

JACQUELYN GRANT*

Womanist Theology: Black Women's Experience as a Source for Doing Theology, with Special Reference to Christology

I. *Introduction*

This paper is an exploration into the experiences of Black Women for the purpose of providing alternative sources for doing theology.

Black theology and other third world theologies of liberation have shown through their challenge of the methodologies of classical theologies that experience of the dominant culture has been the invisible crucible for theologizing. They have demonstrated that theology is not unrelated to socio-political realities of existence; and that historically it has been used to maintain the social and political advantages of the status quo. The portrayal of the universal God was such that an affirmation of this God meant a simultaneous negation of all others' cultural perceptions of the divinity, as well as a negation of those very cultures. Nowhere was this more clear than in the area of Christian foreign missions where conversion to Christianity implicitly meant deculturalization and acceptance of the western value system on the part of Asians, Africans, and Latin Americans. Upon conversion, one had to withdraw from indigenous ways of imaging the divine reality, and embrace foreign, western ways which often served to undergird oppressive religious, social and political structures.

This is true not only in the foreign missions field but also in the western world; it is reflected in the ways in which oppressors deal with oppressed people within their own territory. We see this with respect to third world people in the first world context as well as with respect to women.

An illustration emerging out of Black theology and Feminist theology will make the point. Theologians in both these theological camps propose

* Dr. Grant is Assistant Professor of Systematic Theology at ITC. This paper was the Charles B. Copher Annual Faculty Lecture at ITC for 1986.

an alternative understanding, for example, of Christian love.

James Cone in an early work makes a distinction between a non-threatening love of many Christians and the radical love of Jesus which demands justice.

There is no place in Christian theology for sentimental love—love without risk or cost. Love demands all, the whole of one's being. Thus, for the black [person] to believe the Word of God about [God's] love revealed in Christ, he/she must be prepared to meet head-on the sentimental "Christian" love of whites, which would make him/her a nonperson.¹

Cone insists that one cannot practice Christian love and at the same time practice racism. He argues:

It seems that whites forget about the necessary interrelatedness of love, justice, and power when they encounter Black people. Love becomes emotional and sentimental. This sentimental, condescending love accounts for their desire to "help" by relieving the physical pains of the suffering blacks so they can satisfy their own religious piety and keep the poor powerless. But the new blacks, redeemed in Christ, must refuse their "help" and demand that blacks be confronted as persons. They must say to whites that authentic love is not "help," not giving Christmas baskets, but working for political, social, and economic justice, which always means a redistribution of power. It is a kind of power which enables the blacks to fight their own battles and thus keep their dignity. "Powerlessness breeds a race of beggars."²

Black people do not need a love which functions contrary to the establishment of Black personhood. This understanding of love was just recently affirmed by Black theologians (lay and clergy, professional and non-professional) in Southern Africa in their challenge to the church through *The Kairos Document*. They cautioned, "we must also remember that the most loving thing we can do for both the oppressed and for our enemies who are oppressors is to eliminate the oppression, remove the tyrants from power and establish a just government for the common good of all the people."³ Here, love is not defined in the interest of those who wish to maintain the present status quo. But it is defined from the point of view of those on the underside of history—the victims of the oppressors' power.

In a similar vein, feminists challenge traditional understandings of love. Valerie Saiving Goldstein expresses her suspicions of traditional theological works in the following way:

¹ James H. Cone, *Black Theology and Black Power* (New York: The Seabury Press, 1969), pp. 53-54.

² *Ibid.*, pp. 54-54.

³ The Kairos Theologians, *The Kairos Document: Challenge to the Church*, 2d ed. (Braarufontein, South Africa: Skotaville Publishers, 1985; repr. Grand Rapids, Michigan: Eerdmans Publishing Co., 1986), pp. 24-25.

I am no longer certain as I once was that, when theologians speak of "man," they are using the word in its generic sense. It is, after all, a well-known fact that theology has been written almost exclusively by men. This alone should put us on guard, especially since contemporary theologians constantly remind us that one of man's strongest temptations is to identify his own limited perspective with universal truth.⁴

Lifting up the Christian notion of sin and love, Goldstein suggests that it would be equally unsatisfactory to impose universal understanding on those concepts. The identification of these notions with self-assertion and selflessness respectively, functions differently in masculine experience and feminine experience. She explains further:

Contemporary theological doctrines of love have, I believe, been constructed primarily upon the basis of masculine experience and thus view the human condition from the male standpoint. Consequently, these doctrines do not provide an adequate interpretation of the situation of women—nor, for that matter, of men, especially in light of certain fundamental changes now taking place in our own society.⁵

Because of their feminine character, for women love takes the form of nurturing, supporting and servicing their families. Consequently, if a woman believes

the theologians, she will try to strangle other impulses in herself. She will believe that, having chosen marriage and children and thus being face to face with the needs of her family for love, refreshment, and forgiveness, she has no right to ask anything for herself but must submit without qualification to the strictly feminine role.⁶

For women too, the issue is one of personhood—are women to deny who they are in order to be saved?

Goldstein then argues that when experience in theology is scrutinized, we will discover that because it has been synonymous with masculine experience, it is inadequate to deal with the situation of women.

In other words, Black theologians and feminist theologians have argued that the universalism which classical theologians attempt to uphold represents merely the particular experiences of the dominant culture. Blacks identify that experience as White experience; and women identify it as male experience. The question then is, if universalism is the criteria for valid theology, how is such a universalism achieved?

What I will be exploring here is how Black women's experiences can provide some insights into this question. In doing so, Black women not only join Blacks and feminists in their challenge of theology but they also provide an internal critique for Black men as well as for White women. In this paper, I will focus primarily upon Black women's experience as related to the development of feminist theology. (In a rather

⁴ Valerie Saiving Goldstein, "The Human Situation of a Feminine," *The Journal of Religion* 40 (April 1960): 100.

⁵ *Ibid.*

⁶ *Ibid.*

limited way, I have addressed the issue of Black women's experiences and Black theology in an article entitled "Black Theology and The Black Woman."⁷ That subject certainly has not been exhausted, and shall be treated in more substantive ways in the future.)

But here I am interested in engaging feminist theology with reference to its constructive efficacy for Black women given the peculiarities of their experiences. The results will be the beginnings of a theology from a Black woman's perspective with special reference to christology.

In order to create a common starting point, let's begin with a synopsis of the basic tenets of feminist theology. First, feminist theology seeks to develop a *wholistic theology*. Feminist theology rejects the traditional forms of oppressive and one-sided, male-dominated theologies which arise out of patriarchal religion(s).⁸ Women have begun to see that their continuous oppression in the church and society has its basis in these patriarchal religion(s). Historically, the theologies of religions have emerged out of the experiences of men, making the theologies representative thereof. Because humanity is comprised of both men and women, feminist theologians seek to develop a more wholistic perspective in theology.

Second, in seeking to produce a wholistic perspective in theology, Feminist theologians call for the *eradication of social/sexual dualisms* in human existence which are inherent in patriarchy. A patriarchy is characterized by male-domination and female submission and subordination. In such a society, men are considered strong, intelligent, rational and aggressive; women are considered weak, irrational, and docile.

A third function of Feminist theology is to *conceptualize new and positive images of women*. Throughout history, including the history of theology, women have been portrayed in negative ways. They have been sources of evil (snakes), authors of trickery (witches), and stimulants (therefore causes) for the sexual perversions of men (temptresses and prostitutes). These negative images must be changed to reflect reality.

Finally, Feminist theology must *evaluate male articulated understandings of the Christian faith*. Doctrines developed in a system of patriarchy merely perpetuate patriarchal structures. As the patriarchal theological system is challenged, so are the doctrines, e.g. God, Jesus Christ, the Fall and the Church.

⁷ Jacquelyn Grant, "Black Theology and The Black Woman" in *Black Theology: A Documentary History, 1966-1979*, eds. Gayraud S. Wilmore and James H. Cone (New York: Orbis Books, 1979), pp. 418-433.

⁸ See Sheila D. Collins, *A Different Heaven and Earth: A Feminist Perspective on Religion* (Valley Forge, Penna.: Judson Press, 1974); Mary Daley, *Beyond God the Father: Toward a Philosophy of Women's Liberation* (Boston: Beacon, 1973); Mary Daley, *The Church and the Second Sex: With a New Feminist Post Christian Introduction by the Author* (New York: Harper and Colophon, 1975).

II. *Emerging Black Feminist Perspective*

It has been argued by many Blacks that the women's liberation movement is a White middle-class movement. Therefore, it is believed to be totally irrelevant to the situation of Black women since the majority of them are not middle-class.

Brenda Eichelberger gives several reasons for Black women's non-involvement in feminist causes. Among them are such things as class differences, the lack of Black women's knowledge about the real issues involved and the suspicion that the middle-class White women's movement is divisive to the Black community which claims prior allegiance.⁹ In spite of these and other negative responses to the White women's liberation movement, there has been a growing feminist consciousness among many Black women and some Black men. This consciousness is coupled by the increased willingness of Black women to undertake an independent analysis of sexism, thereby creating an emerging Black perspective on feminism. Black feminism grows out of Black women's tri-dimensional reality of race/sex/class. It holds that full human liberation cannot be achieved simply by the elimination of any one form of oppression. Consequently, real liberation must be "broad in the concrete";¹⁰ it must be based upon a multi-dimensional analysis.

Recent writings by secular Black feminists have challenged White feminist analysis and Black race analysis, particularly by introducing data from Black women's experience that has been historically ignored by White feminists and Black male liberationists.

In only a few of them do Black women employ only a gender analysis to treat Black women's reality. Whereas Ntozake Shange focuses chiefly upon sexism, Michelle Wallace, like Alice Walker, presumes that White racism has had an adverse affect upon the Black community in a way that confuses and reinforces the already existing sexism. Sharon Harley, Rosalyn Terborg-Penn, Paula Giddings and Gloria Wade-Gayles all recognize the inclusiveness of the oppressive reality of Black women as they endure racism, sexism and economic oppression. Barbara Smith, Gloria Hull, Bell Hooks and Angela Davis particularly explore the implications of this tri-dimensional oppression of Black women. In so doing, Black

⁹ Brenda Eichelberger, "Voice of Black Feminism," *Quest: A Feminist Quarterly* III (Spring, 1977): 16-23.

¹⁰ This phrase is used by Anna Julia Cooper, *A Voice From the South* (Xenia, Ohio: Aldine Publishing House, 1852; repr. Westport, Conn.: Negro Universities Press, 1969), cited by Bell Hooks, *Ain't I A Woman: Black Women and Feminism* (Boston: South End Press, 1981), pp. 193-194. I use it here to characterize Black women's experience. To be concerned about Black Women's issues is to be *concrete*. Yet because of their interconnectedness with Black men (racism), White women (sexism) and the poor (classism), it is also to be, at the same time, concerned with broad issues.

women have either articulated Black feminist perspectives or developed grounds for doing so.¹¹ These perspectives, however, have not led to the resolution of tensions between Black women and White women, and they even have brought to the forefront some tensions between Black women and Black men.

On the contrary, the possibly irreparable nature of these tensions is implied in Walker's suggestion that the experience of being a Black woman or a White woman is so different that another word is required to describe the liberative efforts of Black women. Her suggestion that the word "womanist" is more appropriate for Black women is derived from the sense of the word as it is used in Black communities:

Womanist, from womanish. (Opp. of "girlish," i.e., frivolous, irresponsible, not serious). A Black feminist or feminist of color. From the Black folk expression of mothers to female children, "You acting womanish," i.e., like a woman. Usually referring to outrageous, audacious, courageous or willful behavior. Wanting to know more and in greater depth than is considered "good" for one. Interest in grown-up doings. Acting grown up. Being grown up. Interchangeable with another black folk expression: "You trying to be grown." Responsible. In charge. Serious.¹²

Womanists were Sojourner Truth, Jarena Lee, Amanda Berry Smith, Ida B. Wells, Mary Church Terrell, Mary McCloud Bethune and countless others not remembered in any historical study. A womanist then is a strong Black woman who has sometimes been mislabeled as domineering castrating matriarch. A womanist is one who has developed survival strategies in spite of the oppression of her race and sex in order to save her family and her people. Walker's womanist notation suggests not "the feminist," but the active struggle of Black women that makes them who they are. For some Black women that may involve being feminine as traditionally defined, and for others it involves being masculine as stereotypically defined. In any case, womanist means being and acting out who you are and interpreting the reality for yourself. In other words, Black women speak out for themselves. As a Black feminist critic Bar-

¹¹ See Ntozake Shange, *For Colored Girls Who Have Considered Suicide When the Rainbow is Enuf* (New York: MacMillan Publishing Co., Inc., 1975); Michelle Wallace, *Black Macho and the Myth of the Superwoman* (New York: Dial Press, 1978); Alice Walker, *The Color Purple* (New York: Harcourt, Brace and Jovanovich Publishers, 1982); and *In Search of Our Mother's Garden* (Harcourt, Brace and Jovanovich Publishers, 1983); Sharon Harley and Rosalyn Terborg-Penn, eds., *Afro-American Women* (New York: Kennikat Press, 1978); Paula Giddings *When and Where I Enter* (New York: William Morrow and Company, Inc., 1984); Gloria Wade-Grayles, *No Crystal Stair: Visions of Race and Sex in Black Women's Fiction* (New York: Pilgrims Press, 1984); Bell Hooks, *Feminist Theory: From Margin to Center* (Boston: South End Press, 1984); Barbara Smith, Gloria Hull, and Patricia Scott, *All the Women are White, and All the Blacks are Men, But Some of Us are Brave* (New York: The Feminist Press, 1982); Angela Y. Davis, *Women, Race and Class* (New York: Vintage Book, 1981).

¹² Walker, *In Search of Our Mother's Garden*, p. xi.

bara Christian explains, referring to Audre Lorde's poem about the deadly consequence of silence, Black women must speak up and answer in order to validate their own experience. This is important even if only to ourselves. It is to the womanist tradition that Black women must appeal for the doing of theology.

III. *The Beginnings of a Womanist Theology with Special Reference to Christology*

Womanist theology begins with the experiences of Black women as its point of departure. This experience includes not only Black women's activities in the larger society but also in the churches, and reveals that Black women have often rejected the oppressive structure in the church as well.

These experiences provide a context which is significant for doing theology. Those experiences had been and continue to be defined by racism, sexism and classism and therefore offers a unique opportunity and a new challenge for developing a relevant perspective in the theological enterprise. This perspective in theology which I am calling womanist theology draws upon the life and experiences of some Black women who have created meaningful interpretations of the Christian faith.

Black women must do theology out of their tri-dimensional experience of racism/sexism/classism. To ignore any aspect of this experience is to deny the holistic and integrated reality of Black womanhood. When Black women, say that God is on the side of the oppressed, we mean that God is in solidarity with the struggles of those on the underside of humanity, those whose lives are bent and broken from the many levels of assault perpetrated against them.

In a chapter entitled "Black Women: Shaping Feminist Theory," Hooks elaborates on the interrelationship of the threefold oppressive reality of Black women and shows some of the weaknesses of White feminist theory. Challenging the racist and classist assumptions of White feminism, Hooks writes:

Racism abounds in the writings of white feminists, reinforcing white supremacy and negating the possibility that women will bond politically across ethnic and racial boundaries. Past feminist refusal to draw attention to and attack racial hierarchy suppressed the link between race and class. Yet class structure in American society has been shaped by the racial politics of white supremacy.¹³

This means that Black women, because of oppression determined by race and their subjugation as women, make up a disproportionately high percentage of the poor and working classes. However, the fact that Black women are a subjugated group even within the Black community and the

¹³ Hooks, *Feminist Theory*, p. 3.

White women's community does not mean that they are alone in their oppression within those communities. In the women's community poor White women are discriminated against, and in the Black community, poor Black men are marginalized. This suggests that classism, as well as racism and sexism, has a life of its own. Consequently, simply addressing racism and sexism is inadequate to bring about total liberation. Even though there are dimensions of class which are not directly related to race or sex, classism impacts Black women in a peculiar way which results in the fact that they are most often on the bottom of the social and economic ladder. For Black women doing theology, to ignore classism would mean that their theology is no different from any other bourgeois theology. It would be meaningless to the majority of Black women, who are themselves poor. This means that addressing only issues relevant to middle-class women or Blacks will simply not do. The daily struggles of poor Black women must serve as the gauge for the verification of the claims of womanist theology. Anna Julia Cooper makes a relevant point:

Women's wrongs are thus indissolubly linked with all undefended woes, and the acquirement of her "rights" will mean the supremacy of triumph of all right over might, the supremacy of the moral forces of reason, and justice, and love in the government of the nations of earth.¹⁴

Black women's experience must be affirmed as the crucible for doing womanist theology. It is the context in which we must decide theological questions. More specifically, it is within the context of this experience that Black women read the Bible. A (brief) look at Black women's use of the Bible indicates how it is their experiences which determine relevant questions for them.

III. *The Bible in the Womanist Tradition*

Theological investigation into the experiences of Christian Black women reveals that Black women considered the Bible to be a major source of religious validation in their lives. Though Black women's relationship with God preceded their introduction to the Bible, this Bible gave some content to their God-consciousness.¹⁵ The source for Black women's understanding of God has been twofold: first, God's revelation directly to them, and secondly, God's revelation as witnessed in the Bible and as read and heard in the context of their experience. The understanding of God as creator, sustainer, comforter, and liberator took on life as they agonized over their pain, and celebrated the hope that as God delivered the Israelites, they would be delivered as well. The God of

¹⁴ Cooper, *A Voice from The South*, p. 91

¹⁵ Cecil Wayne Cone, *Identity Crisis In Black Theology* (Nashville, Tenn.: African Methodist Episcopal Church Press, 1975), *passim*, especially chapter III.

the Old and New Testament became real in the consciousness of oppressed Black women. Of the use of the Bible, Fannie Barrier Williams quite aptly said:

Though the Bible was not an open book to the Negro before emancipation, thousands of the enslaved men and women of the negro race learned more than was taught to them. Thousands of them realized the deeper meanings, the sweeter consolations and the spiritual awakenings that are part of the religious experiences of all Christians.¹⁶

In other words, though Black people in general and Black women in particular were politically impotent, religiously controlled, they were able to appropriate certain themes of the Bible which spoke to their reality. For example, Jarena Lee, a nineteenth century Black woman preacher in the African Methodist Episcopal Church, constantly emphasized the theme "Life and Liberty" in her sermons which were always biblically based. This interplay of scripture and experience was exercised even more expressly by many other Black women. An ex-slave woman revealed that when her experience negated certain oppressive interpretations of the Bible given by white preachers, she, through engaging the biblical message for herself, rejected them. Consequently, she also dismissed white preachers who distorted the message in order to maintain slavery. Her grandson, Howard Thurman, speaks of her use of the Bible in this way:

"During the days of slavery," she said, "the master's minister would occasionally hold services for the slaves. Always the white minister used as his text something from Paul. 'Slaves be obedient to them that are your masters . . . as unto Christ.' Then he would go on to show how, if we were good and happy slaves, God would bless us. I promised my Maker that if I ever learned to read and if freedom ever came, I would not read that part of the Bible."¹⁷

What we see here is perhaps more than a mere rejection of a White preacher's interpretation of the Bible: it is an exercise in internal critique of the Bible. The liberating message of the gospel is seen as overagainst the oppressive elements in the Bible.

The truth which the Bible brought was undeniable, though perception of it was often distorted in order to support the monstrous system of oppression. Sarcastically responding to this tendency, Fannie Barrier Williams admonished, "do not open the Bible too wide." Biblical interpretation realized Williams, a non-theologically trained person, had at its basis the prior agenda of white America. She therefore argued:

Religion, like every other force in America, was first used as in instrument and servant of slavery. All attempts to Christianize the negro were limited by the important

¹⁶ Bert James Lowenberg and Ruth Bogin, eds. *Black Women in Nineteenth-Century American Life: Their Words, Their Thoughts, Their Feelings* (University Park, Penn.: The Pennsylvania State University Press, 1976), p. 267.

¹⁷ Howard Thurman, *Jesus and the Disinherited* (Nashville: Abingdon Press, 1949), pp. 30-31.

fact that he was property of valuable and peculiar sort, and that the property value must not be disturbed, even if his soul were lost. If Christianity could make the negro docile, domestic and less an independent and fighting savage, let it be preached to that extent and no further.¹⁸

Such false, pernicious, demoralizing gospel could only be preached if the Bible was not opened wide enough, lest one sees the liberating message of Jesus as summarized in Luke 4:18. The Bible must be read and interpreted in the light of Black women's own oppression and God's revelation within that context. Womanist must, like Sojourner, "compare the teachings of the Bible with the witness" in them.¹⁹

To do Womanist theology, then, we must read and hear the Bible and engage it within the context of our own experience. This is the only way that it can make sense to people who are oppressed. Black women of the past did not hesitate in doing this and we must do no less.

IV. *Jesus in the Womanist Tradition*

Having opened the Bible wider than many White people, Black people, in general, and Black women in particular, found a Jesus who they could claim, and whose claim for them was one of affirmation of dignity and self-respect.

In the experience of Black people, Jesus was "all things."²⁰ Chief among these however was the belief in Jesus as the divine co-sufferer, who empowers them in situations of oppression. For Christian Black women in the past, Jesus was their central frame of reference. They identified with Jesus because they believed that Jesus identified with them. As Jesus was persecuted and made to suffer undeservedly, so were they. His suffering culminated in the crucifixion. Their crucifixion included rapes, and husbands being castrated (literally and metaphorically), babies being sold, and other cruel and often murderous treatments. But Jesus' suffering was not the suffering of a mere human, for Jesus was understood to be God incarnate. As Harold Carter observed of Black prayers in general, there was no difference made between the persons of the trinity, Jesus, God, or the Holy Spirit. All of these proper names for God were used interchangeably in prayer language. Thus, Jesus was the one who speaks the world into creation. He was the power behind the Church.²¹ Black women's affirmation of Jesus as God meant

¹⁸ Lowenberg and Bogin, *Black Women in Nineteenth-Century*, p. 265.

¹⁹ Olive Gilbert, *Sojourner Truth: Narrative and Book of Life*, (1850 and 1875; repr. Chicago: Johnson Publishing Co., 1970), p. 83.

²⁰ Harold A. Carter, *The Prayer Tradition of Black People* (Valley Forge: Judson Press, 1976) p. 50. Carter, in referring to traditional Black prayer in general, states that Jesus was revealed as one who "was all one needs!"

²¹ *Ibid.*

that White people were not God. One old slave woman clearly demonstrates this as she prayed:

"Dear Massa Jesus, we all uns beg Ooner [you] come make us a call dis yere day. We is nutting but poor Ethiopian women and people ain't tink much 'bout we. We ain't trust any of dem great high people for come to we church, but do' you is de one great Massa, great too much dan Massa Linkum, you ain't shame to care for we African people."²²

Implicit in the description "nothing but poor Black women" and what follows is the awareness of the public devaluation of Black women. But in spite of that Jesus is presented as a confidant who could be trusted while White people could not be trusted. This women affirmed the contribution of Abraham Lincoln to the emancipation of Blacks, but rejected Mr. Lincoln as her real or ultimate master. Quite a contrast to the master's (slave owner's) perception of his/herself.

This slave women did not hesitate to identify her struggle and pain with those of Jesus. In fact, the common struggle made her know that Jesus would respond to her beck and call.

Come to we, dear Massa Jesus. De sun, he hot too much, de road am dat long and boggy (sandy) and we ain't got no buggy for send and fetch Ooner. But Massa, you 'member how you walked dat hard walk up Calvary and ain't weary but tink about we all dat way. We know you ain't weary for to come to we. We pick out de torns, de prickles, de brier, de backsliding' and de quarrel and de sin out of you path so dey shan't hurt Ooner pierce feet no more.²³

The reference to "no buggy" to send for Jesus, brings to mind the limited material possessions of pre- and post-Civil War Blacks. In her speech, "Ain't I a Woman," Sojourner Truth distinguished between White women's and Black women's experiences by emphasizing that Black women were not helped into carriages as were White women.²⁴ In the prayer, this women speaks of that reality wherein most Blacks didn't even have carriages or buggys. For had she owned one, certainly she'd send it to fetch Jesus. Here we see the concern for the comfort and the suffering of Jesus. Jesus suffers when we sin—when we backslide or when we quarrel. But still Jesus is identified with her plight. Note that Jesus went to the cross with this Black woman on his mind. He was thinking about her and all others like her. So totally dedicated to the poor, the weak, the downtrodden, the outcast that in this Black woman's faith, Jesus would never be too tired to come. As she is truly among the people at the bottom of humanity, she can make things comfortable for Jesus even though she may have nothing to give him—no water, no

²² Ibid., p. 49.

²³ Ibid.

²⁴ Sojourner Truth, "Ain't I A Woman?" in Mariam Schneir, ed. *Feminism: The Essential Historical Writings* (New York: Vintage Books, 1972).

food—but she can give tears and love. She continues:

Come to we, dear Massa Jesus. We all uns ain't got no good cool water for give you when you thirsty. You know, Massa, de drought so long, and the well so low, ain't nutting but mud to drink. But we gwine to take de 'munion cup and fill it wid de tear of repentance, and love clean out of we heart. Dat all we hab to gib you, good Massa.²⁵

The material or physical deprivation experienced by this woman did not reduce her desire to give Jesus the best. Being a Black woman in the American society meant essentially being poor, with no buggy, and no good cool water. Life for Black women was indeed bad, hot and at best muddy. Note that there is no hint that their condition results from some divine intention. Now, whereas I am not prepared to say that this same woman or any others in that church the next day would have been engaged in political praxis by joining such movements as Nat Turner's rebellion or Denmark Vesey's revolt, it is clear that her perspective was such that the social, political and economic orders were believed to be sinful and against the will of the real master, Jesus.

For Black women, the role of Jesus unraveled as they encountered him in their experience as one who empowers the weak. In this vein, Jesus was such a central part of Sojourner Truth's life that all of her sermons made him the starting point. When asked by a preacher if the source of her preaching was the Bible, she responded "No honey, can't preach from de Bible—can't read a letter."²⁶ Then she explained; "When I preaches, I has jest one text to preach from, an' I always preaches from this one. My text is, 'When I found Jesus!'"²⁷ In this sermon Sojourner Truth recounts the events and struggles of life from the time her parents were brought from Africa and sold "up an' down, an' hither an' yon . . ."²⁸ to the time that she met Jesus within the context of her struggles for dignity of Black people and women. Her encounter with Jesus brought such joy that she became overwhelmed with love and praise:

Praise, praise, praise to the Lord! An' I begun to feel such a love in my soul as I never felt before—love to all creatures. An' then, all of a sudden, it stopped, an' I said, Dar's de white folks that have abused you, an' beat you, and an' abused your people—think o' them! But then there came another rush of love through my soul, an' I cried out loud—"Lord, I can love even de white folks!"²⁹

This love was not a sentimental, passive love. It was a tough, active love that empowered her to fight more fiercely for the freedom of her people. For the rest of her life she continued speaking at abolition and women's

²⁵ Carter, *The Prayer Tradition*, p. 49.

²⁶ Gilbert, *Book of Life*, p. 118.

²⁷ *Ibid.*, p. 119.

²⁸ *Ibid.*

²⁹ *Ibid.*

rights gatherings, condemned the horrors of oppression.

V. *The Womanist Traditions and Christological Reflections*

More than anyone, Black theologians have captured the essence of the significance of Jesus in the lives of Black people which to an extent includes Black women. They all hold that the Jesus of history is important for understanding who he was and his significance for us today. By and large they have affirmed that this Jesus is the Christ, that is, God incarnate. They have argued that in the light of our experience, Jesus meant freedom.³⁰ They have maintained that Jesus means freedom from the sociopsychological, psychocultural, economic and political oppression of Black people. In other words, Jesus is a political messiah.³¹ "To free [humans] from bondage was Jesus' own definition of his ministry."³² This meant that as Jesus identified with the lowly of his day, he now identifies with the lowly of this day, who in the American context are Black people. The identification is so real that Jesus Christ in fact becomes Black. It is important to note that Jesus' blackness is not a result of ideological distortion of a few Black thinkers, but a result of careful Christological investigation. Cone examines the sources of Christology and concludes that Jesus is Black because "Jesus was a Jew." He explains:

It is on the basis of the soteriological meaning of the particularity of his Jewishness that theology must affirm the christological significance of Jesus' present blackness. He is black because he was a Jew. The affirmation of the Black Christ can be understood when the significance of his past Jewishness is related dialectically to the significance of his present blackness. On the other hand, the Jewishness of Jesus located him in the context of the Exodus, thereby connecting his appearance in Palestine with God's liberation of oppressed Israelites from Egypt. Unless Jesus were truly from Jewish ancestry, it would make little theological sense to say that he is the fulfillment of God's covenant with Israel. But on the other hand, the blackness of Jesus brings out the soteriological meaning of his Jewishness for our contemporary situation when Jesus' person is understood in the context of the cross and resurrection. Without negating the divine election of Israel, the Cross and resurrection are Yahweh's fulfillment of his original intention for Israel. . . .³³

The condition of Black people today reflects the cross of Jesus. Yet the resurrection brings the hope that liberation from oppression is immanent. The resurrected Black Christ signifies this hope.

Cone further argues that this christological title, "The Black Christ,"

³⁰ James Deotis Roberts, *A Black Political Theology* (Philadelphia: The Westminster Press, 1974), p. 138. See especially chapter 5. See also Noel Leo Erskine, *Decolonizing Theology: A Caribbean Perspective* (New York: Orbis Books, 1980), p. 125.

³¹ Roberts, *A Black Political Theology*, p. 133.

³² Albert Cleage, *The Black Messiah* (New York: Sheed and Ward, 1969), p. 92.

³³ James H. Cone, *God of the Oppressed* (New York: Seabury, 1975), p. 134.

is not validated by its universality, but, in fact, by its particularity. Its significance lies in whether or not the christological title "points to God's universal will to liberate particular oppressed people from inhumanity."³⁴ These particular oppressed peoples to which Cone refers are characterized in Jesus' parable on the Last Judgment as "the least." "The least in America are literally and symbolically present in Black people."³⁵ This notion of "the least" is attractive because it descriptively locates the condition of Black women. "The least" are those people who have no water to give, but offer what they have, as the old slave woman cited above says in her prayer. Black women's experience in general is such a reality. Their tri-dimensional reality renders their particular situation a complex one. One could say that not only are they the oppressed of the oppressed, but their situation represents "the particular within the particular."

But is this just another situation that takes us deeper into the abyss of theological relativity? I would argue that it is not, because it is in the context of Black women's experience where the particular connects up with the universal. By this I mean that in each of the three dynamics of oppression, Black women share in the reality of a broader community. They share race suffering with Black men; with White women and other Third World women, they are victims of sexism; and with poor Blacks and Whites, and other Third World peoples, especially women, they are disproportionately poor. To speak of Black women's tri-dimensional reality, therefore, is not to speak of Black women exclusively, for there is an implied universality which connects them with others.

Likewise, with Jesus Christ, there was an implied universality which made him identify with others—the poor, the woman, the stranger. To affirm Jesus' solidarity with the "least of the people" is not an exercise in romanticized contentment with one's oppressed status in life. For as the resurrection signified that there is more to life than the cross of Jesus Christ, for Black women it signifies that their tri-dimensional oppressive existence is not the end, but it merely represents the context in which a particular people struggle to experience hope and liberation. Jesus Christ thus represents a three-fold significance; first he identifies with the "little people," Blackwomen, where they are; secondly, he affirms the basic humanity of these, "the least"; and thirdly, he inspires active hope in the struggle for resurrected, liberated existence.

To locate the Christ in Black people is a radical and necessary step, but understanding of Black women's reality challenges us to go further. Christ among the least must also mean Christ in the community of Black women. William Eichelberger was able to recognize this as he further particularized the significance of the Blackness of Jesus by locating

³⁴ Ibid., p. 135.

³⁵ Ibid., p. 136.

Christ in Black women's community. He was able to see Christ not only as Black male but also Black female.

God, in revealing Himself and His attributes from time to time in His creaturely existence, has exercised His freedom to formalize His appearance in a variety of ways. . . . God revealed Himself at a point in the past as Jesus the Christ a Black male. My reasons for affirming the Blackness of Jesus of Nazareth are much different from that of the white apologist. . . . God wanted to identify with that segment of mankind which had suffered most, and is still suffering. . . . I am constrained to believe that God in our times has updated His form of revelation to western society. It is my feeling that God is now manifesting Himself, and has been for over 450 years, in the form of the Black American Woman as mother, as wife, as nourisher, sustainer and preserver of life, the Suffering Servant who is despised and rejected by men, a personality of sorrow who is acquainted with grief. The Black Woman has borne our griefs and carried our sorrows. She has been wounded because of American white society's transgressions and bruised by white iniquities. It appears that she may be the instrumentality through whom God will make us whole.³⁶

Granted, Eichelberger's categories for God and woman are very traditional. Nevertheless, the significance of his thought is that he is able to conceive of the Divine reality as other than a Black male messianic figure.

Even though Black women have been able to transcend some of the oppressive tendencies of White male (and Black male) articulated theologies, careful study reveals that some traditional symbols are inadequate for us today. The Christ understood as the stranger, the outcast, the hungry, the weak, the poor, makes the traditional male Christ (Black and White) less significant. Even our sisters of the past had some suspicions about the effects of a male image of the divine, for they did challenge the oppressive use of it in the church's theology. In so doing, they were able to move from a traditional oppressive Christology, with respect to women, to an egalitarian Christology. This kind of egalitarian Christology was operative in Jarena Lee's argument for the right of women to preach. She argued ". . . the Saviour died for the woman as well as for the man."³⁷ The crucifixion was for universal salvation, not just for male salvation or, as we may extend the argument to include, not just for white salvation. Because of this, Christ came and died, no less for the woman as for the man, no less for Blacks as for Whites. For Lee, this was not an academic issue, but one with practical ramification.

If the man may preach, because the Savior died for him, why not the woman? Seeing he died for her also. Is he not a whole Saviour, instead of half one? as those who hold

³⁶ William Eichelberger, "Reflections on the Person and Personality of the Black Messiah," *The Black Church* II (n.d.): 54.

³⁷ Jerena Lee, *The Life and Religious Experiences and Journal of Mrs. Jerema Lee: A Colored Lady Giving an Account of Her Call to Preach* (Philadelphia, Penna.: n.p., 1836), pp. 15-16.

it wrong for a woman to preach, would seem to make it appear.³⁸

Lee correctly perceives that there is an ontological issue at stake. If Jesus Christ were a Saviour of men then it is true the maleness of Christ would be paramount.³⁹ But if Christ is a Savior of all, then it is the humanity—the wholeness—of Christ which is significant.

Sojourner was aware of the same tendency of some scholars and church leaders to link the maleness of Jesus and the sin of Eve with the status of women and she challenged this notion in her famed speech "Ain't I A Woman?"

Then that little man in black there, he says women can't have as much rights as men, 'cause Christ wasn't a woman! Where did your Christ come from? Where did your Christ come from? From God and a woman. Man had nothing to do with Him.

If the first woman God ever made was strong enough to turn the world upside down alone, these women together ought to be able to turn it back, and get it right side up again! And now they is asking to do it, the men better let them.⁴⁰

I would argue, as suggested by both Lee and Sojourner, that the significance of Christ is not his maleness, but his humanity. The most significant events of Jesus Christ were the life and ministry, the crucifixion, and the resurrection. The significance of these events, in one sense, is that in them the absolute becomes concrete. God becomes concrete not only in the man Jesus, for he was crucified, but in the lives of those who will accept the challenge of the risen Saviour—the Christ. For Lee, this meant that women could preach; for Sojourner, it meant that women could possibly save the world; for me, it means today, this Christ, found in the experience of Black women, is a Black woman.

VI. Conclusion

I have argued that Black women's tri-dimensional reality provides a fertile context for articulating a theological perspective which is wholistic in scope and liberating in nature. The theology is potentially wholistic because the experience out of which it emerges is totally interconnected with other experiences. It is potentially liberating because it rests not on one single issue which could be considered only a middle-class issue relevant to one group of people, but it is multi-faceted. Thus, the possibility for wholistic theology is more likely. Feminist theology as presently developed is limited by virtue of the experience base for feminist theology.

³⁸ Ibid., p. 16.

³⁹ There is no evidence to suggest that Black women debated the significance of the maleness of Jesus. The fact is that Jesus Christ was a real, crucial figure in their lives. However, recent feminist scholarship has been important in showing the relation between the maleness of Christ and the oppression of women.

⁴⁰ Truth, "Ain't I A Woman," in *Feminism*, ed. by Schneur, p. 94.

That is, when feminists say that experience is the crucible for doing [feminist] theology, they usually mean White women's experience. With few exceptions, feminist thinkers do their analysis primarily, and in some circles exclusively based on the notion that because sexism is the longest and most universal form of oppression, it should claim priority.⁴¹

Black women, by and large, have not held this assumption. Many have claimed that because of the pervasiveness of racism, and because of its defining character for black life in general, racism is most important. Though Sojourner Truth never did develop a sophisticated social analysis she was aware of the fact that she (and her people) were poor because she was black, and perhaps poorer because she was woman. I say "perhaps" simply because in the slave economy one could argue that there was relatively little distinction between the property status of slaves by virtue of gender; women were no less property than men. As property, they were a part of the material distributed, rather than participants in the inequitable (system of) material distribution. Thus as indicated above in the black woman's prayer, material possessions of blacks were limited. In a sense one could say that by virtue of one's race, one was slave and by virtue of that status one was poor.

Still as we see the issues today, class distinctions which have emerged even in the Black community, and sex differences, which have taken on new forms of institutionalization, must be addressed. For liberation to become a reality, race, sex and class must be deliberately confronted. Interconnected as they are, they all impinge greatly on the lives of black women. Overwhelming as are these realities, black women do not feel defeated. For Jarena Lee observed the hope of the struggle is based on the faith that Jesus died (and was raised) for the woman as well as the man. This realization gave inspiration for the struggle. Black women today inside and outside of the church still bring an optimistic spirit as reflected in the conclusion of Maya Angelou's poem, "Still I rise":

Out of the hut of history's shame
 I rise
 Up from a past that's rooted in pain
 I rise
 I'm a Black ocean, leaping and wide,
 Welling and swelling, I bear in the tide
 Leaving behind nights of terror and fear
 I rise

⁴¹ This question is explored further in Jacquelyn Grant, "The Development and Limitation of Feminist Theology: Toward an engagement of black women's religious experience and white women's religious experience" (Ph.D. diss., Union Theological Seminary, New York, 1985).

Into a daybreak that's wondrously clear
I rise
Bringing the gifts that my ancestors gave
I am the dream and the hope of the slave.
I rise.
I rise.
I rise.⁴²

⁴² Maya Angelou, *And Still I Rise* (New York: Random House, 1978), p. 42.