

REL 341/WSP 341/HST 387/AAS 300

**Women, Abolition, and Religion  
in 19th-century America**

Spring 2010  
Wednesdays and Fridays, 12:45-2:05 PM  
111 Eggers Hall

*Dr. Marcia C. Robinson*

Professor

Office: 511 Hall of Languages  
Office Hours: Wednesdays, 2:15-3:15 PM,  
when no Religion Dept. faculty meeting,  
and by appointment

email: [mrobinsonmooney@aol.com](mailto:mrobinsonmooney@aol.com)  
or [mrobin03@syr.edu](mailto:mrobin03@syr.edu)

(NB: When emailing, please use both addresses.)

Department of Religion Main Office:  
501 Hall of Languages

This course focuses upon the role that religion may have played in women's understandings of themselves as abolitionists, social reformers, and human beings. The central figure of this course is Frances Ellen Watkins Harper, a prominent African-American abolitionist, poet, essayist, novelist, and social activist, who defined herself and other Black women activists in "christological" terms. Other major figures whom we will examine include Sarah and Angelina Grimké and Elizabeth Cady Stanton. As with Harper, our concern in studying each of these women is to see how religion, especially the Christian religion, played a prominent role—positive and/or negative—in self-definition and social reform. Focusing on the role of religion in these women's lives and self-definitions will also allow us to look briefly at their relation to other women in the movement, including Harriet Beecher Stowe, Maria W. Stewart, Mary Ann Shadd Cary, and Matilda Joslyn Gage.

Our study will begin and end, however, with Harper's work. We will analyze Harper's writings—letters, essays, poems, speeches, stories—at the beginning of the course in order to consider the question of Black women's identity that she raises and answers in Christian terms, particularly in regard to 19<sup>th</sup>-century cultural ideals of femininity. We will return to Harper's work at the end of the course as we close our discussion of critical feminist views of religion and especially Christianity. In this way, we will not only have a particular woman's story as a point of orientation out of which to begin and to end our historical and critical reconstruction of the broader story of women and religion in the abolitionist movement. But we will also have a good summary of the issues of race, gender, and class that have permeated our study.

It is my hope that students will leave the course not only with an appreciation of each of these women in their diversity and complexity, but also with an awareness and appreciation of the significance of religion, particularly Christianity, in American women's self-understandings.

### Central Questions of the Course:

1. What role does abolitionism play in women's emerging self-consciousness in 19th-century America?
2. How does religion factor into their understanding of themselves as women, abolitionists, and social activists focusing upon women's and/or Black people's civil rights?
3. In light of tensions around race, class, and gender in the abolitionist and other social reform movements, what does liberation mean? How do the conceptions provided by figures such as Harper, the Grimké's, and Cady Stanton reveal who is considered to be human, woman, and free, and who is not? How do the conceptions provided by Harper and those like her challenge those of Cady Stanton and others? And how does religion serve both as a problem and a corrective in these tensions?

### Required Assignments, Attendance Policy, and Grading Scale:

A student's course grade will be divided into three main parts: 1) a collection of short paragraphs identifying issues in the primary readings, along with participation in class discussion of primary readings; 2) one take-home examination at mid-term; and 3) final paper/project. Each of these assignments will be worth up to 100 points. The final grade will be an average of the three.

***Short Paragraphs and Class Discussion (Participation):*** Since reading and discussion are as essential to this course as the lectures, it will be imperative that all students do the readings for each class session *before* coming to class. ***It will also be imperative for students to bring their books and/or copies of the assigned readings for the day to every class. You will not receive full credit for attendance or participation without bringing your readings.***

Students will be asked to prepare short paragraphs for most of the primary readings. In these paragraphs, students should identify what they think are the issues raised in the text. They should also include any questions that they think are pertinent to our discussion. These paragraphs will not be graded individually, but they will be graded as a group. At the beginning of the course, paragraphs may be turned in after discussion in order to provide students with some comments about their writing and writing expectations. PARAGRAPHS SHOULD BE TYPED ON CLEAN PAPER. Students should keep copies of their paragraphs for their own benefit and just in case an extra copy is needed.

These paragraphs will constitute one part of what is essentially a participation grade. The other part of this grade will be participation in class discussion. Writing issues paragraphs should help each student to participate in class discussion in a focused and disciplined way.

Students will want to participate in a regular and thoughtful way. Therefore, careful consideration should be given to the paragraphs and to remarks made or questions asked in class. I will base this participation grade—short paragraphs and discussion—on quality as well as regularity of participation.

***One Examination:*** There will be one examination given in the course. It will be a take-home, essay exam. Students will respond to two sets of questions on Harper, Beecher Stowe, abolitionism, and womanhood as we will have discussed these topics by Mid-term (March 12). Exam essays will be no more than two pages each, for a total of four pages. Essays should be typed on clean paper, double spaced, and put in an easy-to-read, 12-point font (for example, Times New

Roman). Essays will be due after Spring Break on March 24, 2010. They will be graded and returned around April 7/14, 2010.

***Final Paper/Project:*** Students will have the choice of doing a final paper of no more than 10-12 pages (double-spaced typed) or a creative project with a 2-3 page rationale (double-spaced typed). The paper or project must focus on the relationship between religion and women's self-understanding and refer to Harper in some way. Students may wish to compare Harper to another social reformer studied extensively in the course—Harriet Beecher Stowe, Maria Stewart, one of the Grimké sisters, or Elizabeth Cady Stanton. Students should plan to discuss their paper topics with me some time after April 7, 2010, when I return from my conference. Students are encouraged to take advantage of my Wednesday afternoon office hour in order to do so, and will be required to declare their intentions by April 30, 2010. References (footnotes or bibliographies) should conform to the University of Chicago style; therefore, students are encouraged to use Kate Turabian's style manual.

A final note on **attendance, tardiness, and breaks**. ***Attendance is required.*** A roll will be passed around each period, and will serve as a record of basic attendance. ***Full attendance means actual presence and preparedness for class, which is exemplified by having one's paragraphs and especially one's books.*** Attendance will not add points to a student's grade. However, ***if you are regularly absent or late, your final grade will be reduced by 5 points for every missed class and/or for every instance of tardiness.*** Therefore, make sure that you attend as much and as fully as possible, and that you sign the roll.

One absence and one instance of tardiness will be allowed. After that, it is the student's responsibility to explain any exceptional absences (illness or death in the family) or tardiness. Students should also go to the restroom, make phone calls, or attend to any other business BEFORE or AFTER class. Excessive exiting and entering—without evidence of illness—will also result in a 5-point penalty for each occurrence.

### ***Grade Scale***

A	=	95-100
A-	=	90-94
B+	=	87-89
B	=	84-86
B-	=	80-83
C+	=	77-79
C	=	74-76
C-	=	70-73
D	=	60-69
F	=	0-59

Fractions of points will be rounded to the nearest whole point ***only at my discretion, and only in regard to the final grade.*** No rounding off will apply to individual assignments.

### **Expectations**

***Attendance:*** Students are expected to attend each class session regularly and timely.

**Preparation:** Students are expected to prepare, discuss, and/or to submit all assignments when due. Tardy work will not be accepted.

**Problems:** If you have problems with the assignments or anything else that might affect your performance, please contact me immediately. If you cannot reach me during office hours, or after class, please e-mail me.



## TENTATIVE COURSE SCHEDULE

### Week/Date:

### Topic:

#### 1. January 20/22

**Wed., Jan. 20:** Opening Lecture on the life and work of Frances Ellen Watkins Harper.

FILM: *Sankofa*. (First 20 mins.). Take notes on the film for our discussion next week.

**Fri., Jan. 22:**

FILM: *Sankofa* (Conti.). Continue to take notes on the film for our discussion next week.

#### 2. January 27/29

**Religion, Harper, and Black Women's Self-Definition:**

**Wed., Jan. 27:**

Discussion and interpretation of *Sankofa*, underscoring the role of religion in Black women's self-definition.

Lecture on Harper and on reading and interpreting Harper's novels, short stories, and poems. Read Foster's and William Still's Introductions in *Iola Leroy*.

**Fri., Jan. 29: Frances Harper's *Iola Leroy* and the issue of Black Womanhood:**

Read Chaps. I-VIII in *Iola Leroy*. Write a short paragraph identifying at least five issues in these chapters.

Also read *Brighter Coming Day*, pp.43-102 (most of Part I). Focus on Harper's letters; her poems on slave mothers, the slave auction, Harriet Beecher Stowe and Eliza Harris, Bible defense of slavery, free labor, and the Cleveland Union-Savers; and her essays on Christianity, the colored people of America, and the record of every

human heart). Start reading Chapters 2-7 in *We Are Your Sisters*. We will refer to these chapters in class discussion over the next two weeks.

**NOTE:** FOR ALL HARPER READINGS AND OTHER PRIMARY READINGS WHERE THERE ARE REFERENCES TO RELIGION IN AMERICA, PLEASE REFER TO **CHARLES LIPPY'S INTRODUCING AMERICAN RELIGION AS NEEDED**. Harper covers most of the 19<sup>th</sup> century and the first decade of the 20<sup>th</sup> century, so you may find Chapters 5-12 helpful. Again, use as needed.

### 3. February 3/5

#### **Wed., Feb. 3:**

Read *Iola Leroy*, Chapt. IX-XIII. Prepare paragraph. Read "Our Greatest Want" and the "Two Offers," in *Brighter Coming Day*, pp. 102-114. Continue readings in *We are Your Sisters*.

#### **Fri., Feb. 5:**

Read *Iola Leroy*, Chapt. XIV-XXII. Prepare paragraph. Read Harper's letters in Part II and the introduction and excerpt from Harper's Aunt Chloe stories in *Brighter Coming Day*, pp. 121-134; 137, 196-209. Finish readings in *We are Your Sisters*.

### 4. February 10/12

#### **Wed., Feb. 10:**

Read *Iola Leroy*, Chapt. XXIII-XXIX. Prepare paragraph. Read Harper's speeches in *Brighter Coming Day*, pp. 216-222, 270-275.

#### **Fri., Feb. 12:**

Read *Iola Leroy*, Chapters XXX to the end, including the closing "Note." Prepare paragraph. Readings from *Brighter Coming Day*, pp. 135-136, 138-166, top; 223-230; 275-279; 285-292; 321-324; 335-336; 391-393.

### 5. February 17/19

#### **Wed., Feb. 17: Frances Harper and the Relationship between Black and White Women: Interpreting Iola Leroy:**

Lecture and Discussion. Bring *Iola Leroy* and *Brighter Coming Day* to class. Read Welter, Chapter 2 on reserve and Yee, Chapters 2-3.

#### **Fri., Feb. 19:**

Discussion and lecture on Harper's conception of black womanhood continued. Read Carby, Chapter 4 on reserve. Also read Maria Stewart's address on religion in the Richardson anthology at pp. 28-42 and Cott, Chapter 4 (on religion) at pp. 126-159. You may find Richardson's introduction to Stewart at pp. 3-27 of her anthology helpful for understanding Stewart. Bring *Iola Leroy* and *Brighter Coming Day* to class.

**6. February 24/26****Wed., Feb. 24:**

Lecture and discussion. Read Carby, Chapter 2, and Collins, Chapters 1-2, pp. 1-19, 29-39, 41-43; Chapter 3, pp. 45-55, top; Chapter 4, pp. 69-96. FOCUS ON CARBY, CHAPTER 2 AND COLLINS, CHAPTER 4. (Collins is on reserve in Bird Library. The edition of *Black Feminist Thought* that we are using is the 2000 edition.) Bring *Iola Leroy* and *Brighter Coming Day* to class.

**Fri., Feb. 26:**

In light of our reading and class discussion of Harper thus far, write two paragraphs in which you consider Harper's conception of Black women's identity. Then read the excerpts from Maria Stewart's addresses in *We Are Your Sisters* at pp. 153-159. Some of these speeches appear unabridged in the Richardson anthology. Note esp. the unabridged versions of her addresses before the Afric-American Female Intelligence Society and the Masonic Hall at pp. 50-64 in Richardson. For discussion of your short papers (two paragraphs) on Harper, consider the similarities and dissimilarities between Harper and Stewart. Sterling's editing of Stewart's speeches in *We Are Your Sisters* should help you to see how you might do this.

**7. March 3/5****Wed., March 3: Harriet Beecher Stowe, Frances Harper, and Womanhood in White and Black:**

Lecture and Discussion. Read first volume of *Uncle Tom's Cabin*. Also, browse Chapters 4-5 in Stewart's *Holy Warriors* on abolitionism and politics. In discussing Beecher Stowe and Harper, I will refer to both women's relations to anti-slavery politics, particularly in Maine.

**Fri., March 5:**

Discussion and Writing Assignment. Continue discussion of first volume of *Uncle Tom's Cabin*. In a few paragraphs, outline some of the issues raised. Compare to *Iola Leroy*. That is, where there is overlap, consider how Harper treats the same issues. Note especially the way in which women are presented.

**8. March 10/12****Wed., March 10:**

Read second volume of *Uncle Tom's Cabin*. In a few paragraphs, outline some of the issues raised. Compare to *Iola Leroy*, Harper's letter to William Still from Oct. 20, 1854 in *Brighter Coming Day*, pp. 44-45, and Chapter VI in Solomon Northrup's narrative, *Twelve Years a Slave*, on reserve as an electronic resource via the internet. Consider how Harper treats the same issues as Beecher Stowe, yet recognizes the limits of poetry, particularly in acknowledging Northrup's experience. (You may find other parts of Northrup's narrative useful.)

Note especially the way in which women are presented in Stowe's, Harper's, and Northrup's pieces. I may also refer to Toni Morrison's *Beloved*, which is on reserve for your use, if you wish to look at it, mention it in our discussions, or to use it in your final paper.

**Fri., March 12:**

Finish discussion of Harriet Beecher Stowe and Frances Harper.

**Review for Take-Home Exam after regular class lecture and discussion. Exam questions will be passed out after the review.**

Exam will cover all materials covered up to this point. Come with questions. Once exam is distributed you will not be able to ask content-related questions.

**9. March 17-19**

**SPRING BREAK—NO CLASSES.** You may find James Brewer Stewart's *Holy Warriors* helpful for our discussions, when you return from Spring Break; therefore, you might start reading it. Note especially Chapters 6-7, and his assessments of the motives of white abolitionists. You may also find Charles Lippy's discussions of evangelical Christianity in *Introducing American Religion* helpful. See especially Chapter 6. You may also find Chapters 4-5 helpful. For later, you may also want to note Chapters 7-12.

**10.-11. March 24-31**

**Anti-Slavery Movements in the United States and Women's Societies within the Immediatist Movement of the 19<sup>th</sup> Century.**

**10.**

**Wed., March 24: Take-Home Exam Due & General Lecture on Anti-Slavery Movements in the United States.**

**TAKE-HOME EXAM DUE AT 12:45.** THEY WILL BE COLLECTED DURING THE FIRST 10 MINUTES OF THE CLASS PERIOD.

**Anti-Slavery and Abolitionism in the United States, from the American Revolution to the Market Revolution and the Second Great Awakening—Sentiment, Enlightenment, Colonization, Gradualism, Immediatism, and Religion:**

Lecture and discussion. We will bring our discussion of womanhood and its social, economic, and religious context in 19<sup>th</sup>-century America into a discussion of the anti-slavery cause in general and the abolition movement in particular.

Read selections in *Against Slavery: An Abolitionist Reader* at pp. 11-28 (misc. figures), 38-45 (Frederick Douglass), 112-117, 119-122, (William Lloyd Garrison's essay against the Constitution and "creed"), 176-191 (Channing on slavery and abolition, mixing religion and Enlightenment ideas). You may also find it helpful to review Chapters 1-3 of Stewart's *Holy Warriors*, and.... in Lippy's *American Religion*.

10.-11.

**Fri., March 26-Wed., March 31: Female Anti-Slavery Societies: Urban Associations and Tactics:**

Over the next two class sessions, we will discuss female anti-slavery societies within the abolitionist movement of the 19<sup>th</sup> century in two major ways: 1) in regard to specific female anti-slavery societies in large cities and their particular leaders and issues; and 2) in regard to tactics used by these and other female anti-slavery societies, including tactics to deal with racism.

Since these discussions will be fairly dense, we will divide into groups in order to cover all of the topics. Some groups will cover specific female anti-slavery societies in New York City, Boston, and Philadelphia, while other groups will cover the way in which women in these groups functioned (one dealing with issues like petitioning; the other dealing with tactics in regard to race). There will be at least 10 minutes for groups to discuss their presentation. Afterwards there will be presentations of no more than 10 minutes by a spokesperson for each group. This will give us at least 20 minutes of free discussion around the presentations. We will cover the three major female anti-slavery societies first, and then attend to women's anti-slavery tactics.

**Fri., March 26: New York, Boston, and Philadelphia Female Anti-Slavery Societies:** The students in the groups covering this topic should read Yellin, Chapters 2-4, and Sklar, pp. 77-78, 100-107, 112-114, 135-141, 163-165. Choose one of the three female anti-slavery groups in the reading, and be prepared to discuss how religion might have both empowered and hindered women in these associations, especially in light of our work in Cott, Chapt. 4 (on religion). Bring the Cott reading to class with the other readings. Prepare a paragraph to facilitate group discussion.

**Wed., March 31: Anti-slavery Women and Their Tactics:** The students in the groups covering this topic should read Chapters 9-10, 13 in Yellin and Yee, Chapters 1, 4-5. Use the broad array of selections in *We are Your Sisters* at pp. 104-159, top (through end of Maria Stewart entry), 164-180 (Mary Ann Shadd Cary and Sarah



Parker Remond) and the letters in Sklar at pp. 84-85, 96-100 to ground these readings. That is, browse this material, noting things that elaborate or elucidate the secondary reading. This material focuses on petitioning and other anti-slavery women's activities, as well as Black social reform organizations and Black-White relations in the broader female anti-slavery societies. You might also find Gerda Lerner's article in Document 19 at pp. 175-193 in *Feminist Writings of Sarah Grimké* helpful, but it is not required.

Be prepared to identify issues around petitioning and other political activities. With regard to race, note how they dealt with it, and what united and separated Black and White women abolitionists. Refer to the primary sources in the Sterling and Sklar anthologies. Prepare a paragraph to facilitate group discussion.

**Fri., April 2: GOOD FRIDAY—NO CLASS. DECIDE WHAT YOU WILL DO FOR A FINAL PAPER OR PROJECT. Plan to talk with me about your paper or project starting April 14, 2010.**

## 12. April 7/9

**Abolition, Religion, and Feminism: Sarah and Angelina Grimké and White Women's Self-Definition:**

**Wed., April 7:**

Read the first speech in the Appendix of Angelina's writings in Lerner's biography, *The Grimké Sisters of South Carolina*, pp. 277-279; and Angelina and Sarah Grimké selections in *Against Slavery: An Abolitionist Reader*, pp. 197-206.

Outline the arguments of these three speeches in three separate paragraphs. Note issues of particular interest to you for class discussion, being attentive to the role of religion in these essays.

In order to get a sense of the context of these speeches and the women who wrote them, read Chapters 1-11 in Lerner's *Grimké Sisters of South Carolina*. Focus on Chapters 1, 8-11. For a preliminary discussion of Sarah's and Angelina's religious positions, read Chapters 3-4 in Speicher, pp. 61-88 (with focus on the Grimkés).

**Note:** In your reading of the Grimkés over the next few weeks, you may find the Grimké selections in Sklar, especially Angelina's letters to Jane Smith, helpful. I may also refer to these selections in class discussion.

**Fri., April 9:**

**NO CLASS.** I will be away at a conference. Take this time to think about what figure(s) and/or topics you would like to do your final paper or project on for the semester.

**13. April 14/16****Wed., April 14:**

Read Catherine Beecher's essay to Angelina Grimké and Angelina Grimké's letter to Catherine Beecher in *Against Slavery: An Abolitionist Reader*, pp. 207-223, and Angelina Grimké's essay at pp. 142-145 in Sklar. Read the context of this exchange in Chapter 12 of Lerner's *Grimké Sisters of South Carolina*, pp.139-154. Also read Speicher, Chapter 5 (focus on the Grimkés).

Outline and then briefly compare the positions of Beecher and Grimké in no more than three paragraphs. That is, write a paragraph on the Beecher piece, and then one on the Grimké piece. The third should be a brief comparison of the two women. Include in your analysis a brief discussion of the role of religion in these women's arguments.]

**Fri., April 16:**

Read Documents 3-5, 8, 12, 13, at pp. 56-68; 75-85, 107-122 in *Feminist Writings of Sarah Grimké*. Also read Chapter 6 in Speicher, focusing on the Grimkés.

After reading these six short essays by Sarah Grimké, write three paragraphs discussing the common arguments and themes in 3-5, 8 and 12. Then write a separate paragraph discussing the way in which essay 13 is both similar and different from the other essays. Pay attention to the role of religion in Sarah's arguments in all six essays.

As you are able, finish reading the biography, *Grimké Sisters of South Carolina* (Chapters 13-19). Read the rest of Angelina Grimké's essays in the biography's Appendix at pp. 280-291, also as you have time, noting especially the second speech(pp. 280-284) with Chapter 15 of the biography. You might also find Chapter 7 and Conclusion in Speicher (with focus on the Grimkés) helpful as you consider the role of religion in both women's social activism and self conceptions.

**14. April 21/23****Wed., April 21: Religion, Feminism, and Reform: the Grimké Sisters and Elizabeth Cady Stanton:**

The first part of the day will be a wrap-up discussion of the Grimkés. The second part of the day will focus on Elizabeth Cady Stanton.

**First part:** Finish Discussion of Grimké's. Write two to three paragraphs that bring together your understanding of the Grimké's conception of White women's identity as human beings and social reformers. Attend to their concerns about Black people's humanity in the face of White racism, especially Black women's humanity. Also attend to the role of religion in their social activism. Refer to Harper and other Black women abolitionists we have studied where appropriate. Be prepared to present and discuss your position in class.

**Second part:** In the *Elizabeth Cady Stanton-Susan B. Anthony Reader*, read Part I: Introduction through Document 3, and Document 6 at pp. 2-52, 78-85. Pick one of the four documents listed here, and write two paragraphs in which you identify the main argument and any other key issues. If you see a theme or themes running through Documents 1-3, and 6, feel free to identify it/those as well. See also Sklar, 172-179.

**Note:** In preparing for today's discussion, you might find Davis, Chapters 2-3, and Sklar, pp. 1-76, 165-179, helpful.

**Fri., April 23: Religion, Feminism, and Reform: Elizabeth Cady Stanton and White Women's Self-Definition:**

Read Part II: Introduction through Document 8 and Document 10, pp. 88-124, 131-138 in the *Stanton-Anthony Reader*. Write two separate paragraphs in which you identify at least four issues in Documents 8 and 10 individually. You may link the two paragraphs, if you find common themes and issues. Also read Harper essay in Sklar at pp. 196-199, and Davis, Chapters 4, 7.

**15. April 28/30**

**Wed., April 28: Elizabeth Cady Stanton, Feminism, and Religion.**

We will spend most of the class today discussing Cady Stanton on the Bible, with references to Matilda Joslyn Gage, Stanton's colleague. To this end, read Part III: Introduction, pp. 172-200, and Documents 19 and 20, pp. 228-254 in the *Stanton-Anthony Reader*. Read Schüssler Fiorenza, Chapter 1, pp. 7-14 (on reserve). And browse Chapter VIII in Matilda Joslyn Gage's *Woman, Church and State* (on reserve).

Use Cady Stanton's views on religion and the Bible, along with other works by her discussed earlier, to help you write an assessment of her conception of womanhood. Be sure to address Document 19 in the *Stanton-Anthony Reader* in your assessment.

**Fri., April 30: Last Day of Class: Closing Lecture and Discussion of Final Papers and Projects.**

**Part 1:** The first part of the class session today will be devoted to a brief summary lecture of the course.

**Part 2:** The last part of the class today will be devoted to discussing your final papers and projects. By this point, you will need to have reviewed course materials, and decided whether you will do a paper or a project. You will also need to have decided exactly what you will do. Come to class ready to discuss your choice and topic with me after the final lecture.

**16. Wed., May 5**

**FINAL PAPERS/PROJECTS DUE IN 501 HALL OF LANGUAGES BY 4:00 PM!!!**

### Required, Recommended, and Reserve Readings.

**A. *Required Texts and Highly Recommended Text.*** The following books are available in the Syracuse University Bookstore. Where possible, required readings are also made available on course reserve in Bird Library. This is done *primarily for students who may have a financial hardship* in purchasing all of the required materials for the course.

1. Harper, Frances Ellen Watkins. *Iola Leroy, or Shadows Uplifted*. Schomburg Library of 19th-century Black Women Writers. New York: Oxford University Press, 1988.
2. \_\_\_\_\_. *A Brighter Coming Day: A Frances Ellen Watkins Harper Reader*, ed. Frances Smith Foster. New York: Feminist Press at City University of New York, 1990.
3. Sterling, Dorothy, ed. *We Are Your Sisters: Black Women in the 19<sup>th</sup> Century*. New York: W. W. Norton, 1984.
4. Stowe, Harriet Beecher. *Uncle Tom's Cabin*. New York: Random House.
5. Lowance, Mason, ed. *Against Slavery: An Abolitionist Reader*. New York: Penguin, 2000.
6. Lerner, Gerda. *The Grimké Sisters from South Carolina: Pioneers for Woman's Rights and Abolition*. New York: Oxford University Press, 1998.
7. Grimké, Sarah. *The Feminist Thought of Sarah Grimké*, ed. Gerda Lerner. New York: Oxford University Press, 1998.
8. Stanton, Elizabeth Cady. *The Elizabeth Cady Stanton-Susan B. Anthony Reader*, ed. Ellen Carol DuBois. Rev. ed. Boston: Northeastern University Press, 1992.
9. Yellin, Jean Fagan and John C. Van Horne, eds. *The Abolitionist Sisterhood: Women's Political Culture in Antebellum America*. Ithaca: Cornell University Press, 1994.
10. Yee, Shirley J. *Black Women Abolitionists: A Study in Activism, 1828-1860*. Knoxville: University of Tennessee Press, 1992.
11. Lippy, Charles H. *Introducing American Religion*. London and New York: Routledge, 2009. Highly Recommended Text.

**B. *Reserve Readings on Blackboard or in Bird Library.*** The following materials are on course reserve in Bird Library. We will read short selections from these titles as indicated.

12. Carby, Hazel. *Reconstructing Womanhood: The Emergence of the Afro-American Woman Novelist*. New York: Oxford University Press, 1987. Chapters 2, 4.
13. Cott, Nancy F. *The Bonds of Womanhood: "Woman's Sphere" in New England, 1780-1835*. 2<sup>nd</sup> ed. New Haven, CT: Yale University Press, 1997. Chapter 4.
14. Davis, Angela Y. *Women, Race, and Class*. New York: Vintage Books, Random House, 1983.

15. Lerner, Gerda, ed. *Black Women in White America: A Documentary History*. New York: Vintage Books, Random House, 1972). Selections.
  16. Northrup, Solomon. *Twelve Years A Slave: Narrative of Solomon Northrup, a Citizen of New-York, Kidnapped in Washington City in 1841, and Rescued in 1853, from a Cotton Plantation Near the Red River, in Louisiana*. Auburn, NY: Derby and Miller, 1853. Electronic resource available via the internet through Bird Library.
  17. Morrison, Toni. *Beloved: A Novel*. New York: Alfred Knopf ; Random House, 1987.
  18. Yellin, Jean Fagan and John C. Van Horne, eds. *The Abolitionist Sisterhood: Women's Political Culture in Antebellum America*. Ithaca: Cornell University Press, 1994. Chapters 2-4, 9-11, 13. The remaining chapters are also noteworthy and might be used in preparing final papers.
  19. Collins, Patricia Hill. *Black Feminist Thought: Knowledge, Consciousness, and the Politics of Empowerment*. 2<sup>nd</sup> ed. New York: Routledge, 2000. Chapters 1-4; see tentative schedule for readings.
  20. Schüssler Fiorenza, Elisabeth. *In Memory of Her: A Feminist Theological Reconstruction of Christian Origins*. Tenth anniversary ed. New York: Crossroad, 1998. Chapter 1, especially pp. 7-14 on Cady Stanton's *Woman's Bible*.
  21. Sklar, Katherine Kish. *Women's Rights: Emerges within the Anti-slavery Movement, 1830-1870: A Brief History with Documents*. Boston: Bedford/St. Martin's, 2000.
  22. Speicher, Anna M. *The Religious World of Antislavery Women: Spirituality in the Lives of Five Abolitionist Lecturers*. Syracuse, NY: Syracuse University Press, 2000.
  23. Stewart, James Brewer. *Holy Warriors: The Abolitionists and American Slavery*. Rev. ed. New York: Hill and Wang, 1996.
  24. Stewart, Maria W. *Maria W. Stewart, America's First Black Woman Political Writer: Essays and Speeches*, ed. Marilyn Richardson. Bloomington, IN: Indiana University Press, 1987.
  25. Gage, Matilda Josyln. *Woman, Church, and State*. Unabridged ed. New York: Humanity Books, 2002. Chapter VIII required. Note, though, the Introduction and Chapter IX.
  26. Welter, Barbara. *Dimity Convictions: The American Woman in the 19<sup>th</sup> Century*. Athens: Ohio University Press, 1976. Chapter 2.
  27. Isaac Kramnick, *Enlightenment Reader* (Penguin) and James Davidson et al, *Nation of Nations* (Knopf). Selections for reference.
  28. Stanton, Elizabeth Cady. *The Woman's Bible*. Boston: Northeastern University Press, 1993.
- C. Recommended Texts in the Syracuse University Bookstore.** The following books are available in the SU Bookstore for purchase, next to the required texts. Available editions of these books have also been placed on course reserve in Bird Library. (Note: The library editions may not be the same as those in the bookstore.)
29. Stanton, Elizabeth Cady. *The Woman's Bible*. Boston: Northeastern University Press, 1993.

30. Stewart, Maria W. *Maria W. Stewart, America's First Black Woman Political Writer, Essays and Speeches*, ed. Marilyn Richardson. Bloomington, IN: Indiana University Press, 1987.
  31. Gage, Matilda Josyln. *Woman, Church, and State*. Unabridged ed. New York: Humanity Books, 2002.
  32. Cott, Nancy F. *The Bonds of Womanhood: "Woman's Sphere" in New England, 1780-1835*. 2<sup>nd</sup> ed. New Haven, CT: Yale University Press, 1997.
  33. Davis, Angela Y. *Women, Race, and Class*. New York: Vintage Books, Random House, 1983.
  34. Speicher, Anna M. *The Religious World of Antislavery Women: Spirituality in the Lives of Five Abolitionist Lecturers*. Syracuse, NY: Syracuse University Press, 2000.
  35. Stewart, James Brewer. *Holy Warriors: The Abolitionists and American Slavery*. Rev. ed. New York: Hill and Wang, 1996.
- D. *Material for Further Reading.*** If you are interested in reading more on slavery, womanist theology, abolition, and American religious and cultural history, you might note the following titles.
36. Grant, Jacquelyn. *White Women's Christ and Black Women's Jesus: Feminist Christology and Womanist Response*. Atlanta: The Scholar's Press, 1989. I will refer to Chapters VII in lecture.
  37. Townes, Emilie, ed. *A Troublin' in My Soul*. Maryknoll, NY: Orbis Books, 1993. Note essays by Martin, Copeland, Riggs, Townes, Grant, Cannon, and Gilkes.
  38. LaCugna, Catherine Mowry, ed. *Freeing Theology: The Essentials of Theology in Feminist Perspective*. 1<sup>st</sup> ed. San Francisco: HarperSanFrancisco, 1993. Mary Aquin O'Neill's essay.
  39. Giddings, Paula. *When and Where I Enter: The Impact of Black Women on Race and Sex in America*. New York: Bantam Books, 1988.
  40. Sanders, Cheryl J., ed. *Living the Intersection: Womanism and Afrocentrism in Theology*. Minneapolis: Fortress, 1995. Note essays by Brown Douglas and McDowell.
  41. Tate, Claudia. *Domestic Allegories of Political Desire*. New York: Oxford University Press, 1992.
  42. Jeffrey, Julie Roy. *The Great Silent Army of Abolitionism: Ordinary Women in the Anti-slavery Movement*. Chapel Hill: University of North Carolina Press, 1998.
  43. Jordan, Winthrop. *White Over Black: American Attitudes Toward the Negro, 1550-1812*. Chapel Hill: The University of North Carolina Press, 1968.
  44. Yellin, Jean Fagan. *Women and Sisters: The Anti-slavery Feminists in American Culture*. New Haven: Yale University Press, 1989.
  45. Ahlstrom, Sydney. *A Religious History of the American People*. New Haven, CT: Yale University Press, 1972. There is a new edition now available, but the library may not own it.