"I Cried Out and None but Jesus Heard!"
prophetic pedagogy: the spirituality and religious lives of three nineteenth century African-American women

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Abstract
African American women represent a long line of prophetic women. Women who fought for space in the religious world of the nineteenth century, and who fought to have their voices heard in America. The lives and experiences of such women have been excluded, ignored, and dismissed from academic discourses. This study adds a new dimension (the spirituality of African-American women) to the field of curriculum theory and builds on the scholarship of literary scholars who have and are currently recovering the lost lives of African American women and their spirituality. Therefore, this research examined the spirituality and rhetorical strategies utilized by three African American women of the nineteenth century (Maria Miller Stewart, Julia Foote, and Zilpha Elaw) to break down and challenge nineteenth century ideologies around race and gender. Maria Stewart, Julia Foote and Zilpha Elaw espoused a prophetic pedagogy. Prophetic pedagogy is defined as the art or science of teaching in which the individual appropriates a perceived mandate from God to spread His word in order to teach, preach, and advance a conscious or unconscious political agenda. Narratives, autobiographies, sermons and speeches were carefully examined in order to explore the spirituality and rhetorical strategies employed by these three women. The researcher participated in the literal exhumation of Maria Miller Stewart, Julia Foote and Zilpha Elaw, who were crying out from unmarked graves. The researcher conducted an Academic Autopsy on the remains (autobiographies, narratives, etc.) of these three nineteenth century women who paved the way for so many African American women. The findings of this study conclude that Stewart, Elaw and Foote used rhetorical strategies such as conversion rhetoric, spiritual autobiography, resistance rhetoric, radical obedience, the Jeremiad tradition, a theology of conflict and a theology of empowerment to break down barriers and cross cultural boundaries of the nineteenth century. Black women have used any means necessary to speak out and be heard, but for many, their spirituality and religious lives represent devices that allowed them to share their moral wisdom, to empower their communities, to resist stereotypes, and to survive in the face of oppression.

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There are basic African religious foundations that need to be presented and defined. These are essential for any Christian spiritual inquiry and application in Africa. The religious and social role and function of this belief in the spirits must be thoroughly studied and understood. 3. Belief in Many Divinities. What is the influence and impact of the dominant religious belief in the divinities upon the whole of traditional African life? Divinities covering different aspects of life, society and community were usually established, such as divinities of the sea or the waters, rain, thunder, fertility, health or sickness, planting or harvest, tribal, clan or family deities. African divinities took the forms of mountains, rivers, forests, the mother earth, the sun, the moon, the stars, and ancestors. The Religious World of Antislavery Women: Spirituality in the Lives of Five Abolitionist Lecturers. By Speicher Anna M. Women and Gender in North American Religions. New York: Syracuse University Press, 2000. xiv + 242 pp. $39.95 cloth; $19.95 paper. In this chapter we endeavor to achieve three ends: First, we briefly review literature on meanings of religiosity and spirituality among African Americans. Second, we review the literature on the link between religiosity, spirituality, and health among African Americans. Finally, we examine findings regarding the pathways by which religion and spirituality may achieve its ends. View full-text. Article. He is Jesus Christ, the Word of Life. This One who is life from God was shown to us, and we have seen Him. The prophet Isaiah lived in Jerusalem in the eighth century B.C. The book of Isaiah is one of the four major prophetic books in the Old Testament, along with Jeremiah, Ezekiel and Daniel. Chapter 7 of Isaiah was written about 735 B.C. King Ahaz was on the throne and Isaiah was sent with the message that God was sending Judah a sign – this sign would be a child called “God is with us.” Then the crowds spread out their coats on the road ahead of Jesus. As they reached the place where the road started down from the Mount of Olives, all of His followers began to shout and sing as they walked along, praising God for all the wonderful miracles they had seen.