In the end, what distinguishes these two authors from each other is that Kimmerer basis her respect on the knowledge she benefits from animals where Regan basis his respect on an animal's cognitive capabilities.

Edited by **Adam** (https://uk.instructure.com/courses/2008452/users/6885164) on Nov 2, 2021 at 5:52pm

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Kendall S (https://uk.instructure.com/courses/2008452/users/7052180)

Nov 3, 2021

Hey Haley, I really like the passage you chose at the very beginning written by Singer. This passage really shows the cruciality of sentients and how he views the act of suffering. This shows why singer believes animals deserve moral consideration, he believes because they have the capacity to suffer just as humans do, that they are within our boundary of moral consideration. Singer as well shows that traditionally humans exclude animals from thoughts in regards to suffering. He draws on the idea of speciesism and compares it to racism in the human dynamic. Regan as well believes animals deserve moral consideration, but has a stricter criteria for this considerability. Rather than just the capacity to suffer, Regan deems the idea of morality as applying to only higher order beings. The respect principle is the main competent of Regans writings, as compared to Singer who is arguing for the equal consideration of interest. Both sets of reading show the need fo expansion of humans current moral consideration. The way in which and to who they expand this consideration is different, but is still being broadened in both ideologies.

Kimmerer's ethic in relation to animals is more of an applied ethics rather than an animal ethic. She articulates the need to respect the inherent value of the land as well as all those who benefit from it. This need to respect comes not only from the fact of animals being valued in themselves, but from the way in which the land and animals interact with humans. Plumwood affirms the idea of humans animal mutuality. Kimmerer articulates the view similarly to that of plum woods but also accepts that some organisms must be used for the benefit of humans (particularly microorganisms). Kimmerer in this was has a separate articulation than Plumwood, also the more utilitarian.

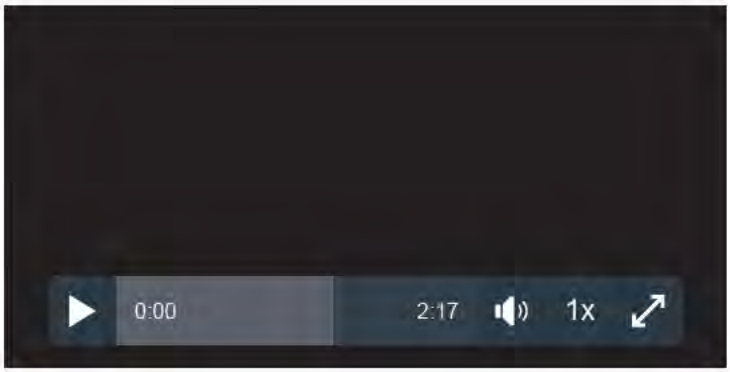
Kimmerer shows more respect towards all beings where as Regan shows that respect to animals is all in due time to benefit humans. Kimmerers thoughts on animals value is very intrinsic rather than instrumental. We should respect animals because there is a mutual relationship between humans and animals, where as Regan views all duty to animals as duty to humans. Regans duty ethics is in high contrast to Kimmerers mutualistic relationship to the land and its animals. Rather than viewing animals as something to also the serve the interest of humans (Regan) Kimmerer views humans as as one one who should as well serve animals.

Reply



Brian C (https://uk.instructure.com/courses/2008452/users/6994018)

Oct 27, 2021

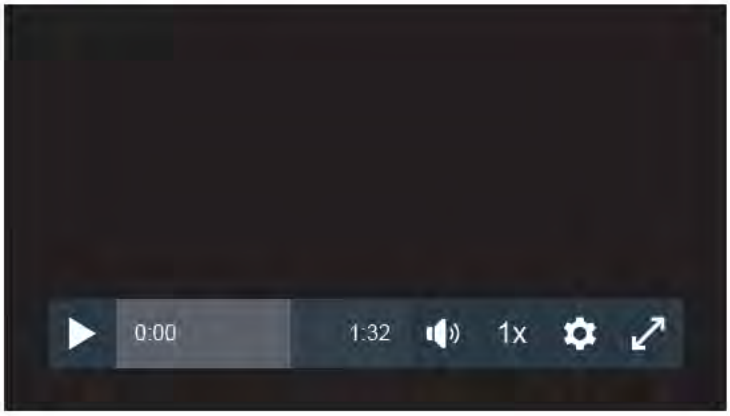


Reply



Kyra (https://uk.instructure.com/courses/2008452/users/6911563)

Oct 27, 2021





Elisha M (https://uk.instructure.com/courses/2008452/users/6804679)

Nov 2, 2021

1. Hey Kyra, I would like the first comment to be on how I like the conciseness in your video as well as using visuals for your captions. You've made the point of Regan's more specific categorization of

animals into separate ethical values and how that relates to the subject-of-life criterion. I appreciate how you contrasted that to Singer's more broad view of humans in relation to animals due to sentience and compacity to suffer. In Singer's point, it was to respect others as a reflection of oneself in the same situation. In Regan's, it was to respect others as in a nurturing sense of duty.

2a. In Val Plumwood's "Animals and Ecology: Towards a Better Integration" she speaks on how the practice of Ontological Veganism is the othering of human beings from the rest of the ecological system. This essentially promotes the thought of human mastery over other beings that is synonymous with western culture. Plumwood's counter to this thought is Ecological Animalism. This is a practice that not only combats the overuse and discriminatory uses of animals in large farming companies but also places humans, plants, and animals on the same ethical and ecological playing field. Rather than refuse use one should limit their use and respect the gifts they are given. This thought process is also found in Robin Kimmerer's "Braiding Sweetgrass" particularly in the section "Picking Sweetgrass". In two passages "A Black Ash Basket" and "Teachings of Grass" Kimmerer describes how humans' use of plants and animals is no different from plants and animals' use of humans. While sewing baskets she reflects on how she must acknowledge her use of sweetgrass and respect it by using it in moderation. Her graduate student saw the mutual relationship of harvesting sweetgrass and how it supports its growth through human interaction.

b. Kimmerer's inclusion of plants and animals into the same ecological and ethical field as humans is a stark contrast to Regan's line of thought in "Case for Animal Rights". In this passage, Regan's first objective is to separate humans from all other forms of life and categorize them into two different ethical fields. As "moral agents" only humans can make an ethical decision that would be worthwhile for future development as it is their "duty" to do so. Regan continues by saying that our duty stems from the respect principle of interest rather than the respect of usage and moderation in humans' relationship to the environment.



Mackenzie (https://uk.instructure.com/courses/2008452/users/6766604)

Nov 3, 2021

Hi Kyra, I think you did well by separating Regan and Singers views from one another by comparing the sentience and capacity to suffer to the moral duty that moral agents (humans) have over moral patients (non human mammals.) Singer's frame of discussing in "Animal Liberation" was to consider the suffering and the happiness of sentient beings, while Regan defines a moral duty as beings, moral agents, with the capability to make choices of right and wrong, we have a duty to protect those without the capability to choose for themselves and rather act on other senses, or moral patients.

In Val Plumwoods, "Animals and Ecology: Towards a Better Integration", she compares ontological veganism to ecological animalism. Ontological veganism creates a divide between human and the natural world where there becomes a distance and othering. This continues to perpetuate the mindset of human mastery over nature that has been cultivated by the western ideology of nature as "wilderness". Plumwood's ecological ethics are centered around ecological animalism. This kind of practice promotes animals as a being deserving equal respect as other mammals. In Robin Wall Kimmerers "Braiding Sweetgrass" she reflects in the Giving of Strawberries that the products of the mother earth or sky woman are to be respected and never abused.

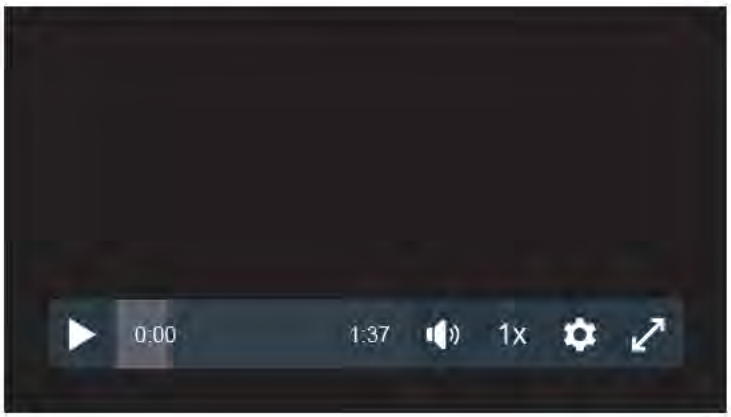
Kimmerer provides mainly examples of plants to describe the relation that humans have to the earth. Constrasting with Singers "Animal Liberation", Singer describes mammals as being sentient beings that have interests if they are capable of suffering. Kimmerer personifies plants and animals that are necessary to be nurtured to continue being fruitful. She also considers that suffering of the other mammals that share the earth and believes that as a gift to us they are to honorably taken. She states "It doesn't mean that we can't consume the energy that we need, but it does mean that we honorably take only what is given".

Reply



John (https://uk.instructure.com/courses/2008452/users/6921073)

Oct 27, 2021





Perri (https://uk.instructure.com/courses/2008452/users/6952010)

Nov 3, 2021

What's good John. First, so true about killing a human being morally incorrect. I hope everybody can stand by that. I like how you basically explained Singer/Regan's argument in just a few sentences. A dog cannot know and does not know the difference between right vs. wrong whereas humans can make a moral and conscious decision as to what is right vs. wrong and then can act upon those conscious thoughts. Those two distinctions that Regan uses in his argument, moral patient and moral agents, determine which actions can be deemed valid and which are not depending on which living entity is capable of such actions. And yea Singer explains how beings have the capacity to suffer. We need to have equal consideration to those that have conscience/ a conscious brain. I definitely agree with that and I think Val and Kimmerer attempt to explain that as well,

Val Plumweed talks about Ecological Animalism and mastery of agriculture/ ecosystem/ food systems. It's like, we know that causing suffering is bad and when you hit a dog you can clearly see that is suffers, but yet we throw animals in confined spaces, watch them suffer, and then master them to become our food without any recognition that they are also living, breathing, things. "The theory I shall develop is a context-sensitive semi-vegetarian position, which advocates great reductions in first-

world meat-eating and opposes reductive and disrespectful conceptions and treatments of animals, especially in factory farming" (78). The difference is that when these animals are factory produced, ethics are not involved. They are treated as machines although they can suffer. However, if we can switch to a sensitive-vegetarian position where we do consume meat in our diet, but in a selfless way (appreciating the living beings) then that is considered morally right instead of treating a living being as a machine.

Kimmerer also addresses this her chapter on Gift of Strawberries by expressing reciprocity and gratitude, appreciation and perception. In our world today, we can appreciate an animal's life for our protein, our need for survival as well as showing gratitude for a living being whose life ended for ours to continue. And I feel like that statement goes hand in hand with perception, being able to perceive other living creatures as being who do and can suffer. Kimmerer asks, in the Gift of Strawberries, "how, in our modern world, can we find our way to understand the earth as a gift again, to make our relations with the world sacred again?" Being masters does not make anything sacred.



McKinley (https://uk.instructure.com/courses/2008452/users/6934033)

Nov 3, 2021

Hey John,

I really like the example that you use with humans, and I think that can be related to animals as well with the comparison. I would say that Singer presents his reasoning in a more elegant and more logical way. Mostly because of the thought of equality, which is what Singer applies in his writing, which is that if you apply equality then you must include animals. He also goes on to expand the moral consideration boundary to the animal kingdom due to his idea of suffering. Why would a moral being, actively make the decision to make another suffer? He goes on to say that we know that the animals are suffering as well, due to it being a sanctions being and showing it through discourse, or in this case with animals a sound. If a dog yelps because you kick them, then we know they are experiencing pain. I think this is what makes Singer's utilitarian point of view seem the most logical. It is cruel to bring pain to another biotic being. I do not disagree with what Kant says, I personally think he tries to create too many categories for humans to care about another biotic being. I think simplicity is better in this sense because it is not hard to be kind to all beings and extend the circle of consideration to all biotic members of the community.

Plumwood takes a different approach, she is advocating for the complete absence from all use of animals. Where they should almost be equal to humans in the sense that humans are never food and we are never treated as food or will be. We should be respectful of using animal products and also steer away from using animals in the sense of them being our food source, which Plumwood feels very strongly about. Plumwood also approaches comparisons through western thinking with nonhuman life in ethical terms, how should we treat animals when society makes us think of them as food? How are we live when so many products in the world are made from animals? I think this is something that Plumwood felt very passionate about. Kimmer on the other hand has more of a relationship with the land where her point of view is thanking the land for providing for us. I do not think that Kimmer is against eating animals as long as humans understand the sacrifice and the meaning behind taking from the land to that degree. Her themes in her writing are reciprocity and gratitude, appreciation, and kinship relations. In this specific section, in the chapter Black Ash Basket,

Kimmer says, "use it up, wear it out, make it do, or do without". I think this shows, her whole idea that humans should be thankful for the land and use it with the thought that the land is a being and we should respect it.

For the comparison between Kimmer and the other writers, I am using the chapter "A Black Ask Basket", in this chapter you can see duty ethics, most similar to Regan. On page 149, Kimmer says "if they (trees) remained full shade they would die", thus meaning people must work the land in order for it the grow and prosper. Meaning we have a duty to work the land to help it grow, also it goes with what Regan is saying. He breaks groups up into moral patients and moral agents. The trees in Kimmer's story would be the moral patients and according to Regan, we would have a moral obligation to help the trees because they are unable to determine what is right and wrong. In Kimmer's story, the natives go in and trim the trees to help the trees grow more and for them to become big and strong. They have a duty to the trees for helping them grow more by creating light pockets. I also think in Regan's ideology he overlooks plants but this one passage reminded me of his idea. Humans are moral agents and we know what is right and what is wrong, there for we must teach others to help the community grow because without moral agents then the world is chaotic so it ties back to Kimmer when she talks about the relationship with the land. Humans are on the Earth and take care of us, so that humans can also take care of the Earth back. We owe it to her.

Reply



Cooper (https://uk.instructure.com/courses/2008452/users/6999345)

Oct 27, 2021

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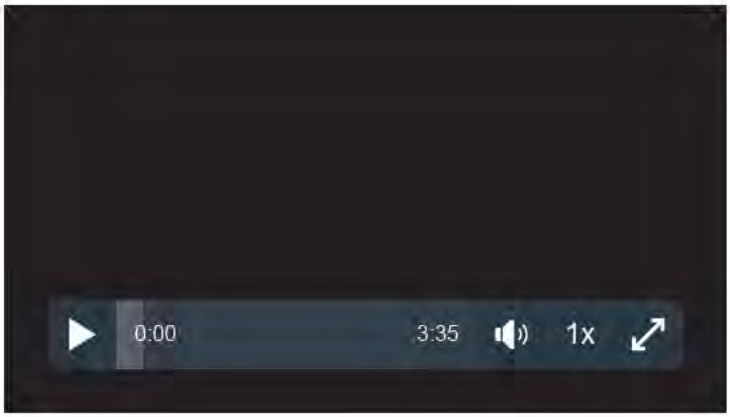
Reply



Erin B (https://uk.instructure.com/courses/2008452/users/6995103)

Oct 27, 2021

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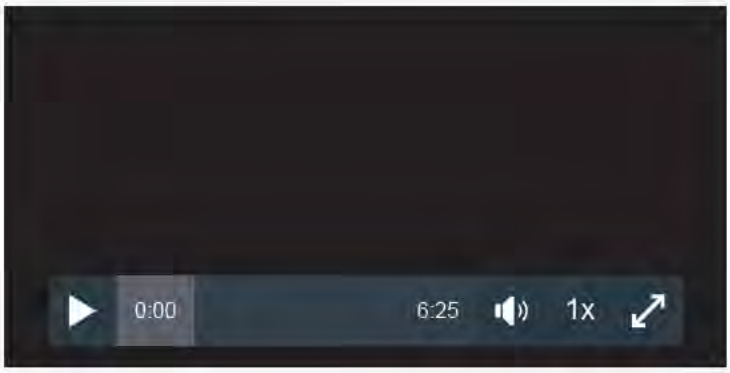


Reply



Madelyne C (https://uk.instructure.com/courses/2008452/users/6939658)

Oct 27, 2021





Ava (https://uk.instructure.com/courses/2008452/users/6929527)

Nov 3, 2021

Hi Maddie, I think you did a great job explaining your viewpoints on Singer and Regan and explained the essays very well. I thought that your explanation was very thorough and detailed. I enjoyed your examples of the non-suffering and species that can suffer. The example from the essay about the horse being slapped I think is a good way for Singer to explain his viewpoint. Your statement that we treat humans one way and that we should treat other species the same was very interesting and I enjoyed this perspective from Singer as well. Regan does have a lot more requirements in some sense because he separates moral patients and moral agents. There is different levels of interest and sentience that you could have.

Plumwood and Kimmer both present a lot of ecological ethics in their writings, a lot more than any others who focused more on utilitarian ethics. Plumwood focuses on the value of an animal and how it

is not morally just to eat animals and flesh if we do not eat other humans. Both of them articulate human and nature interaction and agree that nature has a lot more than just a economic value to humans and that nature provides so much more than just services. Kimmer consistently talks throughout her book about gratitude and reciprocity. We need to respect nature to fully understand and use it, it is not just for our takings.

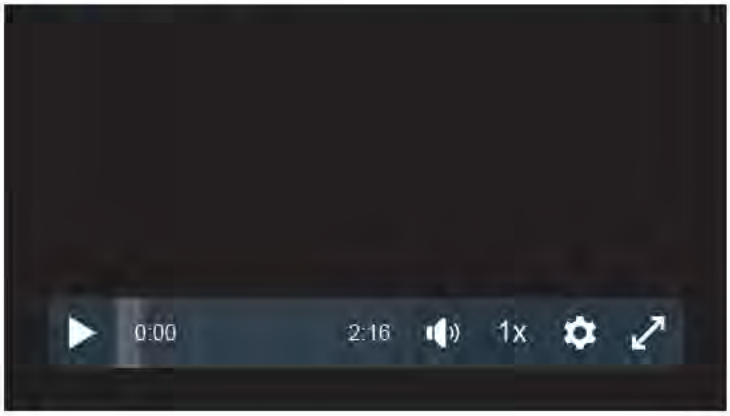
Kimmer and Singer on the other hand are very different in my opinion. Singer focuses so much on the separation of moral patients and agents and that those moral patients and essentially just creatures with sentience but not actually the power to think and power to live with meaning. Kimmer believes that everything is alive, that nature itself is a living being and that it, and all its inhabitants should be mutually beneficial in a respected setting.

Reply



Maggie (https://uk.instructure.com/courses/2008452/users/6937690)

Oct 27, 2021





John (https://uk.instructure.com/courses/2008452/users/6921073)

Nov 3, 2021

Hi Maggie, I wanted to start out by saying that the way you presented your argument was very clear and concise. It was easy top follow along as well as highlighting the most important information makes it jump out at you. In the first passage that you mentioned from singer that he follows the utilitarian view point and which is to say that he thinks everything should be equal. This Is important to the idea of nature because few have to take into consideration of the fact that animals can suffer just as much as humans can. For Regan, he is stating that is it more intrinsic value which is that a organism has to meet the life requirements. For example a dog does not have the same mental capacity as that of a human. This is important to the idea of nature because, every being does requires its own consideration based on intrinsic value. This way a good point made by you Maggie to

the way that Regan states his argument. Also the subject-of-a-life is important to the idea of nature because we cannot consider everything as equal because we are all not made to be equal for a purpose.

In Val Plumwood's "Animal and Ecology: Towards a better Integration" it gives this idea of ecological animalism which is humans, animals and plants seen as available in the same regard. They are all correlated in the same manner. With eh used of of animals in large farming organizations and places Plumwood in this regard shows how we as humans see animals in a sense of nature. There is also a point that plum wood makes that I thought was interesting at that is being how we have removed ourselves from the so called food web that involves all organisms. I think that this is important to the fact that Plumwood is making the argument of how we as humans are egocentric. Now onto Kimmerer, one thing that I thought to be similar and important from the book was the idea of mutual respect towards the animal kingdom or animal life. Making the point of doing things in a correct manner and respecting it as the same as plum wood was saying. Harvesting animals should be done in the correct and thoughtful manner to get the most out of what we are trying to accomplish with that. She also recognizes that animals are an essential part of life and that they need to be treated in a manner that shows respect.

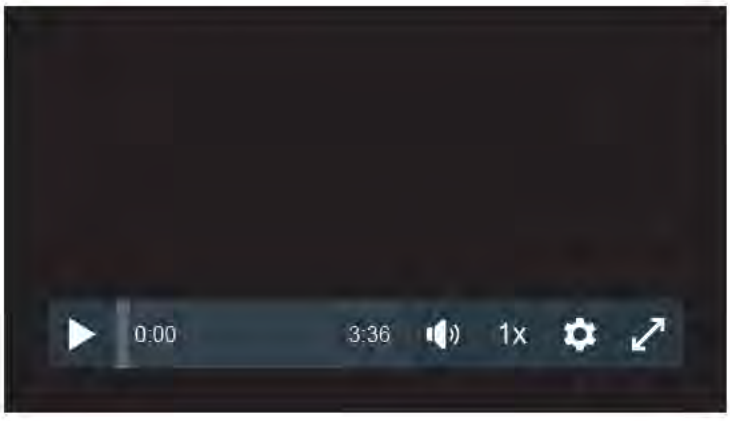
Now looking at the comparison between Kimmerers book and the article from Regan there is quite a different in ethical ideas. Kimmerer bases her ideas off of mutual respect which is quite different from Regan. She adds humans and into the same field as animals ecologically. Also Kimmerer is not putting animals and humans into different groups or categories like Regan. For Regan, putting humans and animals in different categories in a one of his main stances. Moral agents and moral patients is an example of this. Having respect for the animals like kimmerer it comes as a different concept because Regan is saying that some animals do not have the mental capacity to understand what is right and what is wrong.

Reply



William (He/Him/His) (https://uk.instructure.com/courses/2008452/users/7045370)

Oct 27, 2021



John S (https://uk.instructure.com/courses/2008452/users/6998894)

Nov 2, 2021

Hey William,

I really liked your redefining of the subject-of-a-life criterion to just a simple idea of complex life. I think if you adjust that wording to a complex being you would capture it slightly more. Between the two suffering and complex being split their inclusion of species and parts of nature. This is a key argument that can be used to define the boundaries of nature. Our responsibility to nature is unshakeable, but by defining the levels of nature differently we can lose some responsibility towards certain parts of nature. If we use the idea of suffering as the key to responsible treatment within nature opens a broader interpretation which ultimately forces humans to follow a stricter set of morals to those beings. if we follow the opposing idea and take up the subject-of-a-life criterion then we place ourselves in a position where we have to treat a portion of nature with a higher level of respect but parts that would've fallen under the suffering idea no longer would receive that higher treatment. It should be noted that the negative treatment of those species that can suffer is never supported by this theory they just fall further down the moral ladder. This comes to life under the moral patient and agent concepts. I would say we are moral agents meaning we sit above others while the patients in their two categories fall subject to treatment defined by their level of being. Those criteria they have to meet determine their level. This is clearly an easier system for humans to swallow because we place more levels between ourselves and other parts of nature. With suffering, we are forced to empathize with more aspects of nature. This is the key point I found in this. Empathy can be ignored if we disassociate far enough. Nature is meant to be a web of empathy and attachment as we all come from the same origin. Suffering draws that concept back to the surface cause if we can look at any creature and recognize suffering we grow closer together with them. We lose some of the superiority complexes that plague us and begin to connect with the true greatness of nature.

Plumwood goes into a direct argument of humanity as being one with nature. She argues on vegetarianism/veganism and its place in our lives as we appraise our position in nature. The argument highlights the food web and how we removed ourselves from it. The reintegration of ourselves in the food web is discussed as it would have serious implications on our self-centered world image while strengthening how we see ourselves and animals together in nature. She uses these concepts to promote higher-level ethical approaches to the world especially our food practices such as semi-vegetarianism, the ending of factory farms and promoting the protection of higher level beings in the food supply. This is obviously more extreme than that posed by Kimmer in her writing. Kimmer takes a stance that resembles conservationist and realistic. While I'm sure she would die for the path presented by Plumwood she recognizes the need for animals in the food supply. She takes a look at how their usage doesn't need to be abused though. Animals can be part of the food chain in a moderated and carefully treated amount. The factory farms that we run today stand against the ethical treatment of animals. In her concept free-range chickens treated humanely wouldn't be technically unethical to eat as it is a necessity. Furthering that concept she stands on a different reasoning platform than Plumwood. Instead of acting out of concern, she acts out of respect. She sees nature as a gift that deserves the utmost respect. By treating the biotic sphere in a way that doesn't abuse the resources or compromise basic morality a fair balance of good treatment can be met.

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Kimmer's ethic versus the duty ethics of Regan differs mainly in the spectrum of definition each pose. Kimmer has a rather broad stance in her ideals. She isn't specifically ranking animals or classing them like they are by Regan. Kimmer uses the idea of the gift that nature is as her justification for broad animal treatment. She does highlight sensitive species as deserving some removal from the food chain but that is less about the extreme difference in treatment that could be justified by the moral patients split. She highlights this to note animals are being placed in a recognizably unethical position already and their removal from that. Now moral patients underestimate the value of animals and create a superiority over them that Kimmer doesn't show. By looking at creatures as incapable of right or wrong we see them as less and remove ourselves from them. Animals are capable of right and wrong in a different classification and in most if not all ways have as much value as humans. Regan has placed moral agents above that as the center of morality when in reality all of nature is subject to moral behavior. Kimmer sees nature as something to respect in her ethics and ultimately the idea of higher judgment of a moral agent makes respect of nature impossible. Moral agents are only capable of judgment and what they define as moral. This can be seen as control of nature. It stands against the idea of respect and what Kimmer sees as ethical in nature.

(http **Valerie** ***(She/Her/Hers)*** **(https://uk.instructure.com/courses/2008452/users/6950259)**

Nov 3, 2021

Hi Will! I thought your explanation in this video was very clear and concise. Specifically, your explanation of how Regan's subject-of-a-life criterion draws a more narrow circle of moral considerability than Singer's criterion of suffering. For Singer, any suffering being has interests, and so his utilitarian ethic requires that all interests have equal consideration. On the other hand, Regan argues that any subject-of-a-life ought to have their inherent value respected like any human does under the respect principle. The key difference you pointed out is that the subject-of-a-life criterion applies to many less animals than does Singer's suffering criterion. For example, Singer would likely allow moral consideration of animals like lizards and fish, whereas Regan would not. However it is important that while Singer would morally consider more beings, the consequence of this consideration does not hold the same value as Regan's. Singer does not ascribe to the idea of inherent value, and animals who are morally considered are only allowed an equal consideration of their interests in the total utilitarian equation of increasing happiness. Regan's respect principle requires the inherent value of all subjects-of-a-life. The effect of this is that Regan's duty ethics may have fewer morally considered beings than Singer's ethic, but with a higher level of status than is required in equal consideration of interests.

I find Robin Wall Kimmerer and Val Plumwood's views on respect toward animal life very similar on two accounts: reciprocity and respectful use. The idea of reciprocity is a reoccurring theme throughout *Braiding Sweetgrass*, but is specifically discussed in a chapter we recently read titled "*Wisgaak Gokpenagen:* A Black Ash Basket". On page 149, Kimmerer writes, "Black ash and basket makers are partners in symbiosis between harvesters and harvested: ash relies on people as the people rely on ash. Their fates are linked." In this passage, Kimmerer is arguing for a mutual reliance and reciprocity in human and non-human relations. Similarly, Plumwood argues on page 81 of the text that, "In a good human life we must gain our food in such a way as to acknowledge our kinship with those whom we make our food, which does not forget the more than food that every one of us is, and which positions us reciprocally as food for others". Both Kimmerer and Plumwood see the moral relation of humans and the environment in these passages as one of reciprocal benefit, either through an exchange of labor or through participation in the food chain. The second similarity I see between Plumwood and Kimmerer's conceptions of moral relations to animals is the idea that animal lives have intrinsic value and deserve a level of respect. On page 81, Plumwood argues for "respectful use" of animals. I interpret this as her saying animals having inherent value and relate it to Regan's respect principle, with the two differing mainly in the breadth of their application. Similarly, in "A Mother's Work", Kimmerer writes about her time clearing out a pond and saving tadpoles that, "all lives are valuable, protozoan or not. [...] The best I could do was to be respectful and not let the small lives go to waste." Both of these similarities are rooted in the authors' rejection of human/nature dualism and accordingly, their rejection of anthropocentrism.

I would like to highlight a difference between Kimmerer's environmental ethic and Regan's deontological animal ethics. While both authors employ a conception of respect towards the inherent value, as opposed to the commodity value of animals, and thus could be considered duty ethicists, Kimmerer's scope of moral considerability is larger than Regan's. For Regan, morally considered beings are typically only mature adult mammals. This comes from the idea of a subject-of-a-life criterion explicated in *The Case for Animal Rights* that applies personhood to only beings with understandings of themselves and their environments. In *Braiding Sweetgrass*, however, Kimmerer has discussed respect towards both animal and non-animal beings. In "A Mother's Work", tadpoles and protozoan; in "*Wisgaak Gokpenagen:* A Black Ash Basket", the Black Ash trees.



Chloe (https://uk.instructure.com/courses/2008452/users/6905624)

Nov 3, 2021

William, I commend you on your astute articulation of the difference between Singer and Regan's ethics regarding animals. I agree with you that one of the major differences between their ethics are their scopes of moral consideration. You reference Singer's text on page 4 which I also did; this quote states that the ability to suffer determines whether or an animal is within the boundaries of moral consideration. You then went on to say that Regan's scope of what animals are within moral consideration is a bit narrower than Singer. Regan thinks that to be considered, an animal must be more complex than just sentient and creates two tiers of such animals- moral agents and moral patients. Another important thing that you pointed out was that both Singer and Regan's animal ethics were egalitarian in nature. For Singer, this meant that all sentient beings received equal consideration of interest while for Regan this meant that all moral agents and moral patients be seen as equal and that this equality should be taken into consideration in matters of justice. Another important topic you brought up was the consequentialist nature of Singer's argument; he believes the outcome of an action determines whether or not it is right or wrong as opposed to intention. Both Singer and Regan's concepts about nature and conservation disregard the importance of plants or ecosystems. They are concerned only with certain types of animals that they can essentially identify the humanity in rather than identifying values that are important to life more generally.

Both Val Plumwood and Robin Wall Kimmerer articulate an ethic that incorporates ideas of sustainable/respectful use and they both embrace both animals and ecological systems generally into their ethics. They both argue that animals should be able to be used in sustainable ways. Additionally, they both advocate for the removal of an anthropocentric view of nature meaning that they view humans and nature as a part of the same system and see the western ideology that separates the two as false. Plumwood specifically states that the ideologies of Ontological Veganism that don't advocate for the use of animals in any strengthen the separation of humans and nature. She argues that this way of thinking not only sustains the dualism but also comes from Western, privileged ideas of eating that are not applicable to all cultures and ways of life. The main framework that underlies both Plumwood and Kimmerer's ethics is the idea that the Western ideas of human domination over nature need to be re-evaluated. They both also value both the whole (Earth, ecosystems, species) as well as individuals. Kimmerer in her book refers multiple times to the respect and thanks that must be given to individual plants and animals. At the same time though, the individual plants and animals are not prioritized above the common good.

While both based on ideas of respect, Kimmerer's ethic differs greatly from Regan's ethic in that she advocates for respectful use of animals while Regan believes you should not use animals at all. Kimmerer's respect for animals manifests in the form of gratitude and respectful/sustainable use. She

comes from an indigenous perspective that values all life; animals are valued for both their inherent worth and their instrumental value. Respect is shown toward animals by not over hunting or fishing, by not wasting any part of the animal, and by giving thanks to the animal for its life. The respect toward animals is also shown in the form of reciprocity; Kimmerer provided an example in her book of the hunter who would provide extra food at the time of year when his game would normally be pregnant. This was mutually beneficial as it ensured he would have game to catch and it helped ensure a thriving population for that species in his area. Regan's respect for animals, however, leads him to argue that animals should not be used at all. This lack of use of animals, however, only reinforces the human nature dualism present in Western Society. Another difference between Kimmerer and Regan's ethics is that Regan's ethic is non-consequentialist while Kimmerer's is a hybrid between consequentialist and non-consequentialist. Regan's ethic considers intention only when deciding if an act or morally right or wrong whereas Kimmerer also considers in part the outcome of an action in determining whether it is right or wrong.



Clare *(She/Her/Hers)* (https://uk.instructure.com/courses/2008452/users/7006844)

Nov 3, 2021

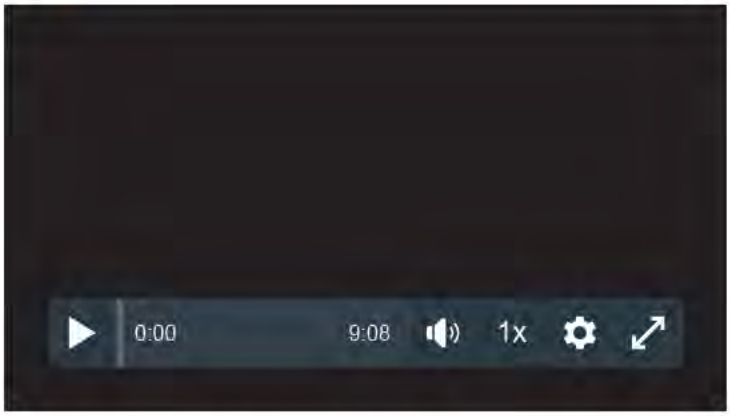
Hi Will! I just wanted to say that I really enjoyed your video! I felt that it was very concise but still summed up the points very accurately. I especially liked when you brought up the subject-of-a-life criterion that Regan mentions in his duty ethics. I felt that this concept was vey integral to an understanding of his ethics, but was a bit confused about it when reading. I thought that you did a really good job of explaining it and the consequential moral consider-ability that follows it though!

Val Plumwood and Robin Wall Kimmerer articulate their animal ethics in the same basic capacity. They believe that animals need to be valued like people are, and advocate for the change in treatment of the animals. I believe that they hold the same basic conceptions about animal ethics boiled down. In Kimmerer's passage "The Three Sisters" specifically, she describes how life is supposed to coexist through the example of the 3 crops that Indigenous people grew together. In this passage, she articulates a shared ecological ethic with Plumwood by describing the care that we need to be taking in dealing with non-human life. However, Plumwood and Kimmerer do differ in some aspects. Kimmerer describes her compassion for the environment in terms like "love", and seems to have a more emotional connection with the non-human life forms. Plumwood on the other hand takes a very scientific approach when talking about non-human life and does not use emotion-filled words.

Kimmerer's ethics differ greatly from Regan's Duty ethics. Regan determines which life forms he will consider when thinking about inherent worth, while Kimmerer seems to have more of a broad view on who should be considered as morally worthy. As seen in the passage "A Mother's Work", she does seem to have some preconceived bias as to which life forms should be cared for, but she actively tries to work against it. This shows the compassion that she brings into her ethical evaluations. Regan does not seem to bring compassion into his. His ethics seem cold in contrast.

↰ Reply

Leslee (She/Her/Hers) (https://uk.instructure.com/courses/2008452/users/7028301)
Oct 27, 2021



With apologies for the verbosity and for using entirely too many quotes!!

Angie (https://uk.instructure.com/courses/2008452/users/6908884)
Nov 3, 2021

Hi there Leslee!

I believe that you did an outstanding job of outlining the difference in intellect between Singer and Regan with regards to an ecological ethic and their views toward animal life. I also believe that your usage of quotes provided concrete examples of the ideas you were portraying, so great job! Through my own reading and by listening to your journal entry, it is my understanding that the one thing that is essential to the idea of nature, as justified by Singer and Regan, is that we have a moral obligation to animate beings, mainly animals, if they have the capability to suffer. As you mentioned, this idea is argued by Singer who takes a more Utilitarian approach to environmental ethics. Singer explains that if a being has a capacity to suffer, then it should be included in considering the interests of the community. Furthermore, Regan also exhibits this belief, though he may phrase it differently. Regan argues that we, humans, have a duty to beings who have sentience and conscience, because they have the ability to suffer. The main difference between the intellect of the two philosophers is that Regan explains these differing categories of beings, moral patients and actors, which have further cognitive and volatile abilities compared to beings that are merely sentient. While both advocate for a broadening of moral consideration to animal life, Regan takes an approach from the perspective of duty ethics which is a non-consequentialist ethic, while Singer takes an Utilitarian approach which is a consequentialist ethic.

When considering these ideas of an ecological ethic and societal view toward animal life, authors, such as Val Plumwood with *Animals and Ecology* and Robin Wall Kimmerer's *Braiding Sweetgrass*, articulate this ethic toward animal life. Plumwood advocates for ontological veganism and incorporates the ideas of the expansion of moral considerability to include sentient life and the respectful use of nature. Similarly, in *Braiding Sweetgrass,* Kimmerer portrays the ideas of the respectful use of nature and reciprocity in many stories, such as the guidelines entailed in "The Honorable Harvest" on page 183. In our class discussion this afternoon, my group and many of the other groups came to the conclusion that an overarching theme between Plumwood and Kimmerer's

ideas of an ecological ethic, with regards to animal life, is the removal of an anthropocentric worldview and a shift toward their similar ideas of “Respect, Reciprocity, and All Our Relations,” as stated by Kimmerer pg 153.

After comparing Singer to Regan and Plumwood to Kimmerer, it is evident that there is a striking contrast between the perspectives of Singer and Kimmerer with respect to animal life. To explain, Singer takes on a utilitarian stance of an ecological ethic, which is that we should consider the interests of the community, in order to obtain the greatest outcome for the greatest number for the longest time. Singer further advocates for the inclusion of animals in this consideration of interests, because he claims that any being that is capable of suffering should be within the moral consideration of interests. On the other hand, Kimmerer depicts narratives that exhibit her idea of an ecological ethic that advocates for respect for the natural world, the reciprocity of gift giving, as well as the broadening of moral considerability. While Singer and Kimmerer both believe that animal life should be considered in ideas of an ecological ethic, they clearly approach it from different perspectives. Singer does so by means of considering how the treatment of animals greatly affects the biotic community, and in doing so must consider the interests of the beings in that community that can suffer. In contrast, Kimmerer exhibits her idea of an ecological ethic and animal life in her portrayal of how she or others interact with the natural world; she never claims that only beings able to suffer should be considered in ethics, but rather has simple respect for the natural world.



Caroline (https://uk.instructure.com/courses/2008452/users/7005890)

Nov 3, 2021

Leslee-

I completely agree with your introduction about viewpoints being challenged in this class! I also agree with you analysis of The relation between Bentham and Singer and their "tendencies in the aggregate". And your discussion about equal consideration of interest being a commonality between Bentham and Singer is incredibly well-articulated. Your use of Bentham's quote about the consideration of suffering and pleasure also added some textual evidence for Bentham's advocacy for equal consideration. Your discussion of duty ethics I also found very enlightening. You very succinctly summarized the idea of duty ethics when speaking about Kant, which set the foundation for your argument going forward. I also appreciated how you connected moral patients with Singer's boundary for moral considerability, by stating that the class A moral patient is a being who can suffer. I also found your discussion about the inherent value of moral patients incredibly well-articulated.

When discussing ethics in relation to animals, it is important to take into account Val Plumwood and her piece on ecological animalism. While Plumwood also argues for the inherent value of animals, she also advocates for natural processes, like predation, and believes that mankind should not be a separate entity from the natural world. I personally felt throughout the class discussion of animal ethics that the viewpoints of Singer and Regen were bordering on anthropocentrism (and one could almost argue that psychocentrism is anthropocentric in its insistence to view everything through a human concept of intelligence), and that is was necessary to contextualize humans as animals as well, not separate from the land. This ties in to Robin Wall Kimmerer's idea that humanity is a part of nature, and must respect nature as a result. Kimmerer writes on page 163 "the grassy meadows tell us that for sweetgrass, human beings are part of the system, a vital part". While many animal ethics

downplay the presence of humanity in the ecosystem, both Kimmerer and Plumwood argue that humanity has been part of the system all along, and remains a part of that system.

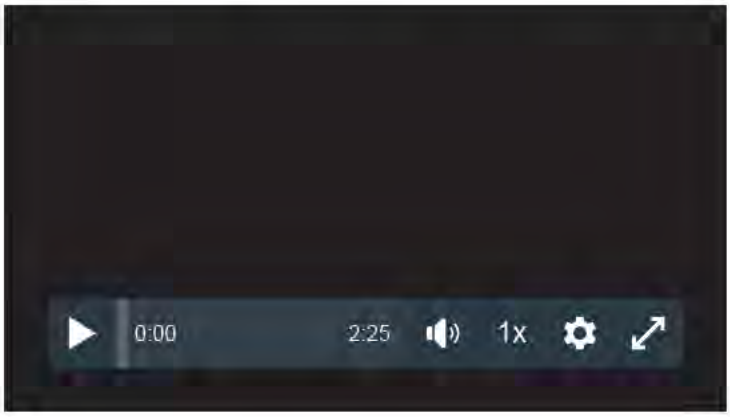
Though this idea contrasts significantly with both Singer and Regan, I believe it has a greater contrast with the idea of utilitarianism articulated by Singer. Kimmerer believes that our duty to nature- to take care of it, and to only take what we need- comes from a core idea of reciprocity. The land is treated well and tended to not because doing so provides the greatest good to all, but because the action is simply right. That is, Kimmerer believes in treating nature with respect not because of benefit to her (though, sometimes that is the result), but because she believes it is the correct and respectful thing to do. She has a sense of duty to nature. In this way, one could potentially argue that Kimmerer's ethic is non-consequentialist, and, by its very nature, in contrast to Singer's consequentialist utilitarian ethic.

Reply



Sophie (*She/Her/Hers*) (https://uk.instructure.com/courses/2008452/users/6917964)

Oct 27, 2021





Sydney (https://uk.instructure.com/courses/2008452/users/6965840)

Nov 3, 2021

Hi Sophie! I think the quotes you chose from both passages are great indications of what Singer and Reagan are trying to explain. Singer focuses solely on whether the being in question, in singer's case it would be exclusively animals, are happy or unhappy. Then mentioning Reagan's idea of the being needing a life criteria and also having some sort of worth adds to the debate. I agree with you that there is some overlap between Singer's and Reagan's ideas in the sense that they are both questioning the life of an animal. But the main difference between the two involves whether or not animals are deserving of respect or not. And if they are deserving of respect what makes them deserving. Unfortunately this debate is still relevant in our modern society and i think it will continue to be but whether or not a being has the same level of consciousness as us or not shouldn't justify whether it's okay for pain to be inflicted on it or not. As talked about in Kant's Duty Ethics being cruel

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to animals can cause habits that lead to acts of cruelness against our own species but having only kind feelings towards animals develops kind feelings towards man. So whether or not it's okay to cause pain to unconscious beings who may not be aware doesn't necessarily mean those actions should be taken against those beings.

Plumwood focu e on how vegani m i beneficial but al o how it can be a front for omeone who wants people to believe they care but in reality they don't quite understand the point of caring. Plumwood says that Ecological animalistics acknowledges that humans are apart of the food chain and we are a source of energy and nutrients for other animals such as sharks, lions, tigers, bears, etc. And unlike veganism, Ecological animalistics doesn't need to have a moral dualism to show who deserves moral consideration. What causes veganism to be a front is that vegans still see animals as edible they are just choosing not to eat them. There is still a vast separation between humans and animals. Plumwood favors Ecological animalistic because it "advocates great reductions in first-world meat-eating and opposes reductive and disrespectful conceptions and treatments of animals, especially in factory farming." Plumwood wants to reset mankind's place in the hierarchy under ethical and cultural terms. This would make humans and animals equally available for use. Kimmerer's greatest focus on animal life is how society is treating it whether or not you identify as a vegan or not. In the Honorable Harvest she tells a story about how she met a fur trapper and before getting to know him she shut him out because she didn't agree with what he was doing. On page 190 she says "layering snares for snowy ermine and soft-footed lynx in order to adorn wealthy women is hard to justify." She doesn't agree with objectifying animals merely for the pleasure of others. But what she realizes is that Lionel gives more to the environment than he takes. He understands that animals sacrifice their lives so we may live and he respects and praises the animals he kills. Kimmerer ends up finding a deep respect for his way of thinking and she finds a new respect for his fur trapping. Both plumwood and Kimmerer can agree that killing animals to have a source of food and nutrition is okay as long as there is a respect towards these animals and that the animals aren't being completely diminished from their habitat and there is enough to spare and also there is enough to keep the population at a normal level so in the end there is no suffering.

Reagan isn't concerned with respect for all animals as Kimmmerer is. He wants to question whether there is a need for respect and a painless life towards those that don't necessarily live a life of consciousness thoughts as humankind does. He categorizes them between moral agents (conscious beings who can feel real pain) and moral patients (those who aren't at the level of consciousness as we are). He believes that those who fit the moral patients criterion don't need to be viewed as having the same moral status as moral agents. On the other hand, Kimmerer expresses that being alive and being conscious makes a being deserving of respect and sensitivity. She shows this by expressing her disdain for the killing of animals just for entertainment purposes or courtship purposes. Going back to the quote of pleasing women with the fur of snow ermine and soft-footed lynx. This is a prime example of how moral agents take advantage of moral patients in order to achieve some sort of success. She sees this as selfish because people who act towards animals this way are not showing reciprocity. On page 190 Kimmerer says "Reciprocity helps resolve the moral tension of taking a life by giving in return something of value that sustains the ones who sustain us." She believes that if there is no reciprocity then there is no respect or relationship between mankind and other animals there is just a power struggle.



Haley (https://uk.instructure.com/courses/2008452/users/6999086)

Nov 3, 2021

Hi Sophie, I think you did a great job contrasting the views between Singer and Regan in the context of our moral considerations towards animal lives. The passages you used to show their stances were very helpful as well. Focusing on Singer, you did a fantastic job of explaining the utilitarian approach he takes regarding his ethical conceptions of what animals are deserving of moral consideration and what animals are not. Singer focuses his belief of moral considerability on whether the subject has the capacity to suffer and has interest. Through this, he creates a boundary of concern on the sentience limit of the subject. He references the greatest happiness principle in his ethic, which basically means whether the subject has feelings such as happiness or pain. Additionally, Singer focuses his argument mostly on animal life and what makes animals need to be morally considered. Regan, however, believes that rather than whether the animal is capable of suffering, what makes them fall under the boundary of moral consideration is that animals are subjects of life, according to Regan's subject-of-life criterion. He also references the principle of respect which claims that animals are capable of having inherent worth and therefore deserve equal respect. Regan also contrasts animal lives with human life, which Singer does not really do. In addition to contrasting the two different beliefs, you also mention the overlap between them in how the subject-of-life criterion is similar to the concept of sentience, but I do wish I could have heard more about this similarity. Overall, I really enjoyed the contrast you made between Singer believing animals can suffer and Regan believing they have inherent worth but both believing animals should be morally considered.

Plumwood and Kimmerer are also interested in these ethics, but less in a sense of utilitarianism or duty ethics, and rather in the sense of ecological ethics. Both Plumwood and Kimmerer believe that animate objects are deserving of moral consideration. I will begin by focusing on Plumwood who proposes an idea of respect toward animal life. On page 78 of her essay, she claims that "humans and animals are mutually available for respectful use"; this proposal indicates that she opposes the Western idea that humans and nature have a dualism that creates a sense of disrespect between the two, specifically towards animals from humans. Plumwood, however, believes we should create a relationship with nature and aim to respect it, including by not eating animals. Kimmerer shares a similar belief that we as humans are no greater than nature and that it too reserves respect. Kimmerer focuses her main argument for this respect through plant life, specifically in her section of Braiding Sweetgrass titled "*Mishkos Kenomagwen*: The Teaching of Grass". In this section, Kimmerer expresses that there is a mutual relationship between humans and nature and that we each gain something and receive something from one another. Her grandmother once stated that "If we use a plant respectfully it will stay with us and flourish. If we ignore it, it will go away. If you don't give it respect it will leave us." From this statement we gain the understanding that it is crucial for us to respect the land, as it is just as deserving as we are, especially for all it does for us. As you can see, Plumwood and Kimmerer have very similar views of ethics in terms of how animate life should be treated, and that is with respect.

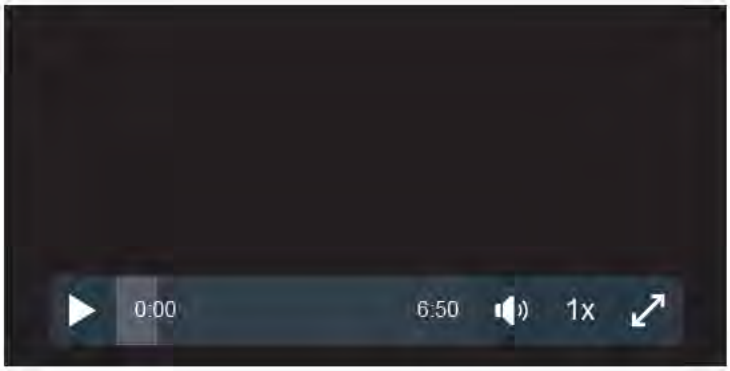
This similarity in beliefs, however, does not pertain to Singer nor Regan. I will contrast the ethical views between Kimmerer and Regan specifically. Regan, as we already covered, believes that for one to be morally considered, they must fall within a specific set of criteria, the subject-of-life criterion. This criteria, in general terms, places certain organisms "higher" than others, creating the difference



Jerrica (https://uk.instructure.com/courses/2008452/users/6947924)

Oct 27, 2021

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William *(He/Him/His)* (https://uk.instructure.com/courses/2008452/users/7045370)

Nov 2, 2021

Hi Jerrica. In the two readings by Regan and Singer I think that their distinct approaches to the moral consideration of animals capture something important to the idea of nature. The anthropocentric view of nature embraced by Western culture only considers humans, with nature sitting outside of moral consideration. This dualism between humanity and nature has allowed guilt-free exploitation of earth and animals, something that has brought the world to the ecologically perilous position we are in now. Regan and Singer have different reasoning but propose the same thing: the extension of moral considerability to animals. If morals are extended in this way, it will require a reconsideration of our position within the natural world. By providing animals with moral considerability and inherent worth (as Regan says), things that have traditionally been reserved for humans, humanity can no longer deny our position within the biotic community. If animals are to be considered morally as fellows, humanity cannot exist as the God of the Earth as we do now. Extending moral considerability to animals brings the Western conception of nature into a perilous position. If we are akin to animals in moral consideration, with equal inherent worth and also perhaps dignity, which of us will accept the blame for destruction we have wrought upon the world in our blindness? For if animals have moral consideration, does that not make our past actions where we have disregarded them into crimes? Regan and Singer do not put forth these questions, yet their arguments for moral considerability are important to our human idea of nature. By accepting that animals have moral consideration we must then take further steps to reconsider the human position within nature, and attempt to abandon the destructive dualism so deeply ingrained within Western society.

I will start this section with Plumwood, who speaks about the dualism present within Western culture within her essay. Plumwood would seek to uproot this human/nature dualism as she calls it, and proposes an ethics of respect and gratitude toward animal life (81). Her ethics involve a relationship of sharing and partnership between humans and animals, and opposes the disrespectful use of animals (Plumwood 78). Plumwood articulates her opposition of human/nature dualism and ontological veganism by explaining in detail the fact that humans are in fact a food source and member of the food web (81). This fact is a large focus of her argument against ontological veganism, a belief structure that opposes the idea of humans and animals being considered food. Robin Wall Kimmerer similarly expresses a view of humans as a member of the food web. In 'The Honorable Harvest' Kimmerer discusses indiginous principles and practices that the chapter is named for: avoid overconsumption and use the land in a respectful way (180). Kimmerer often articulates her ethics

through indiginous folk tales that communicate those ethics and principles to indiginous children. Similarly to Plumwood, Kimmerer communicates an ethics of sharings and partnership. She shows respect for the natural world throughout her book when discussing plants and animal life; no life is too small for her to consider as she writes. Gratitude is another essential piece of Kimmerer's ethic that Plumwood also mentions on page 81 of her essay. I do feel that Kimmerer is more spiritually driven in her ethics than Plumwood, as Plumwood is logical in her statements and does not refer to spirituality in the ways that Kimmerer does throughout Braiding Sweetgrass. Both women end up with similar ethics, considering animals and the desire for their respectful use by humans.

I am choosing to contrast Kimmerer and Singer in this paragraph. In the chapter "The Honorable Harvest" Kimmerer talks about Lionel the fur trapper and although she is initially opposed to his hunting practices, by the end of the passage she understands that he is fulfilling the Honorable Harvest principle. She says: "A harvest is made honorable when it sustains the giver as well as the taker." Kimmerer's ethic toward animals (and plants) embraces the respectful and reasonable use of the natural world as human sustenance. She understands that humans should have a harmonious reciprocal relationship with nature. This spiritually and culturally founded ethic is, in my opinion, in stark contrast to that of Singer. Singer's ethic states that any suffering caused to people or animals should be eliminated. No matter the spiritual grounds that Kimmerer argues, I think that Singer would never accept her ethics due to the presence of animal suffering. Even if, as Kimmerer states, Lionel's hunting "protects the forest, protects the lakes, and rivers, not just for him… but for all the forest beings," Singer would still refuse. Singer says: "If a being suffers, there can be no moral justification for refusing to take that suffering into consideration" to which I say, Kimmerer and Lionel *have* taken that suffering into consideration (4). Their idea of reciprocity hinges upon the consideration of animal suffering, and the understanding that in their ethics the respectful taking of life is necessary. Singer does say at the end of the Animal Liberation text that the "question of when it is wrong to kill (painlessly) an animal is one to which we need give no precise answer" (6). Even so, professor Sandmeyer did state during class that Singer opposes the killing of animals and supports a vegan diet, and that is a fact I am relying on in this argument.

Edited by **William** **(https://uk.instructure.com/courses/2008452/users/7045370)** on Nov 2, 2021 at 11:21am



Colin **(https://uk.instructure.com/courses/2008452/users/6017919)**

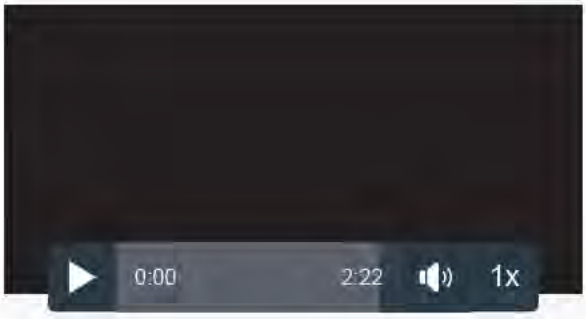
Nov 3, 2021

Hey well done! Val Plumwood and Robin Wall Kimmer differ in their ethics towards animate life especially animal life. Plumwood talks about ontological veganism and ecological animalism. She advocates against ontological veganism for a few reasons, but the main reason being that it gives equal moral status to any and all forms of animal use indiscriminately. On the other hand, ecological animalism allows the use of animals in a respectful way, allows some vegetarianism because of this, and appoints humans apart of the ecological world. Not separating humans and animals, but including them is the same web, food web. Along with this Plumwood says that we should view nonhuman life in ethical terms. In this way, us humans will see ourselves as members of all creating and not above it. Similarly, Kimmerer also views humans as a part of the food web, not placing them separate from other subjects. Kimmerer talks about using the land with respect as well. Not to abuse the land.

Their arguments, how they classify subjects worthy of rights, how they justify the worth of these subjects, and determining levels of respect, are very key in the conversation about the idea of nature. Singer and Regan do have differences but over all include the same topics, such as what establishes treatment of a being. Singer, of consequentialist ethic, believes that suffering is suffering. In the vane of equality suffering of a being must always be considered. Lack of suffering, enjoyment, or happiness is was establishes a being not taken into this consideration. Regan on the other hand, of non-consequentialist ethic, talks about inherent value. He says that the treatment of an individual, assuming individuals have equal inherent value, should be equal in values. In Regan's case, what separates the treatment of an individual is the satisfaction of the criterion within the subject-of-a-life. Basically, we apply our treatment of an individual with equal inherent value with the respect they are deserved. Different than Kimmerer their views do not include beings that don't fit their specific descriptions of life. Kimmerers moral boundaries include much more than Singer and Regan.

Reply

Sydney (https://uk.instructure.com/courses/2008452/users/6965840)
Oct 27, 2021



Sophie (*She/Her/Hers*) (https://uk.instructure.com/courses/2008452/users/6917964)
Nov 2, 2021

Hi Sydney, I think you made some really good points in your discussion of Singer and Regan's arguments for animal ethics. I agree that Singer's main focus is about whether or not an animal can suffer, and the paragraph that you chose to read highlights this point well. I think it was interesting how you brought up the controversial nature of the concept of suffering by giving the death penalty as an example. That certainly makes Singer's argument relevant to human life. Your explanation of the difference between moral agents and patients in Regan's writing was concise and easily understandable.

Val Plumwood and Robin Wall Kimmerer articulate a very similar idea towards animal life in the sense that they both advocate for respectful use of said lives. The story within the section *Picking*

Sweetgrass that I think represents Kimmerer's animal ethics the most clearly is "The Honorable Harvest", particularly when she meets Lionel, the fur trapper whom she first condemns for his actions towards animals but comes to respect after spending time with him. "These animals will die by his hand, but first they will live well, in part by his hand… A harvest is made honorable when it sustains the giver as well as the taker," (pg. 194). Though the martens that Lionel traps are not used for food, the idea of respect towards their lives is still applicable. Val Plumwood also argues that food is subject to the obligation of respectful use and one of the core themes of her writing is that we must re-situate human life in ecological terms and re-situate non-human life in ethical terms. Though Kimmerer does not explicitly discuss this, I would tend to think that she would be in agreement with Plumwood when it comes to the idea of normative veganism being anthropocentric.

To circle back to the theme of respect that is present in Kimmerer's novel *Braiding Sweetgrass*, Tom Regan also discusses the principle of respect in his essay "The case for Animal Rights". Both Kimmerer and Regan believe that animals have intrinsic value and therefore deserve the respect of humans, however their thought process behind this conclusion does differ. I would argue that one of the most striking differences between Kimmerer and Regan's ethics is that Kimmerer would not draw such an insuperable line when it comes to what forms of life we should extend our moral considerability to. The qualifiers of Regan's subject-of-a-life criteria are individuals that have beliefs and desires, a sense of the future and memory, an emotional life and welfare interests, the ability to initiate action and pursue goals, a psycho-physical identity over time, and inherent worth. While this may create a fairly broad category, Kimmerer's ethics suggest that our moral considerability should be extended to all of the land (or biotic community) - the worms, the soil, and the plants - not just more "advanced" animals.



Soren *(They/Them/Theirs)* (https://uk.instructure.com/courses/2008452/users/6910238)

Nov 3, 2021

Hi Sydney! I really like how you described the two different approaches to animal ethics, with ethics deciding based on individual capacity to suffer and duty ethics using the capacity of individuals to understand moral and immoral acts. I also thought it was interesting how you compared controversy about human death penalty to talk about animal rights, and I think comparing the ethical question of killing humans to that of harming animals highlights something important about animal ethics conversations. Specifically, it illustrates the same thinking that Regan and Singer use as they attempt to define the boundary of morality. Humans are seen as a higher form of life, and the primary way of extending morality to other animals is by bringing them up to the level of humans, arguing about their capacity to suffer or their ability to form beliefs that make them not so unlike us. Thus, we have the question, if we would not do this to a fellow human, then what right do we have to do the same to an animal that would experience the same suffering, or the same loss?

Val Plumwood and Robin Wall Kimmerer have a different way of approaching animal ethics. While Regan and Singer seem to argue that some animals ought to be considered almost as humans, Plumwood and Kimmerer see a need for humans to acknowledge their own place as part of an ecosystem. Both promote taking respectfully and giving in return, Plumwood emphasizing the example of allowing ourselves to be food for other animals while Kimmerer refers to cultural practices such as tending sweetgrass to allow it to flourish or making beautiful baskets that do justice to the life of the tree.

Neither Plumwood nor Kimmerer attempts to draw lines between those that are almost human and therefore immune to harm and those who are mere instruments and ethically unimportant. Singer is satisfied when he manages to define the boundaries of moral consideration around only those who feel suffering, and thus have an interest not to suffer. This ethic excludes organisms that are not sentient, including all plants and many animals. Kimmerer, however, explicitly includes all life forms, and even some unliving forms, like mountains, in her ethics. She sees everything as an individual in its own right as well as a part of a whole. A mountain might not have interest to not die, for scientifically speaking, it is not alive. Ecologically speaking though, and spiritually speaking, it is very much alive. A plant might not feel pain or desire in the way that

humans do, but leeks are made to sustain themselves as well as others, and we should respect that purpose. A black ash might not care what happens to it after it dies, but making beautiful baskets is a way of honoring it when it gives our life for us. There is no criteria that decides whose lives matter and whose don't, nor an implicit message that those lives that matter should not be used or taken. All beings matter, in life and in death.



Ellie (https://uk.instructure.com/courses/2008452/users/6906849)

Nov 3, 2021

Hi Sydney! I found your opinions to be quite interesting and agreed with many of your ideas. In particular, I thought that how you used the death penalty as an example. I believe that to be a very intelligent connection that helped me, as the audience, understand your point. Furthermore, I think you did a good job articulating the main focus of both Singer and Regan's writings.

After reading both Val Plumwood and Robin Kimmerer's writings, it is clear that they hold similar views on animals. Both Plumwood and Kimmerer express the importance of treating animal lives as something to be respected. In Kimmerer's "Picking Sweetgrass" section of her book *Braiding Sweetgrass*, she describes the relationship between people and earth. She speaks about how western civilization views nature, and the organisms within nature, as inanimate. Her point here is that animate lives, such as animals are valuable. Kimmerer describes an interaction with a fur trapper that she becomes frustrated with, as he is killing animals. She soon determines that those animals hold value and that their value is being appreciated by the fur trapper. In Plumwood's writing, she too sheds light on the value of animal life and the importance of respecting it. She further describes the ethics around killing animals for food.

On the contrary, Tom Regan, the duty ethicist, has strikingly different views than the stance that Kimmerer and Plumwood hold. Reagan believes in sentience as being the major factor. For example, having emotions, memories, and interests.

↰ Reply



Laura (https://uk.instructure.com/courses/2008452/users/6995406)

Oct 27, 2021

https://youtu.be/39gaHej8A-U (https://youtu.be/39gaHej8A-U)



(https://youtu.be/39gaHej8A-U)

I am struggling to get the video to attach

Sabrina (https://uk.instructure.com/courses/2008452/users/6904260)
Nov 3, 2021

Hi Laura! I loved how you began your entry with defining exactly what the debate is between the two types of animal ethics. This definition of interest and use really set up the discussion and helped me to understand the rest of your entry better. I also liked how straightforward and concise you were with your definitions of each one. I thought it was especially interesting how you discussed not only the differences between the two, but also the similarities. It was good to see how both Regan and Singer have the same basis for their points of views. They just differ on the definition of if a being has interest or not. I thought your chosen quotes were very meaningful in explaining these differences. Since you said this was your favorite topic so far I would love to hear what your opinions are on this debate.

Plumwood discusses the concept of ecological animalism. Plumwood believes that animals and humans have a partnership and both have a role in the same ecological sphere. She argues that there is a mutual use between humans, animals, and nature. Part of ecological animalism, according to Plumwood and Kimmerer, is getting rid of the human/nature dualism. Plumwood believes that humans and animal both are inherently part of nature. This means that both of them use nature and nature uses them. Further, this argues that humans can also be food while maintaining inherent value. Just like animals do the same. Kimmerer also believes that humans use nature and cannot be separate from it. This means she is also for the idea that humans are in the same ecological sphere as animals and nature. Both animals and humans are benefitting from nature while nature is also benefitting from them. Another idea that both Plumwood and Kimmerer discuss is the way in which humans use nature. Kimmerer says she feels a huge respect toward nature and how she treats it. She is very aware of overconsumption and the way in which she interacts with these spaces and the things in it. Plumwood also looks at the way humans interact with nature and the animals in it. She talks about the overconsumption of animals as meats and factory farming. Both authors believe that humans needs to respect nature more since they are a part of it.

The main concept of Singer's beliefs are that of suffering. He believes that if a being can suffer or feel pain, it should be a part of moral consideration. This means if a being or object cannot suffer, it is not worth of this moral consideration. Kimmerer would disagree with this completely. In the entirety of the "Picking Sweetgrass" section, Kimmerer expresses her gratitude for all that nature and given her and all that it has provided for her. She believes that everything within an ecosystem holds a certain value. She sees the value in the streams, the wildflowers, the soil, and the animals. Kimmerer thinks that all pieces of an ecosystem bring value to everything else around them. In "Epiphany in the Beans" Kimmerer discusses the relationships humans have with food plants. Specifically how plants have adapted to the needs of humans and how humans have learned to care for the needs of food plants. This relationship is one of love and need between both parties. Kimmerer would argue that these plants and all other beings are deserving of moral consideration despite the fact that they do not feel pain.

Kitachor (https://uk.instructure.com/courses/2008452/users/6923841)
Nov 3, 2021

Laura, I really like how you started off explaining the logic behind utility, and it was a vital part in understanding the concept behind this unit: utilitarianism and duty ethics. I agree that the big

difference between utilitarianism and duty ethics presented by Regan and Singer is whether or not a being has the ability to understand right from wrong and actively act on it. I think you brought up a very interesting point when you said, “how do we know if other beings understand rights and wrongs” as everything is purely based on assumption. I think this can be tied back to the idea of conservation and nature in terms of understanding nature. In the Song of Gavilan, Aldo Leopold presented the concept of the song of nature which only certain people are fortunate enough to hear, excluding scientists. Leopold explained that scientists cannot hear the song because they are looking at nature from a different perspective than those who may have lived in nature. I think this brings up a fascinating concept about perception as it appears that most things we know about nature and animals are no more than speculations that support our beliefs. Who are we to say whether animals understand right or wrong, just like who are we to say that nature is nothing more than a resource to exploit?

Val Plumwood and Robin Wall-Kimmerer refuted the idea behind human/nature dualism, which “conceives humans as inside culture but ‘outside culture’ and conceives non-human as outside ethics and culture” through Animals and Ecology and Braiding Sweetgrass, respectively. Furthermore, both authors argued against seeing animals for nothing more than utilitarian purposes. In Animals and Ecology, Plumwood introduced a problematic practice known as ontological veganism. In his words, ontological veganism “advocates universal abstention from all use of animals as the only real alternative to mastery and the leading means of defending animals against its wrongs.” Furthermore, Plumwood argued oncological veganism supports the idea of human/nature dualism by denying animals from having the same moral status as humans and proposed a solution to the issue known as ecological animalism. This concept “supports and celebrates animals and encourages a dialogical ethics of sharing and negotiation between humans and animals, while undertaking a re-evaluation of human identity that affirms inclusion in animal and ecological spheres.” Ecological animalism argues against the divide between humans and nature by bringing attention to their inherent values and explaining that it is acceptable to utilize animals. Still, we must do so in a respectful manner. The idea of respect resonates with Robin Wall Kimmerer as she argued for respect for nature. Furthermore, Kimmerer resonated with Plumwood’s erasure of human/nature dualism by using the harvesting experiment. In the experiment, two identical plots of sweetgrass were used to better understand the reciprocity relationship between humans and nature, with the control variable being the harvest of one plot. The experiment shows that the plot that was left unharvested did not perform as well as the other. The harvested plot was able to grow more than the unharvested plot whose dead stems had choked. The experiment shows the symbiotic relationship between humans and nature. Furthermore, assuming the sweetgrass was not over-harvested, thus why they could keep producing more, the experiment shows how we as a species can benefit from nature once we treat it, which further argued for the erasure of human/nature dualism.

In terms of similarity, it appears that both Kimmerer and Plumwood agreed with Regan on the idea that all biotic beings have inherent value. Regan argued for the inherent value within animals using ecological animalism. However, Plumwood differed from Regan as he argued that it is acceptable for humans to utilize animals as resources as long as we treat them with respect. In terms of Kimmerer, the indigenous author argued for all beings' inherent values, which stem from her cultural teachings.

Furthermore, Kimmerer understands that we need to utilize natural resources, including plants and animals, due to our symbiotic relationship as explored in various chapters, including A Mother's Work and Mishkos Kenomagwen: The Teachings of Grass. As discussed today in class, Kimmerer's idea of reciprocity came from her gratitude for the land and all of its possessions. She understands that we need to utilize what we have in order to survive. However, Kimmerer did so in a more thoughtful way than others as she has a deep understanding of nature's inner workings and balances through the idea of a gift economy. Kimmerer argues for the importance of a gift economy over a market economy as it teaches people the importance of respect. As explained in Braiding Sweetgrass, nature returns the favor when we treat it with respect. By taking only what we need, for example, when harvesting, we allow nature to sustain enough energy -- in this case, the fruits -- to allow it to revitalize itself for the next season. Kimmerer and Plumwood differed from Regan because they understand the need to exploit nature respectably, thus making it acceptable to utilize beings with inherent value in contrast to Regan's argument.

Reply



Caroline (https://uk.instructure.com/courses/2008452/users/7005890)

Oct 27, 2021

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Reply



Valerie (She/Her/Hers) (https://uk.instructure.com/courses/2008452/users/6950259)

Oct 27, 2021

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Reply



Stewart (https://uk.instructure.com/courses/2008452/users/6905127)

Oct 27, 2021

Stewart's Journal 3! (https://youtu.be/3iqPI-P41F4)



Elijah (https://uk.instructure.com/courses/2008452/users/6889374)

Nov 3, 2021

Hey Stewart, it's Eli

I really liked the way you made your first point, stating, "To be with moral considerability, you have to be able to suffer."

Val Plumwood brings up the topic of ontological veganism and ecological animalism. These topics are argued by Val Plumwood as the ontological veganism gives the uniform moral rank of animal use, indiscriminately, she loosely refers to. But she also brings up the respect that ecological animalism can bring to all animals, including humans, who have been included, ecologically. I remember our discussion in today's class (November 3rd) about us asking whether humans are definitely an animal, or they're separate supreme beings. I recall Christina and me referring to the bible in how very devoted Christians can make the argument of God creating us humans, then separately creating animals for us.

While Regan and Singer bring up the moral consideration of animals in minute different ways, Kimmerer and Plumwood seem to focus, not directly but include their focus on humans seeing themselves as part of the ecological world, whether that be in their separate species, or as an animal status, like Regan and Singer. Regan and Singer bring up slightly different ways in which animals can suffer. I brought up the quote from Singer, "If a being suffers, there can be no moral justification for refusing to take that suffering into consideration. No matter what the nature of the being, the principle of equality requires that its suffering be counted equally with the like suffering in so far as rough comparisons can be made of any other being. If a being is not capable of suffering, or of experiencing enjoyment or happiness, there is nothing to be taken into account." While Regan also brings up the different ways moral patients and agents may suffer. This all correlates to the moral consideration the two personally have for animals.

Reply



McKinley (https://uk.instructure.com/courses/2008452/users/6934033)

Oct 27, 2021

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Reply



Anna (https://uk.instructure.com/courses/2008452/users/6942907)

Oct 27, 2021



Reply



Samuel *(He/Him/His)* (https://uk.instructure.com/courses/2008452/users/6951415)

Oct 27, 2021

Singer vs. Regan.mp3 (https://uk.instructure.com/files/100111498/download?download_frd=1&verifier=FEIOoyZIaJlZrd5hA5gwp1ITO7HYqUS3DXWM45vc)

Reply



Victoria (https://uk.instructure.com/courses/2008452/users/6912157)

Oct 27, 2021

https://youtu.be/uDib6E1RaP4 (https://youtu.be/uDib6E1RaP4)

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(https://youtu.be/uDib6E1RaP4)

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Kyra (https://uk.instructure.com/courses/2008452/users/6911563)

Nov 3, 2021

Victoria,

I really enjoyed how you compared Singer and Regan's views of moral considerability. Pointing out the difference between how Singer and Regan determine the value of a being, Singer believing that value comes from experience and Regan believing that value is inherent regardless of experience, is a good way to highlight the differences between their views. These views of moral considerability are important to consider in regards to the idea of conservation. Regan's view is more likely to result in a better conservation effort than Singer's view. The subject-of-a-life concept expressed by Regan is a direct counter to Singer's more utilitarian view. Both perspectives of moral considerability are calling for the expansion of boundaries to include non-human beings, which is important to the idea of an ecological ethic.

Plumwood, in her essay "Animals and Ecology: Towards a Better Integration," presents the idea of ecological animalism as opposed to ontological veganism. This view rejects the ontologization of animals as merely meat, and reconfigures the self-centered worldview that humans have. The concept of ecological animalism places animals and humans on the same plane of ethical importance. In Plumwood's view, the most vital step towards reintegrating ourselves in the food chain is to shrink the gap between humans and animals in terms of moral consideration. Kimmerer, as someone with Native American heritage, is also a proponent of respect towards animals and sustainable use of animals for food. The ontological veganism that Plumwood describes is an idea that is in direct opposition to non-western food practices, including many indigenous traditions. In Honorable Harvest, Kimmerer expresses the duty that she feels towards avoiding overconsumption and using the land in a respectful way. Plumwood and Kimmerer have similar views on the treatment of animals, and the placement of humans in the big-picture scale of the universe.

In contrast to Kimmerer's view, Singer's view of moral considerability takes only those who are capable of suffering into consideration. Singer's view excludes any non-sentient beings such as plants. Kimmerer includes every part of the biotic community in her ecological ethic, as well as some non-living components of ecosystems. Kimmerer's view also introduces the concept of reciprocity, which Singer does not include in his essay. On page 194, she says "A harvest is made honorable when it sustains the giver as well as the taker." Singer believes that any non-human being that is capable of suffering is deserving of respect, but his utilitarian view does not touch on the mutual relationship of respect that Kimmerer describes. Kimmerer's boundaries of moral considerability

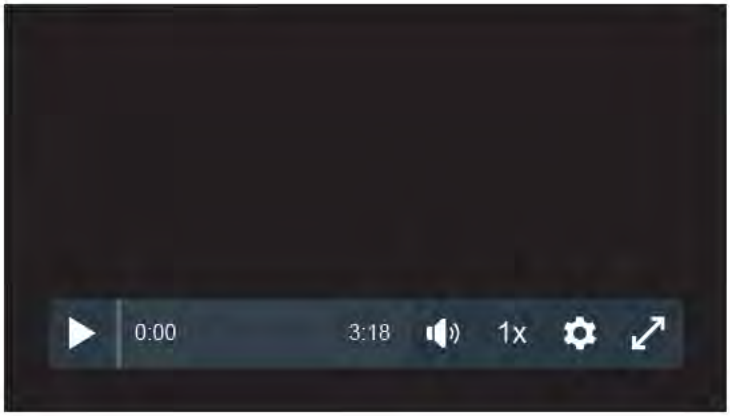
extend significantly further than Singer's boundaries, and Kimmerer includes all parts of the land in her ethical view.

Reply



Elisha (https://uk.instructure.com/courses/2008452/users/6804679)

Oct 27, 2021

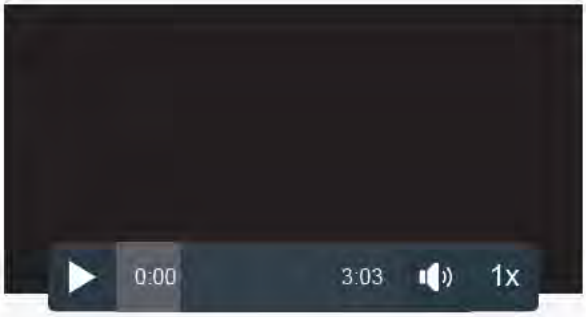


Reply



Kristin (https://uk.instructure.com/courses/2008452/users/6935580)

Oct 27, 2021





Isaac (https://uk.instructure.com/courses/2008452/users/6945257)

Nov 2, 2021

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Hey Kristin, great job on your recording! I really enjoyed the way you contrasted the ideas of utilitarianism versus duty ethics. I believe understanding both of those ideas is essential to understanding what each of the authors are arguing. Specifically the explanation that utilitarianism is consequential and decisions are made based on how they will affect the "community at large". On the other hand, duty ethics is non-consequential, meaning decisions are based on the affects that they will have on the individual, not the community, due to individuals having inherent value - value in and of itself. Another important idea that you mentioned was the belief that if an individual does in fact have inherent value, then the inherent value of that individual must be taken into consideration.

Both Val Plumwood and Robin Wall Kimmerer believe that there is a certain way to view the harvesting of animals. One of the most important factors that goes into the way humans ought to view animals is the idea of respect. Plumwood discusses the idea of a human-animal mutuality, and the respectful use of animals. Kimmerer also acknowledges the idea of showing gratitude towards what is given to us and the responsibility to not take more than what we need. On page 186, Kimmerer articulates a hunting story told by an elder. This story consists of a man going hunting and only bringing one bullet, because he waits for the one deer that seems to offer itself to him. This is a view that is rooted in respect and gratitude. The idea that one should not take what is not given to them by the earth.

Kimmerer's view of ethics contrasts the utilitarian view of Singer. Singer's utilitarian view is ultimately rooted in the belief that an action must be weighed in terms of how it will affect the entire community. This takes away from the ideas of respect and gratitude by concerning oneself with the greatest good of the community. Kimmerer's view is less about the good of the community as a whole, and more about the respectful relationship between an individual and the earth, land, and animals. Kimmerer seems to be more focused on the ideas of reciprocity and mutual respect, while Singer is more in tune with the idea of weighing the good vs the bad.



Camarian (https://uk.instructure.com/courses/2008452/users/7010880)

Nov 12, 2021

Kristin, I thought that your analysis of the two readings and the differences in the way that they explain basically the same concept was very well thought out and formally portrayed through your audio recording. I think that the topic within your reasoning that I agree the most with and also talked about in my discussion was how Reagan's explanation was much more narrow than Singer's. While reading these two pieces it felt like Singer jumped into the question of whether animals suffer and why they should be considered with the same moral equality as humans right from the start. In contrast, I felt like it took Regan a lot longer to actually get to the topic of animals and animal "rights". I also felt that his reasoning was much less extensive and example driven than Singer's. An important theme that we've seen within the first set of readings is the idea that humans too often consider themselves apart from nature. I think that this theme is displayed nicely in both of these readings and they both attempt to mend this separation in relation to animal rights and our ethical/moral duty to animals. Singer specifically distinguishes those that can suffer from those that cannot rather than by human and non-human. Also, Reagan distinguishes those that have inherit value and those that do not in this same way.

The main takeaway from Plumwood's piece for me was the discussion on veganism and how rather than demolishing the current dualism between human and nature due to the industrialization of resources acquired from animals, veganism actually creates an equal if not larger device between humans and nature. When describing how animals interact with each other in nature, they highlight the predator vs. prey relationship and how these animals depend on each other as resources and how that cycle works. Veganism removes humans from this cyclical way of life by not giving them a spot within the food pyramid and further separating us ethically from animals and the other aspects of nature. To combat this dualism Plumwwod talks about how humans need to be thought bout more ecologically and nature needs to be thought about more ethically to unite us rather than separate us. A great example of Kimmerer displaying these same ideals is a quote from "three Sisters" that says no leaf sits directly over the next, so that each can gather light without shading the others. I read this line as a metaphor for how we should be acting within our relationships with nature; we are all a part of the same plant and must accommodate for each other (humans and nature) in a way that is equal to all parties.

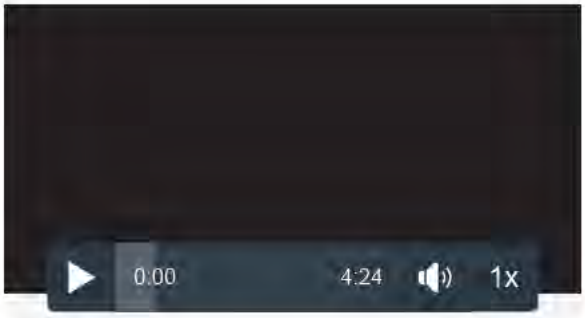
A striking comparison that can be made between Kimmerer and Reagans pieces are that Reagan doesn't really give any value to living things that don't fit into his definition of having inherit value. Kimmerer's whole premise is basically that we should treat all things as if they have value including plants and just nature in general. This is interesting that they differ in this way because Reagan goes on to talk about the principle of respect and I think that Kimmerer's ideals heavily align with respect. However, Kimmerer does not exclude other parties of nature from this principle like Regan does. Kimmerer tells stories of nature giving to us and our prosperity because of nature and how we need to treat it with respect as it does with us because we should all be in the same cyclical pattern with humans, animals, plants, soil, etc.

Reply



Angie (https://uk.instructure.com/courses/2008452/users/6908884)

Oct 27, 2021



Brandon (https://uk.instructure.com/courses/2008452/users/6165681)
Nov 3, 2021

Hey Angie! I liked the quote you got from Bentham "An action conformable is to the principle of utility when the tendency it has to augment the happiness of the community is greater than any it has to diminish it." I believe this view is very commonly seen as a good one, however I believe it promotes a human/nature dualism. That is to say that this quote says that action done with the nonhuman world, that harms it, would only be acceptable if some community (of humans) would benefit from it. This dualism separates humankind from the natural world and puts our need before its. It becomes very tricky to then find ways to work together in acts of conservation, when we are separate, with separate goals.

Val Plumwood and Robin Wall Kimmerer articulate ethics towards animal life in similar ways. Both argue points that the best way to ethically treat animal life is through respective use practices. Plumwood makes the point on page 81 "In a good human life we must gain our food in such a way as to acknowledge our kinship with those whom we make our food, which does not forget the more than food". This is respectful practice tears down the human/nature dualism that we see in many other practices. Kimmerer also works to dismember this human/natural dualism in all her book, but especially in the chapter *Epiphany in the Beans.*In this chapter she discusses how love itself is a reciprocated feeling. And if it's possible to love the land, can the land love you back? I believe this thought of the earth loving you back creates a relationship with the land that is stronger than before. And this relationship diminishes the notion that humankind and nature are separate, but rather we are partners, working together to better each other.

Kimmerer's ideas strike me as vastly different than Tom Regan's, however. In Regan's *the Case for Animal Rights* he seems to make these points that strictly classify various types of beings. Whether that be humans, animals, plants, microorganisms etc., he has a spot for them on the moral agent vs moral patient spectrum. This classification only creates that human natural dualism, raking humans as both above, and separate from everything else. However, in *The Three Sisters* we learn about how the best way to reach the best end, we must find ways to work together, not be separated.

Meghan (https://uk.instructure.com/courses/2008452/users/6949773)
Nov 3, 2021

Hi Angie! Something that you addressed in your video that is central to the idea of conservation is the idea of inherent value, which is discussed by Regan. The idea that every "subject-of-a-life" has equal value is important to the idea of conservation because it implies that the interests of others have a value equal to our own interests, creating a responsibility to respect the wishes of others when making decisions or acting. You also explained that Singer's utilitarianism is a consequentialist ethic, making utilitarianism important to the idea of conversation because it is concerned about the outcome of action, and embedded within conversation is the notion that we must use our resources carefully so that they can be used by future generations.

Val Plumwood and Robin Wall Kimmerer are both concerned with the position of human beings within nature and within our views of nature. In the opening section of *Braiding Sweetgrass*, Kimmerer retells the creation story of the Potawatomi people. Through this retelling, and through the ideas of citizenship expressed in "Maple Nation:...", Kimmerer removes human beings from their historical pedestal and places them within a reciprocal, respectful relationship with all other living things. Plumwood, in a similar vein as Kimmerer, rejects Western ideas of human relations with nature. Plumwood rejects the idea that humans are totally separate from nature (in both a moral and a cultural sense) in order to attack ontological veganism, and extends the concept of culture to non-human beings. She, like Kimmerer, makes an effort to include non-human creatures in her moral consideration while also rejecting a "human/nature dualism".

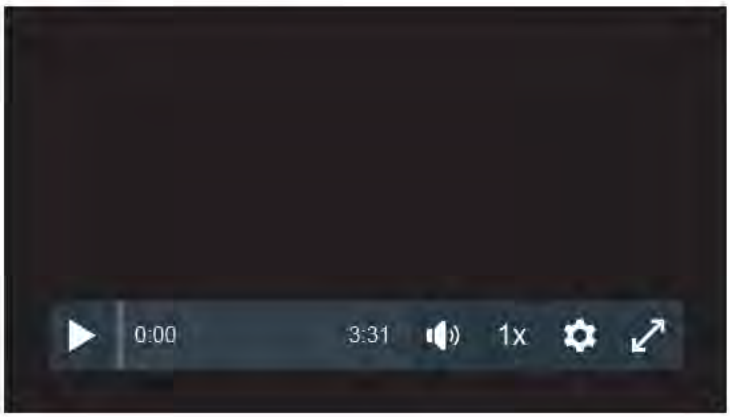
Kimmerer, unlike Regan, has no criterion for which beings deserve moral considerability. In "The Three Sisters", Kimmerer makes it clear that plants depend on one another, on us, and we also depend on them. We have a duty to plants (and other living things) that goes beyond mere respect. We also have a duty to listen, to accept gifts, and to reciprocate. In "A Mother's Work", Kimmerer extends these duties even to the smallest of animal life, creatures that Regan would likely not consider to be "subjects-of-a-life". Regan places an emphasis on value being a reason for our moral consideration, but Kimmerer presents the gift economy instead. The difference in boundaries of moral considerability creates a wide division between the writings of Kimmerer and Regan, as Regan seems to believe that establishing specific criterion for beings deserving of our respect, while Kimmerer understands that every living beings provides some gift that must not be assigned a place within an ethical hierarchy.

Reply



Hailee (https://uk.instructure.com/courses/2008452/users/6938312)

Oct 27, 2021

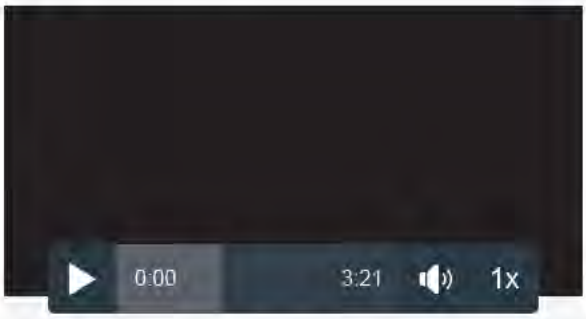


Reply



Perri (https://uk.instructure.com/courses/2008452/users/6952010)

Oct 27, 2021





Carly (https://uk.instructure.com/courses/2008452/users/7015773)

Nov 3, 2021

Perri,

Something you talked about that is important to the idea of nature is the utility of nature. Nature's produce, in this discussion animals, is being utilized when it raises the user's happiness. Your own questions are important about how if we are putting animals through all the pain and suffering that comes with the contemporary industrialized food industry, then doesn't that say something negative about us and our ethics? You say we are ingesting all of that pain and suffering into our bodies, but we don't care. We use animals in order to eat which raises our happiness, but it has gotten to the point of abuse because their suffering is not considered and they are simply machines at this point. This leads into the idea of conservation in the way of thinking about that abuse of animals in factory farming that you and I just briefly mentioned. If we are to develop an ethic surrounding conservation, then we must know what we think utility is to us and whether or not we care about others' suffering when we utilize them. You also said we consider different animals differently which I agree on; that claim is pretty objective at this point in time.

Plumwood and Kimmerer both have a strong opinion against the causing of animal suffering in the contemporary food industry. Plumwood says to purposefully and apathetically cause animals to suffer (as we do when we factory farm them) it is a downplaying of their existence as living beings because we are treating them "reductively as less than they are, as a mere human resource." Kimmerer's ethics go along with this; she has a theme of reciprocity and gratitude permeating all of Braiding Sweetgrass. In particularly the Picking Sweetgrass section, this idea of reciprocity shines in the Three Sisters section where the different crops help each other to grow. She believes it is important, essential even, that humans too have a reciprocal relationship with other living beings, so in the case of our factory farming of livestock where humans have complete dominion over the animals, we aren't behaving ethically in her eyes.

Kimmerer's view of animal life has a striking difference from Singer's, which is the focus versus lack of focus on suffering. Singer developed an ethic based on considering animals morally only if they are sentient and therefore can suffer. Kimmerer on the other hand does not have this idea as any part of her basis for respecting life; she respects life simply because it is living, just as she is. There is a hint of her appreciation coming from the ability to use living beings for her purposes (e.g. appreciation for the black ash tree for allowing her to make a basket for herself), but that's another thing. In general, Singer and Kimmerer have largely different views, and the main source for them is Singer's focus on sentience

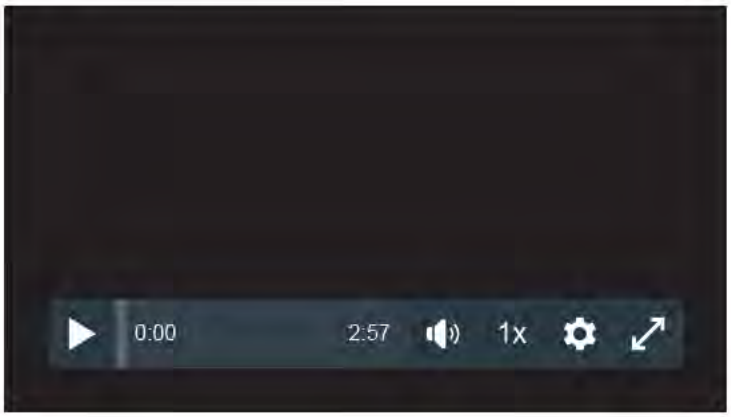
and suffering as the boundary that draws moral considerability. Kimmerer's moral considerability has a much larger boundary.

Reply



Christina (https://uk.instructure.com/courses/2008452/users/6942938)

Oct 27, 2021





Stewart (https://uk.instructure.com/courses/2008452/users/6905127)

Nov 3, 2021

In Singer's idea of moral considerability, the focus on suffering is great. Something he also finds important is that animals are seen as property or a means to an end, which is different than other beliefs. This is because they have equal consideration of interest rather than of rights. This is different from Regan's idea because he sees humans as moral agent which means we have duty to treat animals with respect. This idea means that animals have equal rights. These two different ideas create a question of where the boundary of considerability for animals is drawn. To me, this creates two very different ideas of animal conservation as well. Due to the fact that Singer would argue that it must be the most good for the most amount of individuals while Regan would argue that an harm to any individual is immoral. Following these ideas would give two different outcomes with their considerations.

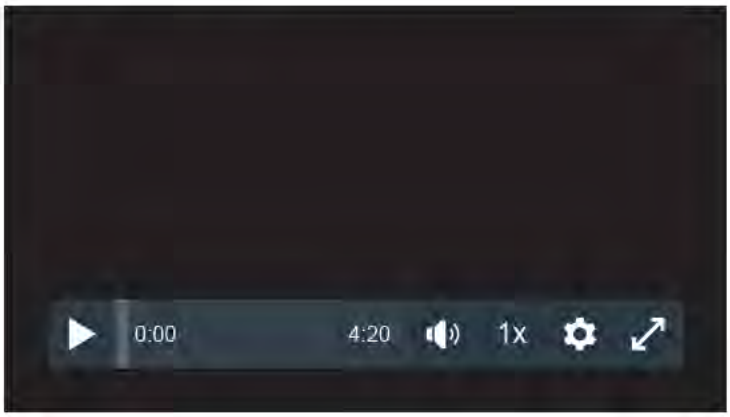
Val Plumwood and Robin Wall Kimmerer both create ethics towards animal life within their works. Specifically, Robin Wall Kimmerer creates a strong idea of reciprocity and respect for all life. Within all her work, she creates an importance of treating each and every living beign with respect. In my opinion, this is heavily shown within the passage of "The Honorable Harvest." This idea is to work with the earth and what is given to us. To me this extends to animals as well, each and every animal is to be treated with individualized respect and we are not to be greedy in a way that treats them otherwise. This to me creates an idea of reciprocity as well. When you treat animals with respect, they will give that in return. With this, the idea of ethical, local farming comes strongly into play as the

treatment of farm animals has long been done in a way that does not honor the life of the animals. Similarly, Val Plumwood creates this sense of equality of human and animal life as well with creating the idea of placing the human identity within the food web. Excluding humans from the food web separates them from nature and animals emphasizing the dualism that has been created in western ideals. Plumwood argues that the human must be considered in conjunction with the rest of animals. In this way, it creates an ethic that must be considered by humans with their relations. This idea of Ecological Animalism is important to creating both "situating human life in ecological terms and situating non-human life in ethical terms" (Plumwood, 79). Both Kimmerer and Plumwood's ethics emphasize that western culture needs to reassess the way that animals are treated currently.

When it comes to Robin Wall Kimmerer and Regan, they have similarities and differences. In a way, they both respect the life of animals on an individual level. Where I see great difference, is the boundary of considerability that this respect reaches. Robin Wall Kimmerer sees the value of the individual on a personal, collective level. This means there is a relationship with each individual as well that needs to be understood. She as well extends this idea past the "moral agent" concept that Regan created. In this way, she doesn't stop with considerability at moral agents rather includes all animate life. This boundary and ideal is important to her native culture and is seen through the entirety of the novel. It shows that her boundaries for respect should embody all of creation rather than simply of basis of moral agents and patients.

Reply

(https:/ **Isaac** (https://uk.instructure.com/courses/2008452/users/6945257)
Oct 27, 2021



(http **Eldean** (https://uk.instructure.com/courses/2008452/users/6995272)
Nov 3, 2021

Isaac,

I really enjoyed the way you described the differences between Utilitarianism and duty ethics. Both of these are really important to understand because in a way both are pretty useful. Singer gives a good utilitarianism view by telling us that we need to respect anything with the same inherent values as us. this meaning that we should not be causing pain or take anythings life that is able to understand their choices and be able to plan for their future. For example in some studies it is okay okay to use animals because they may not have the same brain capacity as us so they may not feel pain as much and vice versa because for some animals they can not understand the difference in trying to be killed or trying to be saved. I really like the example you used from Kant saying that if the dog is unable to do its duty then it should be put down, this is a really good example of duty ethics. Regan gives us a great duty ethics view by telling us that if we were to be cruel to animals then it would not damage humanity but ones own person because it shows how cruel we can be and it could also lead to cruel behavior towards other humans as well.

Plumwood and Kimmer kind of have the same views toward animals and that is to not cause any pain or to take the life of an animal. On page 78 of Animals and ecology by Plumwood she tells us that she is giving us a semi-vegetarian position by saying that she advocates for a great reduction in the meat industry and that she is very against factory farming as well. Through most of the rest of the passage she goes on to describe animal mutuality. She states, "Ecological Animalism supports and celebrates animals and encourages a dialogical ethics of sharing and negotiation or partnership between humans and animals". Kimmer is kind of on the same page with Plumwood, Kimmer is more with the idea of encouraging the relationships between humans and animals. On page 110 of picking sweetgrass by Kimmer she is explaining a story of the 3 sisters and how they work in cooperation not competition, this is a description of how we should work in cooperation with animals instead of competition. They both seem to agree that in some cases it is okay to kill an animal for hunger but it has to be done respectively and painless.

Regan and Kimmer seem to be the most different to me. Regan describes the difference between moral agents and moral patients. to Regan moral agents seem to be on the top because they can decide their future and understand their choices. By Regan splitting it up into two groups he is going agains what Kimmer says because Kimmer believes that we all have a purpose and that we should work in cooperation with animals whether or not they are able to make their own choices. Kimmer is more on the theory that we are all created equal no matter what and we need to respect all forms of life. Regan however has split it up into two groups, the moral agents have more inherent value than a moral patient does because a moral patient can not think for themselves so they do not have much as much of a duty when it comes to bettering the future. Both of them however are on the same page that all animals need to be respected and that if we are cruel it would damage humanity because then that would really show how cruel humanity can really be, if taking the life of an animal is necessary then it should be painless and with respect.



Kristin (https://uk.instructure.com/courses/2008452/users/6935580)

Nov 3, 2021

Hey Isaac! I think that you very clearly distinguish the difference between utilitarianism and duty ethics. As you pointed out, when Singer discusses his utilitarian theory, he demarcates the boundary of moral consideration using equal consideration of interest--if a being has the capacity for suffering (sentience), then it has at least one interest: the interest not to suffer. Therefore, any being which has

the capacity for suffering should be taken into account when deciding whether or not to perform an action. Duty ethics, on the other hand, tends to pinpoint the inherent value of a being when debating whether or not they are to be morally considered. For instance, Regan's respect principle states that any being with inherent worth should be treated in a manner that respects this inherent worth. Your nod to Regan's commentary on utilitarianism in which he states that harm done to a being cannot be justified on a "greatest good" system draws the line between the two theories quite nicely.

Val Plumwood and Robin Wall Kimmerer propose ethical theories that at a glance may appear wildly different from those of Kant, Regan, and Singer. Both Plumwood and Kimmerer use ecology as a support system for their arguments. Plumwood puts forth the idea of ecological animalism in which humans are brought back into the ecosystem rather than lording over it, and a partnership between humans and the land ensues (pg. 78). Kimmerer does something very similar by highlighting the reciprocity between humans and the ecosystem throughout the entirety of *Braiding Sweetgrass*. In her chapter "The Three Sisters," Kimmerer says of corn, beans and squash: "We cannot live without them, but it's also true that they cannot live without us...they rely on us to create the conditions under which they can grow...They can't meet their responsibilities unless we meet ours" (pg. 140).

Neither Plumwood nor Kimmerer advocate for the abstention of using any animal products at all. In the chapter "The Honorable Harvest," Kimmerer explicitly says: "use it respectfully" (pg. 183). Similarly, Plumwood bases her argument in part on the critique of ontological veganism (in which one abstains from using/consuming any animal products). Finally, both Plumwood and Kimmerer discuss the westernization of ideas and how this can be damaging to the ecosystem, animals, and culture. According to Plumwood, the Western idea that humans are of a higher order than animals has driven the opposition of humans and nature, allowing us to enact our wishes upon the land with little regard for the consequences. Kimmerer nearly mirrors this sentiment perfectly on page 163: "their Western science worldview, which sets human beings outside of 'nature'...." Kimmerer also looks back on the treatment of indigenous cultures and notes the disrespect for their knowledge about the land that came overseas with settlers who pushed (and continue to push) for high yields instead of sustainable ones.

Though both Kimmerer and Singer largely advocate for the consideration of other beings, they do in contrasting degrees. As stated above, Singer believes sentient beings should be morally considered; yet Singer only equates humans and animals when their suffering produced by a certain thing is equal. (Let me be clear: Singer is not saying that because an animal may suffer less from a scientific experiment than a human that it is therefore right to perform the experiment on the animal.) Kimmerer, however, equates humans and animals *exactly*, indicating no difference: "we are no more than the buffalo and no less" (pg. 164). Kimmerer therefore does not base ethics towards animals on their ability to feel pain or any similar criterion; she bases it on their inherent value, the value they have just by existing. Furthermore, Singer's boundary demarcated by sentience leaves out an entire group that Kimmerer considers quite highly throughout her book: plants. Presumably, plants cannot suffer (in any way analogous to animal suffering), and therefore have no interests. So plants are never ethically considered according to Singer. On the other hand, Kimmerer not only ethically considers plants, but she goes as far as prescribing them a sort of personhood; she gives them the ability to have intentions and thoughtfulness. We can see this on page 158 where Kimmerer says: "It's the grass that will teach you."

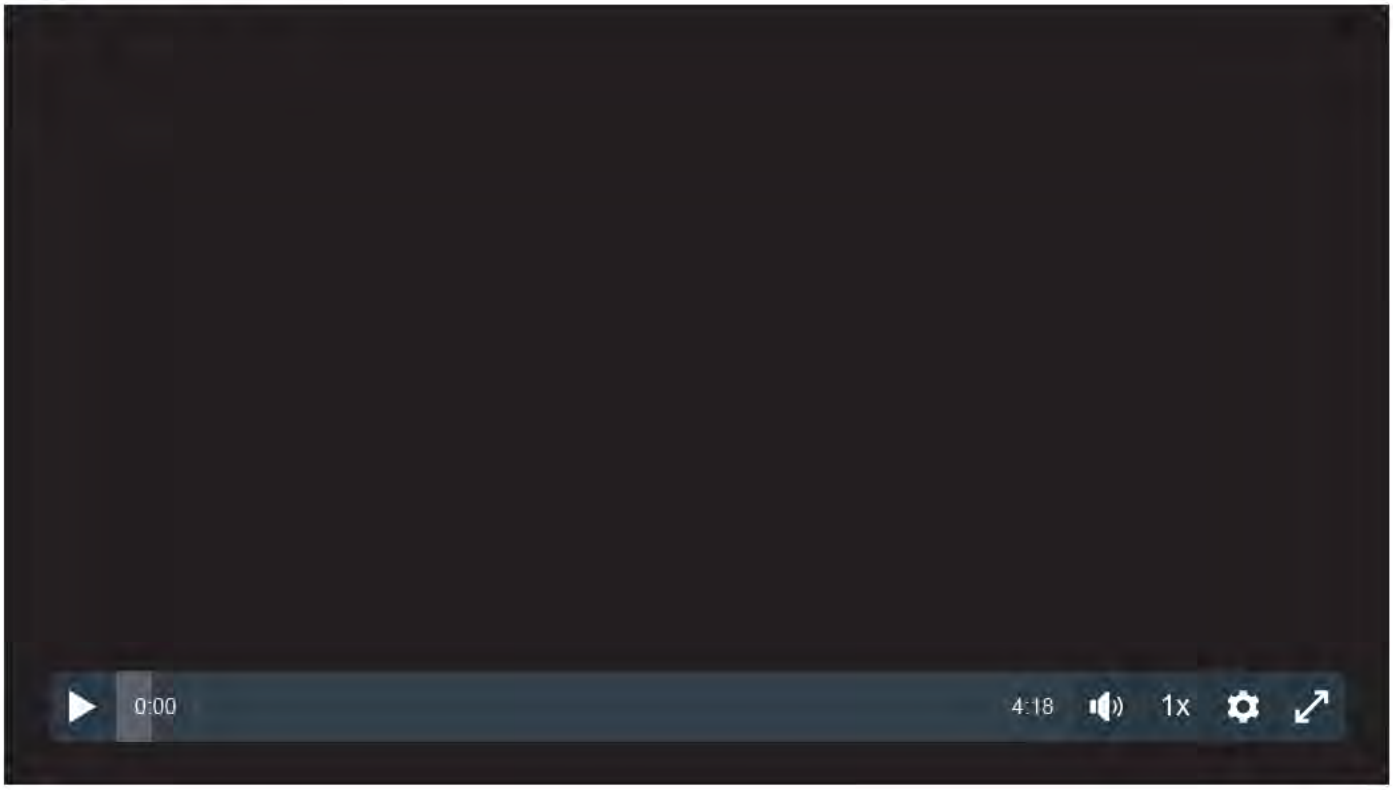
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Reply



Kitachon (https://uk.instructure.com/courses/2008452/users/6923841)

Oct 27, 2021





Laura (https://uk.instructure.com/courses/2008452/users/6995406)

Nov 3, 2021

Hi Kiki! I think you did a great job comparing and contrasting Singer and Regans beliefs in the respect and interest of animals. I really like how you brought up the fact that it is not an act of kindness but an act of justice for these beings. While they have slightly differing ideas as to why animal's interest levels differ, they both agree that these species deserve the right to not feel pain and suffering and that the state of sentience place a large role in the rights of this equality compared to humans. The discussion between Regans belief of agents vs patients is very similar to Singers belief of the need for this sentience and capability of feeling pain. You discussed this very well in comparing the horse to a baby and the differences in the ability to be aware of this pain.

I believe the both Plumwood and Kimmerer have somewhat similar beliefs regarding animal ethics and that is that we need to view and appreciate their worth within our ecosystem. Plumwood focused heavily on the relationship that humans have with these animals within our food industry and the fact that we need to greatly respect these beings. By allowing them to suffer through the food industry that we currently have, we are treating them as a human resource rather than the interest baring beings

that they are and deserve to be. Plumwood opposed this with the idea that they are not just human resources, the same way we are food to many species as well. Kimmerer's beliefs seem to align with this. While she does believe that allowing yourself to eat these plants and animals that the Earth has given us is okay, it is important to respect them and show gratitude towards their sacrifice. Kimmerer discusses the fact that it is important that we all work together to continue to strive in our environment. She shows this in her work Three Sisters where corn, bean, and squash work together to aid themselves and protect one another in growing. We can do this with the animals that deserve this right. It is crucial for both Plumwood and Kimmerer to show graditude and respect and honor the interest of these beings, rather than just assuming that they're here for human use. Take only what the Earth has given you, and respect and honor it, help it grow, and appreciate its use.

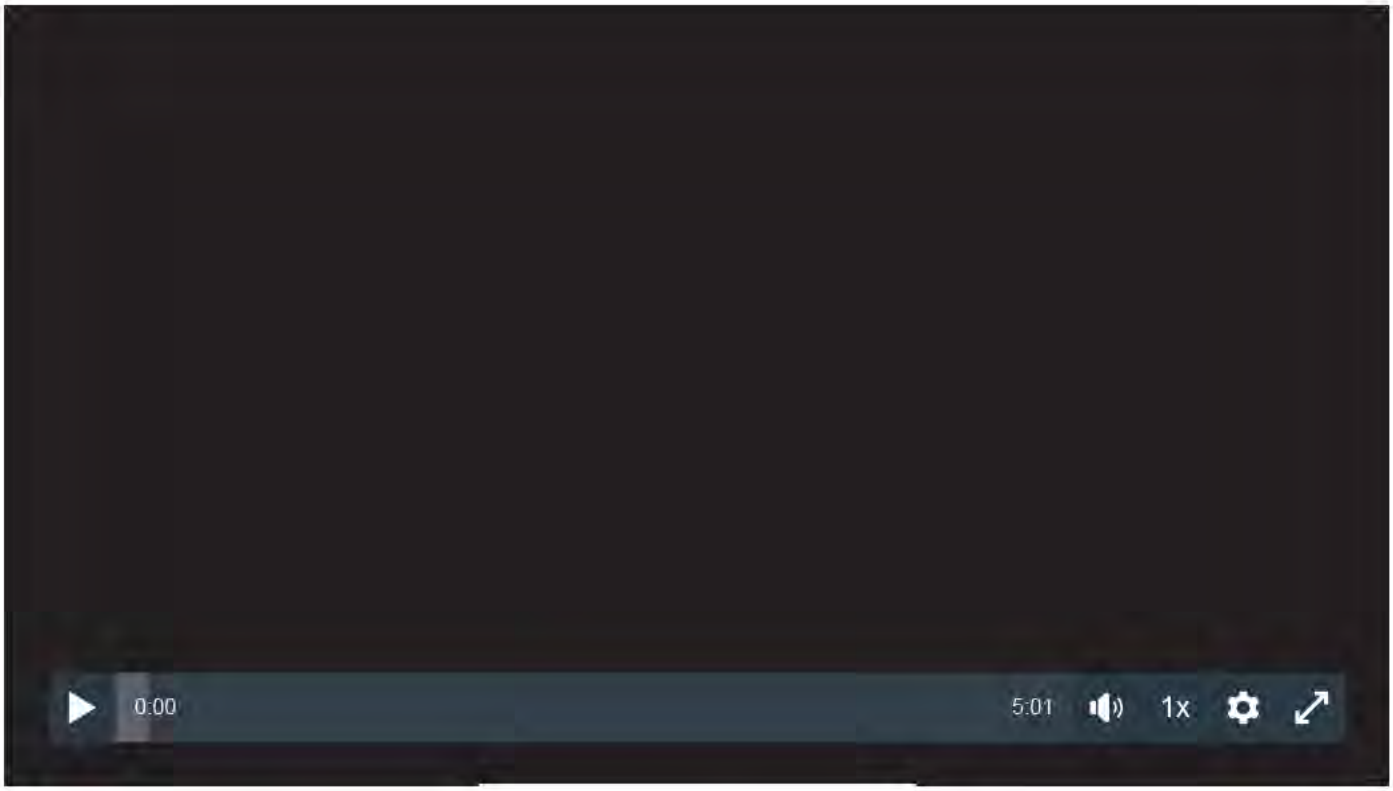
Regan and Kimmerers beliefs contrast greatly. For one, Kimmerer compares all plants and animals are beings that deserve the interest and respect from humans. She respects the small animals within her childrens pond to the ash tree that allows her to build her basket. Regan believes that there is a separation between beings who can/cannot feel pain and beings that can feel pain and are sentient and conscious beings. To Regan, only those who can feel pleasure and pain and those that are aware of the right and wrong consciously deserve interest and human respect to the level of humans. To Regan, as well as many other viewpoints similar to his, see it as very black and white. You need these specific qualifications to have interest and moral consideration. If you do not, you deserve absolutely no respect or interest. Kimmerer has a much broader belief. All things, plants and animals, those that feel pleasure and that are conscious about the right or wrong or not, deserve respect. They are part of the earth, and the earth's gifts to us, and deserve our respect and assistance

Reply



Casey (https://uk.instructure.com/courses/2008452/users/6935056)

Oct 27, 2021



Maggie (https://uk.instructure.com/courses/2008452/users/6937690)
Nov 2, 2021

Hi Casey, I think you did a great job highlighting the main differences between Singer's and Regan's moral considerations regarding animals! Despite, Singer's and Regan's differing reasons for incorporating animals for moral consideration, both passages reflect a change in human responsibilities towards animals. This change captures important ideas on nature and later conservation. Singer acknowledges that animals can experience pain much like people, which enables people to see them as more than just tools or resources that humans can exploit without any consequences. Therefore, any decisions people make regarding them should be thought through carefully since our actions impact them as well. While Regan brings to light that we have an ethical duty to respect animals as we would people since they possess intrinsic value. Since it is our duty as humans to respect this life, negating this duty would not only be morally wrong but would also be seen as an act of injustice. By bringing up this concept of justice in relation to animals, Regan is encouraging people to view them as beings with rights equal to our own. Together these two perspectives can help to expand the boundary past human consideration. Some of our earlier readings in the previous unit dealt only with human beings and how we could utilize or improve the environment around us to our advantage. Though they discuss different approaches toward the inclusion of animal consideration, it overall helps humanity to broaden our horizon to organisms that are nonhuman. This could lead people to consider other things and enable them to be more receptive to other ideas. For instance, if they can consider and truly appreciate the inherent value of animals, they could also adopt the ideas presented by Leopold, such as expanding our relations and consideration to the biotic community as a whole.

While reading through Plumwood's *Animals & Ecology* I noticed many similarities between the essay and Kimmerer's *Braiding Sweetgrass*. Both authors envision humanity as part of the ecologic

community. Due to this perception, they advocate we treat the food which we eat with respect since we are inextricably tied to the creatures of the land and not separate from them. To encourage this mindset, Kimmerer states that, “the taking of another life to support your own is far more significant when you recognize the beings who are harvested as persons, nonhuman persons vested with awareness, intelligence, spirit,” (Kimmerer 183). Being mindful helps people to acknowledge the life which was ended to support our own, thereby honoring the animal. The readings that we analyzed this semester reveal the general mindset of people in the US as the country evolved, while also bearing witness to how our relationship to the land as shifted and impacted culture and values. Kimmerer is fighting against this long-standing cultural idea, which views nature only as a tool to better ourselves. Plumwood too advocates that humanity should view themselves as part of nature and states that, “this concept of human identity positions humans outside and above the food web, not as part of the feast in a chain of reciprocity,” which in turn goes against the idea, “for sharing and for nurturing a community of life,” (Plumwood 81). Humanity does not have this concept of respect or community with the natural world, and instead justify any disrespect towards it by viewing ourselves entirely separate from it.

Compared to Plumwood, the writings by Singer and Regan are not as align with Kimmerer’s ethics. Both authors touch on similar principles which coincide with Kimmerer’s ideas, though there are apparent differences. The utilitarian ethic presented by Singer strikes the highest contrast when compared to Kimmerer’s more ecologic based ethic. To illustrate, Singer states that, “if a being suffers, there can be no moral justification for refusing to take that suffering into consideration.” (Singer 4). This essay is written from a utilitarian approach. Since this approach is hedonistic it creates a goal to achieve the highest amount of happiness or the lowest amount of suffering. As a result, incorporating the interests of animals is vital so all interests are accounted for, which helps to obtain the utilitarian goal. Singer believes that we should only consider sentient beings who can experience pain. He also argues that the “life of a self-aware being, capable of abstract thought, of planning for the future, of complex acts of communication…is more valuable than the life of a being without these capacities,” (Singer 6). However, this belief is quite different when compared to Kimmerer. Many indigenous cultures follow the Honorable Harvest which, “offers inspiration and a model for what we *should* take,” (Kimmerer 186). For instance, it says to, “eat food that is honorably harvested, and celebrate every mouthful,” and it, “guides not only our taking of food, but also any taking of the gifts of Mother Earth- air, water…the rocks and soil,” (Kimmerer 187). Though Singer and Kimmerer focus on the overall interests of the community, Kimmerer has expanded upon this idea while emphasizing the inherent value of the land and its organisms. Unlike Singer, she advocates that all life should be taken in consideration, and since everything has intrinsic value it should be acknowledged and respected. She goes even further than Singer by also proposing to incorporate things which are not sentient (e.g. plants) or do not satisfy the biological definitions of life (e.g. water or rocks). Kimmerer’s ethic also personifies nature which encourages people to view it as something more than a resource that people utilize. Overall, her ethic establishes a more soulful and spiritual connection to the land, while Singer’s is more calculative and objective.

↖ **Reply**

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Ava (https://uk.instructure.com/courses/2008452/users/6929527)
Oct 27, 2021

Edited by **Ava** (https://uk.instructure.com/courses/2008452/users/6929527) on Oct 27, 2021 at 10:45pm

Ava (https://uk.instructure.com/courses/2008452/users/6929527)
Oct 27, 2021

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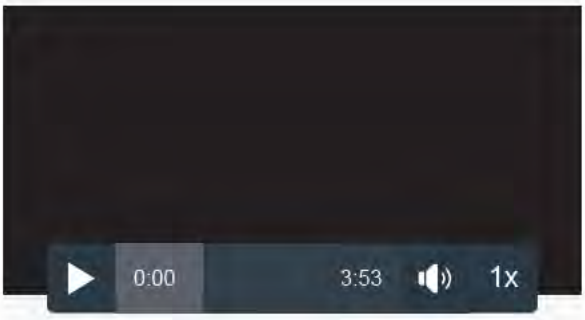


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Mine would not upload, so I posted it to Youtube.

Reply

Alex (https://uk.instructure.com/courses/2008452/users/6949333)
Oct 27, 2021



Madeline (https://uk.instructure.com/courses/2008452/users/6935832)
Nov 3, 2021

Hi Alex,

I believe you very eloquently described the difference between Singer's views of animals through Utilitarianism and Regan's views of animals through Duty Ethics. You very succinctly described that the difference is Singer considers animals based on their capacity to suffer, whereas Regan considers animals to have inherent value beyond this capacity. I also believe you distinction that Singer is

speaking in regards to the interests of animals, in particular, is very important because it is at the center of Utilitarian animal ethics. Your most important point to me in terms of an idea of nature is that both singer and Regan, differences aside, believe that animals should be included in our moral consideration. The means of this consideration might be different, the intention of both is to afford animals consideration in some capacity.

Val Plumwood and Robin Wall Kimmerer take very similar approaches to the idea of an ecological ethic in terms of how we treat animals. Plumwood argues in favor of Ecological Animism, a theory that places animals as equals to humans within a community and extends moral consideration to animals for this reason. On page 89, Plumwood states “This distinction enables Ecological Animalism to stand with Ontological Veganism in affirming that no being, human or non-human, should be ontologised reductively as meat, and hence in opposing reductive commoditization of animals”. Here, Plumwood is expanding on her theory that animals are equal to humans, and therefore should be treated as such. In comparison, Kimmerer discusses an ecological ethic rooted in gratitude and reciprocity, virtues that are necessary to consider when deciding whether or not an action is “correct”, or morally righteous. The same applies to animals and other animate beings. Kimmerer shares Plumwoods thoughts that humans and animals are not separate, but are instead active members of the biotic community. Therefore, we should treat animals as moral equals, and regard them with gratitude and reciprocity just as we do nature.

In comparison to Kimmerer’s views, Peter Singer’s utilitarian views of how we should regard animals. In Singer’s opinion, the main requirement for whether or not an animal should be afforded moral consideration is whether or not said animal has the capacity to suffer. This contrasts heavily with Kimmerer’s ideas of reciprocity because it removes the inherit respect that Kimmerer affords animals, and instead focuses on the question of “can an animal suffer?”. Singer even goes as far as to state that animal liberation is about equality or interests instead of equality of rights, which again contrasts Kimmerer’s views. Kimmerer believes animals to be equal in all regards, not just in terms of interests.



Brady (https://uk.instructure.com/courses/2008452/users/6928912)

Nov 3, 2021

Alex, right from the beginning you did a good job separating the two ideas from Singer and Regan and it was done well. As you clarify that Singer's ideas of animal rights and what makes said animal qualify for the moral of consideration is the ability to suffer pain and the knowledge of that animal having that ability to suffer inflicted pain. And on the other hand, you clarified the difference between the two and that Regan's ideas of animal rights center itself around inherent value, also bringing up the idea that Regan doesn't harp on the idea of suffering yet that people do and should respect the opposing side (moral patient / moral agent) because each being holds inherent value. If your plan was to inform the listener of the differences and similarities of the separate ideas of Singer and Regan as well as describe how each person believes what qualifies an animal of equal consideration or moral consideration, then I would say the job was well done. If you envision these ideas or beliefs in the aspect of nature or the wilderness then I wouldn't say it stands, unfortunately, this stems from the killing of cows or deer for food, personally, I have seen emotion from these animals while living near a farm so realistically these animals have inherent value (Regan) and also suffer pain (Singer), so why are they being mass killed and produced then?

While comparing what Robin Wall Kimmerer speaks upon in her book "Brading Sweetgrass" to relate to the theories of animal life by Regan and/or Singer, you will notice that she relates her ideas with Regans's. What I picked up throughout reading the different paragraphs she has laid out in her book is the idea of respect within humans and nature. I would say that there is a relation to Regan's ideas of moral agents (humans) having implied respect to moral patients (animals in this case). When I say she implies that there should be a sense of respect to nature I would assume and think that she has an implication of animals included. But this does differ from the idea of animal rights from the previous two authors because there isn't a separation from animals that can suffer or animals that have intrinsic value, just that there should be respect towards all animals. While talking about the ideas that Plumwood presents and her thoughts on animal rights, she introduces a new idea called ecological animalism which "encourages a dialogical ethics of sharing and negotiation or partnership between humans and animals" (Plumwood page 78). This idea also falls under the scope of respect from humans towards animals as well as mutual respect between humans and nature (animals).

To choose which ethics to compare Robin Wall Kimmerer's ethics from "Braiding Sweetgrass" from either Singer or Regan is a hard choice but I think Regan's (duty ethics) ethics is more contrastable. In a summed up idea, Regan holds beliefs within two groups, moral agents which are humans, and moral patients which animals fall under the category of. Not all animals fall under the category of moral patients, the animal must have intrinsic value, which I will bring back up in the next sentence, the animals do not know right from wrong but still go through with their acts and these acts do have an impact on the moral agents in turn. The animals that are moral patients share mental capacity as humans that are faced with mental retardation and babies. The idea of intrinsic value, which all humans have, is something that covers value in itself, which I think means that being has a desired value to achieve from beginning to end. RWK brings up the idea of respect towards nature as humans so future generations can have the same or better experience with nature as current generations, which is tied into respect towards moral patients that Regan talks about. If someone were to represent the idea of respect towards nature and animals (moral patients) then it would help ensure the enjoyability for future generations.

Reply



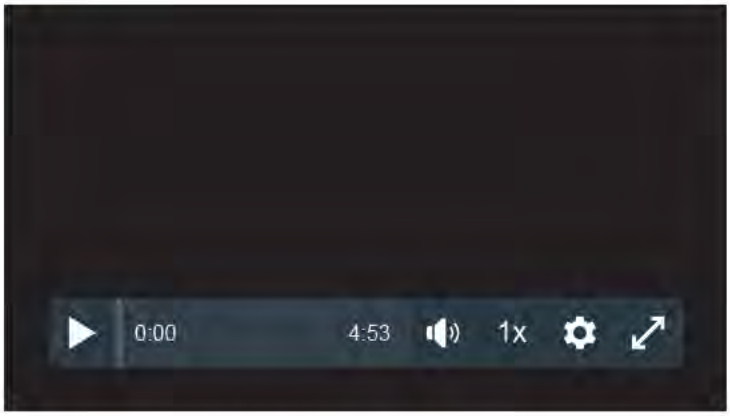
Sabrina (https://uk.instructure.com/courses/2008452/users/6904260)

Oct 27, 2021

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Reply

Madeline (https://uk.instructure.com/courses/2008452/users/6935832)
Oct 27, 2021



Madeline Bavely, Section 001, Singer + Regan Journal

Madelyne (https://uk.instructure.com/courses/2008452/users/6939658)
Nov 3, 2021

Maddie,

I like that you started off your video with the discussion of utilitarianism and duty ethics as concepts of their own and not just the way that the two writers talk about them. This way it allows you to have a better understanding of what Singer and Regan are trying to portray. As you stated, Utilitarianism is a consequentialist concept where actions can be justified by the results that come from the actions. It focuses on whether or not the actions increase an individuals happiness or take away from their suffering. Singer's utilitarian view stresses that animal equality is based upon animal interest and should be of equal consideration to humans as long as they have the capacity to suffer, as you stated in the video. In comparison, duty ethics is a non-consequentialist concept and that is the main difference, which I stated in my video as well. It says that actions are right or wrong based on their inherent worth and not based on what the results of said actions are, which is the opposite of utilitarianism. I like how you said that Regan takes this concept and uses at a background for his view of animals being subject of a life and hold inherent value. Regan is saying it is our duty to respect individuals that hold inherent value and those individuals should be afforded moral consideration. Animals that have inherent value based on their individual sentience should receive that same respect from humans.

Both Val Plumwood and Robin Kimmerer have very similar arguments of ethics towards animate life. Throughout the whole reading of *Braiding Sweetgrass* we see the ecological ethic of reciprocity and gratitude. Kimmerer is portraying the ethic of reciprocity through her many stories of connections with the land. In "Picking Sweetgrass" the portion that stood out to me in stressing the message of reciprocity was "The Teaching of Grass". This chapter talked about how she and one of her graduate students studied sweetgrass plots to determine what harvesting styles made them flourish or not. It was discovered that the ones that were harvested were the ones that flourished and the ones that were left alone, untouched did not. Kimmerer stresses in this section that the way that they harvested was in a way that was just enough of what they needed and never too much. She also discusses how

they treat it with respect and often try to give something in return. She writes, "Reciprocity is a matter of keeping the gift in motion through self-perpetuating cycles of giving and receiving," (Pg. 165). In my opinion, this shows Kimmerer's whole ethic that as long as you respect the land and take care of it, it will also respect and take care of you. This aligns with Plumwood's ecological ethic as well, that the human/nature dualism is what sets humans apart from ecological terms. She is saying that our Western practices are rooted in dominant human mastery mindset in which humans are outside of nature, but inside of culture and nonhumans are inside of nature, but outside of culture. Plumwood stresses that we move away from this mindset and into more of a reciprocity and gratitude mindset in which we think of nonhuman life as equal to our own. She portrays this argument with the discussion of our society's food practices.

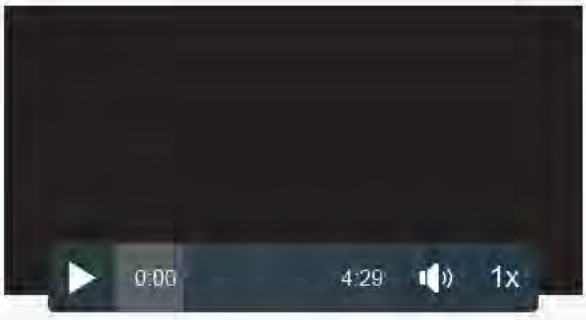
Kimmerer's ethic of reciprocity and gratitude differ pretty significantly however from Regan's duty ethics view. I would argue that this difference is brought about because Regan's view argues that animals only deserve moral consideration and respect if they hold inherent value and that is based on an individual level. If they do not hold inherent value, then they do not necessarily deserve our respect. Kimmerer would disagree with this argument because her ethic is talking about the continuous cycle of giving and receiving from all aspects of life. For example, Kimmerer stresses in the chapter, "The Teaching of Sweetgrass" that the sweetgrass deserves our respect simply because it is apart of our environment. Regan would argue that the sweetgrass would not necessarily deserve moral consideration and our respect because it does not have inherent value or the ability to suffer. They would disagree based on their different boundaries of moral consideration.

↖ Reply



Victoria (https://uk.instructure.com/courses/2008452/users/5343399)

Oct 27, 2021



↖ Reply



Ellie (https://uk.instructure.com/courses/2008452/users/6906849)

Oct 27, 2021

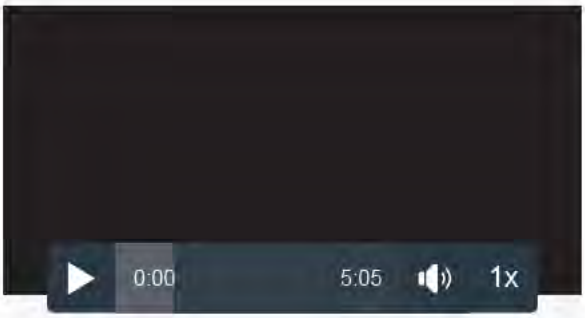
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Reply



Brady (https://uk.instructure.com/courses/2008452/users/6928912)

Oct 27, 2021





Alex (https://uk.instructure.com/courses/2008452/users/6949333)

Nov 3, 2021

Brady, I think you have done an excellent job at detailing the differences between Singer and Regan's approach to the moral consideration of animals! One of the points that I specifically enjoyed was that Regan seemed to employ a more complex set of ideas, where Singer's ethic appears to be more black and white. Per the latter, Singer, as you discussed in the video, hinges his moral consideration of animals on the capacity to suffer. If a being, or an animal, is capable of suffering, then we ought to consider their interests equally to those of humans, beings who can also suffer. I liked that you discussed Singer's example of slapping a horse versus slapping a baby, and how slapping each of the two with the same force does not warrant equal suffering, as the slap would cause far more suffering to the baby than it would the horse. But, if you could slap the horse in a way that would cause equal suffering, then the considerations of interests would be the same. Here, we see that the capacity for suffering is the clear and defined benchmark for the moral consideration of animals. Per Regan, as you point out, a more complex set of ideas is presented, in which capacities beyond merely that of suffering are used to determine the moral considerations of animals. As I also mention in my video, Regan focuses specifically on the inherent value of animals. Further, Regan uses the mental capacity of a being, beyond just capacity for suffering, in explicating a distinction between moral agents and moral patients. Thus, Regan considers far more in his distinction of the

moral consideration of animals than Singer, which I think you do an excellent job of explaining. Overall, I think both of these ideals, utilitarianism and duty ethics, are key to our development of an ecological ethic and your video certainly helps in understanding the difference between the two!

To further our understanding of ecological ethics, Val Plumwood and Robin Wall Kimmerer's ideas expressed in their individual works are certainly examples of ecological ethics to help develop our understanding. Plumwood's central "ethic" that she discusses is ecological animalism. Ecological Animalism, as Plumwood defines it on page 78, is "use(ing) the philosophical method of contextualizing to allow us to express our care for both animals and ecology, and to acknowledge at the same time different cultures in different ecological contexts, differing nutritional situations and needs, and multiple forms of oppression." Here, Plumwood uses this concept as a means to assert that all animal life, including humans, is both edible and of inherent value. This is similar to Kimmerer's perspective that everything Earth provides is a gift, each gift being valuable (inherently). Kimmerer, whose central themes of an ecological ethic includes respect, reciprocity, and gratitude, shares a similar understanding of an ethics toward animate life, particularly animal life, as Plumwood. Neither is arguing for an abstentionist ethic, rather Plumwood explicitly argues against one (Ontological Veganism). Kimmerer explicitly discusses how the land (plants and animals) are a gift to us, just as we are to them. For example, despite extensive discussion of the beauty of the Three Sisters, Kimmerer acknowledges that they must be eaten rather than abstained from, in fact that is where the height of their significance comes from. Further, Kimmerer, like Plumwood, argues for a fusion of traditional ecological knowledge with western science, utilizing a diverse pool of perspectives in how we treat and use Earth. Plumwood uses this idea in her explication of Ecological Animalism, where she discusses indegenous hunting/animal consumption as a cultural point against Ontological Veganism. Thus, both Plumwood and Kimmerer frame their understandings of an ethics toward animate life, particularly animal life, by using inherent value and reciprocity.

On the other hand, Kimmerer's expression of an ecological ethic exists in stark contrast to that of the utilitarian toward animal life. Singer, based on the ideals of Bentham, understands the "community" to be a rather fictitious body, composed of each of the individual interests of the beings who constitute that community. Further, the utilitarian ethic hinges on the ideal of obtaining the greatest outcome for the greatest number for the longest time- but the community is fictitious. Kimmerer, on the other hand, understands "community" to be a very real, animate body. The community, composed of the gifts of Earth (animals) and human society in constant interaction, is the focal point of Kimmerer's development of an ecological ethic. However, specifically towards animal life, Singer explicitly discusses how the capacity for suffering is his utilitarian benchmark for the moral consideration of animals. While Kimmerer also would include animals in her moral consideration, she does not provide such a clear and distinct benchmark in determining a being's inclusion in her ethical or moral consideration. Rather, she blanketly discusses a general respect and gratitude for the land and all the gifts that it provides: animals included. To Kimmerer, reciprocity is the only constant determinant of ethical treatment. Thus, if we were to treat animals reciprocally and in acknowledgment of their gift to us and be gratuitous towards the animal, that would be ethical treatment of the animal. Thus, both Singer and Kimmerer would agree on the inclusion of animals in our moral consideration, but would disagree on exactly why they're included. For Singer, it is because of their capacity to simply suffer. For Kimmerer, it is because animals are a gift that are deserving of respect, gratitude, love, and reciprocity.

Reply



Clare *(She/Her/Hers)* (https://uk.instructure.com/courses/2008452/users/7006844)

Oct 27, 2021

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Clare *(She/Her/Hers)* (https://uk.instructure.com/courses/2008452/users/7006844)

Oct 28, 2021

part 2 to my video!

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Samuel *(He/Him/His)* (https://uk.instructure.com/courses/2008452/users/6951415)

Nov 3, 2021

Clare!

I like how you place Regan and Singer in the time their works were published. This is relevant in showing how some ideas may differ today. You describe both views very well by showing that they differ in their relation of moral treatment of animals to humans. By using the mental capacities of animals in reference to humans with similar mental capacities, an argument for an ethical standard is certainly made.

Wall Kimmerer discusses the Honorable Harvest, whereby one takes only what is given. She recounts the story of a young man hunting deer where he waits for the right one, knowing that he will take only what is given and show respect in return. He says that there is a discussion between hunter and deer with an understood nod. In essence, Kimmerer says that one must sustain what sustains you. She draws a clear connection between treating animals ethically and the idea of a life for a life. The Honorable Harvest respects animals and informs the harvester that just as you can love the earth, the earth can love you. Plumwood takes a more analytical approach by revealing that many humans have an adverse relation with animals because we believe that animals will always be food but humans will never. Plumwood asserts that humans have killed off practically all of our natural predators. We are not regularly predated upon by other animals. This places us in a position that disconnects us from the food chain. Similarly to Kimmerer, Plumwood also describes the very practice of burial in a coffin that separates humans from taking part in the natural cycle. We are seen as entering a new realm away from earth instead of giving back to the earth that birthed us. The disconnect in nurturing nature is criticize by both Kimmerer and Plumwood.

Peter Singer takes a different approach than Kimmerer by asserting that certain animals deserve to be treated respectfully. He states that a disabled human or infant would not be treated harmfully

simply because they may have different mental capabilities just as you wouldn't treat an animal harshly for having different capabilities than you. Kimmerer would disagree with this by placing value on all animal life regardless of suffering, mental capacity, etc. Kimmerer instead views respect and sustainability above all else. Singer draws clear lines between sufferers and non-sufferers. Those who do suffer do not deserve poor treatment while those without the capacity to suffer are not to be taken into account. This stands in contrast to Kimmerer's inherent respect for the land and animals in their entire complexity. By killing one animal, you are not just harvesting it, you are potentially killing a parent, or young animal with potential. It does not matter their capacity to suffer. Their value is inherent in that you must respect that which is given.

Reply



Lindsey (https://uk.instructure.com/courses/2008452/users/6942261)

Oct 27, 2021

University of Kentucky 4.m4a (https://uk.instructure.com/files/100113950/download?download_frd=1&verifier=sq2xYGV3nT7hWVyneV5ISCAED99a9Rf3ediZXEzu)



Victoria (https://uk.instructure.com/courses/2008452/users/5343399)

Nov 3, 2021

Hi Lindsey, I enjoyed listening to your journal comparing and contrasting Singer and Regan's works. I liked that you highlighted their agreement in the need for humans to show respect to animals. They differ in the extent to which animals' needs ought to be considered, which ultimately lies in a difference in the consideration of interests and the idea of inherent value. Singer believes we should respect animal life but should not refrain from killing animals because human needs outweigh those of animals. This inequality of consideration of interests lies in the differences in how humans and animals suffer. Regan's argument gives humans a duty to equally consider the interests of "moral agents" and "moral patients". All of us have inherent existence value that cannot be altered or taken away and these values ought to be considered equal across all sentient beings. The difference in our values lies in our experiences and intrinsic values. This difference instills in moral agents, the responsibility to equally respect all living beings. This accountability is essential to our understanding of an environmental ethic.

Both believe that humans must include themselves in nature to properly respect and regard nature. Both argue that when one forms a relationship with the natural world, they are changed. This consideration of others besides themselves and other humans, opens our minds to the ethical considerations of plants and animals. In this way we, as humans, can show nature respect and we can modify our behaviors to honor the gifts that all life gives to us. Both Kimmerer and Plumwood argue the importance of viewing human life through an ecological lens and all other life through an ethical lens; this is especially important because this marks a shift in how humans have historically viewed their relationships with the nonhuman beings around them. Kimmerer and Plumwood also

highlight the ecological and ethical impacts of modern economies and how exploitive they are. In modern market economies, there is hardly any relationship between us and the food we eat; this further removes us from nature and the implications of our consumption. Kimmerer and Plumwood also articulate the need for humans to view themselves equals to the natural world, rather than conqueror and superior. This is essential to the concept of respecting plants and animals because it acknowledges that all have a purpose and all give and receive in some way in nature. The adoption of a relationship with nature will reestablish an ethic in the natural community (including humans), it will inform us to consider ecological impacts, and it will allow us to reduce animal consumption (not cease) – particularly that of industrialized agriculture.

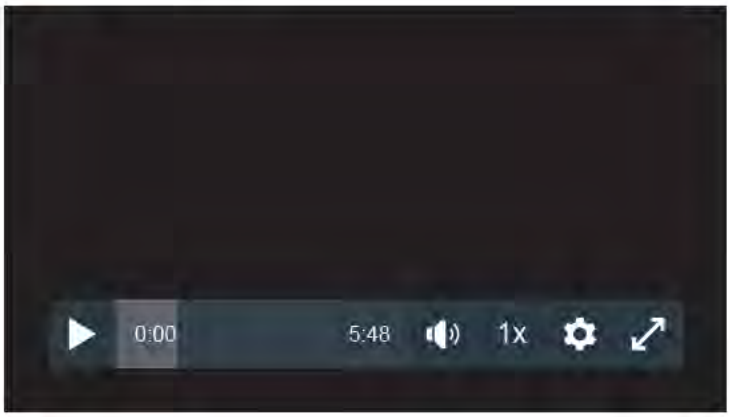
There are also some similarities between the works of Kimmerer and Regan. Both acknowledge that humans have a duty to other life forms; all life is worthy of respect and it is the duty of humans to honor all life. However, there are many ways in which these two authors are opposed in their beliefs. Kimmerer and Regan differ in their views of the consciousness of plant life and beings other than humans. Kimmerer explicitly animates all nonhuman life on earth, as this is central to many native languages. She places all life on the same ethical plane and highlights the ways in which nonhuman life communicates with humans. This connects humans with all of nature in a way that starkly contrasts the ideologies of Regan. Regan still places most humans on a different plane than other life forms. He bases this separation on the level of consciousness and demonstrable intelligence.

Reply



Mason *(He/Him/His)* (https://uk.instructure.com/courses/2008452/users/6414813)

Oct 28, 2021



Reply

Published | Edit

This is a graded discussion: 6 points possible

Show Due Dates



02 Discussion: Aug-24-30 (M-Sun) - Berry and Leopold

Bob Sandmeyer (He/Him/His)

Aug 23, 2020 at 3:02pm

106 110

Berry and Leopold on the Standard of Goodness

Resources:

- Wendell Berry
  - Idea of a Local Economy
  - Two Economies
- Aldo Leopold
  - Thinking Like a Mountain (http://www.uky.edu/OtherOrgs/AppalFor/Readings/leopold.pdf) ,
  - Unpublished Intro to *ASCA*
  - *A Sand County Almanac*, xxi-xxiii, 190-212

This is a two part assignment: (i) post and (ii) respond.

- **Posting Assignment: complete this by Wednesday (08-26), beginning of class**
  - Post a short video, just a minute or three, at most, during which you answer this question: **how does Wendell Berry's dichotomy between the ideal of the farmer and the strip miner (sketched below) reflect different *standards of goodness*?**
    - It is your responsibility to make sure the video you post loads correctly and can be viewed by all. (Be sure to finish uploading the video before you submit it. All you need to do after you select the video is to wait for the grey box in the text box to show the picture of their video before submitting.)
The Nurturer (ideal of farmer)	The Exploiter (strip miner)
▪ A generalist ▪ Guided by norm of care ▪ Goal is health ▪ Values good work ▪ Serves land, household, community, place ▪ Thinks fundamentally in terms of character and quality ▪ An economics of needs/necessities	▪ A specialist ▪ Guided by norm of efficiency ▪ Goal is money ▪ Degrades work as drudgery ▪ A servant of a more powerful organization ▪ Thinks strictly in terms of quantities ▪ An economics of wants

 © Bob Sandmeyer

> (*Be creative!* For instance, if you'd like to shoot your video outside in a location that provides context or setting appropriate to what you say, by all means do so.)

- **Response Assignment: complete this by Sunday (08-30), 11:59pm**
  - Watch *all* the videos by your colleagues in your attendance group.
  - Respond to one video of your choice in writing, ca. 200-400 words.
    - **The nature of your response is "Yes, and..."** That is to say, you are affirming your colleagues insight and adding to it.
      - Refer to the colleague by name, so I'll know to whom you are responding.
      - You'll have to summarize briefly the view your responding to. Otherwise, we won't know what you are affirming and adding to.
    - In your response, you must show **include a discussion of Aldo Leopold's idea of a land ethic**. You decide what topic to discuss and how you wish to tie this in your colleague's analysis of the Berry dichotomy.

Discussion Posting Rules

- **Number of Postings Rule**
  - 2 postings: (i) original video post and (ii) written "yes, and..." response
- **Accomplishment Rule**
  - Original post: a video discussion of the question above.
  - "Yes, and..." response: ca. 200-400 words (a paragraph, two at most)
- **Quality Rule**
  - bring Wendell Berry and Aldo Leopold together with clear references to the content of the course readings
    - First posting: about Wendell Berry's concept of a standard of goodness exemplified in his dichotomy between the farmer and the strip miner
    - Second posting: about Leopold's land ethic, especially how it accords with the standard of goodness articulated by Berry.

Search entries or author | Unread | Subscribed

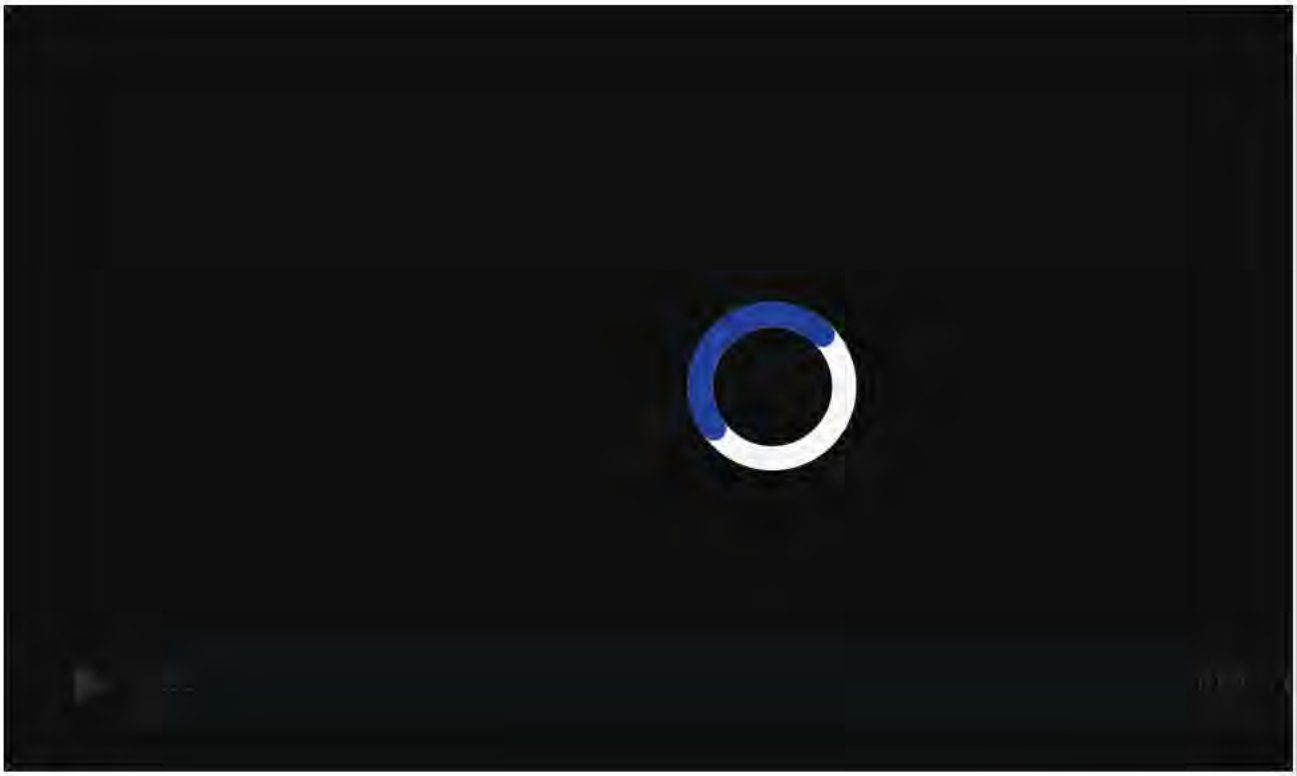
Reply

1 | 2



Krista (https://uk.instructure.com/courses/1985345/users/6891705)

Aug 25, 2020



Reply



Quincy (https://uk.instructure.com/courses/1985345/users/6934628)

Aug 27, 2020

Yes, I agree the farmer does good work that he cares about. He is passionate about his land, whereas the strip miner is looking to get paid. The farmer's goodness or worth, so to speak, is in direct correlation with the health and profitability of his land. For this reason, the farmer looks to protect his land. The miner has no direct tie to the land and the land he works on is not indicative of his goodness as a strip miner. This creates a rift between the miner and the land.

This variance in the standard of goodness between a strip miner and a farmer is indicative of how our environment shapes our ecological outlook. The farmer owns his land. This immediate ownership allows him to take responsibility for his land. The farmer knows that if he doesn't plow his fields and harvest his crops, no one else will. The miner on the other hand, understands that he is merely a stepping stone along a line of corporate ownership. He feels no responsibility for his actions because he doesn't own the land it is occurring on.

 © Bob Sandmeyer

The ways these standards of goodness are measured vary as well. The miner's value is based off of his timeliness to mine the most coal or other resources. The miner's value stems from how much he can exploit the land's natural resources. The farmer has a very different standard of goodness. The farmer must take care of his fields because his standard of goodness is measured by their health.

These differences in responsibility and ownership of the land and of each type of work is values is exemplified in Berry's work on the dichotomy of the two trades.

Reply

(http

Hayley (https://uk.instructure.com/courses/1985345/users/6893216)

Aug 30, 2020

Yes and Krista, I agree how you said that the farmer likes his work whereas the strip miner is only in it for the money. For example, my grandfather is a farmer and has won a couple sustainability accomplishments throughout his years of trying to be a sustainable farmer. However, when we was younger, he was offered a job similar to strip mining but it would be very exploitative. He said no due this his different in morals. He did not want to be in the job strictly for the money while also hurting the environment so he became a farmer and has done that since. My grandfather, Papaw has farmed in numerous states. However, it's in Indiana where he really felt at home while farming. I feel the the ideal of a farmer is spot on and your response to it in the standard of goodness is as well due to me being able to relate to my grandfather and me being able to see everything that is being said in real action. It is something he has always enjoyed and always will do until his last days and even though he makes less money than if he would have exploited the lands, he is not only happier, but his conscience is also happy and clear.

Reply

Deleted by Madelyn Buckingham (https://uk.instructure.com/courses/1985345/users/6922242) on Aug 25, 2020 at 5:58pm

(http

Madelyn (*She/Her/Hers*) (https://uk.instructure.com/courses/1985345/users/6922242)

Aug 25, 2020



Reply



Bethany (https://uk.instructure.com/courses/1985345/users/6890830)

Aug 26, 2020

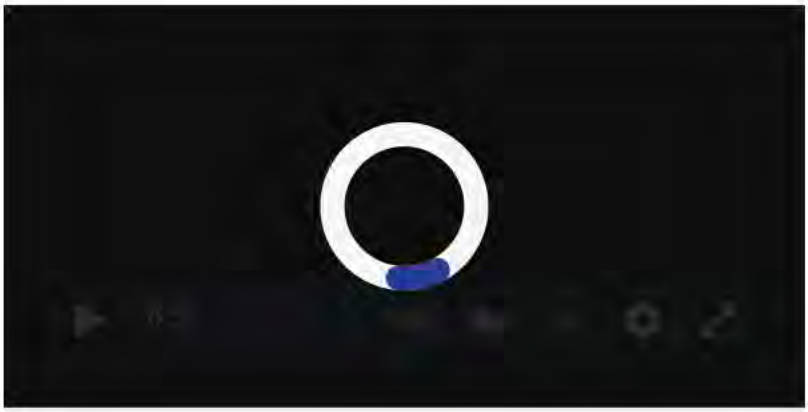
Hey Madelyn! I think you did a great job describing the differences here and I totally agree with you. The farmer's standard of goodness definitely comes from being a good steward of the environment while the strip miner's standard of goodness comes from contributing to the economy. I think it's also important to note that the farmer's standard of goodness is typically working hard while the strip miner cares more about doing profitable work rather than thorough work. This can be related to Leopold's land ethic because it's clear that the farmer has more of a land ethic than the strip miner--he sees himself as a member of the biotic community and knows that he needs to treat the land with respect so that it will in turn grant him a good harvest, as to where the strip miner only cares about exploiting the land and doesn't consider himself to be a part of the biotic community, but rather in charge of the ecosystem around him.

Reply (1 like)



Brooke (https://uk.instructure.com/courses/1985345/users/6881957)

Aug 25, 2020



Reply

Rachel (https://uk.instructure.com/courses/1985345/users/6939763)

Aug 29, 2020

Hey Brooke! I think that you explained the differences between the strip miner and the farmer really well. They have different motivations and goals as well as different methods to obtain those goals. You explained this dichotomy between the nurturer and the exploiter well. I liked your point that whether you agree more with the farmer or the strip miner depends on your own standard of goodness. "Goodness" is a relative term and this means that what is "good" in the eyes of one person may not be that way in the eyes of another.

Your explanation of the nurturer ties into Leopold's idea of a land ethic because his main point is that having a land ethic means caring about the land and the people who use it. He believes we must "nurture" the land in order for it to nurture us. He makes the point that although efficiency may be seen as good in the eyes of the "exploiters", that does not make it good for the land. Leopold wants us to view the land through the eyes of a nurturer rather than an exploiter.

Reply

Ashley (https://uk.instructure.com/courses/1985345/users/6881800)

Aug 25, 2020

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Edited by Ashley (https://uk.instructure.com/courses/1985345/users/6881800) on Aug 25, 2020 at 6:33pm

Reply

Kri ta (http //uk in tructure com/cour e /1985345/u er /6891705)
Aug 29, 2020

Hi Ashley! I agree that the farmer has more motivation and care within his work, while the strip minor is more about getting the job done I also agree to the point you mentioned that the strip minor is concerned with how much he yields in a day, because that determines the amount of money he will obtain That shows a good representation of the strip minors morals compared to the farmers

Your comparison ties well into Leopold's idea of land ethic Leopold explains that we must care for the land, and respect it It is not ideal to use the land just for the resources it may provide If we care for the land, it will care for us also Rather than continuously taking from the land, we must nurture

Reply

Shea (https://uk.instructure.com/courses/1985345/users/6892941)
Aug 30, 2020

It is true that the farmer does put more effort into his work and therefore produces work or yield that is of higher quality than the work of the strip miner due to their differing standards of goodness. This is because the strip miner finds value in what his work can gain him instead of value and satisfaction in the work itself. I like that you mention that this is because his efforts or product go out to benefit the community that surrounds him whereas the strip miner is more concerned with meeting his individual needs so therefore he only does what absolutely has to be done in order for it to benefit him and his family and has little concern for any effects it might have on the “community” around him. The farmer’s standard of goodness represents one of collectivism and is concerned with

benefitting the community, the strip miner's is one of individualism. When considering this dichotomy alongside Leopold's land ethic, you could see that the standard of goodness set forth by the farmer is in line with the standard of goodness that lies in the land ethic. The view held by the farmer concerning the benefit of the community is similar to what is presented in the land ethic as this ethic sees beyond human individual needs and thinks in terms of a community, thinks of humans as just another part coexisting in the natural community and puts humans and the natural realm on one level playing field.

Reply



Cora (https://uk.instructure.com/courses/1985345/users/6945177)

Aug 25, 2020



Reply



Clay (https://uk.instructure.com/courses/1985345/users/5146397)

Aug 28, 2020

Cora, toward the end of your video you mentioned that under Berry's dichotomy, the strip miner (exploiter) "is not typically concerned about the means used to get their ends as long as they get their end product of money and serve their economy of wants." I agree that Berry suggests the exploiters are willing to engage in such behavior, regardless of the impact on others or the environment, to satisfy their desire for money and for their wants to be fulfilled. I think this is reflected in Leopold's writing on the idea of the land ethic as well.

Leopold notes that "land-use ethics are still governed wholly by economic self-interest, just as social ethics were a century ago." As an example, Leopold mentions the Wisconsin farmers who agreed to donations from the government of labor and machinery if they

implemented certain practices meant to improve topsoil. The farmers discontinued those practices when the contract was up and "continued only those practices that yielded an immediate and visible economic gain for themselves." I think this shows that like the exploiter of Berry's dichotomy, Leopold's land ethic is concerned that we as individuals are short sighted and motivated only by selfish desires that involve fulfilling our own wants and acquiring more money. Unlike Berry's ideal of the farmer, Leopold notes that landowners are only willing to engage in "unprofitable act[s] for the good of the community" by seeking compensation or some other benefit for themselves. He contrasts this with ecologically-minded landowners who would care for unprofitable pieces of land as proud custodians.

Reply



Alec (https://uk.instructure.com/courses/1985345/users/6928299)

Aug 25, 2020



Reply



Hannah (https://uk.instructure.com/courses/1985345/users/6946956)

Aug 30, 2020

Hi Alec! I completely agree with your statement in regards to how the farmer and strip miner treat the land. Something I hadn't thought about that you mentioned was the incentive to sustain the land. Whereas the strip miner can go in and deplete the land's resources then move on to the next job site, a farmer must maintain the land because he needs it to continually grow and harvest his crops. This points towards a very different relationship between those individuals and the land. In the case of the strip miner, he doesn't work *with* the land, he only *uses* the land. The farmer, on the other hand, has to work with the land to ensure that it is sustained for years to come.

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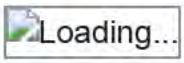
This difference in relation with the land directly connects with Leopold's idea of a land ethic. One part of the land ethic that he mentions is a shift in the human's role from conqueror to biotic citizen. As conqueror, the human takes what they want and isn't concerned with how it affects the land. All that matters is their satisfaction. As a biotic citizen, however, the human cooperates with the land as a part of its community. Thought does not just go to what is in the human's best interests, but the best interest of the natural community as a whole. This is a much more sustainable way of life and is why Leopold says it is the next logical step in the evolution of ethics.

Reply



Rachel (https://uk.instructure.com/courses/1985345/users/6939763)

Aug 25, 2020



my microphone was not working so I had to get creative with my video

Edited by Rachel (https://uk.instructure.com/courses/1985345/users/6939763) on Aug 25, 2020 at 8:05pm

PHI 336.mov (https://uk.instructure.com/files/95436043/download?download_frd=1&verifier=9nOPnntwgvhvumhnhJUThPJXWXgeTX2Nb05mLGIT)

Reply



Brooke (https://uk.instructure.com/courses/1985345/users/6881957)

Aug 27, 2020

Hey Rachel! Yes, I agree with your video completely. The exploiter absolutely fits the economic standards of goodness while the nurturer is basing their ideas off of sustainability and equality. I absolutely agree with your ending quote, that goodness is a relative term and it does indeed depend on the lens you are looking through. That's such a great way to put it! Depending on an individuals own standard of goodness will show whether they are the miner or the farmer. Also, I thoroughly enjoyed your creative videos, the pictures really captured the points you were trying to get across.

Reply



Dillon (https://uk.instructure.com/courses/1985345/users/6904700)

Aug 30, 2020

Hi Rachel,

Enjoyed your video, very creative.

I completely agree with your explanation and really like your take on differences through perspective. You are right about how the farmer has a different plate to feed over the exploiter, whereas, the exploiter takes a different take on being good at their job requires one to maxamize profits and resources no matter the cost of the environment, but in the line of work as a strip miner, the environment is your playground, where you do not focus us whats top, rather the income underneath. While working as a farmer, one would have a much better understanding of Leopold's idea of land ethic, where for you, your land is your most valuable resource, if you destroy your land in search of profits, you contradict your own values, thus your standard of goodness is judged upon how well you treat the environment and help give back the community. In conclusion, good work, standard of goodness is definitely judged upon from each persons perspective.

Reply



Jacob (https://uk.instructure.com/courses/1985345/users/6963444)

Aug 25, 2020



Reply



James Jr (https://uk.instructure.com/courses/1985345/users/6928303)

Aug 30, 2020

Hey Jacob. I completely agree with you that these both could be labeled as "good". The strip miner and farmer both believe in what they are doing and are both doing work which contributes to the economy. Everyone has different perceptions of what is good and what isn't. Who are we to judge someone for what they are doing without looking at what we are doing. While the strip miner is exploiting the land, I would argue that his work is almost

more important. Farms cannot run without power or minerals like they could in the old days. It cannot be denied that there are more conservation minded ways of extracting resources but his work is important nonetheless.

The only true difference between farmer and strip miner is the environmental impact of their work. The economic standard of good should not be completely ignored. True preservationism is no longer completely possible with the global economy and constantly rising demand for resources. I agree that strip mining has a bad effect and may not be the noblest of professions but it is important nonetheless.

Reply

(http Nicholas (https://uk.instructure.com/courses/1985345/users/6929421)

Aug 30, 2020

Hi Jacob. I like that you stated that each person is good just in their own way. It is important to think that every person has their own way of life and they do what makes themselves happy and good. Even though the strip miner is doing more harm to the environment and more degrading work he would still view his job as good because it makes him more money and in return makes him happy. On the other hand the farmer would consider the strip miner as a bad standard of goodness because they have different view points. The farmer prefers his methods more bc he is living up to his standard of goodness.

If I were to be rating my standard of goodness between the strip miner and farmer i would probably land closer to the farmer just like you said you felt. It is interesting to see how two different people could view the same concept so differently. It does make sense because people live completely different lives and one person cannot assume what is good for everyone. A standard of goodness should only be relevant to the individual it effects.

Reply

(https: Trevor (https://uk.instructure.com/courses/1985345/users/6880782)

Aug 25, 2020

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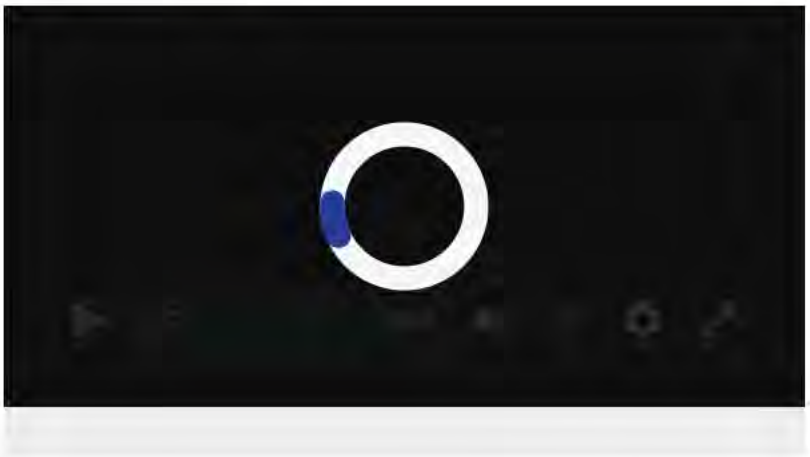
Reply

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Alyssa (https://uk.instructure.com/courses/1985345/users/6966019)

Aug 25, 2020



Reply



Haley (https://uk.instructure.com/courses/1985345/users/6906515)

Aug 27, 2020

Hi Alyssa! I agree with your idea that these standards of goodness are based on the intentionality of each person's actions. Under Leopold's concept of the land ethic, we saw these sort of intentions outlined in the Substitutes for a Land Ethic section where he discusses that economic incentive and intention does not equate to a "goodness" for the biotic community which is similar to the argument Berry makes in the depiction of the exploiter/strip miner being no "good" for the Great Economy in his Two Economies essay.

One point that I made in my video mentions the idea that standards of goodness are instilled by the communities we consider ourselves to be apart of, and I believe this also ties into your idea that our intentions may also be tied to the idea of whether we self-identify and change our internal intellect to consider ourselves of the biotic community that Leopold outlines. In theory, under Leopold's concept of the land ethic, if we all changed our internal intellect to consider ourselves as part of the biotic community (therefore, changing our intentions and communities that we identify with), we would all end up like the nurture that Berry outlines.

We saw Leopold make his own personal shift in community and intention in "Thinking Like A Mountain" when he began as a predator controller/exploiter of the land and by the end had changed intention to understand and respect the complex relationships present in the biotic community he now considered himself a part of, ultimately resulting in a shift from exploiter to a quite literal nurturer as he moves to the shack where we see A Sand County Almanac take place and his idea of the land ethic take form, all after a shift in how he views community and how that affects his intentions.

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Reply

Casey (https://uk.instructure.com/courses/1985345/users/6905994)

Aug 30, 2020

Hi Alyssa! I really liked your response to the prompt and I agree with what you said about the intentionality of both groups being different. The farmers spend their lives trying to make ends meet for their families while the exploiter strives to make as much money as possible and at whatever cost. In Aldo Leopold's "Land Ethic" he states "that the conqueror role is eventually self-defeating" (Leopold p.204). This means that even though the exploiter is powerful for a long time, at some time his lack of knowledge about the nurturers will lead to his demise which is that middle ground you were talking about. At some point, the "conquerer of the land-community [becomes] a plain member and citizen of it" (Leopold p. 204). Tying this back into what you said about intentionality, the only way for these groups to coexist is for both to change their end goal of their work. Both groups could learn from the other, but they are so set in their ways and lifestyles that the opposing intentionality seems unrealistic. Likewise, in my video I mentioned that the exploiter will always try stomp on the competition when given the chance, so with that being said, when the nurturer goes up against the exploiter they will almost always lose. This creates the loop of keeping the poor in poverty and elevating the wealthy.

Reply

Mallory (https://uk.instructure.com/courses/1985345/users/6928301)

Aug 25, 2020



Reply

Alyssa (https://uk.instructure.com/courses/1985345/users/6966019)
Aug 30, 2020

Hi Mallory, I think you made a really good point by mentioning that both parties are focusing on their individual view on the world. The strip miner is definitely focusing on economic good, while the farmer is focusing on environmental good and needs. To expand, Leopold also mentions this dichotomy in the Land Ethic when he mentions the "man the conqueror versus man the biotic citizen" (223). Compared to Berry's dichotomy, "the conqueror" would be equivalent to "the exploiter" and "biotic citizen" would be equivalent to the "the nurturer." Leopold then goes on to describe that in order to have an ethical connection to the land, land must not just be seen as an economic value. In today's society, the greatest challenge is finding the balance between the economic standard of goodness and the environmental standard of goodness. It simply comes down to finding economic alternatives and using resources responsibly. Nonetheless, at large, as highlighted by Leopold, it is important to be a nurturer for the land. He notes that it is inevitable to ignore the economic factors connected with the environment, but Leopold highlights the various drawbacks of serving as solely an exploiter with no regard to land's philosophical value.

Reply

Megan (https://uk.instructure.com/courses/1985345/users/6883728)
Aug 30, 2020

Hi Mallory! Yes, I agree with your interpretation and thoughts regarding how the farmer and the strip miner have two different standards of goodness that they comply with. They both seem to think that they are right in how they are going about their lives, even though they separately have taken vastly different approaches regarding how they treat the land. You mention how the job of the strip miner is to take, and even though he is providing certain people with their "wants," his job is ultimately one of mere extraction. He is not giving anything back to the land. However, when you mention the farmer, you say that his goal is to sustain. Yes, the farmer does take from the land, but the farmer is conscious of this. Like you said, the farmer wants to continue to be able to ensure that people in his community can live healthy lives. Ultimately, the strip miner focuses on economic desires while the farmer focuses on environmental health and community necessity. In the Land Ethic, Leopold states, "In short, a land ethic changes the role of the *Homo sapiens* from conqueror of the land-community to plain member and citizen of it." (240). I believe that this quote could apply to Berry's dichotomy between the strip miner and the farmer very fittingly. A Land Ethic should change the "conqueror" (in this case, the strip miner), from

someone who takes individual ownership of the land, to a "plain member and citizen" (in this case, the farmer), to someone who has a communal view of the land. I believe that Berry and Leopold were onto the same idea in their respective works, but they stated their ideas and thoughts in slightly different ways. All in all, they both advocate for sustainable use of and respect towards the land. (303 words)

Reply



Bethany (https://uk.instructure.com/courses/1985345/users/6890830)

Aug 25, 2020

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Reply



Rhiannon *(She/Her/Hers)* (https://uk.instructure.com/courses/1985345/users/6995362)

Aug 25, 2020



Reply



Rachel (https://uk.instructure.com/courses/1985345/users/6884148)

Aug 30, 2020

Hi Rhiannon! I completely agree with your points, the main one being that both characters reflect a standard of goodness depending on their own economy. Indeed, the exploiter provides efficiency for the little economy but can only be perceived as a standard of goodness when the little economy is looked at as the only economy. However, Leopold

outlines in his concept of the land ethic that changing one's internal intellect towards becoming part of the biotic community would set one on a path of nurture. This idea ties into the nurturer's characteristics that Berry outlines and almost suggests that the exploiter has the ability to step into another economy. Though eventually the exploiter would turn his intentions and community identification as well. This goes to show the power behind one's understanding of the natural world related to self and the intentions that follow.

Reply



Mallory (https://uk.instructure.com/courses/1985345/users/6928301)

Aug 30, 2020

Hey Rhiannon! You brought up amazing evidence from Wendell Berry about the standards of goodness and the differences of the farmer and the strip miner. I agree with your statement about the farmer and how he is caring and the nurturer to nature because he understands the power of nature and what all it beholds. I also agree with your explanation of the strip miner in how he says that he works for the goal of the economy. Your statement about how he is only looked at as a standard of goodness when the little economy is the only economy makes sense because he would be striping the land for money.

I see this idea in Leopold's "The Land Ethic" when he is talking about how important the land is and how one should look within the land to understand the living organisms bringing it life. Which it correlates to Berry's idea of the farmer being a nurturer to the land. Then Leopold brings up that even though people need resources from the land, the exploiter takes and takes as opposed to taking responsibly.

Reply



Kristine (https://uk.instructure.com/courses/1985345/users/6939062)

Aug 30, 2020

Hi Rhiannon, I agree with how you described the nurturer and the strip miner. In your post you say that Berry says, "the industrial act is simply prescribed by thought," then you go on to add to Berry's statement, "this means that the industrial living is bound by the smartest of their time and they will never reach the power of the Great economy." I agree with this statement, not only is industrial living bound the smartest, but also by expediency, efficiency and low-cost production. In the Land Ethic, Leopold opens with Odysseus

disposing of his slaves or property as, “a matter of expediency, not of right and wrong.” We can compare Odysseus and the industrial living in that they care little for what is right or wrong as long as it is convenient for them.

If industrial living is bound by the smartest of their time, will future generations be able to break free of the current little economy’s derogatory values and start living in harmony with the Great economy? Leopold says an extension of ethics to include the land is evolutionary possible, if that is the case then the smartest thinkers of a generation have a chance by enacting, “an internal change in [their] intellectual emphasis, loyalties, affections, and convictions,” which would allow them break the chains from the normalcy of expediency, efficiency and low-cost production. There is a chance for the industrial act to care for what is right and wrong and in turn become a good little economy.

Reply



Clay (https://uk.instructure.com/courses/1985345/users/5146397)

Aug 25, 2020



Edited by Clay (https://uk.instructure.com/courses/1985345/users/5146397) on Aug 26, 2020 at 12:42am

Reply



Rhiannon (*She/Her/Hers*) (https://uk.instructure.com/courses/1985345/users/6995362)

Aug 28, 2020

Clay, I think you bring up some wonderful textual evidence from Berry. I agree with you stating that in the Great Economy virtues aren’t even called virtues, just good craftsmanship, which is exactly what the Nurturer is. He is a man that values good work. You bring up another good point about quality, not quantity, and how that is also something the farmer values. On the other hand, the quote you use to describe the little

economy as an economy that values only what it can use and values everything else as worthless shows a lot of the streamlined aspects of a strip miner. You ended really strongly with your point about the exploiter not representing a true standard of goodness but rather one that has been constructed by humans.

I think that you can see this same idea forming in “Thinking Like A Mountain.” He talks about the change of predator controller to someone who sees land as more than property. The Predator controller is just another version of the Exploiter as he is trying to exterminate predators of wild game that can be sold as meat or other goods or just as the entertainment to hunt. He is turning a profit and trying to bring in the most money, a simple goal, as possible. But then he talks about his use of his own land in A Sand County Almanac and how he serves the land and how it has grown his own household, becoming like the Nurturer.

Reply



Emily (https://uk.instructure.com/courses/1985345/users/6121718)

Aug 30, 2020

Hi Clay! I think you do an awesome job of explaining Berry's evidence for two different Standards of Goodness. The the farmer as a Nuturer is most definitely a man that values good work and the quality of work. The farmer's operation is of economics of land; focused on needs and necessities. The farmer is not a man that values more in quantity as that would be more of the strip miner. You bring up the good point that Berry most likely would argue that a strip miner ignores the true values of "goodness" and "condemns us to life without a standard."

Your detailed explanation of the nurturer relates to Leopold's idea of a land ethic because the main point in having a land ethic means caring for the land and the people who utilize it. Leopold believes in "nurturing" the land in order for it to nurture us. The Standard of Goodness described by Berry about the farmer would agree with Leopold. Leopold expresses his want for us to view the land through the eyes of a "nurturer" rather than an "exploiter." An exploiter would say to take and be more efficient to gain more materials; money, power, etc. This method efficiency is usually not good for the land though.

Reply



Dilni (https://uk.instructure.com/courses/1985345/users/6947675)

Aug 26, 2020

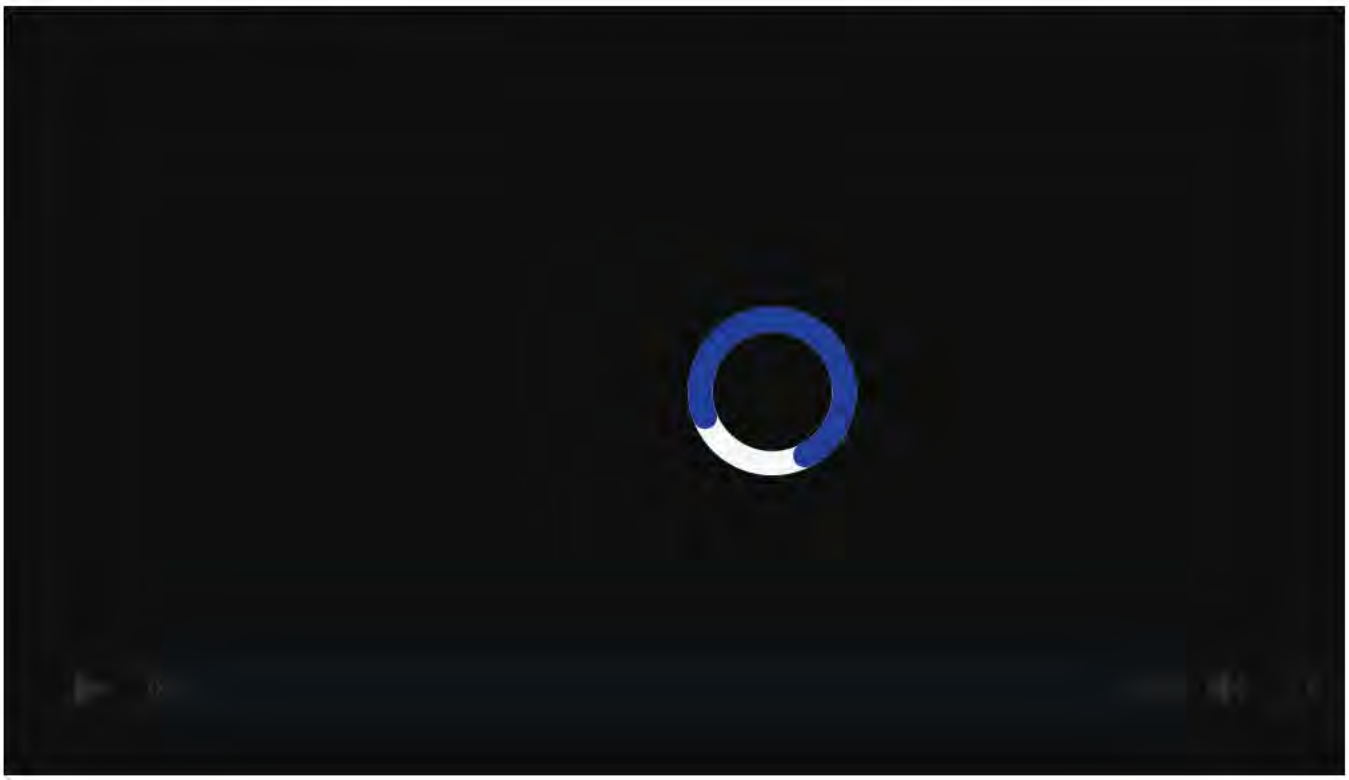
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Reply

Haley (https://uk.instructure.com/courses/1985345/users/6906515)

Aug 26, 2020

Hi everyone! Hope you're having a great second week of classes. Just wanted to hop on and post my video discussing a little bit about how I believe Berry explores this dichotomy by looking at the standards of goodness set forth in both the farmer's community and the strip miner's community.



Edited by Haley (https://uk.instructure.com/courses/1985345/users/6906515) on Aug 26, 2020 at 8:28am

Reply

Cora (https://uk.instructure.com/courses/1985345/users/6945177)

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Aug 27, 2020

Hi Haley!

I totally agree that Berry relates to the ideal farmer, I mentioned that in my video too. The standard of goodness of the nurturer or ideal farmer is definitely defined by his position and role in the local economy as he values the land. The ideal farmer also values the Great Economy as defined in Two Economies. The extractor or strip miner definitely values his role within the little economy (idea established from the essay Two Economies) and finds his standard of goodness based upon his monetary gains.

Aldo Leopold remarks on what defines the standard of goodness regarding the strip miner in the Land Ethic on page 203 when he states, "The land relation is still strictly economic, entailing privileges but not obligations." This meaning that using the land for a strip miner is purely in terms of extracting resources and things of value and nothing else. Later, Leopold goes on to describe the land ethic, which is how the ideal farmer would embody his standards of goodness involving land. When defining the land ethic, Leopold wrote, "The land ethic simply enlarges the boundaries of the community to include soils, waters, plants, and animals, or collectively: the land. After this quote on page 204, he continues to explain the land ethic in meaning that, like the standards of goodness for the ideal farmer, humans are a citizen of the land, an equal partner in their biotic community, and that there are not only resources to be extracted but also an obligation to take of the land.

Reply



Kristen (https://uk.instructure.com/courses/1985345/users/6907421)

Aug 26, 2020



Reply

(http

Ary (https://uk.instructure.com/courses/1985345/users/6946758)

Aug 29, 2020

Hello Kristen! This is a very nice take on Berry's understanding on the different standards of goodness. As you mentioned, Berry highlights human limitations and the correlation with respect of land. Berry believes that the more people recognize their limits and adopt a "take what you need attitude," the more respect they have for the land and their surroundings. As I mentioned in my video, Wendell Berry is clear that he defines a good economy as one that can maximize human well being and minimize consumption of the land. As you said, the nurturer or the farmer serve as an excellent example of a proactive contributor to a good economy.

A topic from Leopold that ties in well with your discussion is: the ecological conscience. Leopold defines conservation as "a state of harmony between men and land" (Leopold 207). As he continues later in the paragraph he describes progress in conservation moving as slowly as a snail, which I thought was worthy of mentioning because Leopold wrote ASCA in 1949. I also found that further in Leopold's disappointment he declares that land use ethics are governed by economic self interest. Much like you stated in the video, the nurturer does not find exploitation as acceptable whereas the strip miner believes this is the only correct way to preserve the economy. The strip miner does not place value in ecological concepts and factors as explained by Berry, therefore, the strip miner recognizes no limitations on land use. Leopold emphasizes this statement, "one basic weakness in conservation system based...economic motives is...members of the land community have no economic value" (Leopold 210). In conclusion, both Berry and Wendell agree that the exploiter is not fitting to serve the economy or encourage beneficial land uses.

Reply (1 like)

(http

Emma (*She/Her/Hers*) (https://uk.instructure.com/courses/1985345/users/6949130)

Aug 30, 2020

Hi Kristen, you had a very good summary of Berry's comparison! You made it clear that while the farmer views the land as something to live *with*, the strip miner views it as something to live *on*, i.e. exploiting it for personal gain. You also made a strong point about how the farmer wants to contribute to the preservation of the land while the strip miner wants to promote the economy, but they both believe they are doing the "right" or moral thing. I think the idea of a biotic community described in Leopold's "The Land Ethic" can help us better understand what the farmer is trying to achieve. Both the farmer and

the strip miner are part of a community; and, as Leopold tells us, "All ethics so far evolved rest upon a single premise: that the individual is a member of a community of interdependent parts" (Leopold, 203). The strip miner views the community as his fellow Homo sapiens and the land as his rightful property, just as Odysseus views the slaves as something he owns. On the other hand, the farmer is partaking in a biotic community, one that includes the land, not overpowers it. This way, both workers are doing their best to serve their communities, but each of them have different predetermined boundaries of said communities. Overall, I liked your explanation of how the strip miner was still trying to promote the economy but was doing so in a way that was really hurting his community in the long run. (255 Words)

Reply



Matteo (https://uk.instructure.com/courses/1985345/users/6904302)

Aug 26, 2020



Reply



Dylan (https://uk.instructure.com/courses/1985345/users/6923709)

Aug 26, 2020

Hey Matteo, I agree with this. I think it is a very interesting take on the word "goodness". The word itself leaves room for interpretation and peoples opinion. Like you said they are both good at what they do. The strip miner takes advantage of being efficient in order to make more money because that is what is important to him. However, the farmer forces on the land, household, and community because thats what he values in life. I think you can relate that to *The Land Ethic* because he talks about how no change will ever happen without an internal change. We as a society can not fix the problems we face until we

have " internal change in our intellectual emphasis, loyalties, affections, and convictions" (P. 246). This quote really stuck out to me within his essay, he expressed the issues with the educational system. That education makes no obligation to the land and their will be more education while also more environmental issues. I think this goes along with what you are saying because our internal meaning of the word goodness is so open. Those miners who are above average are "good" at what they do, even though it is having a negative effect on the things around them. Like Leopold said until we have that internal change more education won't fix the problems that we are facing. Overall, I liked where you took this idea of goodness and I think that it relates well to what we have been talking about in class and reading.

Reply (1 like)



Trevor (https://uk.instructure.com/courses/1985345/users/6880782)

Aug 30, 2020

I think you did a great job in terms on describing the “goodness” between the strip miner and the farmer. I think you’re right when you take into the account of perspective. I think that is important to decide what they think of as “good.” Also how you said they are pretty much opposites because the farmer is trying to use the least amount of land to feed as many mouths as he can with his crop. And the strip miner is trying to bring in the most revenue he potentially can from mining.

Reply



Braden *(They/Them/Theirs)* (https://uk.instructure.com/courses/1985345/users/6910904)

Aug 26, 2020

https://youtu.be/c5wRF9k5DFw (https://youtu.be/c5wRF9k5DFw)



(https://youtu.be/c5wRF9k5DFw)

Edited by Braden (https://uk.instructure.com/courses/1985345/users/6910904) on Aug 26, 2020 at 10:39am

Reply

Madi (https://uk.instructure.com/courses/1985345/users/6889315)

Aug 30, 2020

Hey Braden!

I thought your response was excellent because of the interesting format (I've gotten stuck in many tik tok binge sessions!) and spot on interpretation of Berry's standards of goodness in his *Two Economies*. The descriptions of these standards of goodness at the end of your video encapsulated, very succintly, that an economic system based on the standards of goodness by which a farmer lives and works is one with a local, intentional mindset that is wary of oversimplification and standardization. You then described the standard of goodness by which the strip miner opertates to be centered around, well, making money. Very well said and true! I'd like to expand upon that a little more, as this focus on money and valuation as the standard of goodness is what allows the strip miner to degrade and destroy the landscape. This emphasis on tagging a dollar value to every step of the supply-chain allows some materials, landscapes, and other members of the 'kingdom of God' (as Berry would say) to be disregarded and shown no allegiance. This tugs at what Leopold describes in *A Sand County Almanac* as the land ethic, or the lack of a land ethic. He asserts that contemporary ethics have evolved with a distinct lack of obligations and responsibility to the land, which is exactly how Berry describes the strip miner's standard of goodness. He later agues that industry, among other practices, are directly responsible for this obscene disruption and mismangament of the natural ecosysmtems which they have come to exploit. I think the main point which both Leopold and Berry are trying to convey is that current practices which fuel our economy are morally lacking and deeply problematic. Both argue for "ethical" and "good" standards by which our economies should instead be based on to live in a manner which is more harmonius and preserving of our natural world.

(316 words)

Reply

Hannah (https://uk.instructure.com/courses/1985345/users/6946956)

Aug 26, 2020

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Edited by Hannah (https://uk.instructure.com/courses/1985345/users/6946956) on Aug 26, 2020 at 10:38am

Reply

Alec (https://uk.instructure.com/courses/1985345/users/6928299)
Aug 30, 2020

Hello Hannah,

I totally agree with your statement in regards to how the berry uses the Two Economies. The way you described a well working economy to benefit the whole by enhancing what our natural world gives us. This is the message Berry was trying to send to everyone. In todays society, I think there is a constant battle over what is provided by earth and how to use such resources. Much like the miner, I think the economy we are in is a wasteful and unsustainable use of land. Hence why we are seeing the consequences. If we strive for a healthier more ecologically sound economy, that is the forefront of Berrys speech and Aldo's land ethic.

When speaking about the differences between the farmer and the miner, it is evident that there is a divide in practices and view about land. The miner is an example of a pillager and true failure when it comes to preserving the land. The miner represents a conquer, to shape and benefit himself at the expense of others. In this example others can be seen as the biological community that the miner destroyed. On the other hand, the framer falls directly inline with the land ethic Aldo laid out. The land ethic to me describes. An individual duty to preserve and have an active conscience to manage the precious soil and the organisms that inhabit the land. To me this is what I think the farmer illustrates in his work.

Reply

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(http

Kelly (https://uk.instructure.com/courses/1985345/users/6892045)

Aug 30, 2020

Hi Hannah,

I agree with everything you said in regards to Wendell Berry using two economies to describe the differences between the strip miner and the farmer. I like the point you made when you say the strip miner does not take pride in their work and only cares about the economic benefit, whereas the farmer takes care of the natural environment that surrounds them. This part here really describes the two types of workers in an economy in Berry's eyes. I also agree with you when you describe these two workers as being on completely opposite sides of the spectrum in an economy. Each worker values different things and views their place in an economy very differently. The strip miner believes that one should provide for himself and/or their family any way they possibly can. The farmer believes that one should love the work they do and try to provide for their whole community not just their family. By providing for the community I mean that there is more in this world than just making as much money as you possibly can, but instead, to focus on maintaining a great community that you live in. To maintain a great community one must participate and be knowledgable in what the needs of the town are, and I believe that is what the farmer represents.

Reply

https:

Kayla (https://uk.instructure.com/courses/1985345/users/6921286)

Aug 26, 2020



Edited by **Kayla** (https://uk.instructure.com/courses/1985345/users/6921286) on Aug 27, 2020 at 11:34am

Reply

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Kate (https://uk.instructure.com/courses/1985345/users/6944622)

Aug 28, 2020

Hey Kayla, I think you gave very clear and comprehensive definitions of farmer and miner. The farmer's goal is the health of the land, while the miner's goal is money. Their different goals result in the farmer and miner's different approaches and practices towards the land. The farmer cares for the land and limits what he takes from it. The miner exploits and exhausts the land, taking as much as possible without giving anything back. I agree with you and side with Berry's (with the farmer's) definition of goodness. I liked your emphasis on knowing how much the farmer can take and what the earth can continuously give.

I think your analysis of farmer vs. miner directly relates to what Aldo Leopold calls the "A-B Cleavage" in his essay *The Land Ethic.* The miner falls into Group A which "regards the land as soil and its function commodity-production". The farmer is part of Group B which regards the land as biota, and its function as something broader." I think the "something broader" that Leopold suggests is what Berry refers to as the Great Economy, wherein economic value is not determined by the little (human) economy, but by how what is being evaluated participates and contributes to biotic life.

Reply (1 like)



Derek (https://uk.instructure.com/courses/1985345/users/6923922)

Aug 30, 2020

Hello Kayla, I appreciate the way you compare the farmer to the strip miner. You said that the miner's goal is money and that a mass economic gain is the purpose of the exploiter (miner). In the Land Ethic essay Leopold states, "A thing is right when it tends to preserve the integrity, stability, and beauty of the biotic community. It is wrong when it tends otherwise." The miner is a great example of being on the wrong end of this spectrum. He does nothing to preserve the biotic community as he's exploiting its resources. Likewise, this is commonly seen among large scale farming, industrialism, and many of the practices taken by the human population.

The farmer, as you stated, is a nurturer of the land. The nurturer of the land is a member of the whole community. He has respect for the biotic members of that community and their roles. Leopold says that the land ethic changes the role of humans from "conquerer of the land" to "plain member" with respect for fellow

members. This means that we should also extend our ethical obligations to biotic communities, which can be seen in the farmer's practices. Just as treat humans as we would like to be treated, we must also treat the land as we would like to be treated.

Reply



Hannah (https://uk.instructure.com/courses/1985345/users/6909147)

Aug 26, 2020

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Reply



Quincy (http //uk in tructure com/cour e /1985345/u er /6934628)

Aug 26, 2020



Reply



Matteo (https://uk.instructure.com/courses/1985345/users/6904302)

Aug 30, 2020

Hi Quincy, I recognize that room, and I feel bad for you lol. I liked all of what you had to say, and I especially liked that it made me think. It made me think about how even though the farmer uses the land, time and time again in a nearly abusive way, it never quite “pays the ultimate sacrifice” as you said. As you said, the farmer must take care of their land to be profitable because without healthy land, there can be no crops and therefore, no profit. The farmer’s land is still recognizable year after year, it is not corrupted in the name of

profit quite like the strip miner's land is. If you look at the other side of the spectrum, the strip miner's profit cannot be obtained until the land is destroyed. If you look at before and after pictures of strip mines it is quite grim and hopeless. Although farming can introduce chemicals, fertilizers, and genetically modified materials, it still will not destroy the land like strip mining will and the farmer's intention is never to destroy but rather to grow and create. I have read about some strip mines attempting to reverse the damage after the deed is done and they will fill the mine with soil and plant trees, shrubs, grasses, and other flora. The before and after pictures of these mines give me hope that maybe someday, we will learn to respect the land that gives us life. We should have been listening to the environmentalists, philosophers, scientists, etc. that have been telling us for years that the way that we live is unsustainable, but it is never too late. The main difference between the nurturer and the exploiter is how they treat their biotic community. The nurturer exists to serve their community and the exploiter exists to profit off their biotic community.

Reply



Hayden (https://uk.instructure.com/courses/1985345/users/6909139)

Aug 26, 2020



Reply



Matthew (https://uk.instructure.com/courses/1985345/users/6893174)

Aug 29, 2020

Hi Hayden, I agreed with a lot of the things you said in this response, and echoed some of them. in my own. I really liked the way you talked about how the strip miner is providing a service to the public that everyone wants, but one that no one really wants to talk about. The farmer on the other hand, gets the benefit of public opinion looking at them as more

responsible, and not damaging the land. At their core, both the farmer and the strip miner are doing essentially the same thing, exploiting the land to a degree to sustain themselves and their family, but the perception of good and bad becomes subjective.

Connecting all of it back to the land ethic, both of these practices involve subjecting the ground to human change. A massive corn field is not a natural ecosystem, it's an enormous monoculture usually in place of what should be a prairie. That is real environmental damage, however because it is not as unsightly as a mountain missing its top, it gets swept under the rug. I believe that given the option between ending the practice of strip mining and pay higher costs for renewable energy, or continuing to strip mine for the same cost, the public would probably choose to continue strip mining, because they simply do not see the damage, only the people who live near the mines have to deal with it.

Reply



Callie (*She/Her/Hers*) (https://uk.instructure.com/courses/1985345/users/6900191)

Aug 30, 2020

Hi Hayden,

Yes, I also thought about that part in the land ethic about having different perspectives in A-B cleavage. He also mentions in there, “in all of these cleavages, we see repeated the same basic paradoxes: man the conqueror versus man the biotic citizen” (pg 223). I found this interesting because it gives off a similar energy that Berry had with his dichotomy. That is kind of where my video stemmed from because I talked about how it is two extremes of a perspective. I agree with your description about how you explained the strip minor in relationship with our own society. I think you made some really good points on your perspective of what goodness means for both the nurturer (the farmer) and the exploiter (the strip minor). I really enjoyed how you connected the ideas of the exploiter to our society today and how we almost find it justifiable because it brings us value of some sort. I had made a similar point in my video about how we move with the motion of the majority and we view it as just because we benefit in some way. I like how you put it simply at the end about how the two provide for their communities. It is kind of like the exploiter is doing right by themselves by providing for their community, and the nurturer is doing right by the environment and their community.

Reply

(https:/

Kate (https://uk.instructure.com/courses/1985345/users/6944622)

Aug 26, 2020

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Reply

(http

Kate (https://uk.instructure.com/courses/1985345/users/6944622)

Aug 26, 2020



Reply

(http

Hayden (https://uk.instructure.com/courses/1985345/users/6909139)

Aug 29, 2020

Hey Kate! I agree with what you talked about and really appreciated the visual haha. I think the connection you made between the nurturer participating in the great economy and the exploiter participating with little economy is great. And than how they are set against each other creates a negative impact on the other for what is considered "good". Without being able to find a way to make each economy not set against each other there wont be balance between the two which is what needs to occur, according to both Berry and Leopold.

The two definitions of "good" and their respective meaning to the strip miner and farmer are both subjective as you pointed out in your lists. The nurturer cares more about the health of land and community while valuing quality and care. The strip miner on the other had only sees land as a source of profit once it is harnessed even if it causes mass destruction. Regardless of the differing uses and perspectives everyone

has a responsibility to protect the land and the living things in it, which they need to be held accountable for.

Reply



Jacob (https://uk.instructure.com/courses/1985345/users/6963444)

Aug 30, 2020

Hi Kate! I appreciate that you categorized the differences in terms of economies. I also think it was insightful to state that the two entities are currently in conflict with one another. I do find that most of the debate stage today is made up of the two camps you mentioned: nurturers and exploiters. Emphasizing the relationship to the biotic community is a great way to explain both values and morals, as it is important to distinguish between the two. The first step to resolving any form of conflict is to analyze what each group seeks to gain, and I think you've done a nice job of laying out the foundation. Each camp does what they consider to be "good" and I would argue there is not a definitive answer as to who is in the right.

As they relate to the idea of a Land Ethic, the nurturing farmer is leagues farther along than the exploiting strip miner. However, I do think a character such as Leopold would be able to find something he agrees with on the "le" side of the diagram you've created. Good work does not necessarily always have to be slow work, and sometimes quantity + efficiency can walk hand-in-hand with a nurturing farmer. We are asked to do "good" work when it comes to the natural world, and sometimes efficiency is the best way to accomplish that goal. I think there is a fair bit of overlap between the two.

Reply



Nicholas (https://uk.instructure.com/courses/1985345/users/6929421)

Aug 26, 2020



Reply

(http

Brittany (https://uk.instructure.com/courses/1985345/users/6906434)
Aug 27, 2020

Hey Nicholas, I agree with your view and you did a good job explaining your view. The strip miner does not do work that he truly cares about, he just does the job to make more money. He does not care about his job because he only cares about the money he is earning. The farmer on the other hand, just wants to have his necessities fulfilled and live a happy and healthy life. He also wants to make sure the people around him live happily and healthily.

This is related to Aldo Leopold's land ethic because the farmer cares more about the land and how to protect it and only use what you truly need. Everyone has a responsibility to protect the land and the living things in it. But with the strip miner, this is not the case. He does everything for money and power, this can cause catastrophic damage to the natural environment if this act continued. The miner needs to look more at the damage that he is causing. Because he will not change if someone simply educates him, he needs to see the affects himself and change. Everyone has a part in protecting the natural world around them and we all need find what our part will be.

Reply

https:/

Megan (https://uk.instructure.com/courses/1985345/users/6883728)
Aug 26, 2020

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Edited by **Megan** (https://uk.instructure.com/courses/1985345/users/6883728) on Aug 26, 2020 at 12:50pm

Reply

Megan (https://uk.instructure.com/courses/1985345/users/6883728)
Aug 26, 2020



Previous video wouldn't load, this should work.

Edited by **Megan** (https://uk.instructure.com/courses/1985345/users/6883728) on Aug 26, 2020 at 1:05pm

Reply

Dilni (https://uk.instructure.com/courses/1985345/users/6947675)
Aug 30, 2020

Hi, Megan! I completely agree with your views on Berry's dichotomy. The farmer's primary economic perspective of needs and the miner's primary economic perspective of wants reveal views that are both similar in terms of structure but distinctly different in terms of value and ethics. They both believe they are doing right, but fundamentally, the definition of what is right differs in respect to which field is posing the question. These perspectives, as you mentioned, can be applied to a multitude of contexts, in which the meaning of what is right is ultimately left to each individual to decide.

This discussion fits quite well with Aldo Leopold's discussion of A-B Cleavage in "The Land Ethic". In it, he discusses two groups, Group A and Group B, who both have different visions in regard to land usage. Group A can be described as opportunists, seeing land merely as a resource by which to profit from and further personal desires (land is regarded as an external commodity). Group B in contrast can be described as carers, seeing the land as a complex biota and concerning themselves with managing the land properly as to preserve that complex biota. Both perspectives value different ethics: one preferring economic gain and one preferring biotic preservation. However,

one cannot brand one as the best, though Leopold clearly prefers Group B. As you explained in your discussion, the "right" side is based on each individual's values and ways of seeing the world and its morals, so in that vein, both Group A and Group B exhibit two different, but fundamentally similar Standards of Goodness, as Berry discusses in his dichotomy of the the Nurturer and the Strip Miner. The Nurturer is comparable to Group B, as an individual who gives importance to the health of the land and takes only what is needed. The Strip Miner is comparable to Group A, as an economic opportunist who gives importance to the economic value of the land and takes what is desired. Both Standards of Goodness are detrimental to the other, but both are inherently valuable to their respective fields.

Reply

- (https:/ **Emma** (*She/Her/Hers*) (https://uk.instructure.com/courses/1985345/users/6949130)
  Aug 26, 2020

  Loading...

  Reply

- (http **Emma** (*She/Her/Hers*) (https://uk.instructure.com/courses/1985345/users/6949130)
  Aug 30, 2020

  The video I uploaded Wednesday is no longer loading for me, this video should work correctly.

  Reply

- (http **Cale** (https://uk.instructure.com/courses/1985345/users/6944475)
  Aug 30, 2020

Hi Faith, yes I agree that efficiency doesn't have to be immoral and can be positive most of the time but Berry seems to attempt to sway his audience toward the farmers viewpoints which i think are more close to his own. The standard of goodness can be viewed through out Berry's book upon his beliefs toward conservation and the general despise for unholy growth of the economy which ultimately ends with greed and destruction of our environment. As Berry mentions in *The Idea of a Local Economy* "We live, as we must sooner or later recognize, in an era of sentimental economics and, consequently, of sentimental politics." This is one of the many quotes foreshadowing the future in his own eyes of how the world is declining in front of him because of the structure and growth of our governments.

Reply



Braden (*They/Them/Theirs*) (https://uk.instructure.com/courses/1985345/users/6910904)

Aug 30, 2020

Hey Faith, I think this is a great answer! I like the way that you bring up the farmers' goal of tending to a community in describing the farmers' standard of goodness. I find this idea to be reflective of Aldo Leopold's Land Ethic which describes the land as a "biotic community" that necessitates careful and intentional human interaction. Also, I think that the idea of efficiency as a standard of goodness for the strip miner is an interesting point of discussion because I believe that both the farmer and the strip miner strongly value efficiency but hold different beliefs about what efficiency means. In terms of the strip miner, as you mention in the video, I would imagine that efficiency equates to the maximization of monetary gain and minimization of monetary investment. With this interpretation, one would choose to treat the land in whichever way cost the least amount of money, avoiding exploration of different production processes, ignoring the health of the land unless it directly affects profit, and creating a manipulative, intellectualized understanding of land in which the human values land based off of the construct of a currency. Contrarily, the farmer values efficiency in the form of sustainable practices that minimize the energy a farmer must exert to grow food and most importantly improve the land's health over time, bringing a richer quality and, to some extent, quantity of whatever the farmer aims to produce.

(238 words)

Reply



Shea (https://uk.instructure.com/courses/1985345/users/6892941)

Aug 26, 2020



Reply



Ashley (https://uk.instructure.com/courses/1985345/users/6881800)

Aug 30, 2020

Hi Shea,

I really liked listening to your video and also had the same standpoints of a strip miner and a farmer. I enjoyed the point you made of a strip miner being a very individual view. I definitely agree with you that it would seem that a strip miner would rather focus on himself and not the world or community around him. I took this as the way that he is only looking for money and enjoying the money rather than looking at it from benefiting his community. I also liked your view point of a farmer and how he looks for fulfillment from his job and gaining that happiness from seeing how his community reacts and benefits from his own personal farm.

To me it is shocking that both of them are doing work for the community and doing work for themselves and their own family, but both have completely different view points. In my own video I spoke about how the farmer knows what he is doing is good and he enjoys his work because so many people benefit from it. But, the strip miner knows what he is doing does not benefit everyone, but benefits only a certain group of people and no matter what he will benefit and gain money from his daily job.

Reply





Dylan (https://uk.instructure.com/courses/1985345/users/6923709)

Aug 26, 2020



Edited by **Dylan** (https://uk.instructure.com/courses/1985345/users/6923709) on Aug 26, 2020 at 2:15pm

Reply



Kristine (https://uk.instructure.com/courses/1985345/users/6939062)

Aug 26, 2020



Accidentally hit post reply earlier.

Reply



Emily (https://uk.instructure.com/courses/1985345/users/6121718)

Aug 26, 2020

1598476954.386188.MOV (https://uk.instructure.com/files/95451318/download?download_frd=1&verifier=EClsSZaoi3Ite2JojTrRpqhrKuDvs79AByFW7E3f)

Reply



Caroline (https://uk.instructure.com/courses/1985345/users/6728756)

Aug 30, 2020

Hi Emily,

I totally agree with you that the farmer is both more caring and more nurturing towards his work than the strip miner is. You make a great point than the strip miner is more concerned with efficiency, money, and power. I also really liked your comparison of the CEO and ground worker. Your example is a great parallel to the dichotomy of the farmer and strip miner. I agree that the strip miner, in this example, resembles a CEO in the sense that they are more worried about financial gain and less about the wellbeing of the community. While, on the other hand, the farmer resembles the ground worker who shows care and compassion in their work.

Both of your comparisons can be tied into Leopold's idea of a land ethic. Leopold describes land ethic as a sort of moral responsibility that humans have to the land. You mention that the farmer is more concerned about the community- a view of collectivism. The farmer's care for the community is an extension of Leopold's idea of a land ethic. Instead of exploiting nature purely for financial gain (as the strip miner does), the farmer chooses to nurture. This nurturing is consistent with Leopold's idea of a land ethic.

Reply



James (https://uk.instructure.com/courses/1985345/users/6928303)

Aug 26, 2020

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Reply

Madelyn *(She/Her/Hers)* (https://uk.instructure.com/courses/1985345/users/6922242)
Aug 27, 2020

Hey James! Yes, I agreee that it is A) hard to define a strict definition for the standard of goodness within these two ideas and B) it does really depend on your perspective! These two people are both using the land in different ways as you said - one for more personal gain (the strip miner), and one for more of a land nurturing approach (the farmer). We can read in Leopold's essay that he believes in changing our indivudial inrellect in acting in good stewardship to the land and preserving the land. So really, each individual must determine what their individual role is in the environemnt that they are in. We can see that the farmer has more of a leopold land ethic towards his land and his work while the strip miner is apart of a bigger organization and is just trying to do the work as quickly as possible to get a paycheck. So, it really does depend on put personal perspective what kind of internal intellect we have when dealing with treating the land and the world in such a matter. Do we want to have a nuturing and caring approach or is our particular goodness in that moment a goodness of working in a bigger society - for that society? Nice to think about!

Reply (1 like)

Derek (https://uk.instructure.com/courses/1985345/users/6923922)
Aug 26, 2020



Reply

Brittany (https://uk.instructure.com/courses/1985345/users/6906434)

Aug 26, 2020



Reply

Kayla (https://uk.instructure.com/courses/1985345/users/6921286)

Aug 30, 2020

Hi, Brittany! I agree with your description of the differences between the miner and the farmer. The farmer, as you described, works to the best of his ability while nurturing the land while working to benefit others. The necessities and the health of living is an important difference between the two standards of goodness. This is relatable to Aldo Leopold's Land Ethic essay. In the Land Ethic care for people cannot be separated from care of the land. He says that conservation is the state of harmony between land and man. Therefore, the community is extended to include waters, plants, soils, and animals. The farmer seems to understand this harmony unlike the strip miner. The Land Ethic calls

for respect between all community members and no one person/business to dominate the community, which is what the strip miner is doing. He is acting in a way in which the land can not renew itself because it has been drastically altered. The miner would need an internal change of intellect to alter conduct.

Reply



Ary (https://uk.instructure.com/courses/1985345/users/6946758)

Aug 26, 2020

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Reply



Ary (https://uk.instructure.com/courses/1985345/users/6946758)

Aug 27, 2020



last one didnt post correctly, had to redo the video.

Reply

01 Unit Test Key

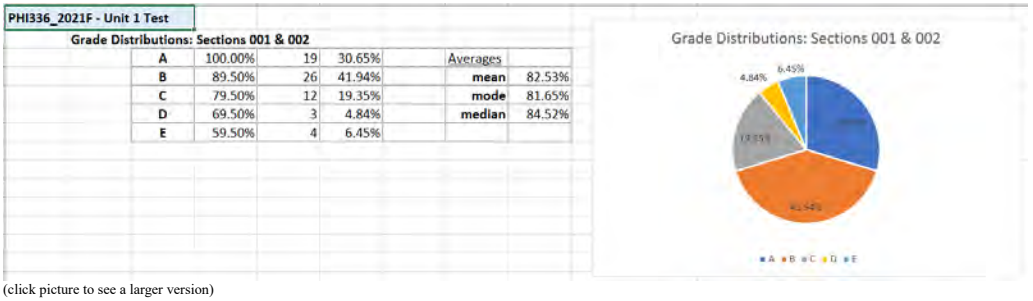
This is a self-directed review. Please note that I don't I indicate which questions (if any) you got wrong. You must have your copy of the test in order to work through this review. Your test indicates both the answer options for each question and which option you selected.

The quotations supplied typically do provide a specific textual reference which demonstrates the answer. This isn't to suggest, however, that every question required rote memorization of that particular passage (or any passage, really). Rather, most questions were written to assess understanding of themes or, if not about important themes, something we discussed explicitly in class.

Grading Methodology

See note in question 8, which explains why the total possible is 21 (rather than 22).

When calculating your score, I used a square root curve. Here's the formula: Curved Score = $\sqrt{x/y}$ (where x = Raw Score Earned ; y = Total Possible). For instance, if a student got a raw score (x) of 18, then x/y = 0.86 or 86%. The square root of 86% or $\sqrt{86\%}$ = 92.58%.



PHI336_2021F - Unit 1 Test

Grade Distributions: Sections 001 & 002

A	100.00%	19	30.65%	Averages	
B	89.50%	26	41.94%	mean	82.53%
C	79.50%	12	19.35%	mode	81.65%
D	69.50%	3	4.84%	median	84.52%
E	59.50%	4	6.45%		

(click picture to see a larger version)

If after finishing this review you have questions or concerns, just shoot me an email (by clicking the Email Prof link at the top of the page).

Unit 1 Test - Self-Directed Review

1. What does it mean to think like a mountain?

d.
"The cowman who cleans his range of wolves does not realize that he is taking over the wolf's job of trimming the herd to fit the range. He has not learned to think like a mountain. Hence we have dustbowls, and rivers washing the future into the sea" (Aldo Leopold, "Thinking Like a Mountain," 132). To think like a mountain is thus to understand that each member of the biotic community has a role in the healthy functioning of that community.

2. Why did Leopold kill the wolf as described in "Thinking Like a Mountain"?

a.
"I was young then, and full of trigger-itch; I thought that because fewer wolves meant more deer, that no wolves would mean hunters' paradise. But after seeing the green fire die, I sensed that neither the wolf nor the mountain agreed with such a view" (Aldo Leopold, "Thinking Like a Mountain," 130). So, Leopold in his youthful naiveté thought shooting the wolf would lead to an increase in the prey population, and so enrich the hunting experience, i.e., the recreational value of hunting.

3. Leopold says that "food is the continuum in the Song of the Gavilan." But whose food does Leopold mean here?

c.
"Food is the continuum in the Song of the Gavilan. I mean, of course, not only your food, but food for the oak which feeds the buck who feeds the cougar who dies under an oak and goes back into acorns for his erstwhile prey. This is one of many food cycles starting from and returning to oaks, for the oak also feeds the jay who feeds the goshawk who named your river, the bear whose grease made your gravy, the quail who taught you a lesson in botany, and the turkey who daily gives you the slip" (Aldo Leopold, "Song of the Gavilan," 152-53). So, yes, food is for the oak, which feeds all the animals that feed upon the acorn. But food is also for the hunter, who in partaking of the bounty of nature ought to listen and understand this song. Food is for both.

4. According to Leopold in "Song of the Gavilan," what is the great moral contribution of science?

b.
"Science contributes moral as well as material blessings to the world. Its great moral contribution is objectivity, or the scientific point of view." (Aldo Leopold, "Song of the Gavilan," 153-54).

5. If the human being has the role of conqueror, then what role does land have according to Leopold?

c.
"Conservation is a pipe-dream as long as *Homo sapiens* is cast in the role of conqueror, and his land in the role of slave and servant. Conservation becomes possible only when man assumes the role of citizen in a community of which soils and waters, plants and

6. What was Aldo Leopold's first job?

b.
As we discussed in class, upon graduating from the Yale School of Forestry in 1909, he took a job as forest ranger in the White Mountains of Arizona and New Mexico. (See also About: Aldo Leopold)

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	animals are fellow members, each dependent on the others, and each entitled to his place in the sun." (Aldo Leopold, "Unpublished introduction to *ASCA*," 874).	
7. What is an evolutionary possibility and ecological necessity according to Aldo Leopold? a. "There is as yet no ethic dealing with man's relation to land and to the animals and plants which grow upon it. Land, like Odysseus' slave-girls, is still property. The land relation is still strictly economic, entailing privileges but not obligations. The extension of ethics to this third element in human environment is, if I read the evidence correctly, an evolutionary possibility and an ecological necessity. It is the third step in a sequence. The first two have already been taken" (Aldo Leopold, "The Land Ethic," 203).	**8. Which is not a concept welded together (or braided together) by Leopold's in the essays comprising *A Sand County Almanac*** a. "That land is a community is the basic concept of ecology, but that land is to be loved and respected is an extension of ethics. That land yields a cultural harvest is a fact long known, but latterly often forgotten. These essays attempt to weld these three concepts" (Aldo Leopold, "Preface" to *ASCA*," viii-ix). (*Nota Bene*: The list of possible answers in this question included the cultural concept twice, i.e., b & d. This was not my intent when I wrote the list of answers. Actually, I meant to write "b" as "the ethical concept." Nevertheless, the answer is clearly "a". Leopold does not attempt to weave the the anthropocentric concept of land into the essays. Rather, in the weaving of the ecological, ethical, and cultural concept of the land, Leopold develops a new eco-centric view of land in these essays. I subtracted this question from the calculation of the grade, since it is contains an error in my formulation of the answer set which led to some confusions.)	**9. Why was Odysseus nor prohibited, morally speaking for that time, to kill the slave girls all on one rope?** c. "When god-like Odysseus returned from the wars in Troy, he hanged all on one rope a dozen slave-girls of his household whom he suspected of misbehavior during his absence. This hanging involved no question of propriety. The girls were property. The disposal of property was then, as now, a matter of expediency, not of right and wrong." (Aldo Leopold, "The Land Ethic," 201). (The question as published contains a typo. But this grammatical infelicity did not seem to affect anybody's score. The question should have read more properly: "Why was Odysseus not prohibited, morally speaking for that time, from killing the slave girls all on one rope?")
10. Why, according to Leopold, is there as yet no ethic dealing with man's relation to land and to the animals and plants which grow upon it? b. See question #9 "The 'key-log' which must be moved to release the evolutionary process for an ethic is simply this: quit thinking about decent land-use as solely an economic problem. Examine each question in terms of what is ethically and esthetically right, as well as what is economically expedient" (Aldo Leopold, "The Land Ethic," 224).	**11. What change or changes are implied by the land ethic?** d. "In short, a land ethic changes the role of *Homo sapiens* from conqueror of the land-community to plain member and citizen of it. It implies respect for his fellow-members, and also respect for the community as such" (Aldo Leopold, "The Land Ethic," 224). That is to say, all answers are correct.	**12. When is an act or policy right, according to Leopold?** c. "A land ethic," Leopold argues on page 221, "reflects the existence of an ecological conscience, and this in turn reflects a conviction of individual responsibility for the health of the land. Health is the capacity of the land for self-renewal. Conservation is our effort to understand and preserve this capacity. And this is why he later says that A thing is right when it tends to preserve the integrity, stability, and beauty of the biotic community. It is wrong when it tends otherwise" (Aldo Leopold, "The Land Ethic," 224-25). That is, a thing, i.e., an act or policy, is right when it preserves these attributes of the land for in preserving these the land's very capacity to renew itself, its health. The best answer is thus both the first and second answer.
13. What links all individuals together in a biotic community? d. "Land, then, is not merely soil; it is a fountain of energy flowing through a circuit of soils, plants, and animals. Food chains are the living channels which conduct energy upward; death and decay return it to the soil" (Aldo Leopold, "The Land Ethic," 216). So, of the answers provided, only sexual reproductive behaviors are not indicated as essential to this material continuum in Leopold's articulation. (Is there an omission here on his part?)	**14. According to Lauret Savoy, Aldo Leopold's call for an extension of ethics to land relations seemed to express a sense of responsibility and reciprocity...** a. "In 'The Land Ethic,' Aldo Leopold enlarged the boundaries of 'community' to include 'soils, waters, plants, and animals, or collectively: the land.' Though I couldn't find words then, his call for an extension of ethics to land relations seemed to express a sense of responsibility and reciprocity not yet embraced by this country but embedded in many Indigenous peoples' traditions of experience - that land is fully inhabited, intimate with immediate presence" (Lauret Savoy, "Alien Land Ethic," 33).	**15. In her chapter, "Alien Land," Lauret Savoy says, "Only teenage encounters with writings by authors who also seemed to be searching prompted me to speak. I met them question to question." Which is NOT a question she asked in that chapter?** d. See Lesson 9/8 Alien Land Ethic (near the bottom, i.e., "Savoy's Questions")
16. According to Lauret Savoy, her father's *Alien Land* grew from the recognition of a hypocrisy at the very heart of this country. What was/is this hypocrisy? a. "My father's 'alien land' grew from the 'hypocrisy which, in one breath preached the doctrine that all men were created free and equal and, in the very next breath, denied to millions the simple respect which	**17. Which is not one of J. Drew Lanham's "Nine Rules for the Black Birdwatcher"** a. See the readings from lesson 9/10 The Work of a Black Naturalist, particularly 9 Rules for the Black Birdwatcher. Nowhere in that list, nor in the Nine New Revelations, does Lanham suggest that the black naturalist always carry a video recording device. (Although, after seeing what happened to Christian	**18. What is meant by "range map restrictions" as J. Drew Lanham refers to them?** c. See the readings from lesson 9/10 The Work of a Black Naturalist, particularly the youtube video titled Birding While Black (timestamp: 19:00 - video link here is cued to this spot).

should naturally go with such a belief'" (Lauret Savoy, "Alien Land Ethic," 38).	Cooper in Central Park, I think it is a good idea and would recommend it.)	
19. What lesson does Robin Wall Kimmerer see in the mast fruiting of pecan trees, who "make fruit only when you can afford it"? b. See "The Council of Pecans" most especially, though this idea is expressed in numerous places throughout her book. "If one tree fruits, they all fruit - there are no soloists. Not one tree in a grove, but the whole grove; no one grove in the forest, but every grove; all across the county and all across the sate. The trees act not as individuals, but somehow as a collective. Exactly how they do this, we don't yet know. But what we see is the power of unity. What happens to one happens to us all. We can starve together or feast together. *All flourishing is mutual*" (RWK, *Braiding Sweetgrass*, 15 italics mine).	**20. What is the cardinal difference between gift and commodity exchange according to Robin Wall Kimmerer.** d. See especially "The Gift of Strawberries." "A gift creates ongoing relationship. I will write a thank-you note. I will take good care of them and if I am a very gracious grandchild I'll wear them when she visits even if I don't like them. When it's her birthday, I ill surly make her a gift in return. As a scholar and writer Lewis Hyde notes, 'It is the cardinal difference between give and commodity exchange that a gift establishes a feeling-bond between two people'" (RWK, *Braiding Sweetgrass*, 26). Discussed in class, both sections on 9/13 Planting Sweetgrass.	**21. What question did Robin Wall Kimmerer's advisor say was not scientific?** a. "Why do they (asters and goldenrod) a stand beside each other when they could grow alone? Why this particular pair? There are plenty of pinks and whites and blues dotting the fields, so is it only happenstance that the magnificence of purple and gold end up side by side? Einstein himself said that 'God does not place dice with the universe.' What is the source of this pattern? Why is the wold so beautiful? It could easily be otherwise: flowers could be ugly to us and still fulfill their own purpose. But they're not. It seemed like a good question to me. But my adviser said, 'It's not science," not what botany was about" (RWK, *Braiding Sweetgrass*, 41). This is in the chapter "Asters and Goldenrod." (See also Leopold's discussion of science and poetry in "The Song of the Gavilan.")
22. Robin Wall Kimmerer argues that the Powtawatomi understanding of what it means to be alive diverges from the list of attributes of living beings as learned in introductory biology. How so? d. see page 53 of "Learning the Grammar of Animacy," in which RWK discusses the verb-based structure of Powtawatomi. This is especially relevant to her analysis of the word *Puhowee* in that chapter. "In the three syllables of this new word I could see an entire process of close observation in the dame morning words, the formulation of a theory for which English has no equivalent. The makers of this word understood a world of being, full of unseen energies that animate everything" (RWK, *Braiding Sweetgrass*, 49).		

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By submitting this essay, I attest that it is my own work, completed in accordance with University regulations.

Word Count: 1,497

When considering what I find to be essential features of an ecological ethic, several concepts come to mind. I think of *Song of the Gavilan*, where Leopold considers the continuum of food and humanity's place within it (152). He develops this idea in more detail within *The Land Ethic* when discussing the biotic pyramid where "man shares an intermediate layer with the bears, raccoons, and squirrels" (Leopold, *The Land Ethic*, 215). Val Plumwood furthers this thought when stating that "human identity positions humans outside and above the food web" and yet we must remember that "humans are food, food for sharks, lions, tigers…" (*Animals and Ecology*, 81). In these works it is the recognition of humans as a part of the biotic community and the continuum of food that I find both refreshing and necessary for an ecological ethic. Along with acceptance of ourselves as integral members of the biotic community, respect for it is equally necessary. William Cronon says that we must "abandon the dualism" between our perceived human domain and nature and "acknowledge the autonomy and otherness of the things and creatures around us" to the end that we "will at least think carefully about the uses to which we put them… if we should use them at all" (*The Trouble with Wilderness*, 24). An ecological ethic must contain a sense of respect and kinship with the earth, and a desire for respectful and sustainable use. I must also acknowledge that the idea of an ecological ethic was developed in part by Leopold, who was a white man, and therefore the concept as he writes it contains inherent bias. Lauret Savoy expresses her discomfort in *Alien Land Ethic* when referencing Leopold's only example of slavery in *The Land Ethic*: *The Odyssey* (35). Leopold's disregard for

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America's history of slavery is testament to the racism in America and is a prime example of why old texts must be explored and improved upon with modern inclusivity. My ecological ethic applies to all, my "we" and "us" includes all people of any ancestry.

Just as Leopold's texts must evolve with changing times, my personal ethical view of nature and conservation changed as I grew from teenager to mid-twenties adult. As a teenager, my conception of conservation aligned with Muir's in that I believed conservation meant preservation. Like Muir, I felt that nature should be pristine and remain so for human enjoyment. Muir makes his view clear when arguing against the damming of the Hetch Hetchy valley: "as well dam for water-tanks the people's cathedrals and churches, for no holier temple has ever been consecrated by the heart of man" (*The Hetch Hetchy Valley*, 12). I have therefore also agreed with Mill's second sense of the word *nature* "in which Nature stands for that which takes place without human intervention… [and] is the spontaneous course of things when left to themselves" (*On Nature*, 54). Muir's preservation of nature is only necessary if human action spoils it, meaning that there is an inherent human/nature dualism, as Mill suggests. With adulthood and personal introspection, my beliefs about nature and conservation have evolved and are now closely aligned with the following assertion by Leopold: "Conservation is a state of harmony between men and land" (*The Land Ethic*, 207). Robin Wall Kimmerer echoes this statement throughout her book *Braiding Sweetgrass* when she expresses a similar ethic of conservation as harmonious sustainable use. In the chapter "Mishkos Kenomagwen: The Gift of Grass," Kimmerer explores the idea of sustainable harvesting as a necessary component of sweetgrass thriving; she goes on to say, "Through reciprocity the gift is replenished. All of our flourishing is mutual" ("Mishkos Kenomagwen," 166). Overall, I think that today my view of conservation is

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less anthropocentric than it has been previously; I wish for humanity to thrive, and yet I also wish for consideration and respect to be paid to the earth when we interact with it.

An ecological ethic tends to consider entire swaths of species rather than concerning itself with individuals, considering instead the biotic community in its pyramid formation as Leopold depicts in *The Land Ethic*. The stability of the biotic pyramid is tantamount, as Leopold states: "A thing is right when it tends to preserve the integrity, stability, and beauty of the biotic community" (*The Land Ethic*, 224). The validity of this ecological ethic is called into question by other ethical theories we have studied that prioritize animal life. Utilitarian ethicist Peter Singer considers animals as individuals who can suffer; he says that "if a being suffers, there can be no moral justification for refusing to take that suffering into consideration" (*The Animal Liberation Movement*, 4). Utilitarianism is consequentialist, and therefore Singer proposes that any decision ending in the suffering of humans or animals is equally abhorrent. An ecological ethic does not desire the suffering of humans or animals, yet differs from utilitarianism in that it recognizes human and animal death as a function of the biotic pyramid. The ecological ethic sees this energy transfer as a necessary component to the life cycle, but Singer would rather dismantle the biotic pyramid and spare animals any suffering or death whatsoever, an idea I find to be wholly unrealistic and unnatural. Considering duty ethicist Regan, his proposal for the consideration of animals does not hinge on ability to suffer, but instead on the inherent value of cognitively adept mammals: "One either is a subject of a life... or one is not. All those who are, are so equally" (*Animal Rights*, 22). The approach taken by Regan at first appears to align with an ecological ethic, as animals are to be respected, and yet there is a difference. Regan considers animals as individuals with rights, unlike an ecological ethic that considers entire species. An ecological ethic embraces necessary killing of animals, but duty ethics, like utilitarianism, says

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"no." Despite potential benefits to the larger biotic community, killing individual animals that pass Regan's subject of a life criterion is out of the question as it would not respect their inherent value (*Animal Rights*, 23). It is evident that while all three ethical views take animals into account, they do so in different ways that contradict each other. I stand firm in my belief that while suffering is not desired, human and animal death is a natural part of a healthy biotic pyramid. I do not believe that the killing of animals should be completely eradicated, but it should be reimagined into a humane and sustainable relationship.

My personal ethical views as described above align with strong sustainability models. To explicate the idea of strong and weak sustainability, I will begin with Norton, who defines weak sustainability as "based on the intuition that what we owe the future is to avoid actions that will make them poorer than we are" (*The Ignorance Argument*, 535). He goes on to say that "no environmental goals should be given priority over other investments that have equal or greater expectation of retum in terms of capital" (535). Yanarella et al. define weak sustainability as embracing the Brundtland Commission report definition of sustainability and as a "never-ending pathway pursued through sustainability indicators marking progress toward an ambiguous, unarticulated goal" (*Green versus Sustainability*, 298). Weak sustainability does not place importance on environmental welfare any more than economic capital. If systemic changes are not conducive to earning capital, weak sustainability will not strive for systemic change that will improve the environment for future generations. Yanarella et al. go on to state that strong sustainability is balance-seeking and generates policies that promote sustainability at local and regional levels (298). Strong sustainability models push for systemic change in order to create a more sustainable future. I support the lofty goals of strong sustainability and am excited for the prospect of societal changes that will improve our human relationship with the earth.

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Throughout this essay, I have referred to my ethical perspectives of conservation and sustainability as being rooted in sustainable, respectful use. Kimmerer employs the opposing "windigo-mind" in her chapters on windigo mythology, using the creature as a representation of modern consumerism (309). The windigo is a creature of indiginous folklore born from relentless hunger; it is a person driven to cannibalism who devours anyone in their wake. The story teaches children to fight greedy impulses that are detrimental to the communal living of indiginous tribes. I think that Kimmerer's relation of the windigo folklore to the overconsumption ingrained in modern society is enlightening. Her comparison highlights the importance of understanding the windigo thinking we all fall victim to in the marketplace; we must also recognize that windigo thinking has been externalized into the structure of our economy. Lasting changes that fight the destructive cycle of overconsumption can be achieved through systemic changes implemented by strong sustainability models. In closing, the windigo myth is relevant to my view of sustainability as explicated in this essay because it affirms my desire for sustainable, respectful use by highlighting the grave errors of overconsumption.

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