GLOBAL ETHICS BIBLIOGRAPHY

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

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Table of Contents

*Articles on Global Ethics* ................................................................. 1

*Books on Global Ethics* ................................................................. 12
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Articles on Global Ethics


Several articles on various aspects of pluralism in ethical theory.


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


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.

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.


Author teaches at Fordham University.


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.


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.


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.


A review essay of four books: Adrian Mayer, ed., Culture and Morality: Essays in Honor of Christoph von Führer-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.


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 and healthy and efficacious balance and integration of these two.


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.


Looks at how different cultures and individuals value freedom differently.


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.


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.

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*.


Discusses the effects of globalization and economics in India.


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.


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.


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.


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


Parson is Principal of the East Midlands Ministry Training Course.


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


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


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.


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

Global Ethics Bibliography

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


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


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


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


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.
Global Ethics Bibliography


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Books on Global Ethics


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 natavists. Audinet is Professor Emeritus in Anthropology at the University of Metz and l'Institut Catholique de Paris.


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.


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., postmodern 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.


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.


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.


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


Classic of contemporary cultural anthropology.


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.


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.


German original: Ja zum Weltethos.

Global Ethics Bibliography


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.


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.

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.


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.


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.


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


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.
Global Ethics Bibliography


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


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


Global Ethics Bibliography


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


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


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


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.


Global Ethics Bibliography

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.


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 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.


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