

Pastoral Care with African American Women: Womanist Perspectives and Strategies

Marsha I. Wiggins
and Carmen Braun Williams

INJUSTICE AND THE CARE OF SOULS

TAKING OPPRESSION
SERIOUSLY
IN PASTORAL CARE

SHERYL A. KUJAWA-HOLBROOK AND
KAREN B. MONTAGNO, EDITORS

2009

FORTRESS PRESS
MINNEAPOLIS

Pastoral care in the twenty-first century is shaped not only by values and commitments of individual pastors and caregivers, but by the complex levels of pluralism, multiculturalism, and oppression that characterize U.S. communities. Historically, pastoral care has been defined as the provision of religious leadership in a faith-based group (Everly 2000, 69–71). The tasks generally associated with pastoral care include personal support, religious education, community organization, worship, ethical decision-making, and spiritual guidance (*ibid.*). In general, clergy and others who provide pastoral care have focused largely on *individual need* rather than on *social realities*, on personal pain rather than corporate suffering. Moreover, pastoral care developed primarily within white, Western Christian denominations, and thus much of its theology and worldview reflects these roots. The purpose of this essay is to suggest that offering pastoral care to African American women requires that caregivers acknowledge their possible positions of power and privilege in relation to those to whom they provide care. They must also take seriously the challenge of providing pastoral care for both individual African American women and acting prophetically as regards oppressive systems. Here, we propose a *womanist* approach to pastoral care that validates African American women's experience as the crucible for pastoral care of both individuals and systems struggling under the burdens of oppression.

The Womanist Perspective as a Key to Pastoral Care

"Womanism," a term coined by Alice Walker in her book *In Search of Our Mothers' Gardens*, when applied to theology holds a key to pastoral care with African American women. Walker describes what she means by "womanist" in this excerpt:

Womanist, from womanish (Opposite 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. (1987, xi)

Further, Walker says that a "womanist" loves women's culture, but is not a separatist. She claims that womanists oppose homophobia and colorism (value judgments made on the basis of how light or dark one's skin is). They also eschew class hierarchy because they are committed to the survival of the whole people. Womanism is all about black female emotional flexibility and strength (D. S. Williams 1993). Womanist theology is a way of thinking about God and ministry from the African American female perspective. It is a response to the reality that "Black women at best are invisible in Black theology and at worst exploited by African American men" (Hopkins 2005, 20). Womanist theology is rooted in and grows out of black theology, feminist theology, black women's experience, and the biblical witness (Crawford 2004). Ultimately, the goal of womanist theology is to address the multidimensional oppression in African American women's lives related to racism, classism, sexism, and heterosexism. As such it "challenges the structures, symbols, and socio-political realities that foster oppression/domination of Black women in particular, as well as Black men, humanity in general and nature" (ibid., 214).

African American Women's Experience

African American women share in a legacy of kinship, but their place in this cultural legacy is distinctive due to their experience of dual oppression by

virtue of being caught in the double bind of racism and sexism. Typically, when mental health and social systems address the concerns of marginalized groups, these groups are compartmentalized into categories such as race, gender, class, and sexual orientation. As a result, people who carry multiple stigmatized identities are thrust into fragmented cultural groupings that do not reflect their multidimensional real-life experiences (Constantine 2002; Groteau et al. 2002; Moradi and Subich 2003). African American women are faced with all of the challenges of being female in a male-dominated society as well as the tremendous stresses of being persons of color in a world characterized by white privilege.

This dual stigma results in personal and psychological distress for many African American women. Emotional isolation is one such difficulty (Greene 1994). African American women are taught early on to be self-reliant within the context of social support and kinship networks (Turner 1997). Yet, as greater numbers of African American women enter professional work settings, they report feeling alienated from sources of support (Greene 1994). Many also feel guilty for moving into the middle class; abandoning their families, friends, and communities; and for becoming successful (ibid.; Mays 1985). Others, despite their professional success, "feel diminished, devalued, unappreciated, and mainly 'unknown' in a full sense by those around them" (Turner 1997, 84). This tension between competing cultural values is salient for many middle-class African American women.

Another major issue for African American women is internalized oppression. Internalized oppression is "the internalization of conscious or unconscious attitudes regarding inferiority or differentness by the victims of systematic oppression" (Batts and Landrum-Brown 2003, 5). This internalized oppression means that people of color and other target groups come to accept the negative attributions made about them by the dominant culture. Pervasive and unrelenting racism is complex and multidimensional and has an ongoing negative impact that must be countered deliberately and repeatedly. African American women constantly must struggle with self-doubt because they have absorbed the denigrating racial messages of white society and culture.

Racial identity is another theme closely related to internalized oppression. For African American women to establish a healthy sense of self in a white-dominated context is extremely challenging (Jordan 1997). In the process of moving from racial self-devaluation to positive self-esteem, African Americans must pass through an established developmental process (Helms 1990). This process is more complicated for African American women, who are also confronted with gender images and standards of beauty that are not affirming of them. "African American women have suffered the blotches of bleaching creams

and the harshness of hair straighteners, all in futile efforts to be accepted as attractive, as women" (Jordan 1991, 53). Because many women connect self-worth with physical attractiveness, African American women's concerns about body size, hair texture, facial features, and skin color are ever-present realities of their experience (Frame, Williams, and Green 1999).

Low self-esteem is another emotional issue for black women regardless of their economic circumstances (Greene 1994; Jordan 1991). This situation may be partially a result of the ways in which African American women feel torn between meeting their own needs and the needs of others, especially those of African American men. Greene indicated that this conflict between self and others is more strident where mistreatment by African American men is tolerated or excused out of empathy for black men's victimized status in the culture and society of the United States (Greene 1994).

Despite these difficulties, African American women's experience also includes the theme of empowerment arising from women-centered networks of communal care, spiritual bonding, and social activism. Katie Cannon, in addressing black women's moral agency, states, "Black women have created and cultivated a set of ethical values that allow them to prevail against the odds, with moral integrity" (1998, 75).

Communal care and support is a means of survival for African American women. They rely on networks of female and male family members and friends who assist them with activities of daily life, and give them the emotional support to confront life's problems. Nurturing, too, is central among African American women. They have nurtured self, children, community, and their whole racial group (Greene 1994). The concept of "motherhood" in this tradition transcends biology and nuclear family, extending kinship ties and connection in the struggle for freedom from both internal and external oppressive forces (Frame, Williams, and Green 1999). Alice Walker captures this notion powerfully in her essay "One Child of One's Own":

It is not my child who tells me: I have no femaleness white women must affirm. Not my child who says: I have no rights black men must respect. It is not my child who has purged my face from history and herstory, and left mystery just that, a mystery; my child loves my face and would have it on every page, if she could, as I have loved my own parents' faces above all others. . . . We are together, my child and I. Mother and child, yes, but *sisters* really, against whatever denies us all that we are. (1979, 75)

African American Cultural and Spiritual Traditions

A profound sense of spirituality and transcendence characterizes African American women's experience. These women acknowledge and celebrate the mysterious connections between self, others, identity, and power. These cultural and spiritual traditions have always held a central place in African American communalism, and emerged from a history of forced migration and enslavement, followed by systemic discrimination and victimization (Mbiti 1990; Boyd-Franklin 1989; P. H. Collins 2000; Kwok 2001). Two major themes characterize African American spirituality: the pursuit of liberation from injustice, and the belief that the spiritual is present in every aspect of life (Hopkins 1993; Mbiti 1990; Mitchell and Mitchell 1989). The "operative force of this worldview is to find God in all of God's creation" (Mitchell and Mitchell 1989, 103). Rather than compartmentalizing religion and spirituality, among African Americans in general and African American women in particular, it is seen as intimately related to all of life's experiences (Boyd-Franklin 1989).

The black church, born during slavery, is, as a unique cultural institution, the central focal point and container for African American spirituality. As a result, the black church embodies for many African Americans a feeling of hope, an experience of community, and a locus for social justice. The black church also functions as an educational center, a resource of economic support, and a command post for political organizing (Quarles 1964). In addition, in it black children find role models and opportunities for leadership and responsibility that improve self-esteem (Boyd-Franklin 1989; Richardson 1991). The black church, therefore, has been called "the most organized, visible, and nurturing institution in many African Americans' lives" (Hopkins 1993, 1).

African American women have a history and tradition of social activism. In their culture, speaking and doing justice are powerful balms against oppression and depression. African American female leaders such as Sojourner Truth, Harriet Tubman, Ida B. Wells, and Mary McLeod Bethune are held up as role models and examples of hope (Giddings 1994; Williams, Frame, and Green 1999). It is this corporate commitment to social justice in the face of marginalization, discrimination, and oppression that offers a wellspring of possibilities for pastoral care in this community.

The Interplay of Privilege and Oppression

Providing pastoral care first requires caregivers who are typically white to become aware of and acknowledge their location in the web of power and privilege (social, political, economic, racial, gendered, heterosexual) and the ways in which location in the power sphere shapes one's worldview and consequent actions. To begin the process of developing an inclusive, justice-based stance toward pastoral care demands a look at the structures of society that focus on difference among particular groups and how those structures use difference as a means of systematically rewarding or punishing the groups' members.

Understanding the concept of "privilege" is critical if compassionate, committed pastoral caregivers are to be successful in expanding the notions of their work beyond responses to *individual* need to the larger, global issue of oppression. "Privilege" refers to the situation in which "one group has something of value that is denied to others simply because of the groups they belong to rather than because of anything they have done or failed to do" (Johnson 1997, 23). Privilege means males, whites, financially solvent persons, able-bodied people, and heterosexuals are afforded the "luxury of obliviousness" because these groups wield social power in society (ibid., 24). For example, when seeking jobs, shopping, socializing, or applying for promotions people from privileged groups have an unspoken advantage over women, people of color, the poor, gays, lesbians, and transgender persons. Such privilege is as if those from privileged groups are permitted to walk through life as if they were entering through the automatic doors of a grocery store: the doors open for them and they never give those doors a second thought. People from marginalized groups, including African American women, are all too aware of doors that are slammed shut in their faces. Peggy McIntosh, in what is now a classic essay, gives concrete examples of how white privilege is experienced in everyday life:

- I can if I wish arrange to be in the company of people of my race most of the time.
- I can turn on the television or open to the front page of the paper and see people of my race widely represented.
- When I am told about our national heritage or about "civilizations," I am shown that people of my color made it what it is.
- I can do well in a challenging situation without being called a credit to my race.
- I am never asked to speak for all the people of my racial group.

- I can easily buy posters, postcards, picture books, greeting cards, dolls, toys, and children's magazines featuring people of my race. (McIntosh 1998)

What is important here, as Allan Johnson notes, is that privilege doesn't have to do with characteristics of individual persons; it is more about the fact that they belong to groups who are powerful and more esteemed than other groups (Johnson 1997). That is, individual white males may not feel privileged on a personal level, particularly if they are poor. Nevertheless, they benefit socially from being white skinned in ways people of color simply do not.

In essence, according to Johnson:

Privilege generally allows people to assume a certain level of acceptance, inclusion and respect in the world, to operate within a relatively wide comfort zone. Privilege increases the odds of having things your own way, of being able to set the agenda in a social situation and determine the rules and standards and how they're applied. Privilege grants the cultural authority to make judgments about others and to have those judgments stick. It allows people to define reality and to have prevailing definitions of reality fit their experience. Privilege means being able to decide who gets taken seriously, who receives attention, who is accountable to whom and for what. And it grants a presumption of superiority and social permission to act on that presumption without having to worry about being challenged. (Ibid., 33-34)

Oppression is intimately related to privilege. In the presence of privilege, there is oppression. They are two sides of the same coin. According to Johnson, oppression "points to social forces that tend to 'press' upon people and hold them down, to hem them in and block their pursuit of the good life" (ibid., 39-40). Like privilege, oppression is an equally important reality for pastoral caregivers to comprehend. Oppression happens when a privileged group has power over another group. Again, oppression is a reality that occurs between groups of people in a society, rather than simply individuals who happen to belong to privileged groups (ibid.). African American women, as a group, experience oppression when privileged groups (males and whites, for example) behave in ways, often subtle, that limit their access to education, jobs, relationships, or resources and/or act in socially prescribed ways to devalue their race, culture, or ways of being in the world.

To wear the mantle of privilege is to march through life assuming that one's values, beliefs, assumptions, and experiences are normative for everyone. It is to be able to ignore and devalue the cultural traditions, values, literature, spirituality, and social and sexual mores of groups who are different from those in privileged groups. For pastoral caregivers to attempt to be about their work without acknowledging the ways that they are privileged is to participate in the very oppression they seek to eradicate.

Womanist Themes

There are several prevailing themes that emerge from womanist theology that have direct application to the work of pastoral care among African American women. Some of these themes include African American women's experience as the center of analysis, liberation, and survival; Jesus as the incarnation of suffering; support for justice in the global community; and sexuality (P. H. Collins 2000; Lewis 2004). In addition, the use of narrative, especially the biblical narrative, and contemporary African American women's literature also shape womanist thought (Baker-Fletcher 1993; D. S. Williams 1993).

African American Women's Experience as Epistemologically Sound

African American women's experience is a legitimate starting point for constructing meaning and we extrapolate this notion to the work of theology and pastoral care (P. H. Collins 2000; Howell-Baker 2005). For Patricia Hill Collins, the day-to-day survival of African American women determines their epistemology (ways of knowing) and validates the wisdom of their insights. According to Collins: "For most African American women, those individuals who have lived through the experience about which they claim to be experts are more believable and credible than those who have merely read or thought about such experiences" (2000, 209).

African American women's daily lives are circumscribed by the need for survival and the desire for increased quality of life. In their workplaces, homes, communities, churches, and in their relationships, African American women may feel "pressed" and "oppressed" by societal structures and racial/gender attitudes that get in the way of their vision of how life could and should be. Black women's unique experience is captured in oral traditions, autobiographies,

novels, and scholarly writings (Lewis 2004). Listening to and learning about the challenges and celebrations these women face is one of the ways pastoral caregivers can begin to take seriously African American women's reality.

Liberation and Survival

African American women resonate with these themes that reflect their life experience. Marjorie Lewis noted that the focus on liberation and survival characterizes much of the writing and community work labeled "womanist" (ibid.). Delores Williams spoke of biblical characters to underscore the ways the scriptural story intersects with black women's stories. Biblical women such as Hagar symbolize the oppression African American women face. Moses' mother is viewed as a sign of liberation for the Hebrews from their bondage in Egypt (D. S. Williams 1993).

In addition, African American women who made significant historical contributions to recent history in terms of liberation for African American people are noted and revered: Harriet Tubman, Milla Granson, Sojourner Truth, Frances W. Harper, and Mary Church Terrell (ibid.). These foremothers used courageous and sometimes subtle strategies to liberate themselves and their communities from racial oppression. Tapping into their legacy has ongoing power for African American women. Learning and applying these ancestral witnesses' stories to modern dilemmas is one way pastoral caregivers can guide and give value to continuing the struggle for liberation and survival.

Jesus as the Incarnation of Suffering

In Christian circles, Jesus is a central figure related to liberation from suffering. Jesus' plight is often compared to that of African American women: he experienced "unjust and undeserved humiliation and suffering" but also became for many Christian black women a symbol of empowerment against all forms of oppression (Lewis 2004, 91). The metaphorical language of the Bible describes Jesus as a rock, the bread of life, the door to the abundant life, the shepherd, the friend, the shelter, the great physician, the mother to the orphan, the way to wholeness. Though black (male) theology has pointed to Jesus' ultimate liberation in the crucifixion/resurrection event, womanist thinkers such as Delores Williams suggest that the liberating power in the person of Jesus comes from his vision of social justice in his earthly ministry rather than at the cross (Hopkins 2005; D. S. Williams 1993). Lewis referred to Jesus as a "co-sufferer"

with African American women (2004, 91). It was Jesus' notion of a sociopolitical reality in which the last should be first and his concern for the whole person that make him a viable participant in African American women's journey toward freedom and improved quality of life.

Pastoral caregivers working with African American women should note that it is not simply the meek and mild Jesus who gains attention and becomes a role model for black women in the Christian tradition. Rather, African American women find solidarity with the Jesus who took on political and religious authorities and bureaucratic structures and who was willing to suffer with the poor and the marginalized of his time because he believed in a God whose justice, love, and mercy were offered to all.

Support for Justice in the Global Community

African American women know their plight is not confined to the historical and contemporary realities of racism and sexism in the United States. Although the times and places are diverse, womanists stand in solidarity with the wider global community (Lewis 2004). As a result of their double bind by race and gender, womanists acknowledge they must stand with other women (including white feminists and women from developing nations) against men and others who perpetuate sexism, and they must stand with black men (and other people of color and white allies) against white racism (CRC 1983). On individual and group levels, pastoral services may involve peer counseling and spirituality groups that address issues of internalized oppression, racial identity, and self-esteem (Lewis 1994; Frame, Williams, and Green 1999). In the corporate dimension, pastoral care from a womanist perspective involves the intersecting nature of the "isms" that keep various segments of the global population marginalized and oppressed. This global orientation pushes pastoral caregivers to recognize and confront the deeply entrenched structures of economics, politics, colonization, and religion in which they participate and from which they benefit. To stand in solidarity with the global community means that nationalism in all its forms must take a back seat to the justice needs of all humanity.

Sexuality

Lewis noted that a womanist posture must take seriously disenfranchised African American women who also happen to be lesbian or bisexual (Lewis 1994). Such a posture has created difficulty in some segments of Christian communities, and

among self-identified womanists who view homosexuality as incompatible with Christianity. This issue frequently divides the African American community, and yet it is related to the notion of supporting justice initiatives in the larger, global context and understanding that all forms of oppression are interrelated. Pastoral caregivers must come to terms with their own understanding of homosexuality and struggle with the cries for justice and inclusion that come from the gay, lesbian, and bisexual community. Creating safe spaces for gay, lesbian, and bisexual African American women to gather, gain support, and advocate for civil rights would be considered an act of pastoral care from a womanist perspective.

Making Use of Narrative

Narrative—including songs, poems, Scripture, autobiography, drama, novels, oral tradition, and female slave narratives—forms a centerpiece for African American women's self-knowledge, validation, and liberation. This literature is the core of African American culture and, as such, it is more connected with nature, more egalitarian, more respectful of female knowledge than bourgeois views that characterize much of white, Western culture (D. S. Williams 1993). Because of its centrality in the African American culture and community, this indigenous literature may be used as a source for personal comfort and strength as well as for building communities of care and justice.

In her article "Tar Baby and Womanist Theology," Karen Baker-Fletcher gives a concrete example of the ways in which novelist Toni Morrison uses African American women's experiences to forge a positive valuation of their reality. Baker-Fletcher argues that the image of the Tar Baby is grounded in an ancient African myth with a similar name, the "tar lady." This mythical figure was a symbol of black womanhood. Indeed, the tar lady was the black woman who holds things together. She is the container for black female spiritual power and moral wisdom (Baker-Fletcher 1993). What is required, then, is recovering the myths of the ancestors and claiming their power for the present day. Indeed, it is the communal strength and sisterhood of African American women that holds together their churches and other spiritual communities (Hoover 1979). Pastoral caregivers can immerse themselves in the rich literature of this community and can share the emergent themes and metaphors so that African American women may claim them as powerful tools for personal and societal transformation.

Strategies for Women-Based Pastoral Care

The womanist themes described above give clues to ways pastoral caregivers might intervene with African American women who are struggling with individual and corporate oppression.

First, to respond faithfully and ethically to the call to provide pastoral services for this population, caregivers must take seriously their social location. They must assess and come to terms with the dimensions and degrees of privilege they are afforded in U.S. society by virtue, for instance, of being male, white, heterosexual, financially secure, able-bodied, young, or Christian. Second, they must acknowledge the ways in which they embody racism, sexism, classism, heterosexism, and the other "isms" that divide the world's people into the haves and have-nots. And further, they must take steps to confront those "isms" in themselves, their colleagues, family members, and friends. Third, in order to offer effective pastoral care from a womanist perspective, caregivers must take responsibility for learning about African American female culture, traditions, spirituality, sexuality, community, politics, and relationships. They must avoid the tendency to take the easy and privileged path of asking African American women to teach them these concepts. Fourth, pastoral care from a womanist perspective requires that caregivers expand their worldviews, and be open to a lifelong process of self-awareness and growth regarding issues of racism and sexism and the intersection of these oppressions.

Finally, pastoral care from a womanist perspective demands a heightened and deepened sense of empathy that results in a commitment to personal and social change for all those involved in the endeavor. Only when these initial steps have been taken can specific individual or social strategies be employed with any effectiveness.

Individual Strategies

We have discussed elsewhere specific, womanist strategies for effecting personal and psychological change (Frame and Williams 1996; Frame, Williams, and Green 1999). Some of these interventions include using the musical and literary traditions of African and African American communities to extract themes of power, hope, and survival. In addition, we suggest emphasizing the communal nature of African American experience through the development of spiritual support groups for African American women. Other interventions include using the biblical narrative as a witness to the strength and resiliency of African American

women, as well as gaining support of the black church's ministries to women within and beyond its walls. We believe these strategies and others like them can be useful tools for pastoral care among individual African American women. However, we are also convinced that the individual approach to pastoral care, even from a womanist perspective, is not sufficient to address the structural and societal realities that promulgate and perpetuate racism and sexism. Therefore, we turn to corporate strategies that must be used in tandem with the individual approaches if the totality of the womanist view is to be adequately applied in pastoral care.

Corporate Strategies

The most challenging and significant dimensions of pastoral care from a womanist perspective have to do with confronting the corporate reality of the unrelenting "isms" (in this case, the interplay between racism and sexism). This is not a journey for those who seek an easy answer or a quick fix. It is also not an endeavor that can be engaged in alone or from an ivory tower or a church steeple. To address the reality of oppression from a womanist worldview means to assemble like-minded colleagues who are willing to put themselves on the line in pursuit of social justice. It also involves immersion in African American communities and getting skilled consultation and supervision from persons with expertise in community building and organizing.

One strategy in addressing the corporate aspects of womanist pastoral care is to follow the lead of Allan Johnson who advised readers to "get on the hook" by becoming committed, obliged, and involved (1997, 135). He urged privileged "helpers" to give up the myths that things will never change and that whatever they attempt in the name of justice will have little effect. As simplistic as it may sound, Johnson called for people to "do something" rather than nothing, and to confront the social systems that support privilege to the detriment of those on the margins (*ibid.*). This approach means developing a prophetic voice and calling institutions, organizations, businesses, government, and other systems into accountability with regard to race and gender and the double bind they often create for African American women. For example, Johnson advocated offering support for workplace equality, equal pay and promotion, access to child care and health care, and the development and enforcement of antiharassment policies and other economic and political initiatives that address the everyday oppression African American women experience.

In a similar vein, David A. Thomas and Robin J. Ely call for a new paradigm for managing diversity in business and other corporate settings. They noted that

sheer numbers of women and persons of color in the workplace do not guarantee equal treatment or equal opportunity for advancement. Increasing the presence of African American women without diversifying the work is not ultimately effective. Moreover, this approach propagates the "color-blind, gender-blind" ideal where important cultural differences do not count. Another existing attempt at increasing diversity involves celebrating differences, but not allowing those differences to have any real impact on how business gets done. Approaches are needed that incorporate difference (in this case gender and race) such that the experience of African American women is welcomed and considered meaningful and valuable to the organization (Thomas and Ely 1996). Pastoral caregivers as consultants to businesses, churches, and other organizations may have the opportunity to employ womanist perspectives in pursuit of corporate justice.

Summary

We have argued that pastoral care in the twenty-first century requires more than an individual approach to human suffering. A womanist perspective on pastoral care involves naming the double bind in which African American women are caught by the forces of racism and sexism. It means understanding African American women's experience from the inside out, including their personal pain and triumph and their corporate suffering and survival. Pastoral care from a womanist perspective means owning one's place in the systems of power and privilege and acknowledging the ways in which caregivers themselves participate in the very racist, sexist, and classist structures they desire to dismantle. Pastoral care from a womanist perspective involves discovering and celebrating African American female "herstory," traditions, institutions, religion, rituals, practices, music, and literature and employing these powerful modalities in the service of healing and personal and societal transformation. Pastoral care from a womanist perspective means joining with others to advocate on behalf of all marginalized groups—not only in the United States, but in the global community as well. Pastoral care from a womanist perspective invites caregivers to become advocates in their work settings and among their colleagues, families, and friends in order to confront the systems that perpetuate the "isms" that oppress so many people.

Pastoral care from a womanist perspective means echoing in word and deed the prophetic words of Amos: "Let justice roll down like waters, and righteousness like an ever-flowing stream" (Amos 5:24).

INJUSTICE AND THE CARE OF SOULS

TAKING OPPRESSION
SERIOUSLY
IN PASTORAL CARE

SHERYL A. KUJAWA-HOLBROOK AND
KAREN B. MONTAGNO, EDITORS

2009

FORTRESS PRESS
MINNEAPOLIS