

Subject Index

A

Academic literacy, 2

Academics

views among, 2-4

what constitutes written texts
for, 154

Accommodation

versus resistance, 22, 38

African-American churches. *See*

also Communities

belief system in, 8-9

as communities, 17-29, 65

examples of, 17

historically independent versus
those within White

denominations, 17

role in literacy education, 4-5

role of the minister in, 23-25

role of the sermon in, 25-26

the sermon genre as a speech

event in, 26-29

situating, 18-20

views held within, 4-6

African-American sermons, 144*n*

biblical basis of, 29, 146*n*, 147

"borrowing" in, 145-146

creating communities during,
63-100

extending boundaries through
shared knowledge, 92-98

"he sure can preach!", 99-100

identifying with the people, 64-
65

issues mentioned in, 42-43, 47,
55, 92-93

length of, 41-42, 51, 60

music or song within, 148-149

musical quality of, 148

preparing, 34-36, 46-48, 55-57

recordings of, 15, 145

rhetorical appeals in, 149-152

role of, 25-26

shared knowledge,

collaboration, and dialogue in,
80-81, 89-91

"speaking the language of the
people," 82-89

as speech events, 26-29

use of collective "I," 73-80

use of vernacular, 25

use of "we, us, our," 66-73

African-Americans

stereotypes about, 2

worldview of, 18-20

"African factor," 20, 98

Afrocentricity, 18

Alternative model

of literate texts, 152-153

Audience. *See* Congregation

B

Baptist denominations, 10, 19, 45

Bell Curve

debates about, 2

Bible verses

value of memorizing, 91

Biblical basis

of African-American sermons,
29, 146*n*, 147

Black Christian tradition, 18

Black English

code switching with Standard
English, 84-85

Black history, 94-96, 108-109, 111-
113

Black Preaching, 25, 114

Black sacred cosmos, 18

Black Theology Project, 119

"Borrowing"

in African-American sermons,
145-146

Boundaries

blurring of, 137-141

extending through shared
knowledge, 92-98

Broadening community

boundaries through the text,
101-135

entering a new church, 104-106

interweaving song and sermon
(intertextuality), 127-134

a new church, 103-104

role of storytelling, 114-127

setting the scene, 102-103

shared expectations and shared
knowledge, 106-114

Brown, Sterling, 93

Bureaucracy

versus charisma, 22

C

Call-and-response pattern, 89-91,
105

Charisma

versus bureaucracy, 22

Chavis, Ben, 24

Chess analogy, 123-124

The Church of Faith and Freedom,
44-45

Churches. *See also* African-

American churches

as communities, 20-23

new, 103-104

Code switching, 82-89, 105-106

Collaboration

and shared knowledge, 89-91

Collective "I," 73-80

Collective pronouns

making one community, 66-73

Common ground

sites of, 155-157

Communal orientation

versus privatistic orientation, 22

Communities, 31-62. *See also*

Entering the communities

African-American churches as,
17-29, 65

broadening boundaries of
through the text, 101-135

The Church of Faith and
Freedom, 44-45

churches as, 20-23

constructing identity of, 64-65

creating within the sermons, 63-
100

Dr. N., 45-46

Dr. N.'s church, 48-49

Dr. N.'s church community,
entering, 44-45

Dr. N.'s texts, 51-52

enactments of, 91

literacy events surrounding the
sermon, 39-41, 49-50, 59

- a new church, 104-106
- preparing the sermon, 34-36, 46-48, 55-57
- Reverend M., 33-34
- Reverend M.'s church, 37-39
- Reverend M.'s church
 - community, entering, 32
- Reverend M.'s texts, 41-44
- Reverend P., 53-55
- Reverend P.'s church, 57-59
- Reverend P.'s church
 - community, entering, 52-53
- Reverend P.'s texts, 59-62
- Community participant
 - in negotiating sites of tension, 16
 - versus researcher, 16
- Community text
 - alternative model of a literate text, 152-153
 - blurring of boundaries, 137-141
 - emergence of, 137-161
 - exploring the roles of oral and written texts, 146-147
 - implications for literacy
 - learning: sites of negotiation, 153-155
 - implications for pedagogy, 157-159
 - intertextual relationships, 147-149
 - rhetorical appeals in African-American sermons, 149-152
 - shifts in point of view, 141-142
 - sites of common ground, 155-157
 - studying the arising of, 10-12
 - "whose text is it?", 142-146
- Composer
 - writer as, 139-140
- Composition teaching, 156-159
- Compositionists, 159-160
- Computers and Composition*, 143
- Conceptualization
 - of writer and audience, 154-155
- Congregation
 - conceptualizing, 154-155
 - a necessary participant, 140
 - responsiveness of, 58, 89-91, 104-105, 155*n*
- Construction
 - of a community identity, 64-65
- Continuing dialogue, 104-106
- Copyright issues, 142-143
- Creating communities within the sermons, 63-100
 - with the collective "I," 73-80
 - extending boundaries through shared knowledge, 92-98
 - "he sure can preach!," 99-100
 - identifying with the people, 64-65
 - shared knowledge,
 - collaboration, and dialogue, 80-81, 89-91
 - by "speaking the language of the people," 82-89
 - with "we, us, our," 66-73
- Cultural knowledge
 - shared, 8-9, 80-81, 89-98
- D**
- Dialogue
 - continuing, 104-106
 - and shared knowledge, 89-91
- Digital Millennium Copyright Act, 143
- Divine moment, 1-2
- Dr. N., 45-46
 - church of, 48-49
 - entering his church community, 44-45
 - texts of, 51-52, 68-70
- E**
- Ebonics, 82
 - debates about, 2

- Emergence of community text
 alternative model of a literate text, 152-153
 blurring of boundaries, 137-141
 exploring the roles of oral and written texts, 146-147
 implications for literacy learning: sites of negotiation, 153-155
 implications for pedagogy, 157-159
 intertextual relationships, 147-149
 rhetorical appeals in African-American sermons, 149-152
 shifts in point of view, 141-142
 sites of common ground, 155-157
 "whose text is it?", 142-146
- Enactments of community, 91
- Entering the communities, 31-62
 The Church of Faith and Freedom, 44-45
 Dr. N.'s church, 48-49
 Dr. N.'s church community, 44-45
 Dr. N.'s texts, 51-52
- literacy events surrounding the sermon, 39-41, 49-50, 59
 a new church, 104-106
 preparing the sermon, 34-36, 46-48, 55-57
 Reverend M., 33-34
 Reverend M.'s church, 37-39
 Reverend M.'s church community, 32
 Reverend M.'s texts, 41-44
 Reverend P.'s church, 57-59
 Reverend P.'s church community, 52-53
 Reverend P.'s texts, 59-62
- Ethnography, 13-16
 hypothesis-oriented, 13
- Ethos
 appeals to, 149-152
- Expectations
 shared, and shared knowledge, 106-114
- Exploring the roles of oral and written texts, 146-147
- Extending boundaries
 through shared knowledge, 92-98
- F**
- Farrakhan, Minister Louis, 24
- Faust story, 123, 126
- Franklin, Reverend C. L., 144
- G**
- God
 of community, 94
 as the minister, 140-141
 working "in mysterious ways," 1
- H**
- "Homecoming," 10*n*, 101*n*
- Hymns
 "raising," 130
- Hypermedia, 128*n*
- I**
- Identifying with the people, 64-65
- Implications for pedagogy, 157-159
- Internal speech, 7-8
- Intertextual relationships, 147-149
 music or song within the sermon, 148-149
 musical quality of sermons, 148
- Intertextuality, 8, 127, 128*n*
- Interweaving song and sermon, 127-134
- Invention, 5
- Issues mentioned. *See also* Black history
 in African-American sermons, 42-43, 47, 55, 92-93

J

Jackson, Reverend Jesse, 24

K

King, Reverend Martin Luther, Jr.,
145

Knowledge. *See also* Shared
cultural knowledge
extending boundaries through
shared, 92-98

L

"Language of the people"
speaking, 82-89

Lincoln, C. Eric, 18

Literacy

- academic, 2
- learning, implications for, 153-155
- school, 3
- as social process, 6-9

Literacy as Involvement, 6

Literacy events

- surrounding the sermon, 39-41,
49-50, 59, 146

Literate text

- alternative model of, 152-153

Logos

- appeals to, 149-152

M

Mays, Benjamin, 145

Ministers

- Dr. N., 45-46
- God as, 140-141
- Reverend M., 33-34
- Reverend P., 53-55

Music

- within sermons, 48, 148-149

Musical quality

- of sermons, 148

N

Narratives

- role of, 114-127
- sequencing, 115

Negotiating sites of tension, 12-16

- community participant versus
researcher, 16
- moving to a written text, 13-16

Negotiation

- conceptualizing writer and
audience, 154-155
- points of view, 155
- sites of, 153-155
- what constitutes a written
academic text, 154

New churches, 103-104

- entering, 104-106

O

Oral texts

- exploring the roles of, 146-147

Other-worldly view

- versus this-worldly view, 22

Ownership of texts, 142-146

P

Particularism

- versus universalism, 22

Pathos

- appeals to, 149-152

Pentecostal Holiness

- denomination, 10, 52-53

People. *See also* Congregation

- identifying with, 64-65
- "speaking the language of," 82-
89

Point of view

- shifts in, 52, 141-142

Points of view expressed, 155

Preaching, 99-100

Preparing the sermon, 34-36, 46-
48, 55-57

Priestly functions

- versus prophetic functions, 22

Privatistic orientation

- versus communal orientation,
22

- Pronouns
 collective, making one
 community, 66-73
- Prophetic functions
 versus priestly functions, 22
- Q**
- Qur'an, 146*n*
- R**
- Researcher role
 affective, 16
 versus community participant,
 16
 in negotiating sites of tension, 16
- Resistance
 versus accommodation, 22, 38
- Reverend M., 33-34, 63
 church of, 37-39
 entering his church community,
 32
 in a new congregation, 101-135
 recordings of, 15
 texts of, 41-44, 70-72
- Reverend P., 53-55
 church of, 57-59
 entering his church community,
 52-53
 texts of, 59-62, 66-67
- Revival meetings, 10*n*, 101*n*
- Rhetorical aims, 26-29
- Rhetorical appeals
 in African-American sermons,
 149-152
- Role of the minister
 in African-American churches,
 23-25
- Role of the narrative, 114-127
- Role of the sermon
 in African-American churches,
 25-26
- S**
- Scene
 setting, 102-103
- School literacy, 3
- Sequencing
 narrative, 115
- Sermons. *See* African-American
 sermons
- Shared cultural knowledge, 8-9,
 80-81, 89-98
 "bring it to me in a cup I can
 recognize," 80-81, 133
 collaborative, and dialogue, 89-
 91
 extending boundaries through,
 92-98
 and shared expectations, 106-
 114
- Shifts in point of view, 141-142
- Signifying as a Scaffold for
 Literary Interpretation*, 157
- "Sisterhood," 102
- Sites of common ground, 155-157
- Sites of negotiation, 153-155
 conceptualizing writer and
 audience, 154-155
 points of view, 155
 what constitutes a written
 academic text, 154
- Sites of tension
 negotiating, 12-16
- Situating the African-American
 church, 18-20
- Smitherman, Geneva, 3
- Social process
 literacy as, 6-9
- Song
 within sermons, 148-149
- Soul theology, 18
- "Speaking the language of the
 people," 82-89
- Speech events
 in the sermon genre, 26-29
- Standard English
 code switching with Black
 English, 84-85

Storytelling, 114-127, 151
 "Surplus," 131

T

Talkin' and Testifyin', 3
 Taylor, Dr. Gardner, 35
 Telling stories, 114-127
 Tension
 negotiating sites of, 12-16
 Testimonials, 76-80
 Texts
 academic view of written, 154
 ownership of, 126, 142-146
 This-worldly view
 versus other-worldly view, 22

U

*Understanding the Afrocentric
 Worldview*, 18
 United Church of Christ
 denomination, 10, 37, 103
 Universalism
 versus particularism, 22

V

Vernacular Black English (VBE),
 82
 used in preaching, 25
 Viewpoints
 within African-American
 churches, 4-6
 among academics, 2-4

W

"We, us, our"
 making one community, 66-73
 Woodson, Carter G., 24
 World Intellectual Property
 Organization, 143
 Writer
 as composer, 139-140
 conceptualizing, 154-155
 Written texts
 academic view of, 154
 exploring the roles of, 146-147
 negotiating sites of tension in,
 13-16
 punctuation used in, 43