New Course Request

Indiana University

Check Appropriate Boxes: Undergraduate credit ☐ Graduate credit ☒ Professional credit ☐

1. School/Division Liberal Arts
2. Academic Subject Code Rel
3. Course Number 539 (must be cleared with University Enrollment Services)
4. Instructor Thomas Davis
5. Course Title Religion and Philanthropy

Recommended Abbreviation (Optional)

(Limited to 22 Characters including spaces)

6. First time this course is to be offered (Semester/Year): Spring 2009
7. Credit Hours: Fixed at 3 or Variable from to
8. Is this course to be graded S-F (only)? Yes ☒ No ☐
9. Is variable title approval being requested? Yes ☒ No ☐

10. Course description (not to exceed 50 words) for Bulletin publication: Explores relationships between religious traditions and philanthropic ideas and activities by examining classic theories of giving, looking at the concept of civil society, analyzing the place and function of religious giving in public policy, and using dimensions of religion to frame questions about religious impulses in philanthropic activity.

11. Lecture Contact Hours: Fixed at 3 or Variable from to
12. Non-Lecture Contact Hours: Fixed at 0 or Variable from to
13. Estimated enrollment: 20 of which percent are expected to be graduate students.
14. Frequency of scheduling: 1 year Will this course be required for majors? no
15. Justification for new course: see attached
16. Are the necessary reading materials currently available in the appropriate library? yes
17. Please append a complete outline of the proposed course, and indicate instructor (if known), textbooks, and other materials.
18. If this course overlaps with existing courses, please explain with which courses it overlaps and whether this overlap is necessary, desirable, or unimportant.

A copy of every new course proposal must be submitted to departments, schools, or divisions in which there may be overlap of the new course with existing courses or areas of strong concern, with instructions that they send comments directly to the originating Curriculum Committee. Please append a list of departments, schools, or divisions thus consulted.

Submitted by:

Peter J. Thomasen Department Chairman/Division Director

Date 10/23/07

Dean of Graduate School (when required)

Date

Approved by:

[Signature]

Date 4-17-08

Chancellor/Vice-President

Date

University Enrollment Services

Date

After School/Division approval, forward the last copy (without attachments) to University Enrollment Services for initial processing, and the remaining four copies and attachments to the Campus Chancellor or Vice-President.
RELIGION AND PHILANTHROPY

I. Required Texts


Other photocopied and Oncourse materials.

II. General Purpose

This course explores relationships between religious traditions and philanthropic ideas and activities. As part of this exploration, the class will examine a classic theory of giving, look at the concept of civil society, analyze the place and function of religious giving in public policy, and use the classic dimensions of religion (found at the end of the syllabus) to frame questions about religious impulses in philanthropic activities. The format is lecture/discussion. Selections from important traditional texts and biographical examples will be examined in class, and the course will consider differences and similarities in a variety of religions' worldviews regarding their ways of sharing goods and performing acts of service.

This course provides students with an opportunity to develop an understanding of the conceptual and experiential backgrounds in the philanthropic traditions in several of the world's religions. It is designed to acquaint students with basic concepts, terms, metaphors and images regarding generosity and service, from a wide variety of cultures around the world. The work of the course includes exploring accounts of experiences of giving and receiving gifts in a variety of historical and cultural contexts. Issues regarding charity activities, such as the place of self-interest, the images and narratives inspiring philanthropy, and the most efficacious approaches to giving according to various traditions, will be considered. We will examine examples from tribal
religions, prophetic religions, Asian religions and others to consider issues of personal and public aspects of altruism, philanthropy, and service. We will inquire into the distinctive qualities of giving and service in the respective traditions. Class discussions of the readings (essays, poetry, history, literature of religion, philosophy, psychology, and other fields) will explore circumstances and motivations of those who help people in need, and reflect on some of the ways in which doctrines and public policies enable or discourage that help.

111. Class Requirements

If students cannot attend the class meetings because of other commitments, such as their work schedule, they should not sign up for this class. Attendance is a basic requirement. Students will be expected to write three 5-page reflection papers on topics in giving and service, with the topics announced one week before the paper is due (topics will come from class readings and the issues/topics that emerge from class discussions). These will constitute 15% of the grade. A mid-term exam will count for another 20% and will cover readings and lectures up to the point of the exam. Students will keep a notebook/journal of reflections on readings, discoveries, and experiences. Your notebook should consist of notes about charitable activities in the news, philanthropic deeds among people you know, observations about the language we use (expressions about giving, generosity, miserliness, compassion as well as proverbs, new vocabulary, and vivid quotes you come across during your time in this course). The notebook is also a place to jot down questions regarding the material covered in the readings and in class discussions—to learn to ask intelligent questions that lead to significant explorations is one of the goals of this course. The notebook is also a place where you can write the occasional exercises you will be asked to do during the semester (see samples at the end of the syllabus). The notebook constitutes 15% of the course and will be due two weeks before the final exam is due. All students will be expected to experiment with this, even if they have never used a notebook before, and even if they have only written ideas using a computer. The flexibility to try new things is a necessary part of the class. There will be a take-home final, worth 20%, due at the time of the final exam as determined by the registrar’s schedule of final exam dates. Students will write a 20-page paper worth 30% of the final grade. In this exercise, students will write a short "philanthropic" biography of someone, paying special attention, of course, to the ways religious motivations, concepts, institutions, etc. figure into the person's philanthropic activities (and remember, philanthropy isn't just about giving money, it is about service for the public good; therefore, it is as much about volunteerism, social work, contributions to civil society, etc. as it is about use of financial means to make a positive impact on the world). These papers are to be designed in consultation with the course instructor, moving through the various stages of selecting the individual about whom one will write, building bibliography, framing the paper appropriately (that is, asking the right questions so that we learn something about not just the individual philanthropist but about the society/culture/religion out of which that person operates), writing a first draft, discussing and analyzing the draft, and moving to a final paper. The paper is due two weeks before the take-home final is due. Students are encouraged to engage in a service project during the course so they will have some first-hand experiences to consider and discuss. Students with a variety of interests and backgrounds enroll in this course. Regardless of your own interests, please keep in mind that KPLTI is not a school of theology but is a state university.
Therefore, as an academic endeavor, the study of religion and philanthropy involves learning about a variety of cultures and does not presume the superiority of any one religion or philosophy. The course assumes students will be broad-minded and will be able to consider a variety of historical traditions with a respectful sense of "structured empathy."

IV. Grading: Guidelines for the Evaluation of Tests and Papers

All graduate students are expected to possess basic writing skills, including paragraph and essay writing, sentence structure, grammar and usage, spelling, and punctuation. Written assignments that are seriously defective in any of these areas will be returned to the student for correction before a grade is assigned. Don't rely on WORD (or any other word processing program) and its spell check and grammar check to do your work for you; WORD does not catch problems with word usage, certain kinds of typos, and its grammar check is abysmal if you write anything resembling complex sentences.

Assignments will be evaluated on the basis on the following criteria:

1. They must be accurate (with respect to the readings and other materials under consideration).

2. They must be complete (on matters of central importance, but not necessarily exhaustively detailed with respect to all matters.)

3. They must show evidence of an ability to reflect critically upon issues raised in connection with the topic under discussion. Note that critical reflection does no imply simply negative evaluations and judgments. Rather, it means careful judgment or judicious evaluation (supported with reasons and well-considered arguments).

Assignments:
3 five-page reflection papers on topics in giving and service--15% of grade
Mid-term examination--20% of grade
Notebook--15% of grade
Final examination--20% of grade
20-page philanthropic/religious biography--30% of grade

Grades

A = superior work that is not only accurate and complete but also insight and comprehensive; it demonstrates the ability to make critical judgments on one's own part and skill in justifying such positions.
B = above average and good work that is accurate and complete but also shows the ability to correlate facts and judgments involved in different "compartments" of a topic as well as indicating some development of a critical perspective.
C = adequate work that is accurate but somewhat incomplete, lacking the fuller developments of above average work.
D = less than adequate work that is inaccurate and incomplete but indicates some effort to deal with the issues at hand.
F = failing work which is inaccurate and incomplete and fails to fulfill the assignment.

Grading Scale

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<tr>
<th>Letter grade</th>
<th>Percentage</th>
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<tbody>
<tr>
<td>A+</td>
<td>97-100</td>
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<tr>
<td>A</td>
<td>93-96.99</td>
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<td>C</td>
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V. Statement on Plagiarism (taken from the School of Liberal Arts policy)

Plagiarism is the use of the work of others without properly crediting the actual source of the ideas, words, sentences, paragraphs, entire articles, music, or pictures. Using the work of other students, with or without their permission, is plagiarism if there is no indication of the source of the original work. Plagiarism, a form of cheating, is a serious offense and will be severely punished. When plagiarism is suspected, the instructor will inform the student of the charge; the student has the right to respond to the allegations. Students whose work appears to be plagiarized may be asked to produce earlier drafts of work as well as the books and the articles used in a paper or speech. Students should, for this reason and as a protection in cases of lost papers, retain rough drafts, notes, and other work products for two or three weeks after the end of each semester. The penalties for plagiarism include reprimands, receiving a failing grade (for a particular exam, paper, project, or the entire course), disciplinary probation, or dismissal. Faculty, after consulting with their chair and/or the School of Liberal Arts Dean of Students, must notify students in writing of their decision.

Students have the right to appeal such decisions by submitting petitions to the Academic Affairs Committee. Petitions can be obtained in CA 401. For further information, see the IUPUI Student Rights and Responsibilities," also available in CA 401.

For full information regarding student academic misconduct and the responsibilities of students, see http://www.iupui.edu/code/#page (see especially Part II.G)

VI. Students with Special Needs

If you have special needs that require accommodation in order to make the most of your learning experience, I urge you to register with the Adaptive Educational Services office and use the assistance they offer. I am, of course, glad to work with that office. Visit their website at http://life.iupui.edu/aes/
VII. Schedule of Classes, topics, and readings (NB: Jackson book is not yet available, so the specific assignments from that book will be listed when the book is in print)

INTRODUCTION TO THE COURSE

Week 1  Introduction, overview, photocopied examples. The term "philanthropy" has a variety of definitions and uses. Our use is extensive and inclusive. Example story: "The Man Who Planted Trees."

Examination of the dimensions of religion and examples of how they may be applied in order to analyze the workings of religion.

THINKING ABOUT THE PROCESSES OF GIVING GIFTS

Week 2  Lewis Hyde, The Gift, pp. 1-140.

Week 3  Lewis Hyde, The Gift, pp. 144-282.

TRADITIONS OF GIVING FROM WORLD RELIGIONS


EXAMPLES OF GENEROSITY FROM BUDDHIST TRADITIONS

Week 5 (2)  Leighton, Faces of Compassion, 17-155.

Week 6  Leighton, Faces of Compassion, 155-312.


THE PROPHETIC TRADITIONS


Week 9 (1) MIDTERM

EXTENSIVE EXAMPLES FROM THE AMERICAN EXPERIENCE

Week 9 (2) Friedman and McGarvie, eds., *Charity, Philanthropy, and Civility in American History*, 1-48; readings from Jackson, *Wisdom of Generosity*.


EXAMPLES OF GIVING IN ENGLISH AND AMERICAN LITERATURE

Week 13 Bremner, *Giving*, 1-100; readings from Jackson, *Wisdom of Generosity*.

Week 14 Bremner, *Giving*, 101-150; readings from Jackson, *Wisdom of Generosity*. second class of week 14: JOURNAL/NOTEBOOK DUE; PHILANTHROPIC BIOGRAPHY DUE

PRAGMATICS AND RELIGIOUS PHILANTHROPY


Week 16 Kennedy and Bielefield, *Charitable Choice at Work*, 3-173.

Take-home final due during finals period.
SAMPLE EXERCISES FOR NOTEBOOK

EXERCISE 1.: EXPLORE THE BIOGRAPHICAL BACKGROUND OF THE FOLLOWING PEOPLE BY SEARCHING INTERNET ARTICLES, WRITING A BRIEF BIOGRAPHICAL SKETCH AND SAYING WHY THEY DO (OR DO NOT) DESERVE TO BE LISTED AS IMPORTANT PHILANTHROPISTS.


EXERCISE 2.: SELECT FIVE EXAMPLES OF PRINCIPLES REGARDING GIVING YOU CAN ARGUE TO SUPPORT AND FIVE EXAMPLES YOU CAN ARGUE AGAINST FROM THE PROVERBS, QUOTES, QUIPS, AND SAYINGS FOR REFLECTION ON PLANNED GIVING AND CHARITY AT THE FOLLOWING WEBSITE:

http://deathandtaxes.com/quotations.htm [J.J.MacNab]

EXERCISE 3.: COMMENT ON THE SIGNIFICANCE OF CONTRIBUTIONS TO SOCIETAL WELL-BEING SUCH AS THOSE PRESENTED IN "THE GIFT OF HOSPITALITY" AT THE WEBSITE:

http://www.northwestern.edu/ipr/publications/community/goh.html

EXERCISE 4.: RECALL AN EXPERIENCE IN YOUR LIFE WHERE GIFTS WERE GIVEN, WRITING ABOUT THE PROCESS--RITUAL ASPECTS AND SYMBOLS, RELIGIOUS IDEAS OR BACKGROUND, EXCHANGE EXPECTATIONS, ETC., REFLECTING ON THE KINDS OF ISSUES WE READ ABOUT IN LEWIS HYDE'S BOOK THE GIFT.

EXERCISE 5: SEE THE WEBSITE
http://www.generousgiving.org/page.asp?sec=8&page=526
AND EXPLORE SOME OF THE BOOKS ON PHILANTHROPY LISTED THERE. WHICH BOOKS ARE MOST APPEALING TO YOU? WHY? WHICH ARE LEAST APPEALING? WHY?

EXERCISE 6: GO THROUGH THE BRIEF ESSAYS IN THE "THIS I BELIEVE" SERIES AND PICK OUT THOSE NARRATIVES THAT HAVE TO DO WITH SERVICE, CHARITY, PHILANTHROPY, HELPING, ETC.
Major Dimensions of Religious Worldviews

Religion can be defined as seeking and responding to that which is perceived as holy or absolute; religion often concerns transcendence, eternity, meaning, identity, and total loyalty. A well-rounded view of religion sees 7 dimensions:

1. Experiential: The dimension of religion in which the sacred (ultimate, mysterious, awe-inspiring) is perceived as being experienced (in an instant or cumulatively over a period of time). Classic examples are called "mystical" or "numinous." Examples include the Buddha's enlightenment, God's appearance to Moses at the burning bush, and Paul knocked from his horse on the road to Damascus, as well as less dramatic moments.

2. The Mythic/Story Dimension: Mythos or religious narrative which sets the standards, gives exemplary situations and beliefs, answers questions about beginnings and endings, with supernatural beings and momentous actions described. Whether thought of as outside of time or as sacred history, religious stories serve as models for ways of life for adherents. Examples: Creation stories, stories of a great flood, end-of-time stories.

3. Ethical: A worldview's loosely and often rather inconsistently organized set of moral beliefs and behavioral guidelines that prescribe moral ideals for personal and social life and which proscribe activities contrary to those ideals. Usually these normative moral statements are cast in very concrete forms in ideal rules and are evoked in a religion's stories and rituals. Examples: The Ten Commandments, Sermon on the Mount, Eightfold Path of Buddhism, Hindu Laws of Manu, Confucian Code of Propriety.

4. Doctrinal: This dimension concerns the expression of explanatory statements about the beliefs of a religion. They are organized systematically by efforts such as theology and are expressed in stories, arts and customs. They represent an effort to clarify and give intellectual vigor to religious beliefs and an enduring identity to the members of a faith. Examples of doctrinal statements: The Apostles' Creed, The Talmud of Judaism.

5. Ritual: This aspect of religion concerns the highly symbolic activities in which people pay close attention to an important moment in religious life through stylized gestures, re-enactments and celebrations, and repeated prayers or chants to invoke or communicate with, and make transactions with, the holy. Examples include seasonal festivals of Harvest, of Thanksgiving or New Year, and liturgy of worship services, sacraments, and pilgrimages.

6. Social: The community aspects of religion by which people are organized, with institutional authority, structures such as hierarchy, and ways of relating to the larger culture; policies and politics. In the social aspect new members are taught the teachings and behavior expected of members of the tradition. Examples Buddhist Sangha, Muslim Ummah, Christian church, Shtetl.
January 22, 2009

Peter Thuesen, Chair  
Thomas Davis, Former Chair  
Religious Studies Department  
CA335, IUPUI

Dear Peter:

On behalf of the faculty of Philanthropic Studies, I am pleased to provide a letter of support for your course proposal REL-R539 (Religion and Philanthropy). We look forward to having this course available for majors in Philanthropic Studies that are interested in the connections between religion and philanthropy.

Sincerely yours,

[Signature]

Dwight Burlingame  
Associate Executive Director  
Director of Academic Programs  
Chair, Philanthropic Studies Faculty  
The Center on Philanthropy  
at Indiana University