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Trigger Warning

*Ethics, by its very nature, deals with difficult situations and life's most complex experiences. Themes covered in this course may be challenging or upsetting for some students. It is the earnest intent of the instructor to foster a safe, compassionate learning environment for all students regardless of their ethical, moral, or religious (non)commitments.*

Catalogue Description

Designed to give students an interdisciplinary experience in the study of social ethics from the perspectives of theology, religion and philosophy. Students will explore the theory and practice of social ethics and develop the knowledge and skills for philosophical and theological critique of ethical systems and social policy. *Cross-listed with PH 338 and SO 338. Offered annually. Prerequisites: Any 100 or 200-level Religion course or any 100-level Philosophy course or consent of instructor. This course may be used to satisfy the 300-level Religious Studies General Education Core requirement or the Interdisciplinary requirement.*

Learning Outcomes

The structure, content, learning experiences, and pedagogical philosophy of this course are informed by:

- A. The Marianist Educational Philosophy: *Five Characteristics of a Marianist Education* (CME)
  1. Educate for formation in faith
  2. Provide an integral, quality education
  3. Educate in family spirit
  4. Educate for service, justice and peace and the integrity of creation
  5. Educate for adaptation and change
- B. Education for Formation in Faith: *General Education Learning Outcome* (GELO)

The student will integrate faith and reason as complementary methods to explore questions of ultimate reality, leading to enhanced social awareness and service for peace and justice.
- C. The Philosophy Minor Program: *Program Learning Outcomes* (PLO-P)
  1. The perennial problems that form Western philosophical thinking
  2. The theories of meaning and use of language in creating meaning in personal and social contexts
  3. The major similarities and differences in approaches and content of classical and contemporary ethical theories
  4. Justice, its relationship to peace and its context in Catholic Social Teaching and how this tradition compares with other theories of justice and peace
- D. The Religious Studies Program: *Program Learning Outcomes* (PLO-R)

Upon completion of the undergraduate B.A. program in Religious Studies, students will be able to:

  1. Utilize the key concepts of Catholic theology in a critical reflection on integral human experience.
  2. Engage in respectful dialogue on religious meaning in our globalized, multicultural society.
  3. Employ Christian moral imagination in moral reasoning and decision making that affirms and/or challenges secular and cultural values.
  4. Generate a substantive project that is animated by the Marianist Charism.

E. RE 338 Christian Ethics: *Student Learning Outcomes* (SLO)

Upon satisfactory completion of this course, students will be able to:

1. Differentiate and employ the major methods of Western philosophical ethics
2. Apply the implications of an ethical method to the basic structure of society
3. Develop critiques of social structures and their distributive schemata by drawing upon key warrants of Christian theology
4. Produce a contribution to sociopolitical dialogue in contemporary Hawai'i informed by Western philosophical and religious social ethics

Required Materials

Please promptly inform the instructor if you encounter any difficulty in accessing these required materials.

1. Access to Internet-Capable Technology

Important information, course materials, and activities for course participation have been posted onto our Canvas site and will be updated regularly as needed.

2. Assigned Texts

All readings required for the course are available for download on our Canvas course site. Please consult the table on page 9 of this syllabus for a list and schedule of assigned articles.

Student Requirements

1. Completion of Assigned Texts

The careful reading of assigned materials in a timely and conscientious manner is absolutely essential. Assigned readings are to be completed and ready to be discussed on the designated seminar session date. As ethics is a highly specialized field, do allow ample time to study this challenging yet rewarding material.

2. Demonstrated Student Engagement

This course emphasizes collaborative learning through sustained contribution to group discussion. We will all strive to contribute to each other's learning experience by sharing our understanding of course material and our own thoughts and ideas. Consistent student engagement is a fundamental requirement.

Four or more instances of non-participation implies that the highest grade achievable is a "B." Eight or more instances of non-participation constitutes grounds for a recommendation to withdraw from the course.

- a. *Students Opting for In-Person Instruction* must commit to regular attendance (on campus) for seminar and lecture sessions and remote (Canvas) participation for plenary discussions. (Please consult the table below and the full course schedule on page 8.) Students unable to be present on campus for reasons outlined under *Health and Safety Precautions* below must participate remotely by completing assignments as posted on Canvas by the indicated due dates.
- b. *Students Opting for Remote Instruction* must commit to regularly accessing and completing course materials on Canvas by the due dates indicated in each assignment. (Please consult the table below and the full course schedule on page 8.)

Participation Formats

	Seminar	Lecture	Plenary Discussion
In-person students	Small group discussion (Sullivan lawn tent)	Live delivery (Sullivan lawn tent)	Threaded discussion (Canvas)
Remote students	Threaded discussion (Canvas)	Panopto video (Canvas)	Threaded discussion (Canvas)

### 3. Quizzes

Students must undertake a total of five multi-format quizzes. Three announced quizzes are scheduled for the fifth, eighth, and twelfth weeks of the term; two unannounced quizzes may be administered at any time. Students may choose to present themselves for in-person examination or complete their quizzes online. In-person quizzes are to be legibly written in blue or black ink only. Remote students are to submit quizzes via Canvas by 5pm of the designated day. Oral recitation of unintelligible or illegible quizzes may be scheduled during office hours. Make-up quizzes for excused absences may be administered orally during a scheduled Zoom meeting at the discretion of the instructor.

### 4. Final Collaborative Project and Presentations (EL+ELE4+CP)

This course culminates with an experiential learning (EL) assignment that entails a real world application of our course themes and material on issues of justice (ELE4) through collaborative, project-based learning (CP). Students will be divided into small groups for this project as the semester progresses. The full prompt for this collaborative project can be found on page 7 of this syllabus.

#### Assessment, Grading, and Late Work Policy

I do not ask that you *believe* the subject matter covered in our course; I ask that you *know* it. The final grade earned by a student will be highly influenced by consideration of their regular and active participation (40%), quizzes (30%), and the final collaborative project (30%). Grades awarded represent the quality of a student's overall achievement and performance in the course and are to be interpreted as follows:

- A Outstanding scholarship and an unusual degree of intellectual initiative
- B Superior work done in a consistent and intellectual manner
- C Average grade indicating a competent grasp of subject matter
- D Inferior work of the lowest passing grade, not satisfactory for fulfillment of prerequisite course work
- F Failed to grasp the minimum subject matter; no credit given

Late work may be penalized by reduction of one full letter grade for each day overdue. Assignments submitted in excess of three weekdays past due will not be accepted except by prior arrangement with the instructor.

#### Course Policies

##### *The Free Exchange of Thought*

The university has long been a privileged place for the exchange of ideas and positions. This implies both the freedom to express one's thoughts *and* the responsibility to hear and respect the thoughts of others. Religious freedom and freedom of the conscience are central concepts of Roman Catholic theological ethics. While students are expressly encouraged to think about and question the concepts covered, you will be assessed solely by your ability to adequately demonstrate competence in understanding, critical appropriation, and creative synthesis of the course content and material.

##### *Health and Safety Precautions*

Our priority must be the creation and maintenance of a safe and healthy learning environment for everyone in our university community. Each one of us has a profound personal responsibility to complete the self-screening tool with utmost integrity prior to entering campus. You will not be penalized for missing class if you are feeling unwell. It is my intention to convene in-person classes but *only if* it is safe to do so. Please be sure to heed all campus guidance regarding physical distancing, the wearing of face coverings, and room capacity limitations. You are also encouraged to monitor your body temperature by using the thermometers located around campus. Federal and local authorities, along with the leadership of Chaminade University, will periodically release statements on how our community has been impacted and what this may imply for our learning experience. Campus updates and information can be found at <https://chaminade.edu/coronavirus/>.

### *Academic Honesty and Plagiarism*

Plagiarism might be broadly defined as the misrepresentation of another's work or ideas as one's own. In the first instance of alleged plagiarism, the instructor and student will agree to meet during office hours to review the evidence supporting the allegation of plagiarism and discuss proper citation techniques. Subsequent offenses will not be tolerated. Withdrawal from this course and other disciplinary actions will be considered and pursued to the fullest extent afforded by university policy.

### *Style, Language, and Grammar*

All work must be submitted in legible and intelligible Standard American English (AmE) or 'Ōlelo Hawai'i (by prior arrangement with instructor), according to the generally accepted standards of those languages. The Turabian style of citation and paper formatting has been traditionally preferred in the Humanities. However, students may choose use a different citation method of their choice (APA, Chicago, MLA, etc.) so long as it is utilized accurately and consistently. Exceptions for the above guidelines may be made in consultation with the instructor for scholarly, academic expression in other formats (e.g., spoken word, song, dance, or visual art) as appropriate. In all cases, the judicious use of equitable, gender-inclusive language must always be observed.

### *Active Participation, Campus Classroom Decorum, and Online Netiquette*

As a community of learners and scholars, we strive to contribute to each other's learning experience through the sharing of our understanding of course material and our own thoughts and ideas. Students best prepared to participate often:

- a. Create conditions conducive to classroom and/or discussion thread focus and attentiveness
- b. Encourage all participants to engage in greater active participation
- c. Possess an excellent command and comprehension of all assigned readings
- d. Are open and ready to thoughtfully and respectfully dialogue with others
- e. Draw upon their own experiences to help illustrate course concepts
- f. Foster an atmosphere of mutual esteem and fruitful discovery
- g. Pose insightful questions for the benefit of all

With these in mind, please remain seated for the duration of the course session and refrain from offensive or distracting behavior including, texting and DMing, eating, fraternizing, intentionally polemic and inflammatory discourse, and extraneous speaking. The instructor will regularly pause to invite your questions; please reserve them until asked. Please consult "*Important Policies and Information for Online Participation*" on our Canvas course site for guidelines conducive to remote learning.

### *Electronic Devices*

The use of non-essential electronic devices during periods of in-person or synchronous remote instruction, including audio and video recording for distribution or personal use, is strictly prohibited unless permission is granted by instructor. Please help to minimize potential interference with our learning environments by silencing your cellphones and/or push notifications on your learning devices during instructional time.

### *Office Hours*

During these fluid and rapidly changing times, you are strongly encouraged to schedule a private Zoom meeting for all of your office hour needs. Students who prefer to speak over the telephone are also encouraged to pursue that option. Highly limited, in-person office hours are to be held outdoors at a designated area during hours as posted and are available but are subject to change. To guarantee instructor availability and to reduce student wait time, students are highly encouraged to schedule an appointment through email. For both Zoom and in-person office hours, please send the instructor an email and a list of three possible dates and times to meet.

### *Instructor and Student Communication*

All written communication between the instructor and student must take place through official Chaminade University email addresses or through our Canvas course site. Assignments must likewise be submitted through their designated channel, ordinarily through our course Canvas site. Please do not contact the instructor through other electronic media including personal email addresses. It is imperative that you check your email on a regular basis; rapidly developing important information (such as class cancellations, academic progress reports, or requests to meet during office hours) may and will be conveyed there.

### *Tutoring and Writing Services*

Chaminade is proud to offer free, one-on-one tutoring and writing assistance to all students at Kōkua `Ike, the Center for Student Learning. Trained peer and professional tutors are available for a variety of subjects including, but not limited to, biology, chemistry, math, nursing, and English. Please check Kōkua `Ike's website (<https://chaminade.edu/advising/kokua-ike/>) for the latest times, a list of drop-in hours, and information on scheduling an appointment. Free online tutoring is also available via Smarthinking, which can be accessed from your Canvas account. Simply click Account – Notifications – Smarthinking. For more information, please contact [tutoring@chaminade.edu](mailto:tutoring@chaminade.edu) or 808-739-8305.

### *Academic Conduct*

From the 2019-2020 Undergraduate Academic Catalog (p. 39):

Any community must have a set of rules and standards of conduct by which it operates. At Chaminade, these standards are outlined so as to reflect both the Catholic, Marianist values of the institution and to honor and respect students as responsible adults. All alleged violations of the community standards are handled through an established student conduct process, outlined in the Student Handbook, and operated within the guidelines set to honor both students' rights and campus values.

Students should conduct themselves in a manner that reflects the ideals of the University. This includes knowing and respecting the intent of rules, regulations, and/or policies presented in the Student Handbook, and realizing that students are subject to the University's jurisdiction from the time of their admission until their enrollment has been formally terminated. Please refer to the Student Handbook for more details. A copy of the Student Handbook is available on the Chaminade website.

### *ADA Policy*

If you need individual accommodations to meet course outcomes because of a documented disability, please speak with me to discuss your needs as soon as possible so that we can ensure your full participation in class and fair assessment of your work. Students with special needs who meet criteria for the Americans with Disabilities Act (ADA) provisions must provide written documentation of the need for accommodations from the Counseling Center by the end of week three of the class, in order for instructors to plan accordingly. If a student would like to determine if they meet the criteria for accommodations, they should contact the Kokua Ike Coordinator at (808) 739-8305 for further information ([ada@chaminade.edu](mailto:ada@chaminade.edu)).

### *Title IX Compliance*

Chaminade University of Honolulu recognizes the inherent dignity of all individuals and promotes respect for all people. Sexual misconduct, physical and/or psychological abuse will NOT be tolerated at CUH. If you have been the victim of sexual misconduct, physical and/or psychological abuse, we encourage you to report this matter promptly. As a faculty member, I am interested in promoting a safe and healthy environment, and should I learn of any sexual misconduct, physical and/or psychological abuse, I must report the matter to the Title IX Coordinator. If you or someone you know has been harassed or assaulted, you can find the appropriate resources by visiting Campus Ministry, the Dean of Students Office, the Counseling Center, or the Office for Compliance and Personnel Services.

### *Credit Hour Policy*

The unit of semester credit is defined as university-level credit that is awarded for the completion of coursework. One credit hour reflects the amount of work represented in the intended learning outcomes and verified by evidence of student achievement for those learning outcomes. Each credit hour earned at Chaminade University should result in 45 hours of engagement. This equates to one hour of classroom or direct faculty instruction and a minimum of two hours of out-of-class student work each week for approximately fifteen weeks for one semester, 10 week term, or equivalent amount of work over a different amount of time. Direct instructor engagement and out-of-class work result in total student engagement time of 45 hours for one credit.

The minimum 45 hours of engagement per credit hour can be satisfied in fully online, internship, or other specialized courses through several means, including (a) regular online instruction or interaction with the faculty member and fellow students and (b) academic engagement through extensive reading, research, online discussion, online quizzes or exams; instruction, collaborative group work, internships, laboratory work, practica, studio work, and preparation of papers, presentations, or other forms of assessment. This policy is in accordance with federal regulations and regional accrediting agencies.

### *Marianist Values*

This class represents one component of your education at Chaminade University of Honolulu. An education in the Marianist Tradition is marked by five principles and you should take every opportunity possible to reflect upon the role of these characteristics in your education and development:

1. Education for formation in faith
2. Provide an integral, quality education
3. Educate in family spirit
4. Educate for service, justice and peace
5. Educate for adaptation and change

## Collaborative Final Project (EL+ELE4+CP) Prompt and Presentation Guidelines

I. Project Prompt

This course will culminate in the presentation of student projects during the final examination period. The final project is to adequately demonstrate 1) knowledge of one method of western philosophical ethics; 2) the implications of that ethical method for society; 3) how theology serves as a critique of that method of social ethics; and 4) how that social ethics and its religious critique addresses a particular social issue facing contemporary Hawai'i.

Example:

*In our final project we show how the capabilities approach as rooted in Aristotelian virtue ethics and informed by the virtue of solidarity helps address the issue of homelessness in Kaka'ako in xyz way.*

Formats of final projects might include: a mini documentary, a research-quality paper, a series of vlogs, a Socratic dialogue, a series of epic beat poems, a running blog, a PowerPoint presentation, and so forth. Students are encouraged to be creative and are free to work in small groups (no greater than three) or independently on the final project. Brief, paragraph-length proposals for the final project are due on April 20. Students are encouraged to submit ideas for proposals for feedback as often as is desired.

1. First, identify one issue of service, justice, and peace that particularly impacts the society of Hawai'i in some fashion. Examples include, but are certainly not limited to, kānaka maoli rights and reparations, homelessness, racial injustice, sex trafficking, social stratification, gender discrimination, ill effects of tourism, environmental degradation, exploitation of labor, and so forth. Using real-world data and examples, demonstrate where it is present, whom it (disproportionately) affects, and why it is problematic for people of Hawai'i.
2. Next, draw upon one key concept of Christian Ethics that we have examined in our course to show how and why the tradition can be an ally/accomplice in the process of liberation in the "oppressive situation" which you have identified and analyzed. Your engagement of the concept of Christian Ethics as it relates to your chosen issue should provide a clear and compelling account of how and why the Gospel is relevant for addressing the problems facing our island community today.

II. Presentations

Your small group will present your project to our class on an assigned date during the last two days of the course in May (Monday the 3rd and Wednesday the 5th). You may choose to appoint a spokesperson for the presentation or jointly share their project. At the conclusion of your presentation, you will briefly field and answer questions from your classmates about your issue/project. Presentations and your Q&A session should approximate, but cannot exceed, 15 minutes. Documentation of your entire project, including slideshows, scripts, discursive papers, or any other produced material, must be submitted to the instructor for final grading by the end of the class period during which you have presented.





RE 338	Seminar Session Reading List and Schedule		Spring 2021
Week	Date	Reading Material	
1	2/1 – 2/5	<i>No readings assigned</i>	
Course Introduction			
2	2/8	Epicurus, "Letter to Menoecus." In <i>The Art of Happiness</i> , edited by George K. Strodach, 155-172. New York: Penguin Books, 2012.	
Utilitarianism Method			
3	2/17	John Stuart Mill, "What Utilitarianism Is." In <i>Utilitarianism and On Liberty</i> , edited by Mary Warnock, 185-202. Oxford: Blackwell Publishing, 2003.	
Utilitarianism Social Application			
4	2/22	Leo XIII, "Rerum Novarum." In <i>Catholic Social Thought: The Documentary Heritage</i> , edited by David J. O'Brien and Thomas A. Shannon, 14-39. Maryknoll: Orbis Books, 2005.	
Utilitarianism: Religious Critique			
5	3/3	Immanuel Kant, "The Good Will and the Categorical Imperative." Selections from <i>Groundwork of the Metaphysics of Morals</i> , edited by Mary Gregor et al., 9-43. Cambridge: Cambridge University Press, 2012.	
Deontology: Method			
6	3/8	Mary Ann Glendon, "Knowing the Universal Declaration of Human Rights." <i>Notre Dame Law Review</i> 73, no. 5 (June 1999): 1153-1190.	
Deontology Social Application			
7	3/15	John XXIII, "Pacem in Terris." In <i>Catholic Social Thought: The Documentary Heritage</i> , edited by David J. O'Brien and Thomas A. Shannon, 131-162. Maryknoll: Orbis Books, 2005.	
Deontology Religious Critique			
8	3/24	Aristotle, <i>Nicomachean Ethics</i> (Book I), 3-22. Cambridge: Cambridge University Press, 2000.	
Virtue Ethics: Method			
9	3/29	Aristotle, <i>Nicomachean Ethics</i> (Book II), 23-36. Cambridge: Cambridge University Press, 2000.	
Virtue Ethics: Method			
10	4/5	Martha Nussbaum, "Human Capabilities, Female Human Beings." In <i>Women, Culture, and Development: A Study of Human Capabilities</i> , edited by Martha Nussbaum and Jonathan Glover, 61-104. Oxford: Oxford University Press, 1995.	
Virtue Ethics: Social Application			
11	4/12	John Paul II, "Sollicitudo Rei Socialis." In <i>Catholic Social Thought: The Documentary Heritage</i> , edited by David J. O'Brien and Thomas A. Shannon, 395-436. Maryknoll: Orbis Books, 2005.	
Virtue Ethics Religious Critique			
12	4/19 – 4/23	<i>No readings assigned</i>	
Project: Group Preparation			
13 + 14	4/26 – 5/5	<i>No readings assigned</i>	
Project: Group Presentations			