

Re-imagining development in underdeveloped Africa and  
South Africa: Perspectives from the lenses of liberation  
theologies and the call for decolonization

by

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Submitted in accordance with the requirements for the degree  
of

**Master of Systematic Theology**

in the subject

at the

University of Pretoria

Faculty of Theology and Religion

Department of Systematic and Historical Theology

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31 October 2022

## Acknowledgements

With reverence to God, it is a privilege to be allowed to further and deepen my knowledge, skills, and experience as a theologian and a Christian. The opportunities presented to me are not taken lightly but perceived as a manifest of God's love concerning the purpose that he has bestowed upon my life. The strength, ability and undying will to confidently pursue furthering studies. Secondly to appreciate my wife: Keratilo Mandla, along with family and friends who constantly check up on me and tirelessly pray for me to succeed. It is through discussions, advice's and conversations with friends in line with my research that have deepened my desire to research even the more, to verify, argue and engage constructively in order to have a solid study. Last but not least I am grateful for the opportunity to learn under the supervision of a powerhouse, an inspiration, mentor and revolutionary scholar Dr Hlulani Mdingi and extend my gratitude to the university & faculty for a finalist UP Postgraduate funds which were disbursed into my student account enabling me to register for this programme.

Gloria in excelsis Deo

## Declaration

I declare that “**Re-imagining development in underdeveloped Africa and South Africa: Perspectives from the lenses of liberation theologies and the call for decolonisation**” is my own work and that all sources I have used, quoted and engaged have been cited and acknowledged by means of complete reference in accordance with the university of Pretoria plagiarism policy.

## Ethical Consideration

This study followed all ethical standards for a research without direct contact with human or animal subjects.

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## Abstract

This research is concerned with the human subject and therefore, engages the notion through the liberation paradigm with the benefit that Black Liberation theology emerges from the concrete historical realities of black people in the Third World being subject to colonialism, imperialism, exploitation, racism and slavery. The interest of this research is to affirm the humanity of black people through the principles of Imago Dei and from there engage white anthropology as a theory which lacks praxis. The research explores how the lives of black people have been commodified to capitalism as a mode of maximizing profits. The Black Consciousness as a philosophy which affirms, values and defends the lives of black people becomes an employable discipline in arguing the flaws of white anthropology, institutionalized racism, assumed truths, imperialism, materialism and exploitation. The Black Consciousness philosophy is incorporated as a discipline which allows black people to be subjects of their own history. It interprets the Bible in a way that reaffirms the humanity, likeness and value of black people through the principles of Imago Dei. This research explores how the democratic government has failed dismally to develop, transform and better the living conditions which black people have been subjected to. As a means of seeking solutions the study discovers the human problem to be the fundamental issue regarding the dehumanization of black people, whereby leaders (politicians, clergy, employers, etc.) assume leadership through greed, self-enrichment and spiritual poverty.

*Key Words:* Underdevelopment, Development, Africa/Third World, Capitalism, Theological anthropology, White anthropology, Imago Dei, Black Consciousness, Black Theology, Imperialism, Colonialism, Subjugation, Liberation theology, Exploitation, Bourgeois and Praxis.

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## Chapter 1

### Introduction and background of the study

#### 1.1 Introduction

The right to freedom is not absolute; we can only be free as much societal norms allows us to be free. Freedom is limited, thus the practice defeats the term, as we are only free to an extent that authority and morality permits. There are fewer ways to have absolute freedom, thus, among them is to be mentally emancipated and be free from incarceration of the self within thoughts of the self. Once you break out of your mental prison constructed by society, media and systems of governance then you have emancipated the self. Therefore, your psych is the only place where you can be free without limitations and proceed to concretise your desires, specifically around liberation. Having the sobriety of mind allows one to explore and think beyond boundaries, with a Eureka moment being that you can make yourself free and at that realisation then you will be free. The points as mentioned above relate to the type of mind state that colonialism, slavery, institutional racism, imperialism and capitalism has imposed on black people/Africans usually keeping them imprisoned from doubt and their laws of how the world works despite endemic oppression. An attitude of subservient and docility, inhibits their ability to do things for themselves. Biko (1987: 68) asserts:

The philosophy of Black Consciousness, therefore, expresses group pride and the determination by the blacks to rise and attain the envisaged self. At the heart of this kind of thinking is the realisation by the blacks that the most potent weapon in the hands of the oppressor is the mind of the oppressed. Once the latter has been so effectively manipulated and controlled by the oppressor as to make the oppressed believe that he is a liability to the white man, then there will be nothing the oppressed can do that will really scare the powerful masters. Hence thinking along lines of Black Consciousness makes the black man see himself as a being, entire in himself, and not as an extension of a broom or additional leverage to some machine. At the end of it all, he cannot tolerate attempts by anybody to dwarf the significance of his manhood. Once this happens, we shall know that the real man in the black person is beginning to shine through.

The application of the Black Consciousness philosophy is an emancipatory action itself whereby it allows black people and people of colour to rediscover themselves in respect of the *Imago Dei* as well inspires humans especially those with melanin to define themselves in light of dignity, worth and humanness. The philosophy provides a strong effect of liberation on the mental oppression, which is captured by the oppressor and (the philosophy) gives the oppressed confidence to embark on a journey of loving themselves in their skin colour and exercising their potential on earth. A few of the survival traits entailed by the primitive human is trade to benefit his/her survival also their worth and therefore it inspires the central focus by which the study seeks to apply Liberation theology when discussing the subject of dehumanisation as it relates to underdevelopment.

The vantage point that essentially inspires this study is understanding economics and theological anthropology as the core subject matters of liberation theology. Liberation theologians dominantly have engaged, argued and constructively contributed on the economic theory with the concern of issues by which the economic organisation relates to the historical experience of humanity, especially the marginalized, poor, oppressed and dehumanized as a result of the capitalism, elitism and perpetual oppression in Africa. In the general sense we can understand economics through the means of production, distribution, land and consumption of wealth in human society. But in the modern period we have witnessed the close link of economics with human labour, exploitation of bodies (black) and resources. There is a link between the accumulation of wealth in the current capitalistic mode of production with racism, underdevelopment and the perpetuity of underdevelopment. Therefore, the impact of such system devastated black people and changed their lives for worse. Rodney (1973: 2) argues:

From earliest times, man found it convenient and necessary to come together in groups to hunt and for the sake of survival. The relations which develop within any given social group are crucial to an understanding of the society as a whole: Freedom, responsibility, skill, etc. have real meaning only in terms of the relations of men in society. Of course, each social group comes into contact with others. The relations between individuals in any two societies are regulated by the form of the two societies. Their respective political structures are



important because the ruling elements within each group are the ones that begin to dialogue, trade or fight, as the case may be. At the level of social groups, therefore, development implies an increasing capacity to regulate both internal and external relationships. Much of human history has been a fight for survival against natural hazards and against real and imagined human enemies.

Thus, the question of underdevelopment is not divine decree, neither imagined in this sense but has a historical process. History forms a bigger part of liberation theology, and through reflecting on history this theology analyses the very same history it reflects upon. This done in order to validate its own development in seeking contextual solutions, results, ideologies and praxis by engaging flaws which formed the succession or victories of inhumane systems (racism, imperialism, exploitation and slavery) in that particular history, because the key fundamental areas by which this theology unfolds is through political parties, faith based communities as well as popular movements (Hinkelammert, 1997, p. 25). Hinkelammert (1997:25) argues: "Not only does liberation theology speaks out of these concrete places but it reflects their historical situation in its own development".

Liberation theology has discovered a voice amongst the dehumanized and they have become the subject of history, they now determine their lives and have a voice which can be heard in opposition to unbiblical, immoral world change, which neglects the option for the poor as Jesus has preached in Luke 4:16-23. It has manifested salvific characteristics through its advocacy for justice and its solidarity for the poor. Hinkelammert (1997: 26) argues:

The problem of liberation theology is to find the appropriate praxis for a given situation. Therefore, is in a continual state of gradual development, in which the problems change, and new knowledge must be acquired for confronting them.

The stance of confrontation entails the dialectical link between place of oppression in the Third World and Africa visa vie the Western World. This statement is rooted in the fact that the Third World always appears at the bottom of the food chain despite the abundance of resources and human agency. For this reason, the study seeks to

understand the unfortunate and peculiar place that humans in Africa/Third World and the continent itself are plagued by devastation, poverty, oppression and underdevelopment. The study will look at South Africa as a case in point especially around racial lines, while simultaneously looking at the world at large.

## 1.2 Problem Statement

South Africa is not a sovereign state, and of course, the study will unfold that through the economic and political spectrum by engaging development and underdevelopment. Reasons that encouraged the study on the subject of sovereignty in South Africa is linked to the issue of ownership. State land audit 2017 provided data of land ownership according to race whereby 72% which is 26 663 144 ha is owned by whites, followed by coloureds with a 15 % which is 5 371 383 ha. Indians take third place with 5% which is 2 031 790 ha and in fourth place is Africans with 4% which is 1 314 873 ha, in fifth place categorized as others owns 3% which is 271 562 ha and lastly 1% which is 425 537 ha is co-owned (Reform, 2017). The majority of the land is owned by whites and non-Africans whilst the majority in terms of population who are Africans are the minority owners of their native land. The owners categorized as “others” and “co-owners” equal the portion owned by Africans which is very disturbing.

The living conditions in rural areas are far worse because the government is not in the intentions of developing rural areas, the basic amenities are not serviced, developed or made better, however, every year there is an allocated budget towards infrastructure. Rural areas have the same query to the government to develop schools, clinics, hospitals, roads, access to clean water and police stations, nonetheless, how can that be attained where else the South African government is not relevant to the contemporary political, social and economic issues faced by its locals. Furthermore, the fact remains that most of the people who experienced the failures of infrastructure, poverty, proper houses, schools, clinics etc during apartheid and continue to experience similar conditions under the current regime are black people. In the past the deplorable conditions were justified on the fact that whites did not see blacks as human beings – a view widely held by white westerners – and that justifies where they

could live and services they could obtain. South Africa serves as a good example to understand the global racial and economic situation concerning development and underdevelopment.

White neighbourhoods are guaranteed access to basic human needs, and of course this comparison is based on the negligence of human rights and the mistreatment of human dignity. In 1994 when democracy was attained the major issue which the ANC politicians forgot to address was to break free from a system that was bias and favourable towards the white society, the West and unfavourable towards the black society and generally the Third World. Unity cannot be attained where else the system still benefits the other person, yet it fails the other one. Biko (1978:30) correctly argues: “The fact that apartheid has been tied up with white supremacy, capitalist exploitation, and deliberate oppression makes the problem much more complex.” The underdevelopment of Africa is a result of relationships of exploitation that Africa has to western countries. With capitalism the inherent consequences always fall upon the marginalized, oppressed and black African society. Fitzgerald (2007:253) argues:

Death is immoral: unemployment, hunger, and illiteracy are economic problems but also forms of death and thus a perverse ethical reality. So real life as it is lived by the poor becomes the criterion by which good and evil can be distinguished.

The ANC government are the managers of the elite capitalistic system hence it cannot govern its state but administrate it, for that reason, the locals experience its intransigence towards contemporary issues which are an extension of historical traumas of apartheid which still creeps into the current daily lives of black people in South Africa. This study has a powerful focus on development; thus, it investigates what development is to the historically enslaved, dehumanized and exploited native people of Africa. The study posits that dehumanization and underdevelopment are closely related; thus, a theological anthropological reflection is necessary. Mdingi (2014: 7) asserts:

What does it mean to be human? This question is of profound relevance for all people because it concerns human existence. It is not a homogenous question

but a relative and contextual question. It is of particular importance in matters that pertain to the quest for human identity or those who are questioning the meaning of human existence in relation to their own existence. The meaning of their humanity and humaneness in contact with dehumanisation, exploitation, etc. which requires a re-visitation and resuscitation of human meaning relevant to the specific context that raises this specific question. It is important then when asking this question, to point out what it entails because this question is existentialist, physiological, ontological, philosophical, historical, economical and theological by nature.

What Mdingi posits is important as black humanity is interrelated with the oppression, marginalization, exploitation and underdevelopment of Africans and Africa. The question of development is both critical and broad, nevertheless, through the liberation model proves the obligation to understand the world's economic operation that differentiates developed countries from the undeveloped countries. Understanding the historical experience of native African's brings us to a rediscovery of the categorization which is not purely abstract however linked amid the condemned and blessed, subhuman and human. The distinctions are based on power, with the Third World perceived as without souls, intelligence, depicted as uncivilized, pagan and irresponsible persons worthy of losing their lands and resources – an example of this is the Berlin conference, which still affects us today. One of the paradigms in which this study will be carried out is through comparison. By comparison, it seeks to compare the progress of Africa to that of its colonizers (mother countries) and by taking a closer look at the relationship Africa has to the western countries and this will enable us to comprehend if ever terms such as “developing countries”, which are derogative names truly apply to African countries with their abundant resources. At the same time considering questions and the implication of what role white privilege plays in African countries amidst poverty, injustices, etc. Rodney (1973: 1) argues:

In contrast with the surging growth of the countries in our socialist camp and the development taking place, albeit much more slowly, in the majority of the capitalist countries, is the unquestionable fact that a large proportion of the so-called underdeveloped countries are in total stagnation, and that in some of them the rate of economic growth is lower than that of population increase.

The study shares similar sentiments with Rodney's argument because economic growth in the Third World is not coincidental or incidental but inherent within the capitalist mode of production and endemic racism. Capitalist countries are insatiable, and the more Africa is involved in business with them it will be in pauperization from them. The relationship is based on exploitation. This journey alone will expose a new way of perceiving terms used in our everyday life however happen to be confusing on the layman's understanding regarding the mismanagement of his/her environment. Indigenous people are kept in suspense of what is happening within the trading affairs of Africa and blindfolded with fancy terms romanticizing exploitation and keeping them impoverished while the managers(politicians) of the capitalist system are benefiting. Ogbonnaya (2016: 9) argues:

Christians are called to take seriously the implications of revelation in terms to image God, who loves and promotes life and wants it to be protected in all its ramifications. It is a call for integral salvation. Christianity does not devote itself to a pursuit of truth that neglects of the practical aspects of the socio-economic, political and cultural values of society on the human person.

The human person is valuable before God and before creation as part of creation. This reality is hard to stomach given the black experience and the dehumanization process. The study insists that beyond the romantic concepts often defining economics, "underdevelopment", the political and economic betrayal in South Africa, Africa/Third World at the center is a serious human problem.

Once the doctrine of Imago Dei is understood in depth, historically and existentially (concrete reality) the implication of the principles of globalization and solidarity will be attained, with the prospect for humans to fully acknowledge the importance of developing an economy that prioritizes persons over the maximization of profits. Christian anthropology helps people navigate how neoliberalism operational anthropology is fundamentally materialistic and exploitative. Africa needs to re-attain the means of production to benefit the Third World and its indigenous people. Christian

anthropology emphasizes the equality of humans created per God's likeness therefore the adopted social infinite evolutionistic idea of infinite progress, which defeats the notion because it gives the rich unlimited access to progress while those lower are only meant to serve and are exposed to hard labor for the developed progressive people (Ogbonnaya, 2016, p. 9).

This analysis provides a conclusive understanding that the capitalist system has not rested in its continual structuring of the world, however, it continually developed through new adaptive ways throughout time to employ its previous gains and continue in vanquishing the economic sectors of Africa and other undeveloped countries. Africa has continuously fueled the west with its resources and this condition requires an enquiry on it, as the west appears to be wealthier than Africa. Africa herself has not been able to utilize most of its natural wealth thus this eliminates Africans from benefiting from the abundant resources and wealth (see Rodney 1973: 29). Walter Rodney (1973: 19) states:

Today, our main pre-occupation is with the difference in wealth between on the one hand Europe and North America and on the other hand Africa, Asia and Latin America. In Comparison with the first, the second group can be said to be backward or underdeveloped.

There are two components which Walter Rodney employs with regards to determining underdevelopment as well the kind of relationships countries have and the first among the two is comparison. By comparison we learn that one of the notions behind underdevelopment is a comparative one which is categorized of seemingly idiocy of racism, pauperization and dehumanization, of course applied on the aspect of race/skin color (see Rodney 1973: 19). Rodney (1973: 1) argues:

Development in human society is a many-sided process. At the level of the individual, it implies increased skill and capacity, greater freedom, creativity, self-discipline, responsibility and material well-being. Some of these are virtually moral categories and are different to evaluate depending as they do on the age in which one lives, one's class origins, and one's personal code of what is right and what is wrong. However, what is indisputable is that the

achievement of any of those aspects of personal development is very much tied in with the state of the society as a whole.

Understanding this argument within the context of development upon the margins of South Africa an idea of exclusion comes to table where a conscious realization within the black community arises with the discovery that the government which they thought was supposed to take them out of the shame, dehumanization and exploitation which was enforced by the apartheid regime upon them is immanently operational within the former policy of segregation, political, social and economic discrimination against nonwhite majority of the country's population. The system by which the South African government operates with was never designed to cater to everyone's needs and rights however to deliver proper services to the minority.

Due to the greed of a capitalist, exploitation grew to an extent whereby the countries surplus were also exported as a result dispossessing the societies of the profits of their resources and toil. That is a fundamental part of underdevelopment in the modern understanding. This study uses the term 'underdevelopment' to warn scholars from making a mistake of believing the bourgeois notion attached to 'developing countries' because there is close to nothing developing about African countries as they have not fashioned a system which they can successfully utilize to break away from exploitation.

People with sanctimonious behaviors always interpret the bible to benefit their barbaric ideas of exploitation and such behaviors are discovered within the racist trend in European scholarship. God has never predestined black people to condemnation and ruin. Instead, He made everyone equal however it was a decision taken by another person to exploit the other and take a godly position and condition and degrade the other to a slave mentality.

In the previous years' liberation theologians have found their foundation within the Bible to define and understand life from a perspective of God to address issues that



strip a human of their dignity and land. The point of departure in doing theology is to ensure that love circulates through human individuals through access to basic living necessities. Being part of what God is doing becomes the hallmark of trying to attain equality and justice for the poor. Mizuno-Okazawa (2009: 409) argues:

Accountability of the government, democratic competition, property rights protection, prevention of corruption, and rule of law were lacking in African countries, which made politics in African countries favourable only for narrow elite groups.

In 1994 a parliamentary system of democracy was formed however the issue is based upon the foundation that which democracy was laid upon, if South Africa had become sovereign in 1994, a system which benefited people equally would have been designed. However, as years passed a series of events (poverty, land ownership, inflation, starvation, unemployment and infrastructural development between black inhabited environments compared to white inhabited environments) unfolded in proving that South Africa is a failed state as there is an imbalance within services, opportunities, protection & application of human rights provided to people as their quality lies upon the subject of skin colour. Apartheid legislation currently still has an effect to the economic sector because all racist and dehumanizing regulations were not scrapped entirely however lifted just as how the Covid-19 regulations are lifted.

Summation of issues the problem statement wants to review are as follows:

- How the white and western world has dehumanized Africans and their people through colonialism, capitalism, racism, etc & continued exploitation of Africa
- The abstractionism of white theological anthropology concerning concrete reality (black reality)
- There is a failure in western/white project of modernity/civilization in reconciling the humanity of others & their resources. How can it be true development that relies on underdevelopment, example between the Global North & Global South, Black communities and White communities in South Africa's case in fact. The special setup for townships gives us the special set up of the world, the



dualism between the condemned versus blessed, the poor-rich, subhuman-human.

- How will the ANC reconcile their humanity amid situations we find ourselves in.

### 1.3 Literature review: Theological anthropology, “underdevelopment” and liberation theology.

#### 1.3.1 Strong emphasis of Imago Dei- Image of God values

The study intends to understand what is a human being. Beyond the barriers of skin colour, the limits of class and the borders of dehumanization and exploitation on the fundamental basis of scripture. Many disciplines are struck with the question of the human and therefore the study shall explore the basis of understanding humans within the margins and doctrine of the Imago Dei along with its values, ethics and standards to reflect on underdevelopment. The transition allows this study to investigate the human in relation to God, with the concern of the origin as well as the history of humankind bearing in mind the ethnological, linguistic, religious and cultural development (Berkhof, 1981, p. 181). Berkhof (1981:181) postulates:

Theological anthropology is concerned only with what the Bible says respecting man and the relation in which he stands and should stand to God. It recognizes Scripture only as its source, and reads the teachings of human experience in light of God’s Word.

The account of creation can be found twice within the Bible with reference; Genesis 1:26 and Genesis 2:7. The stories seem contradictory, however, the argument stated by the study is based upon the doctrine of humans and not to argue the literary contradictions or source materials used by the scribes documenting these two narratives. Concerning humans the first narrative can be understood from the perspective that it contains the process of creation in a chronological manner by which everything was created and the second narrative does not provide readers with a chronological set of how things were created however presents creation concerning humans at the benefit of their inhabitation and rulership—they are given full authority over it (Berkhof, 1981, p. 182). Pannenberg (1985:27) postulates:

This individual, immortal soul was conceived, not as simply a participation in a world soul that permeates the cosmos, but, in biblical and Christian terms, as a supraterritorial distinguishing mark and dignity that elevates humanity above the entire cosmos and sets it at God's side over against the cosmos.

The second narrative provides a clear portrait of how a human was placed in God's creation surrounded by a world of vegetation and animal species as well as how his & her history began. The creation of human beings comprises various elements that stand out compared to that of other living things/species because '*it was preceded by a solemn divine counsel*' (Berkhof, 1981, p. 182). Pannenberg (1985:20) argues: "To speak of the image of God in human beings is to speak of their closeness to the divine reality, a closeness that also determines their position in the world of nature."

There is something unique about the creation of humans. It is a fact that they were created in the likeness of God and not in a pattern such as that of animals and more over even though in Genesis 2:7 an identification of how the body was made can be made however a powerful understanding brings readers to a discovery of how a human was created in a strict order of the word, and that is in line with bringing into perspective the human soul. God specially breathed into a human's nostrils, and they became alive, this implies an original imprint or impartation of God's self into humans. Before the act of breathing life into humans an aspect of being made from dust (pre-existent material) does not justify any effect to disqualify humanity's creation as lower or basic however putting into mind how they were created after the image of God proves a special place in God's thought when He created human beings.

Another element to pay attention to is that a human was crowned with authority over creation (marine life, inland species and plants) and it became their responsibility and right to make all nature along with created beings that were under their authority prepared to obey their will and purpose unquestioningly, consequently magnifying the Creator of all (Berkhof, 1981, p. 183).

Christianity's values identify with African religio-cultural values, which are; living amongst one another in harmony and maintaining peace in society, they also connect to the ethics of Ubuntu which are based upon contributing to the well-being of other persons and the community at large. Christian anthropology emphasizes equality between human beings through the doctrine of the Imago Dei, which goes beyond differences between denominations and Christian traditions. The fundamental understanding is that God created human beings in his image and likeness and that nullifies the barriers of race, gender, position and achievements. Therefore, from God transcends a dignity which is naturally attained not through works of human efforts. Ogbonnaya (2016: 6) argues:

The emphasis on inherent human dignity confirms the inviolability of this dignity in the face of viewpoints which instead base human dignity on achievement. To be human is to be a person. Personhood implies freedom and responsibility.

Theological anthropology lays out the need to promote social justice, amongst aspects of social justice is solidarity and the option for the poor. It serves as a deterrent to every activity which might dehumanize another person also deems every human being well deserving of freedom not by efforts, or payment however naturally well deserving of freedom just as God has granted freedom to all humans. Ogbonnaya (2016:8) postulates: "Christian anthropology necessitates solidarity as the imperative value for humans irrespective of differences in language, lineage and multiplicity of religions"

Christian anthropology creates a foundation by which a human's attitude is to be built in goodness of humanity, the ultimate goal is to live a life that is impactful to other humans and the world as a whole. Ethics and morals constitute a grounding for humans to react to experiences with an order which is not governed by greed. Ogbonnaya (2016:9) argues:

Solidarity not only explains the basis of humans as created in God's image, it underscores human interdependence, equality, respect, dignity and God's expectation of humans to fulfil their obligation to one another as members of the human family.

Ethics of Imago Dei as understood from the perspective of liberation theology entails a hermeneutical interpretation of Ogbonnaya's argument that theological anthropology is a method as well conviction that centers Christians as well serves them with a direction in a manner by which they should carry their lives, because the center of theological anthropology is fostering goodness, solidarity for the well-being of society at a broader perspective based upon the reasons of human dignity. It provides a comprehensive idea that humanity is based not on profit, social statuses suggested by a capitalist world or success but basically by being human deems one worth of freedom, necessities to lead a proper life, as well be provided with an opportunity to showcase their abilities at the benefit of other human persons.

Being in a relationship with each other, knowing how to coexist, mutual respect and being able to contribute to the common good are central attributes of Christian theological anthropology. These attributes also can be linked to the underlying African traditional anthropology. Christian anthropology has Christ as the center of it because it carries the idea of what it is to be humans in light of revelation (Ogbonnaya, 2016, p. 7). Christ as a central subject of Christian anthropology echoes his desire to be in a relationship with humanity, also to reveal or showcase God's glory on the world.

### 1.3.2 What theological anthropology entails regarding freewill.

To converse and engage the subject of freewill better, is to incorporate Wolfhart Pannenberg's book: *What Is Man? 1970* Where he makes a unique contribution by providing pointers which can be used in distinguishing humans from animals through the characteristics they acquire. The first element of variation Pannenberg remarks is that animals are limited to an environment while humans have a world (Pannenberg, 1970, p. 4). If one revisits the knowledge, they have regarding animals according to biology one will understand how their limit to an environment is fixed by heredity and that shows how typical the species is, their exposure to environment is not on a full optimum as compared to humans. The important aspect to them is how instinctively an environment is to their species, therefore their behaviour is knotted into the

environment. Features govern the instinctive reaction of animals in the surrounding that either provides a signal or triggers them; this can be understood as a hereditary action.

Humans' knowledge on the other hand is not limited to an environment, and whenever they are faced with something new it automatically makes them introspect things established by their culture which are not limits inherited. Humans are not knotted to an environment but open to the world (Pannenberg, 1970, p. 5). The human's life is open to new experiences that vary, which means there are higher possibilities for them to react differently to each.

Free will according to Encyclopaedia Britannica can be understood as follows (Augustyn, n.d.):

free will, in philosophy and science, the supposed power or capacity of humans to make decisions or perform actions independently of any prior event or state of the universe. Arguments for free will have based on the subjective experience of freedom, on sentiments of guilt, on revealed religion, and on the common assumption of individual moral responsibility that underlies the concept of law, reward, punishment, and incentive. In theology, the existence of free will must be reconciled with God's omniscience and benevolence and with divine grace, which allegedly is necessary for any meritorious act.

Berkhof (1981:202) postulates:

According to Pelagius and his followers the image consisted merely in this, that man was endowed with reason, so that he could know God; with free will, so that he was able to choose and do the good; and with the necessary power to rule the lower creation.

Understanding the creation narrative conveys a certain knowledge about the highest call for solidarity. It lays a responsibility upon all humans to formulate conditions favorable to other human beings to be able to live their lives to the fullest with

opportunities to exercise their capabilities. Consequently, humans were not created to live their lives in isolation however for the formation of social unity. This notion primarily explains that humans were created to share whatever they may have to improve human conditions and not to self-enrich whilst oppressing the other to the point of nothingness. Thus, the researcher can note here that it seems humanity's existence is forward driven and development in any category is important, therefore, to create social, economic and political contradictory antagonism between development and development is a violation of nature and divine decree. There is something fundamentally immoral in using underdevelopment to develop on section of the human community. Fitzgerald (2007:253) argues:

Thus, ethics and spirituality are expressed through this concrete human experience: access to work, land, housing or health are not only economic requirements but also clearly ethical imperatives. They reflect the ethics of life, where the defence of specific human lives is the fundamental moral imperative.

With all having put into perspective the study is impressed with the corpus upon the subject of theological anthropology, however, it has major issues of theory not being put into practice. Theory is good indeed, but the praxis is antagonistic. The theoretical level of this anthropology provides positive affirmations regarding the human self. Maimela (1981: 66) argues:

To sum up: the history of South Africa, both past and present, strongly suggests that Whites have not always lived according to theories and principles about human selves, theories which they believe are grounded in biblical truth. Because their theories is discontinuous with their practical principles about "man", White Christians affirmations have always foundered in the face of the actual and concrete racial situation in this country.

This argument is still relevant within the contemporary world, as a result Christianity has an issue of playing a part in black dehumanisation. White people have claimed their humanity and that can be proven in that they do not associate themselves with the principles of Christian anthropology rather they have isolated themselves. The

anthropology of liberation theology carries a new understanding which is attached to the poor communities in squatter camps, non-persons, ordinary workers, the systematically exploited, lack housing, have no access to basic healthcare and excluded, and calls them to a new humanity (Tlhagale, 1991, p. 57).

In the modern day life, South Africa still has white farmers who shoot at black people with an excuse that they had mistaken them for a hippopotamus, the list of things likened to a black person is endless and it proves that they have not yet accepted black people as their brothers and sisters in Christ united as well related because of a similar God and Father (Maimela, 1975, p. 66). Emphasising their difference has always been associated with isolation from black people, black neighbourhoods, etc. In the perspective of Black people in South Africa, Christianity may be judged as a tool which divided people instead of reconciling them if understood as a religion which came through capitalistic missionaries whose intentions and ethics were founded upon greed, and evil. Biblical anthropology contradicts White anthropology with reasons that White anthropology does not tally with deeds which consequently births a contrast amid theory and praxis. Pannenberg (1970:1) argues:

The fundamental change that man's consciousness has experienced in recent times is expressed in this: man is no longer willing to fit into an order of the world or of nature, but wants to rule over the world." Isolation breeds assumptions, and assumptions leads to non-factual beliefs. For this sake solidarity and justice became theoretical products and not a praxis by which every human affiliate with regards to the poor.

Pannenberg (1970:22) further argues: 'In this material culture man produces a system for the arrangement of things in nature so that they become submissive to his needs.'" This argument was stipulated positively however the study perceives it as a relevant quote to fit the criterion of modern life. Capitalists utilizes such a mode of understanding in order to gather riches for their individual selves where else hope for humanity is diminishing. The culture becomes tainted by greed as a result nurturing people into the order of success through exploitation to gain respect in the eyes of society.

Assumptions are always made that black people are lazy, irresponsible and destined to nothingness but has one introspected deeply the historical experience of black people and put themselves in their shoes and then asked themselves if they were there would they be where they are presently in life? This argument is not only related to Africa but it is definitive of the relationship between colonial and current powers who want to “help” Africa by ignoring her history and continuing the exploitation of Africa and her people. Maimela (1981:69) argues:

White anthropology continues to teach both Whites and Blacks, adults and children, to project on to other humans the capacity to wound and destroy them; it teaches that humans pose threats and dangers to each and all.

Such a theory wounds humanity even further and pushes the goal of unity far away from the tips of theolog’s hands. Development is a subject confirmed upon being human and at the centre is the humanity of a black people. There is absolutely no reason why black people, Africa and the rest of Third World cannot develop when development is a universal human principle. Rodney (1973: 4) asserts:

Development was universal because the conditions leading each economic expansion were universal. Everywhere, man was faced with the task of survival by meeting fundamental material needs; and better tools were a consequence of the interplay between human beings and nature as part of the struggle for survival. Of course, human history is not a record of advances and nothing else. There were periods in every part of the world when there were temporary setbacks and actual reduction of the capacity to produce basic necessities and other services for the population. But the overall tendency was towards increased production, and at given points of time the increase in the quantity of goods was associated with a change in the quality or character of society. This will be shown later with reference to Africa, but to indicate the universal application of the principle of quantitative/qualitative change an example will be drawn from China.



The depths of black dehumanisation and the burden of having to “develop” affirms the anthropological crisis as seen in the architecture and special arrangement of apartheid South Africa between suburbs and townships—these carries with it exploitation of cheap labour and maintaining white living standards. Within a liberation theological paradigm and the material conditions of the world development is always necessary to look at theological anthropology in the modern period. It is for this reason the study considers development from a theological anthropology to prove to the world that a common faith does not mean a common human experience. Whites have affirmed their humanity and colonialism has dehumanised black people. Africa in the dehumanization process by white Christians experienced exploitation that oppresses black people to nothingness, isolation which is an ignorance for solidarity and justice. Tlhagale (1991: 57) argues:

The understanding of human persons and humanity in general, in Liberation Theology, can easily be interpreted as a revitalisation of a truly Christian anthropology. Unlike in tradition, Western Theology where middle classes dominate, the call to a new humanity in Liberation Theology, is championed by communities of poor people, ordinary workers, the inhabitants of squatter camps, the marginalized.

A genuine Christian anthropology calls humanity to participate into a true call to humanity, which includes development, special arrangement and geopolitical contexts. Being human is being in solidarity and seeking justice for the oppressed, who are deemed essentially nonpersons. It exposes humans to the understanding that what deems an individual of worthiness is basically being human first. It separates humans from the contemporary view that dignity is the worth of people with achievements, those who hold a high position according to the standards which the modern society has created. Tlhagale (1991: 61) argues:

True freedom implies common ties based on equality and co-operation. It must be entrenched in the structure of national life. In the final analysis, freedom is a free gift of God. It is God’s unmerited love to human beings who in turn are expected to love others in a free and unmerited way. To love others is to have confidence in them.

A firm grasp on Christian anthropology has the salvific power to dismantle the greed for power, for lordship and becoming master of all humanity and the world. The integrity that which is upon a human being was placed upon their shoulders with the responsibility of extending God's love to the whole of creation through care, solidarity, seeking justice, being gracious with each other and presenting each other with opportunities to showcase abilities that could better each other's living conditions, and ultimately conveying honour and submission to God the Father of all creation.

With regards to the status quo and the various disciplines which attempt to bring about solutions, some suggesting reconciliation, others suggesting an end to "racialism" which embodies many social as well political issues whose consequences are paid for, felt and severely suffered by blacks within South Africa. The study proposes a powerful focus on the modus operandi of Black liberation theology in connection with the Black Consciousness philosophy, especially on the subject of "Black Consciousness and the Quest for a True Humanity". A human that seeks to foster a common humane experience inclusive of land, wealth and development. This true humanity can only come from black people and people of colour who oppressed, marginalised from resources and this humanity is not idealistic but political because the oppression of the many by the few is political. Biko (1978: 98) argues:

Some will charge that we are racist but these people are using exactly the values we reject. We do not have the power to subjugate anyone. We are merely responding to provocation in the most realistic possible way. Racism does not only imply exclusion of one race by another-it always presupposes that the exclusion is for the purposes.

The requirement is for the poor who are black to become subjects of their own history, to reclaim their personhood through struggles by embarking on a quest for true humanity, by confidently marching forward with courage and resolution with a common goal to emancipate themselves from the shackles of servitude and fear. Biko (1987:92) argues:

Freedom is the ability to define oneself with one's possibilities held back not by the power of the other people over one but only by one's relationship to God and to natural surroundings. On his own, therefore, the black man wishes to explore his surroundings and test his possibilities- in other words to make his freedom real by whatever means he deems fit.

Most black people have been baptized by the fear of losing employment, security and access, however, already South Africa is deep within the distress of these consequences. Until black people realize they are on their own they will never gather courage to decolonize from the hands of the racist master who instils fear upon the marginalized to always seek to live by the expectation of their oppressor. Black people need to align their thoughts with that of their Messiah with a scripture reference of Isaiah 61: 1-3 and Luke 4:16-23 and through a better understanding that God options for the poor, the poor will therefore understand the epistemic praxis of Black theology and its greater goal which has the best interest for the subjugated and marginalized persons. This understanding comprises of the knowledge that Black theology seeks to connect God and Christ to a black people along with their daily issues (Biko, 1978, p. 94). A God of a black people is a fighting God and not an ignorant one who does not challenge lies and false doctrines. Black people need to understand their history free of white manipulation and criminal tactics which turned it to look as though their religion was nothing related to Christianity. Biko (1987:94) postulates: "It is the duty therefore of all black priests and ministers of religion to save Christianity by adopting Black Theology's approach and thereby once more uniting the black man with his God".

There is nothing demonic or satanic about the indigenous religious customs and worship. Before reconciliation is proposed a clear conscious understanding of black people needs to be attained without being dwarfed (Biko, 1978, p. 92). A conscious realization that the situation of poverty, unemployment, dehumanization, exploitation and underdevelopment is not a mistake on the part of whites and the West, however, a calculated act and what can correct this history is not moral lecturing but the poor

being agents in re-imagining their world for a better attempt of developing their societies.

## 1.4 Research Method

The methodology used by this study is a qualitative research method. The study draws both its theoretical and numerical data from published material within relevant fields of study with the intention of developing an extensive content which is thoroughly and constructively substantiated.

## 1.5 Hypothesis

The genesis of Africa's devastation and poverty is the Berlin conference behind the backdrop of slavery, colonialism, imperialism and racism because with this event many modes of exploitation and subjugation emerged or to be precise were birthed. Colonialism stripped away the identity (personhood & dignity) of native African's. The western world proclaimed its humanity and then captured that of African's and lowered it beneath them claiming their lives above those who they perceive nonhuman and are worthless and deserving to be enslaved and exploited. The justification of such is associated with white theological anthropology which has at its core the guilt of dehumanisation. The issue here lies with the human phenomenon. The white human who became corrupted by free will to freely do as he/she wills and deems viable to their own glory and ascension in the state of worthiness. The corruption of biblical interpretation that later brought about a distrust amongst humanity and the greed for social statuses that detoured the human self from God.

Underdevelopment is a state or rather pandemic which did not inherently occur however landed in Africa the very moment western colonialists set foot in Africa. Development was gradual within the human mode of survival because trade, agriculture, hunting, religion, clothing, music and rite of passage were present in Africa to sustain the lives of indigenous Africans (Rodney 1973) and their relatedness to the divine being/force witch they ascribe all creation to.

Events such as apartheid, slave trade, colonialism, racism, etc are the causes which brought about the devastating and traumatic historical experience of black people and the Third World. Today such events still creep into the modern living conditions of black people (poverty stricken, starvation, congested in townships, cheap infrastructure, poor service delivery, lesser land ownership, not being in charge of their mode of production and are economically excluded).

Liberation and Black theology became the platform which was interested in developing a space whereby the marginalized are encouraged to take charge of their history, define it and transform themselves through opposing systems which were rigged to systematically dehumanize and subdue them. The philosophy of Black Consciousness became the mode which transformed and resurrected the esteem of black people and encourage them to develop their personhood in relation to theology and understanding their God who happens to advocate for them. Liberation theology re-elaborated history and became a mode which had Christ as centre and vantage point in which understanding theology comprised of. Theological anthropology re-interpreted the genealogy of human free from the bondage of savaged interpretations that insisted of on the subjection of black persons and their land. Liberation theology became a tool to readdress the economic and political world by which the black race was excluded and defined things in the purest theological manner without romanticizing terms. Therefore, if development is viewed from a liberation theological anthropological paradigm the set of the world will have to change, systems will fall and society can be ushered into a different direction.

## 1.6 Conclusion

With a powerful engagement on the doctrine of humanity, the study found it interesting how God gave humans free will with positive intentions that he can make a better environment and world to his brethren as well animals and plantation as he was given authority with positivity for goodness, however the paper does not let its gut down with the subject of sin because most of today's existential problems are a result of sin. How is sin understood? Sin is birthed by isolation where else humans were created to be in community with God and fellow men. Greed is another aspect of sin which is self-centredness where else the centre of the human life should comprise of God. The

hunger for power, the evil thought of masterhood and the deceit of entertaining false doctrines to substantiate one's evil deeds of dehumanizing fellow humans also are results of sin. Parting from one's creator is the birth of all evilness which deprives South Africa of an egalitarian society. A black people need to emancipate themselves from all underlying forces that pushes them further from their liberation and amongst those is also acknowledging the power of their voice with regards to economy and politics. Do to the ANC what it does to you.

## Chapter 2

### Theological Anthropology and Point of departure.

#### 2.1 Introduction

The study intends to understand the human subject. Beyond the barriers of skin colour, beyond the limits of class, beyond the borders of dehumanization and exploitation on the fundamental basis of scripture. This argument is inspired by what transpired between the native African's and the missionaries who preached poverty as a standard that pleases God, thus, a launching pad the underdevelopment of Africa . This tool was utilized in exploiting Africans of their possessions by demonizing their native religious beliefs. Missionaries interpreted the Bible to demonize native beliefs and enforce their false doctrine in order to infiltrate and exploit land, livestock, etc (Peires, 1989), this notion is engaged thoroughly in chapter four.

A brief narration to engage the argument; Nongqawuse was a highly esteemed and influential prophetess among the Xhosa tribe who was deceived and intimidated by white settlers/missionaries who wanted to gain access and have the Xhosa tribe dependant on them. By being deceived her prophecy led to the destruction of her tribe, which led to cattle killing as well as famine during 1856-1857 (Peires, 1989). She was deceived by apocalyptic narratives that if she does not have her tribe kill all their livestock their tribe would be doomed (Peires, 1989). Therefore, when the study intends to engage scripture in its purest form it is faced with such challenges that brought a catastrophic end to the mighty tribes of Africa through deception on the account of scripture. This method was dominantly used to demonize African customs so that black people can abandon the land for them and go work at mines, farms for minimum wages whilst whites got hold of the land and all its resources. Many scholars usually say black people were given the Bible and religion in exchange for land, mineral resources and the means of production, which ultimately reveals the works of modern economics and the concept of development.

In order to carry out a holistic study, it is vital that the investigation employs a scholarly knowledge which will provide a concrete overview of the values associated with the notion of the *Imago Dei* as well the powerful contribution made by scholars within this subject. Engaging with the creation narrative purely as it is will indeed be foundational towards the engagements, arguments as well contributions by which this study seeks to attain in terms of constructing a better understanding of the human self ontologically, physically, politically and economically.

Many disciplines are struck with the question of what it means to be human and therefore the study shall explore the basis of understanding the human within the margins and doctrine of the *Imago Dei* along with its values, ethics and standards. The point of departure allows this paper to study the human in relation to God, with the concern of the origin as well as the history of humankind bearing in mind the ethnological, linguistic, religious and cultural development as stated before (Berkhof, 1981, p. 181). Berkhof (1981:181) postulates:

Theological anthropology is concerned only with what the Bible says respecting man and the relation in which he stands and should stand to God. It recognizes Scripture only as its source, and reads the teachings of human experience in light of God's Word.

Seeking to comprehend the subject of humanity from a perspective of theological anthropology in the account of scripture awards the *modus operandi* with an orthopraxis, whereby following the study one has to put first scriptural data respecting the image of God in humans, and through this appliance, therefore a concrete understanding becomes based on the initial identity of humanity in relation to God and liberation. This chapter moves from the emphasis of theological anthropology to a state of investigating its relation to the oppressed. This vantage point allows the study to synchronize theological anthropology, liberation theology and black liberation theology with the intentions to unpack the underlying systematic oppression of people of colour in the modern South Africa and the Third World. The closing subject matter of this chapter is concerned with the issue of development from the perspective of black liberation theology.



## 2.2 Theological Anthropology – Doctrine of *Imago Dei*

The account of creation can be found twice within the Bible with reference to; Genesis 1:26 and Genesis 2:7. The stories seem contradictory as most ancient scholars have contributed much into the corpus through the comparison of the two creation narratives. However, the argument stated by the study is based upon the doctrine of the human and not to argue the literary contradictions or source materials used by the scribes documenting these two creation narratives. In relation to humanity the first narrative can be understood from the perspective that it contains the process of creation in a chronological manner by which everything was created and the second narrative does not provide readers with a chronological set of how things were created. However, it presents creation in relation to the human at the benefit of his inhabitation and rulership as he is given full authority over it (Berkhof, 1981, p. 182). Pannenberg (1985:27) postulates:

This individual, immortal soul was conceived, not as simply a participation in a world soul that permeates the cosmos, but, in biblical and Christian terms, as a supraterritorial distinguishing mark and dignity that elevates humanity above the entire cosmos and sets it at God's side over against the cosmos.

The second narrative provides a clear portrait of how humanity was placed in God's creation surrounded by a world of vegetation and animal species as well as how his/her history began. The creation of humanity comprises of various elements that stand out compared to that of other living things/species because '*it was preceded by a solemn divine counsel*' (Berkhof, 1981, p. 182). Pannenberg (1985:20) argues:

To speak of the image of God in human beings is to speak of their closeness to the divine reality, a closeness that also determines their position in the world of nature.

There is something special as well unique of the creation of humanity and it is a fact that they were created in the likeness of God and not in a pattern such as that of animals. Moreover even though in Genesis 2:7 an identification of how the body was made can be made however a powerful understanding brings readers to a discovery

of how a human was created in a strict order of the word, and that is in line with bringing into perspective the human soul. God specially breathed into a human's nostrils, and he/she became alive, this implies an original imprint or impartation of God's self into humanity. Before the act of breathing life into humanity an aspect of being made from dust (pre-existent material) does not justify any effect to disqualify human's creation as lower or basic however putting into mind how he/she was created after the image of God proves a special place in God's thought when He created humanity.

Another element to pay attention to is that humanity was crowned with authority over creation (marine life, inland species and plants) and it became humanity's responsibility and right to make all nature along with created beings that were under his authority prepared to obey his will and purpose unquestioningly, consequently magnifying the Creator of all (Berkhof, 1981, p. 183). It is important to state that this right was given to all humanity and not white people.

Christianity's values identify with African religio-cultural values, which are; living amongst one another in harmony and maintaining peace in society, they also connect to the ethics of Ubuntu which are based upon contributing to the well-being of other persons and the community at large. Christian anthropology emphasizes equality between human beings through the doctrine of the Imago Dei, which goes beyond differences between denominations and Christian traditions. The fundamental understanding is that God created a human being in his image and likeness and that nullifies the barriers of race, gender, position and achievements. Therefore, from God descends a dignity which is naturally attained not through works of human efforts. Ogbonnaya (2016: 6) argues:

The emphasis on inherent human dignity confirms the inviolability of this dignity in the face of viewpoints which instead base human dignity on achievement. To be human is to be a person. Personhood implies freedom and responsibility.

Christian anthropology creates a foundation by which a human's attitude is to be built in goodness of humanity, the ultimate goal is to live a life that is impactful to other

humans along with the world as a whole. The ethics and morals are to constitute a grounding for humans to react to experiences with an order which is not governed by greed. Ogbonnaya (2016:9) argues:

Solidarity not only explains the basis of humans as created in God's image, it underscores human interdependence, equality, respect, dignity and God's expectation of humans to fulfil their obligation to one another as members of the human family.

Ethics of Imago Dei as understood from the perspective of liberation theology entails a hermeneutical interpretation of Ogbonnaya's argument -that theological anthropology is a method as well conviction that centers Christians as well serves them with a direction in a manner by which they should carry their lives, because the center of theological anthropology is fostering goodness, solidarity for the well-being of society at a broader perspective based upon the reasons of human dignity. It provides a comprehensive idea that humanity is based not on profit, social statuses suggested by a capitalist world or success but basically by being human deems one worth of freedom, necessities to lead a proper life, as well be provided with an opportunity to showcase their abilities at the benefit of other human persons.

Being in a relationship with each other, knowing how to coexist, mutual respect and being able to contribute to the common good are central attributes of Christian theological anthropology. These attributes also can be linked to the underlying African traditional anthropology. Christian anthropology has Christ as the center of it because it carries the idea of what it is to be humans in light of revelation (Ogbonnaya, 2016, p. 7). Christ as a central subject of Christian anthropology echoes his desire to be in a relationship with humanity, and also to reveal or showcase God's glory on the world.

### 2.3 Question of Theological Anthropology in relation to the oppressed

To converse and engage the subject of freewill better, is to incorporate Wolfhart Pannenberg's book: *What Is Man?* Where he makes a unique contribution by providing

pointers which can be used in distinguishing humans from animals through the characteristics they acquire. The first element of variation Pannenberg remarks is that animals are limited to an environment whilst humans have a world (Pannenberg, 1970, p. 4). If for a moment one revisits the knowledge, they have regarding animals according to biology one will understand how their limit to an environment is fixed by heredity and that shows how typical the species is, their exposure to environment is not on a full optimum as compared to humans. The important aspect to them is how instinctively an environment is to their species, therefore their behaviour is knotted to the environment. The instinctive reaction of animals is governed by features in the surrounding that either provides a signal or triggers them and this can be understood as a hereditary action.

The knowledge of humans on the other hand is not limited to an environment, and whenever they are faced with something new it automatically makes them introspect things established by their culture which are not limits inherited. Humanity is not knotted to an environment however is open to the world (Pannenberg, 1970, p. 5). The human's life is open to new experiences that differ, which means there are higher possibilities for them to react differently to each.

Free will according to Encyclopaedia Britannica can be understood as follows: "free will, in philosophy and science, the supposed power or capacity of humans to make decisions or perform actions independently of any prior event or state of the universe. Arguments for free will have based on the subjective experience of freedom, on sentiments of guilt, on revealed religion, and on the common assumption of individual moral responsibility that underlies the concept of law, reward, punishment, and incentive. In theology, the existence of free will must be reconciled with God's omniscience and benevolence and with divine grace, which allegedly is necessary for any meritorious act" (Augustyn, n.d.). Berkhof (1981:202) postulates:

According to Pelagius and his followers the image consisted merely in this, that man was endowed with reason, so that he could know God; with free will, so that he was able to choose and do the good; and with the necessary power to rule the lower creation.

Free will became the fundamental facet by which humanity began to detour from God's purpose concerning it. The power of choice laid upon the shoulders of humans led to the desire to explore everything without reflecting if their actions are exploitive or beneficial to the next person or not. The greed grew and became humungous that humans believed their own lies over the truth and has built an attitude of godliness to become superior to his/her fellow humans. Most scholars when engaging the topic of free will especially in respect of the historical context of inhumane events which occurred in most African countries that led to the modern state of black people being extremely poor, jobless, without proper infrastructure, with worse living conditions often introduce the doctrine of sin followed by that of grace.

How are black people open to exercise freewill, where else they need to confirm their humanity to a world and system which has already made them inferior and captive to white people? White people through openness to the world explored all possibilities to *have* and, therefore, designed a system to exploit black people to a point of *have nots* (Biko, 1978, p. 50).

The white capitalists exercised free will as they liked with the lives of black people as if they have no will to freely explore their possibilities by opening themselves up to the world of opportunities to identify where and how can they contribute to social wellness of other human beings (Pannenberg, 1970, p. 5). The subject of free will is a gift from God, which allows human beings to subdue animals, creation but not fellow humans with the intention of superiority. Biko (1978: 62) adds that: "The white man's quest for power has led him to destroy with utter ruthlessness whatever has stood in his way".

Historical events frequently prove how black people could not be free because during the apartheid regime black people were not allowed to go to swimming pools, enter restaurants or even walk around white neighbourhoods without providing identity documents and reasons to roam the streets freely. Colonialism binds black people from being free; from being themselves. The mental emancipation that the Black Consciousness philosophy preaches is the one which is supposed to free black people from the psychological bondage of dependency that they cannot exercise their skills without consulting "*baas*" a white superior. The geographical setup of residential development also expose how development was done through the guise of black and

white, poor and rich, superior and inferior. White people were put in humane residences which have access to all human basic needs such as; hospitals, police stations, complexes, recreational areas, access to clean water, sanitation, electricity etc whilst townships were designed to the inferior blacks who do not deserve to produce but only consume, with RDP houses that are built on small stands, which cannot even provide access to subsistence farming on the basis of sustainability.

White theological anthropology was utilized to destroy the attempt by black people to relate to a supreme being or force to which he/she ascribes all creation, therefore how can they access the spiritual advantage to relate to a God who desires them as subjects and slaves? The subject of free will becomes an alien matter to engage within the black community putting into perspective their disastrous history of subjugation, discomfort and poverty. Poverty is another matter which limit or resists black people to exercise free will, because there is nothing one can access as they are below the breadline, automatically their lives are downtrodden and condemned to lead a “hand to mouth” type lifestyle in order to see yet another day. Biko (1978: 68) argues that:

The philosophy of Black Consciousness, therefore, expresses group pride and the determination by the blacks to rise and attain the envisaged self. At the heart of this kind of thinking is the realization by the blacks that the most potent weapon in the hands of the oppressor is the mind of the oppressed. Once the latter has been so effectively manipulated and controlled by the oppressor as to make the oppressed believe that he is a liability to the white man, then there will be nothing the oppressed can do that will really scare the powerful masters. Hence thinking along lines of Black Consciousness makes the black man see himself as a being entire in himself, and not as an extension of a broom or additional leverage to some machine. At the end of it all, he cannot tolerate attempts by anybody to dwarf the significance of his manhood. Once this happens, we shall know that the real man in the black person is beginning to shine through.

The philosophy of Black Consciousness as articulated by Biko is anthropological as well as a mode of liberation in praxis. Viewed from such a perspective there is a more

towards accessing freewill. The notion of free will as understood by the study is a psychological aspect, which is dependent on the freedom of the mind, and that means a black people are not yet mentally free to exercise their freedom as it is still under conviction of a white oppressor and it is until one journeys on mental emancipation through getting full access to mentally explore their possibilities through relating to a God who cares, one who is fighting alongside his black people against racism, colonialism, imperialism, oppression and poverty. The philosophy of Black Consciousness is an attitude of mind as well a way of life, therefore, the study believes this is a foundational platform which allows black people to be free and to deliberately be masters of their destiny. Mdingi (2016: 97) correctly asserts:

The mind is the greatest tool that guarantees and warrants the beauty of human existence, as metaphysical as it can be. The ideas it renders have a physical reality and presence when applied in praxis, thus the conceptions can be manifested realities. It is in the mind that the identity of a human soul emerges, where cultures are born, where the spirit exists, and where human existence is cultivated to bring out the best in any race.

It seems to be standard procedure to entail the narrative of the fall of humanity (doctrine of Sin) whenever engaging, writing or arguing the subject of free will followed by the doctrine of Grace. However, in this investigation it is of utmost importance to pay attention to the stories given by the poor through the platform and opportunity provided to them by black liberation theology. It is time to allow the marginalized to provide their understanding of theological terms, events and notions from their historical experiences and also proposals of how can a way forward be engineered.

Understanding the creation narrative conveys a certain knowledge about the highest call for solidarity and lays a responsibility upon all humans to formulate conditions favorable to other human beings to be able to live their lives to the fullest with opportunities to exercise their capabilities and consequently humans were not created to live their lives in isolation however for the formation of social unity. This notion primarily explains that humans were created to share whatever they may have to improve human conditions and not to self-enrich whilst oppressing the other to the



point of nothingness. The subject of freewill has become a notion of self-deception which later birthed greed. God having given humanity the capacity to subject and exploit creation for their benefit led to a discovery of resources and how wealthy it makes he/she who owns them—something like a God-like complex. Humanity detoured from the initial mission “*Missio-Dei*”.

Through the deception of social importance humans began to exploit other humans and their skills to build a name for themselves with the intentions of self-value, however this was an intentional desire to oppress. The oppression of black people is not a mistake or rather an involuntary action however is a consequence or rather result of spiritual greed. The deepest desire infused and driven by sin to subject other humans.

The Bible’s truth was manipulated by the capitalist West in order to exploit the Third World off its minerals, skills, land and vegetation only because they became open to the world and believed their own lies that being superior to others is not evil. While exploiting others who they deemed as subhuman is not inhumane and through such flawed interpretation driven by greed led to oppression, racism, imperialism, capitalism, exploitation, poverty and underdevelopment. Mdingi (2021: 1) argues:

The interpretation and translation of the Bible may be improper given varying intents and instances. However, if the Bible is the word or recorded revelation of God, instructing in ethics, justice, soteriology and the cosmos, then the Bible is pedagogical in terms of having instructions (learning) and ethical standards of God contained in it, especially with reference to the value of life and liberation.

## 2.4 Hermeneutical Approach

The study of humans has been a similar topic within various fields of study, and the goal has been to comprehend in depth the existence of humans, together with their (his and her) genealogical strand. However, in the context of South Africa the term gains many different definitions as a result of historical experiences of subjugation and slavery upon the black society, and this is one amongst many reasons to opt for



theological anthropology because through the pessimistic anthropology also the white society is trapped into the mental prison of lordship and violence, exploitation and subjugation. The pessimistic anthropology flaws the term and employs barriers such as race, gender, success, position and riches. Maimela (1997: 5) argues:

The difficult question, “what is man?” or to use the less sexist expression, “who are we?” does not arise out of mere curiosity about a problem which neither exists nor deeply touches out lives in South Africa. The fact is that men and women ask about who they are, not because they pretend not to know what the human being is, but because they are genuinely perplexed by diverse and often contradictory views about the phenomenon called human being.

Being in a relationship with each other, knowing how to coexist, mutual respect and being able to contribute to the common good are central attributes of Christian theological anthropology. These attributes also can be linked to the underlying African traditional anthropology. Christian anthropology has Christ as the center of it because it carries the idea of what it is to be humans in light of revelation (Ogbonnaya, 2016, p. 7). Burns (1981: 5) argues:

The Christian life can be described as a struggle to serve God in a hostile environment. The person retains the internal resources of human nature: the light of reason to recognize the good, and the freedom to choose it.

Christianity’s values identify with African religious-cultural values, which are; living amongst one another in harmony and maintaining peace in society, they also connect to the ethics of *Ubuntu* which are based upon contributing to the well-being of other persons and the community at large. Christian anthropology emphasizes equality between human beings through the doctrine of the *Imago Dei*, which goes beyond differences between denominations and Christian traditions. The fundamental understanding is that God created human beings in his image and likeness and that nullifies the barriers of race, gender, position and achievements. Therefore, from God transcends a dignity which is naturally attained not through works of human efforts. Ogbonnaya (2016: 6) argues:

The emphasis on inherent human dignity confirms the inviolability of this dignity in the face of viewpoints which instead base human dignity on achievement. To be human is to be a person. Personhood implies freedom and responsibility.

Understanding the creation narrative conveys a certain knowledge about the highest call for solidarity and lays a responsibility upon all humans to formulate conditions favorable to other human beings to be able to live their lives to the fullest with opportunities to exercise their capabilities and consequently humans were not created to live their lives in isolation however for the formation of social unity. This notion primarily explains that humans were created to share whatever they may have to improve human conditions and not to self-enrich whilst oppressing the other to the point of nothingness. Ogbonnaya (2016:9) argues:

Solidarity not only explains the basis of humans as created in God's image, it underscores human interdependence, equality, respect, dignity and God's expectation of humans to fulfil their obligation to one another as members of the human family.

This argument provides humans with an extensive reason to join hands to combat the culture of consumerism and the greed to be in power created by the corporate world which enslaves humans towards one purpose which is profit. It also makes humanity aware of the need to promote sustainable development which will not only benefit the contemporary generation but also the future generation who will inhabit this earth after the present generation has passed. Ogbonnaya (2016:9) postulates:

It [theological anthropology] proposes a model of human life together that insists on the fact that we are all involved in the fate of any individual or group and that no one is exempted from damage or incapable of gift within the human community as God intends it. Secondly, Christian theology vision provides a notion of human personality from the point of view of virtue, as a guide to economic life and human life as a whole. This way, theological anthropology questions our assumptions of human motivation and what is rewarded and what is not in economic activity and how these affect societal life and values, building and raising family, promoting human well-being and standing for the good of the human person as a whole”.

Hermeneutically interpreting Ogbonnaya's argument is that theological anthropology is a method as well conviction that centers Christians as well serves them with a

direction in a manner by which they should carry their lives, because the center of theological anthropology is fostering goodness, solidarity for the well-being of society at a broader perspective based upon the reasons of human dignity. Burns (1981: 5) argues:

When the assimilation of sinful customs had obscured the true good, God clarified his commands in the Mosaic Law, particularly the Decalogue. Prophets and philosophers continued this work, and Christ finally perfected the law in his own teaching. Similarly, the example of virtuous living set by the saints demonstrates the true capacity of human nature and draws others to imitate them.

Both Ogbonnaya and Burns arguments/contributions provide the Christian community with a comprehensive idea that humanity is based not on profit, social statuses suggested by a capitalist world or success. But basically, being human deems one worth of freedom, basic necessities to lead a proper life, as well be provided with an opportunity to showcase their abilities at the benefit of other human persons. Such an understanding stirs the consciousness of human persons and creates a hunger and longing to discern what God is doing and seeking to be part of it as well being connected to him, consequently planting morally upright individuals who are antagonist to the greed of money, exploitation of the land, dispossession/theft, position which as a result defiles the doctrine of eco-theology in terms of misusing minerals and exploiting certain environments for self-enrichment. Ogbonnaya (2016:9) argues:

Just like every other human activity, theological anthropology must be the yardstick for judging economic activity morally according to how it advances or not the basic *humanum* constitutive of persons as *Imago Dei* and not as *homo economicus*.

The anthropology of liberation theology carries a new understanding which is attached to the poor communities in squatter camps, non-persons, ordinary workers, the systematically exploited, lack housing, have no access to basic healthcare and excluded, and calls them to a new humanity (Tlhagale, 1991, p. 57). Liberation theology regards the poor as the champions of a new humanism because they have become subjects of their own history. They have made organizations as well organized themselves into basic communities which can no longer be ignored by the powerful

and mighty. They have become a bold and united voice and no more observers but makers of their own history (Tlhagale, 1991, p. 57).

## 2.5 Point of departure with the question of development from the perspective of Black Liberation Theology

Theological anthropology lays out the need to promote social justice, amongst aspects of social justice is solidarity and the option for the poor. It serves as a deterrent to every activity which might dehumanize another person also deems every human being well deserving of freedom not by efforts, or payment however naturally well deserving of freedom just as God has granted freedom to all humans. Ogbonnaya (2016:8) postulates:

Christian anthropology necessitates solidarity as the imperative value for humans irrespective of differences in language, lineage and multiplicity of religions.

Having put into perspective the doctrine of creation and theological anthropology the study is impressed and accepts the corpus on the subject of theological anthropology. However, the acceptance proceeds to note major issues of theological anthropology as it relates to the dichotomy of theory versus practice. Theory is critical but the praxis is also much more critical in a world of abject oppression. The theoretical level of this anthropology provides positive affirmations regarding the human self. Maimela (1981: 66) is correct in arguing:

To sum up: the history of South Africa, both past and present, strongly suggests that Whites have not always lived according to theories and principles about human selves, theories which they believe are grounded in biblical truth. Because their theories is discontinuous with their practical principles about “man”, White Christians affirmations have always foundered in the face of the actual and concrete racial situation in this country.

This argument is still relevant within the contemporary world, Biko as well argues on how homogeneous the white community is, and how it attempts to justify its position of humanity, privilege and power (see Biko 1978:19). As a result Christianity has an

issue of dehumanisation. White humans have claimed their humanity and they do not associate themselves with the principles of Christian anthropology rather they have isolated themselves. The anthropology of liberation theology carries a new understanding which is attached to the poor communities in squatter camps, non-persons, ordinary workers, the systematically exploited, lack housing, have no access to basic healthcare and excluded, and calls them to a new humanity (Tlhagale, 1991, p. 57).

In the modern day life, South Africa still has white farmers who shoot at black people with an excuse that they had mistaken them for a hippopotamus, the list of things/animals likened to a black person is endless and it proves that they have not yet accepted black people as their brothers and sisters in Christ united as well related by reason of God and Creation (Maimela, 1975, p. 66). Emphasising their difference has always been associated with isolation from black people, black neighbourhoods (ghettos) and all that, these are the consequences of having artificial integration. Integration formed through “people extracted from different isolated societies with their inbuilt complexes of superiority and inferiority which as a result continually manifests themselves in the non-racial set-up of the integrated complex” (Biko, 1978, p. 20). The foundation laid by this sentence will later show the special arrangement between the developed and underdeveloped world, the ghetto and suburbs to the general world system. Both the particular and general are governed by white supremacy, capitalism and the destruction of the world by the 1%. Biko (1978:50) argues:

True enough, the system has allowed so dangerous an antiblack attitude to build up amongst whites that it is taken as almost a sin to be black and hence the poor whites, who are economically nearest to the blacks, demonstrate the distance between themselves and the blacks by an exaggerated reactionary attitude towards blacks. Hence the greatest anti-black feeling is to be found amongst the very poor whites whom the Class Theory calls upon to be with black workers in the struggle for emancipation. This is the kind of twisted logic that the Black Consciousness approach seeks to eradicate.

Biko's argument is responsive to the question of theological anthropology with regards to the oppressed, to be more specific the doctrine of Imago Dei. What can be understood is the attitude which is associated with the standards that serves as requirements for one to claim to be human and by these standards it is quite obvious blacks do not meet the requirements as demanded by whites. Therefore, this can be brought to perspective that the question of humanity within white anthropology is championed by the colour of one's skin, which the breeds access and logical result in comfort. This logic as expressed by Biko shows how the white who is poor is savaged by white racism, because there is not an event where a poverty-stricken white individual can equal a black person therefore paying close attention on the last sentence of Biko's argument it is pure disrespect for the Class Theory to summon poor whites to the emancipation struggle whilst leaving out the wealthy ones. Biko (1978:56) argues: "The acceptance of the colonialist-tainted version of Christianity marked the turning point in the resistance of African people".

In the perspective of resistant Africans Christianity may be judged as a tool which divided people instead of reconciling them if understood as a religion which came through capitalistic missionaries whose intentions and ethics were grounded upon greed, and evil and to the white man a different thing far more different to that of a black man. What does this imply? It draws one to think of how forced integrations are not the solution in reconciling people to the notion of theological anthropology in its purest form, because it basically does not dictate the inner soul hence there is no moral and ethical conviction.

Biblical anthropology contradicts white anthropology with reasons that White anthropology does not tally with deeds, which consequently births contradictions between theory and praxis. Pannenberg (1970:1) argues:

The fundamental change that man's consciousness has experienced in recent times is expressed in this: man is no longer willing to fit into an order of the world or of nature, but wants to rule over the world.

Isolation breeds assumptions, and assumptions leads to non-factual beliefs. For this sake solidarity and justice became theoretical products and not a praxis by which every human affiliates with regards to the poor. Pannenberg (1970:22) argues: “In his material culture man produces a system for the arrangement of things in nature so that they become submissive to his needs”.

Biko (1978: 98) has already argued that:

Some will charge that we are racist but these people are using exactly the values we reject. We do not have the power to subjugate anyone. We are merely responding to provocation in the most realistic possible way. Racism does not only imply exclusion of one race by another-it always presupposes that the exclusion is for the purposes.

Assumptions are always made that black people are lazy, irresponsible, thieves, murderers and are destined to servitude instead of leadership roles but has one introspected deeply the historical experience of black people and put themselves in those shoes and then asked themselves had they been there would they be where they are presently in life? These assumptions are a result of turning a blind eye to the causes of such consequential reactions which are cruelty and injustices by which whites keep subjecting blacks to. There is little to no attempts being made to relate all the acts to poverty, lack of schooling, unemployment and overcrowding in townships, and the reason is “because the white missionary described black people as thieves, lazy, sex-hungry etc., and because he equated all that was valuable with whiteness” (Biko, 1978, p. 56). Maimela (1981:69) argues:

White anthropology continues to teach both Whites and Blacks, adults and children, to protect on to other humans the capacity to wound and destroy them; it teaches that humans pose threats and dangers to each and all.

Such a theory wounds humanity even further and pushes the goal of unity far away from the tips of theologies hands. Development is a subject confirmed upon being human. Centre is the humanity of a black person. Interrelating Maimela’s argument pertaining white anthropology with Biko’s argument when he outlines how western modelled churches fail to relate to a black man’s situation (see Biko 1978:59),



introduces an understanding that it is of utmost importance for blacks to also be in power within these churches because they play a major role in their cosmic knowledge and the rediscovery of their anthropological relation to their God, they become relevant to the daily experiences of blacks as well.

Now since a theological prospect has been laid the study intends to therefore explore the next chapter which investigates the interrelatedness between theological anthropology, liberation theology and underdevelopment on the Third World countries and the continued racial segregation which identifies black people as nonpersons. People inhabiting the western countries have claimed their humanity as well have identified their genealogical strand identical to the image of God, however, it does not end there, as much as they have discerned their identity, they have equally so claimed the freedom, humanity and freewill of the poor people of African countries.

If for a moment one compares the architectural design and standard of western countries as compared to the Third world one will realize that the other comprises of a more humane infrastructure which matches the standards of humanity as well assumes their freedom where else on the other hand development in the Third world consists of exploit through cheap labour, poor infrastructure and inhumane living conditions. Rodney (1973: 23-24) asserts:

Obviously, underdevelopment is not absence of development, because every people have developed in one way or another and to a greater or lesser extent. Underdevelopment makes sense only as a means of comparing levels of development. It is very much tied to the fact that human social development has been uneven and from a strictly economic view-point some human groups have advanced further by producing more and becoming more wealthy. The moment that one group appears to be wealthier than others, some enquiry is bound to take place as to the reason for the difference. After Britain had begun to move ahead of the rest of Europe in the 18th century, the famous British economist Adam Smith felt it necessary to look into the causes behind the 'Wealth of Nations'. At the same time, many Russians were very concerned about the fact that their country was 'backward' in comparison with England, France and Germany in the 18th century and subsequently in the 19th century.



Today, our main pre-occupation is with the differences in wealth between on the one hand Europe and North America and on the other hand Africa, Asia and Latin America. In comparison with the first, the second group can be said to be backward or underdeveloped. At all times, therefore, one of the ideas behind underdevelopment is a comparative one. It is possible to compare the economic conditions at two different periods for the same country and determine whether or not it had developed; and (more importantly) it is possible to compare the economies of any two countries or sets of countries at any given period in time.

He (1973: 24) further argues:

A second and even more indispensable component of modern underdevelopment is that it expresses a particular relationship of exploitation: namely, the exploitation of one country by another. All of the countries named as 'underdeveloped' in the world are exploited by others; and the underdevelopment with which the world is now preoccupied is a product of capitalist, imperialist and colonialist exploitation. African and Asian societies were developing independently until they were taken over directly or indirectly by the capitalist powers. When that happened, exploitation increased and the export of surplus ensued, depriving the societies of the benefit of their natural resources and labour. That is an integral part of underdevelopment in the contemporary sense.

Rodney insights are critical as they tabulate the farce of the Third World underdevelopment especially in light of historical amnesia about colonialism, imperialism and capitalism. Western countries are performing extremely better to an extent issues of unemployment, poor service delivery, overcrowding of poor people in poor infrastructure areas, lack of access to clean water are scarce to find or even to hear about, however, such are a daily cry in the third world. More so the same contradiction of the capitalist class are actually beginning to occur in the western world.

Following the argument of the Global North and Global South comparison, another comparison can be done locally between suburbs and townships. Townships are congested with majority of the population being the poor, unprivileged, skilled but exploited and oppressed persons who share a small RDP house with many family members. Their roads are barely maintained, and are covered with potholes whilst white neighbourhoods are regularly maintained, houses are open planned and comfortable for procreation. The State Land Audit in 2017 provided a stats of farm ownership in South Africa according to race and it goes as follows;

1. 72% of land is owned by Whites.
2. 14% of land is owned by Coloureds.
3. 5% of land is owned by Indians.
4. 4% of land is owned by Africans.

Development is necessary in light of the inquiry of theological Anthropology because it provides a clear identification that the personhood of black people is still under oppression and blacks are not yet regarded as humans who are created and made in the image as well likeness of God— worse they cannot even exercise free will. Valpy Fitzgerald (2007:253) argues: “When in the Third World a person loses their job or land they lose life itself”.

Black people are the majority when learning the population statistics of South Africa, yet they do not control the means of production, earn little wages, do not own land and are congested in either townships, informal settlements or rural areas, which all share similar suffering of underdevelopment. Mizuno-Okazawa (2009: 409) argues:

Accountability of the government, democratic competition, property rights protection, prevention of corruption, and rule of law were lacking in African countries, which made politics in African countries favourable only for narrow elite groups.

When a person has lost life in its very essence they even lose interest in education as well as political participation because they spend their energy risking their lives in search for food, work and money to care for their families (Fitzgerald, 2008, p. 253).

Whites have affirmed their humanity and colonialism has dehumanised black people. Africa in the dehumanization process by white Christians is experienced through exploitation that oppresses black people, isolation which is an ignorance for solidarity and justice.

Underdevelopment can be linked to white anthropology, which is based upon affirming only the humanity of white people and not of other races in its entirety. Secondly, educating the whites with ways on how to justify the privileges which they acquire altogether with navigating tactics on how to always isolate from the questioning of theological anthropology in the regards of development. Tlhagale (1991: 57) argues:

The understanding of human persons and humanity in general, in Liberation Theology, can easily be interpreted as a revitalisation of a truly Christian anthropology. Unlike in tradition, Western Theology where middle classes dominate, the call to a new humanity in Liberation Theology, is championed by communities of poor people, ordinary workers, the inhabitants of squatter camps, the marginalized.

A genuine Christian anthropology calls human to participate into a true call to humanity or being human. Being human is being in solidarity and seeking justice for the oppressed/nonpersons. It exposes humans to the understanding that what deems an individual of worthiness is basically being human, this idea should inform any conception of development as well. This outlook separates humans from the contemporary ideology that dignity is worth of people with achievements, those who hold a high position according to the standards that modern society has created. Tlhagale (1991: 61) argues:

True freedom implies common ties based on equality and co-operation. It must be entrenched in the structure of national life. In the final analysis, freedom is a free gift of God. It is God's unmerited love to human beings who in turn are expected to love others in a free and unmerited way. To love others is to have confidence in them.

A firm grasp on Christian anthropology has the salvific power to dismantle the greed for power, for lordship and becoming master of all. The integrity that which is upon humanity was placed upon our shoulders with the responsibility of extending God's

love to the whole of creation through care, solidarity, seeking of justice, being gracious with each other and presenting each other with opportunities to showcase abilities that could better each other's living conditions, and ultimately conveying honour and submission to God.

With regards to the status quo and the various disciplines which attempt to bring about solutions, some suggesting reconciliation, others suggesting an end to "racialism" which embodies many social as well political issues whose consequences are paid for, felt and severely suffered by blacks within South Africa. The study proposes a powerful focus on the *modus operandi* of Black liberation theology in connection with the Black Consciousness philosophy, more especially on the subject matter of "Black Consciousness and the Quest for a True Humanity". Biko (1978:59) postulates:

Black Theology therefore is a situational interpretation of Christianity. It seeks to relate the resent-day black man to God within the given context of the black man's suffering and his attempts to get out of it. It shifts the emphasis of man's moral obligation from avoiding wronging false authorities by not losing his Reference Book, not stealing food when hungry and not cheating police when he is caught, to being committed to eradicating all cause for suffering as represented in the death of children from starvation, outbreaks of epidemics in poor areas, or the existence of thuggery and vandalism in townships. In other words it shifts the emphasis from petty sins in a society, thereby ceasing to teach the people to "suffer peacefully.

The requirement is for the poor who are black to become subjects of their history, to reclaim their personhood through struggles by embarking on a quest for true humanity, by confidently marching forward with courage and resolution with a common goal to emancipate themselves from the shackles to servitude and fear. Biko (1987:92) argues:

Freedom is the ability to define oneself with one's possibilities held back not by the power of the other people over one but only by one's relationship to God and to natural surroundings. On his own, therefore, the black man wishes to explore his surroundings and test his possibilities- in other words to make his freedom real by whatever means he deems fit.

Most black people have been baptized by the fear of losing employment, security and access, however already South Africa is deep within the distress of these consequences. Until black people realize they are on their own they will never gather courage to decolonize from the hands of the racist master who instils fear upon the marginalized to always seek to live by the expectation of their oppressor. Black people need to align their thoughts with that of their Messiah with a scripture reference of Isaiah 61: 1-3 and Luke 4:16-23 and through a better understanding that God options for the poor, the poor will therefore understand the epistemic praxis of Black theology and its greater goal which has the best interest for the subjugated and marginalized persons. This understanding comprises of the knowledge that Black theology seeks to connect God and Christ to the black man along with his daily issues (Biko, 1978, p. 94). A God of a black man is a fighting God and not an ignorant one who does not challenge lies and false doctrines.

Black people need to understand their history free of white manipulation and criminal tactics which turned it to look as though their religion was nothing related to Christianity. Biko (1987:94) postulates:

It is the duty therefore of all black priests and ministers of religion to save Christianity by adopting Black Theology's approach and thereby once more uniting the black man with his God.

Contrary to western thought there is nothing diabolical in African the indigenous religious customs and worship, especially in light of the modernist project that has deep exploitation of nature and dehumanisation of other human beings. Before reconciliation is proposed a clear conscious understanding of black people's needs to be attained without being dwarfed (Biko, 1978, p. 92). A conscious realization that the situation of poverty, unemployment, dehumanization and exploitation is not a mistake on the part of whites however a calculated act and what can correct this history is not moral lecturing. McGrath (2010:397) argues:

The fact that humanity is created in the Image of God is widely regarded as establishing the original uprightness and dignity of human nature. The idea was

developed in a political direction by Lactantius during the early fourth century. In his *Divine Institutions* (c.304-11), Lactantius argued that being created in the Image of God established the common identity and dignity of all human beings, leading directly to a series of political doctrines concerning human rights and responsibilities.

Putting into perspective the constitution of South Africa with its whiteness, the study sets to point out that the constitution protects the rights of white people and is responsible on the main for white people. Where else on the other hand black people are on their own and in order for them to attain justice in the modern day should circulate videos proving the violation of their rights and as well need to sign petitions summoning the government to advocate for their rights. Therefore, the main fundamental issue here is the human problem and the racist structure of South Africa that protects the white community at the expense of black people (Fanon, 2008, p. 64). Fanon (2008:64) postulates:

Negrophilism and philanthropy are pejoratives in South Africa...what is proposed is the separation of the natives from the Europeans, territorially, economically, and on the political level, allowing the blacks to build their own civilization under the guidance and the authority of the whites, but with a minimum of contact between the races. It is understood that territorial reservations would be set up for the blacks and that most of them would have to live there... Economic competition would be eliminated and the groundwork would be laid for the rehabilitation of the "poor whites" who constitute 50 per cent of the European population...It is no exaggeration to say that the majority of the South Africans feel an almost physical revulsion against anything that puts a native or a person of colour on their level.

The idea of privilege considering employment and unemployment especially in a country that has produced so many learned, skilled and qualified persons in the previous 10 years unveils our current existential problems. The issue of unemployment is not new; however, it stems from the 1990's though it was not severe as compared to today. At least the government was able to control it as well create opportunities of employment to eradicate poverty, these solutions were not permanent however survived a few years until South Africa was struck again by it. During 2010 financial

analysts spoke positive about the financial state of South Africa as to how promising it was however as time passed it went from improving to worse because this is country governed by a system that is rigged to benefit a particular race whilst it oppresses the indigenous people of this country. In the same vein corruption is simply a given variable considering the state of enclave and trickled down economics. This assertion is not justifying corruption, however, signalling that corruption is inherently part of the system; it differs in scales and application but what is for sure in this country is how racism or colour prejudice is part of everyday life. Fanon (2008:89) argues that:

It [colour prejudice] is nothing more than the unreasoning hatred of one race for another, the contempt of the stronger and richer peoples for those whom they consider inferior to themselves, and the bitter resentment of those who are kept in subjection and are so frequently insulted. As colour is the most obvious outward manifestation of race it has been made the criterion by which men are judged, irrespective of their social or educational attainments. The light-skinned races have come to despise all those of a darker colour, and dark-skinned peoples will no longer accept without protest the inferior position to which they have been relegated.

Currently when a white student pursues a course in the institution of higher learning, they have at the back of their heads the privilege that comes with obtaining that qualification. This means if a white student registers for journalism its either their parents or relatives owns a media house whilst on the other hand when a black person studies journalism they have nothing but hope to score themselves a job anywhere as long as they can advance their career to arrive at their desired destination. However, their journey becomes elongated by the fact that they need experience, exposure and connection. A black journalist's journey would have to begin by volunteering at a township radio station followed by having to regularly expose themselves to media houses in Johannesburg meaning they will spend their savings on transportation just hoping for better days to find an opportunity to get a job.

When embarking on a journey to study agriculture already they know there is a farm where they are going to practise whilst a black child only has the hope to begin at their



backyard and apply for government funding to acquire land and financial means to practise. This shows us how white privilege operates in the Third World; therefore, it can be assured that this is a deliberate economic exclusion which is laid upon the basis of fear of competition along with the desire to secure the authority, means of production, inheritances, privilege, riches of white people in order to resist being equal with blacks as well from “sinking any lower”. Indeed, black people, the Third World exist in a world where the goal posts are constantly shift, willed and yielded by those who possess authority, power and “full” humanity. (Fanon, 2008, p. 65).

Opportunities are accessible to whites and are very scarce for blacks, and even those black people who access them are just as similar to white souls with black masks. They already have the attitude and lifestyle of white people towards black people. In a nutshell even learning and academic credentialization requires unlearning in order to produce knowledge that will help the society with its past in mind.

## 2.6 Conclusion

Christianity more especially in the charismatic has adopted the notion of filling church buildings with members where else the primary goal of the equipping of the body of Christ to care and love their brothers as they care and love themselves is neglected. The church with its flawed ahistorical theology has detoured and lost discernment with regards to the mission of God. Moreover, the church has to revisit theological anthropology with rigours-ness. Spiritual hunger has destroyed the hunger for solidarity. Fitzgerald (2008:262) argues:

The theology of liberation is thus still very necessary, because Christian faith must today respond with credibility- and theological rationality- to the oldest and newest question as posed by Gutiérrez: how to tell the poor that God loves them.

The church is the physical identification of the embodiment of solidarity, care for the poor and direction towards Christ. It is high time the church to begin to teach members to go out there and be the physical extension of God’s care, love, solidarity, advocacy



for justice through being present, audible and involved in the mission of God concerning humanity and creation. Fitzgerald (2007:253) argues:

Thus, ethics and spirituality are expressed through this concrete human experience: access to work, land, housing or health are not only economic requirements but also clearly ethical imperatives. They reflect the ethics of life, where the defence of specific human lives is the fundamental moral imperative. Professed Christians can only be ethically and morally dealt with by the church being a whistle blower against capitalism and colonialism. As involved as the church was during the struggle against the apartheid regime, there is a need and a hunger for that kind of revolutionary zeal concerning modern period. The revolutionary project is incomplete as we face systematized injustices, gender-based violence, the fight for justice against inequality and the exploitation of labourers. For the fact that there is insufficient jobs to occupy South African's or Africans as unemployment is a continental issue, is not the absence of opportunities, however, the deprivation of independence and sustainable development. Political leaders in the Third World want their people to remain dependants and beneficiaries of social grants, relief funds, charity and donations, instead of developing native people to manage the means of production, own land and commercialize farming to produce primary products which will give access to black people in the economic world of trade. The current leaders care about tenders and the looting of state resources. But what is seldom discussed is the fact that the poor, the exploited and marginalised are human being created in God's image.

## Chapter 3

### Underdevelopment as a western consequence: Development as a subject confirmed upon humanity.

#### 3.1 Introduction

The subject of development and underdevelopment following a thorough investigation on the doctrine of theological anthropology allows this study to employ the paradigm of liberation theology in conveying the message of the human problem, which originates from a place of greed for power, esteem, sovereignty and riches/gains. This issue of course becomes a problematic phenomenon facing humanity through the prejudice, which is unbiblically justified by false doctrine, bias scriptural interpretation and assumed truths.

This chapter investigates two aspects related to humanity as purely understood biblically. The institution of white theological anthropology is founded upon white people having confirmed their humanity and matched the dignity that emanates from a sense of true humanity, white humanity in an antiblack world, with development. Simultaneously they have condemned through praxis the humanity of black people through underdevelopment. The white theological anthropologist preaches a message of equality; however, the practice defeats the message where it cannot be hidden how white people segregate themselves from the people of colour and how they exploit them for gain. The exploitation of native people by professed and unprofessed white capitalist, racist some who claim to be Christians proves that no moral/ethical lecture would rebuke the inhumane, derogatory and unashamed mentality of capitalism and racism no matter how disguised it may be. Its manifestation comprises of exploiting natives of their land, resources, sovereignty and skills while consciously and unconsciously deeming the oppressed as subhuman. Their "sub-humanness" is predicated on theoretically sound Christian anthropology, which then becomes perverted because of racialisation. Furthermore, their "sub-humanness" dictates where they live, their access to land and natural resources that are the economic logic that operates in the world and it also dictates the status of the Third world within the paradigm of development.

### 3.2 The issue of underdevelopment and dehumanization

A large proportion of African/Third World countries are either developing slowly or are in total stagnation whereby their economic growth is lower than their population increase resulting in a decline in development understood as underdevelopment (Rodney, 1973, p. 20). Underdevelopment is a product or consequence of colonialism, racism, capitalism and imperialism which were never permanently condemned/ended, instead they continued through institutions, epistemologies and assumed truths. These realities are some of the factors that resurface during the democratic era as black people in their respective black villages, townships, dilapidating schools, hospitals, etc realized that their issues of housing, sanitation, water, electricity, basic service and in a broader context justice has not been resolved (Fanon, 1965, p. 38). The same conditions even now perpetuate under a non-white government, and have remained with the same resolve that white people had in condemning black people to poverty, underdevelopment, slave mentality, subjugation and perpetual lack.

Development in light of Theological Anthropology is a subject upon humanity, therefore, it brings the notion to a critical questioning of the architecture of South Africa. Through a comparative method dominantly used by Rodney in his book: *How Europe Underdeveloped Africa, 1973*, the study employs the methodology to highlight the style of infrastructure in South Africa between secure and well-maintained complexes, estates, farms, etc compared to the congested townships (dilapidating government houses) and ignored villages (Rodney, 1973, p. 18). Rodney (1973: 18) has asserted that:

Underdevelopment makes sense only as a means of comparing levels of development. It is much tied to the fact that human social development has been uneven and from a strictly economic view-point some human groups have advanced further by producing more and becoming more wealthy. The moment that one group appears to be wealthier than others, some enquiry is bound to take place as to the reason for the difference.

This model applies to the special arrangements in South Africa, thus making South be the particular i.e. white living standards *visa vis* black living conditions. This situation is also comparable to the general, which is the relation between the Global North versus the Global South, which too explicitly expose the special arrangements linking underdevelopment with dehumanisation. White people in the past and now live in better areas than blacks, as a result these demographics prove their self-entitled humanity *visa vis* black people who are the dehumanised.

The study seeks to impose the liberationist paradigm in discussing failure of our development and place light on new possibilities of development linked with our humanity. The ANC government is essentially in cahoots with capitalism: its economic models and neoliberal policies does not care about the majority, and no one will ever change the current and historic struggles apart from ourselves. Thus, a perfect vantage point of decolonization is through Black Liberation Theology. Fanon (1965:34) argues:

National liberation, national renaissance, the restoration of nationhood to the people, commonwealth: whatever may be the headings used or the new formulas introduced, decolonization is always a violent phenomenon. At whatever level we study it--relationships between individuals, new names for sports clubs, human admixture at cocktail parties, in the police, on the directing boards of national or private banks—decolonization is quite simply the replacing of a certain “species” of men by another “species” of men. Without any period of transition, there is a total, complete, and absolute substitution. It is true that we could equally well stress the rise of a new nation, the setting up of a new state, its diplomatic relations, and its economic and political trends. But we have precisely chosen to speak of that kind of *tabula rasa* which characterizes at the outset all decolonization. Its unusual importance is that it constitutes, from the very first day, the minimum demands of the colonized. To tell the truth, the proof of success lies in a whole social structure being changed from the bottom up. The extraordinary importance of this change is that it is willed, called for, demanded. The need for this change exists in its crude state, impetuous and compelling, in the consciousness and in the lives of the men and women who are colonized. But the possibility of this change is equally experienced in the

form of a terrifying future in the consciousness of another “species” of men and women: the colonizers.

Africa and the broader part of the Third World governments instead of developing this continent to benefit its people and be a better place to its people. Instead, it has been outrun by the system of the capitalist, because capitalism and racism—two pillars of dehumanisation and underdevelopment— have never rested in their continual structuring of the world. Instead, they have developed new adaptive measures to utilize its previous gains and continue in subduing the economic sectors of Africa/Third World. The reason there is not any relevance in politics in Africa is because of the influence of the West in terms of politics and legislation. Ogbonnaya (2015: 26) postulates that it is significant to note that understanding of Western politics/legislation reveals that: African governments still lead or reign in their states/countries through the paradigm and lens of Eurocentric politics, legislation and laws. Therefore, Africa will never benefit anything from irrelevant politics, hence African governments fail to design a model which can be implemented to attain genuine democracy, liberation, development and economic sovereignty.

This section classifies the architectural setup imposed by capitalism between notions of what is developed and underdeveloped, rich and poor, master and slave, superior and subject. This approach and kind setup is defined also through racial differences, class and the meaning of being human. It is also important here to now move into the political setup through insight and hermeneutics of some form to distinguish the set up in South Africa by which the capitalist has characterized the system and hinders growth, development and transformation. The setup according to Mandla’s honours dissertation 2021 titled; *Africa Rise: A Call for Development from a Liberationist Stance*, has identified key classification in the South African neo-colonial and neoliberal set up, namely:

- The masters- this class consists of the capitalists/empire, the minority who controls the countries large stake of the economic sector, those who are more careful of their investments and would protect it with whatever it takes.

- The managers- this class is made up of corrupt government officials, oligarchs and the national middle class. These ones award each other with tenders for their own gain and not service delivery. Hence, the state is faced with bad infrastructures, poor to no proper service delivery, looting of state funds/resources and all sorts of illegal dealings. This is better explained as an “enclave economy” because it is not owned by the managers (elite ANC) however, they fall under it as minority beneficiaries as its plan is to exclude the majority and benefit the minority (Owners of the enclave economy and elite ANC) who intentionally keep the majority poor in order to guarantee its position as a ruling party (Vellem, 2012, p. 8). Solutions are a possible resort, therefore, municipalities that are becoming even more poorer with development is a choice, corruption, abuse of resources and the misuse of taxpayers money. Gayton Mckenzie is making a difference in his particular municipality, Central Karoo and is using his office to influence change and to get sponsors on board. His remarkable character in actively involving community members in suggesting various ways the municipality can manage costs and cut losses shows the true virtues of a genuine leadership (Mckenzie, 2022). UMngeni local municipality is also making an immense difference that can contribute to development and has manifest its solidarity and option for the poor, which are exemplary organizations that need to be looked at for solutions, advice and skills (municipality, 2022).
- The system- The system is definitive of national and international economic (neoliberalism/capitalism), political and cultural (the adoption of western individualism, materialism and consumption) framework that shapes the world today. In the context of the research and South Africa the system of capitalism and racism is the fundamental issue responsible of the country’s economic imbalance. Furthermore, it is because of anti-black racism and racialized capitalism that South Africa has not been able to render justice, transformation, equitable distribution of wealth, land and generally improving the living conditions of the majority, which are hallmarks of development. The number of graduates is higher than the number of employment availability. Supply and demand do not balance. The poor class toils from enriching the Master and benefitting the Managers.

- The masses- This class accommodates all people who are below the breadline's margins. The wage worker, the working class and miners were murdered at Marikana while protesting for minimum wage. They were murdered to preserve the class interests of the managers as they received orders from the masters where even the current President of the country is being implicated, and justice was never served, the widows of the murdered workers of Marikana continue to languish in debilitating grief and poverty. These are domestic workers; black maids, garden boys, outsourced security personnel, unemployed graduates and tellers for big business whose rights are violated and do not enjoy the privilege of being represented by proper legal organizations or class trade legal unions. They remain exploited and undermined, their humanity denied to them and only regarded as labor for capitalism.

The categories mentioned above which govern or dictate the political system of South Africa provide a conclusion that equality, development and liberation were never fundamental convictions of the African National Congress led government (ruling party), hence it has become a difficult task to attain justice, solidarity and genuine reconciliation. The basic roles which identify a government consist of fostering civic order, serving justice and maintaining equality amongst civilians (Maluleke, 2000). The fundamental factor which provides an influential force of governance in Third World countries is materialism that implies goals of seeking to own an estate, a farm, factories or having a fat bank balance, such is a familiar act to native people, that oligarchs hold a high voice in influencing the making of decisions by the government instead of the cries of original inhabitants (Fanon, 1965, p. 39).

The central factor affecting the development of African countries is that those who are now leaders emerging from the colonized took the style and economic framework of governance directly from the hands of the capitalist system. 1950 marks a year in which development economics emerged as a distinct field of study mainly focused on the structure as well as behaviour of poor communities, however, the issue is that we know that it predates that. SOE's (State Owned Entities) also play a major role in the



development or underdevelopment of a state and in the case of South Africa we can take a look at Eskom. This SOE is one of the best power producers worldwide, using reliable energy, it then becomes hijacked by Independent Power Producers (IPP's) and exporting to Europe a large amount of coal. The state has a natural monopoly because still it finds itself bending to the will of private ownership. Now climate experts are in the case of discontinuing power production using coal because their research/ideologies are that South Africa is the biggest CO<sub>2</sub> emitter in Africa and as such POTUS Biden has already signed an agreement together with UK to fast track the discontinuation of coal power and to close coal power plants in favour of "clean energy". The consequences will be dire, such as, unemployment, the widening of the gap between the haves and have nots. This will open a way for the escalation of crime because 'bootlegging' will be the order of the day, so that means more corruption and most importantly, the West and Europe continue the process of underdeveloping Africa while we ship coal to Europe. That approach negates economic policies that will usher in a new dispensation after 400 years of oppression. That was the first error that disadvantaged black people from benefiting from the resources produced by their native lands. The system was already designed to beautify the lands owned by white people and benefit its creators to the standards of a confirmed humanity. The main fundamental element of the system is based on exclusion, exploitation and the subjugation of black people hence the ANC government in South Africa cannot break free from the effects of the apartheid regime because their political stance was never put on the foundation of justice, equality and integration. Therefore, the previous historical experiences still influence governance in the Third World because they are manipulated by the already made exclusionary policies, legislature and laws. Fanon (1965:147) postulates:

History teaches us clearly that the battle against colonialism does not run straight away along the lines of nationalism. For a very long time the native devotes his energies to ending certain definite abuses: forced labour, corporal punishment, inequality of salaries, limitation of political rights, etc.

This argument relates to the contemporary state of South Africa, where the ANC led government has underdeveloped the national state of security, employment has declined as a result of debts created by loans taken by the very same government to



feed its corrupt oligarchs. Departments, which are supposed to be rendering basic assistance to people have become incompetent in their line of duty to foster basic health care, education, security and construction because the government keeps cutting their budgets. The consequences of the mismanagement of the economy are unemployment, inflation, severe poverty and salaries, which do not afford the cost of living. Bringing into consideration the government's position whereby its solidarity to be manifest should be when their actions are associated with the spotlight, henceforth, the marginalized through their concrete realities begins to acknowledge how the South African government does not have an option for the poor.

### 3.3 Subject of development

The subject of development is both critical and broad, nonetheless, through the liberation paradigm proves the need to understand the world's economic operation which differentiates developed countries from undeveloped countries. Rodney's (1973:1) opening remarks on his book: *How Europe Underdeveloped Africa*, 1973 referring to the assertion by Che Guevara, 1964 statement asserts:

In contrast with the surging growth of the countries in our socialist camp and the development taking place, albeit much more slowly, in the majority of the capitalist countries, is the unquestionable fact that a large proportion of the so-called underdeveloped countries are in total stagnation, and that in some of them the rate of economic growth is lower than that of population increase.

He (1973: 1) further argues that:

These characteristics are not fortuitous; they correspond strictly to the nature of the capitalist system in full expansion, which transfers to the dependent countries the most abusive and barefaced forms of exploitation. It must be clearly understood that the only way to solve the questions now besetting mankind is to eliminate completely the exploitation of the dependant countries by developed capitalist countries, with all the consequences that it implies.

Development and underdevelopment are linked to the dehumanisation of black people, the plunder of their resources, undermining their sovereignty, the geopolitical

sphere between the “powerful” and “developed” Global North i.e. the West and the underdeveloped Global South i.e. the Third World. Moreover, there persist white racism and the role played by the modern capitalistic mode of production. There is no denying that the loss of the humanity or dehumanisation of black people and people of colour runs tandem with the exploitation of their lands, resources and humanity to establish the developed status of the West.

A proper developmental model that can usher African/Third World countries entirely into economic, political, infrastructural and technological improvement can be retrieved from the SASO G.1, Resolution 45 where Biko (2005:121) states that:

This country belongs to black people and to them alone. “Whites who live in this country should live on terms laid down by blacks and on condition that they respect the black people. This should be constructed antiwhitism. It also means that in as much as black people live in Europe on terms laid down by Europeans, whites shall be subjected to the same conditions”.

Biko’s articulation capacitates a simple and liberative notion of development that tallies with the reality of the European manner of governance or to specify more, to maintain sovereignty, however, that is not the case in the Third World. Biko’s statement inspires a desire for black people to relearn their history and embrace their culture because culture is parallel with development, an example of this is that western development is deeply inspired by western culture, worldview, living standards as well as values. Therefore, a paradigm of development in the liberation paradigm needs to infuse our culture. The matter of sovereignty is vital in order for black people to experience and exercise their liberation, however, issues that are barriers to Biko’s intellect regarding development are the matter of sovereignty, ownership and the means of production that remain the mainstay of white settler minority rule. Mdingi (2020: 182) writing from a black liberation perspective asserts that:

God’s deliverance is not a cocktail of conspiring with former oppressors and their selected tokens of so-called change. However, true God-given deliverance understands the dreams, hopes; groanings, strivings, enslavement, and aspirations of the black bound and oppressed who want to be free. The South

African context provides such a situation, where children of God who are supposed to have been free and cut off from the tentacles of Pharaoh are now in bonds, materially and politically. The neo-colonial bondage is facilitated through policies and illegitimate laws (that are favourable to and ensure the dominance and privilege of the oppressors); blacks are in bondage through economics and the passive and reactionary spirituality of pacifism at the expense of an authentic human existence. All these atrocities masquerade as integration, transformation, and progress.

How can black people lay down terms for resources and their production which they have no control over? How will black people lay down terms for white people where else they are the minority landowners and white people are the majority landowners? How will the native African's lay down terms where else their leaders are fuelling the west with minerals, which do not even benefit them? How will Africans infuse their culture in development where else all they know is underdevelopment? The capitalist system has through its setup ensured that sovereignty, land and resources remain in the hands of non-Africans, managed by African political leaders, hence development cannot be for Africans. The lack of sovereignty in the Third World is the reason for underdevelopment, dehumanization and exploitation.

The study in chapter two has argued that development is a subject confirmed upon humanity, and that centre is the humanity of a black people. But taking a closer look development in the Third World, is quite obvious that black people are not prioritized concerning the well-deserved demands. Furthermore, in the case of South Africa black people are still encountering major issues with regards to basic services such as access to clean water, pit toilets, dilapidating schools, clinics & houses, potholes, food insecurity, unemployment and electricity. The living standards of white people are confirmed on a dignified humane level and their living conditions are by far better as compared to those of black people who isolated in crime dominated townships. Theological anthropology concludes by showing central to the existential dilemma is the human problem. Rodney (1973:2) adds that:

Development in the past has always meant the increase in the ability to guard the independence of the social group and indeed to infringe upon the freedom of others – something that often came about irrespective of the will of the persons within the societies involved.

By the human problem the study now shows how white theological anthropology was utilized as a tool or rather weapon to manipulate, dehumanize and subject black people to slavery, inferiority and poverty. Humans as understood in theological anthropology became open to the world and possibilities of exploring other things to equip and develop themselves, however, through greed (capitalist model of development) which most scholars class as the genesis of sin turned to pursue absolute authority over fellow humans. In this manner white people who grew the greed for superiority, to infringe upon the freedom of Africans and had a deep embedded desire to subject others, especially those of a darker skin colour to inferiority and slavery. Rodney (1973:2) argues that:

The relations between individuals in any two societies are regulated by the form of two societies. Their respective political structures are important because the ruling elements within each group are the ones that begin to dialogue, trade or fight, as the case may be.

The western ruling elements especially considering the respective political structure of Africa would not have operated based on African infused politics, therefore, the African group fought or retaliated against the non-African group when it was discovered the genuine intentions were not based on trade or dialogue but a fight due to its exploitive schemes. The western ruling elements had bias intentions which were only to develop western countries whilst underdeveloping Third world countries through the capitalist model of development. Within the primitive mode of humanity, humans always came together in groups with the same intentions to hunt as well for the sake of survival, however, that is not the case because of the historical arrival of westerners in Africa.

A reliable *modus operandi* which can relevantly address and assume practical solutions to the present status quo in Africa/Third World is decolonization, and the argument is based on its attitude which is set out to change the order of the world.

Fanon (1965:35) argues:

Decolonization, as we know, is a historical process: that is to say that it cannot be understood, it cannot become intelligible nor clear to itself except in the exact measure that we can discern the movements which give it historical form and content. Decolonization is the meeting of two forces, opposed to each other by their very nature, which in fact owe their originality to that sort of substantification which results from and is nourished by the situation in the colonies. Their first encounter was marked by violence and their existence together--that is to say the exploitation of the native by the settler--was carried on by dint of a great array of bayonets and cannons. The settler and the native are old acquaintances. In fact, the settler is right when he speaks of knowing "them" well. For it is the settler who has brought the native into existence and who perpetuates his existence. The settler owes the fact of his very existence, that is to say, his property, to the colonial system.

In the instance of South Africa or most African countries the two opposite forces which make decolonization a necessity are exploitation (imperialism, slavery, capitalism) and racism, which continues to perpetuate injustice and bondage from the apartheid regime versus the enslavement of native people (subjugation of Africans), quest for liberation, battle against poverty and sovereignty. The reason the study suggests decolonization is the fact that its influence upon individuals has a positive modification fundamentally. The attitude imparted by decolonization upon individuals is similarly relative to that imparted by the philosophy of Black Consciousness as they both share emancipatory convictions. Fanon (1965:36) argues that:

You do not turn any society, however primitive it may be, upside down with such a program if you have not decided from the very beginning, that is to say from the actual formulation of the program, to overcome all the obstacles that you will come across in so doing. The native who decides to put the program into practice, and to become its moving force, is ready for violence at all times. From birth it is clear to him that this narrow world, strewn with prohibition, can only be called in question by absolute violence.

He (1965: 36) further asserts:

The colonial world is a world divided into compartments. It is probably unnecessary to recall the existence of native quarters and European quarters, of schools for natives and schools for Europeans; in the same way we need not recall apartheid in South Africa. Yet, if we examine closely this system of compartments, we will at least be able to reveal the lines of force it implies. This approach to the colonial world, its ordering and its geographical layout will allow us to mark out the lines on which a decolonized society will be reorganized.

The argument posed by Fanon strikes back on the negotiation which took place in 1994 whereby black leaders were negotiating with the apartheid government the handing over of the government and politics. However, the ANC failed to retrieve wealth which was ill begotten through a barrel of a gun and violence. The program was already in favour of white people despite the act of transferring governance, and events that have surfaced from then till now is violence because black people are conditioned to prohibition, dehumanisation and poverty within a narrow world. Mdingi (2020: 182) correctly argues: "It is clear that God will deliver the oppressed from oppression through human will, struggle, instrument, divine agency, and separation, and not through tolerance, accommodation, assimilation, and tokenism." When you assimilate oppression; it is only logical that you assimilate the violence inherent in oppression and the continued division between classes and races. This division results in a heterogeneous society whereby one society lives through the exploitation of the other and the other at some point can no longer sit back and watch but to respond through violence. Firstly, within their own ranks, ultimately to the oppressors and his ilk. During this process an uprising shows the decolonized society, which respectfully knows it's worth and what is rightfully theirs despite an already existing system in place that cannot cater to them because they are black.

The capitalist is already implicated with violence in colonies, however, that violence is channelled through the police and military compartments. All these compartments are employed to enforce submission and not maintain peace because their basic duty is

not to understand the oppression of the native people and seek liberative solutions. However, their aim is to protect the capitalists from ever facing consequences of their inhumane nature of exploitation, what then comes to mind hermeneutically is the deliberateness, violence and inhumane nature of the capitalist west which consists of pure force (Fanon, 1965, p. 37). Capitalism in the Third World is supported by racism, whether institutional or secular, the goal is to have black people subject to white superiority either at work, school or any other place. This assertion notes that according to the capitalist and racist understanding black people have no mental capacity to make independent decisions or implement their skills without supervision or manipulation. The intention of capitalism is to keep the native on their knees in surrender to never know their full capacity, in the guise of protocol, order and integration. Racism is also present in institutions of employment where you get a black manager earns way more less than a white manager or any other inferior position, and in some instances, you find qualified black personnel being used to teach a white person how to do the job only to find out that they are training them to occupy their position even though they are not qualified for it. Sovereignty holds the ultimate call when it comes to decision making and since it lies in the hands of the very capitalists therefore, they will forever subject black people and award their fellow white colleagues in order to maintain power and the arrangement of the world.

It is vital that native people break free from caring about the “student and master” mentality, which the capitalist subjects them to. However, it is very important to be deliberate when coming to the subject of liberation because it is the very platform of emancipation which threatens the existence of the capitalist and a new paradigm to development. Mdingi (2020:179) argues that:

The footing of “leaders” in both the Promise Land and the table of the oppressor manifest the ability of how white power maintains a dialectical and perennial continuum of oppression and the servitude of oppressed. The ability of a total liberation of the oppressed impedes the prestige and privileged of the self-appointed and anointed agents of change of power. Capitalism with its tentacles that entails the classification and antagonisms of race and class are adopted as part of the government. In South Africa, leaders maintain the dogma and underlining intents of institutional racism and the total control of the means of



production and resources. The core values of freedom and liberation are deferred for international “respectability” and adoration. In short, a good physiological aesthetic is preferred despite the internal failing of the organs of that body. I contend that the Promised Land requires new rulers, new systems and a new humanity that possesses sovereignty and power; in the words of Kwame Nkrumah: “We prefer self-governance in danger than subjugation in tranquillity”.

The Third World has inherited a Eurocentric and venal government, hence things such as votes are no longer participated by many black people because the hope has been squashed by the crime that creeps within politics. Even more importantly the electoral system is not essentially free because of big financial transaction, which are beyond the typical voters. Capitalism and racism is related to development and underdevelopment coupled with dehumanization. The key elements of excellence the ANC government knows is how to protect white oligarchs, how to prioritize the privatization of state entities through a plan of underdeveloping them to a point where the state is coerced to allow privatization as long as service delivery is guaranteed. The state of privatizing State-Owned Enterprises (SOE’s) under whatever guise is dismantling the state of its sovereignty and transferring it to the corporate, which will consequently weaken the state and exposing it to vulnerability and abuse by the corporate, because corporate is a product of capitalism and its central focus is maximising profits and caring less about the state if not at all. An example of this is the load-shedding which occurs in Townships. Load-shedding is the cutting of electricity by power utilities such as Eskom targeting townships/middle class areas. Considering how expensive electricity has become and how the marginalized cannot afford it tells us more of the priorities of the government. Africa has enough resources to provide needs to its people however the governing bodies responsible for that are on the task of broadening the gap between the poor and the rich by sponsoring the rich to get even more richer whilst condemning the poor to poorer conditions. Mdingi (2020: 183) analysis through a liberation analysis and hermeneutic is correct in asserting that:

The leaders, whether in the political, religious, cultural, or economic arena, are sitting back at the table of Pharaoh and act as a leash on the angry masses. They fear Pharaoh more than the Black God, place their love, and trust in the security of Egypt rather than the new table God is to set for them and the



masses who have been oppressed. Unlike Daniel, Meshach, Shadrach, and Abednego, they have eaten and continue to eat the meat offered to idols and have bowed down to the lofty golden image of white supremacy and Western domination

Therefore, the people need a strong state that is able to provide basic services to the entire society unlike how basic services are prioritized by a person's skin colour and not given on equality because the truth of the matter is that people are not seen as equal before the eyes of the government as far as development is concerned. Engaging the subject of humanity through theological anthropology shows how the dehumanisation of people of colour is still operational even in the modern society. Change and justice are terms absent in the current government because it does not precede from its roots. The issue of the current *modus operandi* is systematic, historical, materialistic and existential in practice. Black people had the hope for change during democracy, however, what has been experienced during the past 27 years is racism, unemployment, crime, poverty, hunger, being unable to afford the cost to survive, to live off breadcrumbs. Whilst politicians are at the table with our oppressor sharing a meal, dining discussing collaboration instead of demanding justice, equality, sovereignty, land and the means of production, therefore, it is quite true that the current system is illegitimate as it represents them and not the people. Mdingi (2020: 183) is correct in identifying South African leaders as follows: "They have collected the coins and the spoils from the Roman soldiers who gamble for money below the bloody and dangling body of the black messiah, the saviour of the lowly and oppressed."

The effects capitalism, imperialism and neoliberalism has made the middle-class group in South Africa. However, the so-called black middle class are inculcated with intransigence, which has made them an antagonist product in relation to emancipatory actions against servitude, gaining control to the means of productions and their doubt really affects the state of liberation and sovereignty in South Africa. With such a consideration Fanon correctly named in: *The pitfalls of National Consciousness*. Fanon (1965:147) argues that:

This fight for democracy against the oppression of mankind will slowly leave the confusions of neo-liberal universalism to emerge, sometimes laboriously, as a claim to nationhood. It so happens that the unpreparedness of the educated classes, the lack of practical links between them and the mass of the people, their laziness, and, let it be said, their cowardice at the decisive moment of the struggle will give rise to tragic mishaps.

He (1965: 147) further asserts:

National consciousness, instead of being the all-embracing crystallization of the innermost hopes of the whole people, instead of being the immediate and most obvious result of the mobilization of the people, will be in any case only an empty shell, a crude and fragile travesty of what might have been. The faults that we find in it are quite sufficient explanation of the facility with which, when dealing with young and independent nations, the nation is passed over for the race, and the tribe is preferred to the state.

The lack of connection between the middle class and the marginalized possess a greater impact on the end goal of emancipation and liberation because its cost determines the orthopraxis, by this the study is practically emphasizing that in order to have an appropriate praxis for this given situation there needs to be a relative or rather uniform demand for liberation, equality and independence by the colony from the mother country. However, the issue lies on the “profoundly cosmopolitan mold that its (middle class) mind is set in along with its intellectual laziness” (Fanon, 1965, p. 148). Ecclesiastes 10:5-7 happens to be a scriptural reference which relatively connects to the whole phenomenon. To quote the scripture in order to discuss the in-depth relativity below would be a better manner to stress the underlying tenet which influences stagnation on a higher point of view with regards to the subject of development within the liberative paradigm. Ecclesiastes 10:5-7

5 There is an evil I have seen under the sun, like an error which proceeds from the ruler-6 folly is set in many exalted places and in great dignity while the rich sit in humble places. 7 I have seen slaves riding on horses and princes walking like slaves on the ground.

The scriptural interpretation is free from scholarly scripture traditions and literary interpretations; however, the study derives so much relation with it in the contemporary stand of South Africa in terms of politics, economics and convictions by which governance is carried out. The foolish are worshiped and live in mansions out of their faithfulness to a deceitful and corrupt capitalist system, which idolizes itself and causes pain on the marginalized individuals who despise it, and in return face punishment for standing for what is true and worth it. The study is not intended or constructed on the basis of blame shifting nonetheless; it is the responsibility of this study to address fully the causes and consequences which result servitude and a continued reign of the capitalistic influence in the modern-day experiences of black people. It is but a material and dialectical grasp of power and force, which organises societies and people. The dialectical approach of the study is to accentuate the contrasting forces and antagonisms between the “powerful” and “powerless”, the “property owners” and the “property-less” (as a result of dispossession and conquest) and between the oppressor and the oppressed. The so-called middle class becomes the buffer amid a confrontation these classes, which even the middle class at the loss of employment belongs too, namely the dispossessed, oppressed, exploited, etc.

The middle class is blind folded by ignorance and bourgeois standards created by wages, as a result living within the delusion of being better than the marginalized without the realisation they are as good as poor should they lose their jobs. Ignoring the current crisis will surely be their breaking point where also the marginalized will witness the affiliation of the middle class with capitalism. The middle class is trapped within the capitalist psychological framework of condemning the marginalized based on materialistic mode of capitalism and making conclusions that the poor are poor because of laziness, misuse of votes however the truth is the already functional system was rigged to keep the crisis as they are currently.

The only blame the study can impose on Africa/Third world is its patience and hope for change, the leaders set in place are democratically positioned through the manipulation and bending of rules, which can be understood as selected leadership and not elected leadership. No matter how hard Africans can try to vote out corrupt

politicians it is pointless based on the perspective that rules of democracy as set up by the western capitalist comprise of corruption, manipulation and pure greed. There is a very serious crisis within the black community, and the source of this crisis lies within the decisions and lifestyle led by the black youth (the majority group that forms a bigger slice in the unemployment chart), who will consequently determine the results of the long-begun fight against capitalism by dignified native Africans. The native understood their call and attempted by any means to attain liberation from the oppressive conditions created by white supremacist settlers in the underdeveloped countries. The system's cause is the pro-racist and capitalist system. This argument is inspired by Vuyani Vellem with regards to the topic of an enclave economy that heavily depends on exclusion for the benefit of only the few, occupied by the ANC government and works within this neoliberal capitalist trickle-down economics (Vellem, 2012, p. 8). The issue is that our interlocutor is the major victim, hence: "the quest for economic liberation cannot escape whiteness as the original problem of an "enclave economy" and political reconciliation as narrow and ultimately injurious to the paradigm of justice that Black Theology of liberation must espouse" (Vellem, 2012, p. 8).

Ecclesiastes (11:9-10-12:1) addresses youth to take heed and lead a life according to moral and ethical conviction and not waste their youth on physical pleasure. The advice given from this verse is from a vantage point of awareness that youth should invest their time, strength, capabilities, skills and ambitions towards positive things in order to have prepared for the next phase of their life which is adulthood. Now bringing the matter home introduces us to factors which influence the behaviour of the youth. The behaviour of the youth is always predetermined by the social, political, economic, ethical and cultural aspects that wills the society. It is quite obvious that the social, political, economic and cultural aspects set by leaders reflect negatively on the youth. Politicians do not own the enclave economy so they would rather "consume instead of produce". Therefore, as a result the youth is exposed to negative influences that being corrupt leads to wealth and that they can get away with stealing from the state or anyone.

We happen to ignore the law of cause and effect. A careless approach to life which results to taking things for granted interrupting the opportunity to close the gap between the first and third class, and in such a case the results are felt by the majority who happen to be the third class/marginalized who consequently become poorer. The abuse of power, the abuse of authority and the misuse of money are also contributory aspects which categorize or class Africa as an underdeveloped continent.

The youth has adopted western norms such as individualism and materialism in the name of modernity and democracy hence it has derailed from a moral and ethical African foundation. Capitalism has not only subdued people but it has as well set a certain standard by which the modern youth has to adopt to lead a life fitting of it. The lack of sense of belonging fuels a life without direction, unemployment and other social issues oppress the youth from contributing positivity to the status quo. Underdevelopment and class antagonism are products of pro-capitalism. which so far is the cause of stagnation on the progress and emancipation of the Third world youth. Most people who are icons, who according to African values are supposed to be setting a positive example often are the ones deeply embedded into exploitation, looting of state funds and beneficiaries of capitalism. Therefore, such cannot be outlooked outside of the forces of politics, oppression, neurotic society and a sense of being an empty shell as articulated by Biko (2005). Hermeneutically engaging Biko's perspective regarding religion brings into perspective that the present life is a religion formed by capitalism especially on a people who have been subjected to a religion removed from their cultural make-up (Anon., n.d., p. 55). Biko (2005: 55) argues:

All societies and indeed all individuals, ancient or modern, young or old, identify themselves with a particular religion and when none is existent, they develop one. In most cases religion is intricately intertwined with the rest of cultural traits of society.

Virtually all of our lives are commodified and those values are taught in order to present people as having value. The beliefs operational within the capitalist setup entail elements of disgruntlement, bourgeois mentalities, class antagonism, defiance and carelessness (Anon., n.d., p. 55). Mdingi (2014: 8) postulates:

For the purpose of this research, the question "What does it mean to be human?" is relevant to black people, more so, since materialism and

individualism have grabbed the minds, hearts and souls of black people and have created an obsession with human meaning within them. This outlook based fundamentally from the heritage of systematic and institutionalized racism.

Secular expectations with regards to the youth of the Third World being associated with failures as a judgement made on face value and not introspected from its roots. The youth in Africa has been betrayed by a system by which Biko lost his life to, the revolutionary urge for emancipation has been criminalized and has made the youth to look like a bunch of people without a future, direction and ability to lead this continent into greener pastures. It seems the plan is to exhaust, destroy and condemn modern youth through the commodification of their lives for materialism and western way of life depicted as having value. Fanon (1965:149) argues:

In an underdeveloped country an authentic national middle class ought to consider as its bounden duty to betray the calling fate has marked out for it, and to put itself to school with the people: in other words, to put at the people's disposal the intellectual and technical capital that it has snatched when going through the colonial universities. But unhappily we shall see that very often the national middle class does not follow this heroic, positive, fruitful, and just path; rather, it disappears with its soul set at peace into the shocking ways---shocking because anti-national---of a traditional bourgeoisie, of a bourgeoisie which is stupidly, contemptibly, cynically bourgeois.

The middle class is unable to betray the colonial system because it has not developed a reliable, sustainable and productive skills to actively participate in service of the nation nor satisfy the needs of the nation, nor govern the state or even produce local products which are manufactured and processed fully as a consumable end product locally outside the capitalist mode of production because of sovereignty. Production in the Third World can only occur when a nation is sovereign and not punished for its sovereignty. The capitalist system is in control of the means of production hence the nationalization of economy by the middle class in underdeveloped countries cannot occur. Why? Because according to Fanon's (1965: 151) argument the study learns that the nationalization of economy means: "The transfer into the native hands of those

unfair advantages which are a legacy of the colonial period.” The entrenchment of the West regarding the economy and politics of the Third World identifies a venal character which is deeply rooted in the dehumanization of the people of colour. If the Third World is to be sovereign and become producers then the West would lose power of the means of production. The West and Third World are dialectically linked by the class antagonism category of the oppressor and the oppressed, developed and underdeveloped, free or under tutelage, slave and master. The lack to setup an industry, which will produce basic products is evident enough that the middle-classes struggle is not deliberate but rather systematic.

Contemporarily the lack the middle class suffers is not intellectual resources because Africa has engineers, technicians, surveyors, entrepreneurs, farmers, whatsoever required skill to develop the Third World. But the system in consideration of sovereignty has been rigged to keep the majority subjected under the superiority of the managers of capitalism, consequently the only skill which is learned under such a system is administration (Fanon, 1965, p. 152).

The issue of self-hate, self-doubt and denying each other opportunities amongst black people is the major issue in underdeveloping aspect which kills, discourages and destroys the lives of many capable black people who can take up the battle against imperialism, capitalism, neoliberalism and racism to an end. Biko (2005:24) argues:

These dull-witted, self-centred blacks are in the ultimate analysis as guilty of the arrest of progress as their white friends for it is from such groups that the theory of gradualism emanates and this is what keeps the blacks confused and always hoping that one day God will step down from heaven to solve their problems.

Exploitation, extortion, oppression and robbery of land and raw materials are not just act or works that appear in Ezekiel 22:29 only, but still perpetuate in the modern world more especially in Africa/Third World. The capitalist system was rigged to also blind the youth from the initial problem at stake. The system through materialistic products has infiltrated ignorance from concrete issues faced by black people and bourgeoisie



mentalities upon the forces that have the necessary strength to overthrow capitalism, imperialism, neoliberalism, racism, institutional inequality and assumed truths.

The attitude which is needed in this instance can be retrieved from a chapter in the Bible, Ecclesiastes 9:11, which according to Amplified Holy Bible version reads as follows;

I again saw under the sun that the race is not to the swift and the battle is not to the strong, and neither is bread to the wise nor riches to those of intelligence and understanding nor favour to men of ability; but time and chance overtake them all.

Therefore, as a point of reference to inspire the conscious attitude and actions towards liberation and emancipation can be drawn from Biko's (2005:31) argument when he asserts that: "Black consciousness therefore seeks to give positivity in the outlook of the black people to their problems." Conviction is a virtue that breeds commitment, discipline and order, that is why through revelation white missionaries were able to manipulate scriptural interpretation. They designed a tool out of it which at a later stage during their arrival through ships utilized it as a *modus operandi* in exploiting native Africans of their belongings and force them into a religious deity which they failed to relate to, hence whites are trapped and convicted to the master mentality and perpetually subject blacks to slavery.

Discipline according to white theological anthropology is not ethically or morally affiliated however comprises of continually having blacks obedient to white oppression and force. Order is a determinant prospect which was brought in Africa/Third World by this the study intends to say a new order was brought by white settlers in order to control, manipulate and curb resistance from the natives who reacted towards this drastic and forceful change.

### 3.4 Conclusion

The subject of development is broad and complex which makes it deep, hence it demands due diligence in theory and practise in order to attain proper execution.



When development is executed on an unbiased stand-point people are satisfied as well dignified however when it is done on the prospect of a system of unfairness the opposite surfaces because some will be dignified while others are dehumanized.

It is vital that the governing organizations within a state collaborate with institutions of higher learning because that is where decoloniality is best exercised. The necessary contributions are dominantly done by scholars who through requirements of post-graduate research standards are engaging literature within the corpus of various disciplines in relation to praxis with the intentions of suggesting, contributing and engaging for change which will benefit people on an equal prospect.

Local governing organizations/municipalities need not to play public stunts to deceive its voters but is required to start collaborating with local citizens in navigating for possible solutions with the central desire of developing townships, rural areas, urban areas equally so. Local governing organizations/municipalities are required to exercise their responsibilities on full throttle and therefore, the results will determine whether the subject was properly carried or not.

How will responsibility be made manifest successfully? Through active participation and agreement within the organizations/municipalities and transparency by them with its people. The residents as well need to be actively involved as well ensure their feelings are properly communicated with relevant offices. In closing, transparency more especially with the treasury portfolio needs to be public in order for everyone to know the projects in place and their budgeted allocation to reduce if not resist corruption. But all this hinge on taking on a liberation paradigm.

## Chapter 4

### The Economics of Liberation Theology

#### 4.1 Introduction

The topic of development as understood from a primitive human being's perspective is not independent of economy or rather in a more dominantly used term in anthropology "trade" concerning the primitive humans. Having engaged with the subject of theological anthropology in the first chapter brings forth an enlightenment that the primary activities which were dominantly exercised for survival by humans was trade. Major compartments which result in underdevelopment in the current Africa/Third world is the mismanagement of finances by the governments in African countries or rather to collectively say such consequences are suffered by underdeveloping countries. However, mismanagement of funds is one fact and is an important but more importantly there remains the question of the financial system behind the backdrop of slavery, colonialism, imperialism and institutional racism.

The second variable is corruption, which has been covered by the third chapter when engaging development and underdevelopment within South Africa, detailing aspects that causes stagnation with regards to development and as a result causing underdevelopment. The second chapter presents identity markers which the system of exclusion has already put into place such as dehumanization being a subject confirmed on skin colour. Lastly it is fair to suggest that another aspect which is contributory to the underdevelopment of Africa/Third World is economic betrayal through neo-colonialism. By economic betrayal the study does not refer to jargons and fancy financial terminologies but the lack of strategic knowledge which can benefit the entire population in Africa, the central problem causing the crippling of Africa's economies and sovereignty fundamentally is oppression. The West is thriving through exploiting Africa of its resources, whilst giving the impression of wanting to solve problems faced in the Third World, that means nothing because at the core of Africa's problem is the issue of exploitation and dehumanisation by the capitalist west.

It is useless to have academically fit people in charge of the economics of a country whilst their belief system is glued/tied to that of the capitalist. No matter how much

budget speeches can be made, and plans can be orchestrated but when the fundamental orchestration lacks inclusivity and justice then it is pointless to talk about a rainbow nation, of course Nelson Mandela spoke more about it as his central desire to attain integration. However, that integration must not be forced or be an artificial one. Black people cannot be forced into forgiving whites when whites are not ready to ask for forgiveness. Biko (Unisa Archives, accession 153, 1972:21) correctly argues that:

... an integration based on exploitative values in a society in which the whites have already cut out their position somewhere at the top of the pyramid. It is an integration in which blacks will compete with blacks, using each other as steppingstones up as a ladder leading them to white values. It is an integration in which the black man will have to prove himself in terms of those values before meriting acceptance and ultimate assimilation. It is an integration in which the poor will grow poorer and rich richer in a country where the poor have always been black.

Biko's analysis explains a number of things at least in the South African context as well as applicable in the world. Firstly, to present an artificial solution to historic problems is to downplay the very development of economic arrangements based on oppression. Secondly, to have a rainbow nation that does not resolve white ill begotten wealth and white privilege is a sham of reconciliation and integration—it violates the dehumanisation of black people and the dispossession of the land. Thirdly, the psychological effect of oppression still lingers in the minds of both white and blacks. But in reference to the legacy of white supremacy the fact is that until black people are seen as responsible and a thoughtful people who do not lack the mental capacity/skill to run their own businesses, firms, farms, industries, etc and be part of the secular economic world which deals with the fortunes of their land there is no freedom, which was given. Certainly, one thing which the apartheid system did was develop and operate through institutions, assumed truths, geographical setup, racism, sexism and oppression.

Bringing into account the Exodus narrative whereby Yahweh (YHWH) drove the people of Israel out of slavery in Egypt through the leadership of Moses the prophet is evidently visible that he (God) had already made means which were going to sustain and maintain them economically. The land of milk and honey was their destination and

according to an honest interpretation of the words it is clear as a crystal that God was not only liberating his people from oppression, servitude, slavery and exploitation but from lack, poverty, and an economic imbalance because they got land and resources to develop their God given land together with their lives. This biblical narrative viewed from a liberationist stance can be interpreted in a manner that during negotiations for democracy, factors such as sovereignty, land and the means of production were not stressed enough because the system had already captured some of the individuals who were amongst people who were negotiating and representing the majority of black people. The system together with leaders who were meant to attain the balance betrayed native people and handed over sovereignty to the capitalist West hence the imbalance and failure to build an economy post-oppression. In the case of South Africa, oppression did not end hence this study stresses how much racism, oppression and exploitation continue to manifest through institutions of employment, higher education, industry and minimum wages that do not even assist the overwhelming black majority to afford the current cost of living within these high inflations.

White people were never ready to amend their wrong doings, hence even land was never redistributed to the rightful owners—a miscarriage of justice. Today, they are the majority landowners where else others still possess western passports or identity documents whilst they claim to be Africans. The major issue of the black community is that we consume secular information from white media, which misleads us to celebrate deception within our community, which negatively changes our perspectives to see drug dealers, criminals, corrupt politicians as people who are worthy respect because of economic access that is denied to many. Black people are rapidly derailing from their purpose and useless things become goals whilst neglecting the basic things which will free even generations to follow from servitude and poverty. Mdingi (2014: 78) argues:

The consumerist and materialistic culture of modern time renders black people among the most people gullible and vulnerable people to consumerism and materialism. In the South African context, the origins of materialism and consumerism in the contemporary world can be traced to the constant mirror reflection that usually necessitates black people to look at the lives of white people and the Western world for norms and hallmarks of being human.

Black on black hate is a tool fostered through white media such as “Daily Sun” which has never celebrated black excellence but is too quick to publish crime committed by black people because the initial goal is to lower the integrity and humanity of black people, to a point of an animal which cannot be tamed, a very violent species which revolves around violence, noise and vulgar speech. Mdingi (2014: 11) speaking of black self-hatred and self-mutilation argues:

But what is even clearer is that blacks are victims of perpetual dehumanization and perpetual self-hatred that are all inclusive of: ontology, physiology and history. This perpetual dehumanization is an intrinsic part of advancing Western ways of life, meaning of life and being human – a further dehumanisation of black people even at this stage.

Even these television programmes playing weekly do nothing but preach rubbish where drug dealers are always powerful than the police department and destroy the work ethic of the fewer officers who would like to see justice seeing its day within the black community. The majority consumers of such visual content is black people, such intake of risky content channels people into becoming negative which results in high levels of crime, GBV and inequality.

## 4.2 The Economics of Liberation Theology

This chapter covers the subject of economics within the parameters of liberation theology. Liberation theology was born, in the Latin America, as a theology that puts its emphasis on the condition of injustice and segregation lived by the poor, demanding the need for transformation of the socio-economic and political capitalist structures that create poverty (Restrepo, 2018, p. 2).

This theory was born as a critical reflection on praxis in the light of the Word of God (Restrepo, 2018, p. 2). The question asked by Gustavo Gutierrez in his book *Teología de la Liberación: Perspectivas* is the cornerstone of liberation theology according to its main theologians. This question is fundamental in the development of

understanding the epistemology of liberation theology. Restrepo (2018: 2) asks: “What has been the relationship between salvation and the process of human liberation throughout history?”

Attempting to answer this question also requires a great understanding of the fact that liberation theology is in a continual state of gradual development and that it does not have an absolute truth (Hinkelammert, 1997, p. 26). It is learnt through time, developments of the array of issues that face the world and the oppressed; and thus, in its true essence is understood as the ‘living theology’. The origins of this theology critically depend on the historical developments of the severity of the human condition, and their livelihoods shaped by the world and oppression in light of the divine and faith. Liberation theology grapples with what it means to believe in the world and how to respond to the world. But what sets liberation theology apart from other theologies is its concern with the material operation of the world. Thus, its analysis is not based in abstraction but in concrete reality, a reality of capitalism, racism, exploitation, landlessness and dehumanization. The theological premise of the God of the Oppressed indicates an interaction between God and this world, thus, liberation theology accentuates the importance of this world, where the overwhelming majority are oppressed, exploited, marginalized and ignored despite claims of progress. Mdingi (2022: 23) argues: “The actual and messiness of life is precisely where the poor and everyday people are and where God of the oppressed operates.” He (2022: 29) further asserts:

The God of the oppressed makes liberation, or the articulation of liberation to be linked to the world of the mind to build a truly egalitarian society on earth. This society will pay attention to the importance of ordinary life (especially the oppressed) because this ordinary life still gives grammar to our conceptions of what it means to be human, justice, human action, and the invaluable role of being rooted in your neighbor as an integral part of being in the world and is the primary definition of being human.

Economics of liberation theology concentrates on the issues of the way in which economic organisation relates to the historical experience of humanity in general and

to the 'infinite value' of the poor to God in particular (Fitzgerald, 2007, p. 248). The poor believe in the God of Life because He guarantees real human life for all, and particularly for them. God is the God of Life because He assumes human life as absolute truth (Fitzgerald, 2007, p. 254). Human life is assumed to be the essential criterion for economic logic or rationality (Fitzgerald, 2007, p. 253), thus economic liberation theologians argue for the importance of life through the abolishment of poverty, a state where adequate provision of basic needs for all is the crucial criterion for distinguishing between authentic and false spirituality (Fitzgerald, 2007, p. 253).

This theology argues that poverty is morally unacceptable (Fitzgerald, 2007, p. 248). A concern for life is the main concern or rather the principle for economic liberation, which theologians use to judge economic institutions, for instance the government (Fitzgerald, 2007, p. 248). The issue of economics is fundamentally important to the subject of development, creation and even theological anthropology. Thus, liberation theology's focus on the material condition of the majority of the oppressed of the world seeks to address their humanity even more so for those whose humanity has been questioned, dehumanised and coupled with their land dispossession. Both the land and their humanity have become commodities for others, as such, liberation theology sensitise theology and the economy to these issues and argue for praxis. At the same time liberation theology problematises the capitalistic mode of production and accumulation as it is responsible for development of others through oppression and the underdevelopment of others through exploitation of their humanity and resources.

The relationship between theology and economics, therefore, is understood by liberation theologians as reflecting the essential historic paradox between death and life (Fitzgerald, 2007, p. 252). Where economics is regarded central because it defines wealth, poverty and the favor of those who will inherit the heavens, the Kingdom of God (Fitzgerald, 2007, p. 252).

Economics of liberation theology having been developed to understand the relations in the Latin America, one will be centering it on Africa, specifically on South Africa by that South Africa is in fact an underdeveloped country. The intentions are to elaborate the economic liberation of the South Africans and its evolution, or rather its delay to



evolve into a developed nation. Human liberation throughout history, with a focus on the African continent has been at a speed of a tortoise, especially if salvation is centered as the main focus. This is because according to the book of *Luke 6:20*, it has become clear that the kingdom of God belongs to the underprivileged, the needy, and that those who are well off, as such, have no part in the inheritance that God has in store for those He has chosen to Himself, as His own (*Luke 6:24*). Botman's argument depicted from Mathole (2005: 61) adds that:

The category of hope has itself often led to stillness, passivity, and paralysis. The gift of God becomes something that one should wait for. One is challenged to be patient and willing to endure suffering until it comes to pass. In such situations, hope functions as a narcotic of the people. We therefore have to ask whether there is a relationship between hope and action... We are not merely called to act in anticipatory hope. Our mission in the twenty-first century is to confess hope in action following God's actions in our times... We are called to confess hope in action.

Poverty has been preached as an achievement for Africans to qualify as pleasing before the eyes of a god they learnt during colonization, and slavery. It has been glorified among the people of Africa, to a level that they became comfortable living in it with a promise of a much greater reward which is inheriting heaven. This reward requires you to suffer and endure pain of hunger on earth so that you can have plenty in heaven, one ideology that is hard to understand! A question arises as to why we were born, if our purpose is to suffer to prove our worth for the life after death?

Poverty is a human phenomenon that affects real people who have names, aspirations, feelings and hopes. It is about people who are desperate, whose images might be marred and whose dignity dented, even though they still remain the people of God. Mathole (2005:20) argues that:

Former President of South Africa Mr. F.W De Klerk expressed his concern about poverty thus: "...Poverty, unemployment, housing shortages, inadequate education and training, illiteracy, health needs and numerous other problems still stand in the way of progress and prosperity and improved quality of life..."



(Webb 1994: 120). Poverty is not a matter to trouble our conscience, but a reality that impacts deeply on the lives of real people.

Economics of liberation theology advocates that all attempts ought to be made to ensure that all of God's people have a decent life. They are entitled to live a life fit for human beings, with access to basic needs. Poverty must not be acknowledged as a norm. No one should be living below the bread line. The poor should be freed from the struggle, the shackles of destitution (Mathole, 2005, p. 41). Fitzgerald (2007: 251) argues:

The civilisation of poverty is thus counterposed against the civilisation of wealth not as a form of 'universal pauperisation', but rather as a manifestation of the gospel tradition – a tradition firmly rooted in Jesus' own teaching and continued by the Christian saints.

Poverty means being subjected to a life of insecurity of which contradicts God's assurance in the book of 2 Corinthians 9:8 "We are not given the spirit of fear but of a sound mind" (Mathole, 2005, 42). As per the argument laid by the economic liberation theologians' unemployment, illness, hunger, and illiteracy are illogical and irrational (Fitzgerald, 2007, p. 253). Thus, ethics and spirituality are expressed through this concrete human experience: access to work, land, housing, or health are not only economic requirements but also clearly ethical imperatives (Fitzgerald, 2007, p. 253).

It is according to the very same scriptures that black Africans are oppressed because money or rather wealth, comfortability and to have enough in this life on earth is addressed to be worshipping a god, an idol, material assets, riches and it is forbidden to obey such. The bible states that one cannot serve two masters - God and Mammon, mammon being a god of money or wealth (*Matthew 6:24*).

At the time when white people were establishing the value of the wealth black people had, the philosophy of embracing lack and poverty to gain acceptance, license to heaven misled black people that the value of their wealth suddenly looked like a devil, and therefore worthy handing over to a white domination.

Christians in South Africa live under poverty, they are counted in the majority of those enduring fundamental and the most basic of lack. Christians should not just accept this situation as the norm, as if God's people were meant to be disadvantaged eternally (Mathole, 2005, p. 20). Christians finding contentment in poverty would be to aspire to a condition which is recognized as degrading to humanity (Mathole, 2005, p. 20). From wealth to Poverty! Christianity was used as a tool to dismantle Africans off their wealth; their economic independence was wrecked, and their liberation traded for slavery in the capitalist evolving economic system.

Poverty made a black person to be inferior, to be a borrower, and enslaved by the lender. Poverty is more than just a material condition. It is true that the first recognizable indicators of poverty may be physical or material. But the phenomenon of poverty is multifaceted. Poverty as we have already indicated, damages people's humanity. "The poor of today are those who have lost or are fast losing much of what they have, their pride, their identity and their dignity" (Mathole, 2005, p. 49). Humankind in an African soil, merely black African are not judged on their image as the people of God, rather on their ability to make ends meet. In this era of globalisation, poverty means economic inferiority. Boerma (1979:19) says:

Because a person was poor, he became different, i.e. of lesser value". Materially it reduces them to desperate basket cases of charity. Their destiny seems to hinge on the probability of benevolence from others, who are more advantaged than they are. Psychologically and spiritually, it knocks their humanity as it traps people into dependency.

The poor in society are despised and are treated as lesser beings (Mathole, 2005, p. 50). God does not condone the rich oppressing the poor. In fact, God's promise is abundance for everyone; He promises to rise up to defend the poor (Fitzgerald, 2007, p. 50). The point of departure for liberation theology, therefore, is the question of the concrete and historical place in which God reveals (it)self (Hinkelammert, 1997, p. 26). Exodus 6: 6 according to NIV Bible translation reads as follows:

Therefore, say to the Israelites: I am the lord, and I will bring you out from under the yoke of the Egyptian. I will free you from being slaves to them, and I will

redeem you with an outstretched arm and with mighty acts of judgement. I will take you as my own people, and I will be your God.

God through the hermeneutics of liberation theology affirms that God has chosen the poor, those who lack as His own, with promises to fight for their battles. Lack and poverty as seen by those who are well off, those who are rich are contradictory to how God seem to interpret it. Those who are wealthy often see lack, poverty and need as a form of punishment, or wrath of God; however, it appears that God sees it as an opportunity to reveal itself to humankind. Thus, the underdevelopment of Africa by the West couple with endemic global white privilege is at odds with God's revelation. In the economics of liberation theology therefore it is important to identify how wealth in human society is produced, distributed and consumed. Equality is the path in achieving this vision, however, the issues in the underdeveloped nations are circular and more or less the same.

The Israelites nation, for instance, can be identified as an underdeveloped state, especially by the time God delivered them from Egypt. God however, led them to a land of milk and honey, this is where they were given the means to produce wealth (crops and livestock); secondly, to equally distribute among themselves through trade; and finally, to devour the seeds they have sown in building their nation.

Like many other under developing states God heard prayers of His own people, the needy, and answered, however, the doom remained because of the leaders they choose for themselves. For Moses who was chosen by God, in an era where the Israelites were under distress, it was different because he (Moses) was acting on God's call to serve and lead his people. It seems different in the history of economic liberation in African states, politicians as answering God's call have clearly failed. In the context of South Africa. Mdingi (2020:179) correctly asserts:

South Africa prides herself on what she has "done" by "overcoming" the system of apartheid and the global, diplomatic and democratic face she presents to the

rest of the world. However, recent events serve as evidence that cracks are visible in the South African democracy. The prophet Daniel (5: 25) captures the traces of the immanent fall at the table of the Babylonian king, Belshazzar, through an inscription on the wall written by the finger of God; MENE, MENE, TEKEL, UPHARSIN (you have been weighed, weighed, divided and have been found wanting). South Africa is listed as one of the most unequal countries in the world, a neoliberal position, which begs the question whether South Africans have in truth crossed the Red Sea to the triumphant entry to Promised Land. In this paper, I contend that we, the people, have crossed over to the Promised Land, ideological, rhetorical and in the urge of nation-building. However, those meant to lead us have chosen to have one foot and hand in the Promised Land and the other hand and foot at the table of the former global oppressor such as Pharaoh, Nebuchadnezzar, Belshazzar, Antiochus Epiphanes, Caesar and the historical gains of white power.

He (2020: 184) further asserts:

Theologically, the children have tried to leave Egypt-as is evident in the Soweto Uprising, one of the many rebellious in the colony-but Pharaoh and his armies, priests, and magicians have passed through and crossed the Red Sea with them. The crossover of both the oppressed and the agents of Pharaoh seeks to point to the fact that neocolonialism and neoliberalism is not imported. However, remains in our midst when aspiring for liberation. The enemy is not an exterior or projection, rather, the enemy is within. In the Promise Land, Pharaoh rules with absolute and sheer stronghold on power, he enslaves, robs, murders, and in unjust, decadent and genocidal toward the oppressed. However, his success is contingent on the agents who are recruited from the oppressed.

The above insights signal the great betrayal of the African revolution, independence and sovereignty, which was important in the 1960's. The 1960s became an era of change for numerous African nations, with Ghana, in the late 1950s, leading them in

the path to gaining political independence from colonial leadership. Although political independence brought some changes to the configuration of the people that managed the positions, the character of the government remained much as it was in the colonial era (Okeke, 2001, p. 1493).

Colonial policies created systems that systematically disadvantaged Africans in their competition to level up with whites, especially in the quest to fight poverty (du Toit, 2017, p. 2). This was not only in order to protect settler agriculture: The interests of the mining industry and its need for cheap labour also required a change of economic relations in the countryside. Government policy promoted the forcible and coercive incorporation of South Africa's black rural population into the social and political formations of the industrial economy. Fiscal and economic policies were adopted that pushed African farmers off the land, forcing them to sell their labour in the mines (du Toit, 2017, p. 2)

Fiscal demands and land hunger ensured that own agricultural production was not sufficient for black peasants' household survival: instead, they depended for food security on wage labour and participation in the formal economy. At the same time, political repression and segregation insured that those wages remained low (du Toit, 2017, p. 2)

Colonialism continues its economic form., which is the basis of colonialism and imperialism. Replacements or rather Freedom Fighter; African heroes as regarded by the mainstream media were those who could be trusted in destroying colonial values and be attentive to their interests (Okeke, 2001, p. 1493). Hence, the argument is maintained that Africa is still under the colonial leadership, a wolf clothed in a sheep skin, a system ran by our own people but not for our benefit.

African colonizers redistributed land and determined who should produce what and in what quantity, 'production in the economics of liberation theology'. 'Land' in an African perspective, is concurrently an economic, social, political, cultural and spiritual reality; it defines our nature and the nature of our community. It is a means for production and

consumption in a world where the material and moral aspects of life are essentially (shared) communitarian (Fitzgerald, 2007, p. 253). Before South Africa was colonized, the land belonged to the black people, they practiced farming (both livestock and plantation); they traded among themselves, land was the only place they knew as life. The feature that distinguished their cultural identity.

It is worth noting that a person who feeds you, controls you (Okeke, 2001, p. 1491). Africa has the most beautiful historical content of agriculture and trade; however, colonialism took that identity from our nature, we lost ability to produce for ourselves, and started buying what we used to make. Colonizers at this point are the producers, the people we buy from, the people with control. They induced the breakup of traditional social relations of production (Okeke, 2001, p. 1491).

By the end of Apartheid, the most important economic dividing lines were no longer those between black and white. The 10% white elite still held 90% of wealth share of economic advantage. But significant gains had been made by a small black middle class and by the rump of the black working class (du Toit, 2017, p. 2).

After 1994, the government introduced new legislations, policies and programs to rectify all the historical imbalances that created inequality. Some of the government's policies like affirmative action, and economic empowerment, have had some success in that they have created a new group of the Black elite (Mathole, 2005, p. 25). Elite referring to a small group of people who control unequal amount of wealth or power still contingent of whites. They have great influence and privileged circumstances, wealth, riches, affluence (Emeh, 2013, p. 120).

This minority group of individuals "elite" can exercise significant power over the policy decisions of corporations and governments (Emeh, 2013, p. 120). This makes them respectable and fearful because they have control to create and or delay development, particularly in the economics of a country. The group is made up by various groups of people, namely;

- The so-called black middle class, who sell their labour – this class is as good as poor should they lose employment. The group is influenced by materialism, consumerism and individualism.
- Black elites who have share in a few white businesses – This group mostly accommodates the managers of the capitalist system, who are black by manner of pigmentation however serve the white capitalist elites.
- Elite who are white billionaires – this group is the 1% or rather minority who control the means of production, exploit the marginalized (black majority), own majority of the land and industries as well as farms.

These people are resourceful and will strive to make the government work to their interest (Emeh, 2013, p. 120). The Guptas in South Africa have been declared by the mainstream media as an example of this group of individuals who carry authority to control even the government officials, the minority that carries power to control the Rand (currency).

These policies though, are increasing inequality within the race groups, especially within the black community (Mathole, 2005, p. 25). Power lies in position of authority in key economic and political institutions and in Africa, the highest political office, the military and the multinational corporations is where the powers of the elites are derived from. Therefore, politics in Africa has become a do-or-die affair; the ex-military generals have refused to leave the corridor of power. Olusegun Obasanjo, Ibrahim Badamosi Babangida, Mohammadu Buhari to mention but few have vowed not to leave the highest political post of the country (Nigeria) because of the liberty to exercise power and influence (Emeh, 2013, p. 121).

Blame shifting creates resentment between those who have been oppressed and those who have been perpetrators and beneficiaries of injustice (Mathole, 2005, p. 25). Blame has become one of the most significant tools used by the managers, the replacement, the Black elite who have taken positions of leadership following colonialism rule. The remaining pillars of colonialism use this tool to keep black people from retaliating against the legacy of their oppressors, of which they continue to this



day. Black elites who enjoy the benefits of capitalism will not fight against the end of economic slavery. Africa is plugged in because the gap in the wealth hierarchy puts them in a better position of survival than if they decide to retaliate. This in a way is understood as black brothers having sold their people for their benefit, hence the increase in inequality.

The current socio-economic problems of our nation (South Africa) are related to how this nation was structured in the past. South Africa was previously structured unjustly and violently for the disempowerment of the poor (Mathole, 2005, p. 28). Sadly, the minority black elites ensure that this setting is ongoing. These leaders have in fact ceased to be black but clearly fulfil the category of the non-white. Biko (1978: 49-50) asserts:

Non-whites do exist and will continue to exist and will continue to exist for quite a long time. If one's aspiration is whiteness but his pigmentation makes attainment of this impossible, then that person is a non-white.

#### 4.3 Broader overview on the subject of the economics of liberation theology in South Africa.

Economics of liberation theology was born as a critical reflection on praxis in the light of the Word of God (Restrepo, 2018, p. 2). In South Africa liberation theology was used to oppose the atrocities of the apartheid system, this is because South Africa's black political culture was hospitable to liberation or contextual theology (B Dube & HV Molise, 2018, p. 166). And therefore, this theology was premised on the deconstruction of missionary and white rule hegemony, which had deprived local people of their land and other forms of wealth (B Dube & HV Molise, 2018, p. 165). Liberation theology in South Africa, furthermore, influenced the Black Consciousness Movement (BCM) and encouraged the associated development of black theology. Individuals of the calibre of Steve Biko, Barney Pitso, Abraham Tiro and Malusi Mpumlwana were on the forefront of these struggles (B Dube & HV Molise, 2018, p. 165).



Liberation theological thought was preceded under the supports of the communist, which opposed to state theology (B Dube & HV Molise, 2018, p. 165). State theology, was a hermeneutical interpretation that justified the status quo, characterised by racism, capitalism and totalitarianism (B Dube & HV Molise, 2018, p. 165). Liberation theology was connected to and strengthened by the narratives of Black Consciousness (BC). The philosophy of Black Consciousness, therefore, expresses group pride, community, collectiveness and the determination of the black to rise and attain the envisaged self (B Dube & HV Molise, 2018, p. 165).

Black Consciousness, aligned to liberation theology, was highly critical of the role that Christianity had played in the subjugation and pacification of black people and, therefore, sought to find an alternative to the mainstream white version of Christianity that had been used to justify, firstly, colonisation and then, apartheid (B Dube & HV Molise, 2018, p. 165). The church values might have transformed over the decades of democracy, hence the decline in belief as the church continue in the legacy of enslaving the followers. Dube & Molise (2018:166) argue that:

Liberation theology was unavoidable in its quest to evoke a revolutionary spirit as a counter-hegemonic strategy against the white Afrikaner church. The struggle was aimed at displacing the state theology, which, according to Edgar (2005:4) promised people heaven, but did nothing to help them in the fight against the evil under which they suffered. Given this milieu, the South African Council of Churches (SACC), under the leadership of Archbishop Desmond Tutu, and influenced by liberation theology, helped to facilitate the anti-apartheid struggle by black churches.

The black church had a firm meaning in identifying itself in the struggles of its people, the central aspect was the collective, the community. Pre-Independence in South Africa, black liberation theology facilitated public disobedience and evoked a need for the people of South Africa to move towards a struggle for independence. Its role was significant in ensuring liberty was realized, specifically for black people, who were the least considered in the population of Azania. Furthermore, liberation theology situated the church in an anti-apartheid space that emphasised social justice, equity and a non-

racial approach to life and resource allocation. Hence, in the years before 1994 the church did not totally reject actions like illegal civil disobedience, sabotage, or even other forms of violence. To the contrary, the church was part of the struggle and urged its followers and members to actively take part in the struggle, and to see this participation as a calling based on a specific way and method of interpreting the Bible (B Dube & HV Molise, 2018, p. 166). The church encouraged the people to act in ensuring that their freedom, voice and needs are acknowledged.

The purpose of the church is to represent the existence of God, and the church in the pre-democratic Era stood for the rights of those in need, lack and overpowered by poverty. South Africa emerged from the apartheid era in 1994, with an urgent need to balance its political liberation; its openness to world trade and investment with economic growth which would be advantageous to all the people living in South Africa (Khamfula, 2004, p. 7). This strategy was to liberate the nation and gain economic freedom.

Since the emergence of Independence in South Africa, from the Apartheid era, it tries to battle with the multiple objectives of eradicating poverty, creating employment, increasing international trade and increasing the rate of economic growth (Khamfula, 2004, p. 7). To increase employment and lessen poverty, the new South African government in 1994 made it a priority to foster economic growth (Khamfula, 2004, pp. 7-8). The post-Apartheid political settlement depended for its legitimacy on one central promise: the universal inclusion of all South Africa's people into the rights and entitlements that had hitherto been limited to its urban citizens (du Toit, 2017, p. 3), this was a dream sold to us, and with the hope we had, we bought it.

The path to long-run economic growth was ensured by introducing macroeconomic policies in 1996 aimed at reducing fiscal deficits, lowering inflation, maintaining exchange rate stability, decreasing barriers to trade and liberalizing capital flows. These macroeconomic policies were steered by a strategy to promote Growth, Employment and redistribution (GEAR) (Khamfula, 2004, pp. 7-8). This vision was in line with the meaning of liberation theology which requires the production, distribution and consumption of wealth in our society. The first of these objectives of the GEAR

programme was achieving macroeconomic balance in the South African economy – i.e., a reduced budget deficit and falling rate of inflation (Khamfula, 2004, pp. 7-8). The second objective was to make the South African economy get on a 6% growth path by the year 2000 (Khamfula, 2004, pp. 7-8). Improved performances in fixed investment and non-gold exports were meant to propel this growth path (Khamfula, 2004, pp. 7-8). The third objective was redistribution through job creation realized from economic growth and labour market reforms (Khamfula, 2004, pp. 7-8).

It was the same with many other African states that gained their Independence, a well stated plan to ensure the development of their nations. However, during the 1960s and 1970s when most of the Afro-Asian countries became independent, after being devastated by the colonial exploitation, they had no capital to fuel the rapid economic growth that they hoped for. Therefore, the African countries had little option left, but to borrow to finance development and growth (Okeke, 2001, p. 1494).

Foreign debt has influenced the full enjoyment of economic, social, and cultural rights in the underdeveloped nations (Okeke, 2001, p. 1494), Africa in this regard. It was not impossible for the Third world nations to have rapidly growing economies, as stated in the South African plan to develop the nation through the GEAR strategy, however it was held by the debts the nation already had, and more debt it had to make for the benefit of the population of the country. Economic liberation could not, and still cannot be achieved in a state that is economically drowning in debts. Goodman maintains that “we inherited an economy that was beleaguered”, not just South Africa, but most of the nations that celebrates their political independence yet still bound by economic slavery (Goodman, 2017).

The South African government satisfied international markets and set the townships buzzing with constructions, but building required loans from global investors, it demanded aid from outside of the borders (Goodman, 2017). With initiatives such as RDP (Reconstruction Development Program) underway, the people were happy and claimed that change has come; that freedom has come, yet the country was further sinking in debts that kept it incarcerated. South Africa became a debtor nation, a borrower, and a monetary slave to its debtors.

In South Africa the recommendations of the expert consultants on RDP (Reconstruction Development Program) and GEAR (Growth, Employment, and Redistribution Macroeconomic Strategy), have not had much impact. We do not deny that there have been some notable improvements in some poor communities in certain areas like gaining access to social grants, education and health services, to mention but a few examples (Mathole, 2005, p. 39). Foreign debt, international aid, dumping of toxic wastes on African soil and functionality of poverty is classed under the external factors that maintain underdevelopment (Emeh, 2013, p. 116)

A variety of factors can be seen as having led to South Africa's debt crisis. High among these is overborrowing (Joshua E. Greene & Mohsin S. Khan, 1990, p. 7). The successors of colonialism, of apartheid had to make people believe in democracy by implementing change, however, change also meant economic slavery. The new government was challenged by budget shortages along with extra-ordinary demands for building, water supply, and electricity (Goodman, 2017). Foreign debt is a means in which the colonizers keep the African nations captive, colonized. Proverbs (22: 7) is correct in asserting: "The rich rules over the poor, And the borrower is slave of the lender."

Critics of the South African government, particularly on the left, tend to blame 'neoliberalism' and accuse the African National Congress of betraying its revolutionary principles and selling out its people to the globalists; however, the reality is much more intricate. The policy frameworks that have shaped the South African growth path are not simply neoliberal: rather, they constitute a complex mix of free market and social democratic elements (du Toit, 2017, p. 3). Though the ANC also fits in the mix because they chose this trajectory despite South Africa being the last country to gain independence, refusing to make land a cardinal point of the negotiations and choosing an economic system that democratise the means of production.

We never dismantled Apartheid, the patterns of enrichment and impoverishment are still the same (Goodman, 2017), reason being that the underlying vision of modernity, development and growth that informed economic and social policies was shaped to an extent by positioning toward metropolitan, Eurocentric and indeed ‘colonial’ norms and standards. Across a wide range of policy terrains and economic sectors, this involved the perpetuation of narrow normative models of what constituted ‘efficient’, ‘progressive’, ‘modern’ and ‘world-class’ economic transformation (du Toit, 2017, p. 3)

The underdeveloped nations, therefore, have become and remain underdeveloped because they are economically dominated by developed capitalist nations, the borrower. All of the countries named as “underdeveloped” in the world are exploited by others; and the underdevelopment with which the world is now preoccupied is a product of capitalist, imperialist, and colonialist exploitation (Emeh, 2013, p. 118). The developed nations continually extract wealth from their debtors, for instance, in the late 19<sup>th</sup> century, South Africa changed from an agricultural society, where most people lived off the land, to an industrial society (Emeh, 2013, p. 116). This was as a result to the discovery of minerals, diamond in 1867 and gold in 1886; due to the aid the nation kept requesting internationally, these minerals, the nation’s wealth became supplement payment.

The West’s concept of development is to open Africa’s market to the global village at the expense of the poor people who have no capital to partake in the capitalist system. Development has meant the infusion of mostly foreign capital in order to increase the rate of exploitation of forests, soils, and agricultural potential in order to generate increased income including foreign exchange (Morekwa, 2015, p. 174).

This is the reason why Okeke states that ‘foreign debt has influenced the full enjoyment of economic rights in the underdeveloped nations’ (Okeke, 2001, p. 1494). Europeans turn around and loan such money to Africa at inflated rates. As a result, in nearly all African countries today, we spend more money to pay the interest on such loans than we do on Health and Education (Emeh, 2013, p. 116). The argument on

under development is often that people are illiterate; and that could be a valid point because lesser investments are being made to develop the youth through education.

Underdevelopment is a term often used to refer to economic underdevelopment, symptoms of which include lack of access to job opportunities, statistics South Africa reported a 47% of unemployment in 2022. This includes graduate's unemployment; health care system is struggling as resources are limited and are shared among African brothers who have taken refuge in South Africa. Also, drinkable water is an issue, with the corrupt government officials there are communities that still depend on riverbanks for access to drinkable water, food, due to recession a lot more people depend on the government assistance to have access to food; and lastly education and housing.

The mineral reserves have been mud gagged and sold decades in advance thanks to the rising debts. How can one imagine that a single loan span over a period of thirty years and even more such that children that are yet to be born will grow to inherit debts incurred by their forefathers? Moreover, Africa has become fertile ground for the IMF and World Bank and the so-called structural adjustment programmes proposed and implemented by these financial institutions. These programmes have reduced most countries to be worse than street beggars, South African government officials in fact, keep borrowing money from these institutions in the name of serving its people's needs, which never happens (Morekwa, 2015, p. 175).

These are the aspects or rather the conditions which our people have endured through the era of segregation, before independence; it is over twenty-seven years, and the conditions are still the same. According to the economics of liberation theology, capitalism has clearly been incapable of satisfying basic needs in Africa, even though government and business leaders are professed Christians (Fitzgerald, 2007, p. 252).

Many African countries were led to believe that they were free after declaring liberation from the 1950 to the 1990s, but a far greater colonialism is still in place. The level of industrialization and the relationship with richer countries, reflects a long-term

historical process, the consequence of both the colonial heritage and the style of development pursued since independence (Fitzgerald, 2007, p. 249).

#### 4.4 Economics of liberation vs Inequality

Liberation theologians regard the relationship between the rich countries of the 'North' and the poor countries of the 'South' (home to three quarters of humanity) as unjust and unequal. They regard the modern world economy as inherently involving increased poverty and cultural domination, arising from unequal exchange in international trade (cheap primary products from mines and farms exported to pay for expensive machinery imports) and the dominance of multinational corporations (Fitzgerald, 2007, p. 250).

Liberation theologians consider that the foreign debt economically slowing down the growth of our country, even our continent was contracted under conditions of complicity between the rich and governments, and not used to help the poor. None the less, the burden of repayment (both the taxes required to service the debt owed to banks, and the cuts in social expenditure demanded by the international financial institutions) falls almost entirely on the poor – thereby contradicting one of the basic principles of Christian faith (Fitzgerald, 2007, p. 251).

The nature of these basic needs does not admit of much debate in practice: the minimum requirements of nutrition, health, education, housing and employment are self-evident to the poor. The satisfaction of these basic needs is thus the necessary condition for any model of true economic development based on human dignity, and thus must be achieved as a right and not as charity ('crumbs from the rich man's table') (Fitzgerald, 2007, p. 251). According to liberation theology, capitalism has clearly been incapable of satisfying basic needs in South Africa, and Africa as a whole, despite the fact that government and business leaders are professed Christians (Fitzgerald, 2007, p. 252), Whereas in actual fact they are the remaining pillars of colonialism, capitalism, racism, imperialism, etc.



The political environment in Africa, at the time of independence was unreceptive to change. What was more absorbing was the struggle for power rather than development, which was rather marginalized? The new African political elite that took over as managers of the newly independent countries passed on the responsibility for development to foreign patrons (Okeke, 2001, p. 1494). Major corruption in African administrative system continues to cause worsening and degenerative underdevelopment on the continent (Emeh, 2013, p. 116).

As a result, South Africa has been distinguished as one of the world's most unequal country; with a per capita expenditure Gini coefficient 0.65 in 2015. This is according to the inequality Trends in South African report released by Stats SA (Census, 2022). The report by Stats South Africa records 7.8% increase in inflation, only in 2022, meaning the cost of living has incredibly increased to a point those who lacked are as well as written off in this life, disregarding the meaning of God as the means to Life.

Attempts by the now democracy government to wipe away the legacy of apartheid and colonialism have failed to narrow the imbalance between rich and poor, instead the hierarchy places the poor at the very least position. The haves and the have-nots are a norm as the country continue to glorify capitalists and the remaining pillars of colonialism (Sguazzin, 2021). Even in post-apartheid South Africa deprivation continues to be a major social challenge. The reality that people face is that some South Africans are still poor even after several years of democracy (Mathole, 2005, p. 21).

In the aftermath of Apartheid, the government left land largely in the hands of white elites, where production and distribution are central. Most black South Africans remain in townships, originally constructed by their oppressors (Goodman, 2017). Townships have limited to no yard, where people can practice farming. Due to this reality, black people are forced to seek work so he can buy food. Fact of the matter is that the power and influence of Apartheid were never demolished, the patterns of enrichment and impoverishment are still the same (Goodman, 2017), disadvantaging the poor, 'the gap between the rich and poor is continuing to widen at a distressing pace' (Mathole, 2005, p. 21)



There is a vast majority of our citizens whose lives have persisted in poverty. Their daily existence is hunger, unemployment, poor health, lack of necessities and disempowerment. These people have continued to live below the poverty line even when others are fortunate enough to continue improving their quality of life. (Mathole, 2005, p. 22) South Africa is a country of abundance, yet essential resources are not readily available to the poor. The poor live shabby lives, even when our country is well resourced for them to experience a better life (Mathole, 2005, p. 22)

60% of households in South Africa depends on social grants and less on income from the labour market; since 2006, there has been a greater dependence on social grants and less reliance on income from the labour market in the bottom deciles (Census, 2022). Covid 19 global pandemic made the situation worse as millions of people lost their jobs, and therefore placed their entire focus on government assistance. Instead of the South African government to focus on finishing the foreign debt it has, the president kept going internationally to seek aid for its people.

In many of South Africa's rural areas including those that feature relatively dynamic forms of large-scale commercial farming, primary agriculture makes a relatively small contribution to local employment. In contrast the local non-farm economy is de-linked from agriculture, dependent on fiscal transfers (childcare grants, pensions, and official salaries) and service industries (du Toit, 2017, p. 5). Mathole (2005: 23) adds that:

Chief Albert Luthuli criticized racism in 1952 when he stated that: "The past thirty years have seen the greatest number of laws restricting our rights and progress, until today we have reached a stage where we have almost no rights at all".

Poverty and lack can be endured but not fully embraced because it causes annoyance, anger and rage. Discontentment with economic prospect and unemployment rate of more than 40% has stoked unrest in South Africa's most industrialized economy (Sguazzin, 2021). The looting in KwaZulu-Natal was evidence of distress among the

youth and the black community whose main focus is to survive. The last two years has seen the provincial economy slacking and struggling to recover, affecting the entire country's ability to develop economically. Looting has become a norm, criminality has become a tradition, and this started from those who claimed to be leaders (corruption) who can't deliver simple basic needs to the people but maintain expensive lifestyles.

*"Imitate me, as I imitate Christ"*. This is a direct order from Paul to his disciples. Had he been judged in the matters of failing to provide or do anything for his disciples, they knew that imitating him is an option they had been presented with. More or less the same, in a situation where government officials kept stealing funds to service their basic needs, they followed in the footsteps to steal in order to survive. One is not condoning criminality, but using this example as a justification to the challenges we face as a people, in an under developing country.

The social architecture formed over more than Three centuries of white rule has maintained South Africa's position as the World's most unequal society, according to the Worlds Inequality Lab (Sguazzin, 2021). In South Africa, the richest 10% of the population owns more than 85% of wealth, while over half the population have more liabilities than assets (Sguazzin, 2021). This deep division between urban 'haves' and rural 'have nots' is a central aspect of the distributive arrangements that have made South Africa one of the most unequal societies on the face of the planet (du Toit, 2017, p. 3).

Some of the problems that we have as a nation, such as poverty, arise out of a sad history of inequity and ever-evolving exploitation in our democratic administration. In South Africa there is a correlation between inequality and poverty (Mathole, 2005, p. 25). Today, less than half of the working age population is officially employed, those with jobs often endure commutes of an hour or more on a private minibus that extract outsized slice of their pay checks (Goodman, 2017).

A sociological analysis of the nature of inequality in South Africa twenty-seven years after the coming of democracy reveals a class structure strikingly similar to that which pertained at the end of Apartheid: 10% of all South Africans, the majority being Whites own more than 90% of national wealth, according to a 2016 research paper by Anna Orthofer (Goodman, 2017). However, the greatest concentration of poverty is still to

be found in the former 'Bantustan' areas (du Toit, 2017, p. 6). In South Africa, the persistence of economic marginalisation and unemployment in the context of steadily increasing socio-economic inequality is threatening the legitimacy and coherence of the post-Apartheid political settlement, undermining the authority of the Constitution and threatening the viability of the political community on which democracy depends.

Furthering the research to other African countries is more or less the same, for instance in Nigeria, Inflation is on the increase day in and day out, reaching to its peak when it was rated at 10.5 percent in October 2011. Unemployment, statistically given at 4.9 percent in 2007 by Index Mundi (2011) has ravaged the economy to the extent that it has been said that about 64 million Nigerian graduates are unemployed as evidenced by the teeming millions of Nigeria youths roaming the street in utmost despair; Majority of them joining crime and other social vices to make ends meet as they must feed, clothe have a shelter over their head and fend for their immediate families (Emeh, 2013, p. 124).

The world of the poor is characterized by the realities of unemployment. Unemployment is a significant contributor to poverty (Mathole, 2005, p. 48). Unemployment rates tend to be the highest amongst Africans, in rural areas, among the women and youth, and those with no previous experience. African countries have become the personal estates of official criminal gangs whose avowed aim is not the development of their countries, but rather the siphoning off national resources into foreign banks (Emeh, 2013, p. 116). The conspiracy in Africa is that the leaders are looting our treasury and casting the blame on the whites who officially left us some 52-55 years ago on our request (Emeh, 2013, p. 121).

Africa's underdevelopment is marked by a figure of shared qualities; high dependent economies dedicated to manufacturing (production) primary products for the developed world and to provide markets for their finished goods; traditional, rural social structures; high population growth; and widespread poverty (Emeh, 2013, p. 116). All these challenges are similar, from African country to the next. It used to be fashionable to blame the struggles of Africa on others such as Colonialism; Neo-colonialists; Imperialists; etc and political analysts describes this nature of the blame game as

'Dependency Theory', a symptom of a symbiotic relationship between the rich and the poor where the poor is dealt the weak hand, deliberately (Emeh, 2013, p. 116).

African political scholars, analysts, and writers have held responsible the Europeans; Asians; Portuguese and many other nations that have previously colonized African states for the underdevelopment of Africa (Emeh, 2013, p. 116). However, Africa's problems are self-inflicted! especially through the historic analysis since independence. Though it is important to assert that there could have been some gains internally to build the continent if leaders were not greedy. But for some odd reason, namely, self-interest this possibility has been missed. There is a link between the horrific history of oppression as it relates to the economy and mismanagement as it relates to economics. However, there are variation in impacts with the latter being an easy escape goat and usually deterring the real truth caused by the former.

Greed is what keeps African economy in a coma because the present civilisation of wealth is based upon the private accumulation of capital by individuals and firms with the support of the capitalist state, in the search for ever greater personal wealth and corporate power (250 Fitzgerald). The narrative has transformed from that of a collective to a more egoistic approach. African political leaders can be compared to gangsters and crooks who have merely acquired political powers to advance their interests. In fact, states as they were usually thought of really do not exist in Africa (Emeh, 2013, p. 123). Dependency and world-system theories blame exploitation by the core for Africa's current problems (Emeh, 2013, p. 122). Emeh (2013:119) argues that:

Dependency is a situation in which the economy of a certain group of countries is conditioned by the development and expansion of another economy, to which their own is subjected (Dos Santos, 1971).

Foreign debt has done an outstanding job at keeping Africa at the periphery of an economic liberation, South Africa included. Large amounts of wealth were stolen through inflated contracts, frauds and other dubious methods (Emeh, 2013, p. 116). Apart from direct stealing of public funds, there was or even is, also the adoption of

corrupted concept of development and development projects and programmes by governments in the under developing Africa, hence, investments and public funds are for commercial reasons directed by our leaders at white dominated projects and programmes that do not yield dividends or create employment for the people as private interests override public interest (Emeh, 2013, p. 116).

Scholars in the theoretical world have held responsible the white colonizers and allowing our leaders to freely hide behind this misleads to keep exploiting us (Emeh, 2013, p. 116). A path to fixing South Africa, Africa as a whole is when our leaders take responsibility for their decisions that have kept hurting Africa, her people, her land and her atmosphere.

#### 4.5 Conclusion

The central desire of the study is the attainment/achievement of an egalitarian society in Africa/Third World, however, to be able to achieve such arises a need to address underlying issues which derail humanity from the character and attitude of Christ as an agent of peace, equality and brotherhood. Mdingi (2020:1) asserts that: “A kenotic model of leadership is service to humanity and the world”. The subject of kenosis surfaces as a direction by which all people need to follow (imitate me as I imitate Christ, 1 Corinthians 11:1) and through such an action, it will be crucially understood that leadership as service is practised by imperfect people who are striving towards good/positivity in God’s kingdom meaning leadership will be through, by as well under the influence of Christology and Soteriology. Mdingi (2020: 5) postulates:

Thus, it can be deducted that leadership is part of being God-like while in our humanity. To express true, moral, ethical and servant leadership is an expression of our creatureliness that is dependent on God and abiding by his principles.

A major reason which is contributory to the concrete underlying issues faced by the black community such as poverty, exploitation, racism, imperialism, landlessness, hunger, poor infrastructure and subjugation is the “inability of white people to lay down

privilege for the sake of black people” (see Mdingi 2020: 6). The inability of black politicians to serve the black majority diligently and truthfully so, without greed for material products, self-enrichment and betraying their fellow black people and selling/fuelling their resources to the capitalist west, and foreign capitalists.

To engage the faults associated with underdevelopment in the political discipline in the Third World is understanding concepts such as “leadership” and “politicians”. Black people mistake politicians to leaders, which is an erroneous mistake which costs African’s more than they can ever think of, especially during votes. Africa has many politicians who have less close to no leadership capacity. Jesus became human in order to lead the people of God back to the true way and relationship with God and creation, as a result that action became a political influence as well. The African nation has chased the very being who is central to leadership out of its space hence there is so much disaster in churches whereby religious leaders have developed the attitude that being a pastor should be identified with riches, being a child of God should be identified by prosperity and health. On the other side being sick, poor is associated with having little or no faith in God at all. This kind of theology is materialistic, and goes with trends and it is the very same theology which lacks humility, selflessness and being one’s brother’s keeper. It entails looking out for the self. This very theology convicts’ white people from being unable to let go of privilege and strive for integration, liberation and equality. Mdingi (2020:5) argues that:

Christology, more specifically the binary between full humanity and full divinity, forms the ambience of discourse. The humanity of Christ is the existential navigator, rooted and imbued in the theological significance of *Imago Dei*. The body of Christ, socially and genetically, assumes history and fragility; the omnibenevolent God actively participates in creation and with human beings, and thus, the flesh is emblematic that God is not an idol – sitting somewhere in heaven.

The narrative (see Mdingi 2020:6) whereby Biko challenged white students to lie down just so the lives of black students will be spared from police vans (brutality and arrests) and such an ask required selflessness and a deep understanding of the problem of

humanity of black people, which is always questioned, evidently helps discover the problem of kenotic type leadership. Mdingi (2020:7) adds that:

South Africa needs a suffering and kenotic leadership model with the increasing levels of conceit, selfishness and privilege that prevail with the widening of the buffer between the poor (powerless and powerful). The matrix of power in South Africa and Africa is maintained by new colonial methods that preserve privilege. Kenosis requires relinquishing privilege.

The kenotic term in relation to leadership can be understood in a manner that the fundamental point is that selfless sacrifice is a prerequisite in fighting for justice and that the behaviour of leadership is deeply embedded in selflessness and sacrifice already accepted before public service. This statement implies that the attributes of a kenotic leader are deeply rooted upon ethics, morals and honesty as a human conviction which transcends from God with the ultimate vision of equality and brotherly love which entails serving each other with diligence and honesty without greed as a central reason for assuming a position of leadership whether in clergy, politics, social, economic, etc. Mdingi (2020:7) postulates that:

Material wants are used as signals of spiritual poverty, and spiritual poverty encroaches the access of material wants. Today, when reading about the malpractices of (black) churches' acts of fraud, bullying, sexual abuses of women and children, commodified miracles, it is clear that a thorough understanding on the person of Christ is missing. There is a need to reinforce kenosis, human value and a suffering leadership, which brought the poor and oppressed, the first followers of Christ into the faith.

The leadership in black states reveals the spread of bureaucracy that has spoilt the continent as an emerging independent political and economic giant whom through her resources her people would attain better lives, medical resources and education. Biko (1978: 30) argues that:

Material want is bad enough but coupled with spiritual poverty, it kills. And this latter effect is probably the one that creates a mountain of obstacles in the normal course of emancipation of the black people.



Biko's argument is a collective narrative that defines the consequences suffered by the majority population in Africa by choosing politicians who lack attributes of a leader, whose hunger for leadership is driven by poverty, greed and self-gain. Reuther (1983:9) argues that:

With Jesus' death, God, the heavenly Ruler, has left the heavens and has been poured out upon the earth with His blood. Anew God is being born in our hearts to teach us to level the heavens and exalt the earth and create a new world without masters and slaves, ruler and ruled and subjects. No not even men come first with women behind in meek servility.

The conclusive summation of this study is intended to inspire the importance of humility, selflessness and a neglect for prestige which is an attribute of a capitalist lifestyle. The fundamental position and character of the church should be influenced by the kenotic character of Christ whether spiritually or biologically. It is high time the church, institutions of education, employment and the government itself assume the kenotic type of leadership character in order to successfully build and lead an egalitarian community. Lastly, Jesus did not come to persuade an angry God to be nice towards humankind, he came to persuade an indifferent as well hostile humanity about the goodness of God.



## Chapter 5

### Conclusive Remarks

#### 5.1 Value of study

Liberation theology values the doctrine of Imago Dei; hence it has employed advocacy for the poor and marginalized people not necessarily in Africa however globally. The value brought forward by this study is not a moral lesson but a call for a better biblical interpretation and understanding free from savaged, biased and oppressive ideologies that prioritizes one race (White/Western) over the other (Black/African).

The human person is of royal priesthood according to the order of Jesus Christ the high priest. In connection to theological anthropology human beings are supposed to be understood in with the dignity they inherently possess after being created in the likeness and image of God. The study intends to emphasize the value and worthiness of black people equally so to that of white people. Finally, to enlighten those who are in the journey of emancipation from servitude, dehumanization, poverty, devastation, exploitation and oppression.

Another aspect encouraged by this study is to discern and be part of *Missio Dei*, this communion will create an egalitarian community that is ethically as well morally rooted in the example that Jesus put before believers which is to love and care for our neighbours just as we love and care for ourselves. The vantage point of emancipation begins at the cross, because it is through the finished work of the cross that all sins (greed, cruelty, exploitation, capitalism, imperialism, subjugation and inequality) of humans are washed away and that they are free from all sorts of evil which lead to a certain group holding an esteemed standard while the other is condemned to inhumane standards.

## 5.2 Solutions

Christians, if they are to be credible witnesses of the gospel, must passionately condemn this repulsive condition of poverty and seek to assist the poor in improving the quality of their lives, to equal their appropriate dignity as God's children (Mathole, 2005, p. 20). Like the church in pre-democratic South Africa, they have to boldly advocate for the well-being of the poor, who are in fact the majority of the black communities.

Our ministry must become relevant, good news to those living in poverty (Mathole, 2005, p. 20). Before the white evangelist came to preach about God, sacrifices and surrendering; black people had their belief, in the same God, however the white colonizers were not going to succeed in their quest to overthrow the black community their wealth had they not manipulated them into believing that their God (black people) was not real and therefore had to be abandoned.

The real good news is in African philosophy where black people tap into their power, their dominion and practice their cultures; because honestly, civilization is not that of technology, one can understand that by realizing an extent white capitalist took to take away the land from black people. At the end of the day, Black people's economy is grounded, founded and realized once they begin to work with their hands; work the land and reap the sweat of their hard work.

The position of the church, in conditions that it will stop exploiting people in the name of God, in the continued quest for liberation should be premised on values such as equity, social justice and the empowerment of all people. Within this role the church will continue to transform the communities of black people, and to eradicate all forms of oppression (B Dube & HV Molise, 2018, p. 172).

We must not undermine our potential as Africans to attain fundamental transformation of our continent and individual countries in the context of the present and future challenges.

Africa is fortunate to be rich with all the necessary resources in terms of land, water, vegetation, minerals, people, climate, animals, culture and spirituality. We should be using these resources to our advantage to eliminate poverty. There are a lot of negative factors, both internal and external to Africa, which have created widespread

poverty. Nevertheless, this does not legitimise the view that poverty in Africa cannot be alleviated, since Africa has the potential to provide a decent life for the majority of its people (Mathole, 2005, p. 62).

Let us fix our problems instead of fixing blame because the colonial masters have left officially and the blame and glory is ours now alone to share. In fixing our problems, African leaders should invest, instead of thieving in their home countries. This is necessary because without investment, unemployment thrives; poverty, hunger and starvation loom large and most importantly, underdevelopment soars higher than the eagles (Emeh, 2013, p. 116).

African colonists used manipulation to turn a brother against another, it is necessary to support the initiative of decolonising the black mind; to aspire to succeed as a collective, as an alternative to rising inequalities. African leaders must demonstrate sufficient determination and good faith in how they handle public funds (Okeke, 2001, p. 1505).

An Africa that is overwhelmed by economic slavery, poverty and underdevelopment, a South Africa that is overdue to overcome underdevelopment today can easily be attributed to 'poor, visionless, incompetent and selfish leadership' (Emeh, 2013, p. 123). In discussing change, these leaders and their political parties needs to be detached from the new vision of developing this continent since African colonizers entrusted them (heirs) because they were hungrier for wealth accumulation and were led by greediness. This act of self-aggrandizement at the disadvantage of the black people led to the rude underdeveloped state of the African nations (Emeh, 2013, p. 121). Kofi (1972-73) argues:

This profound dislike of Africans and African institutions manifested in a disapproval of the masses, who formed the large base of the dual society, and in a marked separation between the masses and the elite. In organizing the masses to wrest power from the colonial masters, the bourgeois elite's disdain of the masses led them to rely on a "messenger with a mass orientation." The anonymous letter continued: In a colonial system the white men have a way of dealing with jobs that are either hard or un-pleasant: they pay an African, a 'boy', a small wage and tell him to do the job.

Analysing the nature along with the performance of the “African elites during the colonial and post-colonial periods” the study is confident to state that the elites have failed dismally to build and develop Africa theoretically and philosophically. The theoretical and philosophical foundations had already been laid by the likes of Steve Biko, the Black Consciousness and other activists and revolutionaries, however the elite’s inactive participation in building institutions which would bring about emancipation and national integrity have ushered the Third World into shame, misery, continued oppression, severe exploitation, starvation and continued institutional racism.

### 5.3 Conclusion

The key systematic factor which ignites the spark or desire to engage underdevelopment in the Third World is the dehumanisation, oppression and exploitation of black people post-colonialism. The study in chapter one discovers that the roots of these current experience connect to the historic failure to overthrow entirely the capitalist system, therefore, the system developed through assumed truths, institutions, communities, beliefs and artificial integration, as a result, the consequences have since affected as well severely subjected or rather condemned the black people who are the majority to extreme poverty, starvation, unemployment, exploitation, landlessness, oppression and racism. With the help of literature in this field or subject the study explores and engages through the liberation paradigm solutions altogether with methods which can assist in affirming the humanity, dignity and equality of black people. Biko (1978: 108) postulates:

We have set out a quest for a true humanity, and somewhere on the distant horizon we can see the glittering prize. Let us march with courage and determination, drawing strength from our common plight and our brotherhood. In time we shall be in a position to bestow upon South Africa the greatest gift possible—a more humane face.

In the spirit of this argument the study can conclude that on true humanity with regards to African philosophy centre is the humanity of a black people. The point of departure of humanity begins with blackness. In light of the issues engaged in chapter two with

regards to the human problem which entails the flaws of white theological anthropology it is, therefore, necessary to emphasize to the black community the need to reaffirm their humanity amidst oppressive and dehumanizing times in the current state of Africa, to never rest on the journey of self-awareness and emancipation. Mdingi (2014: 129) adds that:

The Black Church, Black Consciousness and the prophetic voice of the two found in Black Theology necessitates in a dehumanized and volatile society a need for human genius to discover true humanity. This human genius can only be found in the realisation that a dehumanised and inhumane humanity can only be remedied by a human outlook and meaning of life. That has humaneness as its visage and content. This is true in terms of the Black Consciousness view of a true humanity with a more humane face. Furthermore, keeping in line with the Christian faith, it rests on the greatest commandment of “Love one another, love your neighbour as you love yourself” (Matthew, Mark and Luke) and the epistles of John that teaches the love of God as an invisible Being without the loving of another who is visible as false. All these give contextual and contemporary resonance to the *umntu ngumntu ngabantu*, a depiction of a unified society and humanity beyond the artificiality created by materialism and individualism.

The western values are nothing but artificial virtues which do not resonate with the humanity of black people, hence these values at their core entail materialism, individualism and consumerism which result in discomfort and lack of confidence within our own skin. To develop perspective and hermeneutics which will confirm and reaffirm the humanity of a black community and its meaning is the point of departure on the emancipatory journey of self-consciousness, self-love and confidence. Mdingi (2014:128) asserts that:

Since *Ubuntu* is one of the few African belief systems that have been popularised even in the current context, it must be clear by now that it (*Ubuntu*) is not attached to race. Although it is part of black life and philosophy. Instead, it depicts for both black people and white people a transcendence of racialism found in black people even before racism and their encounter with the Western

world. This, in its own, must be a point on which the world should give credit to black people for this fruitful and humanely fundamental principle: To facilitate a natural order based on value, worth, dignity, recognition and respect of individuals and communities as human beings.

The reinterpretation of theological anthropology will help in producing an understanding through the liberationist paradigm on the notion and values of Imago Dei, pure from oppression, manipulation, dislike, and dehumanisation as well present answers on the question of development from the perspective of Black liberation theology. Credit needs to be given where it is due, especially bringing into consideration the position and reaction of black people towards white people more especially in light of the black horrific historical experience. The world owes people of colour in South Africa and globally the respect and humane treatment more importantly after being so harshly and inhumanly treated as slaves, subjects and footnotes throughout colonialism, imperialism, neoliberalism and racism. Chapter two on a higher note condemns the praxis associated with the theoretical corpus of white theological anthropology. Theoretically white theological anthropology proclaims solidarity, advocacy, integration, reconciliation and brotherly love however the reality of praxis reflects dislike, exclusion, inequality and oppression.

Chapter three explores development as a subject confirmed upon being human in order to claim the humanity of black people relevantly as well contextually as a notion beyond matters of skin colour. Centre is the humanity of black people. Through the already in place system this chapters identifies historic issues such as underdevelopment and dehumanisation to still being current issues because the government has neglected social justice, instead of optioning for the poor it collaborated with the capitalist elite to self-enrich instead of serving the community through the produce of their land, skills and toil. Gayarre (1994: 35) argues:

The economic system in itself does not have criteria.... [S]elfishness and egotism undoubtedly exist in the market, not because of the market itself, but rather because of the people involved with it...a consequence of original sin that is a part of the human makeup.

In chapter four which entails the economics of liberation theology the most addressed flaw is the inadequacy of the west and African political leaders to orchestrate a true solution to the current economic and political crisis of the Third World because fundamentally they are the root cause of the already present issues. The people involved with the economic system are the reason corruption, oppression and theft. Gayarre (1994:36) argues that:

The most damaging criticism of the liberal capitalist system comes from the shadow-world of the poor and underprivileged, which shows up the falsity of one of capitalism's firmest premises: the claim that it can respond in a scientific way, through the free market, to the needs of the population.

He (1994: 36) further asserts:

The data on the distribution of wealth in the world today is the clearest refutation of this idea. In the first place, although the "free market" could be seen as a desirable ideal, the fact is that the free market within the liberal capitalist system is not a valid way of identifying the real needs of individuals, simply because it is not able to identify all such needs, or even the most important ones. It only detects the needs and requirements that fit the monetary paradigm, those of the people with money enough to draw attention to their problems (see Velasco, 1992). The rest, lacking the financial resources to publicize their needs, are left out of the market and its economic circuit and inexorably sink into a state of poverty.

Black theology as a public theology which addresses issues encountered by the poor and marginalized people with the deep desire to transform, develop and build the black society into realization of the economic betrayal of the black political leaders who have the best interest of white people over that of everyone. This argument engaged from the marginalized perspective is a clear depiction of the corruption that stems within the economic and political spectrum of South Africa, where the rich become more richer and the poor are condemned to extreme poverty. Political leaders in the Third World are tied to loyalty to the system which continually oppresses their people. As a result,

we can conclude that Africa leaders are black by colour but aspire to be white as their beliefs and intentions are deeply associated with the elites.

In the final analysis the study pays close attention to the contribution of James Cone, within the black liberative theology paradigm in light of theological anthropology, underdevelopment and dehumanization. Cone raises critical questions especially with regards to black people and the questions posed by black liberation theology more especially to a generation confronted with new problems, and now there is a need for theology to show the meaning of that “changeless gospel in each new situation” (Cone, 1997, p. 31). Cone (1997: 31) adequately argues that:

Consequently, there has been no sharp confrontation of the gospel with white racism. There is, then, a desperate need for a black theology, a theology whose sole purpose is to apply the freeing power of the gospel to black people under white oppression. In more sophisticated terms this may be called a theology of revolution.

This theology of revolution implies serious engagement with the world, a confrontation between the powerful and powerless, property owners and the property-less, and those who claim development by exploitation and those condemned to underdevelopment by the continual colonial set-up, western plunder and exploitation. Another common central question to liberation theology is the question of equality amongst gender, race and creation itself. How does theology attempt to relevantly deal with current issues if in its nature it does not connect to the people? What happens when theology fails to explain why there is a squatter camp in the ghetto and not in the suburb in a land and world of equally opportunity? Or theology fails to explain why is it in fact that the Third World is a global ghetto—often the West dumping their culture, toxins etc on— versus the West being a suburb. In fact, all over the world where there are squatter camps or deplorable living condition characteristic of underdevelopment (in South African Apartheid style separate development) you find black people and people of colour in their majority.

Therefore, there arises a desperate attempt to have a revolutionary theology or rather a revolutionary gospel which at its core values consists of the liberation of people and



the equality of everyone. A theology which condemns classism, racism, dehumanization, underdevelopment and the oppression of black people. Cone (1997: 32) correctly asserts that:

These new theologians of the “Third World” argue that Christians should not shun violence but should initiate it, if violence is the only means of achieving the much needed rapid radical changes in life under dehumanizing systems. They are not confident, as most theologians from industrialized nations seem to be, that changes in the economic structure (from agrarian to industrial) of a country will lead to changes in its oppressive power-structure. (America seems to be the best indication that they are probably correct.) Therefore, their first priority is to change the structures of power.

He (1997: 32) further argues that:

The present work seeks to be revolutionary in the sense that it attempts to bring to theology a special attitude permeated with black consciousness. It asks the question, What does the Christian gospel have to say to powerless black men whose existence is threatened daily by the insidious tentacles of white power? Is there a message from Christ to the countless number of blacks whose lives are smothered under white society? Unless theology can become “ghetto theology” a theology which speaks to black people, the gospel message has no promise of life for the black man—it is a lifeless message.

These arguments contain the fundamental embodiment that identify with the study concerning development and underdevelopment. The sovereignty of South Africa determines the state of power-structures as well living conditions of the entire state as it relates to its citizens and indigenous people. Therefore, with regards to Third World’s existential issues the study can consequently affirm that there is a vital need to change the existential structures of power. When Cone (1997: 32) mentions the need for a “ghetto theology” it makes so much sense in the case of South Africa. This analysis puts into perspective the setup of townships, suburbs and villages, whereby we realize the important need of a relevant gospel, which will address the issues faced by the oppressed, starving, poor and exploited black people. With white theological anthropology as a problem in this study it is necessary to express the need for revolutionary approaches “to the Christian gospel for oppressed blacks” (Cone, 1997,

p. 32). This need for a gospel that is sound as well relevant to black people is solely to gratify the need for black people to be able to make an honest 'self-affirmation through Jesus Christ' (Cone, 1997, p. 32). This kind of gospel is free from whiteness and oppressive tactics which devalues black people's dignity and integrity and by extension to the Third World's dialectical relationship with the West. Cone (1997: 32) postulates:

My identity with *blackness*, and what it means for millions living in a white world, controls the investigation. It is impossible for me to surrender this basic reality for a "higher, more universal" reality. Therefore, if a higher, Ultimate Reality is to have meaning, it must relate to the very essence of blackness. Certainly, white Western Christianity with its emphasis on individualism and capitalism as expressed in American Protestantism is unreal for blacks. And if Christianity is not real for blacks who are seeking black consciousness through the elements of Black Power, then they will reject it.

The study openly rejects the oppressive and bourgeois white theological anthropology, western civilisation, because it has nothing in relation to black people's blackness, dignity, humanity and ultimate reality. Hence through black liberation theology; it has become much more of a freeing theology, which is embodied with a moral, ethical values which direct black people and other humans collectively to be able to connect to their deity, supreme being or God and bringing down structures to build new ones—outside of the capitalist mode of production and accumulation. The theoretical relevance allows black people to develop in a manner that will help them understand God as a Father, Saviour and Lord who is present in their search for political and economic emancipation. As a result, developing themselves to the benefit of humanity at large and equality. Cone (1997: 37) adds that:

When black people begin to hear Jesus' message as contemporaneous with their life situation, they will quickly recognize what Jurgen Moltmann calls the "political hermeneutics of the gospel." Christianity becomes for them a religion of protest against the suffering and affliction of man.

Through the liberative paradigm the study managed to grapple with the struggle of oppressed and black people by reaffirming a meaningful dogma beginning with

theological anthropology and black liberation theology. The study contends that an abstract dogma will not address the oppressed issues. Only a radical dogmatic position imbued with liberation and hatred of oppression can address issues of the oppressed but also the liberative attitude allows the oppressed to emancipate themselves from the psychological effect of whiteness. This kind of mentality makes development possible because the humanity of black people is already confirmed and their dignity is assured. Cone (1997: 39) argues that:

It would seem that Black Power and Christianity have this in common: the liberation of man! If the work of Christ is that of liberating men from alien loyalties, and if racism is, as George Kelsey says, an alien faith, then there must be some correlation between Black Power and Christianity. For the gospel proclaims that God is with us now, actively fighting the forces which would make man captive. And it is the task of theology and the Church to know where God is at work so that we can join him in this fight against evil. In America we know where evil is. We know that men are shot and lynched. We know that men are crammed into ghettos. Black Power is the power to say No; it is the power of blacks to refuse to cooperate in their own dehumanization.

This argument in the case of the Third World reminds of the causes of our current issues of dehumanization and underdevelopment. In the Third World we know where evil is, it is led and managed by politicians and the masters are the capitalist elites who are the minority white people. Exploitation, racism, poverty, hunger and subjugation are a product of this evil, therefore, it is vital that black people and everyone included discerns where God is at work (*Missio Dei*) and actively join in fighting the inequalities, oppression, exploitation of black people, and all the evil present in our land. Cone (2014: 12) argues that:

The gospel is God's message of liberation in an unredeemed and tortured world. On the one hand, the gospel is a transcendent reality that lifts our spirits to a world far removed from the hurts and pains of this one, where "we will walk in the New Jerusalem just like John". On the other, it is an immanent reality, that is, a powerful liberating presence among the poor right *now*, "building them up where we are torned down and propping them up on every leaning side", empowering them to fight for freedom here on earth. The gospel is in the world but not of the world. That is what makes God's word paradoxical or as the old

untutored black preacher used to say “inscrutable”. It is here and not here, revealed and hidden at the same time.

The gospel is liberating as well informative in terms of fostering awareness in terms of the identity of humans through theological anthropology which provides humanity with a rediscovery of their worth, value and position in society as individuals as well collectively. Therefore, for black people the gospel provides a meaningful reason as to what is worth their fight on this earthly realm. Of course, some black people might have thrown in the towel that the world, resources, land, and riches are for whites and only whites whilst they are holding firm to the belief that their liberation will be given to them on the after-life. Coupled with the belief that they shall be wealthy in heaven. However, bringing the matter home reintroduces us to a new understanding that as much as the gospel is not of this world but it was given to us to relate and connect to God in this world. As a result, the study can conclude that the fight for emancipation should be fought on earth and that black people should align themselves to the message of the cross and its deep meaning for humanity. For what it is worth God made humans in an equal manner and that they should live together with other creatures in peace. Finally, black people deserve justice and sovereignty, which will enable development and equal opportunities to showcase their best abilities for the benefit of themselves and other humans on this planet earth. This is the true humanity Biko speaks of, which is born in the paradigm of liberation.

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