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 or via Zoom by appointment

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 SO 338 and RE 338. Offered annually. This course may be used to satisfy the 300-level Religious Studies General Education Core requirement or the Interdisciplinary requirement. Prerequisites: Any 100 or 200 level Religion course or any 100 level Philosophy course or consent of instructor.*

Learning Outcomes

The structure, content, learning activities, and pedagogical philosophy of this course are informed by A-E:

- 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-PH)
 Upon completion of the program, students with a minor in Philosophy will be able to:
1. Explain the main ethical, metaphysical, epistemological, and logical, concepts and categories of the world religious and non-religious philosophies.
 2. Argue for the central ideas and religious experience of Christianity responding to intellectual challenges to Christianity and the alternate approaches to the question, “why is there something rather than nothing?”
 3. Utilize critical and creative thinking for the interpretation of original philosophical texts, as well as cultural symbols and mythologemes.
 4. Integrate philosophical methods and principles of cognition into holistic analysis of the concepts of natural and social sciences.
- D. The Religious Studies Program: *Program Learning Outcomes* (PLO-RE)
 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. PH 338 Religion, Philosophy, and Social 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. (CME, GELO, PLO-PH 1, PLO-RE 2)
2. Apply the implications of an ethical method to the basic structure of society. (CME, GELO, PLO-PH 4, PLO-RE 3)
3. Develop critiques of social structures and their distributive schemata by drawing upon key warrants of Christian theology. (CME, GELO, PLO-PH 2, PLO-RE 1)
4. Produce a contribution to sociopolitical dialogue in contemporary Hawai'i informed by Western philosophical and religious social ethics. (CME, GELO, PLO-PH 3, PLO-RE 4)

Required Materials

Ready and regular access to required materials is necessary for your success in our course. Please promptly inform the instructor if you require assistance or encounter any difficulty in accessing these materials.

1. Access to Internet-Capable Technology

Please be sure to have consistent access to the internet. Course materials and other important information have been posted onto our Canvas site and will be updated regularly as needed. Instructor communication will also be delivered electronically.

2. Assigned Readings

All required course readings are available for download in .pdf format via our Canvas course site. Please consult the table on page 8 of this syllabus for a full listing of reading assignments and schedule for their seminar (discussion) dates.

Student Requirements

1. Completion of Assigned Readings

Careful reading of all assigned materials in a timely, engaged, and conscientious manner is essential for deep mastery of course concepts. On account of the seminar-style format of our course, it is especially important that students establish and maintain a regular reading schedule. Readings are to be completed well in advance so that students are ready to discuss and critique them in the designated seminar session. Because ethics is a highly specialized field with a wide plurality of methods and their proprietary terms, you should allow yourself ample time to study and digest this challenging yet rewarding material.

2. Demonstrated Engagement Through Participation

Our learning community will be characterized by a spirit of collaborative learning, as knowledge is deepened through the exchange of thoughts and ideas. Consistent class participation is therefore a fundamental requirement. Because our class meets just once weekly, two (2) or more instances of non-participation implies that the highest grade achievable is a "B." Four (4) or more instances of non-participation constitute grounds for a recommendation to withdraw from the course. Students must register their absences via email to the instructor prior to the beginning of that day's seminar session. It is the responsibility of the student to obtain materials from others in the event of an absence.

3. Weekly Quizzes

At the end of each weekly class session, students will undertake short, multiformat quizzes on that day's material. These formative quizzes are intended to help ensure developing content mastery and aid in satisfactory student progress. On account of the thematically progressive nature of this course, feedback from returned quizzes may also serve as an invaluable reference for future readings and assignments, including the summative final project described below.

4. Final Project and Presentation

This course culminates in a summative and experiential project-based assignment, entailing the real-world application of course concepts and themes of Western philosophical social ethics and the religious critique of the Catholic Social Teaching tradition. The final project is designed and intended to help cultivate within students a greater awareness of specific ethical issues in Hawai'i and to identify new opportunities for meaningful public policy engagement of their constitutive communities. Projects will be presented during the university-designated finals week examination session and may be undertaken either individually or collaboratively in small groups of up to three (3) students. Please consult the full final project prompt 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 (50%), formative weekly quizzes (10%), and the summative final project (40%). Final grades awarded represent the quality of a student's overall achievement and holistic performance in the course. They 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

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 Philosophical ethics and Roman Catholic moral theology. 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. Everyone has a profound personal responsibility to assess our health with utmost integrity prior to entering our classroom. You will not be penalized for missing class if you are feeling unwell. 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 if or how our community has been impacted and what this may imply for our learning experience. Please regularly check for campus updates and information by visiting <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 evidence supporting the allegation of plagiarism and discuss proper citation techniques. Subsequent offenses will not be tolerated. Withdrawal from this course and/or 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 Philosophical and Theological disciplines. Students may choose to use a different citation method (APA, MLA, etc.) so long as it is utilized accurately and consistently. Exceptions to 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.

Classroom Decorum

As a community of scholars, we will strive to advance the noble cause of human intellectual discovery in part by demonstrating respect for the thoughts and ideas of others, whether they be insights of your classmates or of those who have endeavored in generations before us. Please help create a respectful learning space by:

- i. Fostering an atmosphere of mutual esteem and fruitful discovery
- ii. Maintaining conditions conducive to classroom focus and attentiveness
- iii. Encouraging all participants to engage in greater active participation
- iv. Possessing an excellent command and comprehension of all assigned readings
- v. Being open and ready to thoughtfully and respectfully dialogue with others
- vi. Drawing upon your own experiences to help illustrate course concepts
- vii. Posing 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, completing work for other courses, engaging in intentionally polemic and inflammatory discourse, and extraneous speaking about topics unrelated to the subject at hand. The instructor will regularly pause to invite your questions; please reserve them until asked. Regular breaks for refreshment, to be taken outdoors, will be provided.

Electronic Devices

The use of non-essential electronic devices during periods of in-person 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. The break for refreshment, to be taken outdoors, is an excellent opportunity for catching up with your mobile devices.

Office Hours

Office hours are an invaluable opportunity to build a stronger sense of university community, deepen one's knowledge, and form more nurturing relationships with faculty in an individualized format. Limited in-person office hours are to be held during hours as posted and are subject to change. Students are strongly encouraged to schedule a private Zoom meeting for their office hour needs but those who prefer to speak over the telephone are also encouraged to pursue that option. To guarantee instructor availability and to reduce student wait time, students are highly encouraged to schedule an appointment through email.

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 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 as rapidly developing important information (e.g., class cancellations, feedback or 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 or (808) 739-8305.

Disability Access

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 Kōkua `Ike: Center for Student Learning 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 Kōkua `Ike Coordinator at (808) 739-8305 for further information (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.

Attendance Policy

The following attendance policy is taken from the [2021-2022 Academic Catalog](#):

Students are expected to attend regularly all courses for which they are registered. Student should notify their instructors when illness or other extenuating circumstances prevents them from attending class and make arrangements to complete missed assignments. Notification may be done by emailing the instructor's Chaminade email address, calling the instructor's campus extension, or by leaving a message with the instructor's division office. It is the instructor's prerogative to modify deadlines of course requirements accordingly. Any student who stops attending a course without officially withdrawing may receive a failing grade.

Unexcused absences equivalent to more than a week of classes may lead to a grade reduction for the course. Any unexcused absence of two consecutive weeks or more may result in being withdrawn from the course by the instructor, although the instructor is not required to withdraw students in that scenario. Repeated absences put students at risk of failing grades.

Students with disabilities who have obtained accommodations from the Chaminade University of Honolulu ADA Coordinator may be considered for an exception when the accommodation does not materially alter the attainment of the learning outcomes.

Federal regulations require continued attendance for continuing payment of financial aid. When illness or personal reasons necessitate continued absence, the student should communicate first with the instructor to review the options. Anyone who stops attending a course without official withdrawal may receive a failing grade or be withdrawn by the instructor at the instructor's discretion.

Student Conduct Policy

The following student conduct policy is taken from the [2021-2022 Academic Catalog](#):

Campus life is a unique situation requiring the full cooperation of each individual. For many, Chaminade is not only a school, but a home and a place of work as well. That makes it a community environment in which the actions of one student may directly affect other students. Therefore, each person must exercise a high degree of responsibility. Any community must have standards of conduct and rules 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 under Student Life.

For further information, please refer to the Student Handbook which is linked annually on the following webpage: <https://chaminade.edu/current-students/>.

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.

“The uncertainty of history and the painful convergences in the ascending path of the human community direct us to sacred history; there God has revealed himself to us, and made known to us, as it is brought progressively to realization, his plan of liberation and salvation which is once and for all fulfilled in the Paschal Mystery of Christ. Action on behalf of justice and participation in the transformation of the world fully appear to us as a constitutive dimension of the preaching of the Gospel, or, in other words, of the Church's mission for the redemption of the human race and its liberation from every oppressive situation.”

Iustitia in Mundo 6 (1971)

I. Project Prompt

As the summative assignment of this course, your final project is to clearly demonstrate:

- a. Command of, and facility with, one method of Western philosophical ethics
- b. The implications of that ethical method (a) for the basic structure of society
- c. How theology serves as a critique of that method of social ethics (b)
- d. How that method of social ethics and its religious critique (b and c) addresses a particular social issue facing contemporary Hawai'i

This demonstration of content and skills mastery through the above four items may be accomplished through any means of your choice, but a recommended procedure consists of the following steps:

1. First, identify one issue of service, justice, and peace that particularly impacts the people and society of Hawai'i in some fashion. Using real-world data, documentation, and student-gathered anecdotes, demonstrate where it is present, whom it disproportionately affects, and why it is problematic for the people of Hawai'i. (e.g., kānaka maoli rights and reparations, homelessness, racial injustice, sex trafficking, social stratification, sex and gender discrimination, ill effects of tourism, environmental degradation, exploitation of labor, etc.)
2. Next, draw upon one key concept of social ethics that we have examined in our course to show how and why the Western philosophical tradition and the Catholic Social Teaching tradition are complementary resources in the process of liberation in the “oppressive situation” that you have identified and analyzed. Your engagement of the concept of social ethics as it relates to your chosen issue should provide a clear and compelling account of how and why it is relevant for addressing the problems facing our community today. (e.g., “*In our final project we show how the capabilities approach as rooted in Aristotelian virtue ethics and informed by the virtue of solidarity helps to address the issue of the Red Hill fuel crisis by [proposal xyz].*”)

Students may undertake their projects as individuals or in small groups of up to three (3) students. It is recommended that students form their groups, if so desired, at their earliest opportunity.

II. Presentation Guidelines

You will have an opportunity to present your project to our class on the assigned date during finals week in May according to the university-designated schedule. Projects may be shared through your choice of medium: the delivery of a research paper, a short documentary, a PowerPoint presentation, a collection of vlogs, or in any other creative way that would best present your work. Audiovisual presentations may be prerecorded.

- a. Individuals must be present to present on the presentation day.
- b. Groups may choose to appoint a spokesperson for the presentation or jointly present their project.

At the conclusion of your presentation, you will briefly field and answer questions from your classmates about the project. Presentations and Q&A sessions should approximate, but not exceed, 10 minutes. All materials associated with your project (slideshows, scripts, discursive papers, video links or files, etc.) must be submitted to the instructor by the end of the examination period during which you had presented.

Session	Date	Reading Material
1	1/10	<i>No reading assigned</i>
Introduction		
2	1/17	<i>No reading assigned</i>
The Aims of Ethics		
3	1/24	Epicurus, "Letter to Menoecus." In <i>The Art of Happiness</i> , edited by George K. Strodach, 155-172. New York: Penguin Books, 2012.
Utilitarianism I: Method		
4	1/31	John Stuart Mill, "What Utilitarianism Is." In <i>Utilitarianism and On Liberty</i> , edited by Mary Warnock, 185-202. Oxford: Blackwell Publishing, 2003.
Utilitarianism II: Social Application		
5	2/7	Leo XIII, <i>Rerum Novarum</i> , 1891.
Utilitarianism III: Religious Critique		
6	2/14	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 I: Method		
x	2/21	<i>No reading assigned</i>
Presidents' Day (Holiday)		
7	2/28	Mary Ann Glendon, "Knowing the Universal Declaration of Human Rights." <i>Notre Dame Law Review</i> 73, no. 5 (June 1999): 1153-1190.
Deontology II: Social Application		
8	3/7	John XXIII, <i>Pacem in Terris</i> , 1963.
Deontology III: Religious Critique		
9	3/14	Aristotle, <i>Nicomachean Ethics</i> (Book I), 3-22. Cambridge: Cambridge University Press, 2000.
Virtue Ethics I: Method		
x	3/21	<i>No reading assigned</i>
Spring Break (No class)		
10	3/28	Aristotle, <i>Nicomachean Ethics</i> (Book II), 23-36. Cambridge: Cambridge University Press, 2000.
Virtue Ethics II: Method		
11	4/4	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 III: Social Application		
12	4/11	John Paul II, <i>Sollicitudo Rei Socialis</i> , 1987.
Virtue Ethics IV: Religious Critique		
13	4/18	<i>No reading assigned</i>
Conclusion and Project Preparation I		
14	4/25	<i>No reading assigned</i>
Project Preparation II		