

# Kyung Hee University Global Collaborative

All days: 9:30am to 12:30pm

## Recomposing future and Transformative Leadership

### PART 1

**Instructors:** Ram A. Cnaan, Ph.D.

University of Pennsylvania

Office hours: I would love to meet any interested student while I am in Korea!  
During the course: By appointment or during class breaks.  
Timetable: 2<sup>nd</sup> of July - 11<sup>nd</sup> of July, 2024  
After March 2024: Messages may be left at 215-898-5523 or email: [cnaan@upenn.edu](mailto:cnaan@upenn.edu)

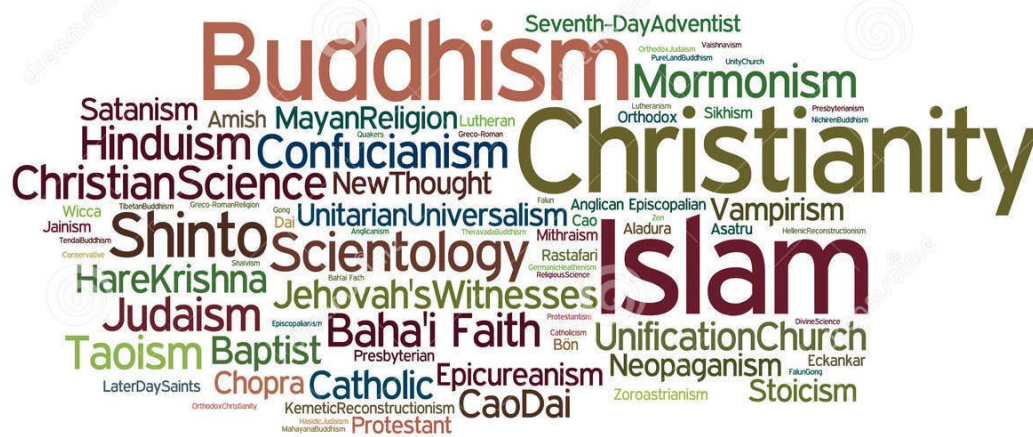
### I. Course Purpose

This course will not discuss theologies and/or issues pertaining to the validity of a higher power. These issues, which may be briefly mentioned, are left to the student's individual choices and beliefs. Our focus in this course is on religion as a powerful social force in society and how it influences people's lives, especially religion's role in supporting the unprivileged and the discriminated. While acknowledging the negative power and impact of religion today and in the past, this course focuses on the positive side of religion. We will discuss the meaning of religion, its social origins, its many variations, and then focus on how religion today shapes our thinking, impact politics, and serves as the foundation of the modern concepts of social justice as well as the first socially accepted form of the third/independent sector.

Worldwide social workers and development professionals are challenged to find new resources to meet the needs of residents and to help solve personal, social, and environmental problems. While many social welfare and development concepts and ideological tenets are borrowed from world religion; social welfare professionals and development officers make little attempt to capitalize the power and resources of organized religion and harness them to serve people in need. This course will introduce students to understanding religion from a sociological perspective and especially its organized forms and then will focus on the role of organized religion in social welfare practice and on international social development. We will discuss the future of religion and spirituality as shaping society and simultaneously shaped by societal developments.

As noted above, the course is not intended to cover religious theologies but rather to focus on using religious teaching and religious resources to enhance quality of life of individuals, groups, and communities. However, it will focus on the fact that many people use their religious faith as a springboard for resiliency and successful coping. The course will not focus on the negative side of religion such as contribution to oppression and discrimination. While these issues are most important, our focus will be on how to use faith and religious organizations in social care.

Students will gain conceptual social sciences knowledge about religion and the role of religion in modern society with a special focus on therapeutic relationships, social services provision, social devolvement, and international development.



## II. Methodology (Course structure)

The class will function in a seminar format. It will meet for five days over three weeks in June-July. We will conduct many class-wide discussions as well as small group exercises. Students are not expected to be religious or to believe in any specific deity. We will respect every opinion if it is presented with respect to others. There will be no proselytization allowed in the class.

We will start by focusing on key issues of the sociology of religion and the importance of religion in the life of individuals as well as the role of religion and spirituality to the functioning of groups and societies. We will discuss how many of the helping professions started from religious organizations and how many of our core values are religiously based.

We will then discuss the past, current, and future involvement of the religious communities in clinical practice, in social services arena, and in international social and economic development. Students' issues and experiences will be integrated with course content and the throughout the course. Issues of personal, religious, and professional value conflicts will be addressed, as well.

The principal teaching methodology will involve a seminar in which students are expected to review the literature, participate in discussions, **and make class presentations**. We will process issues of personal beliefs and their implications for practicing in religious-based local and international social organizations.

The course may touch upon sensitive issues such as personal faith, different religions, and different forms of religious practice. Students should not discuss or react negatively to any expression of religion. The professor and students will demonstrate respect to every opinion or personal statement presented in the class.



### III. Educational objectives

1. Form a sociological understanding of what religion, faith, spirituality, and beliefs mean and how these concepts differ and what the differences imply.
2. Understanding faith and religion as sources of strength and resiliency as well as gaining appreciation for religion as “spiritual capital.”
3. Review the historical, current, and future role played by religious-based social service agencies in meeting human needs locally and internationally.
4. Understanding the dual nature of religious-based social service agencies as it pertains to “agency authority” versus “higher authority.” We will focus on how the tension between the religious mission and the organizational requirements is negotiated and resolved. One example is the prioritization of daily helping vs. saving souls.
5. Learning how to identify and negotiate religious and professional values as an integral part of religious social care and understanding “professional use of self” within, as well as outside religious-based social and human services agencies.
6. Assessing how agencies vary in relation to their espoused commitment to religious values, affiliation to a religious body, their size, sources of income, dependence on state revenues, and other factors which will impact their service delivery.
7. Helping students envision the role of religion and spirituality in future human development.

### IV. COURSE REQUIREMENTS

#### **Students are expected to:**

1. Come to class prepared, having read the assigned readings prior to each class.  
Note—*missing more than two classes (4 hours in total) for whatever reason will result in failing the course.*
2. Participate actively and relevantly in class discussions and experiential exercises (20 points).
3. Present material in class at least twice during the course (30 points).
4. Demonstrate an integration of theory with field practice in class and in your final paper (50 points).

#### **Bases for Evaluation of Students:**

1. Class participation: attendance, oral participation, and participation in experiential exercises (pre-requisite to obtaining a passing grade).
2. There is a class presentation of one of the world religions.
3. Short final assignment: paper should use at least 5 items from the suggested reading and 5 other sources (the last five can be in any language including Hebrew, Korean, Chinese, or Arabic), should be logically argued, and should be well documented using APA format and submitted on time.

## VI. FINAL REQUIREMENT

Final paper

Due: Sunday June 14<sup>th</sup> at midnight.

For the final paper, students will be required to write a short paper (5-7pages) synthesizing practice or management issues relevant to the any community / social work / social welfare/ business firm / international social development organization that is relevant for the content of the course. That is to what extent, how, and how is religion and/or spirituality is essential to the organization under study.

Alternatively, the final paper can focus on human practice with individuals or families, community, or a region; social, environmental, educational, and so forth that is shaped by a specific religion or spirituality. It can also deal with clashes between various religions in a certain ecology and suggest how the conflict can be reduced through principles of religion and spirituality. The paper can also deal with any case of conflict between the wider society and a given religious group.



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## VII. Course Content<sup>1</sup>

### Session 1-2.

#### Overview

- A. Introduction of professor to class and class participants to the professor.
- B. Review of course purpose and requirements.
- C. Religion, faith, and spirituality: definitions and distinctions. (Class discussion)
- D. Student perceptions of religious-based social care and social services agencies.

### Session 3.

#### What is religion?

- A. Definitions of religion.
- B. Religion as an individual phenomenon vs. as a group phenomenon.
- C. Anthropological explanations
- D. Psychological explanations.

### Session 4.

#### Becoming religious—How religion is practiced in groups.

- A. The five functions of group dynamics and their application to religious life.
- B. The bureaucratization of religion.
- C. Religious socialization.
- D. Religiosity vs. religion.
- E. Fiving & volunteering; religious vs. secular people.



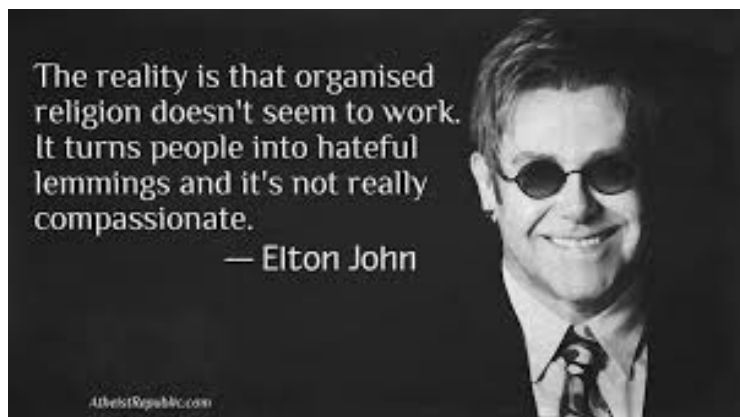
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<sup>1</sup> As the course is intensive and interactive, some class topics will be discussed at different times, new topics will be added, and some topics may not be covered. Students interested in any specific class content should inform the class instructor to make sure their topic would be covered.

**Session 5.**

**Organized religion**

- A. Sect and cults vs. religion.
- B. Church and denominations: Differences and impact on people's life.
- C. Conflicts within and between religions.
- D. The positive and negative power embedded in world religions: Source for worry and/or optimism or "who govern the energy of organized religion?".



**Session 6-7.**

**Religion and Society I**

- A. Student presentations of other religions.
- B. Religion and politics.
- C. Kings and priests//Royalty and prophets.
- D. Civil religion.
- E. Religious fundamentalism.

**Session 8.**

**Religion and Society II**

- A. Student presentations of other religions.
- B. Religion and class order; religion and social stratification.
- C. Religious persecution & Freedom of religion
- D. Women in religion.

**Session 9.**

**Religion in America**

- A. The religion pre independence.
- B. Separation of church & state.
- C. Religious diversity in America and its impact.
- D. Independent churches, new forms of religious practice, and the status of denominations in the 21<sup>st</sup> century.



**Session 10.**

**Strength Derived from Religion**

- A. Religion as a protective source in health care.
- B. Faith & religion in mental health.
- C. Faith & religion as contributing to longevity.
- D. Faith & religion in recovery and avoidance of risk behaviors.

**Session 11.**

**Faith-based Social Services**

- A. The three monotheistic religions and social welfare/development.
- B. Buddhism and Hinduism and social welfare/development.
- C. The church assuming responsibility for the welfare of local resident—state of private affairs?
- D. Religion's contribution to individuals' quality of life – The strength perspective.

## Recommended Reading

- Ammerman, N. T. (1997). *Congregation & community*. Rutgers University Press.
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- Chetioui, Y., Satt, H., Lebdaoui, H., Bajjou, M., Dassouli, S. & Katona, S. (2023), Antecedents of giving charitable



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# Recomposing future and Transformative Leadership

## PART 2

**Instructor: Professor Chung-Shig Shin**

**Kyung Hee University**

Global Collaborative 2024 Summer Programme

Credit Points: 3

Timetable: 12<sup>th</sup> of July - 22<sup>nd</sup> of July, 2024

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### I. Course Purpose

- 1) To understand ethical decision making as active process based on three fundamental ethical principles;
- 2) To apply it to real dilemmatic situation;
- 3) To review ethical decision-making process in our cultural and political context;
- 4) To elaborate how to build my own ethical decision-making model;
- 5) To achieve ethical competence and ethical autonomy in organization.

### II. Course Content

Throughout the course *Recomposing future and Transformative Leadership* we identify the unique ethical competence in their own ethical decision-making (EDM) by examining some kind of ethical dilemmas that we might face by accident. This course will help students progressively reflect on the crucial elements for decision-making such as conscience, taste, common sense, ethical principles, moral rules, imagination, communication, etc. The current course *Recomposing future and Transformative Leadership* intends to help students not only recognize their own ethical decision-making model but also develop their ethical competences through in-depth discussions of current ethical issues within social and historical contexts. To meet these aims, it first emphasizes the procedure of 'reading, writing, and thinking.' second, with the guidance of my policy of 'listening to the others, thinking and discussing,' students should realize the importance of mutual understanding that comes from an 'elsewhere,' which we cannot have total control over. The real experience of 'understanding' in the class strikes us as an event. It basically helps students experience the 'self-cultivating process' (*Bildung*) within a classroom setting. So-called cultivation has always been a natural element of the human sciences. In fact, the truths of the human sciences are the truths of formation.

### Lecture 9

#### THE USE OF THE "ETHICAL TRIANGLE" IN ORGANIZATION

- Introducing ethics triangle as a decision-making tool based on the following three approaches

- (1) Personal integrity in Aristotle's Ethics of Virtue
- (2) Deontology in Kant's Theory of Duty
- (3) Teleology in Bentham's Theory of Utility

Texts: James Svara. 2014. *The Ethics Primer for Public Administrators in Government and Nonprofit Organizations*, Jones & Bartlett Publishers. Michael Sandel. 2009. *Justice: What's the Right Thing to Do?* NYC: FSG.

## Lecture 10

### ETHICS AS AN ACTIVE PROCESS or *vita activa* (active life)

- Levels of ethical reflections: emotions, moral rules, ethical and post-ethical analysis
- Three activities: Labor, Work, and Action
- Life of Mind: Thinking, Willing, and Judging
- How does conscience or taste work?

Texts: Hannah Arendt. "Labor, Work, Action" (1964)

Terry Cooper, 2012. "Ethics as an Active Process," in *The Responsible Administrator: An Approach to Ethics for the Administrative Role*. Michael Sandel. 2009. *Justice: What's the Right Thing to Do?* San Francisco: Jossey-Bass, pp. 17-27.

## Lecture 11

### UNDERSTANDING ETHICAL DECISION-MAKING (EDM)

- The descriptive models of EDM: the world as it is
- The prescriptive decision-making: the world as we would like it to be
- Defining the ethical issue
- Identifying alternative courses of action
- Projecting probable courses of action and finding a fit
- Texts: Hannah Arendt. 1982. "Lectures on Kant's Political Philosophy, Chicago: The University of Chicago Press, pp. 58-72.
- Terry Cooper, 2012. "Ethics as an Active Process," in *The Responsible Administrator: An Approach to Ethics for the Administrative Role*. Michael Sandel. 2009. *Justice: What's the Right Thing to Do?* San Francisco: Jossey-Bass, pp. 14-39.

## Lecture 12

### APPLYING ETHICAL DECISION-MAKING (EDM) TO REAL SITUATIONS

- The case of the ethical dilemma
- The case of conflicts of authority

- The case of role conflicts
- The case of conflicts of interest  
Practical wisdom or judgement (*phronesis*)  
Texts: Aristotle. *The Nicomachean Ethics*, Book VI.  
Terry Cooper, 2012. "Administrative Responsibility," in *The Responsible Administrator: An Approach to Ethics for the Administrative Role*. Michael Sandel. 2009. *Justice: What's the Right Thing to Do?* San Francisco: Jossey-Bass, pp. 72-92.

## Lecture 13

### ETHICAL DECISION-MAKING AND THE DESIGN APPROACH

- The aim of the design approach is how to implement a decision properly.
- The difficulty of individual ethical autonomy in organizations
- Several cases of whistle-blowing decisions
- Adolf Eichmann as the extreme case of the agentic shift  
Texts: Terry Cooper, 2012. "Safeguarding Ethical Autonomy in Organization," in *The Responsible Administrator: An Approach to Ethics for the Administrative Role*. San Francisco: Jossey-Bass, pp. 197-239.  
Watching the conclusion part of a 2012 biographical drama film, *Hannah Arendt*

## Lecture 14

### HOW TO ACHIEVE ETHICAL COMPETENCE FOR PUBLIC SERVICE LEASERSHIP

- Leadership, Mentoring, and Exemplars
- Ethics Training Programs
- What Is the Goal of Ethical Competence?
- How Do We Measure Success?  
Texts: Terry L Cooper. 2013. "Ethical Competence and Leadership," *Achieving Ethical Competence for Public Service Leadership*, NY: M. E. Sharpe, pp. 29-50. Rafael Ramirez. 2021. "Aesthetics and Leadership: An Essay", *Psychoanalytic Inquiry* 41(7): 488-493.

## Lecture 15

### FINDING MY OWN ETHICAL DECISION-MAKING MODEL FOR PUBLIC SERVICE

- Public service depending on culture and politics
- The power of judgment resting on the enlarged way of thinking: imagination
- The power of judgment resting on my common sense and taste
- How to build my own Ethical Decision-Making Model  
Texts: Hannah Arendt. 2006. "The Crisis in Culture: Its Social and its Political Significance," *Between Past and Future*, NY: Penguin, pp. 194-222. E  
Hannah Arendt. 2018. "Culture and Politics," *Thinking Without a Banister*, NY: Schocken, pp. 160-184.



### **III. Examination and Assessment**

i) Three Review Essays: 60%

In the beginning of each chapter a review essay must be handed in by email. Every writing assignment should be done on the format of the A4, Times New Roman 12", double space.

ii) Class discussion and Presentation: 30%

iii) Class Attendance: 10%