

Beyond Ontological Blackness

Beyond Ontological Blackness The Quest for Community and Identity Encounter Africentric Approaches to Christian Ministry Pentecostals After a Century Journal of Feminist Studies in Religion African American Review African American Collection, New Acquisition List Toronto Journal of Theology Enfleshing Freedom Redeeming Memories CBMR Digest The British National Bibliography God of the Rahtid The Black Aesthetic Unbound Methodologies of Black Theology The Cumulative Book Index Journal of Teaching Writing Pragmatism, Neo-pragmatism, and Religion The Journal of Philosophy Victor Anderson Robert E. Birt Marsha Snulligan Haney Allan H. Anderson University of Pittsburgh. University Library System Mary Shawn Copeland Flora A. Keshgegian Arthur James Wells Robert Beckford April C. E. Langley Frederick L. Ware Charley D. Hardwick

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in this study victor anderson traces instances of ontological blackness in african american theological religious and cultural thought arguing that african american critical thought has been trapped in a racial rhetoric that it did not create and which cannot serve it well drawing together 18th and 19th century accomodationism and its assimilationist heirs with the movements of black power and afrocentrism anderson shows that all exhibit a similar structure of racial identity he suggests that it is time to move beyond the confines of the cult of black heroic genius to what bell hooks has termed postmodern blackness a racial discourse that leaves room to negotiate african american identities along lines of class gender sexuality and age as well as race

this collection of essays engages two of the most fundamental social and political issues of our time community and identity wrestling with the perplexities of these two issues within the africana world the contributors delve into the influences of a postmodern world of globalization with outdated crumbling forms of identity and sociality in the wake of such an order new forms of identity and community must be established birt has collected an informed group of contributors here who lay the foundation for a new approach to finding community and identity in the africana world

in a pluralistic world where the tendency is to dismiss or silence ethnic and racial differences africentric approaches to christian ministry strengthening urban

congregations in african american communities offers invaluable insight into the ordering of urban congregational life christian ministry and urban missiology from a worldview perspective that values the centrality of african people theological leaders and framers of african american religious studies such as the following persons provide provocative insight for theological reflection and praxis gayraud wilmore the black church j deotis roberts africentric christianity katie geneva cannon diaspora ethics and cain hope fielder new testament studies the opening and closing chapters by co editors ronald edward peters and marsha snulligan haney provide a critical knowledge base that frames africentric approaches to christian ministry in light of the rapidly changing nature of christianity globally non western and non european this is a significant study on african american religious consciousness and urban praxis

this book emerges from a consultation in june 1996 with walter j hollenweger acknowledged doyen of pentecostal studies held at selby oak colleges birmingham different perspectives are offered from scholars from five continents emphasizing the increasingly non western nature of this rapidly growing christian movement and the significance of its roots central challenges facing pentecostalism after a century of existence include the central doctrine of spirit baptism and its relationship to the supernatural the political relevance of the movement in different parts of the world the indigenization and contextualization of the movement and case studies from four continents

as the official publication of the division on black american literature and culture of the modern language association of america african american review promotes an exchange among writers and scholars in the arts humanities and social sciences who hold diverse perspectives of african american literature and culture

harvests insights of black women s historical experience for theology rethinks what it means to be human in light of african american experience

though the church has often been complicit in regimes of domination that have perpetrated abuse persecution and violence keshgegian reminds us that the witness of the church is to remember for transformation such remembrance is shaped by the narrative of jesus life and ministry death and resurrection knit together in the promise of incarnation the church as a community of remembrance honors and preserves memories of suffering evokes and validates memories of resistance and actively supports embodies and celebrates memories of connection and life affirmation in particular keshgegian draws our attention to those who have suffered childhood sexual abuse victims of the armenian genocide and the jewish holocaust and other historically disinherited peoples and groups with such powerful memories of suffering in mind she insists that redeeming memories is the purpose and mission of the church keshgegian challenges us to understand that the redemptive potential of the memory of jesus christ will be made known and realized by the capacity of that memory to hold and carry not only the story of jesus but of all those who suffer struggle live and die in redeeming memories keshgegian contributes a unique and well developed amendment to the growing literature on theologies of memory too often she notes experiences of suffering and abuse are treated as though they are absolute yet these experiences characteristically encompass ambiguity and doubt in order to face the past in new ways survivors must first enter back into their experiences undigested and disconnected without certainty transformation occurs when it is not only the suffering that is remembered but when instances of resistance and agency are incorporated into the testimony and witness keshgegian develops her understanding of how remembering is redemptive in two sections the first considers contemporary movements of communities that have suffered childhood sexual abuse the armenian genocide and the jewish holocaust and historical marginalization keshgegian herself is armenian drawing from a wealth of examples from her family s stories in explaining her understanding of the dynamics of remembering in part two she turns to a theological reconstruction of memory where we are called to understand witness

as witness that moves beyond solidarity with victims to active participation in redemption we are charged also to tell the story of Jesus Christ in complex ways that honor the fullness of life as well as the cross finally we are invited to understand worship as a time when we remember God and God remembers us the church as a place where remembering past suffering walks hand in hand with responding to present need Keshgegian's book is beautifully written and well argued compelling us to enter into the ambiguous redemptive work of memory it so well describes Cynthia Rigby Austin Presbyterian Theological Seminary in Religious Studies Review volume 29 number 3 July 2003

I view my rage as a productive emotion which has power to save and transform my rage is a catalyst for personal and social change consistent with the call of God to be full of the Spirit and also battle against the principalities and powers of this world that seek to demean and destroy through oppressive practices systems and institutions how can we make sense of the complex phenomenon of black rage and use it in a positive way so that it becomes a constructive force in our lives as a black theologian exploring the relationship between religion and culture including film hip hop and identity politics Robert Beckford describes some of the issues that give rise to black rage and offers suggestions for how it might be embraced and redeemed by developing an image of God as one who sides with those who experience righteous rage or *rahtid* a Jamaican derivation of the biblical word for wrath Beckford shows how rage at racialised oppression including the low level rage caused by everyday injustices can be transformed into a force for good in society he points to a new way forward through redemptive vengeance based on the liberating witness of Jesus

during the era of the slave trade more than 12 million Africans were brought as slaves to the Americas their memories ideas beliefs and practices would forever reshape its history and cultures April C. E. Langley's *The Black Aesthetic Unbound* exposes the dilemma of the literal metaphorical and rhetorical question what is African in African American literature confronting the undeniable imprints of West African culture and consciousness in early black writing such as Olaudah Equiano's the interesting narrative or Phillis Wheatley's poetry the author conceives eighteenth century black experience to be literally and figuratively encompassing and inextricably linked to Africa Europe and America consequently this book has three aims to locate the eighteenth century as the genesis of the cultural and historical movements which mark twentieth century black aestheticism known as the black aesthetic to analyze problematic associations of African identity as manifested in an essentialized Afro America and to study the relationship between specific West African modes of thought and expression and the emergence of a black aesthetic in eighteenth century North America by exploring how Senegalese Igbo and other West African traditions provide striking new lenses for reading poetry and prose by six significant writers Langley offers a fresh perspective on this important era in our literary history ultimately the author confronts the difficult dilemma of how to use diasporic syncretic and vernacular theories of black culture to think through the massive cultural transformations wrought by the middle passage

in this overview of major thinkers and schools of black theology Ware conveys the distinct approaches to and the diversity of thought

a world list of books in the English language

a selection of 25 papers from a June 1995 conference in Highlands North Carolina Rorty himself presents the keynote address religious faith intellectual responsibility and romance which will be published in the forthcoming Cambridge companion to William James other topics include a paleopragmatic philosophy of the history of philosophy the pragmatic secularization of theology a hiatus in the liberal pragmatic view of culture and religion and listening to indigenous peoples and neo pagans no index

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