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Reimagining New Perspective(s) on Black Theology and the Implications for Bosadi Theorisation

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Abstract

The concept of Black theology has emerged as a vital discourse in theology and social justice that fundamentally addresses the intersection of faith, culture, and identity in the Black experience. The author addresses the challenge of the church's relevance in dealing with the leadership of Black women in society, which contributes to the marginalisation of women in the Christian faith. This article explores the implications of women's leadership and empowerment within the context of Bosadi theorisation. This framework emphasises the role of women in African cultures and societies, thereby highlighting how these strands of thought can mutually reinforce one another in the pursuit of social justice, empowerment, and identity affirmation. "Bosadi" is a term derived from the Southern African language Sepedi and refers to womanhood or femininity, which encompasses the experiences and roles of women in African societies. Bosadi theorisation advocates for a deeper understanding of gender dynamics in African contexts, critiques patriarchal structures, and affirms the value and contributions of women. A comprehensive description can be found in Bosadi theorisation, which illuminates the experiences of women, particularly Black women, with societal constructs that often marginalise their voices and contributions. In light of reported discourse, Bosadi theorisation holds that African culture must be engaged critically to understand the complexities of gender and the socio-political roles women play. In this article, the researcher employs a qualitative research approach and a literature review as the methodological framework, thereby effectively advancing the study's objectives. The gathered information fosters a widespread aspiration for fairness, empowerment, and the freedom to make choices, which are critical to decision making. Moreover, the exploration of Bosadi theorisation, highlighted through educational initiatives and leadership exemplars, contributes to the process of self-identification.

Contribution: This article provides open channels for dialogue that explore the intersection of leadership and social justice, with an emphasis on Black theology and its implications for Bosadi theorisation. This matter is of significant importance, particularly in light of the ongoing trend of women being a majority yet still marginalised in our society, workplaces, and religious spaces.

Keywords: Black theology; Bosadi theorisation; leadership; social justice; women's empowerment

Open Rubric

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Introduction

This paper advocates for Black theology and its implications for Bosadi theorisation from a new perspective, primarily concerning women who experience differential treatment in the workplace and the community at large. This necessitates that Black theologians confront the challenges that are inherent in a situation characterised by Black theological captivity. Given that theology in the African context has been dominated by a white missionary mentality and ecclesiastical paternalism, Black theologians must develop and articulate a theology that reflects their cultural and political experiences.

Feminist theology constitutes a global theological framework, or more precisely, a collection of contextual theologies, committed to promoting women's justice and societal transformation. Consequently, it is a fundamental theology of liberation that engages in the reformation of theology and religion to facilitate this transformative process within the distinct settings of women's existence (Grey, 1999, pp. 89–109). Bosadi theorisation is a concept that seeks to transform and reconstruct women's empowerment and leadership in society. Within feminist theology, many scholars advocate reimagining existing frameworks about women's leadership through creative discourse that promotes equity. One such approach is Bosadi theorisation, which is grounded in an African context and aimed at elevating women's experiences, perspectives, and capabilities. The reimagining of a new perspective on gender-inclusive leadership and empowerment through Bosadi theorisation can catalyse transformative change in society.

To support this argument, Acker et al. (1983, p. 423) state that feminism maintains three general ideologies: (1) the need to recognise and disseminate the historical exploitation, devaluation, and oppression of women, (2) the goal of improving women's social standing while working towards equality for all genders and groups, and (3) the active criticism of traditional intellectual pursuits and gender ideologies, as further elaborated by Swirsky and Angelone (2015, p. 445). A widespread belief persists among many South Africans, even decades after the advent of the new democracy, that South Africa is not fundamentally part of the African continent, at least in ideology.

One could contend that this viewpoint stems from a colonial mindset, as it is evident that despite South Africa being a country with a Black majority, Western perspectives have historically, and even now, prevailed in shaping our thoughts (Masenya, 2005, p. 741). Many countries still lack comprehensive laws that protect women's rights or address issues such as women's leadership, education for women in society, domestic violence, and discrimination in the workplace, with inequality remaining rampant. The workplace, as a microcosm of society, reflects the values and beliefs of the time. For numerous years, women have championed their rights and sought equitable treatment throughout society. Despite constituting nearly half of the workforce and possessing the statistical majority of higher education credentials, their salaries continue to be markedly lower (Burke, 2000, p. 16; Evans et al., 2013, p. 436).

Even with the significant strides made towards gender equality in recent decades, women continue to experience structural inequalities that hinder their professional advancement and economic independence. Bosadi theorisation, importantly, addresses disparities in religion, politics, economics, culture, and the environment. Furthermore, it presents a pluralistic understanding of oppression, at least superficially. Another way to look at oppression is as two distinct forms: "struggles for recognition", which target specific cultural injustices, including racism, sexism, homophobia, and transphobia, and "economic oppression", which revolves around "material inequality". Classifying oppression in this manner is not a novel concept. One of the major theological questions regarding Bosadi theorisation has been concerns about a proper

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theological approach in a patriarchal system that marginalises women based on gender and inequality.

Adding to this assertion, gender inequality has long been a topic in social theory. To support this argument, a qualitative research method was adopted, including an exploration of existing literature and case studies. Against this background, this paper examines gender-inclusive leadership and empowerment in South African society. Masenya (2005, p. 741) suggests that considering the history of marginalisation faced by African people and women in South Africa – a history in which we were characterised; a history in which even what was ours, for example, the rich heritage of our African culture, was defined for us; a history that resulted in an identity crisis – there is a need to reclaim what legitimately belongs to us. Mandal (2013, p. 17) contends that historical evidence indicates that among all marginalised groups globally, women have endured the greatest suffering.

They have endured abuse, molestation, assault, rape, poverty, hunger, and mistreatment as multiple kinds of hardship. The Bosadi concept focuses on improving the lives of Black women within an African context. Traditionally, it is believed that contemporary scholarly focus has been insufficient in addressing topics related to women's empowerment. Although the researcher is not an expert in the concept of Bosadi, he acknowledges that Masenya's (2005) concept will help put this matter into perspective by recognising that "Bosadi" is a term with multiple interpretations in the African context. Masenya (2005, pp. 741–751) argues:

> Indeed, to those readers who choose to read this approach through Western eyes, the bosadi concept might appear ethnic and local. However, given the brief background on the need to foreground Africa given earlier on, it should be stated that the coinage of the bosadi concept was done not only with national and continental concerns in mind, but also with global concerns! To do this effectively, one had to start at home, from the African-South African setting. As stated in the article, the word mosadi does not only occur in the Northern Sotho setting, it also occurs, though in different words, in other African-South African languages: wansati (Xitsonga); umfazi (Zulu); musadzi (Tshivenda); mosadi (Tswana and Southern Sotho; 2004c:122). I have deliberately made the African-South African women's context, the main hermeneutical focus by using a familiar word, a male-construct.

The researcher of this article stands for and supports marginalised women in South African society. The voices of marginalised women in society can be heard through the academic voices of those on the margins. Black theology and feminist theology have emerged in the African context as indigenous expressions of contemporary theologies of the liberation of oppressed people.

Methods

For this research, a qualitative approach was utilised to ensure the article's relevance (Enfutade, 2019, p. 8). Descriptive research was adopted to discover a new perspective on Black theology, with an emphasis on Bosadi theorisation. This approach can serve a variety of research objectives; however, it primarily aims to describe individuals, phenomena, or other entities (Maree, 2019, p. 60). The marginalisation of African women in this country is also notable in biblical scholarship. The selection of relevant literature for this article was motivated by the fact that many great scholars of Black theology and researchers have examined the topic of Black women in Africa, who remain marginalised in society and religious spaces (Masenya, 1997, pp. 349–448).

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The main problem confronting Black theology has been the contemplation of interpretive practices that promote a positive view, specifically regarding the patriarchal ideology behind positive portrayals of women. Within the context of this article, Black theology examines the significance of Black women's leadership, with an emphasis on Bosadi theorisation. The literature review was selected from scholars who advocate for the voice of the voiceless, for women, and for those experiencing marginalisation in the community. It is clear from the above analysis that descriptive research plays an important role in qualitative research, as data are gathered for descriptive purposes. Similarly, human life cannot be understood only from within; it cannot be observed from some external reality. Historically, theology has almost exclusively been male-dominated.

This article offers a new perspective on Black theology as it emphasises the implications for Bosadi theorisation as a phenomenon that must be understood more deeply. At the same time, the singular issue of women's liberation in our society is too narrow to be treated in isolation, and it would be short-sighted to do so. The paper argues against the oppression and deprivation of women in various leadership roles in society. This phenomenon reflects the reality of many women who are not in positions of leadership (in terms of culture, economics, or religion) due to patriarchal privileges given only to men. Data collected from desktop studies and articles indicate that many women are controlled by a patriarchal approach that deprives them of their rights in society and in leadership (Miller, 1979, p. 90). The implications for Bosadi theorisation, social justice, and women's leadership empowerment are discussed in depth in the following section.

Discussion

Before examining the significant themes and understanding of Black theology, a balance must be struck between common theological principles and a recognition of the historically separate treatment of the sexes in society. The implications for Bosadi theorisation must be addressed theologically as a concern that affects females, primarily as partners in the same creation and, secondarily, as persons with distinct existential and political agendas. This paper reviews relevant literature on women in leadership and social justice in the community. It suggests the contributions that fully liberated women can make to the community through their participation. In addition to the discussion on Black theology, Goba (1980, pp. 15–23) suggests that "doing" theology in South Africa constitutes both a problem and a challenge. Goba (1980, citing Boesak) highlights that engaging in liberation theology in the South African situation is an extremely difficult and risky business. This attempt is limited to the South African perspective in general and does not fully cover Bosadi theorisation. Even though the concept of Black Christian theology highlights the challenge to test the authenticity of our faith and to make a contribution to the current struggle ongoing in South Africa and, for that matter, across the African continent, a possible conceptual framework is based on shared beliefs, practices, conventions, and traditions. In addition, contrary to Western individualism and modernism, liberation hermeneutics in Africa treats most aspects of life as an integrated, harmonious unity; that is, as holistic.

Moore (1973, p. 6) observes that Black theology is a theology that is centred on people, starting from the lived experience of a distinct group of individuals. It begins with Black individuals in South Africa confronting issues of oppression, anxiety, starvation, degradation, and dehumanisation. Black theology is a call to advocate for the role of women in leadership and social justice, with special attention paid to all oppressed and marginalised women in South African society. According to Bunting (1994, p. 224), the struggle in South Africa is characterised by unjustified inequalities, which are often the result of serious inefficiencies. This category places a particular focus on women since inequalities exist based on class, caste, and gender. Furthermore,

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recurring themes of Black theology in South Africa are grounded in some of the major unjustified inequalities generated by the apartheid system.

Although women's liberation hermeneutics in Africa, in terms of investigation, is still in its infancy, the researcher believes it has provided a viable principle for transforming destitute situations for Africans. The major principle advocated in this article is the participation of women in leadership positions, which involves responsibility for liberating, nurturing, and developing a consciousness of resistance from the point of view of African women's experiences of survival (Goba, 1980, p. 23). Furthermore, when it comes to the Black theology of liberation, scholars like Boesak (1984, p. 20) emphasise that Black theology teaches us that theology cannot be done in a void. It is always practised within a particular situation. This assertion focuses on the Blackness in South Africa as the unavoidable context within which theological reflection by Black Christians takes place. Tutu (1993, p. 388) emphasises that the spectrum of liberation hermeneutics, in his view, covers approaches by African theology, Black theology, and inculturation. All liberation hermeneutical approaches, however, do not negate the involvement of women's leadership in society and the religious space. In the phrase "liberation hermeneutics", the focus of Boesak and Tutu is on our political situation, in which Black people are not expected to think critically, nor, for that matter, to theologise. In addition, we have come to realise that people are influenced by their social and economic environment, and that their thinking is influenced by the social conditions in which they live.

Previous studies by Miller (1979, pp. 90–91) focus on historical theology, which has been almost exclusively a male-originated discipline. Women have internalised unexamined beliefs and biased perceptions of their identity and abilities to such an extent that they frequently lack clarity about their true selves and desires. Women may perceive themselves as less worthy and less skilled than they actually are. Furthermore, culturally sanctioned beliefs in patriarchal settings frequently inhibit women from expressing their realities and experiences. The dominant androcentric ideology often disparages and critiques women (Buskens & Webb, 2009, pp. 10–11). Conventional wisdom holds that, by prompting women to share their lives, one implicitly encourages them to choose the terms they use to express their experiences.

As these concepts are influenced by images that endorse a male-dominated culture; they may be prescriptive, demeaning, or simply unsuitable for authentically depicting women's experiences. When the assumptions women have internalised about themselves hinder their own development, they experience friction and conflict between their true self-understanding and their perceived abilities. Bosadi theorisation addresses the socio-cultural ideas that women possess, which consistently reflect their individually shaped female self-concept. Due to the mental divide between socially acceptable ideas and individual reality, women navigate the tension between their perceived identity or expectations and the way they are regarded by society (Anderson & Jack, 2006, p. 16).

According to Buskens and Webb (2009, pp. 90–91), the interaction between female survivors of violence and women in leadership roles in educational, political, and religious spaces is one of the major themes in the South African context. In the context of Black theology, with the emphasis on Bosadi theorisation, the relationship between leadership and social justice emerges as a response to a patriarchal approach in South African society. A common practice that society must be critically engaged with to understand the complexities of gender identity and the socio-political roles women play, among many women marginalised in society and workplaces, has led to a new perspective on women's leadership and empowerment. As shown earlier in this article in the context of Bosadi theorisation, women in society, as well as in religious and workplace settings,

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have been struggling to attain complete and equitable religious power. However, scholars on women's involvement see a new trend in Black theology of liberation, which deals with women's empowerment and leadership development engagement from the basis of positionality in South African society. Above all, most women have been compelled to examine the choices made for them in the context of patriarchal norms and practices. To ascertain the applicability of these findings to Black women in African society, women make deliberate choices that advance their empowerment while challenging established conventions and practices.

Women exhibit leadership in both ecclesiastical and societal contexts; nevertheless, patriarchal structures force them into significant marginalisation, social isolation, and diminished status (Buskens & Webb, 2009, p. 203). It is commonly believed that women are striving for socio-economic survival. Enhancing their socio-economic conditions could facilitate their assumption of leadership responsibilities in society and professional institutions.

Institutional Inequalities and Social Justice for Bosadi Theorisation

Mandal (2013, p. 17) has demonstrated that women in South African society are generally victims of social, political, religious, and economic oppression and deprivation. Moreover, women encounter discrimination and are unable to participate in democratic activities on an equitable basis with men. According to Bunting (1994, p. 225), major inequalities exist between different groupings of higher education institutions, particularly between the assembly residential and non-assembly groupings of universities. For this paper, the researcher's focus is on whether gender inequality and social justice are warranted for Bosadi theorisation. The standard way of thinking is that women's empowerment would necessarily entail redefining the notions of femininity and masculinity and changing the man–woman relationship into a dynamic, multifaceted process that allows women to fully explore their identities and abilities in every aspect of life (Sahay, 1998, pp. 10–18). It denotes the allocation of power and authority to marginalised, oppressed, and disenfranchised individuals who have been excluded from participating in decision making and from the implementation of policies and programmes in governmental and societal frameworks.

Women's empowerment is not merely important, but imperative for the comprehensive development of a nation. Masenya (1996, pp. 3–4) argues that the apartheid government failed to suppress the voice of the oppressed. Many Black theologians (cf. Prof. Mosala, Dr F. Chikane, and Prof. T. Mofokeng) were aware of approaches that made Black people receive the message of the Bible according to the white way. These scholars thus propagated a Black theology: an approach to studying theology within a Black context. This approach was a breakthrough because the Bible could, for the first time, be read from the perspective of the many oppressed people in the country. However, that was not sufficient; Black theology failed to take into account the situation of Black women as people in their own right. Oduyoye (1994, p. 166) appears to endorse the researcher's observation: Just as Christian theologians (mostly Western and mostly male) never took seriously the situation of oppressed people when formulating their ideas, so too African male intellectuals, including theologians, have not paid much attention to women in their various enterprises. However, the role of leadership still receives little analysis in the literature, and the researcher in this article attempts to address the gap of women in leadership and empowerment within the context of Bosadi theorisation. In contemporary society, the issues of institutional inequality and social justice have been widely discussed, particularly within the frameworks of gender, race, and class. Bosadi theorisation – a concept that emerged from African feminist thought – offers an exquisite lens through which to examine these inequalities. In nearly every society and in all areas of life, women occupy an unequal status and role; it is therefore essential to empower them through equal opportunities.

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The concept of "empowerment" is a multifaceted social process that helps individuals obtain control over their lives. Furthermore, it can be characterised as a process that enables individuals to address issues they consider significant in their own lives, communities, and societies. Empowerment involves enhancing the spiritual, political, social, or economic capacities of individuals and communities (Buskens & Webb, 2009, p. 125). Gangrade (2001, p. 90) provides an extended definition of empowerment from a sociological perspective. He defines women's empowerment as the provision of equal status, opportunities, and freedom for women to develop themselves. Women are exploited in almost all societies. Srivastava (2001, pp. 60, 70) analysed women's empowerment and emphasised their vulnerability to various forms of exploitation. He asserts the necessity of empowering women across the social, economic, and political spheres to liberate them from male dominance and affirm their equality. The preceding discussions indicate that, with sufficient focus, African women are capable of participating in community development, leadership, and social justice initiatives. It is crucial to empower women by employing various strategies at all levels.

Patriarchal Dominance in African Society and Implications for Bosadi Theorisation

This paper examines the specific experiences of African women within the African context, as well as the community dynamics that stimulated their participation. The overall condition of women in South African society shows that they face difficulties in achieving comprehensive and equitable religious authority. Yet, some researchers on African Pentecostalism have expressed concern about the insufficient study of women's agency amid widespread marginalisation (Bhatasara et al., 2017, p. 291). The struggle against patriarchal dominance has been particularly evident in the professional sphere. According to Essig and Soparnot (2019, p. 308), including women in senior management roles helps to diminish the gender pay gap and leads to the development of more family-oriented organisational policies; nonetheless, women remain underrepresented in top management positions. Furthermore, research by Ghiulamila and Levet (2007, p. 90) and Netchaeva et al. (2015, pp. 1247–1259) suggests that some men adopt a negative approach towards female supervisors and express discomfort with affirmative action policies. Within the context of Bosadi theorisation, women navigate their space through empowerment to gain relevance in society. The only way to bridge the gap created by patriarchal male leadership in society is to enhance the involvement of women in various roles. Empowerment thus becomes a means by which those who are disempowered or lack power can alter their situations and begin to gain control over their lives. It is a method by which marginalised people can alter power dynamics, improve their living situations, and address their current inequitable circumstances.

As shown earlier, the concept of Bosadi theorisation concerns the role of women in South African society, with a view to enhancing female leadership and social justice to bridge the gap created by patriarchal dominance. By neglecting gender as a component in leadership studies, academics have generated numerous deficiencies in theoretical frameworks and research methodologies. The omission of gender effects may stem from the reality that women rarely hold leadership roles, whether by appointment or group consensus. Based on the aforementioned argument, women ought to be afforded adequate possibilities for engagement and participation in sociological and economic emancipation. By ignoring gender as a variable in studies on leadership, researchers create many gaps in theoretical and research designs. This exclusion of gender effects may have resulted from the reality that women seldom occupy leadership positions, either through appointment or group consensus.

Based on the above assertion, women should be given proper opportunities to engage in sociological and economic empowerment. Within the African context, women have been

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relegated to supportive roles where they are denied proper opportunities to achieve their complete transformative role in society. Nevertheless, despite the progress women have made, they remain underrepresented in senior leadership roles. Women frequently remain in a secondary labour force, possessing limited visibility and opportunities for upward advancement (Felmlee, 1982, pp. 142–151). Bosadi theorisation is rooted in the experiences of African women and offers critical insights into the lived realities of women in patriarchal and often colonial contexts.

According to Spencer-Wood (2016, pp. 477–491), feminist ideas provide insights into the dynamics of power relations in social institutions that perpetuate patriarchal colonialism. A more thorough description reveals that defining structural feminist theory neglects women's social agency while analysing how patriarchy has been sustained and propagated through cultural beliefs, laws, policies, and many political, legal, and social institutions. Colonialism is traditionally classified into two main types: external, international, or foreign colonialism, and internal, national, or domestic colonialism (Gordon, 2006, p. 428). The researcher contends that Bosadi theorisation pertains to radical feminist theory, which emphasises that patriarchal male dominance has been perpetuated through culturally sanctioned systematic institutional violence against women (Lorber, 2001, pp. 25–87). A more thorough account is available in the Bosadi approach, which addresses sociological empowerment and often focuses on persons from groups that are marginalised by social discrimination in decision making, including those affected by race, ethnicity, religion, or gender-based discrimination.

Bosadi theorisation revives the positive elements (liberatory aspects) of African culture regarding women. Such a foregrounding of the positive elements of African culture stems from the fact that every culture has its own dynamics, which either contribute positively or negatively towards those who must benefit. According to Teffo (1995, p. 14), Ubuntu or "humanness" implies a fundamental respect for human nature as a whole. It is a social ethic, a unifying version enshrined in the Zulu *maxim umuntu ngumuntu ngabanye* (*motho ke motho ka batho* – Northern Sotho version), which means that a person is a person through other persons. African humanism is typified by the following norms and values: justice, reliability, respect for persons and property, tolerance, compassion, and sensitivity to the aged, the physically challenged, and the less privileged. The notion expressed in the maxim "I am because we are" (as stated by Mbiti, 1989, p. 106) highlights the communal or corporal mentality of Africans. If such communality is incorporated in women's liberation approaches, leadership, and social justice, it will hopefully neutralise the individualism of Western feminist approaches. Such a communality, in the researcher's view, implies that the struggle for the liberation of women within the context of Black theology should be a joint effort by both men and women, so that we can relegate the patriarchal system aspect of leadership and be more gender-inclusive.

African men, especially in South Africa, more than anyone else, should be more understanding and empathetic towards the plight of African women, for they know what it means to be marginalised in the workplace and society at large on account of something they cannot change – their race. Our ideas, values, attitudes, and acts, even our motions, are cultural products, manufactured out of tendencies, capacities, and dispositions with which we were born but nonetheless manufactured (Geertz, 1973, p. 50). The social context therefore gives meaning to gender relations for it provides the framework within which women contest, accommodate, and negotiate relationships with men (Haj, 1992, pp. 761–778). Patriarchal dominance is centred on the semiotic web, which, although spun by human society, is nonetheless significant in defining and regulating gender relations and differences. Cultural patterns are not general but specific to the roles of men and women in the context of leadership and social justice. Furthermore, undirected by cultural patterns, human behaviour would be almost ungovernable, shapeless, and

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chaotic without proper leadership development in society. In addition, colonial patriarchy was based largely on the material and cultural difference between Westerners and Africans, and unmistakably on race.

It was a form of patriarchal dominance that became entrenched, which allowed men to take a leadership role in society. In particular, their minority status made women a disadvantaged and vulnerable social group during the colonial period. Patriarchal dominance highlights that women had a minority status and were denied ownership and control, including of their own labour. Women lacked social, economic, and moral support, especially widows and wives whose husbands deserted them, and women whose husbands were absent or unemployed. Female-headed households could not count on support from community institutions, and an excessive workload was imposed on women, to the point that they found themselves increasingly responsible for the food security and education of large families. Adding to the assertion, raising gender awareness and social advocacy are, however, new initiatives that are important to both women and men. Both approaches generate new knowledge and awareness, which are essential for Bosadi theorisation and social justice. The timeliness of this approach is not least due to the high rates of rape, domestic violence, and disinheritance of women who are not participating in economic growth in society. It is believed that gender education may lead to a gradual change in long-established attitudes. It is therefore essential that we understand the social and cultural context in Bosadi theorisation, which advocates for gender relations and struggles against ideology as an instrument of power. The above analysis allows us to appreciate women's progress and constraints, set against the historical and cultural milieu within which gender is constructed and contested. In the context of Bosadi theorisation, the social and cultural context is the basic unit of social organisation, an agent in the reproduction of appropriate gender roles.

Conclusion

In light of the preceding discussion of Black theology and its implications for Bosadi theorisation, the researcher examined women's leadership and social justice, focusing on stimulating women's contributions in the community. Although women constitute more than half of humankind, they have historically been excluded from participation in community and institutional life. Bosadi theorisation posits that cultural determinants and psychological internalisation render marginalisation a defining aspect of women's historical experiences, thereby fundamentally distinguishing their experiences from those of men.

Women's empowerment and leadership were discussed from an African perspective within the complex context of Black theology, with implications for Bosadi theorisation. The Bosadi theorisation perspective highlights the interaction of oppressive elements such as racism, sexism, classism, and African culture as influences on how an African woman strives for equality in society. A balanced approach to gender equality is essential to adequately assess women's position in leadership and social justice across all levels of participation. Women are crucial to leadership and related efforts, including specific initiatives that empower them by developing skills to enhance their impact on the community.

From a feminist viewpoint, this gendered division of labour is hierarchical and rooted in patriarchy, which makes it a matter of justice. This draws parallels with Black theology and its implications for Bosadi theorisation, particularly regarding external and internal colonialism as they relate to disparities in wages, resources, and political rights stemming from racism in the African context. This article was limited to the Black theology of liberation, with an emphasis on womanhood (Bosadi theorisation). Future research can contemplate how embracing African approaches engages these themes more globally, bringing together particular African contexts of women and

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universal ethical, philosophical, and theological theories, models, and frameworks to advance the cause of justice and liberation for African women and women worldwide.

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