2015

THEO 626-01 Global Justice

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THEO 626-01: GLOBAL JUSTICE
FALL 2015
MONDAYS 18:00-20:30

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E-mail: helmerj@xavier.edu
Office hours: Mondays 16:00-18:00 and by appointment
*The easiest and most efficient way to reach me outside of my designated office hours is by e-mail (helmerj@xavier.edu). I will respond to e-mail within 24 hours.

Course Description

"Solidarity, in its deepest and most challenging sense, thus becomes a way of making history in a life setting where conflicts, tensions and oppositions can achieve a diversified and life-giving unity."
– Pope Francis

How ought we to understand “justice” in an age of globalization? Are relationships and norms of justice limited to those with whom we share political citizenship, or do they extend to all human beings simply in virtue of our shared humanity? Do states have moral obligations merely to their own citizens, or does the scope of moral obligation extend to citizens of other nations, and indeed to those who lack nationality altogether? This graduate seminar introduces students to leading contemporary theological and philosophical approaches to the question of “global justice”, and it critically examines how these different religious and secular perspectives can serve to inform and illuminate our shared ethical consideration of various pressing global ethical issues, such as climate change, poverty, inequality, global health, transnational migration, displaced persons, humanitarian intervention, and ethnic and religious violence. The course is heavily theoretical, in that it involves sustained intellectual engagement with the main theoretical paradigms that have contributed to the ongoing academic discussion of “global justice” amongst theologians and political philosophers. The course is also deeply practical, in that it seeks to envision, to formulate, and to evaluate practical strategies (both governmental and non-governmental) of engagement that enable us – as members of local, national, and global communities – to respond justly to the global ethical issues that confront us.

Credit Hours: 3 Credits
Prerequisite: None

Course Objectives

On completion of this course you will:

- Possess analytical skills which will enable you to address contemporary global ethical issues with rigor.

- Exhibit familiarity with the main ideas, concepts, theories, and problems within the current academic discussion concerning the issue of “global justice”.

- Successfully apply these theories and conceptual frameworks to various global ethical issues, situations, and cases.
• Critically assess the merits and defects of the main theological and philosophical approaches to the question of global justice.

• Demonstrate a solid capacity to evaluate philosophical and theological arguments in the area of global ethics.

• Formulate your own theory of global justice as well as identify practically effective strategies for engaged response to one of the global ethical issues explored in the course.

**Course Texts**


Pope Francis. *Laudato Si.*


***Other course readings – including case studies – will be made available through Canvas (canvas.xavier.edu).***

**Course Requirements/Methodology and Grading**

Course Medium: This course is a graduate level seminar which runs in a weekly meeting format.

Course Assignments: There are two types of assignments for this course, one of which is oral, two of which are written in nature.

The first type of assignment is in the form of weekly attendance and seminar participation. The assigned weekly readings and seminar paper will provide you with an opportunity to articulate and to critically respond to the assigned texts for the week and to enter into dialogue with one another on various significant ethical issues. Each person in the class will be expected to have engaged conscientiously with the weekly readings and seminar paper so that she or he will be able to contribute actively to the weekly seminar discussions. Weekly attendance and seminar participation will comprise 20% of your overall grade.

The second type of assignment is in the form of the seminar paper. For each week of the seminar, one member of the class will prepare a ten to twelve-page paper (twelve point font, double-spaced, 1-inch margins) that contains a brief summary and critique of the readings that have been assigned for that week. The seminar paper/presentation should first present a brief outline/summary of the main argument(s) of the assigned readings for the week concerned, and then develop a sustained line of argument in response to one of the main arguments. The critical component of the weekly seminar paper may attempt to refute the central claim(s) of the author’s argument (e.g. Do you disagree and why/not? What are the weaknesses or strengths of the author’s argument? Is there anything that the author does not consider that she/he ought to be considering?), and it may also extend the argument in a creative direction (e.g., What are the implications of the author’s argument/perspective for other areas of ethical concern?). The seminar paper will
be due and distributed to the members of the class by midnight of the Friday prior to each Monday’s seminar meeting, and read by the other students in preparation for Monday’s class. To begin each weekly seminar, the student who has written the weekly seminar paper will briefly introduce the paper and outline its main argument, and then will have an opportunity to respond to the response that has been provided by her/his fellow seminar participant (for more on the response paper, please see below). Each student will prepare and present two seminar papers over the course of the term, and each seminar paper will comprise 30% of your overall grade, for an aggregate total of 60% (30%/paper X 2 papers = 60%).

The third type of assignment is in the form of the seminar response. For each week of the class, one member of the class will prepare a two to three-page paper (twelve point font, double-spaced, 1-inch margins) in which they respond to the seminar paper that has been written for that week. In responding to the weekly seminar paper, they should engage the main argument of the seminar paper, and in some detail indicate points of dis/agreement with the paper, either in relation to the paper’s interpretation of (the main argument of) the assigned readings or its main claims. Taken together, the seminar paper and the response paper for each week are to be the main stimuli for generating discussion for that week. Each response paper will comprise 10% of your overall grade, for an aggregate total of 20% (10%/paper X 2 papers = 20%)

Course Grading:

As previously indicated, approximately one fifth of your grade will be derived from your overall attendance and participation, approximately three fifths of your grade from the aggregate total of your two seminar papers, and approximately one fifth of your grade from the aggregate total of your two response papers. My basic expectation is that because this is a professional/graduate-level course in theological studies you will observe the basic requirements of grammar and syntax in all of your written work, including your seminar papers and responses. Aside from the basics of correct grammar and syntax, your overall performance will be assessed in relation to: 1) your overall comprehension of the material (apprehension and understanding of the facts, terms and concepts in the readings and postings); 2) your analysis of the material (the ability to understand the structure of and relationship between the parts of a given text); 3) your synthesis of the material (the ability to relate items of a given text or idea to other texts and ideas, creating new ideas in the process); 4) your overall contribution to class discussion; and 5) your clarity of communication (your ability to communicate what you have comprehended, analyzed, and synthesized to others). These basic criteria can be summed up in terms of two scholarly virtues in relation to which your written work will be assessed: those of accuracy and precision.

Accuracy refers to how accurately you present or represent the views of your interlocutors, either the views of those authors whose work we are reading, or those of your classmates. While there is always some reasonable hermeneutical latitude in presenting someone else’s views, there are at the same time reasonable limits to the practice of interpretation that are provided for by a commitment to truth in moral enquiry. Thus, there is a close link between the accurate (re-) presentation of someone’s views and the principle of charitable dialogue which enjoins one to present the perspectives and arguments of one’s interlocutors in the fairest possible light and without distortion (i.e., by giving them the benefit of doubt and attributing to them the strongest/most defensible version of the view that they are advocating). As with any highly complex discussion, the overall success of our class as a form of extended conversation will depend highly on the practice of charitable dialogue, and accordingly, a high value will be placed in the accurate presentation and representation of various views.

The desideratum of Precision presupposes accuracy but differs from it in that precision pertains to the clarity and conciseness with which one’s views are expressed. The presence of sufficient precision in self-expression provides for the possibility of one’s claims being grasped in their fullness and thus, of being appropriately responded to.
In accordance with Academic Regulations, the following grading scale will be used:

### Graduate Grading Scale

<table>
<thead>
<tr>
<th>Grade</th>
<th>Description</th>
<th>Quality Points</th>
</tr>
</thead>
<tbody>
<tr>
<td>A</td>
<td>Exceptional</td>
<td>4.00</td>
</tr>
<tr>
<td>A-</td>
<td></td>
<td>3.67</td>
</tr>
<tr>
<td>B+</td>
<td>Good*</td>
<td>3.33</td>
</tr>
<tr>
<td>B</td>
<td></td>
<td>3.00</td>
</tr>
<tr>
<td>B-</td>
<td></td>
<td>2.67</td>
</tr>
<tr>
<td>C+</td>
<td>Minimal**</td>
<td>2.33</td>
</tr>
<tr>
<td>C</td>
<td></td>
<td>2.00</td>
</tr>
<tr>
<td>F</td>
<td>Failure</td>
<td>0.00</td>
</tr>
<tr>
<td>VF</td>
<td>Failure to officially withdraw</td>
<td>0.00</td>
</tr>
<tr>
<td>W</td>
<td>Official withdraw</td>
<td>N/A</td>
</tr>
<tr>
<td>M</td>
<td>Incomplete, changed when grade is assigned.</td>
<td>0.00</td>
</tr>
<tr>
<td>AU</td>
<td>Audit, no credit or grade earned, no effect on GPA</td>
<td>N/A</td>
</tr>
<tr>
<td>S</td>
<td>Satisfactory, credit earned, no effect on GPA</td>
<td>N/A</td>
</tr>
<tr>
<td>U</td>
<td>Not passing/Unsatisfactory, no credit earned, GPA is effected</td>
<td>0.00</td>
</tr>
<tr>
<td>NC</td>
<td>No credit earned, non-graded</td>
<td>N/A</td>
</tr>
<tr>
<td>NR</td>
<td>Not reported</td>
<td>N/A</td>
</tr>
</tbody>
</table>

* minimum for credit in courses below 500 level  
** minimum for credit in courses 500 level and above

### Incomplete Work - Graduates

Grades of "M" (Graduate Incomplete) should be cleared within four weeks after the last day of the term in which the course was taken. This time limit may be extended but may not exceed a period of one year from the end of the term.

If the student is deferred for graduation due to a grade of incomplete, he or she may be eligible for the original date of graduation. Work must be completed, graded and recorded within thirty calendar days of that term’s graduation date.

For more information regarding grading, please refer to the [University catalog](#).

### Students with Special Needs

Students with documented disabilities are entitled to reasonable accommodations as needed in accordance with general academic regulations. If you need accommodations, please contact me as soon as possible. Accommodations will not be granted retroactively.
Academic Integrity Policy

Please cite your sources on all assignments prepared outside of class (both papers and case studies). Quoting or paraphrasing work without properly citing it constitutes plagiarism. Plagiarism on an assignment will result in a failing grade for that assignment and possibly a failing grade for the semester. Cheating on an examination will likewise result in a failing grade for that assignment and possibly a failing grade for the semester.

Grade Disclosure Policy

It is a violation of federal law for me to communicate with you about your grades by e-mail or over the telephone; this constitutes a breach of privacy because these media are not fully secured. Grades will be provided in the report of academic achievement that is sent at the end of each term. Should you have questions about your grades, I would be pleased to speak with you personally after class or to make an appointment to meet with you at another time.

SCHEDULE OF READINGS AND ASSIGNMENTS

Week 1

Monday, August 24, 2015 – Introduction to the Course

Week 2

Monday, August 31, 2015 – Laying Foundations for a Theory and Practice of Global Justice

Required Readings:

Nicole Hassoun, Introduction to Globalization and Global Justice: Shrinking Distance, Expanding Obligations
Martha Nussbaum, “A Woman Seeking Justice”, from Creating Capabilities: The Human Development Approach
SEP entry, “Global Justice”
SEP entry, “International Justice”
Thomas Nagel, “The Problem of Global Justice”
Jean Porter, “The Search for a Global Ethic”
Lisa Sowle Cahill, “Toward Global Ethics”
Lisa Sowle Cahill, “Globalization and the Common Good”

Week 3

Monday, September 7, 2015 – No Class – Labor Day

Week 4

Monday, September 14, 2015 – Theological Perspectives on Global Justice I

Required Readings:

Daniel Groody, Globalization, Spirituality, and Justice (excerpts)
Week 5
Monday, September 21, 2015 – Theological Perspectives on Global Justice II

Required Readings:

Daniel Groody, *Globalization, Spirituality, and Justice* (excerpts)
Jonathan Sacks, *To Heal a Fractured World* (excerpts)

Week 6
Monday, September 28, 2015 – Theological Perspectives on Global Justice III

Required Readings:

Lisa Sowle Cahill, *Global Justice, Christology and Christian Ethics* (excerpts)

Week 7
Monday, October 5, 2015 – Theological Perspectives on Global Justice IV

Required Readings:

Nicholas Wolterstorff, *Journey toward Justice: Personal Encounters in the Global South*
Nicholas Wolterstorff, *Justice: Rights and Wrongs* (excerpts)
Nicholas Wolterstorff, *Justice in Love* (excerpts)

Week 8
Monday, October 12, 2015 – Theory to Practice I: The Case of Immigration

Required Readings:

Joseph Carens, “The Case for Amnesty”

Week 9
Monday, October 19, 2015 – Theory to Practice II: The Case of Refugees

Required Readings:

David Hollenbach, Ed. *Refugee Rights: Ethics, Advocacy, and Africa* (excerpts)
Week 10
Monday, October 26, 2015 – **Theory to Practice III: Ecology**

Required Readings:

Pope Francis, *Laudato Si*
Willis Jenkins, *The Future of Ethics: Sustainability, Social Justice, and Religious Creativity*

Week 11
Monday, November 2, 2015 – **Philosophical Perspectives on Global Justice I – Rawls’s Law of Peoples**

Required Readings:

John Rawls, *The Law of Peoples*

Week 12
Monday, November 9, 2015 – **Philosophical Perspectives on Global Justice II – Cosmopolitan Perspectives I**

Required Readings:

David Miller, *National Responsibility and Global Justice* (excerpts)
Gillian Brock, *Global Justice: A Cosmopolitan Account* (excerpts)

Week 13
Monday, November 16, 2015 – **Philosophical Perspectives on Global Justice III – Cosmopolitan Perspectives II**

Required Readings:

Will Kymlicka and Kathryn Walker, Eds. *Rooted Cosmopolitanism* (excerpts)
Martha Nussbaum, Ed. *For Love of Country* (excerpts)

Week 14
Monday, November 23, 2015 – **No Class – American Academy of Religion/Thanksgiving Holiday**
Week 15
Monday, November 30, 2015 – **Theory to Practice IV: Singer’s Utilitarianism and the issue of World Hunger**

Required Readings:
Peter Singer, “Famine, Affluence, and Morality”
Peter Singer, “Outsiders: Our Obligation to those beyond our Borders”
Peter Singer, *The Life you can Save* (excerpts)

Week 16
Monday, December 7, 2015 – **Theory to Practice V: Gender and Global Justice**

Required Readings:
Martha Nussbaum, *Creating Capabilities: The Human Development Approach* (excerpts)
Barbara Ehrenreich, *Global Woman: Nannies, Maids, and Sex Workers in the New Economy* (excerpts)

Week 17
Monday, December 14, 2015 – **Theory to Practice VI: The Rights and Protection of Children**

Required Readings: