

Sandmeyer – 3. Course Materials – PHI336 Environmental Ethics

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PHI336: STATEMENT OF GENERAL PEDAGOGY

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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PHI336: Syllabus & Daily Schedule

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

[Daily Schedule](#)

[Print PDF Version](#)

<https://uk.instructure.com>

PHI 336 - Environmental Ethics

Fall 2020 Syllabus

Professor Bob Sandmeyer

Section 001

MWF 11:00-11:50am

[Jacobs Science Bldg. 347](#)

Section 002

MWF 1:00-1:50pm

[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. 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 – 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

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

- 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

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

A = 100% - 90%

B = 89% - 80%

C = 79% - 70%

D = 69% - 60%

F = \leq 59%

- | | |
|--|------|
| • 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.

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

Check this schedule regularly. Changes are likely during the semester.

(Date of last update: 18 Nov 20)

PHI 336

Environmental Ethics

Section 001

MWF 11:00am - 11:50am

Section 002

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](#) [PHI336.002 Zoom Portal](#)

(password: Sandmeyer) (password: Sandmeyer)

<i>Date</i>	<i>Day</i>	<i>Topic & Presentation</i>	<i>(due on day listed)</i> <i>Homework</i>
08/17	Mon	Attendance Group A Syllabus & Course Expectations	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 - <i>A Sand County Almanac</i> (ASCA)
08/24	Mon	Attendance Group B The Land Ethic Discussion Board 02: Berry and Leopold	Aldo Leopold - <i>A Sand County Almanac</i> (ASCA) (come to class prepared to discuss) * Thinking Like a Mountain , pp. 120-123 * Unpublished Intro to ASCA
08/26	Wed	Attendance Group C The Land Ethic	Aldo Leopold - <i>ASCA</i> , "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 - <i>ASCA</i> , "The Land Ethic"

		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 Assessment 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 ◦ ecocentrism? ◦ anthropocentrism? 2. Is anthropocentrism ◦ 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

		<ul style="list-style-type: none"> • Discussion Board 03: Pinchot and Muir 	<ul style="list-style-type: none"> * #08 Questions * #08 Survey * Submit Quiz #08 Online
09/18	Fri	Attendance (Click Link) Walking in Nature²	Thoreau - Walking Quiz #09 <ul style="list-style-type: none"> * #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: <ol style="list-style-type: none"> 1. what is the place of the human being in nature as understood within a non-anthropocentric 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 Nature²	Muir - Selected Essays <i>Recommended: John Muir's Evolving Attitudes Toward Native American Cultures</i> Quiz #10 <ul style="list-style-type: none"> * #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 <ul style="list-style-type: none"> * #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 <ul style="list-style-type: none"> * #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 <ul style="list-style-type: none"> * #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,

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		<i>Academic Midterm</i>	
10/14	Wed	<i>(Class cancelled)</i>	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

			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 Sustainability (<i>skim through pages in this link</i>)
11/04	Wed	(Zoom Mtg: 336.001 or 336.002) Sustainability at UK and the sustainability continuum	Yanarella et. al. - Green vs. Sustainability <i>Recommended: Mebratu - Sustainability and Sustainable Development</i>
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

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 <ul style="list-style-type: none"> • 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 classes - 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	<i>Stay safe & sane out there</i>

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PHI336: COVID - Communications & Class Modalities

There is no question that the pandemic has disrupted the work of the university and had a serious impact on student learning. Over the summer of 2020, I worked diligently with our Center for the Enhancement for Learning and Teaching to create systems to redress these impacts. The documents included here indicate the contour of those changes. Not only do these documents address the need for clear and frequent communications with students, but these announcements also speak to the **radical restructuring of teaching modalities** demanded by the pandemic. In fall 2020, I agreed to in-person teaching in my classes.

Unfortunately, the experiment to institute a **hybrid modality** failed after only a few weeks. I had to return to a fully online synchronous modality because the stress this system imposed on my students. All faculty at UK were encouraged this semester to return to in-person classes, but this was a decision left to the conscience of the instructor. Only a handful of professors actually returned in-person. Consequently, for nearly all my students my classes were the only in-person experience they had. The stress of accommodating one in-person class while remotely attending all their other classes turned out to be quite severe. I employed an alternating attendance policy, and no one was required to attend in-person if they felt uncomfortable doing so. Thus, by the end of the first month on average only two students actually came to the in-person class. Nevertheless, these documents reflect the nature of the modality changes introduced into the design of my classes this term.

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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 announcement. 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](#)

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

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:

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- **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

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			PHI336.002 Zoom Portal for At-Home Students		
Password: Sandmeyer			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](#).

- 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](#)

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

Group A
Group B
Group C

336-002 Attendance Groups

Group A
Group B
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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PHI336: Assessment Styles

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 those 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)
<ul style="list-style-type: none">▪ 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	<ul style="list-style-type: none">▪ 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

(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.

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)

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

PHI 336: 001 & 002
Environmental Ethics

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

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
-------	-------	-------	-------	-------

002 1	002 2	002 3	002 4	002 5

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 task, **(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

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.



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

☐ Fancy price

☐ A worth that transcends price value.

Quiz saved at 11:06am

Submit Quiz

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)

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

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 not 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

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.

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

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

PHI 336: 001 & 002
Environmental Ethics

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

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.

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 forgotten) 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.

<i>Rich</i> ————— <i>Poor</i>				
	(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 <i>and synthesizes</i> 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

	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 following 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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PHI336: Student Work

Tests are one element of my grading scheme. I use tests to evaluate student comprehension of class content. I administer most tests in-class with the exception of the conclusory assignment in PHI336.

In-class tests are built from the reading quizzes students take over the term (see for instance the Kant reading quiz above). The first document included here is the key for a midterm test, which was held in-class.

In PHI336, however, I also have students complete a take-home test. This is a conclusory essay, cumulative in scope. I announce this question on the first day of class and at the first and last day of every unit. Hence, by the time students sit down to write this essay, they have been reflecting on the question the whole semester. The second document included here is one such answer.

(left blank intentionally)

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**01 Unit Test Key**

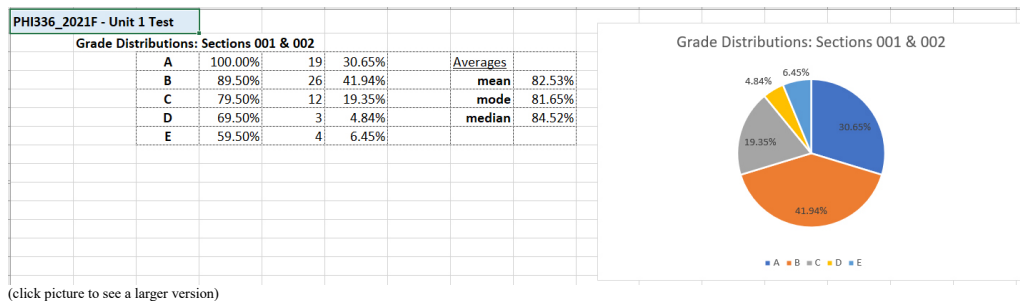
This is a self-directed review. Please note that I don't indicate which questions (if any) you got wrong. You must have your copy of the test in order to work through this review. Your test indicates both the answer options for each question and which option you selected.

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 $\sqrt{86\%} = 92.58\%$.



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](#))

	animals are fellow members, each dependent on the others, and each entitled to his place in the sun." (Aldo Leopold, "Unpublished introduction to <i>ASCA</i> ," 874).	
<p>7. What is an evolutionary possibility and ecological necessity according to Aldo Leopold?</p> <p>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).</p>	<p>8. Which is not a concept welded together (or braided together) by Leopold's in the essays comprising <i>A Sand County Almanac</i></p> <p>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 <i>ASCA</i>," viii-ix).</p> <p>(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 <u>subtracted</u> this question from the calculation of the grade, since it contains an error in my formulation of the answer set which led to some confusions.)</p>	<p>9. Why was Odysseus nor prohibited, morally speaking for that time, to kill the slave girls all on one rope?</p> <p>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).</p> <p>(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?")</p>
<p>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?</p> <p>b. See question #9</p> <p>"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).</p>	<p>11. What change or changes are implied by the land ethic?</p> <p>d. "In short, a land ethic changes the role of <i>Homo sapiens</i> 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.</p>	<p>12. When is an act or policy right, according to Leopold?</p> <p>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.</p>
<p>13. What links all individuals together in a biotic community?</p> <p>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?)</p>	<p>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...</p> <p>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).</p>	<p>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?</p> <p>d. See Lesson 9/8 Alien Land Ethic (near the bottom, i.e., "Savoy's Questions")</p>
<p>16. According to Lauret Savoy, her father's <i>Alien Land</i> grew from the recognition of a hypocrisy at the very heart of this country. What was/is this hypocrisy?</p> <p>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</p>	<p>17. Which is not one of J. Drew Lanham's "Nine Rules for the Black Birdwatcher"</p> <p>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</p>	<p>18. What is meant by "range map restrictions" as J. Drew Lanham refers to them?</p> <p>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).</p>

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.)	
<p>19. What lesson does Robin Wall Kimmerer see in the mast fruiting of pecan trees, who "make fruit only when you can afford it"?</p> <p>b.</p> <p>See "The Council of Pecans" most especially, though this idea is expressed in numerous places throughout her book.</p> <p>"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. <i>All flourishing is mutual</i>" (RWK, <i>Braiding Sweetgrass</i>, 15 italics mine).</p>	<p>20. What is the cardinal difference between gift and commodity exchange according to Robin Wall Kimmerer.</p> <p>d.</p> <p>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, <i>Braiding Sweetgrass</i>, 26). Discussed in class, both sections on 9/13 Planting Sweetgrass.</p>	<p>21. What question did Robin Wall Kimmerer's advisor say was not scientific?</p> <p>a.</p> <p>"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, <i>Braiding Sweetgrass</i>, 41). This is in the chapter "Asters and Goldenrod." (See also Leopold's discussion of science and poetry in "The Song of the Gavilan.")</p>
<p>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?</p> <p>d.</p> <p>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 <i>Puhowee</i> 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, <i>Braiding Sweetgrass</i>, 49).</p>		

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

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

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

“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 return 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.

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 indigenous 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 indigenous 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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