



## ***CH 540 Religious and Cultural Contemporary Ethics for Spiritual Caregivers***

**Fall 2022**

**Asynchronous Mode**

### **PRELIMINARY SYLLABUS**

**Instructor:**

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**Office Hours:**

Dr Mosher teaches from her office in northeast Florida. She may be “visited” via Zoom or phone on Mondays 9:00–10:00 PM or Tuesdays 8:00–10:00 PM (Eastern). Other times are available by appointment.

**Course Format:**

Asynchronous online, with some expectation collaborating with a classmate (via Zoom or phone) on several assignments. Several optional “Open House” (i.e. group) sessions will be offered via Zoom. The Canvas website will provide the most accurate and up-to-date instructions for all aspects of the course. If you have difficulty accessing or navigating the site, call the Canvas Support Hotline: (877) 249-4494. If you have questions about course content, contact your professor.

**Course Description and Goals:**

As a core requirement of the MAC curriculum, this course is an exploration from multiple religious perspectives of theological and philosophical foundations for professional ethics; ethical theories appropriate to professional contexts, spiritual and emotional dimensions of human development, organizational behavior, group dynamics, and various political and social drivers (such as race, ethnicity, or gender)—with special attention to the Association of Professional Chaplains Code of Ethics and to the BCCI Common Qualifications and Competencies for Professional Chaplains ITP2–5, PIC7–8, and OL3–4. By making extensive use of case-studies and current journal articles, it addresses cultural or ethical

challenges that particular contexts may bring to religious leaders as it simultaneously improves multireligious literacy. The major deliverable will be a paper laying out a faith-rooted approach to spiritual care integrated with a theory of ethical practice that takes seriously the value of self-awareness, thus the need for harmony between belief, word, and action. [ITP1]

Completion of this course will enable the student to:

- a. Give an account of several ethical theories appropriate to contexts in which chaplains serve;
- b. Demonstrate knowledge of the, spiritual and emotional dimensions of human development;
- c. Demonstrate awareness of organizational management intelligence, business ethics, and group dynamics.
- d. Make use of appropriate theories and resources in explaining how a spiritual caregiver can respond to pressing political and social issues.
- e. Articulate a faith-rooted approach to spiritual care integrated with a theory of ethical practice.
- f. Demonstrate improved multireligious literacy.
- g. Give an account of each item of the APC Code of Ethics.

This course addresses the following Common Qualifications and Competencies for Professional Chaplains promulgated by the Board of Chaplaincy Certification, Inc.: ITP4, ITP5, PIC6, PIC7, PIC9, PPS2, PPS3, PPS7, OL1, OL2, OL3, OL4, OL5.

### **Required Reading**

Cadge, Wendy and Shelley Rambo, *Chaplaincy and Spiritual Care in the Twenty-First Century: An Introduction* (UNC Press, 2022). ISBN 978-1469667607

Heidt, Mari Rapela, *Moral Traditions: An Introduction to World Religious Ethics* (Anselm Academic, 2010). ISBN 978-0884897491

Galanti, Geri-Ann, *Caring for Patients from Different Cultures*, fifth edition (University of Pennsylvania Press, 2015). ISBN 978-0812223118

Lartey, Emmanuel Y., *Postcolonial Images of Spiritual Care: Challenges of Care in a Neoliberal Age* (Pickwick, 2020). 978-1532685552

NOTE: the final syllabus may require an additional book

### **Highly Recommended Reading:**

Ali, Muhammad A., et al., *Mantle of Mercy: Islamic Chaplaincy in North America* (Templeton Press, 2022).

Fakhry, Majid, *Ethical Theories in Islam*, second expanded edition (Brill, 1994). [Out-of-Print; accessible through the Digital Theological Library]]

Heim, Maria, *Buddhist Ethics (Elements in Ethics)* (Cambridge, 2020).

Lovin, Robin D., *An Introduction to Christian Ethics: Goals, Duties, and Virtues* (Abingdon, 2011).

Newman, Louis E., *An Introduction to Jewish Ethics* (Routledge, 2003).

Orr, Robert D. *Medical Ethics and the Faith Factor: A Handbook for Clergy and Health-Care Professionals* (Wm. B. Eerdmans, 2009). [Kindle]

NOTE: The Chaplaincy Innovation Lab will be a major resource for case-studies, journal-articles, videos, and webinars germane to this course: <https://chaplaincyinnovation.org/>

## **COURSE STRUCTURE**

Topics and materials are organized in twelve modules (units) designed to facilitate systematic learning about ethics theories and their practical application. Topics include:

- The vocabulary of the discipline: Divine Command Ethics; Determinism; Consequentialism Teleology; (Goal Ethics); Areteology (Virtue Ethics); Deontology (Duty Ethics); Care (Feminist) Ethics; Womanist and Ecowomanist Ethics; Utilitarianism; Contract Ethics; Narrative Ethics
- Foundations of modern ethics: Ruist and classical Greek thought; the “Greek to Arabic to Latin” phenomenon
- Spiritual, emotional, moral dimensions of human development: a survey of theories
- The Golden Rule
- Ethics and organizational management intelligence, business ethics, group dynamics
- Professional codes

Each module contains a checklist, an inspirational item, a video-lecture, reading assignments, interactive assignments, and writing assignments. Chief among them is a closing summary reflection of the module as a whole that invites peer-to-peer discussion. Reading assignments will include scenarios or cases involving a pressing political or social issue for consideration from the standpoint of spiritual-caregiver response.

While core ethics concepts are presented interreligiously and multireligiously, each module also provides guidance for deepening your grasp of ethics discourse in the religious location you claim

The course schedule provides time for preparation of a culminating essay, suitable for submission to the BCCI, delineating one’s ethic of spiritual caregiving—with particular attention to the scriptural and doctrinal foundations of one’s religious/theological stance.

Likewise, the calendar will provide for review of ethical theories; completion of self-assessment matrices for the APC Code of Ethics and the BCCI Common Qualifications and Competencies for Professional Chaplains; and presentation of culminating essays.

### **Assignments**

**Reading:** specific portions of course textbooks and other items, some of which may be skimmed rather than read closely. Guidelines are provided

**Asynchronous lecture-watching:** Pre-recorded lectures to be watched independently are provided via VoiceThread—a tool that invites commenting and question-raising. Points are earned for watching and commenting.

**Cases and Scenarios:** These assignments require analysis of and reflection on real-life situations. Some will involve conversation with a classmate. In most instances, a written report is expected.

**End-of-Module Summary Reflection:** These assignments require the crafting and posting of a brief essay in response to a prompt that encourages consolidation of insights from the various items engaged in the module—plus commenting on classmates’ posts.

**Culminating Essay:** Students will craft and submit a formal statement of their ethic of spiritual caregiving, as may be expected when applying for board certification as a chaplain.

## **Assessment**

**Lecture-Watching** (credit for taking in and commenting on pre-recorded lectures): *15% of final grade*

**Cases and Scenarios** (points earned for engagement in these exercises): *15% of final grade*

**Summary Reflection** (participation in module-concluding discussion forum): *50% of final grade*

**Culminating Essay** (formal writing about one's ethic of spiritual caregiving): *10% of final grade.*

**Miscellaneous** (credit for tasks that do not fit neatly into our other categories): *10% of final grade*

## **Hartford International University Grading Scale**

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|--------------|--|
| A (95-100)   | Demonstrates excellent mastery of subject matter and superior ability to articulate this; provides helpful connections to daily life or contemporary issues. Exceeds expectations.                                     |
| A- (90-94)   | Demonstrates mastery of the subject matter, ability to articulate this well, and makes connections to daily life or contemporary issues. Exceeds expectations of the course.   |
| B+ (87-89)   | Demonstrates a very good understanding of the subject matter, able to articulate lessons learned in the assignment well. Meets course expectations.  |
| B (83-86)    | Demonstrates an understanding of the subject matter and the ability to articulate lessons learned. Meets expectations of the course.   |
| B- (80-82)   | Demonstrates an understanding of the material at hand, has some difficulty articulating this, and basic connection of the material to daily life or contemporary issues/life. Meets basic expectations for the course. |
| C+ (77-79)   | Demonstrates a basic comprehension of the subject matter, weak articulation and connections. Does not meet expectations for the course.  |
| C (70-76)    | Demonstrates a minimal comprehension of the subject matter and has difficulty making connections. Does not meet expectations of the course.  |
| F (below 70) | Unable to meet the basic requirements of the course.   |

## **HIU Values for Collaborative Teaching and Learning**

In our courses, we expect that instructors and students alike will strive to be:

- Showing mutual appreciation and respect for others—modeling the privilege to learn from and partner with each other.
- Engaging in cross-disciplinary content and teaching
- Paying attention to the whole personhood of another—history, race, religion, knowledge, gender, and rank
- Demonstrating how to disagree respectfully and well
- Embodying mutuality—learning to construct ideas and skills and experiences together

## **Plagiarism and Academic Integrity**

Academic honesty and integrity are expected of all students. Plagiarism exists when:

- a. the work submitted was done, in whole or in part, by anyone other than the one submitting the work,
- b. parts of the work, whether direct quotations, ideas, or data, are taken from another source without acknowledgement,
- c. the whole work is copied from another source [web-based or print],
- d. the work submitted contains significant portions of one's own previous work used in another course.

### **Inclusive Language**

Hartford International University for Religion and Peace is committed to a policy of inclusion in its academic life and mission. All members of the community are expected to communicate in language that reflects the equality of genders, openness to diverse cultural and theological perspectives, and sensitivity to one another's images of God.

### **Accommodations**

The Americans with Disabilities Act ensures equal access to qualified individuals with disabilities, and prevents discrimination on the basis of a disability. It is the policy of Hartford International University for Religion and Peace to provide reasonable accommodations on a case-by-case basis, which may mean working with outside social and governmental agencies to provide the necessary range of services for student success. Students with disabilities who wish to receive accommodations must contact the Student Services Coordinator. Students with disabilities are eligible for disability support services when they are enrolled in courses and they have disclosed their disability and requested related accommodations during enrollment and/or before the start of each semester. All students seeking accommodation must fill out HIU's *Request for Disability Accommodations* form.

### **Policies and Procedures**

For all other questions you might have regarding policies or procedures, please check the HIU website for the student handbook and various official statements.

### **About CANVAS**

This course's Canvas website is your primary roadmap for this course. Be sure to explore the site thoroughly before you begin.

- If you have difficulty navigating or operating any aspect of the site, do take advantage of the "Help" button (indicated by a question-mark). The "live chat" feature works very well; you can expect prompt and clear responses to your questions.
- You may also phone the Canvas Support Hotline: (877) 249-4494.
- If you have questions about course content (or you tried Canvas Help but are still mystified), please do email or text-message your professor right away. If the situation is better addressed voice-to-voice, request an appointment for a phone or Zoom conversation.

### **Attendance**

Logging into the Canvas website is the indicator of course attendance. Students should visit the course site at least twice per week. Lack of engagement with the website for seven days in a row constitutes "absence" from the course and can lead to failure. Students who believe they have a legitimate reason for such disengagement must discuss this with the professor—preferably in advance. If you fall behind, skip ahead to the next module so that you can stay current with your classmates in discussions. When time permits, you may return to an earlier module to address what you omitted. Late submissions are permitted up to a point, but a penalty may be assessed.

### **Communication and Technology**

Students will be expected to use their Hartford International email for communication regarding the course. Students must also create a free account with VoiceThread and have access via the VoiceThread app, in Canvas, or in a separate browser window. Within Canvas, the *Announcements* feature will be used to convey information "for the good of the order." These messages are automatically emailed to all enrollees.

## **Bibliography**

- Ali, Muhammad A., et al., *Mantle of Mercy: Islamic Chaplaincy in North America* (Templeton Press, 2022)
- Cadge, Wendy and Shelley Rambo, *Chaplaincy and Spiritual Care in the Twenty-First Century: An Introduction* (UNC Press, 2022)
- Chander, Vineet and Lucinda Mosher, eds. *Hindu Approaches to Spiritual Care: Chaplaincy in Theory and Practice* (Jessica Kingsley, 2020)
- Corey, Gerald, et al., *Issues and Ethics in the Helping Professions*, 10th ed. (Boston, MA: Cengage Learning, 2019). [Kindle]
- Edington, Mark D. W. Edington, ed. *We Shall Be Changed: Questions for the Post-Pandemic Church* (Church Publishing, 2020)
- Fakhry, Majid, *Ethical Theories in Islam*, second expanded edition (Brill, 1994).
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- Giles, Cheryl A. and Willa B. Miller, editors. *The Arts of Contemplative Care: Pioneering Voices in Buddhist Chaplaincy and Pastoral Work* (Wisdom Publications, 2012).
- Heidt, Mari Rapela, *Moral Traditions: An Introduction to World Religious Ethics* (Anselm Academic, 2010).
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- Mabry, John R., ed. *Spiritual Guidance Across Religions: A Sourcebook for Spiritual Directors and Other Professionals Providing Counsel to People of Differing Faith Traditions* (Skylight Paths, 2014)
- Newman, Louis E., *An Introduction to Jewish Ethics* (Routledge, 2003).
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- Patel, Eboo. *Interfaith Leadership: A Primer* (Boston: Beacon Press, 2016).
- Peace, Jennifer Howe, Or N. Rose and Gregory Mobley, editors. *My Neighbor's Faith: Stories of Interreligious Encounter, Growth, and Transformation* (Orbis Books, 2012).
- Roberts, Stephen B. ed. *Professional Spiritual & Pastoral Care: A Practical Clergy and Chaplain's Handbook* (Skylight Paths, 2012).
- Sutton, Nicholas, Vineet Chander, and Shaunaka Rishi Das, Chapter Four: "Applied Hindu Ethics" in *Hindu Chaplaincy* (Oxford Centre for Hindu Studies, 2017).