So then you are no longer strangers and aliens, but you are citizens with the saints and also members of the household of God. --St. Paul (Ephesians 2: 19)

I am a citizen of the cosmos [kosmopolites]. --Diogenes of Sinope

Let us take hold of the fact that there are two communities—the one, which is truly great and common, embracing gods and men[sic], in which we look neither to this corner not to that, but measure the boundaries of our state by the sun; the other, the one to which we have been assigned by our birth. --Seneca

COURSE DESCRIPTION AND OBJECTIVES

Cosmopolitan discourse has recently emerged, especially in the areas of political and social philosophies, which seeks global justice and solidarities in an era of neo-empire, globalization, and identity politics. Cosmopolitan discourses help one to change one’s epistemology to move beyond one's boundaries of religion, nationality, ability, gender, class, race, ethnicity, sexuality, and so forth. It also maintains principles of global justice and human rights and calls for application of justice to all singular individuals of the cosmos. In this way, cosmopolitanism becomes one of the prominent political, philosophical, socio-cultural movements and discourses of the turn of the twenty-first century. This course takes cosmopolitan ethos primarily from Greek philosophy, St. Paul, Immanuel Kant, Hannah Arendt, and Jacques Derrida as significant theological/philosophical grounds for global justice, planetary hospitality, solidarity, and neighbor-love. Cosmopolitan theology embraces and, at the same time, moves beyond the collective identity position and group-based allegiances. Cosmopolitan theology calls for radical solidarity across the borders of particular identity, for a planetary community of radical inclusion, and for deep compassion and justice for the other. In this context, cosmopolitan theology is a form of public theology that has a profoundly significant public relevance of a theological discourse for today’s world. This course examines significant issues in cosmopolitan discourse such as: Its philosophical ground, major characteristics, various types and views, theological implication/application, justice, hospitality, neighbor-love, and solidarity. The overall and ongoing learning objectives can be as follows:
• To gain deep knowledge/understanding about the important themes, figures, texts, and other materials on cosmopolitanism, so that students are able to present and support significant theological issues correctly, clearly, and thoroughly;
• To develop lucid analyses of the various interpretations and positions proposed and considered, explaining how complex arguments and interpretations are constructed around cosmopolitan discourses;
• To construct students’ own articulate and respectful assessment of the materials under consideration, and of the viewpoints of others; developing and supporting their own reasoned evaluations and creative responses based on clearly formulated criteria;
• To help to equip students to deal well with these cosmopolitan theological issues as they arise in their own ministerial, academic, and personal lives.

REQUIREMENT AND GRADING

1. Advance Reading Paper: 30 points
2. Advance Reflection Journal: 10 Points
3. Journals: 10 Points
4. Presentation: 20 Points
5. Final Take Home Exam: 40 Points

• This requirement is subject to change depending on the size and pedagogical need of the class.

CLASS PROCEDURE
Lectures, presentations, and discussion

ADVANCE ASSIGNMENT: Due May 7, 5pm—Submit to n.kang@tcu.edu

1. Critical Response Paper

1) Identify the five most important “learnings” from your reading of Van Hooft, Cosmopolitanism: Philosophy for Global Ethics (200 pages) and explain why/how those issues are significant for you.
2) 1,500~2,000 words in length, single-line-spaced, typed.
3) On the first day of class, I will ask you to share verbally your response paper with class. This provides a good opportunity for you to organize your thoughts about the reading and to prepare for discussion. It also helps me to get a sense of how well you are processing the reading. There is no standard form for the response paper. I encourage you to write about your own reactions to and reflections on the book for the advance reading by articulating the five most important issues that you encounter.
4) You should evidence that you are reading the prescribed work, but, more important, that you are engaging with the ideas in it (i.e. that you are
thinking critically about the issues). Just throwing in a quote here and there is not enough.

5) Due: May 7, 2014, 5pm —First, send to my email and then post on "drop-box" of e-College on May 12 as you will be able to open the e-college only from the first day of the class.

2. Reflection Journal: *Intellectual Exercise*

1) Read any chapters/parts from course texts that would interest you for at least 30 minutes per day for at least four days a week;

2) You can start any time as long as you do this intellectual exercise for minimum three weeks;

3) Write a reflection journal on your experience of this *daily intellectual exercise*;

4) Feel free to write your journal daily, weekly, or after the three weeks of reading experience;

5) No limit in length.

**COURSE TEXTS**


