

COMPARATIVE AND CROSS-CULTURAL ETHICS BIBLIOGRAPHY

***N.B. See also Culture, Inculturation, and Global Ethics Bibliographies*

Compiled by

James T. Bretzke, S.J.

Professor of Moral Theology
Boston College School of Theology & Ministry

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Articles on Comparative and/or Cross-Cultural Ethics

AA.VV. Philosophy East and West 37 (April, 1987).

Issue on Environmental Ethics, with cross-cultural and Eastern approaches, with articles by J. Baird Callicott, Robert C. Neville, Kenneth K. Inada, Gerard James Larson, David L. Hall, and Holmes Ralston III.

Akira, Tsujimura. "Contrast in 'Way of Thinking' between East and West." In The World Community in Post-Industrial Society. Vol. 4 The Confusion in Ethics and Values in Contemporary Society and Possible Approaches to Redefinitions, 159-167. Edited by Christian Academy. Seoul: Wooseok Publishing Co., 1988.

Beeman, William O. "Interculturalism: Cross-Cultural Understanding through the Performing Arts." In The World Community in Post-Industrial Society. Vol. 4 The Confusion in Ethics and Values in Contemporary Society and Possible Approaches to Redefinitions, 229-243. Edited by Christian Academy. Seoul: Wooseok Publishing Co., 1988.

Bloom, A.H., "Two Dimensions of Moral Reasoning: *Social Principledness and Social Humanism in Cross-Cultural Perspective.*" Journal of Social Psychology. 101 (1977): 29-44.

Bosley, Richard. "Do Mencius and Hume Make the Same Ethical Mistake?" Philosophy East and West 38 (1988): 3-18.

Bosley argues against confusing virtue with a natural property.

Bosley is professor of philosophy at the University of Alberta.

_____. "What Is a Mean? The Question Considered Comparatively and Systematically." Philosophy East and West 36 (1986): 3-12.

Bretzke, James T., S.J. "The Common Good in a Cross-Cultural Perspective: Insights from the Confucian Moral Community." In *Religion, Ethics & the Common Good*, 83-105. Annual Publication of the College Theology Society, 41. Edited by James Donahue and Theresa Moser. Mystic CT: Twenty-Third Publications, 1996.

Recent discussion concerning multiculturalism, pluralism, globalization of ethics and the prospects for a "common morality" all provide a challenging context for critical ethical reflection on the notions of the common good as these are found in various cultural and religious traditions. This article investigates the possibility of enriching our liberal Western notion of the common good from a cross-cultural perspective afforded by Confucianism and what might be called the Confucian notion of the "common good," even though the precise terminological equivalent is not found in the Confucian literature or philosophical tradition. An original exposition of the notion of the common good exegeted from the Confucian canon is presented and discussed in reference to the Confucian cardinal virtues, the notion of the *chün-tzu* (paradigmatic moral individual); the four cardinal virtues of *jen*, *yi*, *li*, and *chih*; an understanding of community as fiduciary; and the moral force of the notion of the *T'ien-ming* or Mandate of Heaven.

_____. "The *Tao* of Confucian Virtue Ethics." *International Philosophical Quarterly* 35 (1995): 25-41.

Investigates the key aspects of the Confucian virtue ethics in relation to the notions of the *chün-tzu* (Superior Person), the Five Relationships of society, the particular Confucian virtues of *jen* (benevolence) and *li* (propriety), the moral vision of the *tao* (Way), and the understanding of the *t'ien-ming* (Mandate of Heaven). The thesis of the article is that the moral matrix provided by the web of social relationships is what allows the Confucian ethics of virtue to function well.

_____. "Through Thick And Thin: Teaching Ethics in a Cross-cultural Perspective" *Horizons* 27 (Spring 2000): 63-80.

As the 20th century closes our universities, theological centers and even seminary settings, can no longer presume a homogeneous religious and cultural academic community among either students or professors. This fact, coupled with recent discussion concerning the globalization of ethics and the prospects for a common morality, as well as related issues such as inculturation, pluralism, and multi-culturalism all provide a challenging context for critical reflection on how religious ethics can and should be done in these universities, theological centers and seminaries. This article outlines both some of the major concerns raised in teaching ethics from cross-cultural, ecumenical, and inter-religious perspectives in the United States, as well as developing a coherent methodology which is grounded in the theological tradition of Christian ethics, but which seeks to integrate these different perspectives. As a practical example of how a concrete course might be developed for undergraduate, graduate, and seminary settings I utilize a course I have designed entitled "Cross-Cultural Christian Ethics" which I have taught regularly at the Jesuit School of Theology/Graduate Theological Union in Berkeley. The participants in these courses reflect a diverse background both theological and culturally and thus may provide a reasonable microcosm of many of our contemporary academic institutions. Critical evaluation of the course's theological and pedagogical premises, as well as discussion on the students' participation and feedback on the course, hopefully will stimulate further reflection on both the theological issues connected with doing cross-cultural ethics in the Christian theological tradition as well as aiding concrete curricular development in this area.

Cannon, Dale W. "Having Faith, Being Neutral, and Doing Justice: Toward a Paradigm of Responsibility in the Comparative Study of Religions." Method & Theology in the Study of Religion 5 (1993): 155-176.

Cho, Francisca. "Leaping into the Boundless: A Daoist Reading of Comparative Religious Ethics." *Journal of Religious Ethics* 26 (Spring 1998): 139-166.

See also "responses" in the same issue by Robin Lovin, Ronald M. Green, and a "response" to the responses by Cho herself.

Cho is Asst. Professor of Buddhist Studies at Georgetown University.

Clasquin, Michel. "Contemporary Theravada and Zen Buddhist Attitudes to Human Sexuality: An Exercise in Comparative Ethics." Religion 22 (1992): 63-83.

Dallmayr, Fred. "'Asian Values' and Global Human Rights." *Philosophy East and West* 52 (April 2002): 173-189.

Looks at the opposition between a so-called "foundational" universalism, which the author holds is articulated in modern natural law theories and rationalist universalism, and "antifoundational" skepticism and/or relativism (from Jeremy Bentham to Richard Rorty), the author tries to steer a middle course which will situate rights claims in a contextualized prudential judgment. He considers Henry Rosemont's notion of "concept clusters" which reflect different modes of human flourishing—clusters that are not completely incommensurable on the one hand, nor uniformly exchangeable on the other. The author concludes that this analysis suggests that globalism or universalism of human rights is not so much a starting premise as a challenging practical task which will require intensive inter-human and cross-cultural learning—what Tu Wei-ming has called the ongoing "humanization" of humankind.

Dy, Manuel B., Jr. "The Ideal Man: The Chinese Way and the American Perspective: A Filipino Impression." In Proceedings of the Conference on the Comparative Study of the Chinese Ideal and the American Dream in Taipei, Republic of China, October 6-8, 1978, by Institute of American Culture, Academia Sinica. Taipei, Republic of China: Institute of American Culture, Academia Sinica, 1980, 319-49.

Dye, Wayne. "Toward a Cross-Cultural Definition of Sin." *Missiology* 4 (1976): 27-41.

Eisenstadt, Shuel N. "How do Cultures of the East and the West Meet the Challenges of Acculturation in Global Industrialization?." In The World Community in Post-Industrial Society. Vol. 4 The Confusion in Ethics and Values in Contemporary Society and Possible Approaches to Redefinitions, 147-158. Edited by Christian Academy. Seoul: Wooseok Publishing Co., 1988.

Fadiman, Anne. "The Life or the Soul." Chapter 18 in *The Spirit Catches You and You Fall Down: A Hmong Child, Her American Doctors, and the Collision of Two Cultures*, 262-277. New York: Farrar, Straus and Giroux, 1997.

The penultimate chapter of a fascinating study of cultural clash between a Hmong family dealing with a young daughter with severe epilepsy and the doctors who treated her over several years. This chapter outlines some of the key points on cultural communication and miscommunication.

Fitzgerald, Timothy. "A Critique of 'Religion' as a Cross-Cultural Category." *Method and Theory in the Study of Religion* 9 (1997): 91-110.

Argues that "religion" is an inadequate analytic concept for cross-cultural analysis due to its vagueness and the imprecision in which the term has been used in religious studies texts. Rather than using religion as an analytic concept Fitzgerald suggests it would be better understood "as a form of mystification generated by its disguised ideological function" (p. 91).

Fortosis, Steve. "A Model for Understanding Cross-Cultural Morality." *Missiology* 18 (1990): 163-176.

Constructs a model integrating Kohlberg's philosophy of moral reasoning, which is then applied to several case studies.

Grelle, Bruce. "Comparative Religious Ethics As a Form of Critical Inquiry." *The Annual of the Society of Christian Ethics* (1993): 271-281.

Heelas, Paul. "Emotions Across Cultures: *Objectivity and Cultural Divergence*." In *Objectivity and Cultural Divergence*, 21-42. Edited by S.C. Brown. Cambridge: Cambridge University Press, 1984.

Hsiung, James Chieh. "Human Rights in an East Asian Perspective." Chapter 1 *Human Rights in East Asia: A Cultural Perspective*, 1-30. Edited by James Chieh Hsiung. New York: Paragon House Publishers, 1985.

Discusses conceptions and approaches to human rights in Japan, Taiwan, South Korea (which he calls a consensual model), and contrasts this to North Korea and mainland China (which he calls the Communist model). In turn these models are contrasted with a Western liberal model which Hsiung terms as being essentially "adversarial" in its conception and practice.

Hsu, Francis L.K. "The Self in Cross-Cultural Perspective." In *Culture and Self: Asian and Western Perspectives*, 24-55. Edited by Anthony J. Marsella, George DeVos, and Francis L.K. Hsu. New York and London: Tavistock Publications, 1985.

Jennings, William H. "Comparative Religious Ethics: Bibliographic Resources." The Annual of the Society of Christian Ethics (1993): 297-302.

Johnson, Frank. "The Western Concept of Self." In Culture and Self: Asian and Western Perspectives, 91-138. Edited by Anthony J. Marsella, George DeVos, and Francis L.K. Hsu. New York and London: Tavistock Publications, 1985.

La Fleur, William R. "Contestation and Consensus: *The Morality of Abortion in Japan*." Philosophy East and West 40 (1990): 529-542.

LaFleur is professor of Japanese in the Department of Oriental Studies at the University of Pennsylvania.

Lee, Peter K.H., and Hyun-Kyung Chung. "A Cross-Cultural Dialogue on the Yin-Yang Symbol." Ching Feng 33 (September 1990): 136-57.

Levine, Michael P. "Holism and Comparative Religious Ethics." Method & Theory in the Study of Religion 7, no. 2 (1995): 131-62.

This article is devoted to an examination of Jeffrey Stout's holistic approach to comparative religious ethics. The author briefly explains what he takes the purpose of comparative ethics to be. He also sets out to show that how one understands the task of comparative religious ethics, and the way one undertakes comparative work in general, cannot be divorced from the type of concern with method and theory (e.g., a theory of religion) that Stout surprisingly sees as detrimental to comparative study.

Littlejohn, Ronnie. "Comparative Moral Philosophy: Learning Ethics Through Other Cultures." *The Council of Societies for the Study of Religion Bulletin* 30 (February 2001): 9-11.

Reflections on his attempts to teach cross-cultural ethics in a Baptist university. He articulates some helpful concepts about "moral grammar" and "moral culture" which can be used cross-culturally, but largely sidesteps the deeper issues of an objective moral order which might have valid cross-cultural, universalist claims. Instead, he suggests walking a line between "absolutism" and "relativism," though without explaining or describing what these terms might mean in the concrete.

MacIntyre, Alasdair. "Individual and Social Morality in Japan and United States: Rival Conceptions of the Self." Philosophy East and West 40 (1990): 489-497.

Revised response to a 1987 lecture given at Arizona State University by Robert Bellah, entitled "Religion and Technological Revolution in Japan and the United States."

Marks, Joel. "Emotion East and West: Introduction to Comparative Philosophy." Philosophy East and West 41 (1991): 1-30.

Short essay (pp. 1-9), followed by endnotes (pp. 9-16), and a long bibliography (pp. 17-30).

McKenry, Patrick C., and Sharon J. Price. "Divorce: A Comparative Perspective." In Families in Multicultural Perspective, ed. Bron B. Ingoldsby and Suzanna Smith, 187-212. New York: The Guilford Press, 1995.

McLaren, Ronald. "*Kawaiso*, Justice and Reciprocity: Themes in Japanese and Western Ethics." Philosophy East and West 34 (1984): 53-66.

Miller, Joan G. "A Cultural Perspective on the Morality of Beneficence and Interpersonal Responsibility." In Cross-Cultural Interpersonal Communication, 11-27. Edited by Stella Ting-Toomey, and Felipe Korzenny. London and Delhi: Sage Publications, 1991.

Nairn, Thomas A. "The Use of Zairian Children in HIV Vaccine Experimentation: A Cross-Cultural Study in Medical Ethics." The Annual of the Society of Christian Ethics (1993): 223--243.

Ott, Heinrich. "Ethics of Cultural Pluralism." In The World Community in Post-Industrial Society. Vol. 3 The Confusion in Ethics and Values in Contemporary Society and Possible Approaches to Redefinitions, 13-25. Edited by Christian Academy. Seoul: Wooseok Publishing Co., 1988.

Perrett, Roy W., and Patterson, John. "Virtue Ethics and Maori Ethics." Philosophy East and West 41 (1991): 185-202.

The authors contend that the New Zealand Maori ethics is essentially a virtue ethics.

Perrett and Patterson are members of the philosophy department of Massey University, New Zealand.

Ranly, Ernest W. "Cross-Cultural Philosophizing." Philosophy Today 35 (1991): 63-72.

Ranly originally delivered this paper at Wadhams Hall Seminary College in Ogdensburg, New York on 8 March 1989. He has worked for the past sixteen years in Peru.

Reding, Jean Paul. "Greek and Chinese Categories: A Re-examination of the problem of linguistic relativism." Philosophy East and West 36 (1986): 349-374.

Singh, S.B.B.B. "How Cultures of East and West Meet the Challenge of Acculturation in Global Industrialization." In The World Community in Post-Industrial Society. Vol. 4 The Confusion in Ethics and Values in Contemporary Society and Possible Approaches to Redefinitions, 138-146. Edited by Christian Academy. Seoul: Wooseok Publishing Co., 1988.

Shweder, Richard A. Thinking through Cultures: Expeditions in Cultural Psychology. Cambridge: Harvard University Press, 1991.

Shweder, Richard A., and LeVine, Robert A., eds. Culture Theory: Essays on Mind, Self, and Emotion. New York: Cambridge University Press, 1984.

Shweder, Richard A., Mahapatra, Manamohan, and Miller, Joan G. "Culture and Moral Development." In Cultural Psychology: Essays on Comparative Human Development, 130-204. Edited by James W. Stigler, Richard A. Sweder, and Gilbert Herdt. Cambridge: Cambridge University Press, 1990.

Essay on the results of a cross-cultural study involving children from India and Illinois, and aimed at assessing the separate theories of moral development proposed by Lawrence Kohlberg and E. Turiel. Also contains a basic reference bibliography.

Smurl, James F. "Cross-Cultural Comparisons in Ethics: A Critical Response to Sally Wang." Journal of Religious Ethics 4 (1976): 47-56.

See Sally B. Wang's article, "Can Man Go Beyond Ethics? *The System of Padmasambhava*." Journal of Religious Ethics 3 (1975): 141-155.

Stoeckle, Bernhard, O.S.B.. "Ethos." In Concise Dictionary of Christian Ethics, 87-88. Edited by Bernhard Stoeckle. New York: Seabury Press, 1979.

Stout, Jeffrey. "Holism and Comparative Ethics: A Response to Little." *Journal of Religious Ethics* 11 (1983) 301-316.

A response by David Little to Stout's earlier criticism of the former's *Comparative Religious Ethics*.

Streng, Frederick J. "The Transcendental in a Comparative Context." In Culture and Modernity: East-West Perspectives, 367-384. Edited by Eliot Deutsch. Honolulu: University of Hawaii Press, 1991.

One of several essays presented at the Sixth East-West Philosophers' Conference held in August 1989 in Honolulu.

Tan, Che-Bin. "Ethical Particularism as a Chinese Contextual Issue." In The Word Among Us: Contextualizing Theology for Mission Today, 262-281. Edited by Dean S. Gilliland and the Faculty of the School of World Mission of Fuller Theological Seminary. Dallas: Word Publishing, 1989.

Thampu, Valson. "AIDS and the Heretical Imperative." Evangelical Review of Theology 18 (1994): 60-69.

Reprinted from Thampu's book, AIDS: Heresy and Prophecy. New Delhi, TRACI, 1993.

Thampu critiques secular Western culture which he asserts has imposed biases which must be counteracted by the prophetic dimension of the Gospel, and which also neglect the cultural backgrounds of non-Western societies in developing strategies for confronting a global problem such as AIDS.

Thampu is a member of the TRACI community and lecturer and Chaplain of St. Stephen's College in Delhi, India.

Tsao, Jiun Han. "The Acceptability and Adaptability of American Democratic Ideas to the Chinese Political Mind: A Cross-cultural Analysis." In Proceedings of the Conference on the Comparative Study of the Chinese Ideal and the American Dream in Taipei, Republic of China, October 6-8, 1978, by Institute of American Culture, Academia Sinica. Taipei, Republic of China: Institute of American Culture, Academia Sinica, 1980, 277-92.

Twiss, Sumner B. and Bruce Grelle. "Human Rights and Comparative Religious Ethics: A New Venue." *The Annual of the Society of Christian Ethics* (1995): 21-48.

Twiss, Sumner B. "Comparative Ethics, a Common Morality, and Human Rights." *Journal of Religious Ethics* 33/4 (December 2005): 649-657.

Considers contributions of Jeffrey Stout's *Democracy and Tradition* to the field of comparative ethics.

_____. "Comparative Ethics and Intercultural Human-Rights Dialogues: A Programmatic Inquiry." In *Christian Ethics: Problems and Prospects*, 357-378. Edited by Lisa Sowle Cahill and James F. Childress. Cleveland: Pilgrim Press, 1996.

Article done for the *Festschrift* for James M. Gustafson made up of contributions from his former students.

_____. "Curricular Perspectives in Comparative Religious Ethics: A Critical Examination of Four Paradigms." *The Annual of the Society of Christian Ethics* (1993): 249-269.

Wang, Sally A. "Can Man Go Beyond Ethics? *The System of Padmasambhava*." *Journal of Religious Ethics* 3 (1975): 141-155.

See reply by James F. Smurl, "Cross-Cultural Comparisons in Ethics: A Critical Response to Sally Wang," *Journal of Religious Ethics* 4 (1976): 47-56.

Whitehill, James. "Buddhist Ethics in Western Context: The 'Virtues' Approach." *Journal of Buddhist Ethics* 1 (1994): 1-22.

Whiten, C.B. "Moral Development in Bahamian School Children: A Cross-Cultural Examination of Kohlberg's Stages of Moral Reasoning." *Developmental Psychology* 11 (1975): 535-536.

Wilfred, Felix. "The Language of Human Rights--An Ethical Esperanto?" *Vidyajyoti* 56 (1992): 194-214.

Wilfred, an Indian theologian, argues that the supposedly "universal" Western concept of "human rights" is a sterile ethical esperanto which is derived from an abstraction of the lowest common denominator, and which offers "no ethical panacea for the problems of conflict-ridden societies of the Third World." (p. 214). Instead, many Third World perspectives on human rights would find the "universal" only in terms of the particular context which can then express the fullness of the universal.

Paper originally presented at a symposium organized by the Theologie Interkulturelle of the University of Frankfurt-am-Main.

Williams, Preston N. "Family, Culture and Ethics: Their Interaction and Impact upon African Americans and White Americans." In In All Things: Religious Faith and American Culture, 41-64. Papers of the Inaugural Conference of The Jesuit Institute at Boston College. Edited by Robert J. Daly, S.J. Kansas City: Sheed and Ward, 1990.

Williams is Houghton Professor Theology and Contemporary Change at the Harvard Divinity School.

Yearley, Lee H. "Conflicts among Ideals of Human Flourishing." In Prospects for a Common Morality, 233-253. Edited by Gene Outka and John P. Reeder, Jr. Princeton: Princeton University Press, 1993.

Yearley is professor of Religious Studies at Stanford University.

_____. Facing Our Frailty: Comparative Religious Ethics and the Confucian Death Rituals. Gross Memorial Lecture 1995. Valparaiso, IN: Valparaiso University Press, 1996

Books on Comparative and/or Cross-Cultural Ethics

Adams, Daniel J. Cross-Cultural Theology: Western Reflections in Asia. Atlanta: John Knox Press, 1987.

Adeney, Bernard T. *Strange Virtues: Ethics in a Multicultural World*. Downers Grove IL: InterVarsity Press, 1995.

Discussion of cross-cultural perceptions and how they may inform and misinform Christian ethics. Adeney grew up in Asia as a child of missionary parents, and currently teaches in Indonesia.

Alora, Angela Tan, and Lunitao, Josephine M. *Beyond a Western Bioethics: Voices from the Developing World*. Clinical Medical Ethics Series. Washington, D.C.: Georgetown University Press, 2001.

Ames, Roger T., and Wimal Dissanayake, eds. Self and Deception: A Cross-Cultural Philosophical Enquiry. Albany, NY: State University of New York Press, 1996.

This volume contains essays by a range of distinguished philosophers on the problem of self-deception or, rather, self and deception. The work proceeds from the assumption that changing constructions of self within Western cultures, and alternative notions of self in other cultures requires that we rethink traditional strategies for explaining the phenomenon of self-deception.

An-Na'im, Abdullahi Ahmed, ed. *Human Rights in Cross-Cultural Perspectives: A Quest for Consensus*. Pennsylvania Studies in Human Rights. Philadelphia: University of Pennsylvania Press, 1992.

Angle, Stephen C. *Human Rights and Chinese Thought. A Cross-Cultural Inquiry*. Cambridge: Cambridge University Press, 2002.

Balslev, Anindita Niyogi, ed. *Cross-Cultural Conversation (Initiation)*. American Academy of Religion, 1997?

Eleven essays on cross-cultural studies from visiting scholars in 1994 at the Center for Cultural Research at Aarhus University, Denmark.

Barnsley, John H. The Social Reality of Ethics: The Comparative Analysis of Moral Codes. International Library of Sociology. London and Boston: Routledge and Kegan Paul, 1972.

Berti, Enrico, et. al. Etica oggi. Comportamenti collettivi e modelli culturali. Progetti, 1. Padova: Gregoriana Libreria Editrice, 1989.

Bloom, Irene, J. Paul Martin, and Wayne L. Proudfoot, eds. *Religious Diversity and Human Rights*. New York: Columbia University Press, 1996.

Bori, Pier Cesare. From Hermeneutics to Ethical Consensus Among Cultures. Atlanta: Scholars Press, 1994.

Camenisch, Paul F., ed. Religious Methods and Resources in Bioethics. Dordrecht: Kluwer Academic Publishers, 1994.

Essays on a variety of topics and from a variety of religious and historical points of view (Christian, Jewish, Buddhist, Taoist, Islamic, etc.)

Carman, John, and Juergensmeyer, Mark, eds. A Bibliographic Guide to the Comparative Study of Ethics. New York: Cambridge University Press, 1991.

Reveiwed by John Kelsay in Theological Studies 53 (1992): 576-578.

Carmody, Denise Lardner, and Carmody, John Tully. How to Live Well: Ethics in the World Religions. Belmont CA: Wadsworth, 1988.

Intended as an undergraduate textbook, the work is organized into two major sections, Western Religious Ethics and Eastern Religious Ethics. The former considers Jewish, Christian, and Islamic ethics, while the latter takes up Hindu, Buddhist, Chinese, and Japanese ethics.

_____. Peace and Justice in the Scriptures of the World Religions: Reflections on Non-Christian Scriptures. New York: Paulist Press, 1988.

Claude, Richard P., ed. Comparative Human Rights. Baltimore: Johns Hopkins University Press, 1976.

Cohn-Sherbok, Rabbi Dan, ed. World Religions and Human Liberation. Maryknoll: Orbis Press, 1992.

Contributions on the liberation theme from a Muslim, Hindu, Buddhist, and an African-American.

Cook, John W. *Morality and Cultural Differences*. Oxford: Oxford University Press, 1999.

Argues that a discussion of moral relativism needs to investigate both the philosophical and anthropological aspects. Cook argues that both sides of the debate fail to prove their respective positions because their views of “morality” are artificial and unrealistic.

Cortese, Anthony. Ethnic Ethics. Albany: SUNY Press, 1990.

Also considers Kohlberg.

Coward, Harold G., Lipner, Julius J., and Young, Katherine K. Hindu Ethics: Purity, Abortion, and Euthanasia. Albany: SUNY Press, 1988.

Coward, Harold, and Ratanakul, Pinit, eds. *A Cross-Cultural Dialogue on Health Care Ethics*. Centre for Studies in Religion and Society, University of Victoria. Waterloo, Ontario: Wilfrid Laurier University Press, 1999.

Crawford, S. Cromwell, ed. World Religions and Global Ethics. A New Economical Research Book. New York: Paragon House, 1988.

Includes treatment of South and East Asia, Near East, Africa, and Western ethics.

Dean, Thomas, ed. Religious Pluralism and Truth: Essays on Cross-Cultural Philosophy of Religion. New York: State University of New York Press, 1995.

Dyrness, William A. Invitation to Cross-Cultural Theology: Case Studies in Vernacular Theologies. Grand Rapids: Zondervan, 1992.

Ellingson, Stephen, and Green, M. Christian, eds. *Religion and Sexuality in Cross-Cultural Perspective*. New York: Routledge, 2002.

Explores the diversity of religious rituals and mythologies pertaining to sexuality as a way of examining conventional notions of what is normative in our sexual lives.

Elmer, Duane. Cross-Cultural Conflict: Building Relationships for Effective Ministry. Downers Grove, IL: InterVarsity Press, 1994.

Evans, Robert A. and Evans, Alice Frazer. Human Rights: A Dialogue between the First and Third Worlds. Maryknoll: Orbis Books, 1983.

Two years of field research on six continents yielded data for eight case studies which illustrate issues of human rights in an international perspective.

Evans, William A. Management Ethics: An Intercultural Perspective. Dimensions of International Business. Boston: M. Nijhoff Pub., 1981.

Fasching, Darrell, and Dechant, Dell. *Comparative Religious Ethics: A Narrative Approach*. Blackwell: 2000.

Geertz, Clifford. The Interpretation of Cultures: Selected Essays. London: Hutchinson, 1973.

Classic of contemporary cultural anthropology.

Green, Ronald M. Religion and Moral Reason: A New Method for Comparative Study. New York and Oxford: Oxford University Press, 1988.

Reviewed in Interpretation 44 (1990): p. 98-100. Discusses the Chinese concept of Mandate of Heaven.

_____. Religious Reason: The Rational and Moral Basis of Religious Belief. Oxford: Oxford University Press, 1978.

Gutto, Shadrack B. O. Human Rights from Humanitarian Perspectives: An International Comparative Appraisal of State Laws on and Practice of Abortion and Sterilization as Means of Family Planning. Nairobi, Kenya: Institute for Development Studies, University of Nairobi, 1980.

Hatch, Elvin. Culture and Morality: The Relativity of Values in Anthropology. New York: Columbia University Press, 1983.

Traces the development of cultural relativism in American anthropology and then considers a philosophical approach to evaluate the strengths and weaknesses of relativism, while concluding with a suggestion as to how both Western and non-Western cultures can be viewed.

Hawley, John Stratton, ed. *Saints and Virtues*. Comparative Studies in Religion and Society, 2. Berkeley: University of California Press, 1987.

Includes an essay by Tu Wei Ming on the Confucian sage, plus essays on Christian, Jewish, Islamic, Buddhist and Hindu conceptions of sainthood.

Hoffmann, Johannes, ed. *Begründung von Menschenrechten aus der Sicht unterschiedlicher Kulturen. Vol. 1: Das eine Menschenrecht für alle und die vielen Lebensformen*. Frankfurt: Verlag für Interkulturelle Kommunikation, 1990.

Hoose, Jayne, ed. *Conscience in the World Religion*. Leominster UK: Gracewing and Notre Dame: University of Notre Dame Press, 1999.

Hsiung, James Chieh, ed. *Human Rights in East Asia: A Cultural Perspective*. New York: Paragon House Publishers, 1985.

Hunt, Arnold Dudley, Marie T. Crotty, and Robert B. Crotty. *Ethics of World Religions*. Rev. ed. San Diego: Greenhaven Press, 1991.

Designed as an undergraduate text, treats Judaism, Christianity, Islam, Hinduism, Buddhism, Confucianism, and Australian Aboriginal Religions.

Ingoldsby, Bron B., and Smith, Suzanna, eds. *Families in Multicultural Perspective*. New York: Guilford Publications, 1994.

Geographical, historical and cross-cultural study of various family and kinship systems.

Jung, Patricia Beattie; Hunt Mary E., and Balakrishnan, Radhika, eds. *Good Sex: Feminist Perspectives from the World's Religions*. Picataway NJ: Rutgers University Press, 2001.

Kekes, John. The Morality of Pluralism. Princeton: Princeton University Press, 1993.

Argues for a middle position of legitimate plurality of moral and nonmoral values which would fall between absolute moral dogmatism on the one hand, and total moral relativism on the other.

Reviewed by John J. Conley, S.J. in Theological Studies 55 (1994): 169-171.

Kieckhefer, Richard, and Bond, George, eds. Sainthood: Its Manifestations in World Religions. Berkeley: University of California Press, 1988.

Discusses sainthood in the various religious traditions: Christian, Jewish, Islamic, Hinduism, Buddhism, and Confucianism.

Kim, Young-il, ed. Knowledge, Attitude, and Experience: Ministry in the Cross-Cultural Context. Nashville: Abingdon Press, 1992.

Kliever, Lonnie D., ed. The Terrible Meek: Religion and Revolution in Cross-Cultural Perspective. New York: Paragon House Publishers, 1987.

Kraft, Charles H. Christianity in Culture: A Study in Dynamic Biblical Theologizing in Cross-Cultural Perspective. Maryknoll: Orbis Books, 1979.

Kraft, Marguerite G. Understanding Spiritual Power: A Forgotten Dimension of Cross-Cultural Mission and Ministry. American Society of Missiology Series, no. 22. Maryknoll: Orbis Books, 1995.

Küng, Hans, and Moltmann, Jürgen, eds. The Ethics of World Religions and Human Rights. Concilium. London: SCM Press; Philadelphia: Trinity Press International, 1990.

Is an issue of Concilium devoted to this theme.

Knitter, Paul F. One Faith Many Religions: Multifaith Dialogue and Global Responsibility. With a Preface by Hans Küng. Maryknoll: Orbis Books, 1995.

Leaman, Oliver, ed. *Friendship East and West: Philosophical Perspectives*, Curzon Studies in Asian Philosophy Series. Honolulu: University of Hawaii Press, 1996.

Little, David, and Twiss, Sumner B. *Comparative Religious Ethics*. New York: Harper & Row, 1978.

Contains five chapters on "Method" and three chapters on "Application." The latter chapters include treatment of Religion and Morality of the Navajo, in the Gospel of Matthew, and in Theravada Buddhism.

See Jeffrey Stout's critique, "Holism and Comparative Ethics: A Response to Little." *Journal of Religious Ethics* 11 (1983) 301-316.

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