

GLOBAL ETHICS BIBLIOGRAPHY

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

Compiled by

James T. Bretzke, S.J.

Professor of Moral Theology
Boston College

Latest update: May 8, 2018

Table of Contents

<i>Articles on Global Ethics</i>	1
<i>Books on Global Ethics</i>	12

GLOBAL ETHICS BIBLIOGRAPHY

Compiled by

James T. Bretzke, S.J.

Boston College School of Theology & Ministry

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

Articles on Global Ethics

AA.VV. "Symposium on Pluralism and Ethical Theory." Ethics 102 (1992): 707-834.

Several articles on various aspects of pluralism in ethical theory.

Adamas, Robert Merrihew. "Religious Ethics in a Pluralistic Society." In Prospects for a Common Morality, 93-113. Edited by Gene Outka and John P. Reeder, Jr. Princeton: Princeton University Press, 1993.

Apel, Karl-Otto. "A Planetary Macroethics for Humankind: The Need, the Apparent Difficulty, and the Eventual Possibility." In Culture and Modernity: East-West Perspectives, 261-278. 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.

Appadurai, Arjun. "Disjuncture and Difference in the Global Cultural Economy." In Global Culture: Nationalism, Globalization and Modernity, 295-310. Edited by Mike Featherstone. London: Sage Publications, 1990.

Baier, Annette C. "Claims, Rights, Responsibilities." In Prospects for a Common Morality, 149-169. Edited by Gene Outka and John P. Reeder, Jr. Princeton: Princeton University Press, 1993.

de Bary, William Theodore. "Encounter between East and West and the Creation of a Global Culture." In The World Community in Post-Industrial Society. Vol. 4 The Confusion in Ethics and Values in Contemporary Society and Possible Approaches to Redefinitions, 13-21. Edited by Christian Academy. Seoul: Wooseok Publishing Co., 1988.

Bird, Frederick. "Moral Universals." Journal of Religious Pluralism 3 (1993): 29-83.

Recognizing that social scientific study has done much to highlight the cultural diversity and historical relativity of moral ideas, Bird investigates what can be concluded with respect to moral universals from a similar perspective afforded by comparative, historically informed social scientific observation.

Bird teaches at Concordia University.

Braybrooke, Marcus. "Toward a Global Ethic." Faith and Freedom 47 (1994): 91-102.

Bretzke, James T., S.J. "Cultural Particularity and the Globalization of Ethics in the Light of Inculturation." Pacifica 9 (1996): 69-86.

Increased interest in the so-called "globalization of ethics" has led to a number of studies which utilize various hermeneutical and communicative theories to sketch out viable paradigms for developing a fundamental Christian ethics as a whole, as well as its various components such as moral reasoning, which together would be capable of entering into and maintaining such discourse. The accent of most of these studies falls on the universalizability of ethical discourse and scant attention has been given to the cultural *particularity* of each and every ethos and ethical system. This article briefly rehearses the principal elements of the concerns raised by the globalization of ethics and then focuses on the *particularity* of culture using insights from both cultural anthropology and inculturation. The Confucian context of Korea is employed to illustrate some of the issues raised by greater attention to cultural particularity.

Chethimattam, J.B. "Towards a World Morality." Journal of Dharma 16 (1991): 317-336.

Author teaches at Fordham University.

Chung, Bom-Mo. "Encounter between the East and West and the Creation of a Global Culture." In The World Community in Post-Industrial Society. Vol. 4 The Confusion in Ethics and Values in Contemporary Society and Possible Approaches to Redefinitions, 2-12. Edited by Christian Academy. Seoul: Wooseok Publishing Co., 1988.

Chung, Chai-Sik. "Beyond Turning West and Turning East: The Problem of Meaning in the Modern World." In The World Community in Post-Industrial Society. Vol. 4 The Confusion in Ethics and Values in Contemporary Society and Possible Approaches to Redefinitions, 168-175. Edited by Christian Academy. Seoul: Wooseok Publishing Co., 1988.

Civic, Melanne Andromecca. "A Comparative Analysis of International and Chinese Human Rights Law--Universality versus Cultural Relativism." The Buffalo Journal of International Law 2 (Winter 1995-96): 285-322.

Claes, Tom. "Culture and Morality Revisited." Cultural Dynamics 3 (1990): 349-386.

Coleman, John, S.J. "Globalization as a Challenge to Catholic Social Thought." *Origins* 34:20 (28 October 2004): 322-328.

Delivered as the inaugural lecture of the Joan and Ralph Lane, Jr. Center for Catholic Studies and Catholic Social Thought at the University of San Francisco on 12 October 2004.

Coleman is the Cassassa Professor of Social Values at Loyola Marymount University in Los Angeles and former professor of sociology of religion at the Graduate Theological Union and Jesuit School of Theology in Berkeley. He did his own doctoral work under Robert Bellah at the University of California–Berkeley.

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.

Das, Somen. "Globalisation, From a Biblical-Theological Perspective." Religion and Society 41, no. 2 (June 1994): 2-15.

Dennehy, Raymond. "The Ontological Basis of Human Rights." The Thomist 42 (1978): 434-463.

Argues that human rights is a universal concept common to all human persons, and that is therefore independent of any particular nation, race, language, or culture.

Donagan, Alan. "Common Morality and Kant's Enlightenment Project." In Prospects for a Common Morality, 53-72. Edited by Gene Outka and John P. Reeder, Jr. Princeton: Princeton University Press, 1993.

Douglas, Mary. "Morality and Culture." Ethics 93 (1983): 786-791.

A review essay of four books: Adrian Mayer, ed., Culture and Morality: Essays in Honor of Christoph von Fürer-Haimendorf, Mary Midgeley, Heart and Mind, the Varieties of Moral Experience, Rodney Needham, Circumstantial Deliveries, and Peggy Reeves Sanday, Female Power and Male Dominance: On the Origins of Sexuality Inequality.

Droogers, André F. "Cultural Relativism and Universal Human Rights?" In Human Rights and Religious Values: An Uneasy Relationship?, ed. Abdullahi A. An-Na'im, Jerald D. Gort, Henry Jansen, and Hendrik M. Vroom, 78-90. Amsterdam: Editions Rodopi, 1995; Grand Rapids, MI: Wm B. Eerdmans Publishing Company, 1995.

Dussel, Enrique. "One Ethic and Many Moralities?" Concilium 150 (1981): 54-61.

Dy, Manuel B., Jr. "Globalization: An Issue for Ethics." Budhi 5 (1/2001): 1-20.

Uses insights from Max Scheler's value ethics and Jürgen Habermas' theory of universal moral discourse to discuss both positive and negative aspects of the moral evaluation of globalization and suggests some avenues for future development. Positively globalization does seem to be supportive of the values of democracy and human rights, and events such as the Philippine People's Power Revolution can inspire and give hope to peoples around the world, due to the widespread dissemination enabled by modern means of communication. Negatively, globalization can increase massive poverty and exacerbate the deleterious effects of international capitalism, as well as a certain homogenization of cultures and the loss of genuine social diversity and pluralism. To combat some of these negative effects the author suggests the development of a new economic theory which he terms "responsible capitalism" and the fostering of efforts to cultural preservation through Habermas' notion of critical interrogation of tradition and to utilize technology to preserve and document a culture's tradition. Finally the author suggests fostering an attitude of cultural rootedness and cosmopolitan outlook. He defines cultural rootedness as "becoming life-centered" [not by] rejecting modern technology or returning to pre-modern living but restoring the social, spiritual and economic connections of the individual to nature, place, and community that global development as disrupted" (p. 19). "Cosmopolitan outlook, on the other hand, is a necessity for survival in the global order... one whose mental and emotional horizon is the planet. It means internalizing universal values, especially human rights and fundamental freedoms, having a sense of active solidarity with the achievements or problems and suffering of people of different regions and cultures, and believing in the common heritage

and common good of humankind” (pp. 19-20). The challenge of course is to strike a healthy and efficacious balance and integration of these two.

Farley, Margaret A., R.S.M. "Feminism and Universal Morality." In Prospects for a Common Morality, 170-190. Edited by Gene Outka and John P. Reeder, Jr. Princeton: Princeton University Press, 1993.

Gewirth, Alan. "Common Morality and the Community of Rights." In Prospects for a Common Morality, 29-52. Edited by Gene Outka and John P. Reeder, Jr. Princeton: Princeton University Press, 1993.

Hall, Bruce C. "The Virtues of Listening: Some Buddhist Perspectives on the Role of Ethics in the Dialogue Among World Religions." Chapter 7 in Ethics, Religion, and the Good Society: New Direction in a Pluralistic World, 172-177. Edited by Joseph Runzo. Westminster: John Knox Press, 1992.

Hick, John. "The Universality of the Golden Rule." Chapter 7 in Ethics, Religion, and the Good Society: New Direction in a Pluralistic World, 155-166. Edited by Joseph Runzo. Westminster: John Knox Press, 1992.

Ho, Huang Po. "Globalization—A Challenge to the Church: A Case Study on Migrant Worker and Church's Responsibility in Taiwan." *Voices From The Third World* 23 (June 2000): 126-139.

Ho is Professor of Theology at the Tianan Theological Seminary in Taiwan.

Hollenbach, David. "Global Human Rights: An Interpretation of the Contemporary Catholic Understanding." In Human Rights in the Americas: The Struggle for Consensus, 9-24. Edited by Alfred Hennessey and John Langan. Washington, D.C.: Georgetown University Press, 1982.

Hughes, Gerry J., S.J. "Relativismus und Wahrheit." Theologie und Philosophie 62 (1987): 176-195.

Jespers, Frans P.M. "Reflections on the Declaration of a Global Ethic." *Studies in Interreligious Dialogue* 8 (1/1998): 60-73.

Jiwei, Ci. "Freedoms and Realms of Living." *Philosophy East and West* 41 (1991): 303-326.

Looks at how different cultures and individuals value freedom differently.

King, Sallie B. "It's a Long Way to a Global Ethic: A Response to Leonard Swilder." *Buddhist-Christian Studies* 15 (1995): 213-220.

Knitter, Paul F. "World Religions: A Cause and Cure of Global Ethical Confusion." In The World Community in Post-Industrial Society. Vol. 3 The Confusion in Ethics and Values in Contemporary Society and Possible Approaches to Redefinitions, 258-274. Edited by Christian Academy. Seoul: Wooseok Publishing Co., 1988.

Kopfensteiner, Thomas R. "Globalization and the Autonomy of Moral Reasoning: An Essay in Fundamental Moral Theology." *Theological Studies* 54 (1993): 485-511.

Builds on recent interest in the globalization of ethics and Habermas' theory of universal discourse to propose a hermeneutical theory for approaching fundamental moral theology. Refers considerably to the work of Klaus Demmer.

Kopfensteiner, who is a priest of the Archdiocese of St. Louis and currently teaches at Fordham University, did his doctoral dissertation on paradigm shift theory in moral theology at the Pontifical Gregorian University under Klaus Demmer.

Korff, Wilhelm. "Nature or Reason as the Criterion for the Universality of Moral Judgments?" Concilium 150 (1981): 82-88.

Krieger, David J. "Conversion: On the Possibility of Global Thinking in an Age of Particularism." Journal of the American Academy of Religion 58 (1990): 223-243.

Kucuradi, Ioanna. "'Cultural' Morals and 'Global' Morality in the Light of Ethics." In The World Community in Post-Industrial Society. Vol. 4 The Confusion in Ethics and Values in Contemporary Society and Possible Approaches to Redefinitions, 176-185. Edited by Christian Academy. Seoul: Wooseok Publishing Co., 1988.

Küng, Hans, and Moltmann, Jürgen, eds. "The Ethics of World Religions and Human Rights." *Concilium* April, 1990.

Entire April issue dedicated to this theme. Articles on the 1789 French Constitution, the 1948 United Nations Declaration of Universal Rights, Europe and the Gospel, The Torah, etc.

Küng, Hans. "Towards a World Ethic of World Religions: *Fundamental Questions of Present-Day Ethics in a Global Context*." *Concilium* (2/1990): 102-119.

A rather discursive and wide-ranging article, loosely organized around the concept of a potential contribution world religions can make to a global ethic based on an understanding of the ethical demands of fostering a true *humanitas*.

Lawrence, Bruce. "Toward a History of Global Religion(s) in the Twentieth Century: Parachristian Sightings from an Interdisciplinary Asianist." Sixteenth Annual University Lecture in Religion at Arizona State University on March 23, 1995. Arizona State University Department of Religious Studies.

Lee, Chung Ok. "Unity Beyond Religious and Ethnic Conflict Based on a Universal Declaration of a Global Ethic: A Buddhist Perspective." *Buddhist-Christian Studies* 15 (1995): 191-198.

Lee, Jung Young. "Multicultural and Global Theological Scholarship: An Asian American Perspective." *Theological Education* 32 (Autumn 1995): 43-56.

Little, David. "The Nature and Basis of Human Rights." In *Prospects for a Common Morality*, 73-92. Edited by Gene Outka and John P. Reeder, Jr. Princeton: Princeton University Press, 1993.

McCann, Dennis P. "The World's Parliament of Religion, Then and Now: From Social Gospel to Multiculturalism." *The Annual of the Society of Christian Ethics* (1993): 291-296.

Meltzer, Tova. "Ethics and Dialogue Among the World Religions: Some Observations on Gender-Based Dialogue." Chapter 7 in *Ethics, Religion, and the Good Society: New Direction in a Pluralistic World*, 184-190. Edited by Joseph Runzo. Westminster: John Knox Press, 1992.

Menamparampil, T. "Ethics for a Globalized World." *Mission Today* 2 (April-June 2000): 192-202.

Discusses the effects of globalization and economics in India.

Moore, Thomas H. "Human Rights and Christian Missions in the Emerging Global Culture." *Missiology: An International Review* 24 (1996): 201-211.

Briefly traces the development of human rights through three historical movements centering respectively on liberty, equality, and fraternity (solidarity), and notes that in each era anthropologists, ethicists, and missionaries have developed a particular rhetoric for human rights. In the current era of post-modern globalization human rights rhetoric grapples with legitimate ethnic and cultural sovereignty on one hand, and universal ethical concerns which ought to be enshrined in human rights common to all peoples.

Nedeljkovic, Dragoljub D. "European East-West Encounters and Conflicts And The Problem of the Creation of a Global Culture." In The World Community in Post-Industrial Society. Vol. 4 The Confusion in Ethics and Values in Contemporary Society and Possible Approaches to Redefinitions, 186-195. Edited by Christian Academy. Seoul: Wooseok Publishing Co., 1988.

O'Connor, June. "Does a Global Village Warrant a Global Ethic? (An Analysis of *A Global Ethic*, the Declaration of the 1993 Parliament of the World's Religions)." *Religion* 24 (1994): 155-164.

Raises some questions and concerns about the so-called "globalization of ethics" project.

O'Connor is Professor of Religious Studies at the University of California--Riverside.

O'Neill, William, S.J. "Ethics and Inculturation: The Scope and Limits of Rights' Discourse." The Annual of the Society of Christian Ethics (1993): 73-92.

Despite its title, this article really deals with the *enculturation* or culturality of human rights discourse, and not the Christian inculturation of human rights. O'Neill argues that human rights language is best understood rhetorically, "as a family of related claims and duties that delimit the boundaries of practical consensus" (p. 92).

O'Neill is Associate Professor of Christian Ethics at the Jesuit School of Theology-at-Berkeley.

Oommen, T.K. "Globalisation and Structural Change: Historicity and Implication." Religion and Society 41, no. 2 (June 1994): 16-22.

Outka, Gene. "Augustinianism and Common Morality." In Prospects for a Common Morality, 114-148. Edited by Gene Outka and John P. Reeder, Jr. Princeton: Princeton University Press, 1993.

Outka, Gene, and Reeder, John P. "Introduction." In Prospects for a Common Morality, 3-28. Edited by Gene Outka and John P. Reeder, Jr. Princeton: Princeton University Press, 1993.

Parliament of the World's Religions. "The Declaration of a Global Ethic." *Studies in Interreligious Dialogue* 3 (1993): 101-113.

Declaration following the Parliament's meeting in Chicago from 28 August to 5 September 1993.

Parsons, Susan. "Feminist Ethics after Modernity: Towards an Appropriate Universalism." Studies in Christian Ethics 8 (1995): 77-94.

A chapter taken from Parsons' Feminism and Christian Ethics, (Cambridge: Cambridge University Press, 1995).

Parson is Principal of the East Midlands Ministry Training Course.

Quelquejeu, Bernard, O.P. "Diversity in Historical Moral Systems and a Criterion for Universality in Moral Judgment." Concilium 150 (1981): 47-53.

Reeder, John P., Jr. "Foundations without Foundationalism." In Prospects for a Common Morality, 191-214. Edited by Gene Outka and John P. Reeder, Jr. Princeton: Princeton University Press, 1993.

Rigali, Norbert J. "Moral Pluralism and Christian Ethics." Louvain Studies 13 (1988): 305-321.

Robertson, Roland. "Mapping the Global Conditions: Globalization as the Central Concept." In Global Culture: Nationalism, Globalization and Modernity, 15-30. Edited by Mike Featherstone. London: Sage Publications, 1990.

Rorty, Richard. "The Priority of Democracy to Philosophy." In Prospects for a Common Morality, 254-278. Edited by Gene Outka and John P. Reeder, Jr. Princeton: Princeton University Press, 1993.

_____. "Truth and Freedom: A Reply to Thomas McCarthy." In Prospects for a Common Morality, 279-289. Edited by Gene Outka and John P. Reeder, Jr. Princeton: Princeton University Press, 1993.

Rosenbaum, Alan S., ed. The Philosophy of Human Rights: International Perspectives. Contributions in Philosophy, 15. Westport CT: Greenwood Press, 1980.

Thirteen essays representing inter-religious and inter-cultural approaches to the foundation, meaning, and application of human rights.

Schreier, Robert J. "Christian Theology between the Global and the Local." Theological Education 29 (1993): 113-126.

One of several articles dealing with how globalization can and should impact on the teaching of various theological disciplines.

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.

Siddiqi, Muzammil H. "Global Ethics and Dialogue Among World Religions: An Islamic Viewpoint." Chapter 7 in Ethics, Religion, and the Good Society: New Direction in a Pluralistic World, 178-183. Edited by Joseph Runzo. Westminster: John Knox Press, 1992.

Smith, J.E. "The Concept of The Moral, Moral Relativism, the Nature of Moral and the Sources of Moral Authority." Religious Education, 57 (1962): 445-448.

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. "On Having a Morality in Common." In Prospects for a Common Morality, 215-232. Edited by Gene Outka and John P. Reeder, Jr. Princeton: Princeton University Press, 1993.

Straus, Virginia. "Peace, Culture, and Education Activities: A Buddhist Response to the Global Ethic." *Buddhist-Christian Studies* 15 (1995): 199-211.

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.

Traina, Cristina L.J. "Creating a Global Discourse in a Pluralist World: Strategies from Environmental Ethics." In Christian Ethics: Problems and Prospects, 250-264. 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.

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.

_____. "History, Human Rights, and Globalization." *Journal of Religious Ethics* 32/1 (Spring 2004): 39-70.

_____. "Moral Grounds and Plural Cultures: Interpreting Human Rights in the International Community." *Journal of Religious Ethics* 26 (Fall 1998): 271-282.

Waldeu, Paul. "Beyond Praise of 'The Declaration of the Parliament of World Religions'." *Studies in Interreligious Dialogue* 5 (1/1995): 76-89.

Critiques the Declaration for being overly anthropocentric and not taking seriously enough animal rights.

Walzer, Michael. "Shared Meanings in a Poly-Ethnic Democratic Setting: A Response." *Journal of Religious Ethics* 22 (1994): 401-408.

See the same issue for several other articles by other authors on Walzer's ethics.

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.

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.

Books on Global Ethics

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

Audinet, Jacques. *The Human Face of Globalization: From Multicultural to Mestizaje*. Landham MD: Sheed and Ward, 2004.

Proposes a model of mestizaje, the interpenetration and mixing of cultures, as a superior model for change which critiques the models of monovisions, cultural purists and nativists. Audinet is Professor Emeritus in Anthropology at the University of Metz and l'Institut Catholique de Paris.

Bird, Frederick, Sumner B. Twiss, Kusumita Pedersen, Clark A. Miller, and Grelle Bruce. *The Practices of Global Ethics: Historical Developments, Current Issues and Contemporary Prospects*. Edinburgh: Edinburgh University Press, 2016.

From the publisher's blurb: Takes a unique look at global ethics: not as mere written statements but as a set of practices undertaken by thousands of organisations and hundreds of thousands of people to shape the normative trajectory of human affairs. Looking at statements of global ethical principles including The Universal Declaration of Human Rights, the Earth Charter and the Rio Documents, this book positions them as the outcomes and expression of ongoing practices. Offering innovative, critical and thoughtful analyses of ethical practices since World War II, the book examines efforts to promote human rights; foster ecological responsibility; end genocide; reduce global poverty; encourage responsible and sustainable international business practices; cultivate understanding and collaboration amongst the world's religions among other worldwide endeavours.

Table of Contents: PART I: Developing Common Grounds (1. Human Rights and Globalization, 2. The Earth Charter, 3. Three Visionary Declarations). PART II: Addressing Global Ethical Issues (4. Practicing Global Environmental Ethics, 5. Religion, Politics, and Genocide, 6. Elements of a Global Ethic with Respect to Armed Conflict, 7. The Practices of Global Ethics with Respect to Poverty, 8. The Globalization of Business Ethics). PART

III: Religions, Religious Issues, and The Practices of Global Ethics (9. The Interfaith Movement: Global and Local Dimensions, 10. The Ethics of Proselytizing and Religious Freedom, 11. Towards a Global Ethics for Education about Religions and Beliefs in Public Schools). Conclusion: The Practices of Global Ethics, History, and Hope

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

Braybrooke, Marcus, ed. *Stepping Stones to a Global Ethic*. London: SCM Press 1992.

Cahill, Lisa Sowle. "Toward Global Ethics." *Theological Studies* 63 (June 2002): 324-344.

Argues that a revised concept of the common good, especially as articulated in the tradition of Aquinas, can be useful at approaching a practically-based network of core values which would help articulate and refine a genuine global ethic. Alternative approaches, e.g., post-modern deconstructionism, would be less fruitful in this project. The author is somewhat acquainted with the writings of non-Westerners in this area, but her approach is still very tied to a Western Thomistic account (in both primary and secondary literature) of the natural law, moral reason and the virtues. Largely unaddressed are some of the complex issues that would arise out of doing a cross-cultural or even a comparative ethics.

Cahill is the J. Donald Moonan, S.J. Professor of Theology at Boston College. She did her doctoral work under James Gustafson at the University of Chicago.

Coleman, John A., S.J., and Ryan, William R., eds. *Globalization and Catholic Social Thought*. Maryknoll: Orbis Books, 2005.

Cooper, Thomas W., et. al. Communication Ethics and Global Challenge. New York: Longman, Inc., 1989.

Includes essays from different cultural settings.

Cousins, Ewert H. Global Spirituality toward the Meeting of Mystical Paths. Madras [India]: Radhakrishnan Institute for Advanced Study in Philosophy, University of Madras, 1985.

Crawford, S. Cromwell, ed. *World Religions and Global Ethics*. God, the Contemporary Discussion Series. New York: Paragon House Publishers, 1989.

De La Torre, Miguel A. *Doing Christian Ethics from the Margins*. Maryknoll: Orbis Books, 2004.

Addresses global issues such as poverty, war, business, and the environment from the perspective of the marginalized. Case studies and discussion questions are also included.

De La Torre is a Cuban-American professor of theology at Hope College in Michigan.

Defois, Gerard. Pour une éthique de la culture. Coll. "Eglise et Société." Paris: Editions du Centurion, 1988.

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.

Featherstone, Mike, ed. Global Culture: Nationalism, Globalization and Modernity. London: Sage Publications, 1990.

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

Classic of contemporary cultural anthropology.

Gioseffi, Daniel, ed. On Prejudice: A Global Perspective. New York: Anchor books, 1993.

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

Hoffman, Johannes, ed. Begründung von Menschenrechten aus der Sicht Unterschiedlicher Kulturen. Frankfurt-am-Main: Verlag für Interkulturelle Kommunikation, 1991.

Argues that even in spite of cultural diversity, each culture does have a foundation of human rights in its particular philosophical and/or religious traditions.

Ikeda, Daisaku and Wilson, Bryan. Human Values In A Changing World: A Dialogue on the Social Role of Religion. Seacaucus NJ: Lyle Stuart, 1984, 1987.

Kao, Grace Y. *Grounding Human Rights in a Pluralist World*. Washington, D.C.: Georgetown University Press, 2011.

Khoury, Adel, ed. Das Ethos der Weltreligionen. Freiburg: Herder, 1993.

Kipnis, Kenneth, and Meyers, Diana T., eds. Political Realism and International Morality: Ethics in the Nuclear Age. Boulder and London: Westview Press, 1987.

Knitter, Paul F. Jesus and the Other Names: Christian Mission and Global Responsibility. With a Foreword by Harvey Cox. Maryknoll, NY: Orbis Books, 1996.

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

Kristof, Nicholas D., and WuDunn, Sheryl. *Half the Sky: Turning Oppression into Opportunity for Women Worldwide*. New York: Vintage/Random House, 2009.

Husband and wife journalistic team and Pulitzer Prize winners chronicle a number of their travels around the globe recounting stories of cultural and physical oppression of women and efforts to counter these forces.

Küng, Hans. *A Global Ethic for Global Politics and Economics*. Translated by John Bowden. London: SCM Press, 1997.

Reviewed by Herman-Emil Mertens in *Louvain Studies* 23 (1998): 274-279.

_____. *Global Responsibility: In Search of a New World Ethic*. London: SCM, 1991.

German Original: Projekt Weltethos. München/Zürich: Piper, 1990.

In italiano: Progetto per un'etica mondiale. Milano: Rizzoli, 1991.

En français: Projet d'éthique planétaire. La Paix mondiale par la paix entre les religions. Traduit de l'allemand par Joseph Feisthauer. Paris: Seuil, 1991.

Küng, Hans, and Kuschel, Karl-Josef, eds. *A Global Ethic: The Declaration of the Parliament of the World's Religions*. With Commentaries by Hans Küng and Karl-Josef Kuschel. Translated by John Bowden. New York: Continuum, 1993.

German original: Erklärung zum Weltethos. Die Deklaration des Parlamentes der Weltreligionen. München: R. Piper GmbH & Co, KG, 1993.

Küng, Hans, ed. *Yes to a Global Ethic: Voices from Religion and Politics*. New York: Continuum, 1996.

German original: *Ja zum Weltethos*.

Loos, Amandus William, ed. Religious Faith and World Culture. New York: Books for Libraries Press, 1951, 1970.

Contents: Introduction, by A. W. Loos.--What do we mean by religion? By H. E. Fosdick.--The situation we face: a sociological analysis, by K. G. Collier.--The situation we face: a psychological analysis, by G. W. Allport.--Religion and reality, by M. Buber, translated by N. Guterman.--Individualism reconsidered, by D. Riesman.--The individual and authority, D. J. Bradley.--Technology and personality, by J. E. Burchard.--Faith and freedom, by N. F. S. Ferre.--Prophetic religion and world culture, by A. H. Silver.--The world impact of the Russian Revolution, by P. E. Mosely.--The whole world in revolt, by M. S. Bates.--The unity of interdependence: a case study in international economics, by J. P. Condliffe.--Religious faith and human brotherhood, by A. Paton.--Ideal democracy and global anarchy, by M. B. Lucas.--World organization and world culture, by E. D. Canham.--Individual ethics and world culture, by W. R. Matthews.--World faith for world peace, by A. Chakravarty.--Is there a nascent world culture? By M. C. D'Arcy.--Cathedral lamp, translated by F. Mousseau.

May, Larry and Sharratt, Shari Collins. Applied Ethics: A Multicultural Approach. Englewood Cliffs: Prentice Hall, 1994.

Multicultural and international in emphasis, this text/anthology on applied ethics contains essays representing the global theoretical perspectives, including selections from Third World and American Indian women. A general introduction discusses the nature of morality and surveys the major global perspectives on ethics.

Mayer, Adrian, ed. Culture and Morality: Essays in Honor of Christoph von Fürer-Haimendorf. Delhi: Oxford University Press, 1981.

Mofid, Kamran. *Globalisation for the Common Good*. Shephard–Walwyn Ltd., 2003.

Placing much of the blame for world poverty on neoclassical economics, this text argues against modern economic theory. Economists are derided for a lack of a moral vision of society and for their misguided attempts to make economics a science devoid of value judgments-cluttered with jargon and math and deliberately inaccessible to the average person. Called for is a return to the ideas of classical economists such as Adam Smith and Henry George. Offered is a vision of harmonizing economic efficiency with environmental responsibility and an equitable distribution of wealth based on Catholic social teaching.

Kamran Mofid, Ph.D., has taught economics, business studies, international business, energy economics, and Japanese and Middle Eastern economics at various universities in the United Kingdom and Canada. He is the author of *Development Planning in Iran and The Economic Consequences of the Gulf War*.

Oglesby, Enoch H. Born in the Fire: Case Studies in Christian Ethics and Globalization. New York: The Pilgrim Press, 1990.

Uses folk parables and ethical case studies from Africa and African-American culture to argue for and illustrate an approach to Christian ethics which will make greater use of folk wisdom and narrative tradition in its approach to ethics. Despite the use of "Globalization" in the book's title, Oglesby argues for greater attention to cultural particularity as a constitutive element of any viable contextualized Christian ethics.

Oglesby is Professor of Theology and Social Ethics and Director of Black Church Studies at Eden Theological Seminary in St. Louis, Missouri.

Ossowska, Maria. Social Determinants of Moral Ideas. London: Routledge & Kegan Paul, 1970.

Outka, Gene, and Reeder, John P., eds. *Prospects for a Common Morality*. Princeton: Princeton University Press, 1993.

Contributions from Robert Merrihew Adams, Annette C. Baier, Alan Donagan, Margaret Farley, Alan Gewirth, David Little, Gene Outka, John P. Reeder, Jr., Richard Rorty, Jeffrey Stout, and Lee H. Yearley.

Outka, Gene and Reeder, John P., Jr., eds. *Religion and Morality: A Collection of Essays*. Garden City: Doubleday, Anchor Books, 1973.

Contributions from Robert Merrihew Adams, K.O.L. Burridge, Eric D'Arcy, Donald Evans, William K. Frankena, James M. Gustafson, R.M. Hare, Louis Jacobs, Godfrey Lienhardt, David Little, Gene Outka, John P. Reeder, Jr., and Sumner B. Twiss, Jr.

Paige, Glenn D., Gilliatt, Sarah, eds. Buddhism and Nonviolent Global Problem-solving: Ulan Bator Explorations. Honolulu: Center for Global Nonviolence Planning Project, Spark M. Matsunaga Institute for Peace, University of Hawaii, 1991.

Seminar on Buddhism and Leadership for Peace held in Ulan Bator, Mongolia, Aug. 15-20, 1989.

Pittman, Don A., Ruben L. F. Habito, and Terry C. Muck, eds. Ministry and Theology in Global Perspective: Contemporary Challenges for the Church. Grand Rapids, MI: Wm B. Eerdmans Publishing Company, 1996.

The three main sections of this book: (1) options for a Christian theology of religions, (2) the nature of Christian mission, and (3) interreligious dialogue as a Christian task. Each section begins with an introductory essay that explores the respective issue and raises questions for discussion, and is followed by an extensive collection of readings presenting various viewpoints from different traditions intended to elicit open dialogue.

The Project on Religion and Human Rights. *Religion and Human Rights*. Edited by John Kelsay and Sumner B. Twiss. New York: The Project on Religion and Human Rights, 1994.

Contains five papers: 1) Religion and the Roots of Conflict; 2) Religious Militancy or "Fundamentalism"; 3) Universality vs. Relativism in Human Rights; 4) Positive Resources of Religion for Human Rights; and 5) The Dialogue on Religion and Human Rights, May 22-24, 1994.

Ruland, Vernon, S.J. *Conscience Across Borders: An Ethics of Global Rights and Religious Pluralism*. San Francisco: University of San Francisco Press, 2002.

Ryan, Maura, and Whitmore, Todd David, eds. *The Challenge of Global Stewardship: Roman Catholic Responses*. Notre Dame: University of Notre Dame Press, 1997.

Collection of papers delivered at spring 1995 Notre Dame symposium sponsored by the Pew Charitable Trusts.

Schreier, Robert J. *The New Catholicity: Theology between the Global and the Local*. Maryknoll: Orbis Books, 1997.

Segall, Marshall H., and Pierre R. Dasen, John W. Berry, and Ype H. Poortinga. Human Behavior in Global Perspective: An Introduction to Cross-Cultural Psychology. Pergamon General Psychology Series, 160. New York: Pergamon Press, 1990.

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. Thinking Through Cultures: Expeditions in Cultural Psychology. Cambridge: Harvard University Press, 1991.

Examines the prospects for a reconciliation of rationality and relativism, and investigates cross-cultural similarities and differences in mind, self, emotion, and morality.

Singer, Peter. *The Ethics of Globalization*. New Haven: Yale University Press, 2002.

Reviewed by Andrés Martínez in *The New York Times Book Review* (1 December 2002): 27.

Stackhouse, Max L., Peter Berger, Dennis P. McCann, and M. Douglas Meeks. Christian Social Ethics in a Global Era. Abingdon Press Studies in Christian Ethics and Economic Life. Nashville: Abingdon Press, 1995.

Stackhouse, Max L., with Peter Paris, eds. *God and Globalization: Religion and the Powers of the Common Life. Volume 1: God and Globalization, Theology for the Twenty-first Century.* Harrisburg PA: Trinity Press International, 2000.

First of a projected four-volume series, which looks at the role(s) of religion in the context of globalization.

Stackhouse, Max L., with Don S. Browning. *God and Globalization: Religion and the Powers of the Common Life. Volume 2: The Spirit and the Modern Authorities.* Harrisburg PA: Trinity Press International, 2000.

Second of a projected four-volume series, which looks at the role(s) of religion in the context of globalization,

Stackhouse, Max L., with Diane B. Obenchain. *God and Globalization: Religion and the Powers of the Common Life. Volume 3: Christ and the Dominions of Civilization.* Harrisburg PA: Trinity Press International, 2002.

Third of a projected four-volume series, which looks at the role(s) of religion in the context of globalization.

Twiss, Sumner B., and Grelle, Bruce, eds. *Explorations in Global Ethics: Comparative Religious Ethics and Interreligious Dialogue.* Boulder: Westview Press, 1998.

Van Den Toren, Benno. "God's Purposes for Creation as the Key to Understanding the Universality and Cultural Variety of Christian Ethics." *Missiology* 30 (April 2002): 215-232.

Suggests that ethics should be understood teleologically in relation to God's goal and purpose for creation. The universality of this goal then can be a way to analyze culturally varying ways of responding to God's purposes. Uses the African example of exchange of bride price.

Will, James E. The Universal God: Justice, Love, and Peace in the Global Village. Louisville, KY: Westminster/John Knox Press, 1994.

Williams, Oliver F., ed. *Global Codes of Conduct: An Ideal Whose Time Has Come.* The John W. Houck Notre Dame Series in Business Ethics. Notre Dame: University of Notre Dame Press, 2000.

Argues that multinational corporations have ethical obligations in societies in which they operate. Contains nineteen essays which analyze codes of conduct and also contains twenty-seven different codes from various businesses.

Reviewed by John R. Williams in *Heythrop Journal* 43 (April 2002): 242-243.

Wilson, H.S., Takatso Mofokeng, Judo Poerwowidagdo, Alice Evans, and Robert Evans. *Pastoral Theology From a Global Perspective*. Maryknoll, NY: Orbis Books, 1996.

The approach to pastoral theology suggested by the authors is designed to hone pastoral skills in five central areas identified as key themes by an international and interdenominational group of theologians. These themes include: 1) the role of women in church and society, 2) empowering marginalized peoples, 3) economic justice and ecology, 4) reconciliation and peacemaking, and 5) caring for human needs. The book includes fifteen case studies, accompanied by teaching notes and commentaries, that illustrate the diversity and communalities of pastoral care in different parts of the world.

Wilson, James Q. *The Moral Sense*. New York: The Free Press, 1993.

Wilson is a social scientist who defends the thesis advanced by the 18th century Scottish philosopher Francis Hutcheson that humans share a "moral sense" which relates to moral judgements much in the same way that the physical senses, like sight and hearing, relate to perceptual judgments. Despite acknowledged differences of apparent moral disagreements among various cultures Wilson argues that empirical findings do indicate a core of universal or nearly universal fundamental moral attitudes and beliefs. Wilson then goes on to explore the ways in which these shared moral beliefs and attitudes are grounded in and molded by shared social structures and experiences. Ultimately Wilson refers to an Aristotelian concept of moral character and virtue, which in turn are best nurtured and sustained in a variety of local practices and relationships such as among families, friends and close groupings.

Reviewed quite favorably by Alasdair MacIntyre in *New York Times Book Review* (29 August 1993): 13.

Wolfe, Regina Wentzel, and Gudorf, Christine E., eds. *Ethics and World Religions: Cross-Cultural Case Studies*. Maryknoll: Orbis, 1999.

Wong, David B. *Moral Relativity*. Berkeley, London and Los Angeles: University of California Press, 1984.
