



2015 Curricular Integration Workshop

Ethics & Philosophy Table 1

As a starting point for thinking about where work and the economy might arise in classes, the table facilitator (Scott Rae, Biola University) provided these “touchpoints”:

The connection between a culture of trust and economic prosperity

Development of virtue and its contribution to economic life

Connecting philosophical anthropology and economics

Connecting the virtues to a work ethic (and ultimately the fruit of the Spirit)

How a Christian social ethic relates to economic prosperity

Ethical culture and economic prosperity

The faculty at the table brainstormed these additional “touchpoints”:

In classes in the history of Christian ethics, address how has the church addressed poverty? How has the church viewed wealth historically? How has the church viewed the notion of vocation, especially how it has connected to the Protestant work ethic.

We can use the prevalence of the prosperity gospel as an open doorway to explore the bible’s teaching on wealth and money.

We can connect the economic benefits of marriage and family, in addition to the destructive economic consequences of divorce. This is especially the case given that the original concept of oikonomia was the family/household.

We can connect flourishing with the created moral order.

When looking at the pre-modern philosophers, we can connect economics to ethics, parallel to the way Aristotle connected politics and ethics—since one aspect of political economy is the study of how the benefits and burdens of how we order our lives together are distributed, that is fundamentally a moral enterprise.

In bioethics, economic variables/scarcity determine the issues in bioethics in various cultures—differences in the economies of the developing world essentially determine different issues in bioethics.

Part of ethical analysis in solving poverty and other economic issues is the role expectations—what is the role of government, church, family, individual, etc.? We can connect this with the Catholic notion of subsidiarity.

We want to be sure when doing ethics and economics, that we start with our transcendent metaethic then move to economics, not starting with economics.

Connecting a work ethic with an individual's moral development/discipleship.

Seeing the paradoxes in Christian ethics in economic life—love of self vs. selfishness, enjoying God's good gifts vs. luxuriating in them, and the value of industry in producing wealth vs. desiring wealth for its own sake.

In environmental ethics, connect creation care and wealth production, also connect food/eating to economics

Connect poverty and economic life to race, abortion, marriage