
Week 4 review · Mon Sep 14 & Wed Sep 16, 2026

Where did this come from?

SPEA-V221 Nonprofit and Voluntary Sector · Ji Ma · O'Neill School, Indiana University

Week 4 at a glance

Mon Sep 14 · Where giving came from

Soskis: giving before organizations, the five moves that made joining easy, and who built the associations. Then the four-traditions jigsaw.

Wed Sep 16 · Charity or justice?

Tocqueville's claim, Carnegie's argument in his own order, Addams's answer in her own words, and the seated debate. Then the Rail B bridge.

- **Readings.** Soskis, “A History of Associational Life,” **pp. 23–33**. Carnegie, “The Gospel of Wealth,” **Part I only**. The National Park Service page on Jane Addams. Optional: Tocqueville on associations, Fortune on MacKenzie Scott, Siddiqui ch. 9, and Addams's *Democracy and Social Ethics*.
- **Gate.** The **site-visit window is open**, Sep 14 to Fri Oct 2. A2, the visit evidence, is due Sun Oct 4.
- **Rail B.** Three indicators, each with source, year, and geography, for Monday Sep 21's need-statement studio.

v221.jima.me/week/w04 · the A2 spec

Week 4, Session 1

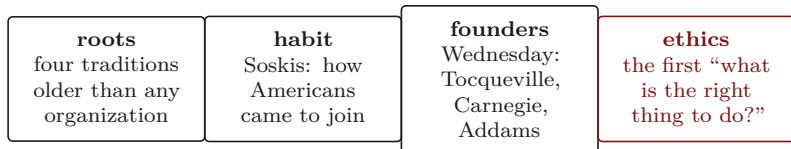
Where American giving came from

Ji Ma · O'Neill School, Indiana University

Monday, September 14, 2026

This week's big question

Where do our ideas about giving come from,
and is charity the same thing as justice?



Also today: **the site-visit window opens**. It runs to Friday October 2, and the evidence upload, A2, is due Sunday October 4.

Soskis, ch. 2, pp. 23–33 · v221.jima.me/week/w04

Giving came first. The organizations came later.

Soskis, chapter 2

Winthrop needed no charitable society

“A Modell of Christian Charity,” 1630

What the sermon asks for
a whole community “knit” together by “the bond of love,” each making the others’ condition their own.



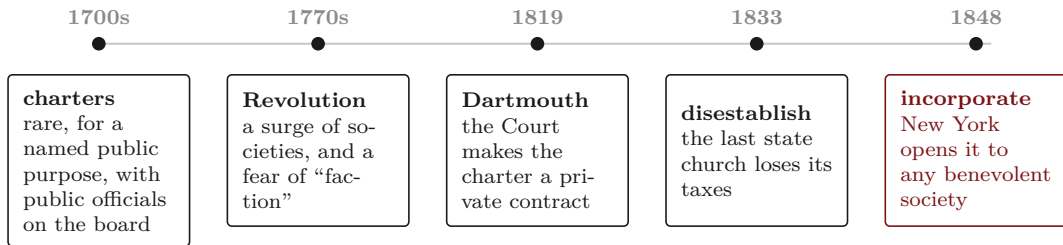
What it does not ask for
any formal association to do the good works. The covenanted body *is* the organization.

- Outside the church, the first century of settlement had **almost no** formal nongovernmental associations. Education and care for the young, the sick, and the old happened at home.
- Connect this to Bromley: formal organizations are one way people organize giving.

In this sermon, care is a duty of the community; no separate charity is proposed.

Where the organizations came from

Five changes, 1700–1860



By 1860, twenty-four of thirty-eight states offered some form of general incorporation.

“No longer a discretionary grant of sovereignty, a corporate charter became a free entitlement of citizenship.”

Soskis, pp. 24–30; the Levy quotation on p. 30

Dartmouth, 1819

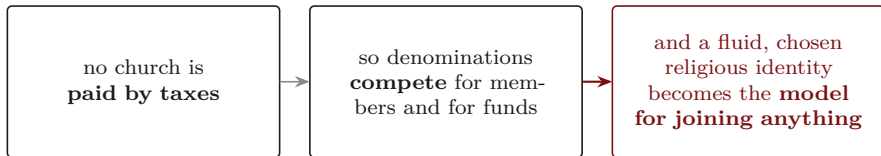
- New Hampshire's governor tries to turn a donor-chartered college into a public one. The old trustees sue. Daniel Webster argues that the charter is a **private contract** between donors and trustees, which the state must honor.
- The Court agrees. Marshall's reasoning is about *giving*: a “great inducement to these gifts is the conviction felt by the giver that the disposition he makes of them is immutable.”
- The opinion describes these institutions as ones that “do not fill the place which would otherwise be occupied by government, but that which would otherwise remain vacant.”

The ruling protected the private charter against state alteration.

Soskis, pp. 26–27

Losing the state church

Nine of the thirteen colonies had one. Massachusetts kept its until 1833.



Beecher's own answer: disestablishment "threw [churches] wholly on their own resources and on God," and the reform societies it made room for were "a sort of disciplined moral militia," distinct from government. For the rest of the century, most local schools, poor relief, clinics, and hospitals drew their support through religious networks.

Without state support, denominations had to recruit members and raise funds.

Soskis, p. 29; "nine of the thirteen colonies" is McGarvie, quoted there

Who built the associations?

Soskis's answer: the people politics had shut out

Immigrants

New York, 1848 to 1860: Jews were two to five percent of the city and supported **93** philanthropic associations; the rest of the city, **96**. Mutualistas, kenjinkai, landsman-schaftn.

Women

A married woman forfeited nearly all property rights. A women-led charitable corporation could sue, contract, take bequests, and own property.

Free Black communities

Philadelphia: **80** mutual aid societies by 1835; by 1848 nearly half of adult African Americans in the city belonged to one.

Associations gave excluded groups ways to act, within the limits of their exclusion.

Soskis, pp. 31–33; the Diner quotation on p. 31

Bring your own

BRING YOUR OWN

Two weeks ago your trio put one home-country counterpart at the foot of the Monroe County map sheet. **Where you grew up, which group organizes because the state will not serve it, or will not let it in?** A religious minority, a migrant community, a language group, women? Name one organization, if one exists, and say whether it would appear in any register.

- Compare how an excluded group organizes in each setting.
- It also cuts the other way. The same decades produced nativist associations, and the Klan began as a social club. Voluntary is not a synonym for good.

Soskis, p. 33 (confinement and liberation), pp. 37, 39 (the Klan, nativism)

Not “instead of government,” even then

- Franklin funded the colonies' first public hospital with private donations plus “what would now be called a **challenge grant** from the Pennsylvania Assembly.”
- The associational networks Tocqueville admired ran on the **U.S. Postal Service**, which outpaced every European system. What looks like the absence of government “depended on a system of state support.”
- Colonial charters came with public money and public officials on the board. The private sphere Dartmouth protected was carved out of a public one, not born separate.

Private giving and government support developed together.

Soskis, p. 24 (Franklin), p. 28 (postal service, citing Skocpol)

**Before there were organizations, there were
rules about giving**

thirty minutes, four traditions, sheets 1 to 3 of your handout

Four traditions, one grid

Stay seated; use your assigned number.

IN CLASS

1. **Count off 1 to 4 along your row.** 1 tzedakah, 2 zakat and sadaqa, 3 Christian charity, 4 the Good Samaritan. Your text is on sheet 1 or 2.
2. **Alone, six minutes.** Read your text. Fill the expert notes under it: duty or choice, who is owed, who is allowed to see.
3. **Expert pairs, five minutes.** Turn to the person with *your number* in the row in front or behind. Agree on what your text actually says.
4. **Home quad, twelve minutes.** The four numbers beside you. Each of you teaches your tradition in two minutes; together fill the grid on sheet 3.
5. **Last two lines.** A Monroe County organization from your Week 2 map that still carries one of these ideas, and one from where you grew up.

If your row is short, a trio is fine: the missing tradition's text is still on your sheet. Sheet 3 is collected and is today's in-class work.

What all four texts share

Compare these readings of the texts with your grid.

Shared	In the texts
giving is owed, not optional	Deuteronomy commands the open hand; zakat is “a duty imposed by Allah”; Winthrop’s “we must”
hidden beats seen	Maimonides’ second rung, Quran 2:271, and Matthew 6 all rank secret giving above public giving
the stranger counts	the gleanings are for “the poor and the foreigner”; the wayfarer is a zakat recipient; the helper is a Samaritan

These texts ask what people owe others, including strangers.

Sheets 1 and 2 carry every citation.

Where the four texts split

Different standards for a good gift

Split	In the texts
what the highest gift is	Maimonides: the loan or job that ends the need. The Samaritan: two denarii and a promise to pay more. Different units .
justice or love	tzedakah and sadaqa carry the root for justice ; <i>caritas</i> is love . Wednesday's argument starts here.

Compare the standards: ending need, showing love, and treating people justly.

Sheets 1 and 2 carry every citation. Root words: Siddiqui p. 182 on sadaqa; tzedakah from *tzedek* is standard usage.

Where you still see them

Share one local example and one from home.

- **A Monroe County organization, and the idea it carries.** Feeding the hungry, sheltering the stranger, the anonymous gift, the loan that ends the need.
- **One from home.** And a harder question for it: does it appear in any register, or is it the kind of giving Bromley said nobody counts?
- Which distinction best explains your example: duty, visibility, justice, or love?

Bromley, p. 134, on what the count leaves out · Wednesday: Carnegie, Part I, and Addams

Before you go

- **The site-visit window is open**, Sep 14 to Fri Oct 2. Proof of contact is required, and arranging a visit takes weeks. If your organization has gone quiet, say so at Wednesday's check-in.
- **Wednesday's reading:** Carnegie, "The Gospel of Wealth," **Part I only** (the archived copy is already trimmed), and the National Park Service page on Jane Addams. Read Carnegie fairly; you may be assigned to argue his side.
- **Rail B, starting now:** plank 1 of the plan is a need statement, and it needs evidence about a real place. Wednesday closes with where local indicators live. **Three indicators, with source, year, and geography, by Monday Sep 21.**

v221.jima.me/assignments/site-visits · v221.jima.me/assignments/startup-plan

Week 4, Session 2

Charity or justice?

Ji Ma · O'Neill School, Indiana University

Wednesday, September 16, 2026

Today

Tocqueville the habit of joining, and why	Carnegie his argument, in his order, fairly	Addams the answer, in her words	you argue it, then say where you land
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- Monday's grid ended on a split: *tzedakah* and *sadaqa* carry the root for *justice*; *caritas* is love. Today that split gets two names and an argument.
- We close with Rail B: where the evidence for a need statement lives, and what to bring Monday.

NPS National Park Service

Carnegie, Part I · NPS, "Jane Addams" · v221.jima.me/week/w04

Tocqueville's claim

Democracy in America, 1840: public associations

“Wherever at the head of some new undertaking you see the government in France, or a man of rank in England, in the United States you will be sure to find an association.”

- His explanation is about **equality**, not virtue. In an aristocracy a great lord can act alone. “Among democratic nations . . . all the citizens are independent and feeble; they can do hardly anything by themselves.” So they must learn to combine.
- His example is a temperance society of a hundred thousand members, which he first took for a joke. In France, he says, each of them “would singly have memorialized the government.”
- Soskis's caution from Monday still stands: the associations ran on the post office and on charters. The habit is real; the “no government” story is not.

Tocqueville, archived excerpt, pp. 1–3; also quoted in Soskis pp. 27–28

Bring your own

BRING YOUR OWN

Where you grew up, **who sits at the head of a new undertaking**? A ministry, a wealthy family, a religious body, a party, an association, or nobody at all? Give one example: something that got built or changed in your town, and who made it happen.

- Tocqueville's three answers, France, England, America, are three positions on the same question. Your answer is a fourth, and it tells you what a “nonprofit” would have to do in that place to exist at all.
- Keep it for Rail B. A startup sited abroad has to answer this before it can say why a nonprofit is the right form.

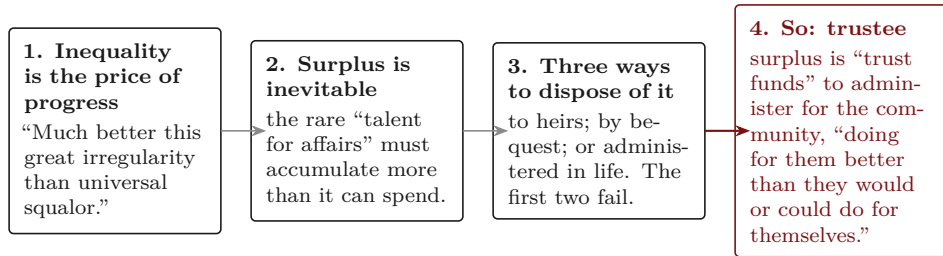
Tocqueville, archived excerpt, p. 1

The rich as trustees

Carnegie, “The Gospel of Wealth,” 1889, Part I

Carnegie's argument, in the order he makes it

Which step would you challenge?



Carnegie's closing line: “The man who dies thus rich dies disgraced.”

Carnegie, archived copy: step 1 p. 1; step 2 p. 3; step 3 pp. 6–8; step 4 p. 12; the closing line p. 15

What he thinks charity does to people

- “Of every thousand dollars spent in so called charity today, it is probable that **\$950** is unwisely spent; so spent, indeed, as to produce the very evils which it proposes to mitigate or cure.”
- The quarter given to a beggar was “one of the most selfish and very worst actions” of the giver’s life. “Neither the individual nor the race is improved by almsgiving.”
- The rule: “help those who will help themselves.” The reformer is “as careful and as anxious not to aid the unworthy as he is to aid the worthy.”
- So give to **institutions**, not persons: parks, works of art, libraries, “the ladders upon which the aspiring can rise.”

Carnegie distinguishes the worthy from the unworthy and favors institutions that enable self-help.

Carnegie, archived copy, pp. 13–14

Read him fairly

Three positions from Part I

(a) Inheritance tax: yes

death duties should be graduated “until of the millionaire’s hoard . . . at least the other half comes to the privy coffer of the state.”

(b) Fortunes to sons: no

“I would as soon leave to my son a curse as the almighty dollar.” Great bequests “work more for the injury than for the good of the recipients.”

(c) Alms: no

the quarter “will probably work more injury than all the money which its thoughtless donor will ever be able to give in true charity will do good.”

Carnegie supports inheritance tax because he wants surplus spent for the community during the donor’s lifetime.

Carnegie, archived copy: (a) pp. 8–9; (b) pp. 6–7; (c) p. 13

The settlement answer

Hull House, 1889, and *Democracy and Social Ethics*, 1902

Jane Addams

Hull House opened in 1889, the year of Carnegie's essay.

The move

1889: with Ellen Gates Starr, she opens Hull House in a Chicago immigrant district, modelled on Toynbee Hall in London. Residents *live there*.

The work

direct services, and then the conditions: labor law, safe play spaces, clean streets, a juvenile court, suffrage.

The cost

condemned for opposing US entry into the First World War; Nobel Peace Prize in 1931, four years before her death.

“The good we secure for ourselves is precarious and uncertain, is floating in mid-air, until it is secured for all of us and incorporated into our common life.”

National Park Service, “Jane Addams,” read 2026-08-25 · the quotation is from *Twenty Years at Hull-House*, ch. 6, a paper first given in 1892

The charity visitor

How the family experiences an investigation

- The families who apply for aid “have come to grief on the industrial side; it may be through sickness, through loss of work, or for other **guiltless and inevitable** reasons.”
- Yet the visitor is “obliged to lay all the stress of her teaching and advice upon the industrial virtues,” and to treat the family “almost exclusively as factors in the industrial system.”
- How it lands: “They investigated me for three weeks, and in the end gave me nothing but a black character.” To the poor, the delay and caution of the agency look like “the cold and calculating action of a selfish man.”
- Her diagnosis: charity “reveals so clearly the lack of that **equality** which democracy implies.”

Addams asks how the person seeking help experiences the charity's judgment.

Addams, *Democracy and Social Ethics* (1902), ch. 2, “Charitable Effort”

Charity or justice

	Carnegie	Addams
why people are poor	character, and “inevitable” law	conditions on “the industrial side,” mostly guiltless
what to do	build ladders for the aspiring; never “do all”	change the conditions, and live alongside
who the giver is	trustee, with “superior wisdom” for the poor	a neighbour; the relation should be one of equals
what a gift should be	an institution the worthy can climb	whatever secures the good “for all of us”

*At your visit, ask: does the program change **individual circumstances, social conditions**, or both?*

The living echo

Fortune, February 26, 2026

\$7.2 billion

given away by MacKenzie
Scott in 2025 alone

\$26 billion

across more than 2,700 gifts
in five years

no strings

no applications, restrictions,
or reporting requirements

- Carnegie would recognize the first two numbers: surplus administered in life, not hoarded or bequeathed.
- He would not recognize the third. Scott: “teams with experience on the front lines of challenges will know best how to put the money to good use.”

Compare Scott’s trust in recipients with Carnegie’s trust in the donor’s judgment.

Fortune, Lake, “MacKenzie Scott Gave Away \$7.2 Billion in Just One Year,” Feb 26, 2026, archived copy pp. 1–2. Figures are Fortune’s, citing Forbes and Yield Giving; not independently verified.

Argue it

twenty-five minutes, sheet 1 of your handout

The seated debate

Stay seated; argue the side assigned to your half of the room.

IN CLASS

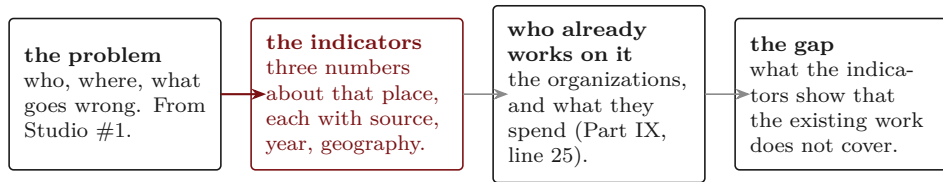
1. **Left half of the room argues Carnegie. Right half argues Addams.** Write your side on sheet 1.
2. **Trios, eight minutes.** With the two people beside you, build the best case from the text: the three strongest lines, with the page, on sheet 1. Anticipate the other side's best line.
3. **Exchange, eight minutes.** I take three lines from each side in turn, then one rebuttal each. Read the line aloud; say the page.
4. **Alone, four minutes.** Where do *you* land, and what is the one reason that decides it? Then the last box: your site-visit organization, charity or justice?

Hand in sheet 1 with page references supporting your argument.

Plank 1 starts now

the Rail B bridge, five minutes

A need statement is a claim with evidence



Use sheet 2 to find three local indicators. Bring each value, source, year, and geography on Monday. Verify any AI-suggested source.

Support your need statement with evidence about the people and place you name.

v221.jima.me/assignments/startup-plan#b1 · the four AI rules, v221.jima.me/assignments/ai-process-log

Before you go

- **Monday's reading:** Child, “An Overview of Nonprofit Sector Theories,” the whole chapter, and the failure theories on **pp. 21–25** hardest. Monday is the lens lab: you diagnose three real Bloomington organizations.
- **Rail B:** three indicators on sheet 2, by Monday. The studio turns them into the need statement, and the studio sheet is Monday's in-class work.
- **Rail A:** the window is open until Fri Oct 2. A2 is due Sun Oct 4.

IN CLASS

Progress check-in, thirty seconds each: “my visit is scheduled,” “I have emailed and heard nothing,” or “I need a different organization.” Say the second and third out loud; they are what the check-in is for.

v221.jima.me/week/w05 · v221.jima.me/assignments/site-visits

Week 4 review

test yourself before Module 3

Can you define these without looking?

Soskis, and the four traditions

Term	You should be able to say
disestablishment	what a state church was, when the last one ended, and why losing it made people join
<i>Dartmouth College v. Woodward</i>	what the Court said a charter was, and what that protects
general incorporation	what changed in 1848, and why it mattered who could get a charter
confinement and liberation	Soskis's phrase for what associations were to shut-out groups, with one example
tzedakah, zakat, sadaqa, caritas	which carry the root for justice, which means love, and which are duties

Soskis pp. 26–27 (Dartmouth), p. 29 (disestablishment), p. 30 (incorporation), p. 33 (confinement and liberation); the four traditions from sheets 1 and 2

Can you define these without looking?

Carnegie and Addams

Term	You should be able to say
trustee	Carnegie's word for the rich man's role, and what it assumes about his judgment
the worthy and unworthy poor	where the distinction comes from, and what Addams says it feels like from the other side
settlement house	what made it different from a charity that visits, with the year and the city
the charity visitor	who she is in Addams's chapter, and what she is "obliged" to preach
fix the person, fix the condition	the question to ask of any organization you visit, and which side each author took

NPS National Park Service

Carnegie pp. 12–14; Addams, *Democracy and Social Ethics*, ch. 2; NPS, "Jane Addams"

Six questions you should be able to answer

1. Winthrop's sermon is about charity and asks for no charitable society. **Why not**, and what had to change before Americans built one?
2. Lyman Beecher lost his church's state funding and called it the best thing that ever happened to Connecticut. **Explain his reasoning.**
3. Soskis says the associations were built first by immigrants, women, and free Black communities. **Give one number from the chapter** for each, and say what they had in common.
4. Carnegie supported a graduated inheritance tax that takes half of a great estate. **How does that follow** from his argument rather than contradict it?
5. State Carnegie's rule for giving in one sentence, then **state Addams's objection to it in one sentence**, using the charity visitor.
6. Your site-visit organization: **does it fix the person or fix the condition?** Name one program that shows which.

Answers: Q1 Soskis p. 23; Q2 p. 29; Q3 pp. 31–33; Q4 Carnegie pp. 8–9; Q5 Carnegie p. 13 and Addams ch. 2; Q6 from your visit

Numbers worth remembering from this week

9 of 13

colonies with an
established church on the
eve of the Revolution; the
last ended in 1833

- New York's Jews, two to five percent of the city, supported **93** philanthropic associations between 1848 and 1860; the rest of the city, **96**. Philadelphia had **80** Black mutual aid societies by 1835.
- **1889**: the year of both "The Gospel of Wealth" and Hull House. The argument and its answer are the same age.
- **\$7.2 billion** given by MacKenzie Scott in 2025, with no reporting requirements: Carnegie's scale, Addams's premise.

NPS National Park Service

Soskis pp. 29–31, 33 · Carnegie p. 13 · NPS · Fortune, Feb 26, 2026

24 of 38

states offering general
incorporation by 1860

**\$950 of
\$1,000**

charity Carnegie called
"unwisely spent"

Carry into Module 3

- **Read** Child, “An Overview of Nonprofit Sector Theories,” the whole chapter, and the failure theories on **pp. 21–25** hardest. Monday is the lens lab: three real Bloomington organizations, diagnosed.
- **Bring three indicators** on sheet 2 of Wednesday’s handout, each with source, year, and geography. Monday’s studio turns them into the need statement, plank 1 of the plan.
- **Bring your organization’s Form 990 on Wednesday Sep 23**, the PDF open. You will pull Part VIII yourself.
- **The window is open.** Visit any time before Fri Oct 2; A2 is due Sun Oct 4.

Ask who receives help and what conditions change. Next week: why use a nonprofit to do it?