

CE 350: Codes of Ethics in Freedom Narratives

Union Theological Seminary-NYC

Spring Semester 2010
Katie G. Cannon, Ph.D.

Tuesday 10 to 11:50 a.m.
Office Hour: by appointment

Course Description:

This course is an interdisciplinary inquiry into the moral issues related to enslaved Africans who worked in the economies of the North America. Most scholars who study the transatlantic slave trade talk consistently about quantitative numbers and business transactions without any mention of the ethical complexities that offer a critique of the various ways that religion both empowered and disenfranchised individuals in the struggle to actualize an embodied sacred self. Close textual reading of slave novels will spell out how four centuries of chattel slavery affected Christians in previous generations and currently.

Objectives: a) to examine theological themes and contemporary ethical issues in the freedom narratives of enslaved African Americans; b) to understand how novels functions as continuing symbolic expression and transformer of Christian discipleship; and c) to develop familiarity with literature in the field of study.

Requirements and Procedures:

- Regular class attendance and reading that is complete, careful and on schedule are essential for this course.
- To help promote lively, meaningful exchange, everyone is required to complete the five steps in writing the *Epistolary Journal Entry* beginning with **Tuesday, February 16, 2010**, and each class session thereafter.
- As facilitators, 1) each student will open with a devotional moment, 2) watch a clip from a slave documentary that jump-starts a *conscientization* free write, 3) circulate photocopies of their *Epistolary Journal Entry*, and 4) discuss findings with the class.
- A *self-evaluating culminating journal entry* is due Week 11.

Criteria for Evaluation:

- accuracy and precision of scholarship
- clarity of oral and written presentation
- completion of assignments on the due dates
- contribution to the group process of inquiry and discussion
- creativity, critical judgment, and imagination

Guidelines for Epistolary Journal Writing

The purpose of epistolary journaling is to reflect upon, learn from, and discover patterns of theoethical meaning in our experiences as embodied social-selves.

Step 1: Conscientization: For each class session, write a letter to a friend with whom you have covenanted. Discuss a sentence in the reading that surprises you, excites you,

encourages you, **or** troubles you. As succinctly as possible, identify an ethical dilemma or moral question in the text(s) that you genuinely would like to research.

Step 2: Emancipatory Historiography: Write quickly (3-5 minutes) your first reaction to the required *socio-literary-religious-historical* reading, whatever that may be without critical constraint; do not edit. In other words, write in free-style your “felt sense” of the values, ideas, and/or experiences you bring to today’s texts. When you finish your free-style writing, edit your reflections.

Step 3: Theological Resources: Next, answer the designated question in accordance with the due date indicated in the syllabus.

Step 4: Norm Clarification: Complete a scholarly book review of a title listed in today’s background or supplementary reading that offers theoethical warrants to a future research project, enabling you to unmask the institution of slavery so that new understanding might be revealed regarding *codes of ethics in freedom narratives*.

NOTE: Cathartic, free writing is useful before attempting the epistolary journal entry. This material is not part of the assignment in this course, but may serve as an appropriate resource in completing the subsequent steps in the epistolary writing process.

Everyone should make two copies of each *epistolary journal entry*, one for a seminar colleague **or** a friend via cyberspace **or** snail-mail who has covenanted to read and respond to your entries, **and** the other copy for the professor’s file. The reader of the *epistolary journal entry* should write her/his response to the reflections. The responses can include questions, ideas you liked, disagreements, analogies to other readings, bibliographical suggestions, etc.

Required Socio-Literary-Religious-Historical Texts: (4)

Gordon-Reed, Annette. *The Hemingses of Monticello: An American Family*. NY: Norton, 2008.

Hartman, Saidiya. *Lose Your Mother: A Journey Along the Atlantic Slave Route*. NY: Farrar, Straus & Giroux, 2007.

McKay, Nellie Y. and Frances Smith Foster, eds. *Incidents in the Life a Slave Girl: A Norton Critical Edition*. NY: W.W. Norton, 2000.

Raboteau, Albert J. *Slave Religion: The “Invisible Institution” in the Antebellum South*. NY: Oxford Univ. Pr., 1980; rpt. updated edition, 2004.

Required Slave Novels (4):

1. Cary, Lorene. *The Price of a Child* (Knopf/Vintage, 1995)
2. Morrison, Toni. *A Mercy* (Knopf, 2008)
3. Mosley, Walter. *47* (Little, Brown, 2005)
4. (select an additional novel from the list included in the syllabus)

SYLLABUS and ASSIGNMENTS

Week #1: 2/9 Introduction to Content and Process of Seminar

Background Reading: Black Womanist Ethics, “The Moral Situation of Black Women in Slavery” pp. 31-42; and Katie’s Canon: Womanism and the Soul of the Black Community. Chapter 2, “Slave Ideology and Biblical Interpretation,” by Katie G. Cannon, Ph.D.

Week #2 2/16

Theme – **Challenging Imperialist Notions in White Supremist Theology**

Background Reading: Slave Testimony: Two Centuries of Letters, Speeches, Interviews, and Autobiographies. ed. by John W. Blassingame; A History of Indigenous Slavery in Ghana: From the 15th to the 19th Century by Akosua Adoma Perbi, 2004; and Harriet Jacob: A Life – The Remarkable Adventures of the Woman Who Wrote **Incidents in the Life of a Slave Girl** by Jean Fagan Yellin, NY: Basic Civitas Books, 2004.

Facilitator _____

Required Reading:

Slave Religion: The “Invisible Institution” in the Antebellum South (revised edition), pp. 3 – 42; Incidents in the Life of a Slave Girl (Norton Critical Edition), pp. ix – 77; and The Price of a Child (novel), pp. 3-77.

Q: Write a dialogue between Albert J. Raboteau, Harriet Jacobs, a character in The Price of a Child, and you on the topic, *The African Diaspora*. Make certain that the conversation you construct requires you to draw upon at least three insights learned from the required readings.

Supplementary Texts

Berlin, Ira. Many Thousand Gone: The First Two Centuries of Slavery in North America. Cambridge: Belknap of Harvard Univ. Pr., 1998.

Bush, Barbara. Slave Women in Caribbean Society: 1650-1838. Bloomington: Indiana Univ. Pr., 1990.

Christopher, Emma, Cassandra Pybus, and Marcus Rediker, eds. Many Middle Passages: Forced Migration and the Making of the Modern World. Berkeley: Univ. of CA Pr., 2007.

Fisch, Audrey. American Slavery in Victorian England: Abolitionist Politics in Popular Literature and Culture. Cambridge: Cambridge Univ. Pr., 2000.

Franklin, John Hope and Loren Schweninger. Runaway Slaves: Rebels on the Plantation. NY: Oxford Univ. Pr., 1999.

Gordon, Shirley C. God Almighty Make Me Free: Christianity in Pre-Emancipation Jamaica. Bloomington: Univ. of Indiana Pr., 1996.

Hinks, Peter. To Awaken My Afflicted Brethren: David Walker and the Problem of Antebellum Slave Resistance. Univ. Park: Penn State Univ. Pr., 1997.

Hochschild, Adam. Bury the Chains: Prophets and Rebels in the Fight to Free an Empire’s Slaves. Boston: Houghton Mifflin Co., 2005.

Manning, Patrick. Slavery and African Life: Occidental, Oriental, and African Slave Trade. Cambridge: Cambridge Univ. Pr., 1990.

Olwell, Robert. Masters, Slaves, and Subjects: The Culture of Power in South Carolina Low

Country, 1740–1790. Ithaca: Cornell Univ. Pr., 1998.

Takagi, Midori. “Rearing Wolves to our Own Destruction” Slavery In Richmond, Virginia, 1782-1865. Charlottesville: Univ. of VA Pr., 1999.

Thomas, Hugh. The Slave Trade: The Story of the Atlantic Slave Trade, 1440-1870. NY: Simon & Schuster, 1997.

Yee, Shirley J. Black Women Abolitionists: A Study in Activism, 1828-1860. Knoxville: Univ. of Tenn. Pr., 1992.

Week #3 2/23

Theme - Revolutionary Will

Background Reading: Lyddy: A Tale of the Old South by Eugenia Jones, 1898, rpt. 1998; Slavery in the History of Muslim Black Africa by Humphrey J. Fisher, 2001; Uncle Tom’s Cabin by Harriet Beecher Stowe, 1852, rpt. 2003; and Mongrel Nation: The America Begotten by Thomas Jefferson and Sally Hemings by Clarence E. Walker, 2008.

Facilitator _____

Required Reading:

Slave Religion: The “Invisible Institution” in the Antebellum South, pp. 43 – 92; Incidents in the Life of a Slave Girl (Norton Critical Edition), pp. 77 – 158; and The Price of a Child (novel), pp. 78 – 174.

Q: Write a persuasive letter about *Death of the Gods* from the point of view of one the following persons: 1) an enslaved person who is spirit possessed; 2) an itinerant evangelist; 3) Melvin J. Herskovits, anthropologist; 4) E. Franklin Frazier, social historian; 5) Daniel Alexander Payne, bishop; 6) Marie Laveau, priestess; 7) a free African; 8) an enslaver/slaveholder; 9) a child on the plantation; **or** 10) a minister in your faith tradition.

Supplementary Texts

Berry, Mary Frances. My Face Is Black Is True: Callie House and the Struggle for Ex-Slave Reparations. NY: A.A. Knopf, 2005.

Blight, David W. and Simpson, Brooks. Union and Emancipation: Essays on Politics and Race in the Civil War. Kent, OH: Kent State Univ. Pr., 1997.

David Brion. In the Image of God: Religion, Moral Values, and Our Heritage of Slavery. New Haven: Yale Univ. Pr., 2001.

Faber, Eli. Jews, Slaves and the Slave Trade: Setting the Record Straight. NY: New York Univ. Pr., 1998.

Frey, Sylvia R. and Wood, Betty. Come Shouting to Zion: African American Protestantism in the American South and British Caribbean to 1830. Chapel Hill: Univ. of NC Pr., 1998.

Gomez, Michael Angelo. Exchanging Our Country Marks: The Transformation of African Identities in the Colonial and Antebellum South. Chapel Hill: Univ. of NC Pr., 1998.

Horton, James Oliver and Lois E. Horton. Slavery and the Making of America. NY: Oxford Univ. Pr. 2005.

Hyatt, V.L. and Nettleford, R., eds., Race, Discourse, and the Origin of the Americas: A New World View. Wash., DC: Smithsonian Institution Pr., 1995.

Johnson, Walter. Soul by Soul: Life Inside the Antebellum Slave Market. Cambridge: Harvard Univ. Pr., 2000.

- King, Wilma. Stolen Childhood: Slave Youth in Nineteenth Century America. Bloomington: Ind. Univ. Pr., 1998.
- Lee, Debbie. Slavery and the Romantic Imagination. Phila: Univ. of PA Pr., 2002.
- Pierce, Yolanda. Hell without Fires: Slavery, Christianity, and the Antebellum Spiritual Narrative. Gainesville: Univ. of FL Pr., 2005.
- Singleton, William Henry. Recollections of My Slavery Days. Intro. Kathleen Mellen Charron and David S. Cecelski. Raleigh, NC: Dept. of Cultural Resources, 1999.
- Stout, Harry S. Upon the Altar of the Nation: A Moral History of the Civil War. NY: Viking, 2006.
- Thompson, Alvin O. Unprofitable Servants: Crown Slaves in Berbice, Guyana, 1803-1831. Jamaica: The Univ. of the West Indies Pr., 2002.
- Williams, William H. Slavery and Freedom in Delaware, 1639-1865. Wilmington: Scholarly Resources, Inc. 1996.

Week #4 3/2

Theme - Structured Subtleties of Racial Enslavement

Background Reading: His Promised Land: The Autobiography of John P. Parker, Former Slave and Conductor on the Underground Railroad edited by Stuart Sprague, 1996; Barbaric Traffic: Commerce and Anti-Slavery in the 18th Century Atlantic World by Philip Gould, 2003; and Rough Crossings: Britain, the Slaves and the American Revolution by Simon Schama, 2006.

Facilitator _____

Required Reading:

Slave Religion: The “Invisible Institution” in the Antebellum South. pp. 95 – 150; Incidents in the Life of a Slave Girl (Norton Critical Edition), pp. 161 - 200; and The Price of a Child (novel), pp. 175-318.

Q: Imagine that you are a plantation catechist, denominational executive, a missionary, a runaway slave, the wife of the slaveholder, an agent for the Propagation of the Gospel, a revivalist preacher, **or** an enslaved teenager; explain *chattel slavery and faith formation* to your local youth group.

Supplementary Texts

- Blacklett, R.J.M. Building an AntiSlavery Wall: Black Americans in the Atlantic Abolitionist Movement, 1830-1860. Baton Rouge: Louisiana State Univ. Pr., 1983.
- Blight, David W. Race and Reunion: The Civil War in American Memory. Cambridge: Belknap Pr. of Harvard Univ. Pr., 2001.
- Davis, Mary Kemp. Nat Turner Before the Bar of Judgment: Fictional Treatments of the Southampton Slave Insurrection. Baton Rouge: LSU Pr., 1999.
- Durant, Jr., Thomas J. and Kottnerus, J. David, eds. Plantation Society and Race Relations: The Origins of Inequality. NY: Praeger Pub., 1999.
- Faust, Drew Gilpin. This Republic of Suffering: Death and the American Civil War. NY: Vintage, rpt. 2009.
- Goldenberg David M. The Curse of Ham: Race and Slavery in Early Judaism, Christianity and Islam. Princeton: Univ. of Princeton Pr., 2003.
- Heglar, Charles J. Rethinking the Slave Narrative: Slave Marriage and the Narrative of Henry Bibb and Ellen Craft. Westport: Greenwood Pr., 2001.

- Manning, Patrick, ed. Slave Trade, 1500-1800: The Globalization of Forced Labor. Variorum, 1997.
- Melish, Joanne Pope. Disowning Slavery: Gradual Emancipation and “Race” in New England, 1780-1860. Ithaca: Cornell Univ. Pr., 1998.
- Mitchell, Beverly E. Plantations and Death Camps: Religion, Ideology, and Human Dignity. Minn: Fortress Pr., 2009.
- Mullin, Michael. Africa in America: Slave Acculturation and Resistance in the American South and the British Caribbean, 1736-1831. Urbana: Univ. of IL Pr., 1993.
- Robinson, Armstead L. Bitter Fruits of Bondage: The Demise of Slavery and the Collapse of the Confederacy, 1861-1865. Charlottesville: Univ. of VA, 2005.
- Stevenson, Brenda E. Life in Black and White: Family and Community in the Slave South. NY: Oxford Univ. Pr., 1997.
- Thornton, John Kelley. Africa and Africans in the Making of the Atlantic World, 1400-1800. Cambridge: Cambridge Univ. Pr., 1998.
- Wise, Steven M. Though the Heavens May Fall: The Landmark Trial that Led to the End of Human Slavery. Cambridge: DaCapo Pr., 2005.

Week #5: 3/9

Theme – Fostering Liberationist Hopes and Identities

Background Reading: Shadrack Minkins: From Fugitive Slave to Citizen by Gary Collins, 1997; Impossible Witnesses: Truth, Abolitionism, and Slave Testimony by Dwight A. McBride, 2001; The Bondswoman’s Narrative by Hannah Crafts edited by Henry L. Gates, Jr., 2002; and Bound for the Promised Land: Harriet Tubman – Portrait of an American Hero by Kate Clifford Larson, 2004.

Facilitator _____

Required Reading:

Slave Religion: The “Invisible Institution” in the Antebellum South, pp. 151– 210; Lose our Mother: A Journey Along the Atlantic Slave Route, pp. 3 – 109; Incidents in the Life of a Slave Girl (Norton Critical Edition), pp. 203 – 253; and 47 (novel).

Q: Taking examples from today’s readings, point out some of the distinguishing features between African American and European American ways, as well as female and male ways, of participating in and/or resisting *The Rule of Gospel Order*.

Supplementary Texts

- Bailey, Anne C. African Voices of the Atlantic Slave Trade: Beyond the Silence and the Shame. Boston: Beacon Pr., 2005.
- Baranov, David. The Abolition of Slavery in Brazil: The “Liberation” of Africans through the Emancipation of Capital. Westport: Greenwood Pr., 2000.
- Bland, Sterling L. Jr. Voices of the Fugitives: Runaway Slave Stories and Their Fictions of Self Creation. Westport: Greenwood Pr., 2000.
- Braxton, Brad R. No Longer Slaves: Galatians and African American Experience. Collegeville, MN: Liturgical Pr., 2002.
- Earl, Riggins R., Jr. Dark Symbols, Obscure Signs: God, Self, and Community in the Slave Mind. Maryknoll, NY: Orbis Books, 1993.

- Freeman, Gregory A. Lay This Body Down: The 1921 Murders of Eleven Plantation Slaves. Lawrence Hill Books, 1999.
- Gaspar, D. B. and Hine, D. C., eds. More Than Chattel: Black Women and Slavery in the Americas. Bloomington: Indiana Univ. Pr., 1996.
- Gutman, Herbert G. The Black Family in Slavery and Freedom, 1750-1925. NY: Pantheon Books, 1976.
- Martin, Joan M. More Chains and Toils: A Christian Work Ethic of Enslaved Women. Louisville: Westminster John Knox Pr., 2000.
- Mitchell, Beverly E. Black Abolitionism: A Quest for Human Dignity. Maryknoll, NY: Orbis, 2005.
- Painter, Nell Irvin. Sojourner Truth: A Life, A Symbol. NY: W.W. Norton, 1996.
- Price, Richard. Maroon Societies: Rebel Slave Communities in the Americas. Baltimore: Johns Hopkins Univ. Pr., 1996.
- Rivers, Larry Eugene. Slavery Days in Florida: Territorial Days to Emancipation. Gainesville: Univ. of FL Pr., 2000.
- Reynolds, David S. John Brown: Abolitionist – The Man Who Killed Slavery, Sparked the Civil War, and Seeded Civil Rights. NY: A.A. Knopf/Random House, 2005.
- Walsh, Lorena S. From Calabar to Carter’s Grove: The History of a Virginia Slave Community. Charlottesville: Univ. of VA Pr., 1997.
- Wood, Marcus. Blind Memory: Visual Representation of Slavery in England and America, 1780-1865. Manchester: Manchester Univ. Pr., 2000.

Week #6 No Class – Spring Holidays - March 15 -19

Week #7: 3/23

Theme – **Possibilities for Freedom**

Background Reading: The Diligent: A Voyage Through the Worlds of the Slave Trade by Robert Harm, 2002; and A House Divided: Slavery and Emancipation in Delaware, 1638-1865 by Patience Essah, 1996; My Folks Don’t Want Me to Talk about Slavery: Twenty-One Oral Histories of Former North Carolina Slaves edited by Belinda Hurmence, 1984; and The Talking Book: African Americans and the Bible by Allan Callahan, 2006.

Facilitator _____

Required Reading:

Slave Religion: The “Invisible Institution” in the Antebellum South, pp. 211- 266; Lose our Mother: A Journey Along the Atlantic Slave Route, pp.110 – 235; Incidents in the Life of a Slave Girl (Norton Critical Edition), pp. 253- 384; and A Mercy (novel), pp. 3-66.

Q: In a careful thought-out opening paragraph, sum up what you believe are the essential characteristics of *religious life in the slave community*. Next, identify the ethical values held by enslaved Africans. In a final paragraph, analyze the significance of African values for your faith community in the 21st century.

Supplementary Texts

Christopher, Emma. Slave Trade Sailors and Their Captive Cargo, 1730-1807. NY: Cambridge Univ. Pr., 2006.

- Cornelius, Janet Duitsman. Slave Missions and the Black Church in the Antebellum South. Columbia: Univ. of SC Pr., 1999.
- Davis, Natalie Z. Slaves on Screen: Fiction and Historical Vision. Cambridge: Harvard Univ. Pr., 2000.
- Faust, Drew Gilpin. Mothers of Invention: Women of the Slaveholding South in the American War. Chapel Hill: Univ. of NC Pr., 1996.
- Fisch, Audrey, ed. The Cambridge Companion to the African American Slave Narrative. Cambridge: Cambridge Univ. Pr., 2007.
- Hodges, Graham Russell. Root and Branch: African Americans in New York and East Jersey, 1613-1863. Chapel Hill: Univ. of NC Pr., 1999.
- Johnson, Clifton H. ed., God Struck Me Dead: Religious Conversion Experiences and Autobiographies of Ex-Slaves. Phila.: Pilgrim Pr., with a new Intro. by A. J. Raboteau, 1993.
- Paris, Peter S. The Spirituality of African Peoples: The Search for a Common Moral Discourse. Minn: Fortress Pr., 1995.
- Patterson, Orlando. Rituals of Blood: The Consequences of Slavery in Two America Centuries. Wash., DC: Civitas/Counterpoint, 1998.
- Pinn, Anthony. Terror and Triumph: The Nature of Black Religion. Minn: Fortress Pr., 1999
- Shepherd, Verene and Hilary McD. Beckles, eds. Caribbean Slavery in the Atlantic World. Kingston, Jamaica: Ian Randle Pub., 2000.
- Sterling, Dorothy, ed. We Are Your Sisters: Black Women in the Nineteenth Century. NY: W.W. Norton, 1984.
- Stowell, Daniel W., ed. Balancing Evils Judiciously: The Proslavery Writings of Zephaniah Kingsley. Gainesville: Univ. of FL Pr., 2000.
- Stuckey, Sterling. Slave Cultures: Nationalist Theory and the Foundations of Black America. NY: Oxford Univ. Pr., 1987.
- Turner, Mary. Slaves and Missionaries: The Disintegration of Jamaican Slave Societies, 1787 - 1834. Urbana: Univ. of IL Pr., 1982.
- Washington, James M. Frustrated Fellowship: The Black Baptist Quest for Social Power. Macon, GA: Mercer Univ. Pr., 1986.

Week #8: 3/30

Theme- Theoethical Anchors within Black Religion

Background Reading: Our Nig: or Sketches from the Life of a Free Black by Harriet E. Wilson edited by Henry L. Gates, Jr., Memories of the Slave Trade: Ritual and the Historical Imagination in Sierra Leone by Rosalind Shaw, 2002; and The Trials of Phillis Wheatley: America's First Black Poet and Her Encounters with the Founding Fathers by Henry L. Gates, Jr., 2003.

Facilitator _____

Required Reading:

Slave Religion: The "Invisible Institution" in the Antebellum South, pp. 266-288; The Hemingses of Monticello, pp. 21 -90; and A Mercy (novel), pp. 67 – 115.

Q: Based on your understanding of the required readings, describe the typical plantation *conversion*

experience. Then demonstrates your grasp of *conjuring* as a power to destroy and as a power to heal.

Supplementary Reading

- Apetheker, Herbert. Antiracism in U.S. History: The First Two Hundred Years. Westport, CT: Greenwood Pr., 1992.
- Austin, Allan, ed.. African Muslims in Antebellum America: Transatlantic Stories and Spiritual Struggles. NY: Routledge, 1997.
- Bales, Kevin. Disposable People: New Slavery in the Global Economy. Berkeley: Univ. of Calif. Pr., 2000.
- Daly, John P. When Slavery Was Called Freedom: Evangelicalism, Proslavery, and the Causes of the Civil War. Lexington: Univ. of KY Pr., 2002.
- Davidson, Basil. The African Slave Trade. 1961; revised expanded edition Boston: Little, Brown & Co., 1980.
- Fleischner, Jennifer. Mastering Slavery: Memory, Family and Identity in Women's Slave Narratives. NY: NY Univ. Pr., 1996.
- Fox-Genovese, Elizabeth. Within the Plantation Household: Black and White Women of the Old South. Chapel Hill: University of NC Press, 1988.
- Franklin, John Hope. From Slavery to Freedom: A History of Negro Americans. NY: Alfred A. Knopf, 1980.
- Genovese, Eugene D. Roll, Jordan, Roll: The World the Slaves Made. NY: Pantheon Books, 1974.
- McGary, Howard and Lawson Bill E. Between Slavery and Freedom: Philosophy and American Slavery. Bloomington: Indiana Univ. Pr., 1992.
- Painter, Nell I. Southern History Across the Color Line. Chapel Hill: Univ. of NC Pr., 2002.
- Smallwood, Stephanie E. Saltwater Slavery: A Middle Passage from Africa to American Diaspora. Cambridge: Harvard Univ. Pr., 2007.
- Von Frank, Albert J. The Trials of Anthony Burns: Freedom and Slavery in Emerson's Boston. Cambridge: Harvard Univ. Pr., 1998.

Week #9 4/6

Theme - Mediums and Mechanisms in the Struggle for Freedom

Background Reading: Remembering Slavery: African Americans Talk about Their Personal Experiences of Slavery and Emancipation edited by Ira Berlin, Marc Favreau, and Steven F. Miller, 1998; Til Freedom Cried Out: Memories of Texas Slave Life by T. Lindsay Baker and Julia P. Baker, 1997; and Slavery in the Clover Bottoms: John McCline's Narrative of His Life During Slavery and the Civil War edited by Jan Furman, 1998.

Facilitator _____

Required Reading:

Slave Religion: The "Invisible Institution" in the Antebellum South, pp. 289-318; The Hemingses of Monticello, pp. 91-148; and A Mercy (novel), pp. 116-167.

Q: Summarize the point of view of *Frederick Douglass*, *Charles Ball*, *Emily Burke*, *John Brown*, *William Wells Brown*, *Charles Colcock Jones*, *William Grimes*, *Irving Lowery*, *Candance Richardson* **or** a person at Monticello **or** a character in A Mercy.. From this viewpoint of *religion*,

rebellion and docility, discuss an issue that would be most relevant to you in today's news.

Supplementary Texts

Barry, Boubacar. Senegambia and the Atlantic Slave Trade. Cambridge: Cambridge Univ. Pr., 1998.

Blassingame, John W., McKivigan, John R., and Fulkerson, Gerald, eds. The Frederick Douglass Papers, Series Two: Autobiographical Writings. New Haven: Yale University Pr., 1999.

Blumrosen, Alfred W. and Ruth G. Blumrosen. Slave Nation: How Slavery United the Colonies and Sparked the American Revolution. Naperville, IL: Sourcebooks, 2005.

Datton, Venetria K. Women in Chains: The Legacy of Slavery in Black Women's Fiction. State Univ. of NY Pr., 2000.

Diouf, Sylviane A. Servants of Allah: African Muslims Enslaved in the Americas. NY: NY Univ. Pr., 1998.

Farror, Anne, Joel Lang, and Jenifer Frank. Complicity: How The North Promoted, Prolonged and Profited from Slavery. NY: Ballantine Books, 2005.

Faust, Drew Gilpin, ed. The Ideology of Slavery: Proslavery Thought in the Antebellum South, 1830 – 1860. Baton Rouge: LSU Pr., 1981.

Huggins, Nathan. Black Odyssey: The Afro-American Ordeal in Slavery. NY: Vintage Books, 1977.

Hunter, Tera W. To 'Joy My Freedom: Southern Black Women's Lives and Labor After the Civil War. Cambridge: Harvard Univ. Pr., 1997.

Johnson, Alonzo and Paul Jersild, ed. "Ain't Gonna Lay My 'Ligion Down: African American Religion in the South. Columbia: University of SC Press, 1997.

Oates, Stephen B. The Fires of Jubilee: Nat Turner's Fierce Rebellion. NY: Harper Perennial, 1990.

Oshinsky, David M. "Worse than Slavery" Parchman Farm and the Ordeal of Jim Crow Justice. NY: Free Press, 1996.

Wood, Betty. The Origins of American Slavery: Freedom and Bondage in the English Colonies. NY: Hill and Wang, 1997.

Week #10 4/13

Theme - Word as Deed: The Construction of Public Truth

Background Reading: Silvia DuBois, (now 116 yers old): A Biograpy or the Slav Who Whipt Her Mistres and Gand Her Freedom by C.W. Larison, 1883, rpt. 1969; Ghosts of Slavery: A Literary Archaeology of Black Women's Lives by Jenny Sharpe, 2003; Slavery, Freedom and Gender: The Dynamics of Caribbean Society edited by Brian Moore, B.W. Higman, Carl Campbell and Patrick Bryan, 2001.

Facilitator _____

Required Reading:

Slave Religion: The “Invisible Institution” in the Antebellum South, pp. 319 – 334; The Hemingses of Monticello, pp. 153- 392; and your selected novel.

Q: Having read the afterword in Raboteau’s book and a new novel about slavery, what would you identify as the new theoethical battlefield and who are the abolitionists doing the work of justice in 2010?

Supplementary Texts

Boles, John B. Masters and Slaves in the House of the Lord: Race and Religion in the American South, 1740-1870. Lexington, KY: Univ. Pr. of Kentucky, 1988.

Dow, George Francis. Slave Ships and Slaving. Mineola, NY: Dover Pub. Inc., 2002.

Egerton, Douglas R. Gabriel’s Rebellion: The Virginia Slave Conspiracies of 1800 and 1802. Chapel Hill: Univ. of NC Pr., 1993.

Griffith, Mattie. Autobiography of a Female Slave. Jackson: Univ. Pr. of MS, 1998.

Haynes, Stephen R. Noah’s Curse: The Biblical Justification of American Slavery. NY: Oxford Univ. Pr., 2002.

Harris, Leslie M. In the Shadow of Slavery: African Americans in New York City, 1626 -1863. Chicago: Univ. of Chicago Pr., 2003.

Rediker, Marcus. The Slave Ship: A Human History. NY: Viking , 2007.

Smith, Edward D. Climbing Jacob’s Ladder: The Rise of the Black Churches in Eastern Cities, 1740 - 1877. Washington, D.C.: Smithsonian Institution, 1988.

Starling, Marion Wilson. The Slave Narrative: Its Place in American History. Washington, D.C.: Howard University Press, 1988.

Webber, Thomas. Deep Like the Rivers: Education in the Slave Quarter Community, 1831-1865. NY: W.W. Norton, 1978.

White, Deborah Gray. Ar’nt I A Woman? Female Slaves in the Plantation South. NY: W.W. Norton, 1985.

Yellin, Jean Fagan. Women and Sisters: The Antislavery Feminists in American Culture. New Haven: Yale Univ. Pr., 1989.

Young, Jeffrey Robert. Domesticating Slavery: The Master Class in Georgia and South Carolina, 1670-1837. Chapel Hill: Univ. of NC Pr., 1999.

Week #11: 4/20 No Class – Work Session

Week #12: 4/27

Due: Culminating Journal Reflections

Week #13: 5/4

Theme: Closure and Evaluation

Contemporary novels about slavery:

‘Aguiar, Fred. The Longest Memory (Pantheon Books, 1994)

Bacon, Eugenia Jones. Lyddy: A Tale of the Old South (1898) (Univ. of GA, 1998)

Banks, Russell. Cloudsplitter (Harper Flamingo, 1998)

Barnes, Steven. Lion's Blood (Aspect/Warner 2002)

Beaumont, Gustave de. Marie: or, Slavery in the U.S.: A Novel of Jacksonian America (1835) (Johns Hopkins Univ. Pr., 1998)

Bontemps, Arna. Black Thunder (1936; rpt. Beacon, 1992)

Bradley, David. The Chaneyville Incident (Harper & Row, 1981)

Butler, Octavia. Kindred (1979; rpt. Beacon, 2003)

Cather, Willa. Sapphira and the Slave Girl (1940) (Univ. of Nebraska, 2009)

Chase-Roboud, Barbara. Echo of Lions (Morrow, 1989)

Clarke, Austin. The Polished Hoe (Amistad, 2003)

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Doctorow, E. L. The March (Random House, 2005)

Eastman, Mary H. Aunt Phillis's Cabin (1968) (Univ. of Michigan, 2005)

Emecheta, Buchi. The Slave Girl (Allison & Busby, 1977)

Gilroy, Beryl. Stedman and Joanna – A Love in Bondage (Vantage Pr., 1991)

Gregory, Philippa. A Respectable Trade (G.K. Hall, 1995)

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Guidelines for a Scholarly Review

1. Author of the Book _____
2. Include one fact about the Author that might be relevant to her/his contribution to the subject matter.

3. Title of the Book _____
4. Publisher _____ Date of Publication _____
5. Author of the Review _____
6. Include one fact about the Reviewer that might be relevant to the Reviewer's approach to the subject.
7. Review Publication _____
8. Volume _____ Month _____ Date _____ Page # _____
9. According to this scholarly review
 - a. In what ways does the author take advantage of the most recent developments in scholarship on the topic?
 - b. What new issues does this text raise?
 - c. For whom was the book written?
 - d. What are the book's major weaknesses?
 - e. What are its primary strengths?
10. Summarize your findings.

SELF-EVALUATING CULMINATING JOURNAL ENTRY

Due: Week 12 (two copies)

1. After carefully re-reading the *conscientization quotations* in my journal entries, I am aware of the following three concerns that contribute to my ongoing faith formation ...
2. When I reflect on the *emancipatory historiography* generated after reading each of the required texts, I appreciate the way that I now think new thoughts about...
3. What makes engaging with *theological resources* embedded in the designated questions intellectually challenging is that
4. Based on *norm clarifications* emerging from scholarly book reviews, I found the following to be significant theoethical warrants that enabled me to pull slavocracy apart so that new understanding might be revealed regarding *codes of ethics in freedom narratives*...
5. In re-reading the comments on the *evaluation/feedback form* on the day when I served as seminar facilitator, I learned the following three (3) things about my strengths as an ethical thinker. And, I identify these three (3) as professional growing edges (areas for improvement):

6. If I were to write a letter indicating what I will remember most about the work of ethics as a communal process in this seminar, *Codes of Ethics in Freedom Narratives*, I would say:

Katie G. Cannon

Spring 2010