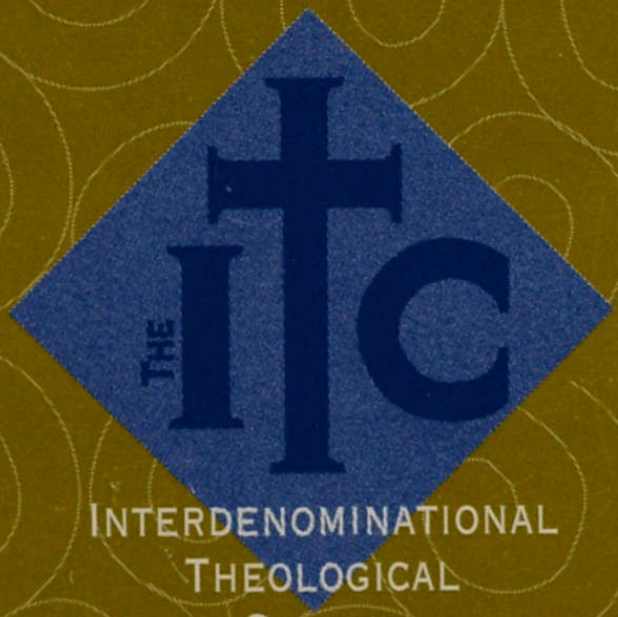
THE JOURNAL OF THE INTERDENOMINATIONAL THEOLOGICAL CENTER



INTERDENOMINATIONAL
THEOLOGICAL
CENTER

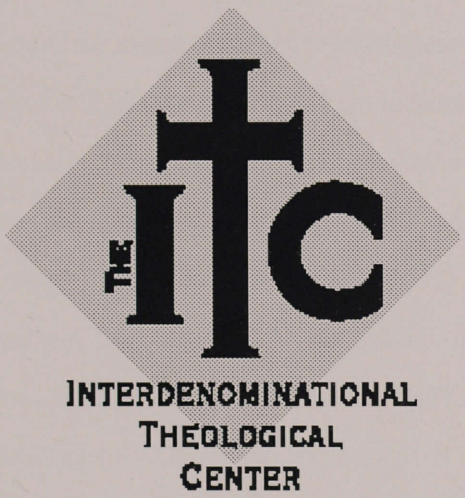
The Journal of the Interdenominational Theological Center (JITC) is published semiannually by the faculty of Interdenominational Theological Center, 700 Martin Luther King Jr. Drive, SW, Atlanta, Georgia 30314-4143. Subscriptions and requests for back issues should be directed to the editor. *JITC*, indexed in the ATLA Religion Database, *Religious and Theological Abstracts* and *Old Testament Abstracts*, is available in microform through Bell & Howell Information and Learning. Subscription rates per year are: Individuals, $24.00; institutions, $28.00. Make checks payable to: The ITC Press. *JITC* is a member of the American Theological Library Association.

Special Thanks

Cover Art: Michelle Glennon, Glennon Design

Journal Design and Layout: Michelle Glennon, Glennon Design

The Journal of the Interdenominational Theological Center



Joseph E. Troutman
Editor

Reta L. Bigham
Associate Editor

COPHER LECTURE SERIES

The Charles B. Copher Annual Faculty Lecture Series was initiated at the suggestion of the Office of The Journal of the Interdenominational Theological Center in March 1979. This series is named in honor of Charles B. Copher, Ph.D., who for many years served ITC in the dual capacity of Professor of Biblical Studies and Languages and Academic Dean. The 1999-2001 Copher lecturers were Rosetta E. Ross (1999), Tumni M. Nyajeka (2000), and Edward L. Smith (2001); their lectures are published in this volume.

Table of Contents

VOLUME XXVIII, NUMBERS 1 AND 2
FALL 2000 / SPRING 2001

PRESENTING THE ISSUE

This issue of the *JITC* presents the lead article by a visiting scholar in ITC's Womanist Scholars Program, Office of Black Women in Church and Society. The remaining three articles are lectures from the Copher Lecture Series, 1999-2001.

Carolyn Akua L. McCrary's Article, "Intimate Violence Against Black Women and Internationalized Shame: Interdependence and Womanist Pastoral Counselors," explores the phenomenon of violence against Black girls and women and the ramifications this has on their psychological functioning and overall being. Womanist Theology offers a viable methodology for reflection upon the multiple systems of oppression that impact the lives of Black women, especially victim-survivors of sexual abuse. The writer provides a litany of toxic ideologies internalized by Black women that metastasize into unconscious intrapsychic mechanisms and lodge as fertile scenes and structures of shame.

Rosetta E. Ross's article, "From Civil Rights to Civic Participation," examines the U.S. Civil Rights Movement as a social practice seeking to realize a vision of specific moral ends. In this regard, the movement may be interpreted as a campaign seeking moral ends with political implications. The two lectures probe visions, vitalities, and practices that prompted this response to develop an introductory discussion that may inform and guide African American, especially Black religious institutions' civic participation for a more just society.

Reading colonial sources reveals that the current crises of female subordination in Zimbabwe are both a historical

event and a social process. Tumani Mutasa Nyajeka's article, "African Women and Education: Vision, Myth, and Reality," identifies the classic novel, *King Solomon's Mines*, as an example of mythical literature, providing violence as a justifiable means to silence women. African women have not recovered from the stupor induced by colonial abuse, leaving them in a helpless culture of voicelessness and existing in a luminal space of silence.

The noted African sociologist, Akinsola Akiwowo's thrust to indigenize Western thought through the "higher vision" of the African oral tradition is analyzed by Edward L. Smith in his article, "A Process Response to Akinsola Akiwowo's *Ajobi and Ajogbe*: Variations on a Theme of Sociation." The context of this discussion focuses on the economic development of the small family farmer in the rural South as they engage in international trade with Africa. The goal in Africa is the restoration of village farms, as well as the sponsorship of related economic development efforts.

Joseph Troutman