

New Course Request

Indiana University

Indianapolis

Campus

Check Appropriate Boxes: Undergraduate credit  Graduate credit  Professional credit

1. School/Division School of Social Work Labor Studies Program 2. Academic Subject Code LSTU

3. Course Number L370 (must be cleared with University Enrollment Services) 4. Instructor Paul Mishler, PhD

5. Course Title Labor and Religion

Recommended Abbreviation (Optional) \_\_\_\_\_  
(Limited to 32 Characters including spaces)

6. First time this course is to be offered (Semester/Year): Fall 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: This course has primarily a historical focus. It looks at the relationship between religion and the labor

movement as it developed in the United States over the course of the 19th and 20th

centuries. It attempts to uncover the tradition in which workers of faith have

connected their religious values to their more secular concerns for social justice.

11. Lecture Contact Hours: Fixed at 3 or Variable from \_\_\_\_\_ to \_\_\_\_\_

12. Non-Lecture Contact Hours: Fixed at \_\_\_\_\_ or Variable from \_\_\_\_\_ to \_\_\_\_\_

13. Estimated enrollment: 10 of which 0-5 percent are expected to be graduate students.

14. Frequency of scheduling: every semester Will this course be required for majors? NO

15. Justification for new course: Program need was identified and the pilot test of the course exceeded expectations.

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: Rene Quaresima Tuzalli Date 3-5-09  
Department Chairman/Division Director

Approved by: Michael A. Pattee Date 3-5-09  
Dean

\_\_\_\_\_  
Date \_\_\_\_\_  
Dean of Graduate School (when required)

\_\_\_\_\_  
Date \_\_\_\_\_  
Chancellor/Vice-President

\_\_\_\_\_  
Date \_\_\_\_\_  
University Enrollment Services

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.

Indiana University  
School of Social Work

Labor Studies Program

**L490 LABOR AND RELIGION (3 cr hrs)**  
Fall - 2009

Instructor: Professor Paul C. Mishler  
Indiana University South Bend  
[pmishler@iusb.edu](mailto:pmishler@iusb.edu)  
574-520-4469

**Course Description**

This course has primarily a historical focus. It looks at the relationship between religion and the labor movement as it developed in the United States over the course of the 19<sup>th</sup> and 20<sup>th</sup> centuries. The course uncovers the tradition in which workers of faith have connected their religious values to their more secular concerns for social justice.

**Course Overview**

This course will focus on *organized* labor -- the trade union movement. It will examine the relationship between organized religion, working class communities, and issues of broader concern to workers. As a class we will examine ways churches have *opposed* workers and organized struggles for justice. The rise of an organized Christian conservative movement, which seems focused on non-labor issues, has mobilized many working-class and labor union voters to mobilize politically, contrary to general goals of organized labor. This is not only an issue for today, but one which has concerned workers and the labor movement since its inception.

The labor movement, both in United States and most other countries emerged in a context where most workers identified with religious institutions. They either belong or belonged to churches and synagogues and participated in a cultural life in which their religious identities were socially powerful and individually central to their identities. In the United States this has been mainly a context of the various Christian denominations. While there has often been hostility towards the labor movement on the part of much organized religion, workers, and their allies within organized religion, they continued to use the language, moral framework, and conceptual world they brought from their religious culture into the labor movement. This continues to be an issue in the contemporary United States because this two-pronged relationship remains important.

This course is not a course in theology. Theological disputes center on the most proper road towards salvation, conceived in religious terms. This is not, therefore, a course for arguing between differing religious traditions. This course is concerned with the relationship between religious ideas and the struggles for social and economic justice.

**Course Objectives**

As a result of having completed the requirements of this course, the student will be able to:

1. Explain the relationship between religion and the labor movement
2. Describe the history of labor movement development in the United States during the 19<sup>th</sup> and 20<sup>th</sup> Century

3. Examine ways churches have *opposed* workers and organized struggles for justice.
4. Classify the mobilization of working class and labor union voters in the context of religion and organized labor
5. Identify traditions of workers of faith and connections to social justice
6. Discuss personal perceptions of the relationship between religious ideas and the struggles for social and economic justice.

### **Information about the Author**

I am not a Christian by family background. I do not hold any religious beliefs. My interest is in helping students understand connections between two important institutional and ideological trajectories.

### **Readings**

Robert H. Craig. Religion and Radical Politics: An Alternative Christian Tradition in the United States

Xerox articles and documents (available under the "Resource" tab in ONCOURSE)

### **Organization of Course**

1. Students are responsible for doing the assigned reading, and participating regularly in the discussions forums.
2. There will be two papers. The first paper will be historical. Students should pick an aspect of the historical relationship between labor and religion in the US. They may pick a particular religious tradition and write about its perspective on labor issues, or alternately pick an aspect of labor history and show how religious issues were important.

#### **DUE OCT. 20**

The question for the paper which is due the last day of class (**DEC. 15**) What are the challenges facing people of faith in the struggle for social justice today?

Both papers must cite the readings, and may use material from the course discussions. They should be 10 pages. Much shorter and you are not thinking expansively enough; much longer and you are being unfocused. I am willing to read and edit first drafts if you wish. Drafts must be emailed or delivered to me at least one week prior to the due date.

### **Course Guidelines**

1. I will post a lecture once per week. I will respond to your postings a few days after I post the lecture. It is important that you keep up. If something should interfere, I will post an announcement.
2. Keep up with the readings, so that you have a better understanding of the discussion and so that you can contribute intelligently to the forum. If you fall behind in the readings, do not disappear from the class and the discussions.
3. Bring your questions to our discussions! As you read or think about the readings and discussions, listen closely for questions: things you don't understand or things you want to understand better. Why did this happen? Why didn't it happen? What brought about the change? What were the obstacles faced?

4. Check in for discussion and information at least twice a week! I will post announcements and provide comments on the forum discussions during the week. You need to enter your first analytical forum comment in the first part of each week (M-W) and then help deepen the discussion as it progresses by commenting on other students' contributions toward the end of the week. (R-S) You are required to read all forum entries each week for your second entry. Two entries on the same day won't do it.

5. The forum is the heart of the class and your meaningful participation will account for the largest part of your grade. Learning needs dialogue to transform and make ideas our own. The forum is our conversation with each other, where we can highlight something in the readings that struck us; share experiences that might help us understand the readings better. Do not post "I agree" or "Good point"! Comment on why you think similarly and explain your thinking in more detail. A collective effort increases all of our learning and is more interesting and more fun.

### Schedule

#### **August 25 Introduction**

Who we are; what we are bringing to this discussion;  
The problem of labor for American religion; The problem of religion in US labor;  
Social justice, the labor movement- what are the religious traditions in the United States which have addressed this question?  
What does the Bible say?

#### **Sept. 2 Slavery, African American Christianity and the Origins of Social Christianity in the United States**

The Development of "Liberation theology" among African Americans; The Abolitionist Faith and the social reform tradition; Confronting the problem of inequality and class exploitation in industrial America.

#### Readings:

Ronald Walters. (1978). *American Reformers*. Chapter 8 "Dangerous Classes and Working Classes"

James Cone. (Dec. 1985). "Black Theology in American Religion" *Journal of the American Academy of Religion*, 53(4).

"The Battle Hymn of the Republic"

#### **Sept. 8 Christianity and Labor After the Civil War**

The emergence of class conflict in the 1877 General Railroad Strike and how US people responded to the development of industrial conflict.

#### Readings:

Craig. Chapter 1. Nineteenth Century Labor Radicalism

Wendell Phillips. "The Labor Question" (1872)

#### **Sept. 15 The Catholic Church and Labor in the 19<sup>th</sup> Century: The Case of the Knights of Labor**

The Catholic Tradition had been allied with the power structure and church doctrine forbade Catholics from joining unions. The Knights of Labor leader Terrence Powderly succeeds in changing the Church's position: This leads to the development of pro-labor Catholic social teaching.

Readings:

Norman Ware. The Labor Movement in the US, 1860-1895 (1929) Ch. 5 "The Order and the Church"

Pope Leo XIII. Rerum Novarum

**Sept. 22      The Social Gospel, Women's Suffrage and Mainstream Protestantism**

Readings:

Craig. Chapter 2 *Religion, Women, and Politics*

Reading on Evangelical Protestantism and the Women's Movement

Ronald C. White. The Social Gospel: Religion and Reform in Changing America (1976) Ch.7 "Justice for Labor"

**Sept. 29      Christians and Socialists at the Turn of the Century**

Readings:

Craig. Chapter 3 *The Fractured Vision of Christians and Socialists*

The Connolly/Deleon Debate regarding the attitude of Socialists towards religion (document)

Father Ryan. "The Living Wage (1909)

**Oct. 61      Jews, the Jewish Labor Movement and Secularism**

Readings:

Irving Howe. The World of Our Fathers (selections)

Arthur Liebman. Jews and the Left (selections)

**Oct. 14      The Christian Right in the First Half of 20<sup>th</sup> Century: From the Scopes Trial to The Ku Klux Klan and Father Coughlin**

Reading: TBA

**Oct. 20      The Great Depression: Religion in the South and Among Southern Migrants**

Reading:

Craig. Chapter 4 *Radical Politics and Southern Prophets*

Cedric Belfrage. A Faith to Free People (1945) pp. 246-295

Mark Naison. "Claude and Joyce Williams: Pilgrims of Justice" (Southern Exposure Vol. 1 Winter 73/74)

**Oct. 27      The 1930s, the New Deal, and Social Struggle**

Readings:

Craig. Chapter 5 *The Great Evasion*

Doug Rossinow. "The Radicalization of the Social Gospel: Harry F. Ward and the Search for a New Social Order" Religion and American Culture V. 15, # 1 (Winter 2005)

Mel Piehl. Breaking Bread. The Catholic Worker and the Origin of Catholic Radicalism Ch. 4 "A Radical Catholic Movement"

**Nov. 3      The Civil Rights Movement: Martin Luther King and the Resurgence of Christian Social Justice**

**Readings:**

Martin Luther King on Labor

Michael Honey. Martin Luther King, the Crisis in the Black working Class, and the Memphis Sanitation Strike" in Zieger. Southern Labor in Transition

**Nov. 10      Liberation Theology in Latin America**

**Readings:**

Writings from Brazil, Nicaragua and El Salvador

John Brentlinger. "Revolutionizing Spirituality: Reflections on Marxism and Religion" (Science and Society, Summer 2000)

**Nov. 17      The Emergence of the Christian Right**

Linda Kintz. "God Goes Corporate. New Labor Forum (Spring 2005)

Thomas Frank. What's the Matter With Kansas (selections)

Reading on origins of the Christian Right

**Nov. 24      Debating Values in Us Today: What role for Religious Workers and their allies**

**THANKSGIVING**

**Dec.3 Labor and Religious Allies Today**

Blue Collar Jesus (selections)

Paul Buhle and Thomas Fiehrer. "Socialism and Spirituality" Monthly Review v. 37, # 6 ( Nov.1985)

Readings from National Interfaith Committee on Worker Justice

**Dec. 8      Conclusion: The Tradition of Liberty and demand for social Justice  
Which way forward in the relationship between religion and labor?**

**Course Policies**

Academic dishonesty (including cheating on exams and plagiarism in papers) is not consistent with ethical conduct in social work practice and is unacceptable in social work classes. In cases of academic dishonesty, university and School guidelines will be followed.

## Indiana University School of Social Work Policy on Plagiarism

The School of Social Work follows the Indiana University policy on plagiarism which states: Plagiarism is defined as presenting someone else's work, including the work of other students, as one's own. Any ideas or materials taken from another source for either written or oral use must be fully acknowledged, unless the information is common knowledge. What is considered "common knowledge" may differ from course to course.

- a. A student must not adopt or reproduce ideas, opinions, theories, formulas, graphics, or pictures of another person without acknowledgment.
- b. A student must give credit to the originality of others and acknowledge indebtedness whenever:
  1. Directly quoting another person's actual words, whether oral or written;
  2. Using another person's ideas, opinions, or theories;
  3. Paraphrasing the words, ideas, opinions, or theories of others, whether oral or written;
  4. Borrowing facts, statistics, or illustrative material; or
  5. Offering materials assembled or collected by others in the form of projects or collections without acknowledgment.

Indiana University (2006). *IUPUI- code of student rights, responsibilities, and conduct*. Available: <http://www.iupuLedu/code/>

### IU School of Social Work Addendum to Indiana University Policy on Plagiarism

In addition to the university statement on plagiarism which is published in the IU Student Code of Student Rights, Responsibilities, and Conduct, the IU School of Social Work defines plagiarism as including:

- The intentional or *unintentional* use of information from another person without full acknowledgment. Such use, even when unintended, causes the work to appear to be the student's own work and thus the student, not the original author, benefits from the omission of proper acknowledgment.
- Copying or using information from web sites without appropriately documenting the internet source.
- Buying or using a document written by another person.
- Submitting any part of the student's own work which has been previously submitted, unless one's own prior work is fully acknowledged and appropriately cited.

**Policy on Incomplete:** The grade of Incomplete used on the final grade report indicates that a substantial portion of the course work has been satisfactorily but not entirely completed as of the end of the semester. The grade of Incomplete may be given only when the completed portion of the student's work in the course is of passing quality. Instructors may award the grade of Incomplete upon a showing of such hardship to a student as would render it unjust to hold the student to the time limits previously established for the completion of his or her work. Should the faculty member agree to assign a grade of Incomplete, he or she also has the right to set a

specific date (up to one year) by which all unfinished work must be completed. For the complete policy please go to [registrar.iupui.edu/incomp.html](http://registrar.iupui.edu/incomp.html).

**Course Evaluation:** Consistent with the program's academic policy, a formal evaluation of the course and its instructor will be completed at the end of the course.

### Grading Scale

100 - 93% = A  
 92 - 90% = A-  
 89 - 87% = B+  
 86 - 83% = B  
 82 - 80% = B-  
 79 - 77% = C+  
 76 - 73% = C  
 72 - 70% = C-  
 69 - 67% = D+  
 66 - 63% = D  
 62 - 60% = D-  
 below 59% = F

### Grading Criteria for Papers

Written communication requires good writing skills to communicate information accurately and concisely to others. For this reason, formal writing assignments in Labor Studies courses will be evaluated for content, ideas presented, and clarity of the presentation. The grade for a paper will be based on the following criteria:

- I. Presentation and Appearance
  - A. Neatness
  - B. Correct grammar (noun-verb agreement, sentence structure, proper and consistent verb tense, etc.)
  - C. Use of non-sexist language
  - D. Spelling
  - E. Punctuation
  
- II. Organization
  - A. Structure and format of the paper
  - B. Logical sequencing and continuity of ideas
  - C. Clarity of expression
  - D. Conciseness
  
- III. Content as indicated by specific paper assignment  
 In each course, a specific content outline may be included here so that each student will know specific topics to be addressed in the assignment. All formal papers will be typed, double-spaced, and paginated.

Students experiencing writing difficulties are advised to seek assistance at the University Writing Center in Room 427 of Cavanaugh Hall. Please call 317.274.2049 to schedule an appointment or

drop by the Writing Center to pick up some handouts. If you really get in a pinch call the Grammar Hotline at 317.274.3000 or by email: [writctr@iupui.edu](mailto:writctr@iupui.edu).

Students are expected to respect the opinions and feelings of other students, instructors, and guest speakers even though they differ from their own.

### **Americans with Disabilities Act Policies**

In compliance with ADA guidelines, students who have any condition, either permanent or temporary, that might affect their ability to perform in this class are encouraged to inform the instructor at the beginning of the term. This should be discussed with the instructor within the first three (3) weeks of class. Adaptations of teaching methods and class materials, including text and reading materials or testing, will be made as needed to provide equitable participation.