New Course Request

1. School/Division: Liberal Arts
2. Academic Subject Code: REL
3. Course Number: REL 379 (must be cleared with University Enrollment Services)
4. Instructor: William Jackson
5. Course Title: Religion and Philanthropy
   Recommended Abbreviation (Optional): RELPHIL
   (Limited to 32 Characters including spaces)
6. First time this course is to be offered (Semester/Year): Spring 2008
7. Credit Hours: Fixed at 3 or Variable from _________ to _________
8. Is this course to be graded S-F (only)? Yes __ No X
9. Is variable title approval being requested? Yes ___ No X
10. Course description (not to exceed 50 words) for Bulletin publication: This course explores relationship between religious traditions and philanthropic ideas and activities. Selections from important traditional texts and biographical examples will be examined in class, and the course will consider differences and similarities of a variety of religious worldviews regarding their ways of sharing goods and performing acts of service.

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: 15–20 of which 0 percent are expected to be graduate students.
14. Frequency of scheduling: 1 time year will this course be required for majors? No
15. Justification for new course: Part of new initiatives with Center of Philanthropy
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.
19. 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: [Signature] 
Date ___
Department Chairman/Division Director

Approved by: [Signature] 
Date 11/1/06
Dean

Dean of Graduate School (when required) 
Date ___
[Signature] 
10/31/06
Chancellor/Vice-President

SLA Undergrad Curr & Standards Comm Chair 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.

UPS 724
University Enrollment Services Final—White; Chancellor/Vice-President—Blue; School/Division—Yellow; Department/Division—Pink; University Enrollment Services Advance—White
R300 Religion and Philanthropy
William J. Jackson
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274-7643
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Religious Studies Office 274-1465

Brief Description: This course explores relationships between religious traditions and philanthropic ideas and 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 of a variety of religious 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 the World 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. There will often be both essays and stories as readings to be discussed at each class meeting.

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 4-page reflection papers on topics in giving and service. These will constitute 25% of the grade. A mid-term exam will count for another 25%. Students will keep a notebook/journal of reflections on readings and experiences in order to record discoveries en route. The 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, etc. Proverbs, new vocabulary, vivid quotes.) 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. The notebook constitutes 20% of the course grade. 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 also be a take home final, worth 30% of the final grade. Students are encouraged to engage in a service project during the course so they will have some first-hand experiences to consider and discuss.
Honors students are expected to do a project significantly more extensive than other students, either in terms of the papers or another project which may be proposed by those who are interested, and honors students are expected to participate in class discussions and Oncourse discussions.

Students with a variety of interests and backgrounds enroll in this course. Regardless of your own interests, please keep in mind that IUPUI 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."

**Required reading**, available at Cavanaugh Hall Bookstore:


There will also be a number of photocopied and Oncourse readings.

**Religious Studies Departmental Guidelines for Evaluation of Tests and Papers**

All college 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. Assignments will be evaluated on the basis of the following criteria:

1. They must be accurate (with respect to the readings and other materials under discussion).
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 not imply simply negative evaluations and judgments. Rather, it means careful judgment or judicious e valuation (supported with reasons and well-considered arguments).
Grades

A= superior work which is not only accurate and complete, but also insightful 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 which 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 which is accurate, but somewhat incomplete, lacking the fuller developments of above average work.

D= less than adequate work which is inaccurate and incomplete, but indicates some effort to deal with the issues at hand.

F= failing work which is inaccurate and incomplete (or nonexistent) and fails to fulfill the assignment.

University Statement on Plagiarism

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. If a student is charged with plagiarism, procedures outlined in the IUPUI “Student Rights and Responsibilities” statement will be followed. Students have the right to appeal any change to the Academic Affairs Committee.

IUPUI Principles of Undergraduate Learning

The following principles are central to the educational mission of IUPUI. Though we will not cover every principle in every detail, the course will attend to these principles as appropriate for a course in the humanities. The application of these principles will become apparent as we move through the course and its materials.

Core Communication and Quantitative Skills

The ability of students to write, read, speak, and listen, perform quantitative analysis, and use information resources and technology are the foundational skills necessary for all IUPUI students to succeed. This set of skills is demonstrated, respectively, by the ability to: express ideas and facts to others effectively in a variety of written formats; comprehend, interpret, and analyze texts; communicate orally in one-on-one and group settings; solve problems that are quantitative in nature, and make efficient use of information resources and technology for personal and professional needs.
Critical Thinking
The ability of students to analyze information and ideas carefully and logically from multiple perspectives. This skill is demonstrated by the ability of students to: analyze complex issues and make informed decisions; synthesize information in order to arrive at reasoned conclusions; evaluate the logic, validity, and relevance of data; use knowledge and understanding in order to generate and explore new questions.

Integration and Application of Knowledge
The ability of students to use information and concepts from studies in multiple disciplines in their intellectual, professional, and community lives. This skill is demonstrated by the ability of students to apply knowledge to: enhance their personal lives; meet professional standards and competencies, and; further the goals of society.

Intellectual Depth, Breadth, and Adaptiveness
The ability of students to examine and organize disciplinary ways of knowing and to apply them to specific issues and problems. Intellectual depth describes the demonstration of substantial knowledge and understanding of at least one field of study. Intellectual breadth is demonstrated by the ability to compare and contrast approaches to knowledge in different disciplines. Adaptiveness is demonstrated by the ability to modify one's approach to an issue or problem based on the contexts and requirements of particular situations.

Understanding Society and Culture
The ability of students to recognize their own cultural traditions and to understand and appreciate the diversity of the human experience, both within the United States and internationally. This skill is demonstrated by the ability to: compare and contrast the range of diversity and universality in human history, societies, and ways of life; analyze and understand the interconnectedness of global and local concerns, and; operate with civility in a complex social world.

Values and Ethics
The ability of students to make judgments with respect to individual conduct, citizenship, and aesthetics. A sense of values and ethics is demonstrated by the ability of students to: make informed and principled choices regarding conflicting situations in their personal and public lives and to foresee the consequences of these choices, and; recognize the importance of aesthetics in their personal lives and to society.

Students with Special Needs

If you have special needs because of some type of disability, 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/
CLASS MEETINGS AND READINGS

Jan. 10  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.”

THINKING ABOUT THE PROCESSES OF GIVING GIFTS


TRADITIONS OF GIVING FROM WORLD RELIGIONS


EXAMPLES OF GENEROSITY FROM BUDDHIST TRADITIONS


Feb. 23. Faces of Compassion, pp.211-254,

TRADITIONS OF GIVING FROM WORLD RELIGIONS

March 2. Philanthropy in the World's Traditions, Islamic traditions, pp.109-132,


March 9. Midterm Exam

SPRING BREAK


EXTENSIVE EXAMPLES FROM THE AMERICAN EXPERIENCE


April 11. Robert Coles, The Call of Service, pp. 31-67 (Motives: Social and Political struggle; Community Service; Personal gestures and encounters; Charity; religiously sanctioned action; Government sanctioned action; Service to country).

April 13. Robert Coles, The Call of Service, pp. 115-173, Hazards of service, including burnout.

EXAMPLES OF GIVING IN ENGLISH AND AMERICAN LITERATURE


May 2. On course reading, and Conclusions, evaluations. Alice Coles of Bayview story, and "Land of Plenty."

May 5. Takehome final due.
SAMPLE EXERCISES

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.

Wikipedia list of notable 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://deathtandtaxes.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: VISIT 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?
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, and Paul knocked from his horse on the road to Damascus, as well as less dramatic moments.

2. The **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 and rituals. Examples: Creation stories, and stories of a great flood.

3. **Ethical**: A worldview's loosely and of ten rather inconsistently organized set of moral beliefs and behavioral guidelines which 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 play 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, pilgrimages.

6. **Social**: The community aspects of religion, in 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.