

**African American Religions:
Migration, Innovation, and Liberation in the 20th Century**

TH 2413
Spring 2020
Tuesdays 6:00-8:50pm
Location: Schlegel Hall 120
Louisville Presbyterian Theological Seminary
Format: Seminar

Instructor:

Douglas H. Brown Clark

he, him, his

Schlegel 316

(704) 654-9690

dclark@lpts.edu

Office Hours: By appointment on Tuesdays (afternoon) and Wednesdays (morning and afternoon).

Course Description:

Your country. How came it yours? Before the Pilgrims landed we were here. Here we have brought our three gifts and mingled them with yours: a gift of story and song—soft, stirring, melody in an ill-harmonized and unmelodious land; the gift of sweat and brawn to . . . conquer the soil, and lay the foundations of this vast economic empire two hundred years earlier than your weak hands could have done it; the third, a gift of the spirit.

-W. E. B. Du Bois

It is evident that the opening lines of “Go Down, Moses,”

Go down, Moses,

‘Way down in Egypt land;

Tell old Pharaoh,

Let my people go.

have a significance beyond the bondage of Israel in Egypt.

-James Weldon Johnson

O, let America be America again-- The land that never has been yet-- And yet must be--the land where every man is free. The land that's mine--the poor man's, Indian's, Negro's, ME-- Who made America, Whose sweat and blood, whose faith and pain, Whose hand at the foundry, whose plow in the rain, Must bring back our mighty dream again.

-Langston Hughes

History does not refer merely, or even principally, to the past. On the contrary, the great force of history comes from the fact that we carry it within us, unconsciously controlled by it in many ways, and history is literally present in all that we do.

-James Baldwin

American history is longer, larger, more various, more beautiful and more terrible than anything anyone has ever said about it. . . .

-James Baldwin

Still, instead of this irrational society warping my delicate little psyche, it only drove me, ultimately, to the conclusion that any black human being able to survive the horrendous and evil circumstances in which one inevitably finds oneself trapped must be some kind of a giant with great and peculiar abilities, with an armor as resistant as steel yet made of purest gold.

-Abbey Lincoln

To talk about race in America is to explore the wilderness inside ourselves and to come to terms with a history that we'd rather conceal.

-Cornel West

Ethical discussions about race, sex, and class and their effects initiate processes that clear away distorted, warped, imposed confusion that hampers and oftentimes paralyzes justice-making moral agency.

- Katie Geneva Cannon

This course provides an introduction to the wide variety and complexities of religious traditions and experiences of African Americans from the late 19th century through the 21st century, with attention to lynching, Jim Crow, the Great Migration, new religious movements, biblical interpretation, the Civil Rights and Black Power movements, Black and Womanist Theologies, collaborations between African American and Latinx Christian activists, trans-Atlantic connections to anti-colonial and anti-apartheid movements in the African diaspora, mass incarceration, police violence, and the Black Lives Matter movement. It will include attention to African American Catholic, Protestant, Pentecostal, Islamic, and African indigenous traditions. It uses a primarily historical lens, but will also be supplemented by theory and method from religious studies, biblical studies, theology, ethics, and sociology, as well as an intersectional analysis of the role of categories of gender, sexuality, and class in these traditions. It also addresses how religions have enabled African Americans to survive and resist within a white supremacist American culture, as well as some of the roles religions have played in white racist ideas and practices. Prophetic and liberationist African American Christian traditions are a central focus of the course, especially in relation to the Civil Rights Movement and the development of Black Theology. However, the course will also attend to religious movements which do not easily fit into such a mold, such as Pentecostal traditions and the Nation of Islam. The course asks students to make connections between course material and current events and issues, enabling them to understand and address contemporary racial injustices.

Purposes/Goals of the Course:

Students will learn to ask and answer “historical” questions, trying to make sense of the past on its own terms, but also considering its implications for the present. Students will also develop skills for critical thinking, reading, research, writing, and discussion, as they respond to the issues of the course.

There are no prerequisites for the course – it can serve as an introduction to religious history and African American religions, or as a way to build on prior study in the field.

This course will usually engage with religious content in a descriptive and historical manner. We will learn about the history of religious traditions, and students are welcome to discuss their own engagement as practitioners in these or any other traditions in ways that are relevant to the course, but we will not make normative judgments either within or between these traditions. Keeping a historical focus will be challenging. Students are encouraged to investigate value-based assumptions in arguments they make and encounter in class and in texts, in a constructive and respectful manner.

Learning Outcomes/Objectives:

Students who complete this course will learn to:

1. Identify persons, events, places, sources, and central themes in the historical development of African American religious traditions. (SLO 2).
2. Explain the dynamic evolution of religious practices, beliefs, and institutions among persons of African descent in British North America and the United States. (SLO 2).
3. Critically evaluate and understand primary sources from the past relevant to our course, and analyze them in historical perspective. (SLO 2).
4. Develop a better-informed consciousness of their own (non-)religious past, in relation to the religious commitments of their families and communities, within the frame of African American or American religious history. (SLO 2, SLO 4).
5. Recognize the role that contemporary circumstances play in creating bias and influencing historical interpretations, as well as the implications that this history have for contemporary circumstances. (SLO 2, SLO 3, SLO 4, SLO 5).
6. Appreciate the richness, diversity, and complexity of the individuals, organizations, and perspectives involved in African American religious history, as well as commonalities between African American and American religious histories. (SLO 2, SLO 4).
7. Acknowledge the importance of understanding the historical background of religion in the contemporary world. (SLO 2, SLO 3).

In LPTS's structure of assessment, these goals and objectives are most closely related to Master of Divinity Student Learning Outcome (SLO) 2: *Students will will learn to become skillful interpreters of the history of Christian experience.* They also contribute to aspects of the following specified outcomes: SLO 1: *Students will gain knowledge and understanding of the Bible, and the ability to use critical skills and educated imagination to interpret it in contemporary social and cultural contexts.* SLO 3: *Students will be able to think theologically and ethically in relation to particular traditions and contemporary needs.* SLO 4: *Students will demonstrate the ability to reflect critically and self-critically on relationships between Christian faith and various forms of systemic injustice.* SLO 5: *Students will acquire the knowledge and skillsets necessary for the practice of Christian ministry....* SLO 6: *Can articulate own theological perspective, mindful of the global, multicultural, multi-religious context of contemporary ministry.*

Materials:

Required texts:

- Milton C. Sernett, ed., *African American Religious History: A Documentary Witness*. Second Edition. Durham, NC: Duke University Press, 1999.
- Albert J. Raboteau, *Canaan Land: A Religious History of African Americans*. New York: Oxford University Press, 2001.
- Herbert Robinson Marbury. *Pillars of Cloud and Fire: The Politics of Exodus in African American Biblical Interpretation*. New York: New York University Press, 2015.
- Judith Weisenfeld. *New World A-Coming: Black Religion and Racial Identity During the Great Migration*. New York: New York University Press, 2016.

Recommended text:

- Rosalind Rosenberg. *Jane Crow: The Life of Pauli Murray*. New York: Oxford University Press, 2017.

Students are encouraged to purchase either used or Kindle versions of these materials. Other materials listed in the syllabus will be provided electronically via CAMS.

Assignments:

Attendance and Discussion Participation (20%): Requirements: 1) attendance with reading completed, and 2) active participation in class. If students miss more than one class meeting without the instructor's approval, there may be a deduction in the participation grade. More than three unexcused absences will result in a 0% for discussion participation. If illness or emergency prevents you from attending a class session, please notify the instructor prior to that class session if possible. Note that students are also required to meet individually with the instructor twice during the semester, to discuss their final papers and course progress (see below). Discussion is designed to improve students' communication, reading, and comprehension skills.

Family Religious History (5% - completion grade): Write a brief (3-5 page) religious history of your family. This history should include at least the past two or more generations (you and your parent(s)/guardian(s)), if possible. This is an assignment in the broader field of (American/global) religious history, not necessarily in African American religious history, depending on your own identity. Its purpose is to help us all gain a sense of our personal connection to (African American) religious history. Go as far back as you can, on both sides of your family if possible. You might trace changes in affiliations with different denominations or houses of worship. Alternatively, you might trace particular commitments of conscience, perhaps without overt reference to "religion" (or even consciously anti-religious commitments) made by family members. Examine changes over time and what factors led to such changes, such as marriages, migrations, or theological/ideological disagreements. Students who do not know about a previous generation's religious commitments and cannot find those answers through a phone call to a relative (such as students raised by foster

parents or in a home for children, or students estranged from their parent(s)/guardian(s)), may write about their own history of commitments/attachments to religious institutions or their own public commitments of conscience, or they may come up with other creative ways to complete this assignment, in consultation with the instructor. Note, however, that this is not an exercise in examining and defending one's own religious beliefs. Rather it is an exercise in descriptive, historical analysis of what religious beliefs, practices, and affiliations your family has accepted or rejected over multiple generations. Email your completed assignment to the instructor, who will then forward it to all members of the class to enable class discussion. This assignment is not graded. However, failure to complete this assignment will result in a loss of 5% of your grade for the course. This assignment is due on Monday, February 17, at 5pm. (SLO 2, SLO 4, SLO 6)

Weekly Posts (20%): Students will write (almost) weekly posts of approximately 200 words, based on the readings for that week. These posts can take the form of one or more comments or questions about the readings, written in a way that demonstrates that you have done the reading and have thought about the texts prior to class, and also as a way to stimulate and structure our class discussion. You can focus on something that especially intrigues, excites, or troubles you about the reading. You can connect it to previous readings, overall class themes, current events, or your own experiences in ministry/therapy/scholarship. Email your post to the instructor by 12 noon on the day of class. I will compile the posts and, during that day's class, display them on screen, and will ask each of you to read your post aloud as part of class discussion. Students should complete 8 posts from among the 11 class sessions remaining after week 1. Together these posts will constitute 20% of your final grade (so 2.5% per post). Students may complete up to 2 additional posts, for up to 1 point each of extra credit on your final grade for the course (so if you do 10 total posts, your final grade in the course could rise from an 88%/B+ to a 90%/A-, for example). After completing all the required posts and the two extra credit posts, if you are unsatisfied with your grade on any of your posts, you are welcome to do an additional post, up to the maximum of 11, and have lower grades dropped (so if you complete 11 posts, only the highest-graded 8 of them will count toward your final grade, plus up to 2 extra credit points). Toward the end of the semester, students may ask for the instructor's permission to do multiple posts for a single class session, to allow them to take advantage of these extra credit and make-up opportunities.

Media Presentations (10%): In pairs, on two separate occasions, students select, present, and lead fifteen-minute discussions on a current news story that addresses African American religions and/or race and religion in America. Students should email the instructor a link to the news story by 6pm the day before their presentation, which the instructor will then forward to the entire class. This is worth 10% of your final grade (5% for each presentation). This assignment is designed to help students make creative connections between course content and contemporary events. (SLO 2, SLO 3, SLO 4, SLO 5)

Choose One: Worship Observation OR Oral History Interview (15% of final grade):

- **Worship Observation (15%):** Observe a worship service in a predominantly or historically African American religious tradition such as AME, AME Zion, CME, or a predominantly black Muslim, Catholic, Baptist, or Presbyterian congregation, or a tradition of the African diaspora such as a Nigerian Pentecostal congregation. Worship services in settings with a large African American minority are also possibilities, with the instructor's approval. If students identify with or have significant personal background in one of these traditions, they should attend services in a different tradition. This assignment is designed to enhance observational skills and to understand how historical traditions relate to contemporary practices. The observation should be 5-7 pages in length. Students should provide an initial description of the structures of the service,

addressing the order of worship, prayers, rituals, positions of leaders and people, and the place of the arts. Next, they should explain the historical tradition, theology, and local characteristics that affect practices in these communities. Finally, they should explain how aspects of this worship service connect with other religious traditions, and how they reflect African American religious history in general. This assignment is due by Monday, March 30th, by 5pm. It is worth 15% of your final grade. (SLO 2, SLO 3, SLO 5, SLO 6)

- Oral History Interview (15%): Students meet with an individual whose life experience is representative of African American religious life, and prepare a 5-7 page report on the interview. This assignment is designed to help students develop communication and interview skills, and to gain firsthand knowledge of the continued relevance of African American religious history. With the consent of the person interviewed, students may record and transcribe the interviews. However, recording and transcription are not required, nor are they central to this exercise. This assignment is due on Monday, March 30th, by 5pm. It is worth 15% of your final grade. (SLO 2, SLO 5)

Paper: (30%)

8-10 page primary source analysis paper.

- Meeting #1 with the instructor to discuss your paper topic by Wednesday, March 4th (Meetings #1 and #2 are together worth 5% of your final grade. This is a completion grade... I expect everyone to get the full 5 points if you are prepared for and participate in both meetings.)

- A paper proposal and preliminary bibliography, due Monday, March 9th by 5pm (5% of final grade).

- An outline and rough draft of paper, due Monday, April 13th by 5pm (5% of final grade).

- Meeting #2 with the instructor to discuss paper and course progress by Wednesday, April 22nd. (Anytime between March 23rd and April 22nd).

- A brief, ten-minute presentation of your research to the class on April 28th or May 5th (5% of final grade).

- A final paper, 8-10 pages (double-spaced, standard font/size/margins), due Tuesday, May 12th, by 5pm (10% of final grade) (*Students in SM 2003 Research Methods and Practices have a different final deadline*).

This assignment is designed to improve students' skills in writing and in reading, understanding, and evaluating primary sources, and in making creative connections between sources.

The papers will observe conventions of academic writing. Citations in your papers should follow the Seminary standard, which is based on these guides:

Turabian, Kate L., Wayne C. Booth, Gregory G. Colomb, and Joseph M. Williams. *A Manual for Writers of Research Papers, Theses, and Dissertations: Chicago Style for Students and Researchers*. 8th ed. Chicago: University of Chicago Press, 2013.

The Chicago Manual of Style. 17th ed. Chicago: University of Chicago Press, 2017.

Copies of these guides are available at the library and in the Academic Support Center (ASC). For help with citation, voice, development of argument, or other aspects of writing, students are encouraged to consult with the ASC early in the semester.

(SLO 2, SLO 3, SLO 4, SLO 6)

Note: Students who are writing a longer research paper as a part of the SM 2003 Research Methods and Practices course will have a reduced workload for other assignments in the course - see instructor for more information.

Grading Scale:

Your grade for the course will be calculated along the following percentage scale:

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

Grading for this course will seek to maintain standards commensurate with a graduate level of teaching and learning. Students should understand that assignments that are completed with a level of competence expected of graduate students—in ordinary language, “good” or “very good” work—earn a grade in the range of “B.” “A” work is work that exceeds basic expectations, in which there is a quality of originality in thought and execution that goes beyond the level of basic competence.

Late or Missed Assignments:

All written assignments are due, *unless indicated otherwise*, via email to the instructor by 11:59 pm on the date given in the syllabus. Students who encounter unusual obstacles to getting an assignment in may ask for an extension of the due date. They should contact the instructor to request an extension before the work comes due. They may speak to the instructor directly, but they are required to communicate by email so as to provide a record of the request. Extensions are granted solely at the discretion of the instructor. Assignments submitted late, when no extension has been granted, will be penalized in the grading by one letter grade increment for every day (a B+ paper becomes a B if one day late, a B- if two days, a C+ if three days, etc.). Assignments submitted more than ten days after the due date will not be accepted. Missing a quiz or a presentation will result in a zero for that assignment.

N.B. When submitting late work (whether with an extension or not), always send an email notification to your instructor.

Accessibility and Accommodation:

All students are encouraged to meet with the instructor to discuss any concerns or issues relating to the course. If you require particular accommodation, let me know, and I am happy to assist. Students requiring accommodations for a documented physical or learning disability should be in contact with the Director of the Academic Support Center (bherrintonhodge@lpts.edu) during the first two weeks of a semester (or before the semester begins) and should speak with one of the instructors as soon as possible to arrange appropriate adjustments. Students with environmental or other sensitivities that may affect their learning are also encouraged to speak with one of the instructors.

Use of Electronic Devices in Class:

Do not send or read text messages during class. Cell phones should be turned off. In the event that you have a legitimate need to be accessible during class, you may ask the instructor for an exception to this rule. Laptops should not be used if you cannot trust yourself to restrict your use to note-taking and referring to the assigned primary source readings for the day. You may not access the Internet during class time unless specifically for purposes directly relevant to the course. Audio and/or video recording of lectures/discussions is permissible *only* with the permission of the instructor. Any misuse of electronic devices during class time, including checking of email or social networking sites will negatively affect the course grade.

Academic Honesty:

All work turned in to the instructor is expected to be the work of the student whose name appears on the assignment. Any borrowing of the ideas or the words of others must be acknowledged by quotation marks (where appropriate) and by citation of author and source. Use of another's language or ideas from online resources is included in this policy, and must be attributed to author and source of the work being cited. Failure to do so constitutes plagiarism, and may result in failure of the course. Two occurrences of plagiarism may result in dismissal from the Seminary. Students unfamiliar with issues related to academic honesty can find help from the staff in the Academic Support Center. For the Seminary policy, see the Policy for Academic Honesty in the Student Handbook.

Communication:

You are encouraged to meet with your instructor in person, by making an appointment by email at dclark@lpts.edu. I will try to respond to emails within 48 hours. Students are strongly encouraged to contact the instructor when they feel they need clarification on topics and questions that arise in the class, or when they are confronting significant challenges in their learning.

Diversity and Respect:

In your writing, reading, and discussion, please be respectful of others. This includes respect for other students and for your instructor, and it also includes respect for the authors of primary and secondary sources we will read this semester. While they will not be present to answer any criticisms, remember that they are or were people, too. Remember that it is usually harder to construct and vocalize a thought, than it is to criticize one.

Respect for others includes a recognition and appreciation of diversities of various kinds: gender, race, ethnicity, sexuality, gender identity, religion or lack thereof, nationality, various kinds of abilities, age, parenting status, and much more. We are all learning together, and we all benefit from the presence in the classroom of people of a variety of backgrounds and perspectives.

Inclusive Language:

In accordance with seminary policy, students are to use inclusive language in class discussions and in written and oral communication by using language representative of the whole human community in respect to gender, sexual orientation, ethnicity, age, and physical and intellectual capacities. Direct quotations from theological texts and translations of the Bible do not have to be altered to conform to this policy. In your own writing, however, when referring to God, you are encouraged to use a variety of images and metaphors, reflecting the richness of the Bible's images for God. For more information, see <http://www.lpts.edu/academics/academic-resources/guides-policies-and-handbooks/inclusive-and-expansive-language>.

Children in the Classroom:

1. All exclusively breastfeeding babies are welcome in class as often as is necessary.
2. In terms of older children, I understand that unforeseen disruptions in childcare often put parents in the position of having to miss class to stay home with a child. While this is not meant to be a long-term childcare solution, occasionally bringing a child to class in order to cover gaps in care is perfectly acceptable.
3. Considering "Diversity and Respect," above, I ask that all students work with me to create a welcoming environment that is respectful of diversity in parenting status.
4. In all cases where babies and children come to class, I ask that you sit close to the door so that if your child needs special attention and is disrupting learning for other students, you may step outside to attend to your child.
5. I understand that often the largest barrier to completing coursework once you become a parent is the tiredness many parents feel in the evening once children have *finally* gone to sleep. While I maintain the same high expectations for all students in my classes regardless of parenting status, I am happy to problem-solve with you in a way that makes you feel supported as you strive for school-parenting balance.¹

¹ Drawn from: <https://www.facebook.com/NewWaveFeminists/photos/a.634815239873934/2039191226102988/?type=3&theater>

Course Schedule (Topics and Reading List):

Unit I: Introductions

Tuesday, February 11:

Introductions

- Wills, David W. "The Central Themes of American Religious History: Pluralism, Puritanism, and the Encounter of Black and White," in Fulop/Raboteau, *African-American Religion*, pp. 9-20.
- Choose 1 of the following:
 - Du Bois, *The Sorrow Songs* (1903), OR *Credo* (1904) and *A Litany of Atlanta* (1906), in Griffith, *American Religions*, pp. 328-41.
 - Marbury, *Pillars of Cloud and Fire*, Introduction (pp. 1-12).
 - Weisenfeld, *New World A-Coming*, Introduction (pp. 1-21).

Monday, February 17, 5pm: Please distribute Family Religious Histories to instructor, who will then distribute them to the class.

Tuesday, February 18:

1. *Discussion of Family Religious Histories*

2. *Introduction to Critical Race Theory*

- read at least 3-4 of your fellow students' Family Religious Histories.
- Harvey, Sean P., "Ideas of Race in Early America," *American History: Oxford Research Encyclopedias*, pp. 1-23.
- Raboteau, *Canaan Land*, Ch. 4 (pp. 61-81).
- Marbury, *Pillars of Cloud and Fire*, Introduction (pp. 1-12).
- Sylvester Johnson, *African American Religions*, pp. 1-9 (optional).
- Evelyn Brooks Higginbotham, "The Black Church: A Gender Perspective," in Fulop/Raboteau, *African-American Religion*, pp. 203-218 (optional).

Unit II: Innovation, Migration, and Exodus in the "Nadir"

Tuesday, February 25:

African American Religions, the Bible, and Exodus

- William E. Hatcher, *John Jasper: The Unmatched Negro Philosopher and Preacher*, pp. 1-46, 133-150.
- Marbury, *Pillars of Cloud and Fire*, Ch. 2 (pp. 49-106).
- Harper, Frances E. W., *Moses: Story of the Nile* (pp. 3-47) (optional).

Tuesday, March 3:

African American Religion at the Turn of the Century: Gender, Missions, and Church-Building

- Sernett, 232-50, 282-95, 376-401 (Payne, Lane, Crummell, Turner, Burroughs).
- William H. Sheppard, "Light in Darkest Africa" (pp. 1-5).
- Marbury, *Pillars of Cloud and Fire*, Ch. 3 (pp. 107-132).
- Weisenfeld, *New World A-Coming*, pp. 23-55.
- Gayraud S. Wilmore, *Black and Presbyterian: The Heritage and the Hope*, Louisville, Kentucky: Witherspoon Press, 1998, Chs. 3-4, "African Americans and the Presbyterians," and "Pioneers of African American Presbyterianism" (optional).

Wednesday, March 4:

Paper topic discussion with Instructor by this date.

Monday, March 9:

Paper proposal and preliminary bibliography due by 5pm.

Tuesday, March 10:

1. *Proposal Workshop*: In small groups, students will give each other feedback on their paper proposals.

2. *Urban Religion, the Great Migration, and the Harlem Renaissance*

- Sernett, 359-63, 368-75, 435-50 (AME Council of Bishops; Fisher and Mapp; Williams; Drake and Cayton).

- Weisenfeld, *New World A-Coming*, pp. 56-127, 279-283.

- Raboteau, *Canaan Land*, Ch. 5 (pp. 82-103).

Tuesday, March 17:

Spring Break – no class.

Unit III: The Civil Rights Movement

Tuesday, March 24:

Religion and Origins of the Movement

- Thurman, “What We May Learn from India,” and “Howard and Sue Bailey Thurman Meet with Mahatma Gandhi,” in Griffith, pp. 492-502.

- Rosenberg, *Jane Crow: the Life of Pauli Murray*, Chs. 3-4 (pp. 63-96).

- Dickerson, “African American Religious Intellectuals and the Theological Foundations of the Civil Rights Movement, 1930-1955” *Church History* Vol. 74, Issue 2, June 2005, pp. 217-235.

- McGuire, *At the Dark End of the Street*, pp. 131-155 (optional).

- Rosenberg, *Jane Crow*, Chs. 1, 2, 5 (optional).

Monday, March 30:

Worship Observation OR Oral History Interview assignment due by 5pm.

Tuesday, March 31:

Lived Religion and Civil Rights

- Marsh, *God's Long Summer*, Ch. 1 (pp. 10-48).

- Chappell, *Stone of Hope*, pp. 1-8, 87-104.

- Raboteau, *Canaan Land*, Ch. 6 (pp. 104-123).

- Rosenberg, *Jane Crow*, Chs. 6-10 (optional).

- Dickerson, “James M. Lawson: Methodism, Nonviolence, and the Civil Rights Movement” (optional).

Tuesday, April 7:

Martin and Malcolm

- Sernett, 512-35, 548-554 (Jackson; King, "Letter from a Birmingham Jail"; Thurman).
- Malcolm X, "The Ballot or the Bullet," <http://malcolmxfiles.blogspot.com/2013/06/the-ballot-or-bullet-april-12-1964.html>; "The Black Revolution," <http://malcolmxfiles.blogspot.com/2013/07/the-black-revolution-april-8-1964.html>.
- Marbury, *Pillars of Cloud and Fire*, Ch. 4, pp. 133-169.
- Rosenberg, *Jane Crow: the Life of Pauli Murray*, Chs. 11-13 (optional).

Monday, April 13:

Paper Outline and Rough Draft due by 5pm.

Tuesday, April 14:

1. *Outline/Draft Workshop*: In small groups, students will give each other feedback on their paper outlines and drafts.
2. *Religion, Black Power, and Black and Womanist Theologies*
 - Sernett, pp. 555-79 (NCBC; Cone).
 - Kelly Brown Douglas, "Womanist Theology: What is its Relationship to Black Theology?," in Wilmore and Cone, *Black Theology*, Vol. II, pp. 290-98.
 - Katie Cannon, "Hitting a Straight Lick with a Crooked Stick: The Womanist Dilemma in the Development of a Black Liberation Ethic," in Wilmore and Cone, *Black Theology*, Vol. II, pp. 300-305.
 - Marbury, *Pillars of Cloud and Fire*, Ch. 5, Conclusion (pp. 170-205).
 - Martin Luther King, Jr., "Beyond Vietnam: A Time to Break Silence" (1967), at <http://www.hartford-hwp.com/archives/45a/058.html> (optional).

Tuesday, April 21:

Religion, Black Power, and Black Theology

- Wilmore, *The Church's Response to the Black Manifesto*, pp. 1-18.
- Findlay, *Church People in the Struggle*, Ch. 7 (pp. 199-225).
- Cressler, *Authentically Black and Truly Catholic*, Ch. 4 (pp. 116-151).
- Gayraud S. Wilmore, *Black Religion and Black Radicalism*, Ch. 9, "Black Power, Black People, and Theological Renewal" (optional).
- Jorge Lara-Braud, "Hispanic-Americans and the Crisis in the Nation" (1969) (optional).

Wednesday, April 22:

Paper/Course Progress Discussion with Instructor by this date (anytime between March 23 and April 22).

Unit IV: Black Religion and Black Theology in the Late 20th Century

Tuesday, April 28:

Student paper presentations.

African American Religion and the "Long Civil Rights Movement" in the 1980s-90s

- Rosenberg, *Jane Crow*, Ch. 16 (pp. 354-379).
- Katie Geneva Cannon, "Prophets for a New Day" (1998), in Simmons, pp. 621-625.
- Hall, "The Long Civil Rights Movement and the Political Uses of the Past," JAH, pp. 1233-63.
- Raboteau, *Canaan Land*, Ch. 7 (pp. 124-135).
- Film: *Love and Solidarity: James Lawson & Nonviolence in the Search for Workers' Rights*, on the life and work of the Rev. James Lawson, an African American Methodist minister who was a key strategist of nonviolent direct action in the 1960s Nashville sit-ins and Memphis sanitation strike, and then continued the "Civil Rights Movement" beyond the 1960s as a pastor in Los Angeles from 1974 to 1999, where he engaged in activism for racial and labor/economic justice in Los Angeles, organizing black and Latino workers there. Directed by Michael Honey, 38 minutes.
- Rosenberg, *Jane Crow*, Chs. 14-15, Epilogue (optional).

Tuesday, May 5:

Student paper presentations.

African American Religion in the 21st Century: Reparations, Mass Incarceration, and Black Lives Matter

- Jeremiah A. Wright, Jr., "Confusing God and Government," <http://www.blackpast.org/2008-rev-jeremiah-wright-confusing-god-and-government#sthash.7ar5cDG3.dpuf>.
- Michelle Alexander, "Introduction," in *The New Jim Crow: Mass Incarceration in the Age of Colorblindness* (New York: The New Press, 2010), pp. 1-19.
- Ta-Nehisi Coates, "The Case for Reparations," *The Atlantic*. <https://www.theatlantic.com/magazine/archive/2014/06/the-case-for-reparations/361631/>.
- Ta-Nehisi Coates, *Between the World and Me*, pp. 5-40.
- George Yancy and Judith Butler, "What's Wrong With 'All Lives Matter?'" http://opinionator.blogs.nytimes.com/2015/01/12/whats-wrong-with-all-lives-matter/?_r=0.
- Katie Geneva Cannon, "Transformative Grace," in Pauw/Jones, *Feminist and Womanist Essays in Reformed Dogmatics* (optional).

Tuesday, May 12:

Papers due at 5pm (*Students in SM 2003 Research Methods and Practices have a different final deadline*).

Selected Bibliography and Additional Resources:

- Alexander, Michelle. *The New Jim Crow: Mass Incarceration in the Age of Colorblindness*. New York: The New Press, 2010.
- Chappell, David L. *A Stone of Hope: Prophetic Religion and the Death of Jim Crow*. Chapel Hill: University of North Carolina Press, 2004.
- Coates, Ta-Nehisi. *Between the World and Me*. New York: Spiegel & Grau, 2015.
- Cressler, Matthew J. *Authentically Black and Truly Catholic: The Rise of Black Catholicism in the Great Migration*. New York: New York University Press, 2017.
- Dickerson, Dennis. "African American Religious Intellectuals and the Theological Foundations of the Civil Rights Movement, 1930-1955" *Church History* Vol. 74, Issue 2, June 2005, pp. 217-235.
- Findlay, Jr., James F. *Church People in the Struggle: The National Council of Churches and the Black Freedom Movement, 1950-1970*. New York: Oxford University Press, 1993.
- Fulop, Timothy E. and Albert J. Raboteau, eds. *African-American Religion: Interpretive Essays in History and Culture*. New York: Routledge, 1997.
- Griffith R. Marie. *American Religions: A Documentary History*. New York: Oxford University Press, 2007.
- Hall, Jacquelyn Dowd. "The Long Civil Rights Movement and the Political Uses of the Past." *The Journal of American History*, Vol. 91, No. 4, March 1, 2005, pp. 1233-1263.
- Harvey, Sean P. "Ideas of Race in Early America." *American History: Oxford Research Encyclopedias*. New York: Oxford University Press, 2016.
- Hatcher, William E. *John Jasper: The Unmatched Negro Philosopher and Preacher*. New York: Fleming H. Revell Company.
- Johnson, Sylvester A. *African American Religions, 1500-2000: Colonialism, Democracy, and Freedom*. New York: Cambridge University Press, 2015.
- Marbury, Herbert Robinson. *Pillars of Cloud and Fire: The Politics of Exodus in African American Biblical Interpretation*. New York: New York University Press, 2015.
- Marsh, Charles. *God's Long Summer: Stories of Faith and Civil Rights*. Princeton, New Jersey: Princeton University Press, 1997.
- McGuire, Danielle L. *At The Dark End of the Street: Black Women, Rape, and Resistance - a New History of the Civil Rights Movement from Rosa Parks to the Rise of Black Power*. New York: Vintage Books, 2010.

- Raboteau, Albert J. *Canaan Land: A Religious History of African Americans*. New York: Oxford University Press, 2001.
- Rosenberg, Rosalind. *Jane Crow: The Life of Pauli Murray*. New York: Oxford University Press, 2017.
- Sernett, Milton C., ed. *African American Religious History: A Documentary Witness*. Second Edition. Durham, NC: Duke University Press, 1999.
- Weisenfeld, Judith. *New World A-Coming: Black Religion and Racial Identity During the Great Migration*. New York: New York University Press, 2016.
- Wilmore, Gayraud S. *Black and Presbyterian: The Heritage and the Hope*. Revised ed. Louisville, Kentucky: Witherspoon Press, 1998.
- Wilmore, Gayraud S. *Black Religion and Black Radicalism: An Interpretation of the Religious History of African Americans*. Maryknoll, New York: Orbis Books, 1998.
- Wilmore, Gayraud S., Jr. *The Church's Response to the Black Manifesto*. New York: United Presbyterian Church, USA, 1969.
- Wilmore, Gayraud S. and James H. Cone, eds. *Black Theology: A Documentary History: Volume II 1980-1992*. Maryknoll, New York: Orbis Books, 1993.

**** Syllabus updated February 13, 2020 ****