

The New Black Gods Arthur Huff Fauset And The Study Of African American Religions Religion In North America

In 1964, Muhammad Ali said of his decision to join the Nation of Islam: "I know where I'm going and I know the truth and I don't have to be what you want me to be. I'm free to be what I want to be." This sentiment, the brash assertion of individual freedom, informs and empowers each of the four personalities profiled in this book. Randal Maurice Jelks shows that to understand the black American experience beyond the larger narratives of enslavement, emancipation, and Black Lives Matter, we need to hear the individual stories. Drawing on his own experiences growing up as a religious African American, he shows that the inner history of black Americans in the 20th century is a story worthy of telling. This book explores the faith stories of four African Americans: Ethel Waters, Mary Lou Williams, Eldridge Cleaver, and Muhammad Ali. It examines their autobiographical writings, interviews, speeches, letters, and memorable performances to understand how each of these figures used religious faith publicly to reconcile deep personal struggles, voice their concerns for human dignity, and reinvent their public image. For them, liberation was not simply defined by material or legal wellbeing, but by a spiritual search for community and personal wholeness.

The way in which religious people eat reflects not only their understanding of food and religious practice but also their conception of society and their place within it. This anthology considers theological foodways, identity foodways, negotiated foodways, and activist foodways in the United States, Canada, and the Caribbean. Original essays explore the role of food and eating in defining theologies and belief structures, creating personal and collective identities, establishing and challenging boundaries and borders, and helping to negotiate issues of community, religion, race, and nationality. Contributors consider food practices and beliefs among Christians, Jews, Muslims, and Buddhists, as well as members of new religious movements, Afro-Caribbean religions, interfaith families, and individuals who consider food itself a religion. They traverse a range of geographic regions, from the Southern Appalachian Mountains to North America's urban centers, and span historical periods from the colonial era to the present. These essays contain a variety of methodological and theoretical perspectives, emphasizing the embeddedness of food and eating practices within specific religions and the embeddedness of religion within society and culture. The volume makes an excellent resource for scholars hoping to add greater depth to their research and for instructors seeking a thematically rich, vivid, and relevant tool for the classroom. Taking the influential work of Arthur Huff Fauset as a starting point to break down the false dichotomy that exists between mainstream and marginal, a new generation of scholars offers fresh ideas for understanding the religious expressions of African Americans in the United States. Fauset's 1944 classic, *Black Gods of the Metropolis*, launched original methods and theories for thinking about African American religions as modern, cosmopolitan, and democratic. The essays in this collection show the diversity of African American religion in the wake of the Great Migration and consider the full field of African American religion from Pentecostalism to Black Judaism, Black Islam, and Father Divine's Peace Mission Movement. As a whole, they create a dynamic, humanistic, and thoroughly interdisciplinary understanding of African American religious history and life. This book is essential reading for anyone who studies the African American experience.

Islamophobia in America offers new perspectives on prejudice against Muslims, which has become increasingly widespread in the USA in the past decade. The contributors document the history of anti-Islamic sentiment in American culture, the scope of organized anti-Muslim propaganda, and the institutionalization of this kind of intolerance.

Over the last hundred years, in Africa and the United States, through a variety of religious encounters, some black African societies adopted – or perhaps rediscovered – a Judaic religious identity. African Zion grows out of a joined interest in these diversified encounters with Judaism, their common substrata and divergences, their exogenous or endogenous characteristics, the entry or re-entry of these people into the contemporary world as Jews and the necessity of reshaping the standard accounts of their collective experience. In various loci the bonds with Judaism of black Jews were often forged in the harshest circumstances and grew out of experiences of slavery, exile, colonial subjugation, political ethnic conflicts and apartheid. For the African peoples who identify as Jews and with other Jews, identification with biblical Israel assumes symbolical significance. This book presents the way in which the religious identification of African American Jews and African black Jews – "real", ideal or imaginary – has been represented, conceptualized and reconfigured over the last century or so. These essays grow out of a concern to understand Black encounters with Judaism, Jews and putative Hebrew/Israelite origins and are intended to illuminate their developments in the medley of race, ethnicity, and religion of the African and African American religious experience. They reflect the geographical and historic mosaic of black Judaism, permeated as it is with different "meanings", both contemporary and historical.

Named an Honor Book for Nonfiction by the Black Caucus of the American Library Association African American theology has a long and important history. With modern roots in the civil rights movements of the 1960s, African American theology has gone beyond issues of justice and social transformation to participate in broader dialogues of theological inquiry. The Oxford Handbook of African American Theology brings together leading scholars in the field to offer a critical and comprehensive analysis of this theological tradition in its many forms and contexts. Using an interdisciplinary approach, this Oxford Handbook examines the nature, structures, and functions of African American Theology. The volume surveys the field by highlighting its sources, doctrines, internal debates, current challenges, and future prospects in order to present key topics related to the wider palette of Black Religion in a sustained scholarly format. This formative collection presents current scholarship on African American Theology and scripture, eschatology, Christology, womanist theology, sexuality, ontology, the global economy, and much more. The contributors represent a diverse set of faith perspectives, adding to the layered discourses within the volume. These essays further important discussions on the pressing debates and challenges that shape black and womanist theologies.

The specter of global war loomed large in President Franklin Roosevelt's mind as 1941 began. He believed the United States had a role to play in the battle against Nazi and fascist aggression already underway in Europe. Isolationists, political opponents, and arguably the majority of Americans disagreed. The wounds of the First World War had not yet fully healed, while the Great Depression largely still raged. The words he used to rally the nation towards war ultimately defined not only what Americans fought for in World War II, but how they defined themselves as a people for generations after. Roosevelt framed America's role in the conflict, and ultimately its role in forging the post-war world to come, as a question of freedom. Four freedoms, to be exact: freedom of speech, freedom from want, freedom of religion, and freedom from fear. His words inspired, but more importantly his four freedoms formed the basis for how ensuing generations of Americans conceive of liberty for themselves and for the world. Six scholars come together in this volume to explore how each of Roosevelt's freedoms evolved over time, for Americans and for the wider world, while additionally showing why Roosevelt spoke as he did, and how our understand of his words has evolved over time. 'The four freedoms: Franklin D. Roosevelt and the evolution of an American idea' explores this moment of history, and the evolution of each of the four freedoms from those dark days of 1940 to the present day.

The American public's perception of New Religious Movements (NRMs) as fundamentally harmful cults stems from the "anticult" movement of the 1970s, which gave a sometimes hysterical and often distorted image of NRMs to the media. At the same time, academics pioneered a new field, studying these same NRMs from sociological and historical perspectives. They offered an interpretation that ran counter to that of the anticult movement. For these scholars in the new field of NRM studies, NRMs were legitimate

religions deserving of those freedoms granted to established religions. Those scholars in NRM studies continued to evolve methods and theories to study NRMs. This book tells their story. Each chapter begins with a biography of a key person involved in studying NRMs. The narrative unfolds chronologically, beginning with late nineteenth- and early-twentieth century perceptions of religions alternative to the mainstream. Then the focus shifts to those early efforts, in the 1960s and 1970s, to comprehend the growing phenomena of cults or NRMs using the tools of academic disciplines. The book's midpoint is a chapter that looks closely at the scholarship of the anticult movement, and from there moves forward in time to the present, highlighting themes in the study of NRMs like violence, gender, and reflexive ethnography. No other book has used the scholars of NRMs as the focus for a study in this way. The material in this volume is, therefore, a fascinating viewpoint from which to explore the origins of this vibrant academic community, as well as analyse the practice of Religious Studies more generally.

Across North America, Islam is portrayed as a religion of immigrants, converts, and cultural outsiders. Yet Muslims have been part of American society for much longer than most people realize. This book documents the history of Islam in Detroit, a city that is home to several of the nation's oldest, most diverse Muslim communities. In the early 1900s, there were thousands of Muslims in Detroit. Most came from Eastern Europe, the Ottoman Empire, and British India. In 1921, they built the nation's first mosque in Highland Park. By the 1930s, new Islam-oriented social movements were taking root among African Americans in Detroit. By the 1950s, Albanians, Arabs, African Americans, and South Asians all had mosques and religious associations in the city, and they were confident that Islam could be, and had already become, an American religion. When immigration laws were liberalized in 1965, new immigrants and new African American converts rapidly became the majority of U.S. Muslims. For them, Detroit's old Muslims and their mosques seemed oddly Americanized, even unorthodox. *Old Islam in Detroit* explores the rise of Detroit's earliest Muslim communities. It documents the culture wars and doctrinal debates that ensued as these populations confronted Muslim newcomers who did not understand their manner of worship or the American identities they had created. Looking closely at this historical encounter, *Old Islam in Detroit* provides a new interpretation of the possibilities and limits of Muslim incorporation in American life. It shows how Islam has become American in the past and how the anxieties many new Muslim Americans and non-Muslims feel about the place of Islam in American society today are not inevitable, but are part of a dynamic process of political and religious change that is still unfolding.

In *A History of Conversion to Islam in the United States, Volume 2: The African American Islamic Renaissance, 1920-1975* Patrick D. Bowen offers an account of the diverse roots and manifestations of African American Islam as it appeared between 1920 and 1975.

He felt suddenly as if a siren's song were calling to him from across the sea, from an enchanted land, an island kingdom named England. He had always pictured England as a magical fairy tale realm, ever since his childhood when he had first read the legends of King Arthur and the Knights of the Round Table. Magic existed in the thought of England's green hills, in the names of Windsor Castle, Stonehenge, and the Tower of London. It was one of the few lands still ruled by a monarch, perhaps a land where fairy tales might still come true. Maybe even a place where he might at last find a father. All his life, Adam Morgan has sought his true identity and the father he never knew. When multiple coincidences lead him to England, he will not only find his father, but mutual love with a woman he can never have, and a family legacy he never imagined possible. Among England's green hills and crumbling castles, Adam's intuition awakens, and when a mysterious stranger appears with a tale of Britain's past, Adam discovers forces may be at work to bring about the return of a king.

Demonstrates that the efforts to contest conventional racial categorization contributed to broader discussions in black America that still resonate today. When Joseph Nathaniel Beckles registered for the draft in the 1942, he rejected the racial categories presented to him and persuaded the registrar to cross out the check mark she had placed next to Negro and substitute "Ethiopian Hebrew." "God did not make us Negroes," declared religious leaders in black communities of the early twentieth-century urban North. They insisted that so-called Negroes are, in reality, Ethiopian Hebrews, Asiatic Muslims, or raceless children of God. Rejecting conventional American racial classification, many black southern migrants and immigrants from the Caribbean embraced these alternative visions of black history, racial identity, and collective future, thereby reshaping the black religious and racial landscape. Focusing on the Moorish Science Temple, the Nation of Islam, Father Divine's Peace Mission Movement, and a number of congregations of Ethiopian Hebrews, Judith Weisenfeld argues that the appeal of these groups lay not only in the new religious opportunities membership provided, but also in the novel ways they formulated a religio-racial identity. Arguing that members of these groups understood their religious and racial identities as divinely-ordained and inseparable, the book examines how this sense of self shaped their conceptions of their bodies, families, religious and social communities, space and place, and political sensibilities. Weisenfeld draws on extensive archival research and incorporates a rich array of sources to highlight the experiences of average members. The book demonstrates that the efforts by members of these movements to contest conventional racial categorization contributed to broader discussions in black America about the nature of racial identity and the collective future of black people that still resonate today.

"Citizenship is salvation," preached Noble Drew Ali, leader of the Moorish Science Temple of America in the early twentieth century. Ali's message was an aspirational call for black Americans to undertake a struggle for recognition from the state, one that would both ensure protection for all Americans through rights guaranteed by the law and correct the unjust implementation of law that prevailed in the racially segregated United States. Ali and his followers took on this mission of citizenship as a religious calling, working to carve out a place for themselves in American democracy and to bring about a society that lived up to what they considered the sacred purpose of the law. In *The Aliites*, Spencer

Dew traces the history and impact of Ali's radical fusion of law and faith. Dew uncovers the influence of Ali's teachings, including the many movements they inspired. As Dew shows, Ali's teachings demonstrate an implicit yet critical component of the American approach to law: that it should express our highest ideals for society, even if it is rarely perfect in practice. Examining this robustly creative yet largely overlooked lineage of African American religious thought, Dew provides a window onto religion, race, citizenship, and law in America.

Explores the full diversity of Black Jews, including bi-racial Jews of both matrilineal and patrilineal descent; adoptees; black converts to Judaism; and Black Hebrews and Israelites, who trace their Jewish roots to Africa and challenge the dominant western paradigm of Jews as white and of European descent. The book showcases the lives of Black Jews, demonstrating that racial ascription has been shaping Jewish selfhood for centuries. It reassesses the boundaries between race and ethnicity, offering insight into how ethnicity can be understood only in relation to racialization and the one-drop rule. Within this context, Black Jewish individuals strive to assert their dual identities and find acceptance within their communities. Putting to rest the notion that Jews are white and the Black Jews are therefore a contradiction, the volume argues that we cannot pigeonhole Black Hebrews and Israelites as exotic, militant, and nationalistic sects outside the boundaries of mainstream Jewish thought and community life. It spurs us to consider the significance of the growing population of self-identified Black Jews and its implications for the future of American Jewry.

Ground-breaking when first published in 1945, *Black Metropolis* remains a landmark study of race and urban life. Few studies since have been able to match its scope and magnitude, offering one of the most comprehensive looks at black life in America. Based on research conducted by Works Progress Administration field workers, it is a sweeping historical and sociological account of the people of Chicago's South Side from the 1840s through the 1930s. Its findings offer a comprehensive analysis of black migration, settlement, community structure, and black-white race relations in the first half of the twentieth century. It offers a dizzying and dynamic world filled with captivating people and startling revelations. A new foreword from sociologist Mary Pattillo places the study in modern context, updating the story with the current state of black communities in Chicago and the larger United States and exploring what this means for the future. As the country continues to struggle with race and our treatment of black lives, *Black Metropolis* continues to be a powerful contribution to the conversation.

In the years between the Harlem Renaissance and World War II, African American playwrights gave birth to a vital black theater movement in the U.S. It was a movement overwhelmingly concerned with the role of religion in black identity. In a time of profound social transformation fueled by a massive migration from the rural south to the urban industrial centers of the north, scripts penned by dozens of black playwrights reflected cultural tensions, often rooted in class, that revealed competing conceptions of religion's role in the formation of racial identity. Black playwrights pointed in quite different ways toward approaches to church, scripture, belief, and ritual that they deemed beneficial to the advancement of the race. Their plays were important not only in mirroring theological reflection of the time, but in helping to shape African American thought about religion in black communities. The religious themes of these plays were in effect arguments about the place of religion in African American lives. In *Staging Faith*, Craig R. Prentiss illuminates the creative strategies playwrights used to grapple with religion. With a lively and engaging style, the volume brings long forgotten plays to life as it chronicles the cultural and religious fissures that marked early twentieth century African American society. Craig R. Prentiss is Professor of Religious Studies at Rockhurst University in Kansas City, Missouri. He is the editor of *Religion and the Creation of Race and Ethnicity: An Introduction* (New York University Press, 2003).

Explores the contentious debates among Black Catholics about the proper relationship between religious practice and racial identity Chicago has been known as the Black Metropolis. But before the Great Migration, Chicago could have been called the Catholic Metropolis, with its skyline defined by parish spires as well as by industrial smoke stacks and skyscrapers. This book uncovers the intersection of the two. *Authentically Black and Truly Catholic* traces the developments within the church in Chicago to show how Black Catholic activists in the 1960s and 1970s made Black Catholicism as we know it today. The sweep of the Great Migration brought many Black migrants face-to-face with white missionaries for the first time and transformed the religious landscape of the urban North. The hopes migrants had for their new home met with the desires of missionaries to convert entire neighborhoods. Missionaries and migrants forged fraught relationships with one another and tens of thousands of Black men and women became Catholic in the middle decades of the twentieth century as a result. These Black Catholic converts saved failing parishes by embracing relationships and ritual life that distinguished them from the evangelical churches proliferating around them. They praised the "quiet dignity" of the Latin Mass, while distancing themselves from the gospel choirs, altar calls, and shouts of "amen!" increasingly common in Black evangelical churches. Their unique rituals and relationships came under intense scrutiny in the late 1960s, when a growing group of Black Catholic activists sparked a revolution in U.S. Catholicism. Inspired by both Black Power and Vatican II, they fought for the self-determination of Black parishes and the right to identify as both Black and Catholic. Faced with strong opposition from fellow Black Catholics, activists became missionaries of a sort as they sought to convert their coreligionists to a distinctively Black Catholicism. This book brings to light the complexities of these debates in what became one of the most significant Black Catholic communities in the country, changing the way we view the history of American Catholicism.

"In a time of great changes in culture and consciousness, ancient biblical wisdom may reveal new meanings and points the way toward spiritual and social renewal"--

A History of Religion in America: From the End of the Civil War to the Twenty-First Century provides comprehensive coverage of the history of religion in America from the end of the American Civil War to religion in post 9/11 America. The volume explores major religious groups in the United States and examines the following topics: The aftermath of the American Civil War Immigration's impact on American religion The rise of the social gospel The fundamentalist response Religion in Cold War America The 60's counterculture and the backlash Religion in Post-9/11 America Chronologically arranged and integrating various religious developments into a coherent historical narrative, this book also contains useful chapter summaries and review questions. Designed for undergraduate religious studies and history students *A History of Religion in America* provides a substantive and comprehensive introduction to the complexity of religion in American history.

The first comprehensive examination of the rise of black Judaism in America.

This authoritative and cutting edge companion brings together a team of leading scholars to document the rich diversity and unique viewpoints that have formed the religious history of the United States. A groundbreaking new volume which represents the first sustained effort to fully explain the development of American religious history and its creation within evolving political and social frameworks. Spans a wide range of traditions and movements, from the Baptists and Methodists, to Buddhists and Mormons. Explores topics ranging from religion and the media, immigration, and piety, though to politics and social reform. Considers how American religion has influenced and been interpreted in literature and popular culture. Provides insights into the historiography of religion, but presents the subject as a story in motion rather than a snapshot of where the field is at a given moment.

In terms of public opinion, new religious movements are considered controversial for a variety of reasons ranging from how they speak, dress, and eat, to the way they think and their sense of community. Their social organization often runs counter to popular expectations by experimenting with communal living (or strict individualism), alternative leadership roles (or flat network structures), unusual economic dispositions, and new political and ethical values. As a result the general public views new religions with a mixture of curiosity, amusement, and anxiety, sustained by lavish media emphasis on oddness and tragedy rather than familiarity and lived experience. This updated and revised second edition of *Controversial New Religions* offers a scholarly, dispassionate look at those groups that have generated the most attention, including some very well-known classical groups like The Family, Unification Church, Scientology, and Jim Jones' People's Temple; some relative newcomers such as the Kabbalah Centre, the Order of the Solar Temple, Branch Davidians, Heaven's Gate, and the Falun Gong; and some interesting cases like contemporary Satanism, the Raelians, Black nationalism, and various Pagan groups. Written by established scholars as well as younger experts in the field, each essay combines an overview of the history and beliefs of each organization or movement with original and insightful analysis. By presenting decades of scholarly work on new religious movements in an accessible form, this book will be an invaluable resource for all those who seek a view of new religions that is deeper than what can be found in sensationalistic media stories.

Organized in chronological order of the founding of each movement, this documentary reader brings to life new religious movements from the 18th century to the present. It provides students with the tools to understand questions of race, religion, and American religious history. Movements covered include the Church of Jesus Christ of Latter-day Saints (Mormonism), the Native American Church, the Moorish Science Temple, the Nation of Islam, and more. The voices included come from both men and women. Each chapter focuses on a different new religious movement and features: - an introduction to the movement, including the context of its founding - two to four primary source documents about or from the movement - suggestions for further reading.

Did King Arthur really exist? The oldest manuscripts refer to him as a "Lord of Battle" who emerged soon after the Roman Empire crumbled. But what would be the origin of all these stories that turned a war leader into a king, an emperor, a legend... even a god? What if Arthur was really a deity similar to Zeus and Odin, with his roots in the rich Celtic mythology of the British Isles? A study of Arthurian myths reveals Britain's most legendary king as an ancient Sun God, known by many different names in the myths of Wales and Ireland. Even his Knights of the Round Table, and his sister Morgan le Fay can all be identified as ancient Gods and Goddesses of earth, sea and sky. Their survival in Arthurian legend stands as a shining testament of a story far more ancient, but by no means lost to us...

This handbook places emphasis on modern/contemporary times, and offers relevant sophisticated and comprehensive overviews. It aims to emphasize the religious, economic, political, cultural and social connections between Africa and the rest of the world and features comparisons as well as an interdisciplinary approach in order to examine the place of Africa in global history. "This book makes an important contribution to the discussion on the place of Africa in the world and of the world in Africa. An outstanding work of scholarship, it powerfully demonstrates that Africa is not marginal to global concerns. Its labor and resources have made our world, and the continent deserves our respect." – Mukhtar Umar Bunza, Professor of Social History, Usmanu Danfodiyo University, Sokoto, and Commissioner for Higher Education, Kebbi State, Nigeria "This is a deep plunge into the critical place of Africa in global history. The handbook blends a rich set of important tapestries and analysis of the conceptual framework of African diaspora histories, imperialism and globalization. By foregrounding the authentic voices of African interpreters of transnational interactions and exchanges, the Handbook demonstrates a genuine commitment to the promotion of decolonized and indigenous knowledge on African continent and its peoples." – Samuel Olorunjoba, Visiting Research Professor, Institute of African Studies, Carleton University

Fabulous piece of writing. It is really quite astounding that Machen is largely forgotten as a writer. In *The Secret Glory*, I particularly loved Machen's satirical social comments about the class system, Christian hypocrisy and the sadistic puritanism of English Public Schools. This isn't always an easy book to read but it is very rewarding, and after reading, like the best literary works, carves out a place for itself in one's psyche. (M.J. Johnson)

Keeping the Lord's Day holy is obeying the 4th of the 10 commandments, which are commandments and not suggestions. And as Jesus states they are here until Heaven and Earth pass away (Matt 5:17-20). The church from the Book of Acts time gathered on the first day of the week, the day Jesus was resurrected, calling it the "Lord's Day" and set it aside as their sabbath – 1 Cor 16:1-2, Acts 20:7 & Rev 1:9, keeping it holy and wholly for God in worship, giving, Bible study, church, prayer, evangelising (and not for worldly things, sports, restaurants, shopping, TV etc). This is a most neglected command today, but it was not neglected in church history. Many of the greatest revivalists and reformers in Church history preached and kept the Lord's Day holy such as: John Wesley, DL Moody, Charles Spurgeon, David Livingstone, William Wilberforce, Hudson Taylor, Charles

Finney, William Booth, George Whitfield and many others who have massively impacted the church. In fact during times of revival it is highly significant that revivals were always accompanied by a renewal and revival of keeping the sabbath day (the Lord's day) as well. Exodus 20:8-11 (The 4th Commandment) "Remember the Sabbath day by keeping it holy. Six days you shall labor and do all your work, but the seventh day is a sabbath to the Lord your God. On it you shall not do any work, neither you, nor your son or daughter, nor your male or female servant, nor your animals, nor any foreigner residing in your towns. For in six days the Lord made the heavens and the earth, the sea, and all that is in them, but he rested on the seventh day. Therefore the Lord blessed the Sabbath day and made it holy."

The origins, structures, membership, beliefs, rituals, finances, and sacred texts of the Church of God, the Moorish Science Temple of America, the Father Divine Peace Mission Movement, and other cults are detailed

With Peter Altenberg and Hugo von Hofmannsthal, Arthur Schnitzler was a major modernist of the period of Viennese intellectual activity from 1890 to 1930. Born in 1862 and trained as a physician, Schnitzler increasingly came to be influenced by the psychoanalysis centered around Sigmund Freud. Ultimately he gave up medicine to devote himself to writing brilliant psychological portraits of the Viennese bourgeois and upper classes of the fin de siècle. Schnitzler's most famous works include his dramas *Anatol* (1893), *Liebelei* (1896), and *The Green Cockatoo* (1899), and the fictions *The Lonely Way* (1904), *The Road Into the Open* (1908), *Casanova's Homecoming* (1918), and *Dream Story* (1926). *Lieutenant Gustl*, published in 1901, is among Schnitzler's major short works, and is important as one of the first examples in this century of "stream of consciousness" narration. James Joyce has admitted to have been influenced by this book in writing *Ulysses*. A tour de force of modernist point-of-view, *Lieutenant Gustl* is highly critical of Austria's militarism, and resulted in anti-Semitic attacks to Schnitzler when it was first published.

Soulful jazz singer Billie Holiday is remembered today for her unique sound, troubled personal history, and a catalogue that includes such resonant songs as "Strange Fruit" and "God Bless the Child." Holiday and her music were also strongly shaped by religion, often in surprising ways. *Religion Around Billie Holiday* examines the spiritual and religious forces that left their mark on the performer during her short but influential life. Mixing elements of biography with the history of race and American music, Tracy Fessenden explores the multiple religious influences on Holiday's life and sound, including her time spent as a child in a Baltimore convent, the echoes of black Southern churches in the blues she encountered in brothels, the secular riffs on ancestral faith in the poetry of the Harlem Renaissance, and the Jewish songwriting culture of Tin Pan Alley. Fessenden looks at the vernacular devotions scholars call lived religion—the Catholicism of the streets, the Jewishness of the stage, the Pentecostalism of the roadhouse or the concert arena—alongside more formal religious articulations in institutions, doctrine, and ritual performance. Insightful and compelling, Fessenden's study brings unexpected materials and archival voices to bear on the shaping of Billie Holiday's exquisite craft and indelible persona. *Religion Around Billie Holiday* illuminates the power and durability of religion in the making of an American musical icon.

Stemming from his anthropological field work among black religious groups in Philadelphia in the early 1940s, Arthur Huff Fauset believed it was possible to determine the likely direction that mainstream black religious leadership would take in the future, a direction that later indeed manifested itself in the civil rights movement. The American black church, according to Fauset and other contemporary researchers, provided the one place where blacks could experiment without hindrance in activities such as business, politics, social reform, and social expression. With detailed primary accounts of these early spiritual movements and their beliefs and practices, *Black Gods of the Metropolis* reveals the fascinating origins of such significant modern African American religious groups as the Nation of Islam as well as the role of lesser known and even forgotten churches in the history of the black community. In her new foreword, historian Barbara Dianne Savage discusses the relationship between black intellectuals and black religion, in particular the relationship between black social scientists and black religious practices during Fauset's time. She then explores the complexities of that relationship and its impact on the intellectual and political history of African American religion in general.

This book is discussing patterns of radical religious thought in popular forms of Black music. The consistent influence of the Five Percent Nation on Rap music as one of the most esoteric groups among the manifold Black Muslim movements has already gained scholarly attention. However, it shares more than a strong pattern of reversed racism with the Bobo Shanti Order, the most rigid branch of the Rastafarian faith, globally popularized by Dancehall-Reggae artists like Sizzla or Capleton. Authentic devotion or calculated marketing? Apart from providing a possible answer to this question, the historical shift of Bobo adherents from shunned extremists to firmly anchored personifications of authenticity in mainstream Rastafarian culture is being emphasized. A multi-layered comparative case study attempts to shed light on the re-contextualization of language as well as expressed dogmatic perceptions and symbolism, attitude towards other religious groups and aspects of ethnic discrimination. Further analysis includes the visibility of artists and their references to practical and moral issues directly derived from two obscure ideologies that managed to conquer airwaves and concert halls.

The progenitor of "Muslim punk rock" and one of today's freshest spiritual voices pushes back against the common assumption that the historic faiths have no occult or magical tradition in this richly learned historical and personal journey through the practice of magic in Islam. *Magic in Islam* offers a look at magical and occult technologies throughout Muslim history, starting with Islam's earliest and most canonical sources. In addition to providing a highly accessible introduction to magic as it is defined, practiced, condemned, and defended within Muslim traditions, *Magic in Islam* challenges common assumptions about organized religion. Michael Muhammad Knight's deeply original book fills a gap within existing literature on the place of magic in Islamic traditions and opens a new window on Islam for general readers and students of religion alike. In doing so, the book counters and complicates widespread perceptions of Islam, as well as of magic as it is practiced outside of European contexts. *Magic in Islam* also challenges our view of "organized religions" as clearly defined systems that can be reduced to checklists of key doctrines, texts, and rules. As a result, *Magic in Islam* throws a monkey wrench into the conventions of the "intro to Islam" genre, threatening to flip popular notions of a religion's "center" and "margins."

Introduction : Democracy's anxious returns / David Kyuman Kim and John L. Jackson, Jr. - "Look, baby, we got Jesus on our flag" : robust democracy and religious debate from the era of slavery to the age of Obama / Edward J. Blum -- Forerunner : the campaigns and career of Edward Brooke / Jason Sokol -- Iran's French Revolution : religion, philosophy, and crowds /

Roxanne Varzi - Democracy's new song : Black reconstruction in America, 1860-1880 and the melodramatic imagination / Marina Bilbija - Habits of the heart : youth religious participation as progress, peril, or change? / Monica R. Miller and Ezekiel J. Dixon-Roman - Populism and late liberalism : a special affinity? / Jean Comaroff -- Chadors, feminists, terror : the racial politics of U.S. media representations of the 1979 Iranian women's movement / Sylvia Chan-Malik -- The end of neoliberalism : what is left of the left / John Comaroff - Religion as race, recognition as democracy : Lemba "Black Jews" in South Africa / Noah Tamarkin - The race toward caraqueño citizenship : negotiating race, class, and participatory democracy / Giles Harrison-Conwill - The racialization of Islam in American law / Neil Gotanda

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