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Fundiswa A Kobo, *Womanism, and Black Anthropology: In Memory of James Cone*, *Journal of Theology for Southern Africa*. (Vol. 162 & 163, 2019 pp. 82-100) depicts an ongoing challenge of "...the fragmentation of black humanity". Claims of African identity limitation are due to colonialism and the South Africa apartheid; when African identity asserted through "...Eurocentric knowledge..." there is a denial that the indigenous African can claim their ancestry and land. Thus, the physical, psychological, and spiritual loss of rooted distinctiveness.

Such denial is also within the African's relationship to western theology. Here, the identity term of black becomes "...the broken existence of black people...". Its identity decision then rests on Black theology. Kobo articulation then deforests "the father of Black Theology", James Cones. Black theology as a tool for deconstructing western theology within appears to disallow any ancestral connection. Yet, through Cone, the gospel of Jesus Christ is the intercessor to black people's oppression.

The loss of ancestral ties does not determine Kobo's connection of Black theology to black anthropology. How can one assess the view of blackness within its theology or anthropology without considering its Eurocentric design? Therefore, the perspective of African ancestral physical, psychological, and spiritual knowledge does not allow its' indigenous or diasporan Africans to view the land, image, or the Self initially.

The hybridity of Black theology and black anthropology as a lens of portrait infuses into womanism. As an opportunity to speak for the female gender, neither aspect can present an African women's perspective.

Jami L. Carlacio, "Aren't I a Woman(ist)?: The Spiritual Epistemology of Sojourner Truth (Vol. 39, no. 1, Spring 2016, pp. 5-25) implies Sojourner Truth's life as a connection for

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the term womanism. Truth becomes the intersectionality for womanist theology and epistemology for black feminism.

Therefore, as an example of the historical relationship that black women have with God, it can only be projected through their actions of liberation. Such examination is through three entities of her life. Thus, she becomes the archetype for the enslaved woman's body. This archetype explains the origins of "womanish," which is a historical derivative of assuring young black women remain in their social status. Mothers would demand their daughters to do so for their safety. This underpinning has historically been described as "uppity," a term that has recently appeared in publication when discussing high-profile black women.

As Truth evokes womanism, there is a consideration that black women were not considered under the gist of self-proclaim of a God-given purpose. As a life through intersectionality, a suggestion to intertwine black feminism and womanism weaken. It lends itself to become troubling due to its historical battle that black women still fight. Thus, while stamped as the rock for freedom, her given "road to Damascus" experience is lost in translation. The analysis of Truth's biographical journey towards her trust in God establishes a consideration that all enslaved women were within such intersect. The limited assigned consideration of Truth, as having an insertion into black feminism moves towards stereotypical cultural norms. Failing towards the spiritual formation in which the black female's service to God is her humanity is the former enslaved, and her ancestors continued to battle. But, we continue to have a little talk with Jesus.

Nicholas Rowe, *Worshipping While Black: A Peace Studies Analysis of Black Church Origins and the Implications for Gospel Haymanot* (Vince Bantu, Gen. Ed., p. 103-116) provides

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an analytical approach to grounding black religion to its' salvation. Based on the African Methodist Episcopal (AME) denomination, western (American) Christianity's moral ethics were challenged. White indentured servant's accountability was difficult to secure. But blackness became the sole reason for a life of servitude. How can one love God and maintain a structure to hate his neighbor (1 John 4:20)?

As a "social identity formation," worship dualism was required to sustain one's relationship with God. Separate physical locations inside the house of worship exemplified the social structure that still exists in worshippers' lives. However, resistance to separatism occurred in St. George Methodist Church (1787), thus the creation of the African Methodist Episcopal denomination. It was the same denomination that nine people in Savannah, Georgia (Emmanuel AME Church) were killed due to their ancestral correlation.

With a grounded concept of reason through peace studies, which is "the nature and resolution of conflict," God's requirement for all His people to love one another (John 25:12) is perplexing when viewed through the lens of western (American) Christianity. With consideration of "the *imago sui*," God's prerequisite is given separate translations that are based on one's subordinated relationship. It identifies that God has given dominion to one particular man over another particular group. Its persistence in western Christianity's psyche continues to establish social justifications that impede on the true word of God. Under His word's premise, we cannot love a God whom we have not seen and hate our neighbor who we see every day (1 John 4:20). Yet, resistance to love another is the direction towards a spiritual and physical demise.

Analysis

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Paul's first episcopal letter to the Corinthians was to remove any doubt about building God's church (Powell, 295-296). The call for unity was clearly written so that it can be the platform to increase current kingdom-building. However, this learner's readings indicate how the church serves as a marginality tool. If it were not so, hybrid theologies would not have created. Paul's instruction was that we all belong to Christ (1 Cor. 1:12), which should be the hallmark of our sociospiritual understanding. Yet, an African woman (Kobo) attempted to find her Christ-self by considering her losses. Her ancestral losses identified with her spiritual losses through Black theology. Such demise of "African religiosity [and] spirituality" as a resource for identity formation is drawn from Eurocentric knowledge. African ancestral amnesia has disabled the continent to live without harmony and within these two spheres. However, it was in the name of the Lord that Kobo's losses are in existence.

Kobo's lack of human connection was interwoven through Carlacio's writings as it projected an image of a superhuman that can do extraordinary things. While Truth's strength came from the Lord (Phil. 4:13), limited discourse established the "*imago sui*" proven. Yet, Truth was able to look within to find her calling (1 Cor. 1:26). Sojourner was also able to look upon her ancestry to obtain strength, thus extending to her a spiritual understanding that seems to have been dismissed. While Truth was moving towards her own journey, her collective ancestral group gave glory to God through the glorification of God in one body and spirit (1 Cor. 6: 12-20).

Knowing who you were and is still critical for the theologian to understand before considering how to enhance one's thoughts through collective experiences. The creation of theories to sanction one's ownership of humanity is God's decision and gift.