

**Religion and Philanthropy**  
**David P. King**  
**Indiana University Lilly Family School of Philanthropy**

**Institutional Context**

Indiana University-Purdue University, Indianapolis (IUPUI) is a large state university of over 30,000 students in the urban context of downtown Indianapolis. For much of its history, IUPUI was a commuter school, but over the past decade, it is also seeking to become more of a residential campus. In focusing on its over 22,000 undergraduate students, the school has gained a reputation for teaching – particularly service learning and community engagement. Yet, the school’s statewide reputation also continues to grow through its graduate professional programs. The Indiana University School of Medicine serves as the major engine on campus, but additional professional programs in nursing, dentistry, as well as business, law, and education are significant. The reputation of its graduate professional programs has led to expansion of research and funding for the school. Traditional liberal arts programs (e.g. history, religion) do not offer Ph.D. programs as not to compete with the IU flagship campus in Bloomington. As a result, a number of interdisciplinary programs and centers have emerged on the IUPUI campus to carve out new research and teaching niches (e.g. Center for the Study of American Religion and Culture).

Within this context, the Indiana University Lilly Family School of Philanthropy has emerged. Founded as a Center over twenty-five years ago and housed within the School of Liberal Arts, it was inaugurated as its own independent school just over two years ago. In addition to research and public educational offerings, the School offers a full slate of academic degree programs: B.A., M.A., Executive M.A., and Ph.D. in Philanthropic Studies. As the first school of its kind, it has no direct peers. As a result, the school has gained a national reputation while also being out front of designing curriculum in this area/field.

**Course Rationale**

The Religion and Philanthropy course is offered to masters and doctoral students within the Lilly Family School of Philanthropy. Taught as a seminar, the course usually averages between 15-20 students. While not a required course, it currently serves as one of a handful of electives that students can take to meet a cross-cultural requirement. For that reason, the course takes a broad look at religious philanthropy through both a comparative and historical approach. In the past, affiliate faculty from the Department of Religious Studies have offered this course. For the first time, I am offering the course from within the School of Philanthropy (my main appointment is in Philanthropic Studies even if I have an adjunct appointment in Religious Studies). Graduate students in the School of Philanthropy come from a wide range of backgrounds. Many have already or are presently serving as professionals in the non-profit sector. They may have undergraduate backgrounds in public administration, business, social work, or a variety of other disciplines, but for most, this may be the first and only course that engages Religious Studies. The other significant backdrop to this course is the fact that the School of Philanthropy emerged with an emphasis on the liberal arts. While many courses appeal to economics and other more quantitative social sciences, the School continues to

voice a commitment to the humanities-based approach even if that is not always as evident in the curriculum.

As a result, my goals in this course are not only to offer an overview of religious traditions, but I am also interested in offering an entrée into critical and theoretical questions encountered in the field of Religious Studies. While Philanthropic Studies students should be open by default to the questions that humanistic inquiry brings to a subject like philanthropy, many are seeking practical training for a professional degree. In the course, I am seeking to invite them to consider religion critically, but I am always conscious of intersecting historical and anthropological methods with contemporary practice in the profession.

### **Pedagogical Approach**

While I always fear the course is trying to do too much, since this is the only course these M.A. students may take in Religion, and because it serves as a cross-cultural elective, I break the course into several units: 1) Theoretical (sociological and anthropological); 2) comparative (introducing various religious traditions through a lens of their practices of charity/philanthropy); 3) Historical (largely U.S. based); 4) Location and Relationships (individuals to institutions); 5) Tensions.

Because of the class size (15-20), it is taught as a seminar. Most weeks we will have student presentations that will set the stage for our discussion from the weekly readings. We will also have a class blog/discussion site where students will interact with their colleagues not only on the readings but on relating the readings to contemporary questions. This online discussion based platform is well utilized by fellow professors and students are accustomed to it. In addition to several short papers and in-class presentations, they will do a final research paper on a particular topic. Since a M.A. thesis is not a requirement for the degree (it is optional), I want students to have some practice with creating a research question, framing an argument, and pursuing primary research. In mixing various forms of verbal and written communication into the assignments, I am hoping to equip students to articulate their thoughts well so that they might excel in their field. I am also asking them to interview a practitioner in the field of religious philanthropy (construed broadly). I hope that this mix of inside and outside the classroom assignments will allow them to see and apply what they have learned from the topic in new ways.

**Philanthropic Studies 530/Religious Studies 539**  
**Religion and Philanthropy**  
**Spring 2015**  
**Tuesday 1:30-4:10/Hine Hall 223**

**Indiana University Purdue University Indianapolis**  
**Lilly Family School of Philanthropy**

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**Course Description:**

This course explores three relationships between people's religious traditions and their philanthropic ideas and activities: 1) how diverse religious traditions have shaped distinctive philanthropic practices, 2) how political, economic and social forces have structured religious philanthropy, and 3) how competing visions of good lives and a good society have played out in the give and take of religious philanthropy. In examining the normative models of giving and service through a variety of religious traditions, we will analyze how religious narratives, practices, teachings and authorities have shaped people's generosity and humanitarianism. In studying religious philanthropy in particular historical contexts, we will explore how religious philanthropy has been influenced by secular states and market economies, transforming religious traditions and communities along the way. In observing the tensions between the purposes of givers and takers, we will locate religious philanthropy in the world of social action so as to assess claims about the uniquely selfless, altruistic or civic nature of religious philanthropy.

The course opens with theoretical and comparative discussions of philanthropy in a variety of religious contexts before turning to the development and practice of religious philanthropy in the United States as well as an introductory glance at its intersections with global philanthropy. The primary focus is cultural and historical, but students will also explore through research and application how the issues discussed in class affect individuals, institutions, and civil society in contemporary contexts. The course will be conducted seminar-style with brief lectures and student-led discussion of the assigned texts.

**Course Learning Outcomes**

Upon successful completion of this course, students should be able to:

- To provide conceptual grounding in different religious traditions so that students in order to identify how religious worldviews and practices have shaped distinctive forms of philanthropy
- To locate religious philanthropy in political, economic and social contexts in order to explain how these forces have changed philanthropic practices and religious communities

- To trace the history of religion and philanthropy in the United States in order to detail the transformations and particularities of the American voluntary sector and the global ramifications of that sector
- To engage in assessing current trends in religion and philanthropy
- Articulate their own personal definitions of and perspectives on religious philanthropy.
- Think critically about a complex topic and integrate this critical thinking into their own personal and professional settings.
- Develop analytical and interpretive skills as close reader.
- Improve in their communication skills in presenting verbal and written arguments.

### **Core Values:**

1. Out of my own pedagogy, I have come to see that a community of learning succeeds when we are honest, open, and even vulnerable with one another.
2. I believe that learning is heightened through diversity.
3. I believe that learning is not simply the accumulation of knowledge but the transformation of individuals that then seek to apply that learning to transform communities and the world.
4. I value humor as a part of pedagogy. I laugh with those that I care for deeply. And I try to laugh at a lot. I believe it is important to laugh at ourselves. Learning should be fun, and I plan to have fun in this class.
5. I have also come to know that anything that is transformative is often difficult. Learning can be hard. With laughter, often comes tears. And those are welcome in class as well.

### **Policies and Procedures**

#### **Academic Integrity**

The nature of the University's mission requires that every member of the university community be very careful about identifying who exactly is responsible for a contribution to knowledge. Students need to be clear about the difference between the work they have done on their own and the work that they have received from others. **Plagiarism** is the use of others' work without properly crediting the actual source of the ideas, words, sentences, paragraphs, entire articles, music, or pictures. Using other students' work, with or without permission, is plagiarism if there is no acknowledgement of the source of the work. Plagiarism, a form of cheating, is a serious offense and will be punished severely. In cases where an instructor has determined that a student is guilty of plagiarism, the instructor will follow the procedures outlined in *The Code of Student Ethics*, a copy of which should be available from your adviser or from the Office of Student Affairs. The penalties for plagiarism range from a simple reprimand to expulsion from the University. In this course penalties will always include at least a failing grade on the assignment and may include failure in the course. See the Citations document on Oncourse for further guidance in writing. Also please feel free to contact the University Writing Center, 317 274-2049.

#### **Other Policies**

There are a number of campus-wide policies governing the conduct of courses at IUPUI. These can be found at: [http://registrar.iupui.edu/course\\_policies.html](http://registrar.iupui.edu/course_policies.html)

#### **Statement on Disability:**

Students with a documented physical and/or learning disability should contact the professor outside of class time as soon as possible to review documentation and discuss accommodations.

### **Class Protocols:**

- \* Remember that a classroom is a community. This course will be a place where we will encounter many different points of view. You may not always agree with your classmates or your professor. However, you must always be respectful of them. Disagreement is often a healthy and productive part of the learning experience, but remember that everyone is learning and making themselves vulnerable in sharing opinions. Critiques must never be aimed at individuals or their character. Instead, we are engaging each other's ideas. Also, remember that body language and tone communicate as much as our words. Be rigorous, but respectful.
- \* Students are allowed one (1) absence from class without any effect on their overall course grade. There is no differentiation made between "excused" and "unexcused" absences. After the first absence, all subsequent absences will be factored into the participation grade of the student. Any student missing more than one third of class sessions cannot pass the course.
- \* Tardiness is factored into the course grade of the student. Not only does coming to class late effect your own learning, but it disturbs the learning of other students as well. Please be respectful of teacher and students in being prompt and prepared for each class session.

### **Technology Policy**

- \* Let's face it: technology breaks. Servers go down. Files become corrupt. The list goes on and on. These are not considered emergencies. They are part of the normal production process. An issue you may have with technology is no excuse for late work. You need to protect yourself by managing your time and backing up your work.
- \* Turn your cell phone on silent when you come into class. Do not text in class.
- \* If you bring a laptop to class, use it for class. But be aware that your screen can distract the professor and other students. Any use other than in service of class (inappropriate uses include texting, Facebooking, mind sweeper, paying bills, surfing the web) will be considered abuses and will result in banning a student's electronic privileges. If you see another student abusing this protocol, please advise them privately to desist. The professor will be glad to intervene if necessary. This isn't just for the professor, it's for you as the student ☺ See here: <http://www.montrealgazette.com/technology/Students+laptops+class+lowers+grades+Canadian+study/8788540/story.html>
- \* Also, I will occasionally ask that all laptops be put away during class discussion in order to help us focus on listening and responding to one another.

### **GRADING SCALE**

|            |             |
|------------|-------------|
| 94-100 = A | 74-76 = C   |
| 90-93 = A- | 70 -73 = C- |
| 87-89 = B+ | 67- 69 = D+ |
| 84-86 = B  | 60 -66 = D  |
| 80-83 = B- | 59 -0 = F   |
| 77-79 = C+ |             |

Within this grading scale, note that grades in the “A” range will represent exceptional mastery of course essentials. Grades in the “B” range will represent above average and required mastery of course essentials. Grades in the “C” range will represent satisfactory or average grasp of course essentials. Grades in the “D” range will represent below average work and minimal comprehension of course essentials. And grades in the “F” range will represent unacceptable or failing work.

## **Course Requirements**

### **1.) Attendance, Participation (15%).**

\* Class attendance is expected. Because of the limited number of times we meet and amount of material covered each class, attendance is necessary for doing well in the class. If you must be absent, please contact the instructor ahead of time. Also, coming to class late is disruptive to our learning community. Chronically tardy students will find it reflected in their participation grade.  
\* Each student is expected to come to class having read the materials for the day and to be prepared to respond to questions in class.

### **2.) Small Group Presentation (10%)**

You will be asked to lead a discussion in groups of 2-3 on at least one major topic during the course of the semester. You will have 15-20 minutes to provide the class with a synthetic overview of the day’s reading as well as frame the beginnings of our class discussion.

### **3.) Short Response Papers (15%)**

1.) Each week, the professor will pose several questions in preparation for the following week’s readings. Throughout the semester, each student will sign up to begin a conversation around these questions on our class blog. Each student will be responsible for three short blog posts throughout the semester. Again, think of these as a blog post or short feature story helping you and others make sense of the primary text(s) and questions we are reading for the week. They should be around 400 words (1 to 1.5 double-spaced pages.) In each entry you should: 1) Name the Theme/Argument: What is this text about and what is the author trying to say? 2.) Make Connections: How does this author’s argument connect other things we have discussed in the course? What is he/she responding to?; 3) Make Sense: Apply this to your own context. Why does this issue matter today? What questions does it raise for you?

\* These blog entries should be posted by 5:00 pm, Monday evening.

2.) On the weeks you are not writing a blog post, students must engage their colleagues by posting a question or comment on our course blog before each week’s class session.

### **4.) Mid-term Take Home Exam (15%)**

The exam will be a series of short reflection essays dealing with questions raised in the first half of our course. More information will be given during class.

### **5.) Institutional/Individual Presentation and Written Reports (15%)**

Students must find and interview an individual who is engaged in religious philanthropy. This person may work for an organization or act on his or her own. There are many obvious places to seek people to interview—religious institutions that have an outreach program to feed, clothe or shelter the poor; the person in the Indianapolis mayor’s office in charge of faith-based initiatives; the Center for Interfaith Cooperation; the Indianapolis Center for Congregations; the Butler University Center for Faith and Vocation; Wheeler Mission; Dayspring homeless shelter; Horizon House; religiously-affiliated health care organizations and free clinics; and the many individuals who are engaged in philanthropic activities. There are some not-so-obvious places as well. Find out what they do, what they aim to accomplish and, most importantly, what role religious teachings, values, rituals, institutions, etc., play in motivating their outreach and service and shaping their understanding of philanthropy. If the person works with an organization, what is the organization’s history, what does it do, and how does it present itself in the public sphere? Guidelines for presenting and writing up interviews will be provided later in the semester. *Students must get emailed approval of their interviewee from the professor by spring break.*

### **6.) Final Research Paper (30%)**

Students will write a 12-15 page research paper on an individual, organization, movement or issue involved in religion and philanthropy. Remember that philanthropy is not just giving money; it is about service for the public good, so philanthropy is as much about volunteerism and contributions to civil society as it is about the use of financial means to make better lives available to other people. The paper must pay special attention to the ways that religious motivations, concepts, teachings, institutions, etc., figure in the activities of your chosen individual, organization or movement or in the issue you have chosen to address. The topic must come from the nineteenth-century to the present, and there must be sufficient scholarly material on your topic for an original argument and analysis that uses a minimum of ten quality sources (books, journal articles, substantial articles in leading magazines or newspapers and respected websites). Papers will be designed in consultation with the professor, moving through the stages of selecting a topic, building a bibliography, framing research questions that address our organizing course questions, writing a first draft and revising it into a final paper. *A draft paper is due to the professor by April 22.* Students should begin preliminary work—choosing a topic, building bibliography, framing research questions—early in the term, and *they must email the topic, the leading research questions, a working thesis, and a working bibliography to the professor prior to spring break.* Students are encouraged to actively consult with the professor throughout the research process. (Alternate project proposals will be considered in consultation with the professor).

### **Required Texts (all books have at least one copy on reserve in the library):**

1. Warren Ilchman, Edward L. Queen, and Stanley Katz, eds., *Philanthropy in the World’s Traditions* (IU, 1998): available through IUCAT as an ebook—no need to purchase
2. Robert Wuthnow, *Boundless Faith: The Global Outreach of American Churches*. Berkeley: University of California Press, 2009
3. Lawrence J. Friedman and Mark D. McGarvie, eds., *Charity, Philanthropy, and Civility in American History* (Cambridge, 2003)
4. Lewis Hyde, *The Gift: Creativity and the Artist in the Modern World* (Vintage, 2007)
5. Jill Jacobs, *There Shall Be No Needy: Pursuing Social Justice through Jewish Law and Tradition* (Jewish Lights Publishing, 2009)
6. Christian Smith and Hilary Davidson, *The Paradox of Generosity* Oxford, 2014.
7. Marla Frederick, *Between Sundays: Black Women and Everyday Struggles of Faith*. University of California Press, 2003.
8. Christopher Scheitle, *Beyond the Congregation: The World of Christian Nonprofits*, 2010.

9. Several readings are available on our course Canvas site. (They are marked in the syllabus with an asterisk \*).

### Course Schedule:

## **Section 1: Introductions: Dimensions of Religion, Philanthropy, and Theories of Gifts**

### **Week 1: (Jan 13) Introduction to the Course: What is religion? What is philanthropy?**

#### Readings:

- \* Wuthnow, "Religion and the Voluntary Spirit in the United States: Mapping the Terrain" and
- \* Stackhouse, "Religion and the Social Space for Voluntary Institutions," pp. 3-37 in *Faith and Philanthropy in America*, ed. By Robert Wuthnow and Virginia A. Hodgkinson, Jossey-Bass, 1990.
- \* Owen, Clifford, "Princess Diana and Mother Teresa: Compassion and Christian Charity." pp. 88-101, in *The Perfect Gift*, ed. by Amy Kass.

### **Week 2: (Jan 20) Thinking about Gifts and Gift-giving: Obligations, Communities, Economies**

#### Readings:

- Hyde, *The Gift*, pp. xv-31, 51-95, 142-182
- \* O'Henry, "Gift of the Maji," "Two Thanksgiving Day Gentlemen"

## **SECTION 2: Comparative Perspectives on Religions and Philanthropies**

### **Week 3: (Jan 27) Jewish Traditions**

#### Readings:

- Jacobs, *There Shall Be No Needy*, Intro-4, pp. 1-96
- Ilchman, *Philanthropy in the World's Traditions*, pp. 197-214
- \* Katz, "Paging Dr. Shylock! Jewish Hospitals and the Prudent Reinvestment of Jewish Philanthropy," pp. 162-184, in *Religious Giving*, ed. by David Smith

### **Week 4: (Feb. 3) Islamic Traditions**

#### Readings:

- Ilchman, *Philanthropy in the World's Traditions*, pp. 279-308
- \* Jonathan Benthall, "Financial Worship: The Qur'anic Injunction to Almsgiving," *Journal of the Royal Anthropological Institute* 5.1 (1999): 27-42.
  - \* Ingrid Mattson, "Zakat in America," Lake Lecture

### **Week 5: (Feb. 10) Hindu, Buddhist, and Far Eastern Traditions**

#### Readings:

- Ilchman, *Philanthropy in the World's Traditions*, chaps 3-4, pp. 57-96
- \* Erica Bornstein, "The Impulse of Philanthropy," *Cultural Anthropology* 11/1/2009, 24, no. 4: 622-651.

## **SECTION 3: Historical Perspectives on Religion and Philanthropy in the United States**

### **Week 6: (Feb. 17) Giving in Colonial and Antebellum America**

#### Readings:

Gross, Robert A. "Giving in America: From Charity to Philanthropy" (Friedman & McGarvie 29-48).

Porterfield, Amanda. "Protestant Missionaries: Pioneers of American Philanthropy" (Friedman & McGarvie, 49-70).

Warren, Stephen. "Rethinking Assimilation: American Indians and the Practice of Christianity, 1800-1861" (Friedman & McGarvie, 107-128).

Gamber, Wendy. "Antebellum Reform: Salvation, Self-Control, and Social Transformation" (Friedman & McGarvie, 129-154).

### **Week 7: (Feb. 24): Giving from the Civil War to WWII**

#### Readings:

McCarthy, Kathleen D. "Women and Political Culture" (Friedman & McGarvie, 179-199).

Sealander, Judith. "Curing Evils at Their Source: The Arrival of Scientific Giving" Friedman & McGarvie 217-240).

Rosenberg, Emily. "Missions to the World: Philanthropy Abroad" (Friedman & McGarvie, 241-258).

\*Curtis, Heather. "Depicting Distant Suffering: Evangelicals and the Politics of Pictorial Humanitarianism in the Age of American Empire," *Material Religion: the Journal of Objects, Art and Belief* 8:2 (June 2012): 154-183.

### **Week 8: (Mar. 3): Post World War II**

#### Readings:

Oates, Mary J. "Faith and Good Works: Catholic Giving and Taking" (Friedman & McGarvie, 281-300).

\* Kelner, Shaul. "Religious Ambivalence in Jewish American Philanthropy" (Davis, 28-49).

\*Winston, Diane. "The Price of Success: The Impact of News on Religious Identity and Philanthropy" (Davis, 50-70).

\* McCleary, R. M. (Sept. 2008). "Private Voluntary Organizations Engaged in International Assistance, 1939-2004 " *Nonprofit & Voluntary Sector Quarterly* 37(3): 512-536.

## **SECTION 4: Locations of Religious Giving**

### **Week 9: (Mar 10): Individuals: Theological, Ethical, Moral Motivations for Giving**

#### Readings:

Smith and Davidson, excerpts from *The Paradox of Generosity*

(Make plans to attend the Lake Lecture with Christian Smith (Mar. 12) on the title of the *Paradox of Generosity*)

**\*\* Take-Home Midterm Due by Friday, Mar. 13th**

Mar. 17 – IUPUI Spring Break

### **Week 10: (Mar. 24) Congregations, “Parachurch” Agencies, and Foundations**

#### Readings:

- \*Chaves, *Congregations in America*: chp 1, What do Congregations Do? and chp 2 “Members, Money and Leaders,” pp. 1-43
- Scheitle, *Beyond the Congregation*, pp. 3-112
- \*Lindsay and Wuthnow, “The Role of Foundations in American Religion,” in *American Foundations: Roles and Contributions*, eds. Helmut K. Anheir and David C. Hammock, pp. 305-327.

## **SECTION 5: Interactions, Tensions within Religious Philanthropy**

### **Week 11: (Mar. 31): Theologies and Practices of Local Religious Philanthropy**

#### Readings:

- Frederick, Marla, *Between Sundays: Black Women and Everyday Struggles of Faith*, pp. 63-159.
- \*Elisha, Omri, “Moral Ambitions of Grace: The Paradox of Compassion and Accountability in Evangelical Faith-Based Activism,” *Cultural Anthropology* 23.1 (2008): 154-189

### **Week 12: (April 7): Transnational Philanthropy and Giving’s Global Imaginaries**

#### Readings

- Wuthnow, *Boundless Faith*, chps 1, 3-5, 7 (pp. 12-31, 62-187, 235-250)
- \*McAlister, Melani, “What is Your Heart For?: Affect and Internationalism in the Evangelical Public Sphere,” *American Literary History* (2008)

### **Week 13: (April 14): Mapping Faith-Based Initiatives in the U.S.**

#### Readings

- \*Adkins, Occhipinti, and Hefferan, eds. *Not By Faith Alone: Social Services, Social Justice, and Faith-Based Organizations in the United States*, Introduction, pp. 1-32
- Ebaugh, Helen, et al, “Where’s the Religion?: Distinguishing Faith-Based from Secular Social Service Agencies,” *Journal for the Scientific Study of Religion* 42.3 (2003): 411-426
- Daly, Lew, “Why Faith-Based Is Here to Stay,” *Policy Review* 157 (Oct. 2009): 31-46
- Baggett, Jerome, “Irony of Parachurch Organizations: The Case of Habitat for Humanity,” *New Directions for Philanthropic Fundraising* 35 (Spring 2002): 55-78.

### **Week 14: (April 21): Religious Identity and Global Philanthropic Engagement**

#### Readings

- \* King, David. "World Vision: Religious Identity in the Discourse and Practice of Global Relief and Development," *The Review of Faith and International Affairs*, Vol. 9, Issue 3 2011.
- McDonic, Susan. "Juggling the Religious and the Secular *World Visions*" (Davis, 168-181).
- \* Hicks, Rosemary. "Saving Darfur: Enacting Pluralism in Terms of Gender, Genocide, and Militarized Human Rights" in Courtney Bender and Pamela Klassen, eds. *After Pluralism: Reimagining Religious Engagement*, 252-276. New York: Columbia University Press, 2010
- \* Benthall, Jonathan, "Islamic Humanitarianism in Adversarial Context," *Forces of Compassion*, Erica Bornstein and Peter Redfield, eds., pp. 99-121

**Week 15: (April 28): Wrap-up and Student Presentations**

**Exam Week: Final Project Due**