

HISU 220: HISTORY OF THE BLACK CHURCHES (CRN 80050; SECTION 01; 03-CREDIT HRS)

Howard University School of Divinity – Fall 2014
Wednesdays, 7:10pm - 9:30pm – Room 197

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4:00pm; or by appointment

No human being ever reached excellence in any one art or profession without having passed through the slow and painful process of study and preparation.
~Horace

COURSE DESCRIPTION:

This course will explore a wide variety of data related principally to the history of black denominational bodies from the period of enslavement to the present. The purpose is to enrich personal faith and prepare persons for informed and competent leadership in behalf of God's mission of liberation for all peoples. Additionally, this course is designed to unearth key historical events, persons, and moments in American religious life. This is pivotal to strengthen students' capacity to think critically and constructively about the achievements and shortcomings of black denominational bodies in the United States while simultaneously exploring how contemporary congregations, faith-based institutions, community agencies, and other pertinent entities can be more faithful and effective in their missions.

This course takes a socio-historical approach in providing an introduction to the origins, evolution, and diversity of black religious expressions that gave rise to black denominational bodies in the United States. Specifically, an interdisciplinary and contextual approach to the historical study of black church tradition will also be employed in an effort to move from rote memorization of key events, dates, and persons to a more experiential and creative analysis of American religious history. This course takes seriously history as narrative and gives particular attention to those hidden aspects of history that has been maligned, ignored, or omitted from American history and black religious discourse. This course is divided into three key periods in American history: Period I: North American Enslavement Era; Period II: Black Destiny and the End of the Nineteenth and Early Twentieth Centuries; and, Period III: The Civil Rights Era, the Black Nationalist Movement and Black Theology. This course concludes moving from the Civil Rights Era to the New Millennium with particular focus on your role and assessment of the future of black denominational bodies and other denominational and non-denominational bodies servicing underrepresented communities.

There are no prerequisites for this course. This course meets the Divinity School's core requirements in Historical Studies and is open to all graduate level HU and WTS students.

COURSE OBJECTIVES:

Upon completion of this course students will be able to:

- Articulate an understanding of the early formation of black religious life in American during the American Enslavement Era.
- Articulate an understanding of what constitutes the phrasing “The Black Church” as it relates to those church bodies established after the Free African Society of 1787.
- Identify the seven major denominational bodies in the United States as outlined by Lincoln and Mamiya and name the distinctive features these bodies.
- Provide critical analysis of the seven major denominational bodies that gave rise to social protest against or in response to various forms of oppression in North America.
- Identify key historical movements, persons, and events that impact black religious tradition in the United States.
- Gain competence and confidence in instructing others about the origins, characteristics, and migratory patterns of black church tradition from slavery to the Civil Rights period.
- Demonstrate an understanding of what it means to study one aspect of religion in the United States academically.
- Improve cognitive, analytic, oratory, writing, and teaching/pedagogy skills as a result of class discussions, research and writing assignments, and individual/group presentations.

CLASS FORMAT:

The course will adopt a seminar format. Student input in the learning and evaluative process is strongly encouraged. Over the course of the semester, lecture format, multimedia, small groups, student presentations, and other holistic approaches to learning will be employed in an effort to establish an open, critical, and exciting learning environment.

COURSE READINGS:

Reading is absolutely essential to the work of this course. Come to class prepared to discuss the assigned readings for each week. Classroom engagement is expected.

Required Texts (4 BOOKS TO PURCHASE 2 FREE ONLINE):

1. W.E.B. Du Bois, *The Negro Church*, **Free Electronic Edition**. Accessible through University of North Carolina, Chapel Hill:
<http://docsouth.unc.edu/church/negrochurch/dubois.html>
or books.google.com:
http://books.google.com/books/about/The_Negro_Church.html?id=UOsYwKU_GbUC
2. Carter G. Woodson, *The History of the Negro Church*, **Free Electronic Edition**. Accessible through University of North Carolina, Chapel Hill:
<http://docsouth.unc.edu/church/woodson/woodson.html>
or books.google.com:
<http://books.google.com/books?id=bq8JAAAAIAAJ&dq=the+history+of+the+negro+church,+carter+woodson&printsec>
3. Michael C. Gomez, *Exchanging Our Country Marks: The Transformation of African Identities in the Colonial Antebellum South*
4. C. Eric Lincoln & Lawrence H. Mamiya, *The Black Church in the African American Experience*
5. Manning Marable and Leith Mullings, editors, *Let Nobody Turn Us Around: An African American Anthology*, SECOND EDITION

6. Anthony Pinn, Fortress *Introduction to the Black Church*
7. Course Reading Packet (free – distributed to students)

Recommended Texts (DO NOT HAVE TO PURCHASE)

1. Delores Carpenter, *A Time for Honor: A Portrait of African American Clergymen*
2. Marla F. Frederick, *Between Sundays: Black Women and Everyday Struggles of Faith*
3. Albert J. Raboteau, *Slave Religion: The “Invisible Institution” in the Antebellum South*
4. Milton C. Sernett, ed., *African American Religious History: A Documentary Witness*, 2nd ed.
5. Isabel Wilkerson, *The Warmth of Other Suns: The Epic Story of America’s Great Migration*
6. Gayraud Wilmore, *Black Religion and Black Radicalism*, 2nd ed.

STUDENTS WITH DISABILITIES:

Every effort will be made to accommodate the special needs of students. Any student who has a condition that may prevent full demonstration of her or his abilities should contact the Office of the Dean for Special Student Services for verification and determination of reasonable accommodations as soon as possible after admission to the University, or at the beginning of each semester. The office is in the Howard Center, 2225 Georgia Avenue, N.W., Washington, DC, Room 725. This office has the responsibility of addressing the concerns of persons with physical or visual disabilities. The Office of Special Student Services can be contacted at (202) 238-2420. The student should also meet with the professor to discuss privately the learning needs so that appropriate accommodations may be arranged and to ensure student’s full participation (See HUSD Student Handbook).

COURSE REQUIREMENTS/ASSIGNMENTS AND GRADING:

Students are strongly encouraged not to feel anxious about course requirements and assignments. This syllabus is subject to updates. All course requirements, information, and correspondences are administered or reinforced through Blackboard. Students must update their Blackboard email accounts and log-on to Blackboard periodically in order to stay abreast of course information.

The following assignments are designed to address a multiplicity of learning styles. In other words, some students excel more in verbal, than written skills, others do well with comprehensive exams and struggle in articulating their thoughts, and so forth. Each assignment is designed to champion and empower students in both their strengths and areas of growth. Students who bring integrity, accountability, and commitment to their own “learning with community” process will have no problem excelling favorably in this course. Students are expected to complete course assignments. The professor rarely grants incompletes for this course. However, in those rare cases wherein course incompletes are granted, the student must have a viable case for such request as well provide requested pertinent documentation and meet all guidelines, within a specified time, in order to receive the incomplete.

Requirements and Assignments:

- Active classroom participation and dialogue (20%)
- Ancestral Linking Exercise (20%)
- 3-5 page Research Analysis Paper (20%)
- Midterm Exam [open note/book] (20%)
- Final Exam [open note/book] (20%)
- Approximately 50 - 75 pages of reading per week

1. **Active classroom participation and dialogue.** This course is designed as a communal learning course. **Active engagement of course readings demonstrated through attendance and critical and constructive input during classroom discussions is expected for full 20% credit of classroom participation grade.** In other words, active classroom participation and dialogue demonstrates students' engagement and understanding of the readings and presence in class. Students must read in order to obtain full 20% credit towards final grade. Evidence of reading comprehension is demonstrated by critical questions raised from the readings, responses to questions raised by the professor, and course exams and assignments. Students who use cell phones or surf the Internet during class time will receive low percentages in active participation and dialogue. It is highly suggested that students not take lecture notes with their cell phone. In order to facilitate critical discussion and engagement of course materials, students will be asked to connect their questions and comments to the assigned readings, current events, and life experiences when applicable.

Additionally, regular and punctual attendance is expected. More than **30-minutes** late to class will result in an absence. Two absences are permitted. Students absent from course are expected to notify the instructor in advance via email or voice mail. More than **two** absences, **regardless of the circumstance**, will result in a reduction of student's final course grade by one letter grade per each absence. For example, a final course letter grade of (A) would be reduced to (B) and so on. **NOTE: Perfect and punctual attendance results in extra credit toward final grade (Active classroom participation and dialogue – 20%).**

2. **Ancestral Linking Assignment.** Drawing from Gomez's text, students are to create a computer generated, hand-drawn or pictorial pasted "ancestral linkage maps"—a visual representation of the European-African slave trade from Africa to the Americas (namely, the North American thirteen colonies). This "ancestral linkage" visualization must contain, on one page, a map of the continent of pre-colonial Africa and a map of antebellum America, namely the thirteen American colonies. [Optional: Students may also include South America and the West Indies. No extra credit.]. Both maps must appear on the same page.

On the pre-colonial map of Africa, students are to identify and write-in the seven-eight principal West and West Central African regions and ethnic groups—principal and subgroups—from where enslaved Africans were captured and taken. After outlining these regions and the names of the various ethnic groups on the African map, students are to identify and write-in where these groups were dispersed throughout the thirteen American colonies. Once the groups are identified on both the African map and colonial American map, students are to draw lines linking/connecting the group in Africa to the group in America. [**Hint**: At the bottom of page 27, Gomez outlines all of the seven-eight principal regions and provides further details on pp. 28 -36. In chapters 3, 5, and 6, Gomez identifies where the principal groups from these regions along with their subgroups were dispersed throughout the Americas, namely the thirteen American colonies. Skim these chapters to grasp the necessary information for this assignment.]

Students may work independently, with a partner, or group (copying from classmates to complete this assignment is not permitted; any form of plagiarism will result in no credit for

this assignment by all parties involved). Each student is responsible for his or her own ancestral linking assignment. Bring two hard copies of this assignment to class: (1) for the professor due at the start of class and (1) retained by you for classroom discussion **(Ancestral Linking Assignment Due Sept 10)**.

No electronic “ancestral linking assignment” submissions accepted. All assignments are **due at the start of class or before the assigned date.** Since deadlines are known in advance, unexcused late assignments will be penalized. **Late assignments will be reduced one full letter grade per day.** Assignments submitted **after 7:20pm** are considered late and will incur a full letter grade reduction. If you plan to be absent this day, make arrangements to submit your assignment early or on the due date **(Ancestral Linking Assignment – 20%)**.

3. **Research Analysis Paper: “An Unnamed Female Pioneer”.** Both European and American historiography has played a role in misrepresenting or omitting the contribution of people of color in human history. Additionally, American historiography (and, more importantly, scribes of black church history) have sometimes omitted or overlooked the contribution of women in early Black Church formation. In this assignment, **students are asked to step outside the normative historical gaze** of noted black male and female religious pioneers and search for fairly unknown women who contributed to black religious life. Although the following women’s contributions are exemplary, they are well-known, and, therefore, **not** acceptable for submission: **Sojourner Truth, Harriet Tubman, Jarena Lee, Amanda Berry Smith, Mary McLeod Bethune, Nannie Helen Burroughs, Maria Stewart, Ida B. Wells, Fannie Lou Hamer, and Mahalia Jackson.** You are the historian here; therefore, your job is to search for an underrepresented or overlooked female pioneer who contributed significantly to the spiritual and physical well-being of black peoples **between the American enslavement period and the early 1930’s.**

This research analysis paper **must** identify the selected woman’s contribution to black peoples’ well being, in general, and the Christian faith, in particular. *Why is this particular woman as well as her contribution important to American religious history?* Students should also reflect upon why the woman selected has been omitted or remains relatively overlooked in mainstream society or by black religious leaders and scholars. *What are the socio-political and/or spiritual implications of this omission to black life and well-being?* **NOTE: ALL “UNNAMED FEMALE PIONEER” SELECTIONS MUST BE APPROVED BY PROFESSOR PRIOR TO PAPER SUBMISSION. FAILURE TO DO SO WILL RESULT IN AN INCOMPLETE ASSIGNMENT** **(Paper Due via Blackboard by Friday, Oct 10th by 11pm)**.

Date and number ALL papers with your name at the header. **No cover pages.** All papers **must** be: **1)** no more than four-to-six pages; **2)** typed in 12-font; **3)** double-spaced with appropriate one inch margins; **4)** **cited properly with a three source minimum annotated bibliography** (c- Kate Turabian, *A Manual for Writers of Term Papers, Theses, and Dissertations* for assistance; only **one** internet source allowed). **Note:** Annotated Bibliography is not apart of the 3-5page number count.

All papers must be submitted via Blackboard by Friday, Oct 10th by 11pm. Since deadlines are known in advance, late papers will be penalized. **Late papers will be reduced**

one full letter grade per day. Papers submitted **after Oct 10th** are considered late and will incur a full letter grade reduction. Since deadlines are known in advance, students are welcome to submit their papers early (**Research Analysis Paper – 20%**).

Note: *MARS addendum:* research analysis paper extended to 5-7 pages. *Doctoral addendum only:* research analysis paper extended to 10-12 pages (c-professor for additional information and alternate assignment due date).

4. **Mid-term Exam.** The mid-term is an at-home open note/open book exam and covers Periods I and II. The exam is based on assigned readings and course lectures. It is comprised of multiple choice, true and false, fill-in-the-blank, short answers and essay questions. **The exam will be available via Blackboard from Wednesday, November 5th to Tuesday, November 11th.** **All exams are due via Blackboard on or before November 12th by 11pm.** **NO EXAMS ACCEPTED AFTER NOVEMBER 12th** (Mid-term Exam – 20%).

5. **Final Exam.** The final is an at-home open note/book exam and covers Periods III & IV. The final exam is based on assigned readings and course lectures. It is comprised of one essay question. **The exam will be available via Blackboard from Wednesday, December 3rd to Friday, December 10th.** **All exams Blackboard on or before December 10th by 11pm.** **NO EXAMS ACCEPTED AFTER December 11th.** (Final Exam – 20%).

COURSE GRADING AND RUBRIC FOR SUCCESS:

- A** 100-90% = exceptional work
- B** 89-80% = superior work
- C** 79-70% = average work
- D** 69-60% = poor work
- F** 59-0% = unacceptable/non-passing work

The following rubric will guide assessment of class discussions and writing assignments. As an adult learner, it is expected that all students will take responsibility for and ownership of their matriculation in this course. Incompletes are rarely granted for this course. However, in those rare cases wherein incompletes are granted, the student must notify professor in a specified manner of circumstance, provide requested pertinent documentation, and adhere to all guidelines in order to receive incomplete and pass this course. The following rubric applies to all students. Those with learning disabilities, after proper notification and submission of documentation to HU, will receive a different rubric:

Rubric	Exceptional	Superior	Average	Poor	Unacceptable Non-passing
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<p>Class Discussion/ Course Papers</p>	<p>Topic and thesis/ argument presented clearly & concisely.</p> <p>Presents serious engagement with course materials (good/quality and in-depth information).</p> <p>Logic of reasoning guides student’s arguments that are based upon evidence (class readings).</p> <p>Provides new and interesting insights to the material and connects clearly topic’s relationship to course content.</p> <p>Provide context for the topic and explanations as to why it is important.</p> <p>All assigned readings are cited or referenced in paper or class discussions. Paper is formatted properly (header— name, date, page numbers, etc.).</p> <p>Less than 3% of paper has misspelled words and grammatical errors.</p>	<p>Topic and thesis/ argument presented clearly & concisely.</p> <p>Presents a general overview of material (correct information); and flow of logic apparent; however, paper/class discussion contribution is disjointed in parts.</p> <p>Provides a clear focus of authors’ arguments; however, spends too much summarizing authors’ work with minimal reference integrating student’s own analysis of authors’ argument.</p> <p>A majority of the assigned readings are cited or referenced in paper or class discussions. Paper is formatted properly (with one item missing from the header requirements.)</p> <p>Less than 10% of paper has misspelled words and grammatical errors.</p>	<p>Topic(s) mentioned but no clear focus. Thesis/argument not clearly presented.</p> <p>Presents a general overview of material (correct information). Context for topic and importance are implied.</p> <p>Lack of “flow” or logic in student’s arguments is sometimes apparent.</p> <p>Provides some insights to the material read or discussed; yet, Indicates somewhat a loose relationship between topic and course content.</p> <p>Assigned readings are referenced; however, citations are sometimes missing, misinterpreted, or incorrect. (e.g., authors’ arguments and thesis are sometimes mixed up).</p> <p>15% of the paper has misspelled words or grammatical errors.</p>	<p>No focused topic discernable. No thesis/argument presented.</p> <p>Presents no engagement with material (incorrect information).</p> <p>Provides no new or interesting insights to the material. No indication of topic’s relationship to course content.</p> <p>No context or reasons for important are presented; sources are confused. Class discussion or paper regularly lacks any sort of reference to course readings or context. Arguments are based on student’s opinions, not from evidence.</p> <p>Grammar and sentence structure are incoherent and 25% +of paper has misspelled words or grammatical errors.</p>	<p>Student does not comment in class or submit work. Student shows no engagement with class readings.</p> <p>Student submits plagiarized work. No self-initiative; Student takes little or no responsibility for her/his matriculation through course.</p>
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CRITICAL READING TIPS:

The following guidelines will help students prepare for class discussion:

- Spend time before each class preparing for discussion by making notes in your texts or on a separate sheet of paper pertaining to specific passages from the readings that you want to discuss and are of interest to you. Students are also encouraged to include some of these concerns in their journal entries.
- During class discussions, when raising a question or point about the assigned readings, make specific references to texts, authors, and page numbers in question.
- Due to the sensitive nature of this course, when responding to the questions or comments of fellow students try to listen carefully to fellow student's question/position. Try not to make assumptions about her/his intentions. When necessary, ask her/him to clarify or restate her/his position. If you intend to refute or challenge a position posited, try to support your own position by drawing on the assigned readings, current events and personal experiences when applicable.

CRITICAL WRITING TIPS:

The following guidelines will help students prepare for and complete writing assignments:

- State your thesis or purpose in the first paragraph of your paper and provide "Background" using class readings.
- Develop the "Body" of your paper and develop (argue) your case.
- Elaborate what you have demonstrated and argue in a "Conclusion".

Course Honor and Conduct Code: In order to pass this course, all material submitted by a student in fulfilling his or her academic degree requirements must be the original work of the student. Violations of academic honor include any action by a student indicating dishonesty or a lack of integrity in academic ethics. Violations in this category include but are not limited to cheating, plagiarism, or knowingly misrepresenting another's work as one's own. Cheating includes seeking, acquiring, receiving, or passing information about the content of an examination prior to its authorized release or during its administration. Cheating also includes seeking, using, giving, or obtaining unauthorized assistance in any academic assignment or examination. Plagiarism is the act of presenting as one's own work the work of another person, whether published or unpublished (including the work of another student). A writer's work should be regarded as his or her own property. Any person who knowingly uses a writer's distinctive work without proper acknowledgement is guilty of plagiarism. In addition, papers, or portions of papers, submitted for academic credit in one course cannot be submitted for credit in another course without the express permission of the instructors of both courses (see "Academic Code of Conduct" that is published in the H-Book and the Student Reference Manual and also the HUSD Student Handbook).

The Covenanting Community: Given our subject matter, the critical challenge before us is to ignite a spirit of equity and justice beneficial for each learner. A variety of challenging viewpoints will be discussed, so sensitivity and a willingness to listen and be open will be useful qualities to have. It is assumed and expected that as a community of adult learners a genuine spirit of searching, openness, courage, compassion, and inclusion will always guide us. It is important that each learner reframe from disrespectful comments about colleagues' feelings, beliefs, and ideas. In fine, diverse points of view will be respected and every person valued and encouraged to take an active part in this learning community. **Inclusive language** will be our guiding principle in oral and written communications. Proceed with integrity, maturity, and gentleness towards one another.

Course Schedule (content subject to revision. On the first day of class, the professor will advise students which class sessions are available via Blackboard's Tegrity):

SETTING THE CONTEXT:

The Shaping of Black Church Tradition: A Historical Overview

Aug 27 **Introductory Remarks & Review of Syllabus: Who Are You and Why Are You Here?**

Sept 03 **Clarifying Terms; Analyzing Debates:
“Du Bois and Woodson’s Negro Church, Gomez, Lincoln and Mamiya’s Black Church and The Herskovits and Frazier Debate”**

Readings: **Du Bois**, Preface; **Woodson**, Preface; **Raboteau**, excerpt from *Slave Religion*, “The Debate”, pp. 48-55 (**handout**)

Class Discussion (questions for consideration): Why is it important to study African American religious history? What is “the Black Church”? Is there any such thing? Why study black church history? Who shapes and informs black church history? (Dominant and marginalized voices in the history making process). What role do you play in the history making process? We will also address the polemics of generalizations in historical analysis as well as discuss faith/belief/conviction vs. “the study of”.

PERIOD I: NORTH AMERICAN ENSLAVEMENT ERA

Sept 10 **From Africa to the Americas: Early Foundations, Forced Migrations, Cargo Cults, and Transportable Gods**

Readings: **Gomez**, Chaps 1 & 2; **Du Bois**, Chaps 1, 2 & 3

Assignment Due: “Ancestral Linking”

Sept 17 **Enslavement and Christianization (Part I)
The Soulless African: “The Society and Her Heathen”**

Readings: **Pinn**, Intro; **Du Bois**, Chaps 4, 5, 6, 10; **Gomez**, Chap 9 (pp. 244 – 263 only)

Sept 24 **Enslavement and Christianization (Part II)
“Conflicts, Assimilation, Synchronization, and Dissent: Slave Religion and Other Hermeneutics”**

Readings: **Wilmore**, Chap 2, *Black Religion and Black Radicalism* (**handout**); **Woodson**, Chap 1, “The Early Missionaries and the Negro”

Recommended: **Raboteau**, Chaps 4, 5 & 6

Oct 01 **Enslavement and Resistance: Vesey’s Challenge, Walker’s Appeal,**

Turner's Rebellion, Douglass' North Star, and Sojourner's "Ain't I"

Readings: Du Bois, Chap 9; Marable, Foundations: Slavery and Abolitionism, 1768-1861 - Introduction; Marable, David Walker's "Appeal," 1829-1830; Marable, The Statement of Nat Turner, 1831; Marable, Slaves are Prohibited to Read and Write by Law; Marable, A Slave Denied the Rights to Marry, *Letter of Milo Thompson, Slave, 1834*; Marable, The Selling of Slaves, *Advertisement, 1835*; Marable, Solomon Northrup Describes a New Orleans Slave Auction, 1841; Marable, Cinque and the *Amistad* Revolt, 1841; Marable, "Let Your Motto Be Resistance!" *Henry Highland Garnet, 1843*; Marable, "Slavery as it Is," *William Wells Brown, 1847*; Marable, A Black Nationalist Manifesto, *Martin R. Delany, 1852*; Marable, "What to the Slave is the Fourth of July?" Frederick Douglass, 1852; Marable, "No Rights That a White Man Is Bound to Respect": The Dred Scott Case and Its Aftermath; Marable, "Whenever the Colored Man is Elevated, It Will be by His Own Exertions," *John S. Rock, 1858*; Marable, The Spirituals: "Go Down Moses" and Didn't My Lord Deliver Daniel"

Recommended: Sernett, Chap 11 (Nat Turner) "Religion and Slave Insurrection"; Sernett, Chap 23 (Jermain W. Loguen) "I Will Not Live a Slave"; Sernett, Chap 7 (Peter Randolph) "Plantation Churches: Visible and Invisible"; Sernett, Chap 12 (Frederick Douglass) "Slaveholding Religion and the Christianity of Christ"

PERIOD II: BLACK DESTINY AND END OF THE NINETEENTH AND EARLY TWENTIETH CENTURIES

Oct 08 The *Other* Overlooked Foundation: The Independent Black Church Movement, Early Pioneers and Excluded Voices

Readings: Marable, "What If I Am a Woman?" *Maria W. Stewart, 1833*; Marable, "Ain't I am Woman?" *Sojourner Truth, 1851*; Marable, "A Voice from the South," *Anna Julia Cooper, 1892*; Marable, The National Association of Colored Women, Mary Church Terrell and Josephine St. Pierre Ruffin; Race and the Southern Worker; Marable, Ida B. Wells-Barnett, Crusader for Justice; Wilmore, Chap 5, *Black Religion and Black Radicalism, (handout)*; Woodson, Chap 13, "The Negro Church Socialized"

Recommended: Marable, "What the Black Man Wants," *Frederick Douglass, 1865*; Marable, Henry McNeal Turner, Black Christian Nationalist; Sernett, Chap 27 (William Wells Brown) "Black Religion in the Post-Reconstruction South"

Assignment Due by Friday, Oct 10th, 11pm: Paper: "An Unnamed Female Pioneer"

Oct 15 NO CLASS SESSION – HUSD FALL CONVOCATION

Oct 22

The Independent Black Church Movement: Black Baptists

Readings: Pinn, Chap 13, “The Negro Church Socialized”; Chap 2, “African American Baptist Churches”; Lincoln & Mamiya, Chap 2 “The Black Baptists: The First Black Churches in America”; Du Bois, Chaps 7, 13, 22

Recommended: Sernett, Chap 5 (George Liele & Andrew Bryan) “Letters from Pioneer Black Baptists”; Sernett, Chap 17 (Nathaniel Paul) “African Baptists Celebrate Emancipation in New York State”; Sernett, Chap 33 (Elias C. Morris) “1899 Presidential Address to the National Baptist Convention”; Sernett, Chap 42 (Nannie Helen Burroughs), Report of the Work of the Work of Baptist Women

Oct 29

The Independent Black Church Movement: Black Methodists

Readings: Pinn, Chap 1 “African American Methodist Churches”; Lincoln & Mamiya, Chap 3 “The Black Methodists: The Institutionalization of Black Religious Independence”; Marable, The Founding of the African Methodist Episcopal Church, *Richard Allen*, 1816; Du Bois, Chaps 23, 25 – 27

Recommended: Sernett, Chap 15 (Christopher Rush) “Rise of the African Methodist Episcopal Zion Church”; Sernett, Chap 26 (Lucius H. Holsey) “The Colored Methodist Episcopal Church”; Sernett, Chap 14 (Richard Allen) “Life Experience and Gospel Labors”; Sernett, Chap 16 (Jarena Lee) “A Female Preacher Among the African Methodist”; Sernett, Chap 29 (Amanda Smith) “The Travail of a Female Colored Evangelist”

Nov 05

The Independent Black Church Movement: Black Pentecostalism

Readings: Pinn, Chap 3 “African American Pentecostalism”; Lincoln & Mamiya, Chap 4 “The Black Pentecostals: The Spiritual Legacy with a Black Beginning”

Recommended: Sernett, Chap 34 (Elsie W. Mason) “Bishop C.H. Mason, Church of God in Christ”; Isabel Wilkerson, *The Warmth of Other Suns*, Part II & III; Du Bois, Chaps 28-30 (For info on: Presbyterians, Episcopalians, and Congregationalists)

Assignment distributed: Midterm Exam available via Blackboard @10pm

Assignment Due by Tuesday, November 11th, 11pm: Midterm Exam must be complete via Blackboard

PERIOD III: THE CIVIL RIGHTS ERA, BLACK NATIONALIST MOVEMENT & BLACK THEOLOGY

- Nov 12 **The Black Church and The Social Gospel**
- Readings: **Savage**, “The Advent to Civil Rights,” in *Your Spirits Walk Beside Us: The Politics of Black Religion*, (**handout**)
- Nov 19 **The Black Church, Civil Rights, Black Nationalism, and Black Power**
- Readings (Civil Rights): **Marable**, Roy Wilkins and the NAACP; **Marable**, The Southern Christian Leadership Conference, 1957; **Marable**, Student Nonviolent Coordinating Committee and the Sit-in Movement, 1960; **Marable**, Martin Luther King, Jr. and Nonviolence; **Marable**, The Revolution is at Hand,” John R. Lewis, 1963; **Marable**, “The Salvation of American Negro Lies in Socialism,” W.E.B. Du Bois; **Marable**, “The Special Plight and the Role of Black Women,” Fannie Lou Hamer
- Readings (Black Nationalism): **Marable**, Elijah Muhammad and the Nation of Islam; **Marable**, Malcolm X and Revolutionary Black Nationalism; **Marable**, Black Power; **Marable**, “CORE Endorses Black Power,” *Floyd McKissick*, 1967; **Marable**, Huey P. Newton and the Black Panther Party for Self-Defense; **Marable**, “The People Have to Have the Power,” *Fred Hampton*; **Marable**, “I Am a Revolutionary Black Woman,” *Angela Y. Davis*, 1970; **Marable**, “Our Thing is DRUM!” *The League of Revolutionary Black Workers*; **Marable**, Attica: “The Fury of Those Who Are Oppressed,” 1971; **Marable**, The National Black Political Convention, Gary, Indiana, March 1972
- Recommended: **Marable**, Freedom Songs, 1960’s; **Marable**, “We Need Group-Centered Leadership”; **Marable**, “SNCC Position Paper: Women in the Movement,” 1964; **Marable**, “To Atone for Our Sins and Errors in Vietnam,” *Martin Luther King, Jr.* 1967; **Marable**, “There Is No Revolution Without the People,” *Amiri Baraka*, 1972; **Marable**, “My Sight is Gone But My Vision Remains; **Sernett**, Chap 52 (Wallace D. Muhammad) “Self-Government in the New World”; **Sernett**, Chap 53 (Joseph H. Jackson) “National Baptist Philosophy of Civil Rights”; **Sernett**, Chap 54 (Martin Luther King, Jr.) “Letter from Birmingham Jail—April 16, 1963;
- Nov 26 **NO CLASS – THANKSGIVING BREAK**
- Dec 03 **Assessing Where We Are Now and What Lies Ahead as Leaders in the Twenty-First Century: The Black Church, Black and Womanist Theologies, and You!**
- Readings: **Sernett**, Chap 57 (National Conference of Black Churchmen) “Black Power” Statement, July 31, 1966, and “Black Theology” Statement, June 13, 1969, (**handout**); **Frederick Ware**, Chap 2 “A Genealogy of Black Theology” in *Methodologies of Black Theology*, (**handout**); **James Cone**, “Epilogue: An Interpretation of the Debate Among Black Theologians” in

Black Theology (Vol. 1), Cone and Wilmore, eds., **(handout)**; **Delores Williams**, Chap 19 “Womanist Theology: Black Women’s Voices” in *Black Theology* (Vol. 2), Cone and Wilmore, eds., **(handout)**; **Jacquelyn Grant**, Chap 20, “Womanist Theology: Black Women’s Experience as a Source for Doing Theology, with Special Reference to Christology” in *Black Theology* (Vol. 2), Cone and Wilmore, eds., **(handout)**; **Kelly Delaine Brown-Douglass**, Chap 21, “Womanist Theology: What Is Its Relationship to Black Theology?” in *Black Theology* (Vol. 2), Cone and Wilmore, eds., **(handout)**; **Rosemary Radford Ruether**, Chap 11, “Black Women and Feminism: The U.S. and South African Contexts” in *A Black Theology of Liberation*, Cone, ed., **(handout)**; **Delores S. Williams**, Chap 13, “James Cone’s Liberation: Twenty Years Later,” in *A Black Theology of Liberation*, Cone, ed., **(handout)**

Recommended: **Pinn**, “Liberation Thought and the Black Church”; **Marla F. Frederick**, *Between Sundays*, “Thursday: Televangelism (and Shifting Discourses of Progress)”

Film (in class viewing): excerpts from *PBS series – Bill Moyers’ interview with James Cone featuring the cross and the lynching tree*

Assignment distributed: **Final Exam** available via Blackboard @10pm

LAST DAY OF CLASS

Dec 10

Assignment Due by 11pm: **Final Exam** must be complete via Blackboard

This syllabus serves as a contract for the course. Students with additional questions or concerns are welcome to contact professor or raise questions in class. Students are also encourage to click on the frequently asked questions tab located on course’s Blackboard Discussion Board.