



QUINLAN
SCHOOL of BUSINESS

Raymond Benton, Jr., Ph.D.

Professor Emeritus

Schreiber Center

Water Tower Campus

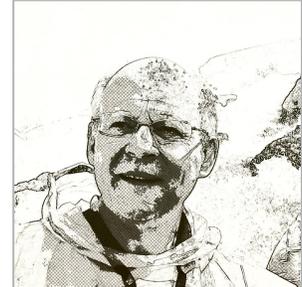
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MGMT 443

Global Environmental Ethics

[MGMT 443 001 (6375) Spring Quarter 2018]

Spring Quarter 2018

Wednesdays 6:00 pm to 9:00 pm

Corboy Law Center, Classroom #321

Before going any further, I want to point out that this syllabus is less a contract than a road map, a guide, to help you navigate the course. At least that is my intent. As indicated on the last page, the class may occasionally deviate from the course of instruction outlined below. It is not just that, as the instructor, I reserve the right to make changes as needed, but that, like any map, GPS or otherwise, it may have inaccuracies or we may find it necessary or desirable to take a different road once in a while.

Assignment for the First Class Session

Go directly to page 8 for your assignment for the first class session. Please don't come to the first class unprepared.

Catalog Description

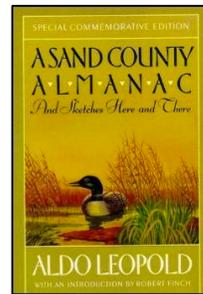
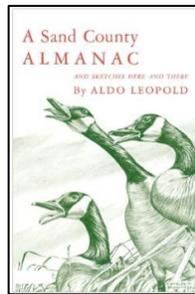
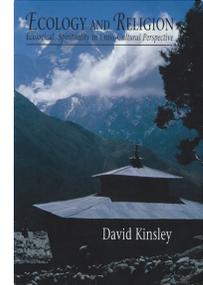
MGMT 443 - Global Environmental Ethics

Pre-requisite: Graduate School of Business student. *Description:* This course develops an understanding of the ethical issues and responsibilities arising from human interaction with the non-human natural environment. Perspectives from various religious traditions, Western philosophy, and the science of ecology are considered. *Outcome:* Students will be able to demonstrate ethical awareness, reflection, and application of ethical principles in decision-making.

Required Materials

Two books are required. Neither will be used before Week 4.

1. David Kinsley, *Ecology and Religion: Ecological Spirituality in Cross-Cultural Perspective* (Prentice Hall, 1995). I asked Loyola's bookstore to secure copies for you. I suggest you buy a used copy online because the bookstore's formula for pricing used copies results in a truly *insane* price. It is out-of-print so you will get a used copy regardless.
2. Aldo Leopold, *A Sand County Almanac and Sketches Here and There* (Oxford University Press, 1949). I asked Loyola's bookstore to secure copies of this for you, too. A classic in the field, it is available in several editions, including a coffee table edition. **Please obtain the Oxford University Press edition** so we all have the same pagination when we discuss it. The Oxford University Press edition is available with two different covers. Other than the covers, the two are the same. Buy either one.



I hope this is a book you will want to read again, even if that is five years from now. With that in mind, don't buy a used copy – buy a new one. A new copy is less than \$10.

3. There will be additional articles and cases. Some of them you will need to get directly from the library (use Loyola's library, where you can get them for free because, as a student, you already pay for them). Others will be available through the Internet. I will post some to Sakai. They are all specified in the week-by-week schedule, below.

First Things First

This course is organized around a series of ten 3-hour seminars, each punctuated by a short break in the middle. Properly speaking, a seminar is a small group of advanced students engaged in original research or intensive study under the guidance of a professor who meets regularly with them to discuss their reports and findings. You will *unlikely* engage in original research, but you will engage in intensive study. We will meet weekly to discuss *your* grasp, *your* understanding, *your* questions, and *your* doubts. While there will be some lecture, the course is primarily a reading course the success of which depends on *advance* preparation by *everybody* all the time.

The course is unlike most courses in your Quinlan program. Do not expect more of what you have already had. The readings will be different than what you are used to, especially if you also have an undergraduate degree in business administration. *Appreciate that up front.* Few things are worse than failed expectations.

You can look at this video clip for a hint about my approach to this class:

<http://youtu.be/VArfKdzFCVs> (5:41).

If you watch this video clip you will see that this is an ethics course, not an environmental management course and not a sustainability management course. You will also see that the approach I take is anthropological rather than philosophical or theological, although I consider it a religious approach to the subject.

IDEA Center Course Objectives and Learning Outcomes

Loyola University Chicago has adopted a course evaluation system administered by The IDEA Center, a non-profit organization. Instructors are required to specify three ESSENTIAL goals and learning objectives for the course, selecting them from a list of twelve provided by The IDEA Center. We also indicate which of the twelve are IMPORTANT (but not ESSENTIAL) and which are of MINOR OR NO IMPORTANCE. We cannot add goals or objectives but must choose from the twelve that The IDEA Center has decided to build into their system. At the end of the term student evaluations are administered and “calculated” based on the course goals and learning objectives selected by the instructor.

The twelve IDEA Center Course Goals and Objectives are reproduced below. I have indicated which are of minor or no importance (M), which are important (I), and which are essential (E) as far as *this* course is concerned.

1. *Gaining factual knowledge (terminology, classifications, methods, trends).* This is of minor importance for this course (MINOR OR NO IMPORTANCE).
2. ***Learning fundamental principles, generalizations, or theories. This is essential for this course (ESSENTIAL).***
3. ***Learning to apply course material (to improve thinking, problem solving, and decisions). This is essential for this course (ESSENTIAL).***
4. *Developing specific skills, competencies, and points of view needed by professionals in the field most closely related to this course.* This is important for this course (IMPORTANT).
5. *Acquiring skills in working with others as a member of a team.* This is of minor importance for this course (MINOR OR NO IMPORTANCE).
6. *Developing creative capacities (writing, inventing, designing, performing in art, music, drama, etc.).* This is of minor importance for this course (MINOR OR NO IMPORTANCE).

7. *Gaining a broader understanding and appreciation of intellectual/cultural activity (music, science, literature, etc.). This is of minor importance for this course (MINOR OR NO IMPORTANCE).*
8. *Developing skill in expressing oneself orally or in writing. This is of minor importance for this course (MINOR OR NO IMPORTANCE).*
9. *Learning how to find and use resources for answering questions or solving problems. This is of minor importance for this course (MINOR OR NO IMPORTANCE).*
10. *Developing a clearer understanding of, and commitment to, personal values. This is important for this course (IMPORTANT).*
11. **Learning to analyze and critically evaluate ideas, arguments, and points of view. This is essential to this class (ESSENTIAL).**
12. *Acquiring an interest in learning more by asking questions and seeking answers. This is important to this class (IMPORTANT).*

Apart from these formal learning goals, I have three goals of my own for the semester. I will explain them in greater detail in class. For now, they are these three:

1. **Know Thyself:** What story or stories are you a part? *Outcome:* You will know, maybe for the first time, why you make the decisions you do. *This is related to item #10 in the IDEA list. If they permitted four ESSENTIAL course goals, this would also be one.*
2. **Know Others:** What story or stories are others a part? *Outcome:* You will know why others (other peoples, not others like yourself) make the decisions they do. *This is related to item #11 in the IDEA list.*
3. **Know the Essential Metaphors of Life:** This is the intellectual linchpin of this course. I cannot explain it in a bullet point. *Outcome:* You will grasp (to use a metaphor) what it is you do when you think, analyze, conceptualize, recognize, or what have you. You will understand that these activities (thinking, analyzing, conceptualizing, recognizing) are, at root, metaphorical. *The Moral:* Choose your metaphors carefully. *I guess this is also related to item #11 in the IDEA list.*

Course Requirements and Grading Criteria

1. There will be a paper due after the third or fourth week of class. By this I will judge whether or not you understand the *theoretical* framework of this class. There will be a final paper due after the final class session. There is also a significant participation component to the class, for which you are given an opportunity to assess your own participation *and the participation of others in the class.*

The individual weights of each will be as follows:

First Essay	30%
_____	30%

Final Essay	30%
Class engagement (participation)	10% (<i>To be explained in class</i>)

2. There are no opportunities for extra credit. If such were available to some students but not to all students, it would be grounds for a grievance. If it is available to all students, it is not *extra*.
3. My standards and expectations regarding written work, paper length, grammar usage, etc., will be discussed in class. It is stringent; good writing is evidence of good thinking just as poor writing is evidence of poor thinking.
4. Assignments missed due to unavoidable circumstances such as those noted in the Quinlan School Policies, discussed below, will be accepted without penalty. All other late or missed assignments will be accepted with a 20 percent penalty applied to the grade for that assignment. Assignments are late if handed in to me after I have collected them or if you have posted them after the time limit for posting has expired. All assignments are to be posted to Sakai. *No assignments will be accepted by e-mail*. If you have access to e-mail you also have access to Sakai.
5. Final grades are determined by adding up the scores earned on the assignments listed above. The final summative score will be assigned a letter grade according to the chart below.
6. This class has no group work. There will be group *discussions* in class – but no *graded* assignments or projects done as a group. During class discussions I expect you to be polite and courteous. It is all right if you disagree, as long as you are polite and courteous when you do. By that latter thought I intend that I expect you to be critical of your classmates' thoughts as they express them. And of my thoughts. I will clarify this in class.
7. I do not make available sample exam questions, samples of homework, or samples of papers and assignments.

My Course Grading Scale

Percentage Range	Percentage Center Point	Letter Grade†	Loyola's Quality Points*
93 to 100	95	= A =	4.00
90-91-92	91	= A- =	3.67
87-88-89	88	= B+ =	3.33
83-84-85-86	84½	= B =	3.00
80-81-82	81	= B- =	2.67
77-78-79	78	= C+ =	2.33
73-74-75-76	74½	= C =	2.00
70-71-72	71	= C- =	1.67
65-66-67-68-69	67	= D+ =	1.33
60-61-62-63-64	62	= D =	1.00
Less than 60	55 (if submitted)	= F =	0.00
	0 (if not submitted)	= F =	0.00

† There is no A+ and there is no D- in Loyola's grading scheme.

* Quality Points are used to calculate GPAs.

I will provide my rubric for evaluating class participation and the participation of others. I will also do my best to provide, ahead of time, my rubric for evaluating written assignments.

The Quinlan School of Business Policies:

The following is here because we are asked (required) to put it here. There is good information here.

Attendance

Class attendance and participation are fundamental components of learning, so punctual attendance at all classes, for the full class, is expected of Quinlan students. Faculty may set participation policies unique to their courses and use class participation as a component of the final grade. The student is responsible for any assignments or requirements missed during an absence.

1. I apply the same policy to missed assignments as the Quinlan School lays out for missed exams.
2. The penalty for missing a class or for leaving early/coming late is simply that it is reflected in your participation score for this class.
3. Prior notice to me, the instructor, is not required for an absence. I am not going to give you permission, and certainly cannot deny permission, to miss class. Sometimes absence is unavoidable. Sometimes a little forethought would have prevented it. If you know you will be absent (for example, you know you have been called for jury duty, have received a subpoena, have been called for military duty, or have a religious holiday you must observe), you can tell me in advance and I will appreciate it. If you do not tell me in advance, that is okay, too, but it isn't being as considerate of your fellow students.

Make-Up Examinations

Loyola University academic policy provides that tests or examinations may be given during the semester or summer sessions as often as deemed advisable by the instructor. Because the Quinlan faculty believes examinations represent a critical component of student learning, required examinations should be taken during the regularly scheduled class period.

Make-up examinations are discouraged. Exceptions may be granted only by the faculty member or department chair, and only for unavoidable circumstances (illness verified by a signed physician's note, participation in intercollegiate athletic events, subpoenas, jury duty, military service, bereavement, or religious observance). A make-up *final* examination may be scheduled only with the permission of the appropriate Quinlan Assistant or Associate Dean.

If a make-up examination must be given, it is the responsibility of the faculty member to prepare, schedule, and proctor the exam. The only regular exception is for a student athlete, who may use the testing services of the Athletics Department to complete a make-up examination. For a student with a documented special testing need, please consult University policy concerning use of the testing center in Sullivan Center at Lake Shore Campus.

Academic Integrity

All members of The Quinlan School shall refrain from academic dishonesty and misconduct in all forms, including plagiarism, cheating, misrepresentation, fabrication, and falsehood. Plagiarism or cheating on the part of the student in individual or group academic work or in examination behavior will result minimally in the instructor assigning the grade of "F" for the assignment or examination. In addition, all instances of academic dishonesty must be reported to the chairperson of the department involved.

For further information about expectations for academic integrity and sanctions for violations, consult the complete Quinlan School of Business Honor Code and Statement of Academic Integrity on the Quinlan website.

<http://luc.edu/media/lucedu/quinlan-graduate/pdfs/Honor-Code-Quinlan-July2012.pdf>

Other Special Requests, Circumstances, or Instructor Policies

Any other special requests, circumstances, or instructor policies will be discussed in class. If you have any special requests, raise them on the first night of class. And do not be absent from the first night of class!

Class by Class/Week by Week Course Outline

Week 1: Wednesday February 21

Topic: What separates a university course from a trade school course is that a university course is theoretically based. Most other classes in the Quinlan School of Business, say ACCT 400, FINC 450, MARK 460, MGMT 474, or any other course, can and does assume student familiarity with the primary theoretical framework of the course because, for most business classes, that framework is provided by economics. You imbibe the content of economics from a thousand streams, whether you have had a formal course in it or not, because economics is our primary cultural system. We learn economics by simply being alive. I once described the principles of economics course as “common sense made difficult.”

In this class I do not have the luxury of assuming familiarity with a pre-existing theoretical framework. I must use class time to set up that theoretical framework. You will think the first few class sessions very philosophical. That will be because most of us assign to "philosophy" any abstract thought with which we are not already familiar. In that sense, it will be, in the beginning, philosophical.

This week's class will provide background to the course and begin sketching the theoretical foundation for it.

1. We will begin the evening with a thought experiment or two. You have nothing to do to prepare for it.
2. We will then briefly discuss the brief two-page case, “Running Over Box Turtles” (posted to Sakai).
3. We will discuss your reaction to and the implications of (if he is correct) Father Cavanaugh's statement,

Although most schools of business do not behave as though it were so, they are actually engaged in training the managers of tomorrow and not the managers of today.

We will discuss the following three items (a NYT op-ed, an online video, and a piece from a WBEZ broadcast). *In each case we will want to know what the argument is, and whether or not the argument is correct.* I will use these three items to introduce you to my “jigsaw discussion” format.

4. David Brook's February 2, 2012 New York Times column entitled “How to Fight the Man.” You can find here:
http://www.nytimes.com/2012/02/03/opinion/brooks-how-to-fight-the-man.html?_r=0
5. We will discuss Destin Sandlin's Blog Post, *Smarter Every Day, Episode 133*, “The Backward Bicycle Brain” (7:57), posted on April 24, 2015.
<https://www.youtube.com/watch?v=MFzDaBzBIL0>

If this is your first introduction to Destin Sandlin's blog, you can entertain yourself with this, too (although we will not discuss it in class):

<https://www.youtube.com/watch?list=PLjHf9jaFs8XUXBnlkBAuRkOpUJoxsJ0Vx&v=24q80ReMyq0>. Somewhere he has an explanation of what is happening in this demonstration of what happens when a 22-caliber bullet hits a Prince Rupert's Drop (something that forms when molten glass is dripped into cold water). I'll leave it to you to find that explanation, but it is not in this particular segment.

6. We will discuss Jerome McDonald's interview with James Hoggan, author of *I'm Right and You're an Idiot: The Toxic State of Pubic Discourse and How to Clean It Up*, aired on WBEZ on January 26, 2017. It is a 29-minute segment from that day's program. Listen to it here:

<https://www.wbez.org/shows/worldview/9omm.9ans-on-americans-public-relations-adviser-on-propaganda/d02f9862-0bef-4d7b-94f5-ec01fdd5e508>

If you want to explore more about Hoggan, see his web page for the book:
<http://www.inrightandyoureanidiot.com/>

His Desmog Blog, mentioned in the interview, is here:
<https://www.desmogblog.com/>

A parallel (and short) reading from David Suzuki:
<http://www.inrightandyoureanidiot.com/blog/>

Marshall Ganz, of the Kennedy School, posted an essay "What is Public Narrative." It was mentioned in Hoggan's interview:
<http://9omm.-org.wisc.edu/syllabi/ganz/WhatisPublicNarrative5.19.08.htm>

The preceding illustrates how the class will be *conducted*. The following introduces the beginning of the theoretical framework for the course.

7. We will discuss the anthropological concept of culture, especially as promulgated by Clifford Geertz (the reading is posted to Sakai under Week 1). All Geertz readings come from his book, *The Interpretation of Cultures* (New York, Basic Books, 1973). The first reading is an eight-page excerpt from the chapter is entitled "The Impact of the Concept of Culture on the Concept of Man." In Sakai it is labeled **Geertz Part I (8 pages)**. Twice in the past I have had students tell me that Geertz is difficult and that they found clarifying help in Sherry Ortner's 1984 essay, "Theory in Anthropology Since the Sixties," which appeared in Volume 26, Issue 1, of *Comparative Studies in Society and History* (pp. 126-166). The relevant pages are from p. 128 (*Symbolic Anthropology*) to p. 130 (end of the first paragraph). If you are interested you can read to the top of p. 132 (to *Cultural Ecology*). If you are really interested you can read the entire essay. Whether you read some, all, or none of this is your choice, but you will have to get it from the library on your own. This link should provide access to the article. You can read it online or download a digital copy:

http://www.jstor.org.flagship.luc.edu/stable/178524?seq=1 - page_scan_tab_contents

8. We will also discuss, briefly, what it is we talk about when we use the word "religion." For this I have posted two tables and a figure from Chapter 9, "What Electric Eels Tell Us About Evolution and Religion," from Jared Diamond's *The World Until Yesterday* (2012). They are packaged as one PDF file and posted to Sakai.
9. If we have time we will briefly discuss the standard ethical frameworks – utilitarianism and Kantian. You already know these if you have completed MGMT 441 Business Ethics, especially utilitarianism. I have posted the first half of an article ("Environmental Ethics: Theory and Implications for Marketing") as a reminder of what the standard ethical frameworks are (and for those that have not completed MGMT 441). The second half of this article is saved for later.

This is a rather aggressive first night. We only have ten weeks.

10. Depending on time, we may also finish up with a discussion of another small case (again, two pages): "If You Have Seen One Big Tree, You Have Seen Them All."

I recommend you use the Double Entry Journal as you read (it is posted under the **Pedagogical Resources** button and attached as the last page of this syllabus). Simply reading is not enough to really understand. You must read *and* write. When you write, even notes to yourself, you discover things you never thought before. Besides, doing so will help you for the final essay.

Week 2: Wednesday February 28

This week's readings continue with the theoretical set-up and begin to work on my first course goal, "Know Thyself," and my third course goal, "Know the Essential Metaphors of Life."

Readings: Each of tonight's readings is from Clifford Geertz's *The Interpretation of Cultures* (New York, Basic Books, 1973). Last week we read and discussed the excerpt from Chapter 2 entitled "The Impact of the Concept of Culture on the Concept of Man." Tonight we move to ...

1. An excerpt from Chapter 5: Ethos, World View, and the Analysis of Sacred Symbols. In Sakai it is labeled **Geertz Part II (6 pages)**.
2. We will then discuss a seminal piece entitled "Religion As a Cultural System" (the fourth chapter from *The Interpretation of Cultures*). In Sakai it is labeled **Geertz Part III (39 pages)**. Give yourself time to read this at least twice. Once will not do.

As I do for every week, I recommend you use the *Double Entry Journal* as you read (it will remain posted under **Pedagogical Resources**).

No Class Wednesday March 7th (Spring Break)**Week 3: Wednesday March 14**

This is a continuation of my course goal: Know Thyself, the story or stories of which you and I are a part.

Topic: This week we apply the theoretical framework to ourselves by further considering economics as a non-theological religious belief system and marketing as its proselytizing arm. This will be different than what you have been taught – that economics is a science and that marketing is ... well, whatever it is you have been taught that it is. *Our entire project here is to get at the underlying worldview of Western culture, especially as embedded in our primary theory about the economy – what we each know and understand to be economics.*

Readings: There may be some adjustments to these readings in the sense that I have listed multiple readings by Robert H. Nelson but will emphasize only one or two. I will give you advanced notice as to which to focus on. For now, we will read and discuss the following (all are posted to Sakai):

1. My own "A Hermeneutic Approach to Economics: If Economics is Not a Science, and if it is Not Merely Mathematics, then What Is It? In *Economics as Discourse* edited by Warren Samuels. Boston: Kluwer Academic Publishing. (*Hint:* It is a non-theological religious belief system.) This is a straight forward application of Geertz to economics.
2. David R. Loy's (1999), "The Religion of the Market," *Journal of the American Academy of Religion* 65(2): 275-290.
3. Harvey Cox's (1999), "The Market as God," *Atlantic Monthly* Vol. 283, Iss. 3: 18-23;
4. Robert H. Nelson's (1993), "The Theological Meaning of Economics," *Christian Century* Vol. 110, Issue 23, August 11, pp. 777-781.

Nelson has written three books and several similar papers on this topic. You can delve further into his thoughts by reading, *if you wish*, these papers:

Robert H. Nelson (2004), "What Is 'Economic Theology'?" *The Princeton Seminary Bulletin* 25 (1): 58-79.

Robert H. Nelson (2006), "Economics as Religion: a Reply to the Commenters," *Case Western Reserve Law Review* Vol. 56, Issue 3: pp. 663-683.

5. Raymond Benton, Jr. (1987), "The Practical Domain of Marketing: The Notion of a 'Free' Enterprise Market Economy as a Guise for Institutionalized Marketing Power," *American Journal of Economics and Sociology*, Vol. 46, No. 4 (Oct., 1987), pp. 415-430. [This has been reprinted in *Critical Marketing Studies*, Vol. 1, Sage Publications (2009), and in *Philosophy of Marketing*, Vol. 1, Sage Publications, (2013).]
6. David J. Burns and Jeffrey K. Fawcett, "The Role of Brands in a Consumer Culture: Can Strong Brands Serve as a Substitute for a Relationship with God?" *Journal of Biblical Integration in Business* Vol. 15, No. 2 (Fall 2012): pages 28-42.

For those of you that are concentrating in marketing, the Burns and Fawcett article has as complete a bibliography of the most important branding literature as I have seen.

Week 4: Wednesday March 21

Topic: This week continues applying our theoretical framework to ourselves by unpacking the *worldview* that undergirds our *ethos* (by now you understand what that means). It is the final installment of the first course goal: Know Thyself. In his review of Andrea Wulf's *The Invention of Nature: Alexander von Humboldt's New World* (yes, the source for the name of [Humboldt Park](#) in Chicago, Humboldt Streets in [Denver](#), Rochester, NY, and so many other cities with streets and parks named Humboldt), Bill Streever wrote,

We all carry with us a worldview, a way of perceiving our experiences. As often as not, we have no clear knowledge of the origin of that worldview.

Not only do we not know the *origins* of that word view, we have no clear knowledge *that the worldview exists*. That is to what we now turn: becoming familiar with that worldview, its origin and impact. This is necessary if we are to know the answer to the ethical question, "What am I to do—and why."

Readings (this list of readings may be modified – you will receive adequate advanced notice):

1. Descartes, "Animals are Machines";
2. an excerpt from Carolyn Merchant's *The Death of Nature*;
3. William James, "The Moral Equivalent of War" (find it here: <http://www.constitution.org/wj/meow.htm>);
4. Chapter 10 of Kinsley, "Nature Disenchanted" and pp. 204-205 in the Kinsley book.

Assignment: Essay assignment #1 is due next week.

Week 5: Wednesday March 28

The essay is due tonight. It must be posted *before* class begins. You can't write a quality essay *and* at the same time prepare for another class session. Consequently, there are no readings for tonight. We will have a lecture, a guest lecturer, and/or view a documentary (or two) on topics related to this course.

Easter Holiday, March 29 to April 1, does not impact Wednesday night classes.

Week 6: Wednesday April 4

Topic: The Ethics of Traditional (Aboriginal) People. This is the beginning of the course goal: To Know Others.

Readings: Kinsley "Introduction" (yes, again) and Chapters 1, 2, 3 and 4.

Read and be prepared to discuss the case *Must Java Have No Forests*. It is posted in two parts: Java Forests (A) and Java Forests (B). Read (A), think about it, have a response to it, before you read (B). Read and think about the first half before you read and consider the commentary half. Both parts are posted to Sakai.

Week 7: Wednesday April 11

Topic: Asian Religious Traditions (To Know Others, continued).

Readings: Kinsley Chapters 5, 6, and 7.

Assignment: Read and be prepared to discuss the classic case, *To Reclaim a Legacy* (Pacific Northwest forests and owls). It is posted to Sakai.

I will introduce Aldo Leopold tonight. I have posted a Power Point (as a PDF file) to Sakai.

I have also posted the second half of the "Environmental Ethics: Theory and Implications for Marketing". It will tell you where we are going with the rest of the course and suggest where we will end up.

Week 8: Wednesday April 18

Topic: Aldo Leopold, this is the initial contribution to approaching environmental ethics from the perspective of a science. We will watch a documentary on the life of Aldo Leopold tonight before we launch into a discussion of Part I.

Readings: *A Sand County Almanac*, **Part I** (pp. 3-92) and the first half of Part II (pp. 95-137). Read the *Forward*, too, and, if you are of a mind, the *Introduction*.

I posted a case about Coral Reefs here as well as a case about water issues in Turkey. I don't know that we will get to these tonight. I am *parking* them here for possible use tonight or later.

Week 9: Wednesday April 25

Topic: Aldo Leopold (continued)

Readings: *A Sand County Almanac*, the rest of **Part II** (pp. 137-162) and the first part of **Part III** (pp. 165-201).

Week 10: Wednesday May 2 (Last Night of Class). This is a full class session and not a class devoted to testing or assessment. We will not go home early.

Topic: Aldo Leopold.

Readings: *A Sand County Almanac*, the second half of **Part III** (pp. 201-226, the final chapter of the book).

Assignment: We will focus on **Part III**, especially **the final chapter** of the book. I have also posted a recently published article about how Leopold struggled, for decades, to reconcile economics and ecology. Also re-read and be prepared to discuss either the Coral Reef Case or a water case. Both are posted to Sakai under Week 8.

The final assignment is due on or before 9:00 pm, Sunday May 6th

**This is not a typographical error.
It is due four days *after* the class concludes.**

*Commencement for the
Quinlan School of Business is
Thursday morning, May 10th.*

Note: This class may occasionally deviate from the course of instruction outlined above. As the instructor, I reserve the right to make changes as needed to the course syllabus.