



GEORGETOWN UNIVERSITY
Georgetown College
Department of Theology

Course	Theology 160: Courage, Hope, Justice
Format	This course meets entirely online from June 3 to July 26, 2019.
Course Description	How do we become courageous but not reckless? Maintain hope in a world full of despair? This course addresses the virtues of courage, hope, and justice and its religious, psychological, and social dimensions. We will explore physical, moral, and spiritual courage, hope, and justice through the lives of individuals, such as Colin Kaepernick, and communities, such as the protestors of the Dakota Access Pipeline. We will look at how courage and hope manifest in everyday life—in addiction, in financial stress, and even on playgrounds and Healy Lawn. Special attention will be given to how religious practices and music sustain courage, hope, and justice. While there is an emphasis on Christian ethics, readings and discussion are not limited to Christian approaches.
Course-level Learning Objectives	<ul style="list-style-type: none"> <input type="checkbox"/> Explain the key concepts of a virtue ethics framework <input type="checkbox"/> Describe the moral virtues of prudence, courage, temperance, and justice in Aristotle <input type="checkbox"/> Assess the strengths and weaknesses of a virtue framework <input type="checkbox"/> Describe the theological virtues of faith, hope, and charity as well as other virtues such as humility <input type="checkbox"/> Analyze the types of justice and ways justice is a virtue and explain the distinction between charity <input type="checkbox"/> Describe a particular exemplar or social movement that manifests the dispositions or virtues of justice <input type="checkbox"/> Analyze the religious, cultural, and social resources available to articulate and foster social justice <input type="checkbox"/> Analyze the virtue of courage in Aristotle and in the Christian tradition <input type="checkbox"/> Analyze the virtue of hope in the Christian tradition
Required Texts/Media (for purchase)	<p>Lamoureux, Patricia and Paul J. Wadell. <i>The Christian Moral Life: Faithful Discipleship for a Global Society</i>, New York: Maryknoll, Orbis, 2010.</p> <p>Aristotle. <i>Nicomachean Ethics</i>. Terence Irwin, trans. Indianapolis, IN: Hackett Publishing, 1999 (2nd ed.) and available online: http://classics.mit.edu/Aristotle/nicomachaen.html</p>

Syllabus may be changed at instructor's discretion.

COURSE EVALUATION

<i>Class Participation</i>	10%
Regular attendance, thoughtful participation, and a commitment to creating a good learning environment are expected. Participation is evaluated on contributing to class discussion and small group. <i>Regularly arriving late will negatively impact your participation grade.</i> You must also complete a community work hours log.	
<i>Leadership Role</i>	5%
You will lead class discussion for an assigned text. Student led discussions will last no more than 20-25 minutes.	
<i>Journal Reflections of 20 hours of Community Work</i>	30%
There will be a series of six integrative reflections over the course of the semester. Some will focus on integration of academic material with your community work; others will focus on personal practice of habits in relation to it.	
<i>Mid- Term Quiz & Reflection</i>	20%
<i>Exemplar Project</i>	15%
Each student will select, research and contribute a presentation focused on a social actor or organization they admire.	
<i>Final Paper</i>	20%

This is a cumulative paper based of 8-10 pages in length.

Grading Scale:

A	94-100	C+	77-79
A-	90-93	C	74-76
B+	87-89	C-	70-73
B	84-86	D+	67-69
B-	80-83	D	64-66

Plagiarism, Cheating, and Academic Fraud

Students are expected to be familiar with Georgetown's Honor System and to abide by the Standard of Conduct: "Plagiarism, in any of its forms, and whether intentional or unintentional, violates standards of academic integrity. . . Note that plagiarism can be said to have occurred without any affirmative showing that a student's use of another's work was intentional" (Undergraduate Bulletin, IV.3.b). *Academic dishonesty is a serious breach of the contract we all have with each other and all cases of academic dishonesty in this course will be referred to the Honor Council.*

Course Ownership

The *materials* used in Georgetown University courses ("*Course Materials*") generally represent the intellectual property of *course* instructors which may not be disseminated or reproduced in any form for public distribution (e.g., sale, exchange, etc.) without the written permission of the *course* instructor. *Course Materials* include all written or electronic documents and *materials*, including syllabi, current and past examination questions/answers, and presentations such as lectures, videos, PowerPoints, etc., provided by a *course* instructor. *Course Materials* may only be used by students enrolled in the *course* for academic (*course*- related) purposes.

DRAFT SCHEDULE OF READINGS

Syllabus will be finalized by May 1

Only two modules will be released at a time to ensure all participants pace themselves through course material

Module 1: Introduction to the Moral Life and a Virtue Framework

Course-level objective: Examine the key concepts of a virtue ethics framework

Module-level Learning Objectives:	Topics Flourishing	Required Readings/Viewings and Activities
<p>Describe the critical role of perception in the moral life</p> <p>Define the concept of a metavirtue</p> <p>Describe the role of habits, dispositions and flourishing</p> <p>Define the cardinal virtues of prudence, courage, temperance, and justice</p>	<p>Seeing in the Moral Life Virtues & Flourishing</p>	<p>Reading:</p> <p>Lamoureux and Wadell, Ch.2: The Christian Moral Life and Learning to See</p> <p>Lamoureux and Wadell, Ch. 5 “The Virtues—How to be Good at Being Human,” 109-136 (note end page as you don’t have to read the whole chapter).</p> <p>Aristotle, <i>Nicomachean Ethics</i>, Book II-III.5 (1103a15-1115a5)</p> <p>Due:</p> <p>Post brief response to prompt on discussion bard by midnight, Wednesday, 6/5</p>
<p>Additional References: Lamoureux and Wadell, Ch. 1 “Gift and Task”</p>		

Module 2: INTRODUCTION TO ARISTOTLE’S VIRTUE ETHICS

Course-level objective: Describe the cardinal virtues of prudence, courage, temperance, and justice in Aristotle

Module-level Learning Objectives	Topics	Required Readings/Viewing and Activities
<p>Examine the cardinal virtues</p> <p>Describe the concept of mean in relation to virtues</p> <p>Apply the concepts of incontinence and continence</p> <p>Identify key reference points for Aristotle’s approach to justice and friendship</p>	<p>Prudence</p> <p>Temperance</p> <p>Courage</p> <p>Justice & Friendship</p>	<p>Reading:</p> <p>Jay Wood, “Prudence” in <i>Virtues & Their Vices</i>, ed by Kevin Tempe and Craig Boyd (Oxford University Press: 2014), 37-48 (excerpt, Canvas)</p> <p>Aristotle, <i>Nicomachean Ethics</i>, Book III.6- III.12 (1115a5-1119b15).</p> <p>Read Powerpoint lecture on justice and friendships</p> <p>Due</p> <p>Complete Discussion group post by midnight Wednesday, 6/12</p> <p>Complete collaboration doc by Sunday, 6/16</p>

Additional References: Aristotle, *Nicomachean Ethics*, Books V and VIII-IX

Module 3: Challenges to a Virtue Ethics Approach

Course-level objectives: Assess the strengths and weaknesses of a virtue framework

Module-level Learning Objectives	Topics	Required Readings/Viewings and Activities
<p>Evaluate the role of luck in Aristotle’s virtue framework</p> <p>Examine how some persons’ and communities’ may be need burdened virtues for well-being/survival</p> <p>Assess various inhibitors and enhancers in behavior</p> <p>Compose an assessment of strengths and weaknesses</p>	<p>Luck</p> <p>Burdened Virtues</p> <p>Moral Psychology of Inhibitors and Enhancers</p>	<p>Readings</p> <p>Stephen J. McNamee, “Being in the Right Place at the Right Time: The Luck Factor,” in <i>The Meritocracy Myth</i>, Fourth Edition. Lanham, MD: Rowman & Littlefield, 2018, 125-152. (Canvas)</p> <p>Lisa Tessman, “The Burden of Political Resistance,” in <i>Burdened Virtues: Virtue Ethics for Liberatory Struggles</i>. Oxford, 2005, 107-132. (Canvas)</p> <p>Review the Mixed Helping Trait Powerpoint</p> <p>Due:</p> <p>Sunday, 6/23 - post your critique</p> <p>Wednesday, 6/26 Quiz on virtue framework</p>

Additional References:

Miller, Christian B. “Mixed Helping Traits” in *Moral Character: An Empirical Theory*, 153-200. Oxford, Oxford University Press, 2013. (Canvas)

Module 4: CHRISTIAN VIRTUE ETHICS & THE Theological Virtues

Course-level objectives

- ❑ Describe the theological virtues of faith, hope, and charity as well as other virtues such as humility
- ❑ Compare the virtues in the traditions of Aristotle and Aquinas and contemporary challenges to these traditions

Module-level Learning Objectives	Topics	Require Readings/Viewings and Activities

<p>Examine the role of grace in the infused theological virtues Assess their relationship of the infused theological and moral virtues Describe the virtues of faith, hope and charity Describe there types of love Describe the faith as an attitude and as a virtue</p>	<p>Kingdom of God as Christian telos Virtue of Charity Agape, Eros and Philia Virtue of Faith</p>	<p>Readings: Lamoureux and Wadell, Ch. 3: “The Treasure We Seek—The Reign of God and the Moral Life, 52-74. Paul Wadell, “Charity: How Friendship with God Unfolds in Love for Others” in <i>Virtues & Their Vices</i>, ed by Kevin Tempe and Craig Boyd. Oxford University Press: 2014, 369-389. (Canvas) Lamoureux and Wadell, “Love—The Only True Path to Life,” in <i>The Christian Moral Life</i>, 194-205 (excerpt). Kathryrn D. Blanchard and Kevin J. O’Brien, “Faith: Personal, Political and Technological Responses to Climate Change” in <i>Ecology, Virtue and Ethics: An Introduction to Christian Environmentalism</i>. Waco, TX: Baylor University Press, 2019, 107-126. (Canvas)</p>
<p>Due: Discussion group post on Sunday, 6/30</p>		

Additional References:

Module 4: JUSTICE – 6/27-July 3

Course-level objectives:

- Analyze the types of justice and ways justice is a virtue and explain the distinction between charity
- Describe a particular exemplar or social movement that manifests the dispositions or virtues of justice
- Analyze the religious, cultural, and social resources available to articulate and foster social justice

Module-level Learning Objectives	Topics	Readings and Activities
<p>Describe distributive, commutative and contributive social justice Analyze the tension between charity and justice Explain various subvirtues of justice Identify the role of exemplarhood in your own life</p>	<p>Justice in the Christian tradition Charity and Justice Supporting Virtues: Hospitality and Solidarity Role of Exemplars</p>	<p>Readings: Lamouruex and Wadell, Ch. 10: “The Mission of Public Discipleship” in <i>The Christian Moral Life</i>, 246-264. Kate Ward, “Jesuit and Feminist Hospitality: Pope Francis’ Virtue Response to Inequality” <i>Religions</i> 2017, 8, 71; doi:10.3390/re18040071 (Canvas) Oliner, Samuel P. “Visions of a More Just World: The Acts of Moral Leaders” in <i>Do Unto Others: Extraordinary Acts of Ordinary People</i>, 137-172. Westview/ Perseus Books Group. Boulder, CO, 2003. (Canvas)</p> <p>Due: Discussion Board Post, Wednesday, 7/3</p>

Additional References:

- David Hollenbach, “Poverty, Justice, and the good of the city.” *In The Common Good & Christian Ethics*. Cambridge University Press, 2002,173-211. (Canvas)
- Patrick M. Clark, “The Case for an Exemplarist Approach in Catholic Moral Theology” *Journal of Moral Theology* 5 of 7

Module 4: COURAGE - 7/3-7/14

Course-level objectives

- Analyze the virtue of courage in Aristotle and in the Christian tradition

Module-level Learning Objectives	Topics	Required Readings/Viewings and Activities
<p>Identify the virtue and vice of courage</p> <p>Explain why courage is understood differently by Aquinas and Aristotle</p> <p>Identify the role of religious and social practices in sustaining courage</p>	<p>Virtue and Vice of Courage</p> <p>Tools of Christian Courage</p> <p>Courageous Exemplars</p>	<p>Readings</p> <p>Stanley Hauerwas and Charles Pinches, "Courage," in <i>Virtue: Readings in Moral Theology No. 16</i>. ed. Charles Curran and Lisa Fullam, 227-249. New York: Paulist Press, 2011. (Canvas)</p> <p>Rebecca Konyndyk DeYoung, "Courage as Christian Practice" <i>Journal of Spiritual Formation & Soul Care</i>, Vol. 2 (Fall 2013): 301-312. (Canvas)</p> <p>John Branch, "The Awakening of Colin Kaepernick" <i>New York Times</i> (Online) , New York: New York Times Company. Sep 7, 2017.</p> <p>Kerry Walters. <i>Profiles in Christian Courage: Extraordinary Inspiration for Everyday Life</i>. Lanham. MD: Rowman & Littlefield, 2014. Three short selections (Canvas)</p> <p>Frederick John Dalton. <i>The Moral Vision of César Chávez</i>. Maryknoll, New York: Orbis Books, 2003. Excerpts on nonviolent action of pilgrimages, strikes and boycotts.</p> <p>Due</p> <p>Exemplar Project Due Sunday, 7/14</p>
<p>Additional References:</p>		

Module 4: HOPE : 7/13-7/20

Course-level objectives Analyze the virtue of hope in the Christian tradition

Module-level Learning Objectives	Topics	Required Readings/Viewings and Activities
<p>To deepen your understanding of what it means to be a thoughtful engaged social and civil actor</p> <p>To reflect on how specific local communities create structures to model being women and men</p>	<p>Hope, Hope as a Virtue, Application to Addiction</p> <p>Hope as a Social Virtue, application to Burkina Faso</p> <p>Virtue and Conversion, application to Standing Rock</p> <p>Rest as a Virtue</p>	<p>Adam Kadlac, "Hope as a Virtue" <i>Ethical Theory and Moral Practice</i>. April 2015, Volume 18, <u>Issue 2</u>: 337–354. (Canvas)</p> <p>Seline Palm and Cline Le Bruyns, "Transforming Hope? A Theological Vision, Virtue and Practice for the Common Good." <i>Journal of Theology for Southern Africa</i> 146 (July 2013): 104-121. (Canvas)</p> <p>Burkina Faso and the Legacy of Thomas Sankara</p> <p>Lamouruex and Wadell, Ch. 4, "Starting Over Again and Again: Sin and Conversion in the</p>

<p>for others To consider how specific local communities seek to increase the agency of and respect the dignity of all individuals.</p>		<p>Christian Life,” 75-107. Dakota Access Line/Standing Rock</p> <p>Midnight FRIDAY, July 26: final class reflection due</p>
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