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Reimagining Econ. 101 – Indigenous, Buddhist, Jesuit, Secular Education

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Cover Page Footnote

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Abstract

A basic economics course, because it is a foundation for informed citizenship, is a requirement in many liberal arts colleges. Historically, orthodox economic theory has heavily influenced this course. But this narrow and theoretical approach to economics is not particularly useful in addressing the glaring challenges of inequality and global warming or inspiring our students to engage in solutions to social problems. This paper presents some ideas for professors who, after exposing students to the content of mainstream economics, want to challenge students to question the foundational assumptions and the consumer culture they live in by exposing them to an interdisciplinary view of an economy populated by moral actors and embedded in a biosphere with limited resources.

Introduction

A basic economics course, because it is a foundation for informed citizenship, is a requirement in many liberal arts colleges. Historically, orthodox economic theory has heavily influenced this course. But this narrow and theoretical approach to economics is not particularly useful in addressing the glaring challenges of inequality and global warming or inspiring our students to engage in solutions to social problems. Also, as credible interdisciplinary challenges to the assumptions of oft-unquestioned economic theory pile up and gain traction, we can no longer ignore the critiques of the narrow view of the world that dominates orthodox economic theory. For these reasons, it's time to think seriously about an interdisciplinary and critical approach to introductory economics. This paper suggests readings and exercises, rarely used in economics courses, as a way to introduce challenges to the standard economics education many students have acquired in high school and will revisit in this class by reading *Naked Economics* by Charles Wheelan.¹ These alternative readings and exercises, specifically geared to liberal arts students who are neither economics nor business majors, help ground economics in a world crying out for their care and action.²

Indigenous Wisdom

Early in the semester students read about the Windigo from Robin Wall Kimmerer's *Braiding*

Sweetgrass.³ Kimmerer describes herself as a mother first, a plant ecologist second and a writer third. But she is also the "Distinguished Teaching Professor at the SUNY College of Environmental Science and Forestry in Syracuse, New York. ... and serves as the founding Director of the Center for Native Peoples and the Environment whose mission is to create programs which draw on the wisdom of both indigenous and scientific knowledge for our shared goals of sustainability."⁴ Her Windigo stories, taken from her indigenous tradition, describe the Windigo as an insatiable cannibal driven to consume human flesh in an escalating orgy of hunger. Kimmerer relays this story, originally told in lean winters of starvation to teach children the taboos of cannibalism and selfish greed, in moving language not often found in economics courses.

The Windigo is the legendary monster of our Anishinaabe people, the villain of a tale told on freezing nights in the north woods. You can feel it lurking behind you, a being in the shape of an outsized man, ten feet tall, with frost white hair hanging from its shabby body. With arms like tree trunks, feet as big as snowshoes, it travels easily through the blizzard of hungry times, stalking us. The hideous stench of its carrion breath poisons the clean scent of snow as it pants behind us. Yellow fangs hang from its mouth that is

raw where it has chewed off its lips from hunger.⁵

This is a gripping story, but what meaning does it have for economics? The Windigo is an archetype of homo economicus. As Kimmerer writes, “Windigo is the name for that within us which cares more for its own survival than for anything else.”⁶ Clearly the Windigo is that being at the core of economic assumptions. To quote Wheelan from *Naked Economics*, which the students read in addition to Kimmerer, “Economics begins with one very important assumption: Individuals act to make themselves as well off as possible.”⁷ In Wheelan’s world of homo economicus there is an invisible hand that magically creates harmony out of self-interest. The Windigo story challenges that happy ending: “Consumed by consumption, it [the Windigo] lays waste to humankind.”⁸ This disastrous ending challenges us to fight against self-interest, the Windigo in each of us, “so that we might learn why we should recoil from the greedy part of our selves.”⁹

Kimmerer reminds us that our stories reveal our values, how we envision our places and roles in the world as we understand it. The Windigo story challenges students to think about the economics of our consumer society and its ethical implications. Kimmerer writes:

On a grander scale, too, we seem to be living in an era of Windigo economics of fabricated demand and compulsive overconsumption. What native peoples once sought to rein in, we are now asked to unleash in a systematic policy of sanctioned greed.¹⁰

The indigenous view of the world stands in stark opposition to the accepted wisdom of mainstream economics—that more is the answer to all the problems we face. Kimmerer writes, “Indulgent self-interest that our people once held to be monstrous is now celebrated as success.”¹¹ The Windigo story condemns that self-interest.

Thankfully, Kimmerer does not leave us in despair. Indigenous wisdom offers a two-pronged solution to our Windigo culture. The first prong addresses the system by asking us to rethink our individualistic, or as Bill McKibben would say,

“hyper-individualistic” society, opting instead to live in a world of “One Bowl and One Spoon.”¹² In this world the resources of the earth are held in common and shared among all beings. This reflects the indigenous worldview which eschews private property and believes essential resources are not commodities but common holdings.

This society in which the Windigo stories were told is a world very different from the one our students live in. Kimmerer writes, “Cautionary Windigo tales arose in a commons-based society where sharing was essential to survival and greed made any individual a danger to the whole.”¹³ Again, this view of the world contrasts sharply with mainstream economics where private property is sacrosanct, and it’s been said, “Greed is good.”

The other prong to healing in a Windigo world is personal, a change of heart to focus on gratitude. Kimmerer writes, “Scarcity and plenty are as much qualities of the mind and spirit as they are of the economy. Gratitude plants the seed for abundance.”¹⁴ Being grateful rekindles our connection to earth reminding us that it is the generosity of the natural world that sustains us. This prompts us to respect and care for this life-giving force. Kimmerer writes:

Gratitude for all the earth has given us lends us courage to turn and face the Windigo that stalks us, to refuse to participate in an economy that destroys the beloved earth to line the pockets of the greedy, to demand an economy that is aligned with life, not stacked against it.¹⁵

The Windigo is a powerful challenge to the fundamental assumptions of neoclassical economic theory and the predominant culture of and behavior in the neoliberal market economy. Reading this at the beginning of the semester draws students in with the unexpected. Early in the story, before Kimmerer discusses the parallels to the economy, the students wonder if the professor has lost her mind. Not a bad thing—another challenge to what’s expected. But then when they see that the crippling poignant story of the Windigo represents much of what we take for granted it sets the stage for students to challenge the norms of their society as represented

in their readings from Wheelan's *Naked Economics*.¹⁶

Buddhist Thought

After reading the first chapter of *Naked Economics*, which lays out the standard model of a capitalist economy—individuals maximizing their own utility by entering into voluntary, market transactions with businesses that maximize profit—students plunge into Matthieu Ricard's *Altruism*.¹⁷ Ricard describes himself on his website as a “Buddhist monk, photographer, author, and humanitarian.”¹⁸ The first chapter the students read, chapter 12, exposes them to the psychological research of Daniel Batson, which questions the basic assumption that self-interest is the singular driver of choice. In this chapter Ricard carefully walks readers through the experimental evidence supporting the claim that “true” altruism motivates decision-making among ordinary people. The key to proving this assertion is to get at the underlying motivation for what are apparently altruistic actions but may be motivated by self-interest. After all, Wheelan claims that charitable acts are simply a reflection of maximizing personal utility. He writes, “Maximizing utility is not synonymous with acting selfishly.”¹⁹ And then he tells the story of Oseola McCarthy, a woman of modest means who gave \$150,000 to the University of Southern Mississippi. This generosity, he argues, can be explained by the fact that, “She simply gained more utility from saving her money and eventually giving it away.”²⁰ This view of human nature reduces all our choices to self-interest. Not only is this far too simplistic, but it is also a less-than-useful way to describe human behavior, robbing it of its complexity.

Ricard counters this view of human nature with experimental evidence from Batson's work. The key to all the experiments is to remove any possible reward for acting selflessly and then determine if people still behave altruistically. He quotes Batson, “We must face the possibility that even a saint or a martyr may have acted with an eye to self-benefit. The list of possible self-benefits to be gained by helping is long.”²¹ This list includes relief of our own distress, avoiding guilt and/or punishment, avoiding social sanctions and/or judgements and disapproval, and an

expectation of some reward and/or compensation. Ricard carefully reviews Batson's experiments, but I will share only one as an example. In this experiment, people were asked if they would be willing to spend some time with Janet because she was “suffering from loneliness and looking for friendship.”²² Half the people in the experiment were coached to feel empathy for Janet. The others simply read her request for company. Also, half of each group were told Janet would be informed of their decisions, while the people in the other half were guaranteed anonymity. For those in the group who would remain anonymous, there was no possibility of gaining favor from anyone. In the group of people who were coached to be empathetic, 75% offered to spend time with Janet whether or not their decision would be confidential. Ricard concludes, “This supports the idea that those induced to feel empathic concern were *not motivated by social acknowledgement*.”²³ Summarizing Batson's 18 years of research, Ricard concludes, “It is up to the proponents of universal selfishness, then, to justify their hypothesis despite overwhelming evidence to the contrary.”²⁴

Students confirm the narrowness of the assumption that self-interest drives decision-making by engaging in an exercise similar to one described many times in the literature. Half of the students are granted 6 bonus points—essentially two days of “A” quizzes in a class where they take approximately 20 one-question quizzes. These students are then asked how many points they are willing to give to an anonymous colleague. They then make an offer and put the offers, marked with a random number to identify the offering student, only to me, in a pile. Then the other half of the class picks an offer and decides to accept or reject the offer. If the second student accepts the offer, both students get the bonus points, split as the first student suggested. If the second student rejects the offer, neither student receives any points. In a utility-maximizing world, the first student offers one point, and the second student accepts it. After all, one is better than none—reasoning which the student who makes the offer anticipates in a neoclassical world. Only rarely does this result prevail. Almost all of students split the points evenly, with a small minority offering four or more points to their colleagues. Rarely a student offers one point and rarely is that offer

accepted. In the discussion that follows, almost none of the students can even grasp the idea that offering one point was a reasonable and “utility maximizing” option. This is not the way they think, despite what economists assume. Their decisions are guided by what is “fair,” not what is in their pure self-interest.

Later in the semester, students add to this experience by reading Ricard’s chapter 36, “The Virtues of Cooperation.” This chapter again tackles the assumption of individual utility maximization by focusing on the pervasiveness of cooperation among humans. Ricard cites research to support the evolutionary value of cooperation to the human species, arguing that without cooperation, we would not have survived. Then he points to the problems created by ignoring the degree to which we cooperate and instead assume individual utility maximization:

Human beings, by virtue of their language, their capacity for empathy, and their vast range of emotions, are gifted with a profound sociability that is rarely taken into account by public policy and is neglected by most economists. If we continue regarding ourselves as individuals driven chiefly by self-interest, greed, and antisocial motives, we may keep in place systems based on reward and punishment, thus perpetuating a distorted and wretched version of the kind of humanity we aspire to.²⁵

Back to Oseola McCarthy. If we assume her generosity is fundamentally self-interest, then we will appeal to the generosity of others by appealing to their self-interest, or what we think is their self-interest. We will also craft policies to encourage generosity that are directed to self-interest. If we are wrong (and the evidence is strong that we are), we will live in a much less generous world than we could if we were to assume altruism and appeal to it.

Ricard’s chapter 39, “Toward a Caring Economy,” again highlights the contrast between homo economicus and “homo reciprocans,” characterizing the idea that we are all homo economicus as “simplistic and erroneous.”²⁶ In this chapter, Ricard challenges the standard

characterization of Adam Smith’s ideas as represented by the invisible hand, often used to justify the pursuit of selfish interests. He quotes Smith to illustrate the naivete of the assumption that he believed that purely selfish actions are magically transformed into a better world: “To restrain our selfish and to indulge our benevolent affections constitutes the perfection of human nature.”²⁷ Ricard writes, “Any theory of economics that excludes altruism is fundamentally incomplete and diminished.”²⁸ To the voice of reason, Ricard argues, we must add the “voice of care” to solve the enormous problems of poverty, inequality, and environmental degradation. Reading *Altruism* (chapter 41) expands the students’ view beyond the circular flow and their own self-interest by challenging them to consider “our place in the biosphere”²⁹ and the injustice of climate change, the consequences of which will be borne by those who have not created it—the poor and future generations.

Ricard’s many challenges to standard economics are backed by science and ethical reasoning. Students’ participation in and reflection on the points-sharing exercise lend credence to these critiques.

The Jesuit Perspective

Students encounter the Jesuit perspective by reading sections of *Laudato Si’*, Pope Francis’s encyclical on the environment which is laden with commentary on economics.³⁰ This reading is near the end of the semester. In the spring semester 2018, the students, working in groups, drew “thumbnail” sketches to discuss the central themes, which they supported with a quote from the reading. These sketches are a powerful way to share the main ideas in the reading and illustrate another way to think about how we tackle content in the classroom. The Pope begins the encyclical with a strong condemnation of the way humans have treated “Mother Earth” by engaging in “violence and sin” because we view ourselves as “masters” of the earth. But then he turns to an appeal for us to remember our dependence on and connection to the natural world: “We have forgotten that we ourselves are dust of the earth (cf. Gen 2:7); our very bodies are made up of her elements, we breathe her air and we receive life and refreshment from her waters....”³¹ Figure 1

brilliantly illustrates these two contrasting views of our relationship with Mother Earth being stomped on the left side and holding hands with humans on the right.

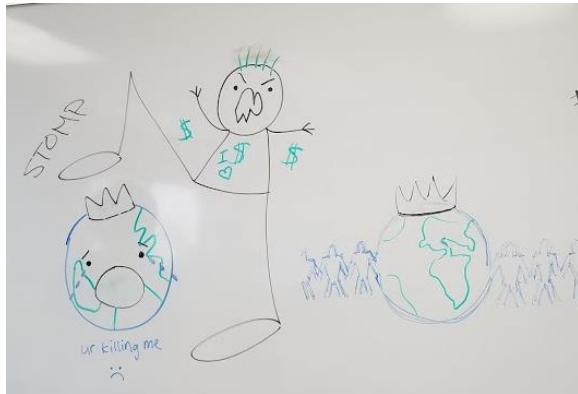


Fig. 1. "Our relationship to Mother Nature"

The Pope then connects environmental degradation to the economic system with a discussion of the flawed production system. In this thumbnail sketch (fig. 2), the students used this quote from the encyclical, "A serious consideration of this issue [the production system] would be one way of counteracting the throwaway culture which affects the entire planet, but it must be said that only limited progress has been made in this regard"³² to illustrate the wasteful production system, incapable of closing the loop by recycling resources. Again, the graphic description of dead trees and a production system spewing pollution get at the heart of the Pope's message.

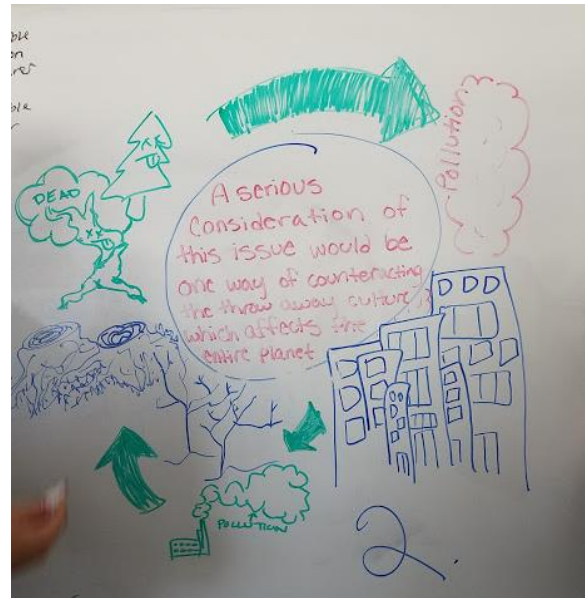


Fig. 2. "A flawed economic system"

Next the students tackled the theme of misplaced hope in the technocratic paradigm. In figure 3, the person with the orange hair (no mistake) is feeding the technological monster that is stomping out an economy with dignity and purpose: "The economy accepts every advance in technology with a view to profit, without concern for its potentially negative impact on human beings."³³ This graphic representation of the focus on money and technology, devoid of ethical values, as the solution to our environmental problems makes the Pope's point.



Fig. 3. “Failure of the technocratic paradigm”

To illustrate the short-sighted focus on profit and economic growth, the students drew this sketch (fig. 4). While the castles emit CO₂, the inhabitants argue, “It’s not our problem.” The earth and poorer peoples of the world, at the bottom, meanwhile, cry out for help. The Pope writes, “We fail to see the deepest roots of our present failures, which have to do with the direction, goals, meaning and social implications of technological and economic growth.”³⁴



Fig. 4. “Failure of the profit system”

Finally, the degradation of work shows up in this sketch (fig 5.). The Pope writes, “We were created with a vocation to work. The goal should not be that technological progress increasingly replace human work, for this would be detrimental to humanity. Work is a necessity, part of the meaning of life on this earth, a path to growth, human development and personal fulfilment.”³⁵ In this sketch “god” looks on from heaven in disdain as the computer eats the person.

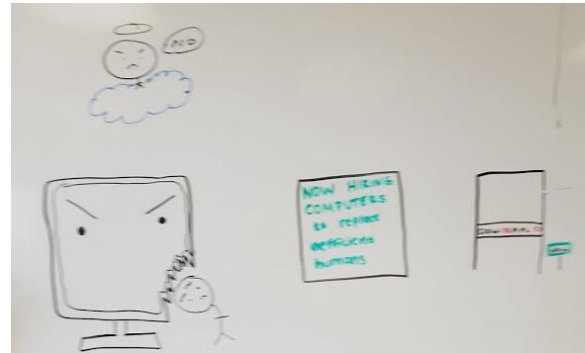


Fig. 5. “The degradation of work”

The central ideas of the encyclical: that we have only one planet, that the economy is not “efficient” if it has no way to deal with waste, that the reliance on technology to solve our environmental problems is not realistic, that an exclusive focus on economic growth as a problem solver is flawed, and that work matters for human well-being are ideas that are usually given short shrift in a neoclassical, theory-dominated course. The Pope’s encyclical is a powerful antidote.

Secular Connections

Weekly writing assignments helped students ground these ideas in the practical, secular world. Along with readings and discussions, in the first half of the semester students blogged about their own role in the economy. This assignment asked students to consider how they are “voting with their dollars.” In the second half the students engaged with economic policies in the news, writing letters to their congress people, letters to the editor, and tweeting members of the administration’s cabinet.

Your Role in the Economy

As students blog about their roles in the economy they gain an awareness of the money they spend and begin to consider the difference between needs and wants and how what they buy impacts their well-being. They also start to think about the externalities of their consumption both as it impacts people and the planet, and begin to do research to find out where the consumption goods they buy are coming from and who makes them under what conditions. The assignment reads:

We are the economy. Though it's often made to seem mysterious, the economy is simply the aggregation of all the market transactions we engage in every day. We are both buyers and sellers, buying things that economists label "consumption" and working at jobs which economists describe as "selling labor for wages." This semester you will be thinking about your role in the economy, about how these market transactions impact your wellbeing and the wellbeing of your society, and the natural world. Each week from 1/29 through 2/26 you will keep a journal of the economic transactions you participate in and record your list on your Google site. Then, and this is the more important part, you will write a reflective essay, also posted on your Google site. Blog due dates are listed on your course schedule. Here are some questions to consider as you write your reflection. What are you buying? Why are you buying it? Are these things you buy needs or wants? How are the prices of the things you buy determined? Does the government play a role? Who makes the things you are buying? How do they impact your happiness, health, wellbeing, your relationships with family and friends, the larger society, and the health of the planet? What are you selling? Why are you selling it? How are the prices determined of the things you sell? Does the government play a role? How do these sales impact your happiness, health, wellbeing, your relationships with family and friends, and the health of the planet? Are you an equal partner in these

transactions? Are the transactions "fair?" Why or why not? How much of your life is dedicated to market transactions? What are you doing when you are not "homo economicus"? How important are your market transactions compared to the non-market activities you engage in every day? It might also be interesting to ask your friends, family, and colleagues about their roles in the economy and reflect on those as the semester progresses. Finally, come prepared to discuss this project in class on 2/28. Your participation in the discussion will be factored into your grade for this project, so come prepared to share what you have learned and what it means.

Comments from students' anonymous evaluations illustrate the impact of this blogging exercise.³⁶ At the beginning of the semester many students were intrigued by an assignment they considered "different" since many had never thought about their roles in the economy. One wrote, "I was excited about this assignment because it [was] ... in my perspective very unique." Another wrote, "I was intrigued to look deeper into my spending habits." Some were worried that they didn't have a role in the economy, didn't spend much money, "I barely ever buy anything." Some were "overwhelmed," while others were confused. "I was confused because I was forced to reflect on my actions. I never do that." Of course, some considered this assignment just another "box to check." One student wrote, "It was just another assignment. I would just complete it and move on." Another commented it would be a "waste of time."

But as the students began to blog, they discovered they did have a role in the economy, and they became better informed consumers. One student wrote, "I also learned how to spend wiser and be more conscious of the economy and where my money goes." Another said, "I learned that I definitely give in to everything our society puts out there in order to boost consumerism." And the student who wrote "It was just another assignment," also wrote, "I began to look forward to the research and became intrigued on what I was or wasn't supporting." And the one who characterized it as a "waste of time," commented in reflection, "After a while I started changing my

spending habits because of the blogs.” Awareness turned into action.

This assignment also connected to the Windigo readings. The students began to think about the greed and addictive consumption that characterize our society.

This was a popular project. When the students were asked, “Would you recommend assigning this project next semester? Why or why not?” of 49 students, 47 students recommended using it again. The single “no” vote was cast by student who said, “As a freshman, I wouldn’t spend money, so I didn’t have anything to write about.” And the one person who responded, “Yes and no.” wrote that as a “weekly thing, it felt a little too much like busy work.” But the students who recommended the assignment be repeated had very positive reactions. One wrote, “It really can change a person’s thinking.” “Beyond eye-opening” another wrote. Other comments included, “It makes this class applicable to the real world” and “it keeps students engaged.” Finally, even one student who wrote, “I hated doing them,” also wrote, “It was beneficial and made me be more aware.” Finally, one student wrote, “I’ve learned that spending is a moral decision.” This reflects that critical tie from economic decisions to the indigenous, Buddhist, and Jesuit readings in the course.

Current Policy Issues

In the second half of the semester, the students wrote about policies that were covered in the press. Their first assignment was to write to their congressional representative advising a vote for or against the STOP School Violence Act of 2018. I chose this as the first assignment because it was something the students could relate to, rather than for its economic content. And because the legislation had many different provisions that a single legislator might support or not support, it introduced the students to the complexity of issues and the difficulty of having to vote either for or against the legislation rather than saying, “On the one hand, on the other hand,” as economists are famous for doing. This assignment also made students figure out who was representing them in Congress because they were required to send the letter to their representative.

The students went on to write an essay about the steel and aluminum tariffs, send a letter to the editor about a proposed 1% cap on growth for Denver County, and tweet the president and Scott Pruitt about the EPA’s action to relax the CAFE standards for automobiles. The specifics of these assignments are not what’s important. They reflect what was in the news at the time. But it was deliberate that the assignments covered international, national, and local issues. In the end, the power of these assignments was to get students involved in public debate and to teach them how to express an opinion in a public forum.

Comments from the students in a final reflection indicate the importance of this work from their perspective. A basic awareness in a selfie world is a step to engagement in the larger world. One student wrote, “The news has certainly opened my eyes up to problems within this country I would have never cared to read about or examine.” Another wrote, “The biggest thing I will take away from this is now after doing stuff like this, I can have an intelligent conversation with someone.”

Students also commented about the change in their perception of whether they could have a voice in policy decisions by learning how easy it is to get their voices out there. One student wrote:

Before these assignments I did not know how easy it was to contact policy makers or that they actually wanted to hear citizen opinions. Not only did I learn that there are many ways to have our voices heard by people with influence, I also understood the importance of being informed and knowledgeable about current changes and issues.

Another wrote, “Voting isn’t the only way that I am able to voice my opinion and doing these assignments has outlined the easy [sic] of being an involved citizen.”

Students also wrote about gaining confidence to express an informed opinion. This comment illustrates that:

What I've gained, especially through the blogs, is confidence in understanding. I feel now like I'm out of the dark, like I actually can speak to the ideas and the economics around me. I feel like I understand more of what is going on and don't have to rely on others to tell me. It's a wonderful sense of liberation, and I'm glad to have gained it.

Most importantly students expressed a commitment to continued engagement because the simple exercise of doing these assignments was empowering.

I feel like I will keep contacting my senators and newspaper editors and other government officials, because I can make informed arguments for or against a side or proposal. It was so much easier to do than it seemed before I did it. In the past, I thought it would be some daunting ordeal to voice my opinions.

Another student wrote: "Now, I know that my opinion and my voice matters a great deal. I know that my voice, in combination with the voices of others, could become a great voice."

Finally, another comment echoes this sentiment with the added Jesuit dimension of care for the world: "by learning more about these issues not only do I feel more compelled to act, but my growing awareness pushes me to think more deeply about issues that are affecting people's lives every day."

Reflections and Conclusions

Teaching economics to students who have no innate interest in the subject, but who are required

Notes

¹ Charles Wheelan, *Naked Economics* (New York: W.W. Norton & Company, Inc, 2010).

² "Welcome to EC 200—Spring 2018," accessed October 10, 2018, <https://sites.google.com/site/18sec200/>.

³ Robin Wall Kimmerer, *Braiding Sweetgrass* (Minneapolis, MN: Milkweed Editions, 2013).

to take a distributive core course, is challenging. Many students believe that economics is boring and irrelevant. Student walkouts and the request by French students for "post-autistic" economics (as insensitive as that label is to those who deal with autism every day of their lives) reveals a hunger for something different. This paper presents some ideas for professors who, after exposing students to the content of mainstream economics, want to challenge students to question the foundational assumptions and the consumer culture they live in by exposing them to an interdisciplinary view of an economy populated by moral actors and embedded in a biosphere with limited resources.

It also emphasizes that single discipline solutions to the pressing problems of our world are inadequate. As Pope Francis writes in his encyclical:

"The fragmentation of knowledge proves helpful for concrete applications, and yet it often leads to a loss of appreciation for the whole, for the relationships between things, and for the broader horizon which becomes irrelevant.... these problems cannot be dealt with from a single perspective or from a single set of interests."³⁷

Bringing the voices of an indigenous plant scientist, a Buddhist monk, and a Jesuit pope into the mix illustrates common critiques of mainstream economic doctrine among scholars outside the discipline. Engaging students in reflections on their own role in the economy and its impact on them and the larger world and urging them to get involved in policy issues that will impact their lives, makes economics far more palatable and relevant. HJE

⁴ "Faculty and Staff Environmental and Forest Biology," College of Environmental Science and Forestry, accessed July 24, 2018, <http://www.esf.edu/faculty/kimmerer/>

⁵ Kimmerer, *Braiding Sweetgrass*, 304.

⁶ *Ibid.*, 305.

⁷ Wheelan, *Naked Economics*, 6.

⁸ Kimmerer, *Braiding Sweetgrass*, 305.

⁹ *Ibid.*, 306.

¹⁰ Ibid., 308.

¹¹ Ibid.

¹² Ibid., 376.

¹³ Ibid., 307.

¹⁴ Kimmerer, *Braiding Sweetgrass*, 376.

¹⁵ Ibid., 377.

¹⁶ Wheelan, *Naked Economics*.

¹⁷ Matthieu Ricard, *Altruism* (New York: Little, Brown and Company, 2013).

¹⁸ “Matthieu Ricard—Buddhist Monk, Photographer, Author, and Humanitarian,” Matthieu Ricard, accessed July 24, 2018, <http://www.matthieuricard.org/en/>.

¹⁹ Wheelan, *Naked Economics*, 8.

²⁰ Ibid., 8.

²¹ Ricard, *Altruism*, 122.

²² Ibid., 132.

²³ Ibid.

²⁴ Ibid., 135.

²⁵ Ibid., 157.

²⁶ Ibid., 565.

²⁷ Ibid., 567.

²⁸ Ibid.

²⁹ Ibid., 655.

³⁰ Francis, *Laudato Si, Encyclical Letter* (Vatican City, Italy: Liberia Editrice Vaticana, 2015), accessed July 24, 2018, http://w2.vatican.va/content/francesco/en/encyclicals/documents/papa-francesco_20150524_enciclica-laudato-si.html.

³¹ Ibid., 2.

³² Ibid., 22.

³³ Ibid., 109.

³⁴ Ibid.

³⁵ Ibid., 128.

³⁶ The student comments that follow are from their individual Google sites used for their class blogging exercises during the 2017-18 academic year.

³⁷ Ibid., 110.