I. Three questions

A. What are the boundaries of the moral community?

1. Who has moral standing?

1. Basis of moral standing?

B. In what ways are members of the community responsible to

each other? For each other?

C. How should the community be organized?

II. Ethical theory and the Enlightenment

1. Secularization

B. Reason as the arche

III. Kantian Ethics (deontological)

A. Argument

1. morality not revelation, not science, through use of Reason

2. humans endowed with Reason

3. moral legislator through Practical Reason

4. practical reason creates moral law

5. goal: Kingdom of Ends

6. moral law (morality) = "intention to do good" (good will)

7. identify one'e motive or intent

8. categorical imperative

a. "Act only on that maxim through which you can at the same time will that it should become a universal law"

b. "Act as if the maxim of your action were to become

through your will a Universal Law of Nature"

9. intention to do good = obeying the categorical imperative

10. excludes consequences

11. qualification: treat others as ends not means

E. Answering our questions

1. moral community: human beings

2. basis: reason

3. ought: duty to supreme moral principle

4. social organization

a. freedom

b. dignity (each person an end in themselves)

c. rights

F. Exclusions

1. natural world

2. indigenous people

IV. Utilitarian Ethics (Consequentialism)

A. scientific method to determine morality of action/policy

* 1. moral status of actions determined by consequences.

2. formula or calculus to determine consequences

B. moral argument

1. psychological assumption - hedonism

2. morality

a. question of pleasure and pain

b. good/bad, right/wrong

3. pleasure and pain can be measured

4. Principle of utility or greatest happiness principle "actions are good in proportion as they tend to promote happiness; wrong as they tend to produce the reverse of happiness. By happiness is intended pleasure and the absence of pain; by unhappiness, pain and the privation of pleasure."

5. moral obligation: consideration

a. all those who will be affected

b. principle of equality

c. measurement: intensity, duration etc

6. calculus = action/policy

7. examples

a. Disney vs wilderness

b. common good and eminent domain

C. Answering questions. moral community

1. moral community: human beings

2. basis: sentient beings

3. ought: principle of utility

4. social organization

a. principle of equality

b. principle of justice

D. Utilitarianism and globalization

1. Gross National Product as moral calculus

2. Increasing middle class as moral calculus

3. Resort hotels of Sri Lanka vs traditional fishing villages

III. Western Religious tradition: two dimensions

1. individual: personal salvation
   1. Catholicism: salvation through good works
   2. Protestantism: salvation by grace through faith

3. heavenly salvation and earthly “success”

B. social: covenant

1. covenant and social justice
2. the prophets and social justice
3. Jesus and social justice
   1. poor

b. stranger

C. answers to moral questions?

D. globalization and Liberation Theology

I. Understanding the Other: Liberation Theology

1. Social Context: The World of the Other
   1. WWII and End of Colonialism

a. political “independence”

b. economic inequality

2. Neo-colonialism

a. from White Man’s Burden to developmentalism

1. Grand Area Strategy

i. Third world as service area

ii. Latin America to serve U.S.

iii. threat

1. enforcing GAS in Latin America

i. ideology: Cold War and National Security

ii. U.S. support “friendly dictators”

iii. U.S. military aid, training, advisors, intelligence

iv. Army School of the Americas

v. economic aid, economic pain

d. consequences

i. economic inequality of colonialism

ii. land reform for wealthy and mncs

iii. export crops, extraction of cheap resources

iv. destruction of environment

v. internal migration

vi. extreme violence towards “subversives”

vii. resistance: people, Catholic priests

viii. Archbishop Romero

3. Example: Guatemala

a. 1945: Birth of democracy

b. 1954: Overthrow

1. 1954-early 1990s

i. military dictators

ii. reverse reforms

iii. genocide: 200,000 killed

1. Liberation Theology

1. “Calling” to praxis: liberation

a. liberation “from”

i. oppressive social structures

ii. liberation from fate

iii. liberation from personal inertia

b. liberation “to”

i. participate in creating a just society

ii. liberation to act

iii. accept personal responsibility

1. Theology

a. hope and moral obligation

b. starting point: Bible

i. story : by, about, and for poor

ii. “from below”

c. main themes

i. God acts in history to liberate poor so that they may

create just society

ii. to “know” God is to practice justice to the poor

iii. poverty is a consequence of social organization

d. God in history

i. Exodus: central story

ii. Covenant

iii. prophets and the poor

poor

challenge power structure

demand accountability to poor

demand radical transformation

“messianic vision”

e. Jesus of Nazareth

i. poor person

ii. followers: poor, strangers, and outcasts, Zealots

iii. universalizes Covenant

iv. love: active commitment to poor

v. challenges political and religious power

vi. killed for political reasons

f. Christology

i. God identifies with poor by becoming poor

ii. God accepts powerlessness

iii. universalizes the Covenant: demand

iv. persecution and resurrection has meaning to poor

1. poor are persecuted as Jesus

vi. resurrection is sign of hope

3. Basic Christian Communities: Latin America

a. new church: grass roots organizations

b. Bible readings and discussions

c. hunger: soup kitchens and food pantries

d. education: literacy

e. health care: clinics

f. family: child care

g. political activism: privatization of water, “roads to somewhere”

h. consequence: empowerment of the poor

i. Paraquay: Fernando Lugo