

**UBUNTU - A SOTERIOLOGICAL ETHIC FOR AN EFFACED *UMNTU* IN
A POST 1994 SOUTH AFRICA: A BLACK THEOLOGY OF
LIBERATION PERSPECTIVE**

By

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Declaration

I, Lungile Mpetsheni, declare that this dissertation/thesis, which I hereby submit for the degree *Philosophiae Doctor* at the University of Pretoria is my own work and has not, previously, been submitted by me for a degree at another university.



Signed:

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Place: University of Pretoria

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Dedication

To God be the glory

To the UPCSA

To the Mpetsheni kaMadlingozi Family – ooRhadebe, Mthimkhulu, Ndebentlezombini

To my late father Zolile (Sta Mpe) and my mother Nofezile Madeyi

To my siblings and cousins

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Abstract

This thesis sets out to explore Ubuntu as a soteriological ethic for the liberation of an effaced *umntu* in the post 1994 South Africa from a black perspective. It is conducted from the perspective of Black Theology of Liberation and it sets out on the premise that Ubuntu is consonant with the objectives of Black Theology of Liberation. It is theoretically informed by Ramose's position of Ubuntu as African philosophy and Dussel's theory of modernity as an extension of the European influence to the other parts of the world. The effects of that extension of the European influence have been dire to the peoples who were colonised and the effacement of *umntu* has been one of the consequences of that influence. The post 1994 South African society still bleeds from the effects of that dominance, which reached its zenith during colonial and apartheid periods. Those periods were characterized by acts of *ukunxaxha* (*hamartos* – missing the mark) and an assault to the image of God. The 1994 transition became a change of face politically, but the socioeconomic conditions are still averse to the nonpersons. *Umntu* continues to be undermined, marginalised and denigrated. *Umntu* is wounded and broken. The study explores Ubuntu as a strive towards wholeness and further explores *ukunxaxha*, guided by the Ubuntu philosophy from the perspective of Black Theology of Liberation.

In its findings, the study upholds Ubuntu as an African philosophy and as a progression towards wholeness. The study discovers that *umntu* has been effaced under the influence of modernity in its various manifestations from context to context, which in South Africa were colonialism, apartheid and current wave of globalisation, corruption and greed. The study proposes Ubuntu as a liberative soteriological ethic where *umntu* lives in harmony in a three-dimensional relationship of the living dead, the living and the yet-to-be-born, another aspect of wholeness. Ubuntu fosters communalism, interconnectedness and interdependence. The fulcrum of Ubuntu is *umntu ngumntu ngabantu*. The epistemology of Black Consciousness and Black Theology of Liberation shows that Ubuntu remains a relevant soteriological ethic for the liberation of *umntu*. Ubuntu *buyahlangula, buyakhulula*.

The study, thus, proposes a new community of Ubuntu that will promote human dignity, equality, peace, justice and prosperity. That community is based on the three pillars, namely just socioeconomic order, unshackled church and academia. That is a revolution. The Accra Confession provides the basis to deal with the empire towards the establishment of a just socioeconomic order. There is need to lift the poor for them to stand up against empire in all its manifestations. There is need for decolonising the mind in all the three spheres – society, church and academia. Black Theology of liberation has a big role to play in this venture. The expropriation of land should be done with the main motive being to promote the dignity of the effaced people.

Abbreviations

ANC	African National Congress
ASGISA	Accelerated and Shared Growth Initiative for South Africa
APLA	Azanian People's Liberation Army
AZAPO	Azanian People's Organisation
BBBEE	Broad Based Black Economic Empowerment
BCM	Black Consciousness Movement
BTL	Black Theology of Liberation
BRICS	Brazil, Russia, India, China, South Africa
CODESA	Congress for Democratic South Africa
EATWOT	Ecumenical Association of Third World Theologians
EPWP	Extended Public Works Programme
FEDTRAW	Federation of Transvaal Women
GEAR	Growth, Employment and Redistribution
GNU	Government of National Unity
IMF	International Monetary Fund
MDM	Mass Democratic Movement
NDP	National Development Plan
NDR	National Democratic Revolution
NGP	National Growth Plan
PAC	Pan Africanist Congress of Azania
RDP	Reconstruction and Development Programme
SACC	South African Council of Churches
SANCA	South African National Civic Association
TBVC	Transkei, Bophuthatswana, Venda and Ciskei
TEC	Transitional Executive Committee
TRC	Truth and Reconciliation Commission
UDF	United Democratic Front
UWO	United Women's Organisation
WCC	World Council of Churches

Glossary of Terms

<i>Abantu</i>	People
<i>Abanxaxhi</i>	People who miss the mark/go astray
Bantustans	These are homelands which were created by the apartheid system to be reserves for black people. They were said to be self-governing homelands. Four of them (Transkei, Bophuthatswana, Venda and Ciskei) became “independent” and were referred to as TBVC states.
Hamartiology	The study about missing the mark (sin)
<i>Imago Dei</i>	Image of God
<i>Ingqibelelo</i>	Wholeness; uprightness; perfectness
<i>Ixhwele/Inyangi</i>	Healer in the African sense
Soteriology	The study about salvation/liberation
Ubuntu	Humanness; personhood
<i>Ukuhlangulwa</i>	To be redeemed; to be delivered
<i>Ukukhululwa</i>	To be liberated
<i>Ukunxaxha</i>	To miss the mark/go astray
<i>Ukusindiswa</i>	To be saved
<i>Umntu</i>	Human being; a person
<i>Umnxaxhi</i>	A person who misses the mark/goes astray

List of Key Terms

Black Consciousness

Black Theology of Liberation

Community

Effaced *umntu*

Hamartiology / sin / *ukunxaxha*

Liberation

Soteriology/ salvation / *Ukuhlangulwa / Ukusindiswa*

Ubuntu

Chapter 1

Understanding the Dynamics

1.1 Introduction

This chapter outlines the purpose of the study, delineating distinct aspects that gave rise thereto. It provides a background to the research problem, the metaphysics of *Ubuntu* and the relevance of its discussion in the South African socio-economic context. *Ubuntu* is viewed from the framework of the doctrine of soteriology as an ethic and philosophy that can contribute to the liberation of the effaced *umntu*. The study is approached from the perspective of Black Theology of Liberation. The chapter defines the objectives of the study, which is followed by the explanation of a methodological approach towards the attainment of the purpose of the study. The limitations of the research are also spelled out. Towards the end, the chapter presents the scope and the structure of the thesis, in terms of the chapters.

The crux of the thesis is the liberating force of Ubuntu. Ubuntu, as it will be defined later in the chapter, is the African philosophy that is anchored on the understanding that *umntu ngumntu ngabantu* (a person is a person through others). It calls people to show solidarity and hospitality to others. The liberating force of Ubuntu is studied in the context of the effaced and defaced *umntu*¹, due to skewed socio-economic systems and policies in the post 1994 South Africa, a situation that is at variance with the provisions and undertakings envisaged in the constitution of the Republic of South Africa. The Constitution seeks to provide a space in which all human beings enjoy their being to the full. It is a foundation upon which a solid community of justice, peace, order and equality could be built. The Constitution embeds the Bill of Rights, which guarantee human dignity and wholeness. Contrary to those provisions, the socio-economic systems and policies in South Africa are viewed to be contributing to the

¹ In this study, we view effaced and defaced *umntu* from the perspective of the nonpersons, the impoverished and the marginalised; those who find themselves in conditions of squalor due to skewed socioeconomic arrangements and policies; those who are left voiceless by the oppressive systems. The systems of oppression perpetuate the effacement of *umntu*.

effacement of *umntu* by perpetuating individualism, whiteness, enhancement of white power structure, greed, profit at all cost, materialism and consumerism among others. The systems and policies continue to produce black people who focus on political liberation but have lost the true understanding of liberation and Ubuntu. The promises of “Better life for all” and “South Africa alive with possibilities” lost meaning and relevance. *Umntu* is effaced by the socio-economic practices. (*Umntu* is isiXhosa word for human being - singular. Plural is *Abantu*). We premise the assertion of an effaced *umntu* on several circumstances that thwart the dignity of a human being. They include inequalities, injustices, racism, sexism, corruption, negative ethnicity, oppression and xenophobia, all of which are key indicators for the effacement of *umntu*. Ubuntu has been dealt a blow by the Western epistemologies, pedagogies, philosophies and other systems under the guise of European modernity and globalisation.

The South African socio-economic architecture needs an overhaul to take an outlook that will ensure that the situation of the impoverished and the marginalised is addressed. The brokenness, effacement, defacement and inequalities that are experienced are an affront to Ubuntu way of life. This thesis is written in a context where the gap between the rich and the poor is widening, with South Africa taking place among the leading nations in terms of Gini-coefficient. The widening gap exacerbates the plight of the impoverished who, by far, are the black people and the worst victims are women and children, and these have become the most vulnerable groups in the contemporary South African society. The study posits that Ubuntu, studied from the perspective of the Black Theology of Liberation, will contribute towards the nation building and social cohesion on a socio-economic milieu.

Social cohesion has become elusive in the South African society. The attempts to redress the imbalances of the past have not yielded much for an effaced *umntu*. As a result of such failures, the masses have been prompted to call for the fall of those structures and institutions that are related to their suffering, humiliation, denigration and degradation, especially those that promote whiteness and perpetuate white supremacy. In that context, this thesis advocates that “*Ubuntu* must rise”. In so doing, the study invokes the epistemology of Black Theology of Liberation to resuscitate the South African society, informed by the concept of Ubuntu and having the impoverished and the marginalised as the interlocutor.

1.2 Background to the Problem

The context of this study is a South African socio-economic situation where *umntu* is effaced and defaced. That situation is characterised by inequality, injustices, unemployment, poverty and marginalisation, among others. The South African socio-economic systems, as indicated above, perpetuate individualism, whiteness, enhancement of white power structure, greed, profit at all cost, materialism and consumerism among others. The macroeconomic architectures, which include Reconstruction and Development Programme (RDP), the Growth, Employment and Redistribution (GEAR), Accelerated and Shared Growth Initiative for South Africa (ASGISA), and the current National Development Plan (NDP) have not contributed to the eradication or reduction of the inequality gap. Chagunda (2006: 4) posits that “the RDP and GEAR promised to reduce poverty and create employment, but these challenges are still deepening.” The failures of the economic policies are generally ascribed to, inter alia, “an organisational constraint due to the lack of efficient public service, distressful inability of the new government to build capacity, and the inability of the new government to prioritise the RDP and integrate it as the guiding principle of its socio-economic policies” (SA History on Line 2016: np). Michie and Padayachee (1998: 630) also highlighted the “lack of institutional capacity” at the government levels and “corruption”. There was also no clear articulation of the ASGISA “level of implementation” and “the future of the programme was uncertain, as no official word came from the government regarding (its) fate” (SA History on Line 2016: np).

The continued failures of the socio-economic policies have worsened the plight of the effaced *umntu* and rendered the impoverished more vulnerable to many sorts of abuses and dehumanisation. In the context of such failures, which demonstrate a system devoid of Ubuntu ethics and principles, we are therefore concerned about *umntu* that is created “in the image of God”. Creation *Imago Dei* denotes that human beings are “connected” to and have a “reflection” of God. They are created in the image/likeness of God with distinct attributes of “reason, rulership, righteousness and relationship” (Kilner 2015: 177-230). We, therefore, proffer a view of Ubuntu as a soteriological ethic for the liberation of the effaced *umntu* and to work towards human wholeness, value and dignity. We view the South African socio-economic context as

a situation of inequality that negates and compromises human life, especially the black person's life, and therefore an affront to the philosophy, principles and the ethics of Ubuntu.

1.2.1 Conceptualisation of Ubuntu

Ubuntu is a way of life that is as old as humanity. Ubuntu comes from the Bantu/Nguni languages, particularly from the Southern Africa, including IsiXhosa, IsiZulu, IsiNdebele and IsiSwati (Tschaepe 2013: 48). It is argued that it has parallels in other African languages. Kamwangamalu makes the following list of the equivalents: “‘*umundu*’ (in Kikuyu, Kenya), ‘*umuntu*’ (in Kimeru, Kenya), ‘*bumuntu*’ (in kiSukuma and kiHaya, Tanzania), ‘*Vumunhu*’ (in XiTsonga and XiTshwa, Mozambique), ‘*bomoto*’ (in Bobangi, Democratic Republic of Congo), and ‘*gimuntu*’ (in kiKongo, the Democratic Republic of Congo, and in giKwese, Angola)” (Kamwangamalu 1999: 25). Hence, Gade (2011: 307) surmised that “*Ubuntu* is generally held to stem from, and to be deeply rooted in, African indigenous cultures.”

The root in the word *Ubuntu* is “Ntu” which, according to Tschaepe (2013: 48) signifies “a primal being”. Ramose (2008: 324) analysed the prefix “Ubu” as evoking “the idea of be-ing in general”. Tschaepe (2013: 48) claims that “Ubu – specifies a one-ness, while Ntu specifies wholeness.” He argues that “Ubu-is oriented towards ntu as a being becoming whole.” Mabovula (2011: 40) also argues that Ubuntu as “consists of the prefix ubu-and the stem ntu evokes the idea of being in general. Thus, ubu-ntu is the fundamental ontological and epistemological category in the African thought of the Bantu-speaking people.” Gathogo (2008: 2) viewed Ubuntu as “personhood or humanness, and/or respect for human dignity”. Tschaepe (2013: 48-49) makes the following conclusion:

The concept of *Ubuntu*, as a progression into wholeness, is the basis of understanding *ubuntu* as an ethical concept and provides a foundation from which to understand the various meanings that have been assigned to the word throughout the twentieth century and into the twenty-first.

The concept of Ubuntu has been so broadly studied and there are varied definitions thereof. Gade (2011: 315) claims that “*ubuntu*’ is a dynamic term that has taken on

new meanings at different points in history, probably under the influence of changing social and political circumstances.” He considers *Ubuntu* “as a human quality”, “as either connected to, or identical to, a philosophy or ethic”, “as African humanism”, “as a worldview”, and “as connected to the proverb, ‘*umuntu ngumuntu ngabantu*’ (people are people through people)” (Gade 2011: 315-318). This aphorism, ‘*umuntu ngumuntu ngabantu*’, will come up repeatedly in the study, as it is considered as the core of Ubuntu.

This categorisation is helpful in presenting an understanding of the concept of *Ubuntu* and will be used in the discussion of the metaphysics of Ubuntu. As we deal with these categories, we shall determine the hamartiological manifestations in the South African socio-economic contexts that thwart *Ubuntu* way of life. We shall also highlight the soteriological dynamics of *Ubuntu* towards the emancipation of *Umntu/Motho* for true humanity.

1.2.2 Hamartiology: A Breakdown of Social Order

Hamartiology, the doctrine of sin - which according to Romans 3:23 is to “miss the mark” - deals, among others, with the origin of sin and its effects on humanity. We proffer an isiXhosa translation of missing the mark as *ukunxaxha*, which carries more relevance and significance than the commonly used *isono*, which is a direct translation of sin. Mbiti (1991: 200) argues, “African people recognise social order and peace as essential and sacred. Any disruption of these would therefore be regarded as sin and would thereby be punishable.” From Mbiti’s assertion, it should be noted that sin takes place in the context of community and is therefore a communal concern. As such Turaki (2000: np) asserts, “Man (sic) is a community. The community is man (sic) in relationships: to the human world, to the worlds of nature and to the spiritual world.” This is against the Western notion of individualism, as Tukari claims that “man (sic) is not an individual, that is living in a state of independence, but he (sic) is communal, living in a state of relationships and interdependence” (Turaki 2000: np). Communalism begins with “kinship” which entails a human being belonging to a “family relationship” through “physical and blood” connections, which translates to belonging

to the whole community and has to abide by the rules and codes of the kinship and the community (Turaki 2000: np).

Daniel (2009: 149) makes this postulation about sin in the African communities:

In African communities, there are sanctions recognised as the approved standard of social and religious conduct on the part of individuals in the society and community as a whole. A breach of, or failure to adhere to the sanctions is sin... It includes any immoral behaviour, ritual mistakes, any offences against God or man (sic), breach of covenant, breaking of taboos and doing anything regarded as abominable and polluting... To disregard God, the divinities and the ancestral spirits is to commit sin. Likewise, to disregard the norms and taboos of the society is to commit sin.

Awolalu (1976: 275) argues that “when man (sic) observes the rules of conduct, they have the favour of the Supreme Being and enjoy shalom (total wellbeing), when they act contrary, a breach occurs, sin is introduced.” Mbiti (1969: 204ff) examined the African myth which highlighted the fact that when God originally created human beings, there was harmony and family relationships between the two, and the first people enjoyed only what was good. Mbiti (1969: 204) highlighted that the Vugusu story tells that “there is an evil divinity which God created good, but later turned against (God) and began to do evil” and that “this evil divinity is assisted by the evil spirits and all evil now comes.” As a result of the prevalence of evil, human beings do wrong things. Daniel (2009: 145), therefore, claims that “sin is always attached to wrongdoer and that is the human person.” Daniel (2009: 145) links this sin to “moral evil” which is an act, or an action performed by a free human person.” He claims that sin to a free human person “is an act of the will, because it is a decision and indeed a free decision” (Daniel 2009: 145).

Turaki (2000: np) asserts that a person is considered an extension of the kinship and community structures and cannot, therefore, be individually held accountable, “based upon the belief which states that man (sic) is the product of family, the clan, the tribe and the spirits that have made him.” Hence, Daniel (2009: 147) avers that the sinful act of an individual becomes “an offence to the whole community and its consequences affect not only the thief (wrongdoer) but also the whole body of relatives.” He argues that “sin is seen within the context of life (as opposed to

individualism) in which the clan relationships embracing the living, the dead and the unborn is essentially a covenant relationship (and) any breach which punctuates this communal relationship amounts to sin” (Daniel 2009: 147-148). Daniel, therefore, surmises that such “corporate type of life makes every member of the community dangerously naked in the sight of other members” (Daniel 2009: 148).

This study demonstrates that the hegemony of the west, depicted as European modernity has been the drive of the effacement of *umntu* through the socioeconomic inequalities in many parts of the world. Dussel (1995, 2000 and 2006) proffer a systematic guide to how European modernity took its toll, with the “discovery of America” in 1492 becoming its epic. European modernity exerted its influence and dominance on the cultures of other people and gave way to capitalist economies and the neo liberal global market economies. The colonial and neo-colonial policies undermined the epistemologies and spiritualities of the peoples of the world and enthroned the European systems as the best. In this regard, Grosfoguel (2013) speaks of “genocides”, “epistemicides” and “spiritualicides” that became the essential features of European modernity.

Considering the understanding of sin (*ukunxaxha*) in a communal perspective, this study argues that *ukunxaxha* can also be dealt with through the communal measures. In that regard, we now consider the understanding of soteriology in relation to this understanding of hamartiology.

1.2.3 Soteriology: A Complete Restoration and Harmonization of Life

Soteriology, being the doctrine of salvation is concerned, among others, with liberation and restoration. Daniel (2009: 155) states that “salvation is a preservation from loss and calamity.” Mbiti (1969: 86) claims that the aim of salvation is “to affirm, renew, protect or rescue the life of the community, that is, to keep that life in a state of salvation.” The community is placed central in the soteriological enterprise as it was the case in the context of hamartiology. As noted above, the human community is a community of relationships. In an act of salvation, Turaki (2000: np) contends that “the community acts on man (sic) to integrate him (sic) while man (sic) acts to conform

himself (sic) to the community.” Turaki goes on to argue that “it is in the process of becoming a member of a community that man (sic) becomes a person or an adult” (Turaki 2000: np). This is so because, in African communities, there is “no distinction made between sacred and secular, between natural and supernatural, for nature, man (sic) and the unseen are inseparably involved in one another in a total community” (Turaki 2000: np). Hence Mbiti (1969: 209) said this of an African community, “It is paradoxically the centre of love and hatred, of friendship and enmity, of trust and suspicion, of joy and sorrow, of generous tenderness and bitter jealousies. It is paradoxically the head of security and insecurity, of building and destroying the individual and the community.”

The act of salvation is conducted through prayer, whose role becomes more abundant “when life is threatened and weakened by evil” (Daniel 2009:153). Daniel (2009:153) conjectured:

Prayer becomes a means of restoring wholeness and balance in life. The African prayer is comprehensive, requesting the removal of evil and sin and demanding the restoration of all that was good... Prayer says that there comes a time when order and harmony in human life and in the world depends on powers greater than human power.

Daniel (2009:154) surmised that salvation in Africa has to do with “physical and immediate dangers that threaten individual and community survival, good health and general prosperity.” This is consonant with the liberation theological motif, which views the Christian doctrine of salvation as concerned with the recovery, the restoration and the liberation of *umntu*, in a holistic sense. Kato (1985: 15) suggests that a doctor does a proper diagnosis before administering treatment. He applies this to the fact that salvation should be considered against particular sinful situations. He posits that “exploitation, disease, abject poverty, and deprivation of the basic necessities of life have been the lot of the majority of African people” (Kato 1985:15). He, further, argues that “all human tragedies, be they sickness, poverty, or exploitation, are mere symptoms of the root cause which the Bible calls sin” (Kato 1985: 16). Kato makes a reference to the Rev Canon Carr who, as a response to the problem, called for “the churches in Africa” to work “complete liberation” of the people. He went on to say:

And I say complete liberation because I'm thinking of liberation in the broadest sense, which is not only the liberation from political, colonial domination but the liberation from the economic slavery, the liberation from all the human indignities that we suffer across the continent of black Africa.

Kato concludes by arguing, "We must hold fast that the truth that man's (sic) fundamental problem is sin against God and that salvation is only through Jesus Christ...The work of Christ is alone fully sufficient for our redemption" (Kato 1985:22). Hence, Mugambi (1989: ix) posed some questions, including, "If the church is the 'Body of Jesus', the community of those who have accepted Jesus and follow him as the 'Saviour' of humankind, what is the response of this church to sufferings in the contemporary world?...If (Jesus) were in Namibia and South Africa, what would be his role among the people in those areas?" According to Mugambi (1989: x), "Salvation may be defined as the ultimate hope of realizing or attaining total self-realization and self-fulfilment, which transcends the finitude of natural and historical processes." He asserts that "liberation without eschatology is frustrating, and salvation without socio-political concern and commitment is essentially irrelevant" (Mugambi 1989: xi). Mugambi works on the understanding that "in the Old Testament and also in the New Testament, there is no clear distinction between 'liberation' as a socio-political concept and 'salvation' as a theological concept. Liberation is a more comprehensive and familiar concept than salvation in the Old Testament and in the teaching of Jesus" (Mugambi 1989: 97). Mugambi (1989: 97) cautioned:

Spiritualisation of the concept of liberation has been a distortion of the gospel by Christian theologians who, consciously or otherwise, have made the 'good news' of Jesus irrelevant to the material, social, political and psychological needs of those for whom Jesus came to the world – the poor and exploited; the captives; the physically disabled and the mentally depressed.

1.2.4 Hamartiological and Soteriological Articulations of Ubuntu

The hamartiological and soteriological articulations on Ubuntu seek to reaffirm the value of *umntu* in the South African socio-economic context. In this work, such articulations will find expression through the perspective of the Black Theology of liberation. Professor Vuyani Vellem, in his presentation at the University of Western

Cape in June 2015 (on behalf of Prof. Maluleke) and in his response to a question, argued that Black Theology remains relevant in the post-apartheid South Africa, for as long as there black people still live in misery and condition of squalor. He cited places and situations like Dunoon, Nyanga, Khayamandi and others (in Cape Town), the Marikana massacre and other atrocities in South Africa. He surmised that the depth of that situation could be seen and understood from a black perspective, and especially from the perspective of Black Theology of Liberation.

1.2.5 The Power of Black Theology of Liberation

The South African Black Theology of Liberation found its way in the 1960's and 1970's through the University Christian Movement with Basil Moore as a Secretary, and the South African Students Organisation that was led by Steve Biko. According to the Black Consciousness (nd:np), the students were "influenced by the American Black Power movement, the likes of Malcolm X, and closer to home by Frantz Fanon, Kenneth Kaunda, Julius Nyerere and Kwame Nkrumah". Biko later got to be known as the main architect of Black Consciousness. Hence, Black Theology of Liberation and the Black Consciousness complement each other. Mosala and Tlhagale even averred that "Black theology is a child of Black Consciousness (and as an ideology of the black struggle, Black Consciousness has) provided a fundamental matrix for developing a theological hermeneutic" (Mosala and Tlhagale 1986: 57). Biko (1978: 14) defines it as follows:

Black Consciousness is an attitude of mind and a way of life, the most positive call to emanate from the black world for a long time. Its essence is the realisation by the black man (sic) of the need to rally together with his brothers (sic) around the cause of their oppression-the blackness of their skin-and to operate as a group to rid themselves of the shackles that bind them to perpetual servitude. It is based on a self-examination which has ultimately led them to believe that by seeking to run away from themselves and emulate the white man (sic), they are insulting the intelligence of whoever created them black.

Biko (1978: 10) also stated:

...but to get the right answers, we must ask the right questions; we have to find out what went wrong-where and when; and we have to find out whether our position is a deliberate creation

of God or an artificial fabrication of the truth by power-hungry people whose motive is authority, security, wealth and comfort.

One of the answers Biko (1978: 10) gave is as follows:

There is no doubt that the colour question in South African politics was originally introduced for economic reasons. The leaders of the white community had to create some kind of barrier between blacks and whites so that the whites could enjoy privileges at the expense of blacks and still feel free to give a moral justification for the obvious exploitation that pricked even the hardest of white consciences.

The philosophy of Black Consciousness is renowned to have inculcated a sense of “black pride and self-esteem and the awareness that black people had to free themselves from psychic enslavement by white racism in order to liberate the oppressed South African nation” (Kunnie 1994: 23). Black Consciousness based its interpretation of the South African situation on the “Hegelian theory of dialectic materialism” of thesis, antithesis and synthesis (Martey 1994: 24). According to Biko (1978: 12), “For the *liberals*, the *thesis* is apartheid, the *antithesis* is non-racism, but the *synthesis* is very feebly defined. They want to tell the blacks that they see integration as the ideal solution”. Biko (1978: 12) went on to explain this from the perspective of Black Consciousness:

The *thesis* is in fact a strong white racism and therefore, the *antithesis* to this must, *ipso facto*, be a strong solidarity among the blacks on whom this white racism seeks to prey. Out of the two situations we can therefore hope to reach some kind of *balance* - a true humanity where power politics will have no place.

Martey (1994: 24) asserts that Black Consciousness Movement “insisted that liberation should begin with liberation from the psychological oppression of an inferiority complex and from physical oppression accruing out of living in a white racist society.” The “true humanity” that is the synthesis in the Black Consciousness formula is synonymous with Ubuntu. Ubuntu is about ensuring that every person is guaranteed true humanity, life in abundance, and the wholeness.

Black Consciousness Movement, alongside Black Theology of Liberation, sought to bring “total authentic freedom and full humanity” (Martey 1994: 24). Black Theology of Liberation could thus be viewed as a “situational interpretation of Christianity” (Biko 1978: 5), “a situational theology of black people of South Africa” (Mpunzi 1972: 188). Like the Black Power was related to Black Theology in North America, so enormous was the influence of Biko’s Black Consciousness on Black Theology of Liberation. Biko (1978: 203-204) had this to say about Black Theology of Liberation:

Here then we have the case of Black Theology. While not wishing to discuss Black Theology at length, let it suffice to say that it seeks to relate God and Christ once more to the black man (sic) and his (sic) daily problems. It wants to describe Christ as a fighting God, not a passive God who allows a lie to rest unchallenged. It grapples with existential problems and does not claim to be a theology of the absolutes. It seeks to bring back God to the Black man (sic) and to the truth and reality of his situation. This is an important aspect of Black consciousness, for quite a large proportion of Black people in South Africa are Christians still swimming in a mire of confusion – the aftermath of the missionary approach.

Black Theology in South Africa, as it is the case in North America, grapples with issues of racism, thus striving for the realisation of Ubuntu, as these are the “only two societies in the world that legalised segregation along racial lines” (Kunnie 1994:1). Kunnie (1994:1) states:

Black Theology empowers black people to assert their right to self-determination and to demand justice and liberation from societal, political, and economic structures of oppression and domination” and “also provided avenues of faith-practice for black religious communities seeking greater insight into what it means to be black in the world.

Black Theology of Liberation had to consider the problem of the black pain and, therefore, strive to liberate black people from oppression. Goba (1988: 36) posited that “Black suffering and oppression have become the medium through which God’s promise of liberation manifests itself.” The oppressed had to be assisted and empowered to confront the “demonic power of apartheid” and view liberation “as a theological self-understanding” emancipating them “to discover who they are as people with God’s image” and giving them “the determination to be participants in God’s liberative activity” (Martey 1994: 95). Hence, Boesak articulated the liberation motif of Black theology as follows:

Black theology, therefore, because it comes from a situation of oppression and suffering of a people who believe in God and who ask what the Gospel of Jesus Christ has to say about the situation, is also a theology of liberation. (Martey 1994: 95)

Boesak's articulation reinforces the agenda of Black Theology of Liberation. It is consonant with James Cone's position that "the significance of Black Theology lies in the conviction that the content of the Christian gospel is liberation, so that any talk about God that fails to take seriously the righteousness of God as revealed in the liberation of the weak and downtrodden is not Christian language" (Moore 1974: 52).

Black Theology's liberation motif found expression from many of its exponents, as "liberation relates to the fullness of life in community" (Martey 1994: 96). Nyameko Pityana argued that liberation "presupposes a search for humanity and for existence as a God-given being" (Martey 1994: 97). Maimela (1990: 104-106) considered the "Black Theology's liberation agenda as the attempt to bring radical transformation of the dehumanising social system." Maimela (1990: 105) argued that

God has already taken sides with the oppressed, the outcasts and the despised when God elected to liberate Israel from Egyptian bondage. It is a preferential option for the poor which was brought to a new height in the coming of Jesus, who was himself a poor and oppressed man of sorrows, who suffered and was crucified as the criminal and the rejected outcast.

James Cone (1969: 36) advanced the same argument, as he said, "In Christ, God enters human affairs and takes sides with the oppressed. Their suffering becomes his (sic); their despair, divine despair." Along this argument, Tutu also contended:

Oppressed peoples must hear that, according to the Bible, this God is always on the side of the downtrodden. He (sic) is so graciously on their side not because they are so virtuous and better than their oppressor, but solely and simply because they are oppressed. (Martey 1994: 116)

Towards a successful accomplishment of its task, Black Theology should be strong on social analysis for an adequate response to the continuing and trending issues of oppression. That analysis must cover all the spheres of human life, and more especially the social, political and economic spheres of human life. Cone (1984:151 – 152) is categorical about the need for social analysis as he argues that it is "the second

element of black theological method”, asserting that, “racism, sexism, capitalism, and militarism must be comprehensively analysed so that these demons can be destroyed”. Social analysis helps the analyst to “know who the impoverished are, the reasons for their impoverishment and who benefits from their poverty” (Cone 1982: 107). Cone (1982: 95) encouraged Black theologians to “be aware of the dynamics of economic and social class in racist oppression; otherwise, their claims to represent oppressed black people become baseless.”

1.2.5.1 Understanding of Sin in Black Theology Context

Black Theology, like other liberation theologies, addresses issues of hamartiology (sin) and soteriology (salvation). Martey (1994: 98) advanced a soteriological point regarding Black Theology, as he postulates that, in Black Theology’s perspective, sin is “not merely personal but also a collective concept and is redefined to refer to all structural realities that are negation of liberation”. In that context, salvation “should be taken as sociohistorical reality having to do with the liberation of God’s people from dehumanizing and oppressive structures.” He supports this notion by referring to Maimela who claimed that “salvation already achieved and promised in Christ is the precondition for historical liberation” (Martey 1994: 98). He also referred to Boesak who rejected the “dilemma between liberation and salvation (as) totally unnecessary” and as “ploy of some Christians to escape the pressing challenge of the poor.” Martey (1994: 98) concluded the discussion with following statement:

So, in the divine-human Jesus, black theologians believe, humanity and God have become *co-workers* in changing dehumanizing conditions and bringing about a radical transformation of the oppressive structures in this world. It is the task of Black theology to conscientize, teach and empower the oppressed blacks in a society controlled by white supremacy to join hands with the God of the Exodus and of Jesus Christ to be instruments of their own liberation.

In addressing sin and salvation, Black theologians promoted biblical hermeneutics that would be distinct from “white theological and intellectual frameworks” in articulating the plight and the salvation of black people. Mosala (1989: 3) averred that “unless black theologians break ideologically and theoretically with bourgeois biblical hermeneutical assumptions, black theology cannot become an effective weapon of

struggle for its oppressed people”, and thus undertook to develop “a distinctive biblical hermeneutics of liberation for black theology”.

1.2.5.2 The Influence of Karl Marx in Black Theology

The anthropological design of Black Theology of Liberation in South Africa, as it was the case in North America, was so much influenced by the ideology of Karl Marx. Marx viewed a human being as “essentially social by nature, constituted and characterized (determined) by the totality of social relations” (Marx 1963: 67). According to Marx, “People are alienated and dehumanized.” Marx asserted:

Alienation is expressed most visibly and obviously in the sphere of economic activity. People are conditioned and shaped by the forms of economic life that prevail in their society at any given time in history. Hence, human life may be changed by the transformation of the modes of economic production. (Maimela and König 1989: 25)

The alienation, according to Marx, has three categories, namely, first, the “human being is alienated from his or her self” - “alienated from the product of his or her labour”, “the products they produce...are the symbols of the workers’ alienation from themselves, and the power which the capitalist owner of the means of production has over his or her workers”; second, “the worker is alienated from the work process itself...Working conditions become irksome and burdensome to the worker, destroying pride, joy, satisfaction and spontaneity which a worker might feel if he or she were not alienated. In a capitalist mode of production, work has become a form of bondage and servitude”; and thirdly, “the worker is alienated from his or her fellow workers because at work one person is pitted in competition against another, (resulting in) a class struggle between the exploited worker and the exploiting capitalist” (Maimela and König 1989: 26-27).

Marxist solution to bring about new social order is the deliberate construction of any social order “in a way which is most congenial to the best interests of all its members.” This implied replacing a capitalist system with “a better, more human social order in which human alienation would disappear, in which human nature would be regenerated, and in which a new human being would emerge”, thus believing that “a

communist revolution could usher in the new order of things” (Maimela and König 1989: 28).

A more concerted effort is therefore needed to appeal to Ubuntu towards a liberated humanity and to address the socioeconomic inequality in South Africa. That should be done to reverse the cry, “to be black means to be poor and oppressed” and taking cognisance of what Biko said for Black Consciousness Movement:

Liberation entailed a complete restructuring of the apartheid government and a transformation of the economic system. A mere alteration in the political sphere of the new society without a corresponding realignment in the economic sphere would render liberation meaningless. Even if black faces replaced white faces in government, the vast majority of blacks would remain poor while a few blacks acquired a niche in the ‘bourgeoisie’. Therefore, the lopsided, undemocratic distribution of wealth under capitalist South Africa mandated an equitable dispersal of control and ownership of the nation’s wealth and natural resources. (Hopkins 2005: 25)

With this framework on hamartiology, soteriology and Black Theology of Liberation, we now consider the categorisation on Ubuntu, thus highlighting Ubuntu philosophy, ethics and worldview.

1.2.6 Ubuntu as a Philosophy of African Ethics and Worldview

Ubuntu is “a human quality”. The human quality is manifested in various ways. Mabovula (2011: 40) draws from Mbigi (1997) a presentation of Ubuntu as a development of “a network of concepts such as ‘group solidarity’, ‘compassion’, ‘respect’, ‘dignity’, and ‘collective unity’ to convey his idea of *Ubuntu*.” Archbishop Tutu (1989:69) articulated human quality as follows:

Africans believe in something that is difficult to render in English. We call it *ubuntu*, *botho*. It means the essence of being human. You know when it is there and when it is absent. It speaks about humaneness, gentleness, and hospitality, putting yourself on behalf of others, being vulnerable. It embraces compassion and toughness. It recognizes that my humanity is bound up in yours, for we can only be human together.

Gathogo (2008: 2) emphasised African hospitality, claiming that “in Africa, an ideal person is primarily hospitable (and) this hospitality is ideally extended to all people: friends, foes or/and strangers, (and) is also extended to all departments of life.” Oduyoye (2001: 94) also averred that hospitality is “inherent in being African, as well as in adhering to a religion that derives from the Bible... (and it is) given a religious meaning, and linked with the ancestors, Christ and God.” Gathogo (2008: 3) adds that if a person behaves “with humanity”, one becomes “an ancestor worthy of respect or veneration. In other words, those who uphold the principle of *Ubuntu* throughout their earthly lives will be rewarded or promoted in death by becoming ancestors. In turn, they will achieve a unity with those still living.” Hence, Lenka-Bula averred:

Ubuntu is about poetry, liberation, community, food for the hungry, caring for creation and the validation of one human being by the other. *Ubuntu*, like *lokgabo*, is the beauty of life that seeps and drips out of the hands and the energy of ordinary people. It is the smell of possibilities, the pathos that arises out of struggles against poverty, oppression and inequality. *Ubuntu* has life giving metaphorical language and actions. It is an antidote to the empire. (Vellem, Lenka-Bula and Dibeela 2015: 231)

Ubuntu is “either connected to, or identical to, a philosophy”. Ramose (1999) presents *Ubuntu* as an African philosophy that is as old as human life, as already mentioned before. Gathogo (2008: 2) claimed that “As an aspect of African hospitality, *Ubuntu* enriches African philosophy by its clear and concise way in which it expresses the thinking of the ideal African person (*Muntu*)” and is, as such, “referred to as *Ubuntu* philosophy” because “it is one of the most published aspects of African hospitality that clearly embodies the positive thinking of the Africans.” Mucini (2013: 24) argued that “*Ubuntu* is a philosophical theory that guides our action in order to maintain all our relational bonds within an *Ubuntu* worldview.” Kochalumchuvattil (2010: 109-110) attributes the rise of attention to “the philosophy of *Ubuntu*” to “the political developments in South Africa and the call made by President Thabo Mbeki for an ‘African Renaissance’” and “the search for an African philosophical explanation of the experience gained under the Truth and Reconciliation Commission (TRC).”

Ubuntu is “either connected to, or identical to, an ethic”. Letseka (2013: 381) posits that “*ubuntu* is a normative concept (a moral theory)”. He argues that “*ubuntu* morality” should “be anchored in the community, the family, and in personhood” (Letseka 2013:

382). Letseka (2000: 180) argues that “*ubuntu* has normative implications in that it encapsulates moral norms and values such as ‘altruism, kindness, generosity, compassion, benevolence, courtesy, and respect and concern for others’.” Khoza (2005: 269) defines Ubuntu as “an African value system that means humanness or being human, a worldview characterised by such values as caring, sharing, compassion, communalism, communocracy and related predispositions.” Khoza also argues that “the distinctive collective consciousness of Africans is manifested in their behaviour patterns, expressions and spiritual self-fulfilment in which values such as the universal brotherhood of Africans, sharing and treating other people as humans, are concretised” (Roux & Coetzee 1994: 243). Murithi (2009: 228) contended that Ubuntu “provides inspiration and offers guidelines for societies, and their governments, on how to legislate and establish laws which will promote reconciliation. In short, it can ‘culturally re-inform’ our practical efforts to build peace and heal our traumatised communities.” He also states that “an ongoing reflection on and re-appraisal of this notion of *ubuntu* can serve to re-emphasise the essential unity of humanity and gradually promote attitudes and values predicated on the sharing of resources as well as on the collaborative resolution of our common problems” (Murithi 2009: 229). Mokgoro (1998) stated that Ubuntu “is a humanistic orientation towards fellow beings” and that it “envelops key values of group solidarity, compassion, respect and human dignity.”

Ubuntu is also viewed “as African humanism”. Khoza (2005: xxi) observes that Ubuntu “constitutes the spiritual cradle of African religion and culture [and] finds expression in virtually all walks of life – social, political and economic.” Letseka (2013: 381) claims that “*ubuntu* is a humane notion”. He states that “persons living in communities that embrace *Ubuntu* would be marked by a commitment to treating others with a sense of *Botho* or *Ubuntu*, which entails treating them with justice and fairness” (Letseka 2000: 188). Molefe (2014: 160) claims that “to talk about *Ubuntu* is to make descriptive or even normative claims about being human or to imply some humanism” and “talk of *Ubuntu* as critical humanism is one way of asserting the primacy of politics in the discourse on *Ubuntu*.” Murithi (2009: 227) argues that “this notion of *Ubuntu* sheds light on the importance of building peace principles of reciprocity, inclusivity and a sense of shared destiny between different peoples.” Mabovula (2011: 40) contends:

Ubuntu regulates the exercise of individual rights by emphasising sharing and co-responsibility and the mutual enjoyment of rights by all. It also promotes good human relationships and enhances human value, trust and dignity. The most outstanding positive impact of *Ubuntu* on the community is the value it puts on life and human dignity, particularly its caring attitude towards the elderly, who played and continue to play an important communal role in consolidating *Ubuntu* values.

Ubuntu is “a worldview”. Khoza describes *Ubuntu* as an African view of life – an African worldview (Roux & Coetzee 1994). Gathogo (2008: 2) says that “*Ubuntu* has a certain Africanness and religious commitment in the welfare of fellow human beings that is manifestly African in essence.” Broodryk (2002: 13) conceives Ubuntu “as a comprehensive ancient African worldview based on the values of humanness, caring, sharing, respect, compassion and associated values.” Kochalumchuvattil (2010: 109-110) views Ubuntu as an African “social and political” philosophy that is “as valid as those of their European counterparts”. Letseka (2013: 381) considers *ubuntu* as “a potential public policy”. He sees “ubuntu morality” on par with “the tenets of ‘tribal critical race theory’ (TribalCrit)” (Letseka 2013: 382). TribalCrit, according to Brayboy (2005: 427) “is rooted in the multiple, nuanced, and historically - and geographically-located epistemologies and ontologies found in Indigenous communities”. Letseka seeks to “affirm the value of indigenous epistemologies and to insert them in contemporary socio-political and cultural discourses and paradigms” (Letseka 2013: 382). Nasseem (1969: 108) contends that “the starting point of African epistemology should be the premise, ‘we are, therefore, I am’” and that “African philosophy is a collective mind and for the African, ‘I’ pre-supposes a ‘We,’ in fact ‘I’ is contingent upon ‘We’.” Ramose avers that “*Ubuntu* is a lived and living philosophy of the Bantu-speaking peoples of Africa...(which) means that the human dignity of the Bantu-speaking demands recognition, protection, promotion and respect on the basis of equality with all other human beings, wherever they are on the planet earth” (Praeg and Magadla 2012: 121).

Ubuntu is “connected to the proverb, ‘*umuntu ngumuntu ngabantu*’”, as observed from Gade earlier. Mbiti (1969: 108) emphasises “the communal dimension of the African way of life” where “the individual does not and cannot exist alone except corporately”, but can only say, “I am, because we are; and since we are therefore I am”. According

to Mbiti (1970: 108), “Whatever happens to the individual happens to the whole group and whatever happens to the whole group happens to the individual.” Letseka (2013: 383) states that the South African saying, *umuntu ngumuntu ngabantu* “is so pertinent to the African life of communal interdependence and *ubuntu* moral dispositions.” Tutu (1999: 88) argues:

A person with *Ubuntu* is open and available to others, affirming of others, does not feel threatened that others are able and good, for he or she has a proper self-assurance that comes from knowing that he or she belongs in a greater whole and is diminished, when others are tortured or oppressed, or treated as they were less than who they are.

Hence, Toure (1959: 25) emphatically states that “Africa is fundamentally communocratic.” That is why Mbigi (2005: 69) claims, “I cannot separate my humanity from the humanity of those around me.” Analysing “the issues of individual autonomy and freedom” in “African communalism”, Nze (1989: 20-23) finds that “many authors seem to be content to believe that the individual is free even though his/her will is determined by the community.” Nze states that, “although the individual is swallowed by the society in African communalism, he still enjoys his freedom and autonomy” (Nze 1989: 23).

Gathogo (2008: 2), as stated before, posits that “*Ubuntu* expresses the African sense of community.” He contends that the African assertion “I am because we are, or I am related, therefore, I am (*cognatus ergo sum*) or an existential *cognatus sum, ergo sumus*, meaning *I am related, therefore we are*” should be considered, instead of Descartes’ conception of, “I think, therefore, I exist (*cogito ergo sum*)” (Gathogo 2008: 2). Letseka (2011: 47-49) considers Ubuntu as “articulating social interdependence and a deep rootedness in community.” Murithi (2009: 226) avers, “As human beings whose identity is defined through interactions with other human beings, it follows that what we do to others eventually feeds through the interwoven fabric of social, economic and political relationships to impact upon us as well.” Kochalumchuvattil (2010: 110) posits that “according to *Ubuntu*, there exists a common bond between all human beings and it is through this bond and through our interaction with our fellow human beings that we discover our own human qualities.

Ubuntu, as an “orientation towards a being becoming whole”, thrives in difficult and trying environments. Human beings sometimes act with hostility against others. As such, Gathogo (2008: 2) posed a question, “Why do we find many acts of *unyama* (animal like behaviours) in a continent that is hundred percent *Ubuntu*?” Letseka also “lamented the shocking and horrifying incidents of moral indiscretion that appear to have become commonplace in South Africa”, which “range from violent crime, premeditated murder, rape, assault, to homophobic attacks and police brutality”, and which “almost made me doubt my own faith in the worth of *Ubuntu*” (Letseka 2013: 381). Hence, Gade stated, “This particular *new* idea, that *ubuntu* means that people are interconnected, may have developed because it could be used as an argument against the segregation ideology of the previous apartheid regime” (Gade 2011: 321). Praeg (2014: 12) observed that “a discourse on *Ubuntu* emerges in a context that is marked by its political exclusions: the Black people in South Africa, for example were denied their humanity, and if it was granted, this humanity was of a different, inferior kind.” Against that backdrop, Gathogo (2008: 3) raises hope, as he states:

Thus, in looking at *Ubuntu* (personhood or humanness, and/or respect for human dignity) as an aspect of African hospitality, one realises that the postcolonial Africa cannot fail to uphold human dignity after stints under the pre-colonial *unyama* or *ubulwane* (that is, animal like behaviour).

Boesak (2016) observed that the concept of *Ubuntu* “has been abused, sentimentalized, and romanticized by many and almost disempowered”. Boesak (2016: np) conjectures:

If I really believe that my humanity suffers when your humanity is undermined, and I cannot be fully myself unless I make sure you can be fully yourself, and the recognition of your humanity actually enhances my own – so that I embrace you, embrace the other... then *Ubuntu* is a wonderful, powerful concept. It says the humanity of the other is what binds us together. Now, too often we claim *Ubuntu* without really meaning it. I ask that we not underestimate its immense value or trivialize what is unique about it. *Ubuntu* allows us to move away from the power of ethnicity that was part of racist apartheid thinking.

Ubuntu philosophy, ethics and worldview have been undermined by the Western styled philosophies and ethics. Letseka had to write “in defence of *Ubuntu*” against the

“onslaught” by Enslin and Horsthemke. They “doubt about (*Ubuntu*’s) viability as a model for citizenship education in African democracies” (Letseka 2013: 351). Letseka surmised that “*ubuntu* is fundamentally a matter of reverence of human life” and that “*ubuntu*, understood as human dignity, is at the heart of South Africa’s educational policy framework, which requires the schooling system to promote it.” Letseka (2011: 47-57) stated:

The kind of learner envisaged by South Africa’s educational policy framework is one who will act in the interests of a society based on respect for democracy, equality, human dignity, life and social justice. In this regard the schooling system is required to create a lifelong learner who is confident and independent, literate, numerate, multi-skilled, compassionate, with the ability to participate in society as a critical and active citizen.

The concept of Ubuntu has in certain contexts been used to appease the masses, while they may not be benefiting what is due to them. Gwaunza (2016) reacted to the use of Ubuntu in the TRC process, claiming that “the beneficiaries of *Ubuntu* were the unrepentant white supremacists who kept the economy and their social privilege that were stolen during the long years of apartheid.” He argued, “If ever *Ubuntu* came close to being a philosophy, it became a philosophy of surrender, a weapon of the weak and a toxic idea that reconciled the poor victims to their poverty and their loss in the game of life,” Gwaunza (2016) further claimed that *Ubuntu*, as used in the TRC “became the self-crucifixion of the Bantu, the turning of the spear to stab its owner.”

Ubuntu way of life would contribute to a building of a community of peace, order, justice and equality. However, the socio-economic sins in the South African context hinder the realisation of such a community. The Black Theology of Liberation would therefore give impetus to *Ubuntu* towards the salvation (liberation and restoration) of the community.

1.3 Ubuntu in the Prespective of this Study

From the forgoing discussion, Ubuntu has been presented in various ways. This study will focus on Ubuntu as a liberative soteriological ethic. It achieves that by appropriating certain expositions and attributes of Ubuntu, most of which have been

discussed above. We are guided by the concepts of Ubuntu as an “African philosophy” (Ramose 1999), a “normative moral theory” and an “African value system” (Letseka 2018), “African critical humanism” (Molfefe 2014), “umntu ngumntu ngabantu” (Tutu 1999), “I am because we are, since we are therefore I am” (Mbiti 1970), and Ubuntu promoting a “sense of community” (Gathogo 2008), while also defining and giving space for the development of personhood. Ubuntu is understood as providing “guidelines for societies and their governments on how to legislate and establish laws which will promote reconciliation” (Murithi 2009:228). Ubuntu, as an ethic, empowers the sense of discernment to identify that which borders on *ukunxaxha* and equips those that strive for the liberation of the effaced *umntu*, as they strive against *ukunxaxha*. Hence, the study deals with the hamartiological aspects and soteriological aspects.

1.4. Problem Statement

This thesis argues that *umntu* continues to experience effacement and defacement in the post 1994 South Africa. The 1994 euphoria in South Africa only brought in the replacement of the “white faces” with “black faces” in government, thus resulting only in political freedom but still not guaranteeing socioeconomic freedom. The post 1994 South African socioeconomic context is characterised by vast inequality, injustices, poverty, unemployment and absence of peace. It is a system that effaces *umntu* and that undermines the Ubuntu worldview of human quality and hospitality that is “characterised by such values as caring, sharing, compassion, communalism, communocracy and related predispositions” (Khoza 2005: 269). The South African economic system upholds the Western systems which perpetuate individualism, whiteness, enhancement of white power structure, greed, profit at all cost, materialism and consumerism among others. These are considered sinful in the African community, as they foster a disintegrated community of selfishness, corruption, power mongering and abuse, and crime, among others. Netshitenzhe (2015: 552) described the post 1994 socio-economic situation as follows:

It can be argued that in the past 19 years, within an unchanged socio-economic formation the South African black political elite has been striving to use political power to reorder the distribution of income and wealth. The new elite, much like the Afrikaner elite did throughout

the apartheid period, has been straining to use such power to ensure that the elite within the nationalist movement rises to become part of the ruling class, the owners of the means of production.

Ubuntu ethics, philosophy and epistemologies have been denigrated to a no status. Its soteriological prowess towards total humanity is despised. There is a need to bridge the divide and thwart the sin of alienation in the spirit of Ubuntu. Koopman (2002: 444) saw such a potential in the Belhar Confession and he stated:

The hope of Belhar is that reconciliation and unity will pursue, that Christians who are alienated from each other will join hands, repent, forgive, be transformed in their personal and communal lives, and journey together in the power of the Lord and his Spirit on the road of reconciliation, justice and peace.

1.5 Objectives of the Study

The objective of this study is to proffer Ubuntu as a soteriological ethic for the liberation of an effaced *umntu* in the post 1994 South Africa from a black perspective. That is achieved in the following method:

- The study exposes the concept of Ubuntu as a constant strive towards wholeness, looking at its dynamics as an ethic, philosophy, worldview and a way of life.
- The study goes on to investigate hamartiological factors, *ukunxaxha*, in the South African socio-economic situation, not separating South Africa from a global socioeconomic framework. We attempt to answer the following questions:
 - ✓ What is hamartiology within the epistemological framework of Ubuntu?
 - ✓ What is hamartiology within the ethos of Ubuntu?
 - ✓ What is philosophy of Ubuntu and its relationship with hamartiology?
- The study, further, analyses the soteriological aspects of Ubuntu, approaching soteriology from a liberation perspective, as it addresses the similar questions as follows:
 - ✓ What is soteriology within the epistemological framework of Ubuntu?
 - ✓ What is soteriology within the ethos of Ubuntu?

- ✓ What is philosophy of Ubuntu and its relationship with soteriology?
- With that theoretical framework, the study analyses the South African situation, tracing the effacement of *umntu* from the context of socioeconomic inequality back to the arrival of the Europeans.
- The study presents an Ubuntu model of a socio-economic system as drawn from the epistemological framework of the Black Liberation Theology where we shall explore the liberative economic models.

1.6 Methodological Approach

The premise of the Black Theology of Liberation that God is on the side of the poor and the oppressed informs our approach to this work. Since the study is in the context of South Africa, it will be conducted from the perspective of Black Theology of Liberation. We analyse the South African socioeconomic context, to proffer Ubuntu as a soteriological ethic towards the total liberation of *umntu*. Ramose, Tutu and Boesak's approach to Ubuntu give shape to the development of this work. We reiterate Gade's summation of Ubuntu "as a human quality", "as either connected to, or identical to, a philosophy or ethic", "as African humanism", "as a worldview", and "as connected to the proverb, '*umuntu ngumuntu ngabantu*' (people are people through people)" (Gade 2011:315-318).

In our analysis, we appropriate the issues in terms of an interlocutor. This is in line with Vellem's (2012) assertion of the need for an interlocutor, in order to maintain focus and that the choice of interlocutor is one of the distinguishing marks between the Western theology and Black Theology of Liberation (Vellem 2012). The interlocutor in this study is effaced *umntu* - the marginalized and impoverished. In this case, it is considered that the majority of the impoverished are the black people, particularly women and children. Maluleke (2008: 689) gives us a list of the impoverished, whom he refers to as the "un-people" and argues that they are supposed to be the beneficiaries of restitution:

These 'un-people' are those who are unbanked, unemployed, unmedical-aided-people, unskilled, uneducated, unreached; the homeless, the non-citizens, the "hordes" of illegal

immigrants, the refugees and the asylum-seeking people who “descend” on cities and villages by boat, car, on foot, by hook or by crook.

Premised on the ontology, philosophy and ethics of Ubuntu, the study interrogates hamartiology and soteriology with the lenses of Black Theology of Liberation, considering salvation as liberation. On a broad scale, the study integrates the respective areas of hamartiology, soteriology and Ubuntu within the framework of Black Theology of Liberation. Each of the fields could be developed independently. But for the sake of achieving the goal of liberating effaced *umntu*, that integration is made. The Black Theology of Liberation is viewed as upholding Ubuntu as an African philosophy that could help in determining what may be acceptable and what may not be acceptable in the society. Ubuntu, from the perspective of Black Theology of Liberation, guides what may be hamartos (missing the mark), in terms of the effacement of *umntu*. Ubuntu is considered as a soteriological ethic for the liberation of effaced *umntu*. Hamartiology is a branch of theology that deals with sin, the estrangement from God and from the community, while soteriology is a branch of theology that focuses on the restoration and involvement of peace and order in the community, with *umntu* properly integrated in the community systems. The emphasis is on the community versus individualism. We are influenced by Mugambi’s (1989: 97) assertion that there is no distinction between ‘liberation’ as a socio-political concept and ‘salvation’ as a theological concept. We, therefore, consider liberation in line with salvation as “the ultimate hope of realizing or attaining total self-realization and self-fulfilment, which transcends the finitude of natural and historical processes” Mugambi (1989: x).

Black Theology of Liberation is considered as part of liberation theologies. Hence, the study will draw parallels from other liberation theologies, which include Latin American Liberation Theology, North American Theology and African Theology. There are similarities between the contexts of the societies where these theologies emerged and the South African context. It is recognized that there are other strands of liberation theologies that may not be referred to in this study. The epistemology of the Black Theology of Liberation is, therefore, explored to find the parallels in the South African socioeconomic context. In South Africa, Black Theology of Liberation gave impetus to the involvement of the church in the struggle for liberation of the black people and for

the establishment of a society that was supposed to be of justice, peace and righteousness. Contrary to the perception that Black Theology of Liberation has lost relevance, its tenets are applied towards the redress of the wrongs of the current government in addressing the plight of the black and impoverished people. Vellem argues that “Black Theology of Liberation is a theology of liberation related to those pioneering works of James Cone and Gustavo Gutierrez holding that liberation is the content and framework of the gospel of Jesus Christ” (Vellem 2012). The pursuit of Black Theology of Liberation will be informed by Motlhabi 1972: 56-57 as he averred, “Black Theology is not a new theology nor is it a proclamation of a new gospel. It is merely a reevaluation of the gospel message, a making relevant of this message according to the situation of the people.”

This study is informed by the understanding that the liberation enterprise in South Africa was never fully accomplished with the 1994 arrangement. The effaced *umntu* is not yet liberated. The gap between the rich and the poor continues to widen. The study, therefore, follows the liberation theological approach, in order to address the plight of the black impoverished people. We want to understand and discover *umntu* that is created in the image of God. Therefore, the study has to direct what Ubuntu implies, as we arrange the socioeconomic life in South Africa. What is working? What is needed? What needs to be deconstructed and what needs to be constructed? What are the characteristics of a community that upholds Ubuntu in dealing with *umntu* in the socio-economic realm?

1.7 Contribution of the Study

The study is a contribution towards a Doctor of Philosophy (PhD) in Systematic Theology, within the field of Public Theology, focusing on Black Theology of Liberation from the perspective of a doctrine of soteriology. It takes a theological ethical approach to the liberation/salvation of effaced *umntu*. It also contributes in the field of Philosophy, as far as metaphysics and ethics are branches of philosophy. It explores the metaphysics of Ubuntu and Ubuntu as ethic. It also touches in the field of Political Economy and Social Sciences, in as far as it deals with Ubuntu in the context of South African socioeconomic systems and policies.

The study focuses on Ubuntu from the lenses of Black Theology of Liberation. Black Theology of Liberation, as stated above, seeks to analyse the situations and circumstances of the people. It conveys to black people a message that the God who created them is not inferior to the God who created other people. Black people should be proud of the blackness and work to develop themselves and promote the dignity of humanity. It advocates for the total emancipation of the black people. Hence, it promotes the life affirming philosophies, for the development and edification of the black people, especially those who live in conditions of squalor. Ubuntu, as an African philosophy is consonant with Black Theology of Liberation. This study invokes Ubuntu within the framework of Black Theology of Liberation, towards the amelioration of the conditions of an effaced *umntu*. In this study, we align with Masolo (2019), as he builds a case of Ubuntu being effective and central to social transformation. Masolo (cf Ogude 2019: 66) states:

To invoke Ubuntu is to call attention to one's freedoms and rights, such as the right to freedom of thought and its expression, freedom of congregation, freedom of arbitrary arrests and torture, freedom from discrimination based on one's race, gender, ethnicity, age, sexual orientation, or religious affiliation – all civil rights and freedoms as defined in the new South African constitution and rightly interpretable therefrom – the right to a fair trial in a constitution of law, the right to bid for and lawfully own property anywhere in my country or anywhere in the world, the right to live anywhere in my country or in the world.

Given this understanding of the scope of Ubuntu, the study builds a case for Ubuntu giving content and agenda for Black Theology of Liberation and Black Theology of Liberation drawing from the African philosophy and other African epistemologies that seek to address the situation of a black person. In that case, the study will assist in equipping the church in its mission to uphold human dignity in an age of the empire (Boesak, Weusmann and Amjad-Ali 2010: 23)². The features and manifestations of

² The Uniting Reformed Church in Southern Africa and the Evangelical Reformed Church in Germany, after much deliberation have come to a definition of empire in the following terms: “We speak of empire, because we discern a coming together of economic, cultural, political and military power in our world today. This is constituted by a reality and a spirit of lordless domination, created by humankind. An all-encompassing global reality serving, protecting and defending the interests of powerful corporations, nations, elites and privileged people, while exploiting creation, imperiously excludes, enslaves and even sacrifices humanity. It is a pervasive spirit of destructive self-interest, even greed – the worship of money, goods and possessions; the gospel of consumerism, proclaimed through powerful propaganda and religiously justified, believed and followed. It is a colonization of consciousness, values and notions of human life by the imperial logic; a spirit lacking compassionate justice and

the empire change so considerably from time to time. The church will be able to interpret correctly and put in praxis the text of “abundant life” in John 10:10 and, therefore, speak the language of life. Vellem (2015a: 1) postulates that “the cry for life by theologians in the global South some 23 years ago...is even louder than it was ostensibly loud to those who obstinately refused to close their ears and turn their sight away from the voices of the black interlocutor in South Africa post-1994.” In line with the theme of Vellem’s paper “Unshackling the Church” (Vellem 2015b), this study will suggest how the church should engage in the liberation enterprise that will resonate to the impoverished and marginalized in South African socio-economic context. It thus buttresses the call by Tshaka (2015) for a church that can be “the womb of black theology” in praxis.

1.8 Limitations of the Study

1.8.1 Limits of the Field and Specialisations

The studies on Ubuntu, soteriology, liberation and Black Theology of Liberation cover very vast spectra. This study focuses on Ubuntu as a soteriological ethic for the liberation of effaced *umntu* in the context of the skewed South African socioeconomic systems and policies. It considers Ubuntu “as a progression into wholeness” with reference to its philosophical, ethical and theological dimensions. Liberation is considered as an aspect of soteriology. Reference to Black Theology of Liberation is in the socioeconomic milieu. The researcher is not a specialist in the fields of philosophy and economics, whose epistemologies will, to a large extent, be used in the thesis.

1.8.2 The Limitations of the Researcher

The study is conducted from a perspective of a South African black person who grew up in the rural areas of Tsomo, Eastern Cape, from the former homeland of Transkei. As we grew up, we experienced a communal way of life, where we shared a number of things for mutual survival. During the ploughing time, it would be ensured that each

showing contemptuous disregard for the gifts of creation and the household of life,” (Boesak, Weusmann and Amjad-Ali 2010: 23.

household's garden and/or field (*intsimi*) was cultivated, so that everyone would have something to eat. It was the responsibility of the village to raise children. A loner is referred to as *llolo* (a word that is used for a cow that grazes alone, separating itself from the herd of the cattle). Anyone who wrongs the community would be corrected, restored and aligned in an amicable manner. The community was always ready to welcome a repentant person into the fold, unconditionally. That act of repentance and acceptance would be celebrated in various ways, as a celebration of finding the one who was lost.

With the granting of “independence” to the Bantustans, where we fell under “the Republic of Transkei”, we were technically cut out of the mainstream of South African life, politically, socially, economically and otherwise. The reserves (homelands) were used by the white employers as a pool to draw cheap labour. When a young man reached a certain age (around 16 years and if he could lift up a 50 – 75kg bag of mealies), he could go and search for employment in the industrial and mining places (in the then Orange Free State Province, northern parts of the then Cape Province and Transvaal Provinces) or in the big cities like Cape Town, Port Elizabeth, Durban and others. Those that had access to tertiary education escaped going that route, as they would follow limited careers in policing, teaching and nursing.

My father was a “migrant worker” in Namaqualand and Germiston, respectively, where he was living in the hostels. When he was visited by my mother (which so seldom happened), he would have to look for temporary accommodation in the locations of Katlehong (in Germiston) or Thokoza (in Alberton), both are close to Johannesburg. It was not possible for him to buy a house, because he was a “Transkeian”. He left Germiston to settle and run a trading station in our village in 1981. When we quizzed him as to why he left Germiston, as we were at an age of wanting to, like others, go on holidays in the urban areas, he would say, “*Ndiqondile ukuba andinokuze ndiwagqibele emlungwini amandla am, ndijike ndingaphumi nanto sele ndigugile*” (I felt I could not spend all my strength working for a white man and end up getting nothing when my retirement time comes). Indeed, we saw many men who lost their jobs, before reaching the retirement age, on conditions of ill health, which were largely due to the working conditions that were so hostile. Those who managed to get to the retirement age, indeed, did not have much to take home. From that, I learned that all

that the white employers wanted from the black person is his/her labour, not his/her humanity.

When we were still young, we used to be very excited when we received new clothes from Germiston and we would say, *zinuka umlungu* (they a smell of a white man), without knowing how the real smell of a white man was like. I felt so bad and bitter when I came of age and learned that the actual people responsible for the products were the black labourers that were in the production line. I can, now, say that if the smell in the new clothes is that of the manufacturer, then the smell of a black person is very nice.

To sum up, we were indoctrinated to see a white person as superior. As we were in the primary classes, older people would always ask what we wanted to study towards. Some of us would retort, “I am studying to be a white person”. To my surprise, as I grew up, I learned that, in the white supremacist mentality, even if a black person would hold a PhD degree, they would still be considered inferior and a nonperson. The best that could happen is for them to be used against their fellow black people if their consciousness is not well positioned.

My world opened when I went to study for ministry at the Federal Theological Seminary in Pietermaritzburg, which was followed by vast exposure to different socioeconomic strata in South Africa. My roots are still intact in the rural life. I still see so much misery in the rural life – the brokenness and the effacement of *umntu*.

I have, thus, been grounded, moulded and groomed by the values of Ubuntu. My theology is informed by the understanding that the effaced humanity may be liberated and restored by the same values. Ubuntu calls us to love and respect *umntu*.

1.9 Scope

The scope of this study will be highlighted and structured in seven chapters that navigate the problem statement and hypothesis in greater detail.

1.9.1 Chapter 1: Introduction

Chapter 1 outlines the background to the study and goes on to state the problem that is being addressed, the objective of the study, the methodology and limitations. In this chapter, we highlight certain dynamics in the South African socioeconomic outlook, which are characterised by inequality, injustices, poverty, unemployment and the absence of peace. Ubuntu is a soteriological ethic for the liberation of *umntu*. The contribution of Black Theology of Liberation towards the struggles for a society of justice, righteousness and peace has been highlight, concluding that Black Theology of Liberation still can play a prominent role in advancing the ideals of Ubuntu and in addressing the plight of *umntu*.

1.9.2 Chapter 2: Ubuntu: A Progression into Wholeness

This chapter presents a dimension of Ubuntu as a progression into wholeness for the liberation of effaced *umntu*. Ubuntu is considered as an old African philosophy that has stood firm from generation to generation. At the centre of this philosophy is the African proverb of *umuntu ngumuntu ngabantu*, as alluded to earlier. The deep significance of this proverb is the interconnectedness, interrelatedness, interdependence, communalism and conviviality of life among the African people. It is, further an injunction to direct ethical behaviour and standards in the community. Ubuntu has been challenged and proved to be resilient against many influences, especially against the onslaught by European modernity that ushered in colonisation, globalisation capitalism, apartheid, racism, patriarchy and other forms of discrimination and marginalisation. Thus, *umntu* has been wronged, denigrated, and undermined, and human dignity has been thwarted. The socioeconomic arrangements of the post 1994 South African society continue in the trends of the capitalist apartheid era. *Umntu* does not feature prominently in the letter and spirit of the policies. The neoliberal and market economy of globalisation continues to create inequality, where the gap between the rich and the poor becomes wider. The black person is the victim and manifestation of missing the mark, (*ukunxaxha*) by the political, economic and business leadership who continue to breed policies that perpetuate the effacement of *umntu*.

Ukunxaxha is isiXhosa word for *hamartos*, which is interpreted as missing the mark. It will be used to signify the problem that is generally known as sin. It is used to replace the ordinary isiXhosa rendition of sin as *isono*, which is a transliteration from sin. In the context of *hamartos*, *soterios* becomes a necessity. *Soterios* is a Greek word that is generally translated as salvation. Salvation in isiXhosa has always been interpreted as *ukusindiswa*. We prefer the word *ukuhlangulwa*, which is in line with redemption and deliverance. Salvation and liberation are versions of *soterios*. Salvation and liberation work towards wholeness.

1.9.3 Chapter 3: Hamartiological Considerations: *Ukunxaxha* and Effacement of *Umntu*

This chapter posits that *umntu* continues to experience effacement and defacement in the South African society. The nonpersons have become victims of the socioeconomic order that is based on *ukunxaxha* (missing the mark), which order is bolstered by *abanxaxhi* (those who miss the mark). “Missing the mark” is the direct translation of the Greek word *hamartos*, which is well known as sin. Hamartiology is therefore the study of sin. The end of this chapter is to demonstrate how humanity has consistently been in the trajectory of violations, committing sin. We use the word *ukunxaxha* for missing the mark, for sin. But sin and sinfulness will still be used.

This chapter demonstrates that sinfulness that has pervaded the socioeconomic systems of South Africa and of the world at large manifests in the effacement and defacement of *umntu*. In the South African situation, *umntu* continues to suffer under the forces of effacement that promote undermining and marginalisation, injustices and inequalities, and greed and corruption. There has been, since 1994, a neglect to address the degrading, denigration, dehumanisation and defacement of *umntu* under the neo colonial and neo liberal socioeconomic ills. *Umntu* remains landless, jobless, homeless, worthless, and “useless” in the eyes of the market economy. This has its roots from the colonial and apartheid dispensations, which also by and large drew from the European system of modernity. It will be argued that the church is also culpable for the defacement of *umntu*, as the church collaborated with the colonial and

apartheid masters and remained complicit in such acts.

European modernity came to be notable with the 1492 discovery of the America. Since then, the global socioeconomic landscape has consistently been that of inflicting pain and causing brokenness to the poor peoples of the world, especially the people of the global South, the black people, the nonpersons and the marginalised. The world goes through evolutionary unethical process that promote socioeconomic inequalities. Dussel (2000 and 2006) states that the world societies and civilisations coexisted in relative peace prior to 1492. Much as there would be conflicts and wars, there was no intentional attempt to decimate each other. The year 1492 signalled major shifts in European expansion, as it brought about the extension and reinforcement of European modernity. It further marked the increase of the love of money and the worship of material resources. Material riches became the measure of prosperity. The value and dignity of *umntu* suffered under the ignorance and arrogance of the European hegemony. Humanity “missed the mark” in the way they behaved, related to each other, related to nature, and related to the Creator God.

1.9.4 Chapter 4: Soteriological Dynamics of Ubuntu for the Liberation of Effaced *Umntu*

This chapter considers the soteriological dynamics against the backdrop of hamartiology, which has been the focus of the previous chapter, as *ukunxaxha*. The chapter advances the understanding of salvation as liberation. The liberation motif is central in the development of the scheme. The methodology followed is that of Black Theology of Liberation, with some reference to Latin American Liberation Theology. The interlocutors are the poor and the oppressed people, the effaced people. *Umntu* should be rescued/saved (*ukuhlangulwa*) from the devastating effects of *ukunxaxha*. Liberation theologies emerged at a time when European modernity had dealt humanity a huge blow, having effaced *umntu* by creating inequalities, disequilibrium and disharmony in human life. The Latin American Liberation Theology and Black Theology of Liberation brought new hermeneutical tools to convey the message of salvation as liberation and to read and interpret the Bible, in such a way that the poor and the oppressed would identify with the message of the Bible and use the Bible for

the liberation of the masses. The ethic of *imago Dei* is used as a call for the poor and oppressed people to be happy that God created them black and not to accept the state of poverty and the situation of oppression as their portion. Rather, considering themselves as created *imago Dei*, they should rise and fight for their rights. Ultimately, the goal should be true humanity, free humanity. The spirit of Ubuntu is at the heart of the struggles for the liberation of *umntu*. The struggles for equality, peace and justice seek to establish a society where the needs of people are addressed.

1.9.5 Chapter 5: Examining Effacement of *Umntu* in the post 1994 South Africa

The postulation of this chapter is that *umntu* continues to experience effacement in the post 1994 South African society. We consider *umntu* as the nonperson who is less considered when the socioeconomic policies are drafted and when the resources of the land are distributed. *Umntu* suffers greatly from injustices and inequalities that characterise the society. *Umntu* exists in a world that has skewed socioeconomic policies that perpetuate the gap between the rich and the poor and between the global North and global South. Within the South African society, there exist the global North and the global South. This chapter describes that situation as structural violence and that will be defined. The dynamics of the South African situation are traced from the colonial and apartheid times where white dominance and white monopoly capital ensured that the black people were excluded from the economic activities. The gap between the races has been so wide, with black Africans being at the bottom of the ladder. The chapter demonstrates the efforts of the black people to resist white dominance, starting from the wars of resistance when the Afrikaners and the settlers disposed the land of the black, to the formation of the ANC and the struggles that ensued thereafter, to the Freedom Charter, UDF and the Kairos Document. The spirit of African nationalism and the spirit of Ubuntu propelled the black people to fight for their liberation.

The contribution of and the lack of contribution of the Black Theology of Liberation and Black Consciousness is highlighted. In the transitional period, especially, the Black Theology of Liberation and Black Consciousness are conspicuous by their silence.

That therefore, meant there was no clear philosophy and ideology that served as the foundation of the new society. As a result, the transition period was not handled properly. It was meant to be a make or break period. But from hind sight it was more of a break than a make period. That is manifested in the failures of the new society to adequately address the political, social, economic and spiritual sphere of life. The lack of clear philosophical and methodological guidelines is so visible in those environments. The chapter shows that this continued failure compromises the poor and exacerbates their plight.

1.9.6 Chapter 6: Towards a New Community of Ubuntu

The chapter will present Ubuntu model of a socio-economic system, as drawn from the epistemological framework of the Black Theology of Liberation where we shall explore the liberative economic models. This chapter pursues a new community of Ubuntu which is going to replace the dysfunction system. In that pursuit, the chapter gives an analysis of the situation of the empire with the aid of the Accra Confession, which addresses economic, gender and ecological justice and reference to the scholars. The empire is depicted as a stubborn system that seeks to promote neoliberal global economies. Moving from that, the chapter reimagines Ubuntu where the critiques of Ubuntu are listened to. Ubuntu is nevertheless recommended as an African philosophy upon which a community should be founded. Ubuntu addresses the socioeconomic ills and inequalities.

The chapter goes on to propose a new community of Ubuntu, which is a community of equality, peace, justice and prosperity. It is a challenge to all the role players and stakeholders to work together towards a new community that is characterised by *Ubuntu*. It consists of the three pillars of a just socioeconomic order, the unshackled church and the academia. A just socioeconomic order is built on the ideals of equality, freedom and justice. It operates from the position of the poor as the interlocutors. The unshackled church is disentangled from many stereotypes which include the main line church syndrome. The chapter pursues a church that addresses the needs of its members working with and in the society and collaborating with the academia. The academia is reminded that there is no one repository of knowledge. The academic

institutions have to work with the church and the society to deconstruct, decolonise, and build new forms of knowledge. That knowledge should be aligned to the values of Ubuntu.

1.9.7 Chapter 7: Summary, Conclusion and Recommendations

This is a concluding chapter presenting the summary of the study. It draws together the salient points that work towards the reinforcement of the key themes and areas of focus. It cautions about the sins that disintegrate community. It further lays emphasis on those tasks that need to be done by individuals and by the collective towards the building of a society of equality, peace, justice and prosperity, guided by *Ubuntu* – a concept that has a great soteriological significance. A recognition of a human being created in the image of God remains the highest ideal that all should seek to uphold. The measures that ought to be taken by and in the society to achieve this are going to be reiterated. At the end, we should proudly claim to have achieved social cohesion.

Chapter 2

Ubuntu: A Progression into Wholeness

2.1 Introduction

Ubuntu has been studied and researched from different perspectives and dimensions. This chapter presents a dimension of Ubuntu as a progression into wholeness for the liberation of effaced *umntu*. Ubuntu is considered as an old African philosophy that has stood firm from generation to generation. At the centre of this philosophy is the African proverb of *umuntu ngumuntu ngabantu*. The deep significance of this proverb is the interconnectedness, interrelations, interdependence, communalism and conviviality of life among the African people. It is, further, an injunction to direct ethical behaviour and standards in the community. Ubuntu has been challenged and it proved to be resilient against many influences, especially against the onslaught by European modernity that ushered in colonisation, globalisation capitalism, apartheid, racism, patriarchy and other forms of discrimination and marginalisation. Thus, *umntu* has been wronged, denigrated, and undermined, and human dignity has been thwarted. The socioeconomic arrangements of the post 1994 South African society continue in the trends of the capitalist apartheid era. *Umntu* does not feature prominently in the letter and spirit of the policies. The neoliberal and market economy of globalisation continues to create inequality, where the gap between the rich and the poor becomes wider. The black person is a victim and a manifestation of *hamartos* - missing the mark (*ukunxaxha*) by the political, economic and business leadership who continue to breed policies that perpetuate the effacement of *umntu*.

Ukunxaxha is isiXhosa word for *hamartos*, which is interpreted as missing the mark. It will be used in the chapter to signify the problem that is, generally, known as sin. It is used to replace the ordinary isiXhosa rendition of sin as *isono*, which is a transliteration from sin. In the context of *hamartos*, *soterios* becomes a necessity. *Soterios* is a Greek word that is, generally, translated as salvation. Salvation in isiXhosa has always been interpreted as *ukusindiswa*. In this chapter we prefer the word *ukuhlangulwa*, which is in line with redemption and deliverance. Salvation and liberation are versions of

soterios. Salvation and liberation work towards wholeness.

This chapter follows a theological ethical approach. We consider Ubuntu as an African philosophy and a worldview. Metaphysics and ethics are branches of philosophy. Hence, the chapter delves into the metaphysics of Ubuntu, suggesting that the metaphysical postulations result in ethical positions. Hence, Ubuntu is seen as ethics. The chapter considers theological doctrines of hamartiology and soteriology towards the articulation of Ubuntu as a soteriological ethic. The chapter will highlight the hamartiological manifestation in the South African context, which is dominated by the effacement of *umntu*.

The conduct of the research in this chapter is based on Black Theology of Liberation as a methodology. Hence, there are considerations of the epistemology of Black Consciousness. Mogobe Ramose and Allan Boesak inform the approach to this chapter. Both point to the fact that Ubuntu is an African philosophy that is about interconnectedness and communal life.

2.2 Comprehending Ubuntu as an African Philosophy

Ubuntu, the old African philosophy is being evoked for the total emancipation of *umntu* who is effaced by the socioeconomic order in the post 1994 South African community. We move from Ramose's thesis that African philosophy has long been established in and through Ubuntu (Ramose 1999). This claim springs from the fact that ontology and epistemology are considered as the core disciplines of philosophy. Ramose asserts that Ubuntu is about "be-ing", "whole-ness" and "one-ness" and it is that wholeness that has informed the title of this chapter. Wholeness is understood as *Ingqibelelo*. We seek to establish a people that possess the quality of wholeness (*abagqibeleleyo*). We speak of *ingqibelelo* to denote completeness, uprightness, perfection and other qualities. By *ingqibelelo*, we also refer to an environment of fulfilment, where humanity and nonhuman beings live together in harmony and with dignity. In that environment, the needs of the people are addressed in order to promote their dignity. Issues of power are addressed in such a way there is justice, equity and equality. All have a claim to freedom; all the unfreedoms are frowned upon. It is a

situation that is stated by Masolo as Ubuntu rehumanising both the “perpetrators and victims of injustice” and reconciling “duties and rights. (Ogude 2019: 67). This is the highest ideal that all should strive towards.

Ramose (1999) gives a clear articulation of African philosophy through Ubuntu, which is the title of the book, suggesting that Ubuntu forms the fulcrum of the African philosophy. Ubuntu is anchored on the three dimensions of existence where the living being – *umntu* should maintain the links with “the living-dead” and the “yet-to-be-born” as an “ontology of invisible beings” (Ramose 1999: 62-63). Ubuntu fosters and thrives in a political environment where “the communal ethos of African culture necessarily placed a great value on solidarity, which, in turn, necessitated the pursuit of unanimity or consensus” (Ramose 1999: 139-141). On the economic front, Ramose considers globalisation as a system of “economic fundamentalism” and relentless pursuit of profit. He posits that “the Bantu-speaking peoples must remain open to collaborate with all human beings the world over, who are determined to replace the deadly dogma of economic fundamentalism (with systems that seek) the preservation of human life through sharing” (Ramose 1999: 164). Ramose presented a ground-breaking approach to the African philosophy and placed Ubuntu as central to that philosophy. His is a very comprehensive approach and covers a number of grounds that will be followed in the development of the chapter.

Boesak’s view of Ubuntu reinforces our endeavour to pursue this African philosophy. Boesak (2017: 123) posits:

Ubuntu is an ancient African notion and it doubles an enormously powerful philosophy and way of life. It is deeply embedded in African jurisprudence, traditions, and religion. The alienation of African law since colonization is well documented, but it does not nullify *ubuntu’s* historic pre-eminence in African life.

We approach Ubuntu, taking into cognisance the limitations that are ascribed thereto. We argue that, inspite of such limitations and challenges, we need Ubuntu towards wholeness. Boesak (2017: 142-144) has delineated some of the areas of concern that Ubuntu has not addressed, and they include:

(Ubuntu) has scarcely offered an institutionalised imperative for the restoration of the worth and human integrity of women, and certainly not for lesbian, gay, bisexual, transsexual, queer, and intersex persons... (Ubuntu) does not address the systemic inequalities that today prevail in the relationships, systemic, personal and communal, of women and men, rich and poor, threatening and obliterating human dignity in South Africa, rendering interdependence well-nigh impossible... (Ubuntu) does not speak of rights and wrongs, of oppression and liberation... But Ubuntu is not found as critique of capitalism despite the evidence of devastation caused by neoliberal capitalism globally of which our political and economic elites have become such ardent supporters and willing collaborators; of the crises caused by that system and the attendant dangers of blatant consumerism and material greed ravaging our society and those very values *ubuntu* espouses.

The limitations that Boesak outlined are not to be taken for granted in the development of the study. We consider that the epistemology of Ubuntu has not been recorded, to be applicable to the various emergent challenge that deny life. As a result, the relevance of Ubuntu in such circumstances may only be implied. However, Ubuntu has always set up a stage where the humanity of every being must be guaranteed and respected. We consider that Ubuntu has more strengths than limitations.

We approach the work from the strengths of Ubuntu and from the point of view of Boesak (2017: 117), who implied that, regardless of the perceived and real failings by certain individuals in the presentation and articulation of Ubuntu, Ubuntu remains a strong force for the liberation of an effaced *umntu*. We consider Ubuntu, in agreement with Boesak, as “based on the recognition of human worth and interconnectedness of persons”; as calling us to “deeds of kindness, compassion, caring, sharing, solidarity and sacrifice”; and as a “spirituality that must also serve as inspiration to create a different (economic system)” (Boesak 2017: 142-143). We build on those strengths towards wholeness where Ubuntu has to save and liberate effaced *umntu*. We work against the notion of a “domesticated Ubuntu” that is poised to be silent when it is supposed to speak, inactive when it is supposed to act. In our pursuit, we find anchor in Boesak as he claims:

A renewed understanding of *Ubuntu* would have to come to mean meeting the challenges of understanding these issues and responding to the demands of human dignity, human contentment, and the indivisibility of justice. It would also mean that we must dare to reclaim our agency so that we do not get drowned in mournful regret that we have perhaps lost both

ubuntu and her spirit. That means a relentless determination to claim the ability to create something new.

Ramose and Boesak's articulations about Ubuntu present a lucid methodology for our approach of this work. The discussion on Ubuntu takes place in the context of South African hamartiological realities, as manifested in deep skewed socioeconomic systems and policies, which efface *umntu*. It contributes to an enterprise of finding equilibrium in the South African socioeconomic systems and strata. The change of the government in 1994 was characterised only by the change from a white face to a black face in political leadership. The economic sphere is still dominated by the white people who are bent to exacerbate the subjugation of Africans and the black people. In addition to that, whiteness is being promoted as an acceptable culture that should be followed by people in order to fit in the new society. In that pursuit, the impoverished and the black people, particularly, must shun their blackness and their culture to live as modern beings who must have a space in the modern world. Ubuntu is an African philosophy for the liberation of *umntu* from that subjugation.

Africa has been subjected to so much research and study, particularly by the western scholars and researchers, using their systems and lenses to interrogate African philosophy, especially its epistemology. In so doing, they wanted to prove hegemony of their epistemologies, to even render other epistemologies as irrational and meaningless. They have not shown the decency of respecting the African worldview and approaches. The western researchers have the audacity to play as if their research methods can fit all the situations without verification. They hasten to make conclusions on the African systems of knowledge and forms of worship. Hence, Ramose decries that "there is something unnatural about the natural environment of Africa, such that the history of Africa cannot be described and defined by concepts originally from Africa" (Ramose 2002: 601).

Africa has suffered major blows under colonization and racism that deny that human beings are equally human (Ramose 2002: 601). The two systems thwarted African identity, such that Maathai (2009: 4-5) contends, "If Africa is to build for the future, it must first face its past" and he, further, states that "loss of identity under colonial occupiers and the disintegration of societal hierarchies that had developed over

centuries.” Maathai (2009: 5) posits that this loss of African identity resulted, among others, in the creation of “puppet governments’ exploitation of the continent’s abundant natural resources and use of African nations as buffer against eastern Communism and western Capitalism (which) left Africa both physically and psychologically scarred.” Africa found itself in a predicament between the two ideologies, neither of which served the interests of Africa. But Africa was used as a means to an end.

The west has always been embarking in the strategies to decimate people of other regions of the world and their epistemologies. Boaventura de Sousa Santos refers to this decimation of epistemologies as “epistemicide” (Grosfoguel 2013: 74). The western philosophy has been shaped by and built upon the assertion of Rene Descartes’ philosophy of “I think therefore I am”. Descartes’ assertion was premised on and occasioned by Aristotle’s notion of “man” as a rational animal. The westerners considered themselves as the main thinkers, producers of knowledge and the rest of the people should consume their knowledge. Grosfoguel, premising his work on Enrich Dussel’s “critique of the Cartesian philosophy” (Grosfoguel 2013: 74), was troubled by the fact that “men from five countries in Western Europe (Italy, France, England, Germany and the USA) would be the producers of knowledge, such that the whole world would depend on their knowledge” (Grosfoguel 2013: 75). Their knowledge gained privilege/hegemony in the westernized universities, such that other epistemologies from other regions of the world are considered “inferior” (Grosfoguel 2013: 75). Grosfoguel explores the “world historical processes that produced structures of knowledge founded on *epistemic racism/sexism*” (Grosfoguel 2013: 75), which begins with a critique of the Cartesian Philosophy.

Grosfoguel’s argument in challenging this philosophy is based on “ontological and epistemological bases” (Grosfoguel 2013: 75). He challenged the non-limitedness of the “I” that could even be idolised as it would mean that the “I” could “produce a knowledge equivalent to a God-Eye view” which Grosfoguel argued against on an ontological basis (Grosfoguel 2013: 76). From an epistemological view, the “I” was so overrated to be able to “produce certitude in knowledge isolated from social relations with other human beings” which Grosfoguel terms as “epistemic solipsism” (Grosfoguel 2013: 76) and to “produce an unsituated knowledge that is God-like or equivalent to God” which amounts to “*idolatric universalism*” (Grosfoguel 2013: 77).

Grosfoguel argued that the “I” should be “located in particular social relations, in particular social/historical contexts” as to negate the “*monological, unsituated and asocial*/knowledge production” (Grosfoguel 2013: 76). The Cartesian ‘I think, therefore I am’ buttressed the “I conquer, therefore I am” that had been there 150 years before and they both result in “I exterminate, therefore I am” which lead to “epistemic racism/sexism” which is elaborated in the forms of genocides/epistemicides that were perpetrated in the fifteenth and sixteenth Centuries (Grosfoguel 2013: 77).

Grosfoguel contends that, with these genocides/spiritualicide/epistemicide, all other forms of knowledge and spirituality were decimated to allow for the western epistemic hegemony/ superiority in line with the philosophy of “I think, therefore I am” in contrast with the “racist/sexist” structure of “I do not think, therefore I am not” (Grosfoguel 2013: 86). This mindset pervaded all the spheres and spaces of knowledge production, the universities in particular. With a process of transformation, “transmodernity” *a la* Dussel, a balance has to be reached where there will be the “existence of epistemic diversity”, which - of course - will provide “the potential struggle of decolonisation and depatriarchalisation that are not centred anymore in Western-centric epistemologies and world views” (Grosfoguel 2013: 87-88). With “epistemic diversity”, in the context of transmodernity, epistemologies from the global South will also prevail, as, according to Dussel, transmodernity is “a global project that seeks to transcend European or North American Modernity” (Grosfoguel 2013: 88). Grosfoguel states that transmodernity “acknowledges the need for a shared and common universal project against capitalism, patriarchy, imperialism and coloniality (calling for) a pluriverse of solutions where ‘the many defines the many’.” (Grosfoguel 2013: 88). Hence, it is appropriate to appeal to the strengths of the African philosophy as it shaped life and work of the African people. This philosophy persisted throughout all generations of the African people and remains relevant to give meaning to African humanity.

The African philosophy of Ubuntu would, in line with Dussel’s call for transmodernity, be a way of countering the effects of Europeanism in Africa and, in the context of this work, in the South African context of *ukunxaxha*, where *umntu* continues to be effaced. Ubuntu philosophy has endured, throughout the dynamics of history, as uniquely African. At this juncture, it is considered helpful to give an etymological view of Ubuntu, which will help towards the exploration of the Ubuntu philosophy.

2.2.1 Etymology of the Word – Ubuntu

Towards a better understanding of the Ubuntu philosophy, the etymology of the concept Ubuntu has been outlined by various scholars, with Ramose (1999, 2002 and 2008) giving an idea of the construction of the word. Ubuntu is a Bantu (Nguni) word denoting humanness, humanity, personhood, humanism and/or being human/human beings, and respect for human dignity (Gicheru: undated 26, Gathogo 2008: 2, Kamwangamalu 1999: 24-26, Kochalumchuvattil 2010: 120). Mabovula (2011:40) and Mokgoro (1998: 1) state that Ubuntu cannot easily be defined, while Tutu (1999: 34) says Ubuntu is “very difficult to render in Western language”.

Tschaepe (2013: 48) claims that the root word is “Ntu”, which signifies “a primal being”. Ramose (2002: 230) argues that “Ubuntu has its roots in humanist African philosophy where the idea of community is one of the building blocks of society.” He further claims that Ubuntu is the “wellspring flowing with African ontology and epistemology” where “Ubu” is ontology and “Ntu” is epistemology (Ramose 2002: 230). In further analysis, Ramose (2008: 324) states that the prefix “Ubu” is evoking “the idea of be-ing in general” and that Ubuntu is a gerund – a noun and a verb at the same time. It is being wholeness – oneness. Tschaepe (2013: 48) and Mabovula (2011: 40) also state that “Ubu – specifies a one-ness, while Ntu specifies wholeness” evoking the idea of “being in general”. He argues that “‘Ubu’ is oriented towards ‘ntu’ as a being becoming whole.” Any use of “ism” as in ‘Ubuntu-ism’ would lead to fragmentation thinking. Ubuntu is “being and becoming”. It is “Being - universe as a musical harmony”. Ubuntu is an “invitation to participate actively”. (Ramose 2008: 324)

Ramose (2003: 380) argues that “Ubuntu is linked, epistemologically, to umuntu” and “umuntu posits Ubuntu as its basic normative category of ethics.” This assertion will be pursued later in the chapter. Gicheru (nd: 23) contends that “Ntu” is the “essence of humanity, of that which is common to many”. It can be clearly understood “at the level of action and interpersonal relations” where “one is not a person until they have Ubuntu”. She posits that “for one’s “ntu” to be whole, one must first be humanised because the received nature – received “ntu” is inadequate, un-whole, in need of completion. The moral social acts that complete that nature form a higher level of

“ntu”.” Gicheru (nd: 23). As cited in chapter one, Tschaepe (2013:48-49) states, “The concept of *Ubuntu*, as a progression into wholeness, is the basis of understanding *ubuntu* as an ethical concept and provides a foundation from which to understand the various meanings that have been assigned to the word throughout the twentieth century and into the twenty-first.”

Ubuntu, therefore, carries both ontology of being human and the epistemology of *abantu*. It is an ethic that defines the basics of life, the things that people hold dear and the anathemas in the society. It informs ethical conduct and behaviour. Ubuntu cannot be rendered in the western nomenclature and it is considered to mean, among others, humanness, personhood and humanity.

Ubuntu originated from God. God created *umntu* in God’s image and likeness. Hence Masango (2006:107) avers, “The great gift that God has given African people is the spirit of *Ubuntu* (humanness)”. Masango premises his argument from the fact that Ubuntu is as old as humanity. Bhengu (1996:64) buttresses this point in his assertion, “This concept began when man (sic) was declared human, especially when the divine goodness was instilled in him - then man (sic) embraced the concept of *Ubuntu* (humanness).” In the African worldview, God, the Supreme Being, is the creator of the world/universe, heaven and earth. God’s powers “supersede every other power both in heaven and earth” (Egwunda-Ugbuda and Ekweme 2016: 3). Hence, Kato (1975: 31) states, “Thus everything in the spiritual and in the physical is the way it is today as a direct result of (God’s) action”.

Africans hold a belief that God is the creator who gave the quality of Ubuntu on human beings in creation. *Umntu* has been at the centre of creation. Hence, Mbiti (1969:92) postulates that “African ontology is anthropocentric” and that “God is the explanation of man’s (sic) origin and sustenance; it is as if God exists for the sake of man (sic)”. Humanity has, thus, become the primary focus of God. Ubuntu derives its attributes from God. Mbiti (2006: 5) posits that the “anthropomorphic terms” that are used for God constitute the core of Ubuntu and he cites the following: God as “Parent, Father, Mother, Grandfather, Friend, Saviour, Shepherd, Healer, Protector, Guardian, King, Ruler, Master, and Judge. People also attribute ethical terms to God, such as Loving,

Patient, Generous, Kind, Just, Perfect, Holy, Dependable, Good, Merciful, Compassionate, and Caring”.

God gave *ubomi* (life) to human beings. That life is generally depicted by the use, mostly figurative, of heart. The heart is associated with life. Human beings possess a heart, which is a fountain of feelings, intelligence and speech. In isiXhosa, when it is said *unentliziyo yomntu* (he/she has a human heart), that is associated with feelings, including being considerate for the needs of others, being compassionate and hospitable.

The qualities of Ubuntu can be exercised and manifested in a community. Mbiti (2006: 7) asserts that “God watches over the moral life of the community, society, and humankind”. An African child acquires knowledge and faith from community interaction as they grow up. Mbiti (2006: 6) refers to the proverb of the Akan of Ghana, “You do not teach a child about Nyame (God), the child knows God ‘automatically’”. They derive their identity as human beings from God. Ubuntu originates from God. Abantu used Ubuntu as their philosophy. The next section discusses philosophy of Ubuntu, based on metaphysics.

2.2.2 Metaphysics of Ubuntu

Metaphysics is a branch of philosophy that considers the issues of existential realities as they take place, *inter alia*, in space, time, context, history. It addresses matters of ontology and cosmology. It espouses the fundamental principles in the lived experiences and history, and it is about the postulation of the systems of fundamental beliefs that have endured from time to time and how those beliefs are supposed to be appropriated. The metaphysical postulates contribute to the ethical formulations and ethics is also a branch of philosophy.

Ramose (1999:66) contends that metaphysical sphere is not divorced from the concrete experience but is part and parcel thereof. As metaphysics considers beliefs which arise from space, time, history and experience, in the African context, it addresses the core values and beliefs of African philosophy. Hence, Nabudere (2005:

3) posits that “metaphysics is part of the Ubuntu philosophy”. Teffo and Roux (1998:195-196, cf Coetzee and Roux, Eds 1998) make a poignant assertion:

Metaphysical discourse in Africa must be based on the African perception of reality as determined by a history, geographical circumstances, and such cultural phenomena as religion, thought systems and linguistic conventions entrenched in the African worldview. This implies that most metaphysical discourses on the continent have certain common features. Central to African metaphysics are religious beliefs relating to the African conception of God, the universe and their interrelations. Further notions such as spirit, causality, person, space and time, and reality in their various conceptions play a significant role in the life of Africans as they grapple with existential realities through phenomena such as religion, ancestral veneration, witchcraft, magic, etc.

Teffo and Roux (1998) make a point that the discourse should be based on the African perception. This, in our view, supposes that the western researchers should not impose the perceptions on the understanding of African life, history and experience. Otherwise, it becomes a distorted opinion that has no empirical evidence. The African history should not be written through the lenses of the western writers as if it only began with their arrival in Africa. It is a history of the people who have existed for a long time and whose experiences have been built over centuries of human existences. African people exist, ontologically, as part of God's creation and their cosmological order has been ordained by God. They have, from eternity, occupied a geographical space, which implies that they have always had access to land, and they related with the natural beings. Their anecdotes and folklores carry meanings and are full of existential realities which cannot be grasped by any means by the European researchers.

The hierarchical order of the cosmological view, as suggested by Teffo and Roux (1998:196) would start with God as “the creator and source of all vital forces”, followed by “the ancestors, then humankind, and then the lower forces, animals, plants and matter”. Central to the cosmological order is *umntu* as an ontological being who draws meaning from and gives meaning to the natural space. *Umntu* should have Ubuntu to be able to live a balanced life. Ubuntu thrives on and emphasises the three dimensional relationships that need to be kept intact for a balanced life to continue in an African worldview and, as stated before, they include the living dead, the living and

the yet-to-be-born (Ramose 1999, 2001, 2002). Nabudere (2005:2) also makes this claim and contends that the living dead serve as the intercessors and advisors to the living and that the living should prepare the environment and make provision for the “un-born”. If the three dimensions of interrelations are kept strong, there is reconciliation and harmony in the universe, thus setting up an ethos of conviviality of human life. This is contrary to some belief that the dead do not have share among the living, where some even take the extreme position that the dead are demons. This belief has found its way more among the Christians who claim to be “born again”. It confuses the basics of African life in pursuit of the distraction of African way of life by the western thinkers who accuse Africans of worshipping the dead, which the westerners considered as uncivilised. African people know that they have everlasting relationships with their living dead, as they will, from time to time, trace the genealogies and even use the names of the forebears as their surnames. This is the identity of an African person.

Ramose (2002: 230) considers Ubuntu as Nguni “philosophy, ontology and ethics that are brought together in a holistic approach to humanness”. Ramose arrives at this after a series of engagements with other scholars, where some doubted if there is African philosophy, claiming that Africans were driven by instincts. This had been influenced by the dominance of the Western epistemologies and systems of preserving knowledge through written records, whereas African epistemologies had not been recorded but were handed orally from generation to generation. Placid Tempels, a European missionary, made a groundbreaking effort when he wrote *Bantu Philosophy*. Osuagwu (2001:26-29), however and correctly so, argues that African philosophy has been in existence before Tempels and is produced by the African people. In line with that, Eze (2006) posits that Ubuntu is as old as humanity and has been practised in Africa throughout history.

2.2.2.1 Ubuntu – an African Worldview that Promotes Interdependence and Interconnectedness

It has been stated that the research on Ubuntu as African philosophy and epistemology has been widely conducted by the western researchers. However, the

west cannot understand African philosophy, because the points of departure and emphasis are not on par. Wiredu (1998: 18) argues that Ubuntu cannot be seen in line with the “Critical Philosophy of the West” which emphasises “mind and body” in a “polarised material-spiritual opposition.” Wiredu (1998: 19) states that in an African belief system, “mind and body are the reality of the person” which is so “strong that community with the family, such as the ancestors, is considered possible even in the afterlife (as) the spirits of ancestors live on.” This value is not found in the western worldview, which is characterised by individualism and materialism. Metz, an Iowa-born scholar who relocated to South Africa, corroborates this through his claim that there is a difference between African and European approaches to philosophy. Metz (2007: 333) commends African philosophy as having something that is lacking in European philosophy. He views Ubuntu as “uniqueness”, a concept and practice that lack “in much of contempt in Western thought”. He claims that “the idea that interpersonal relationships of some kinds have basic moral status is rarely found in Anglo American” (Metz 2007: 333). Ramose, however has a problem with Metz’s credibility to comment on African philosophy of Ubuntu, as Metz does not have the real-life experience as an African and cannot speak even one African language. This is a metaphysical challenge, as metaphysics thrives on people’s experiences and their worldview.

Ubuntu is an African worldview in which there is a conviviality of life and dynamic connectivity between the past, present and future generations. Gathogo (2008: 6) argues that the African philosophy is enriched by Ubuntu, “by its clear and concise way in which it expresses the thinking of the ideal that the African person (muntu) embodies the positive thinking of Africans.” He, further, stated that “by behaving with humanity, one is to become an ancestor worthy of veneration. In turn, they will achieve unity with those still living” (Gathogo 2008: 6). It should be noted that Gathogo uses veneration and not worship, which has been used by the western missionaries, as they indict that African people of worship ancestors. Gathogo maintains balance with the three-dimensional levels of human existence, which have been mentioned above as including the living dead, the living and the not-yet-born. This thinking and knowledge would therefore compel a person to take responsibility of their actions and activities, in such a way that they find resonance with the life of the community in general.

Ramose argues that Ubuntu evokes the idea of being in general, before it manifests itself in concrete form or mode. Dandala (1996:71) also asserts that “Ubuntu is a statement about being” and goes on to claim that it “cannot be reduced just to methodology of doing something to be a person.” Mkhize (2008: 36) completes the “being” by claiming that “Ubuntu is a process of becoming an ethical human being”. He argues that Ubuntu is “a process by which balance or ‘orderedness’ of being is affirmed through relationships characterised by interdependence, justice, solidarity of humankind, respect empathy and care.” Letseka (2011: 48) also espoused the ‘interdependence’ as he conjectured that “Ubuntu articulates our interconnectedness, common humanity and the responsibility to each that flows from our connection.” Letseka (2000: 180, Broodryk (2002: 13), Kochalumchuvattil (2010: 109) and Khoza (2005: 269) assert that Ubuntu is “a worldview” a “comprehensive ancient African worldview”, “a unifying vision or worldview”. Letseka (2000: 188) states that the worldview “emphasises the commonality and interdependence of the members of the community.” Khoza (2005: 269) avers that the worldview is “characterised by such values as caring, sharing, compassion, communalism, communocracy and related predispositions” and it is a “collective consciousness of Africa – manifested in their behaviour patterns, expressions, and spiritual self-fulfilment – values of universal brotherhood, sharing and treating other people as humans.” Kochalumchuvattil (2010: 109) claimed that the worldview is “inspired by *umuntu ngumuntu ngabantu*” of Mbiti and Tutu, who are the great exponents of the concept.

From Letseka, it has been noted that the interdependence and interconnectedness work towards a ‘community’. That is what Tutu refers to as “My humanity is bound up to yours, for we can only be human together” (Tutu 1999: 25). In this regard, Sindane (1994: 8-9) asserts that Ubuntu “inspires us to expose ourselves to others, to encounter the difference of their humanness so as to enrich our own.” In this situation, as you see the other person, you see yourself. Gicheru (nd: 23) avers that “We are truly human only in community with other persons.” When the Shona people greet in the morning and ask how a person is, they say, *Mangwanani, mararasei?* (Good morning, did you sleep well?). The response is, *Ndarara kana mararawo* (I slept well if you did). This is an expression of interconnectedness and togetherness. Only if you slept well, I also slept well. This is Ubuntu worldview.

2.2.2.2 Views on the Downside of Ubuntu

Some of the scholars present the downside of Ubuntu, as they argue that Ubuntu as a philosophy and worldview that has not managed to address certain issues, thus pointing to its limitations. Boesak (2017) has been referred to extensively above, as far as he articulates the limitations of Ubuntu. Nabudere (2009) contended that “doubts persist as to whether (Ubuntu) is sufficiently rigorous to consistently enable the growth of freedom and responsibility (which are) the marks of personhood so necessary to face the crisis of identity in Africa today, if the continent is to be transformed for better.” The critics of Ubuntu also “doubt (it) as an African identity”. Gicheru (nd: 24) stated that the critics portray Ubuntu as “utopian, a romanticised ideal of African societies by scholars who are simply trying to give substantial statues to be communitarian ethos in a modern Africa.” They say that it is “no more than a straw puppet. A mythologised African worldview whose place in modern Africa is questioned” Gicheru (nd: 24). Kochalumchuvattil (2010: 111) adds that the critics view Ubuntu as a “post-colonial prophetic illusion”; “a utopian dream”; and “purely Bantu philosophy, not applicable to other tribes.” Gathogo (2008: 7) states that Ubuntu claims basic respect and compassion for others as a bottom line. Nevertheless, it is observed that in some senses Ubuntu is presented as expressing itself well in the provision to the so called “our people” members of the blood relatives, tribemates, clan mates, political camp, social camp mates. Further to that, Ubuntu fails to address women concerns as it fosters and is fed by patriarchy. Hence, Gathogo (2008: 8) suggests that Ubuntu needs revitalisation, so that it can accommodate everyone in Africa regardless of gender, religion, creed or area of background. Hence, we shall build on Boesak’s notion of Ubuntu, as Boesak presents Ubuntu as a concept that has been resilient amidst the difficult circumstances. Ubuntu remains an ethic for the liberation of an effaced umntu.

The concept of Ubuntu has been used in certain contexts to appease the masses, while they may not be benefiting from what is due to them. Gwaunza (2016) reacted to the use of Ubuntu in the TRC process, claiming that “the beneficiaries of *Ubuntu* were the unrepentant white supremacists who kept the economy and their social privilege that were stolen during the long years of apartheid.” He argued, “If ever *Ubuntu* came close to being a philosophy, it became a philosophy of surrender, a

weapon of the weak and a toxic idea that reconciled the poor victims to their poverty and their loss in the game of life” Gwaunza (2016). He further claimed that *Ubuntu*, as used in the TRC “became the self-crucifixion of the Bantu, the turning of the spear to stab its owner.” This view of Ubuntu needs to be liberated. It is considered a domesticated and badly manipulated version of Ubuntu.

Ubuntu philosophy, ethics and worldview have been undermined by the Western styled philosophies and ethics. Letseka had to write “*In defence of Ubuntu*” against the “onslaught” by Enslin and Horsthemke. They “doubt about (*Ubuntu*’s) viability as a model for citizenship education in African democracies” (Letseka 2013: 351). Letseka surmises that “*ubuntu* is fundamentally a matter of reverence of human life” and that “*ubuntu*, understood as human dignity is at the heart of South Africa’s educational policy framework, which requires the schooling system to promote it.” In the previous chapter, we have already alluded to Letseka’s (2011: 47-57) proposition of “the kind of learner envisaged by South Africa’s educational policy framework”, as the “one who will act in the interests of a society based on respect for democracy, equality, human dignity, life and social justice.”

2.2.2.3 Ubuntu Upheld in Communalism

Some scholars commended the re-emergence of Ubuntu philosophy. Nabudere (2009) “welcomes the recovery of the Ubuntu philosophy, praising its ability to provide for an African sense of identity and self-respect.” Metz (2007:32), in agreement with Judge Mokgoro, cherish Ubuntu as having “the potential to foster and share moral discourse which is characteristic of a cohesive society.” In the context of building cohesion, Swanson (2005:4) averred, “The struggle for Ubuntu serves as a philosophy of the people trying to heal the brutality and desperateness of the deeply raptured society. A struggle for the dignity and soul of South Africa.” South Africa needs to be emancipated from the snares of colonial, imperialistic and neo liberal economic policies that perpetuate “un-freedoms” to the detriment of a black person.

From the foregoing discussion, it has been observed that the metaphysics of Ubuntu are so dynamic. Indeed, it cannot be fathomed by those that do not understand its

basics. Ubuntu has been presented as “philosophy, ontology and ethics”. It yields and is characterised by “interdependence” and “interconnectedness” that lead to a community of Ubuntu that understands that *umuntu ngumuntu ngabantu*. It is a worldview that is characterised by values that contribute to a cohesive society. These qualities and characteristics feature in the categorisation of Ubuntu that is espoused by Gade who, as stated in the previous chapter, considers *Ubuntu* “as a human quality”, “as either connected to, or identical to, a philosophy or ethic”, “as African humanism”, “as a worldview”, and “as connected to the proverb, *umuntu ngumuntu ngabantu* (people are people through people)” (Gade 2011: 315-318). This assumes that Ubuntu works towards communalism.

African communalism should not be mistaken with communism and the socialist theories. Kamwangamalu (1999: 15-16) posits that “the distinction between the two lies within the very conception of man and his relation to nature and to the divine.” He asserts that in Marxism, “Human reality is not to be understood by reference to spirit or God; nor does it relate itself to an eternal or to a substantial truth. For man, the root is man (sic) himself, for man (sic) the Supreme Being is man (sic)” (Kamwangamalu (1999: 15). Kamwangamalu argues that, on other hand:

The underpinning rationality to Ubuntu is theistic warmth of character that Ubuntu emphasises, such as warmth of character stressed through empathy with other people, understanding communication, interaction, participation, sharing, reciprocation, harmony and a shared worldview and cooperation, already existing as an ideal in non-African cultures as well. (Kamwangamalu (1999: 16)

That is the warmth that affirms life; that says, *sawubona* (we see you), as a greeting in isiZulu. In that shared world view, when amaXhosa ask, “How are you?” (the “you” may be in the plural (*ninjani?*) or in the singular (*unjani?*)), it is usually expected that the response should take long. The respondent has to tell what happens in the entire family, neighbourhood and the entire community, including non-human beings and ecological dynamics at large and even the weather patterns, as they impact on food security and the good of the animals. Once the respondent is done, they can reciprocate, *ninjani nina/unjani wena?* (And how are you?). Ubuntu community does not promote individualism, where one wants to grow out of the community or the group.

Kochalumchuvattil (2010: 112) argues that there is no place for “self-individualisation” and that “self is denied in respect of a larger social/ethnic group which encompasses not only living but the dead, the spirits and the unborn”. He goes on to assert that “status of self in African socio-ethical literature is reflected in communitarian features of social structures”. Kamwangamalu (1999: 27) also contends that in Ubuntu as communalism, the interests of the individual are subordinate to the interests of the group. The community is structured in such a way that the group constitutes the focus of the activities of the individual members of the society at large. Every individual has to understand that the good of all determines the good of each. The welfare of each is dependent on the welfare of all. An individual cannot imagine organising his life outside that of his family, village, clan and community. There is a strong and binding network of relationships (Toure 1959: 25). Senghor (1964: 93) also avers that “Negro African” society puts more stress on the group than on the individual, more on solidarity than on activity and the needs of the individual, more on the communion of persons than on their autonomy. The basis of this worldview that lay on the cardinal belief of Ubuntu is that a person can only be a person through others (Mbigi 1995:2); and the fact that a person cannot exist of himself/herself, by himself/herself, for himself/herself; they come from and exist in a social cluster (Bhengu 1996:2) and the fact that every individual forms a link in a chain of vital forces, a living link active and passive, joined from above to the ascending line of his ancestry and sustaining below the line of descendants (Tempels 1959: 108).

Gicheru (nd: 23), therefore, posits that a person with Ubuntu – “Ubuntuized person” is virtuous and just, and exercises their freedom in and for the good of the community. They bear the virtues of prudence and temperament, which make them know how “to balance the mind and their various emotions and sentiments which arise as characteristics that both humans and beasts experience”. Gicheru claims that this dimension of human nature requires individual willingness and action. Freedom of action means “ubuntuized person can invent new ways of behaving or can act against what he has been nurtured /socialised to do” (Gicheru nd: 23)

2.2.2.4 Ubuntu is about Personhood and Identity

The spirituality of the entities in life is, to a large extent, gauged according to how the dignity of *umntu* is valued or devalued. While this does not suggest the overrating of *umntu* above other creatures and the rest of creation, it is our argument that *umntu* becomes the measure of success or failure of the human systems and institutions. In this regard, the contributions in Ogude (2018) strive, successfully, to articulate Ubuntu in pursuit of developing personhood. The identity of a person is given and is denied by a society and Ubuntu is about guaranteeing personhood and instilling a sense of identity. It is about upholding human dignity. In the community of Ubuntu, every person belongs. Those that choose not to belong alienate themselves from the entire community and are therefore alienated. Ubuntu is “a human quality” that is manifested in various ways. Tutu (1989: 69), as cited in the previous chapter, views Ubuntu as “something that is difficult to render in English” as it is a “feeling” that embraces “compassion and toughness”. Hence, there is need to establish enhanced communication and interaction systems and networks.

An African person draws their personhood and identity from the community and the community is structured in such a way that all feel belonging. Ubuntu guarantees that every human being has human quality and lives quality life and in turn ensures that all others also enjoy the same. Ubuntu worldview enables a person to search for and pursue personhood in all ways. Ramose argues that “to be human is to affirm one’s humanity by recognising the humanity of others and, on that basis, establish respectful human relations with them” (Ramose 2002: 3). The society has a duty to nurture a person, in such a way that they can affirm their humanity and develop esteem. A person’s conscience should live and attest to him/her being human and develop a consciousness that he/she is human and have a sense of identity.

The main thrust of Black Theology of Liberation is the upholding of the dignity of *umntu* and the actualisation of personhood and identity. Every human being has a right to and should be exposed to an environment that defines them as created in the image of God and as worthy of personhood. Hence, Bhekizwe Peterson (Ogude 2019:73) spells it out that “black artists and intellectuals in South Africa” should be preoccupied

by the tasks of undertaking “creative and discursive interventions interventions” which include “the questions of what it means to be human and the quest for personhood”. Ubuntu, as a liberative ethic, serves to emancipate the efface *umntu*. In that regards, Peterson (in Ogude 2019:73) avers:

The specific evocation of ubuntu as being at the core of deliberations on personhood and (after apartheid) restorative justice profoundly spoke to the deep challenges that past injustices and brutalities posed to present and whether, as prt of transitioning to a better future, other forms of healing, accountability, and redress could be achieved without further retribution (more violence and inhumanity).

The fullness and wholeness of *umntu (ingqibelelo yomntu)* would ensure that a better society is established and *umntu* is served well and is placed in a position to develop the community, to realise thru connectivity and conviviality of life. This leads us to a discussion on the humanising aspect of Ubuntu.

2.2.2.5 Ubuntu is a Humanising Philosophy

Ubuntu is a humanising philosophy that shapes and defines the ontology and the existence of African personality (Gathogo 2008: 3). Gathogo claims that it is “a way of being an African” and it has “stood strong against colonialism” (Gathogo 2008: 3). It persisted and sustained African communities, which in turn form the identities of the people who need to experience their lives as bound up in those communities. Nkondo (2007: 91) states that Ubuntu philosophy upholds, defends and protects human dignity. Mabovula (2011: 39) conjectures that “The most outstanding positive impact of Ubuntu on the community is the value it puts on life and human dignity, particularly its caring attitude towards the elderly, who played and continue to play an important role in consolidating Ubuntu values.” Metz (2011) emphasises the fact that Ubuntu is a “moral theory that suggests human dignity”. He claims that “human beings have dignity by virtue of their capacity for community” in which they identify and are in solidarity with others (Metz 2011: 532). Gicheru (nd: 28) posits that “human dignity stems from the intrinsic and constitutive human nature on which one’s very existence depends”. She goes on to assert that “human dignity is not a result, or consequence of the possession of any capacity to exercise certain quality but of the very fact of

being human, even if one were to lack those qualities, including the quality of Ubuntu” (Gicheru nd: 28).

Ubuntu has found its way in the Bill of Rights. Currie and De Waal (2005: 272 – 279) wrote on the Bill of Rights, with a thesis that “Human dignity is the source of a person’s innate rights to freedom and to physical integrity, from which other rights flow.” Quoting Chief Justice Chaskalson, Currie and DC Waal wrote:

...dignity informs the content of all the concrete rights and values into harmony...for how can there be dignity in a life lived without access to housing, health care, food, water or in the case of a person unable to support themselves, without appropriate assistance. (Currie and De Waal 2005: 276)

They argue that government should formulate social and economic policies considering “not only the rights of individuals to live with dignity but also the general interests of the community concerning the application of resources” (Currie and De Waal 2005: 278). Hence, Currie and De Waal concluded that “human dignity is not only a justiciable (sic) and enforceable right that must be respected and protected, it is also a value that informs the interpretation of possibly all other rights” (Currie and De Waal 2005: 279). This summation by Currie and De Waal and the inclusion of Ubuntu in the Bill of Rights attest that Ubuntu seeks the good for every human being.

The personhood and human dignity of an African person find expression, are protected and blossom in belonging. Masolo (2010: 154) puts this so succinctly, “Persons are products of community.” Mkhize (2008: 39) also states, “To be is to belong and to participate”. It is affirming to get people to participate in everything that is about them. They draw value and get to own a process that they participated in. Mkhize expands this, as he argues that “personhood is defined in relation to the community” and “a sense of community exists if people are mutually responsive to one another’s needs” (Mkhize 2008: 40). People thrive better in a community that takes care of and meets their needs and that allows them to articulate their feelings about everything. They get the feeling of wholeness. He, further, claims that “one attains the compliments associated with mature selfhood through participation in a community of similarly constituted selves” (Mkhize 2008: 40). Individuals consider themselves integral part

of the whole community. A person is socialised to think of himself/herself as inextricably bound to others (Mnyaka and Motlhabi 2009: 71-72).

The Ubuntu community is where the African proverb, *umuntu ngumuntu ngabantu* is lived and becomes real. Letseka 2000 posits that African humanity constitutes one family. He avers that “to be human is to affirm one’s humanity by recognising the humanity of others and establishing human respect with them” and that life becomes meaningful only if a person lives “in harmony with other people as an integral part of society” (Letseka 2000: 182). Ramose also states that in the Ubuntu community, “A member of a family or a village who is in great existential difficulties will not be left alone. Somebody will be there to help or to show a way out of the predicament” (Ramose 2002: 7)

The basic unit of belonging is family. That is where personhood is initially manifested, elementary nurturing takes place and human dignity is protected. Gicheru claims that “community life was family life writ large” and “participation in the life of the community, whether in the circle of one’s kinsfolk or in public life was considered an important duty and the right of all”. She goes on to state that “raising children including extended family (Big family)” reflects a “person’s heart, his generosity, his largesse with the community” (Gicheru nd: 14). Before a village comes in to raise a child, family must instil familial values and norms, which will guide the child and the person as they interact in the society. Family dynamics last longer in the memory of a person than any other encounters.

Gicheru (nd: 14) defines family as “sacrosanct” and “evidenced by continuing bond with ancestors and the need to propagate human life.” As stated above, *umuntu* lives in, for and with three generations, “those who passed away but remain present as the living dead (abaphantsi)” the present generation “and those who have yet to be born” (Ramose 1999: 62-63). Metz attributes this to the “spiritual self or invisible life force bestowed by God that can outlive death of body” having a “capacity to relate in a communal way” (Metz 2011: 542). Masoga (2012) argues that Setiloane constructed his African theology focusing on the themes of *umuntu* and Ancestors, Community and the Concept or Image of God. Setiloane upheld the African declaration that *Motho ke Modimo*. By that, he underscored the fact that *umuntu* “shares in the divinity” as

“dynamic” and as a “vital force”. As a result of this, there is no separation between the living and the dead. Hence, the ancestors are fully part of the life of *abantu*. They continue to participate in the affairs of the living as “guardians of morality”, a responsibility which they discharge “with excellence and effect because they are *Badimo*”.

In Ubuntu worldview, there is no difference between the group (community) and the individual. As Mbiti (1970:108) puts it, “Whatever happens to the individual happens to the whole group and whatever happens to the whole group happens to the individual.” This is the highest level of harmony and cohesion, which never exists in the Anglo-American societies, as admitted supra by Metz. Le Roux (2000) admits that this social harmony and cohesion start at the family and cultural community, until it circles out to the global community. This means that African people can share the values of Ubuntu with the rest of the world, as they encourage interaction and mutual recognition. Murithi (2009: 226) avers, “As human beings whose identity is defined through interactions with other human beings, it follows that what we do to others eventually feeds through the interwoven fabric of social, economic and political relationships to impact upon us as well.” Kochalumchuvattil (2010: 110) posits that “according to *Ubuntu*, there exists a common bond between all human beings and it is through this bond and through our interaction with our fellow human beings that we discover our own human qualities.” Social harmony allows for growth and continuity in the community. People experience equilibrium and prosperity. Hence, Ncube, having asserted that harmony and continuity are the hallmarks of Ubuntu, goes on to state that Ubuntu “is about understanding what it means to be connected to one another (and) at the heart of Ubuntu is relationship with others” (Ncube 2010: 78). Ncube further states that “Ubuntu encourages humanness and recognises the sanctity of his life and no individual is more sacred than another” (Ncube 2010: 78).

Abantu, in the community of Ubuntu, do mind each other’s business. It is been stated above how amaXhosa get concerned about the whole being of person and the surroundings. That is poked though one word, “*Ninjani?*” (How are you?), as discussed above. The respondent should say something about the general livelihood of the persons with their surroundings, including family, society, and the eco-system. Gicheru (nd: 13) states:

Ubuntu lends itself to a communal and traditional lifestyle in which every person is their neighbour's keeper. Humanity of one is caught up or inextricably bound up with that of others, that as humans, people belong together in a bundle of life.

2.2.2.6 Ubuntu and Hospitality

An ideal African person is hospitable Gathogo (2008: 2). This hospitality is ideally extended to all people, friends, foes and/or strangers with no expectation of anything in return. Every visitor is important and must be shown due hospitality (Gicheru nd: 13). It is mere generosity, giving freely without strings attached – unconditional readiness to share; willingness to give/help/assist/love/carry one another's burden without necessarily putting profit or rewards as the driving force. It is also extended to all departments of life. Gicheru clarifies African hospitality as she states that “inns, motels, hotels, restaurants” were never conceived of. She says:

Wherever dusk caught him, he could always go into the nearest home and that he would be well received. Every human being is valuable in him or herself, individually. The value of human life in every other human being was expressed through generosity and magnanimity to the stranger. Hence, hospitality formed an important aspect of the education of young people. (Gicheru nd: 13)

Oduyoye (2001: 94) avers that hospitality is “inherent in being African, as well as in adhering to a religion that derives from the Bible... (and it is) given a religious meaning, and linked with the ancestors, Christ and God.” Gathogo (2008: 3) adds that if a person behaves “with humanity”, one becomes “an ancestor worthy of respect or veneration. In other words, those who uphold the principle of *Ubuntu* throughout their earthly lives will be rewarded or promoted in death by becoming ancestors. In turn, they will achieve unity with those still living.” Lives is dynamic even after death. Wholeness has to be worked for and attained while still living, so that one reaps the joy of good life even after death.

2.2.2.7 Ubuntu and Ethics, Values, Norms and Standards

Communities uphold certain ethics, values norms and standards, which guide life, behavior and conduct. Any deviations from those is frowned upon by the society and the deviant behavior is condemned in no uncertain terms. Adherence thereto makes one a bona fide member of that society. Ubuntu constitutes ethics, values norms and standards in the African context. A person who manifests, portrays and lives up to those is said about them, “*Unobuntu*” (she/he has humanity/humanness) (Tutu 1999: 26). Ubuntu is a “normative concept (a moral theory)” (Letseka (2013: 381) and “has normative implications” (Letseka (2000: 180) in that it “encapsulates moral norms and values” (Letseka (2000: 180). He, further, argues that to say Ubuntu is a moral theory, “Implies an interactive ethic in which our humanity is shaped by our interaction with others as co-dependent” and should, therefore, “be anchored in the community, the family, and in personhood” Letseka (2013: 382). Khoza (2005: 269) defines Ubuntu as “an African value system that means humanness or being human, a worldview characterised by values”. Khoza also argues that “the distinctive collective consciousness of Africans is manifested in their behaviour patterns, expressions and spiritual self-fulfilment in which values such as the universal brotherhood of Africans, sharing and treating other people as humans, are concretised” (Roux & Coetzee 1994: 243). Letseka (2011: 47) cites Mokgoro (1998) as having stated that *Ubuntu* “is a humanistic orientation towards fellow beings” and that it “envelops key values.”

Ubuntu is a kind of ethics that can be termed anti-egoistic, as it discourages people from “seeking their own good, without regard for or to the detriment of others and the community” (Mnyaka and Motlhabi (2005:74). Ubuntu puts the interests of others before personal interest in the interest of altruism. The statement - *uyamazi umntu* (she/he knows a human being) - is a very deep expression of somebody who takes care of the needs and interests of other people above self. It comes out of observing the doer’s action and disposition towards others. Such actions should affirm other people and allow them to live abundant life. The same observation is equally important to arrive to the opposite statement, *akamazi umntu* (he/she has no regard for other people). Nkondo (2007: 88) asserts that Ubuntu has a potential to deepen our disposition and caring. He considers society as possessing “a morally privileged status

that should be enshrined and protected by certain inviolable and freedom against exploitation and dominion.” He claims, “The rights and freedoms of the individual should not be in conflict with the common good” and Ubuntu conditions, and “political thinking would involve interpretation of shared understandings and meanings on the political life of one’s community” (Nkondo 2007: 88).

Kamwangamalu posits that the “interpersonal character of Ubuntu is the source of many of its distinctive virtues that have been highlighted in the literature.” He goes on to assert, “Socio-linguistically, Ubuntu is a multi-dimensional concept which represents the core values of African ontologies.” We are providing a catalogue of values that are associated with Ubuntu as suggested by the various writers. This is a collection from the respective authors and no one author cannot claim all. They are group solidarity, compassion, respect and concern for others, human dignity, kindness, generosity, benevolence, courtesy, altruism, caring, sharing, communalism, communocracy sacrifice humanness, personhood and morality, patience, hospitality, loyalty, conviviality, sociability, vitality, endurance, sympathy, obedience, humanness, dignity, collective unity (Broodryk 2002: 13, Gyekye 1992:109, Kamwangamalu 1999: 25, Khoza 2005: 269, Letseka 2000: 180, Letseka 2011: 47, Letseka 2013: 382, Mbigi 1997, Mnyaka and Motlhabi 2005:74, Nkondo 2007: 88, Schutte 1996, Prinsloo 1996, Mbigi and Maree 1995).

Communities pursue social justice in different ways, in order to ensure peace and order among the members thereof. The African people have always had their justice systems that are underpinned by Ubuntu. Khoza (2005: xxi) observes that Ubuntu “constitutes the spiritual cradle of African religion and culture [and] finds expression in virtually all walks of life – social, political and economic.” From this, we note that Ubuntu worldview recognises that *umntu* is, ontologically, a social, political and economic being. All those aspects of human life must be addressed, in order to establish a balance. The economic systems, in the African worldview affirm life and ensure that the resources are distributed equitably. The political leadership is accountable to the people and serves the interests of the people. The arrangement of the social life and allocation and distribution of social amenities are in line with principles of fairness, justice and equality. Mkhize 2005:6 avers, “Social equilibrium is enhanced when a person maintains social justice, when a person is empathetic to

others, respectful to self and others and the cosmos and having a good conscience.” Thus, Ubuntu society does not encourage looting and denigration of human dignity and it puts people first.

2.2.2.8 Ubuntu and Promotion of Harmony and Justice

The South African government introduced a public service philosophy of “Batho Pele” (people first). This is premised on the fact that Ubuntu should guide the service delivery, where service is rendered and received with dignity, honour and pride. Mucini (2013: 24) argues that “*Ubuntu* is a philosophical theory that guides our action in order to maintain all our relational bonds within an Ubuntu worldview.” Order, in an African worldview, is maintained when all uphold the Ubuntu as a value, putting in practice the proverb, *umuntu ngumuntu ngabantu*. A person’s behaviour and actions are to be aligned with the norms of the society. Letseka (2013: 381) claims that “*ubuntu* is a humane notion”. He states that “persons living in communities that embrace *Ubuntu* would be marked by a commitment to treating others with a sense of *Botho* or *Ubuntu*, which entails treating them with justice and fairness” (Letseka 2000: 188). Murithi (2009: 227) argues that “this notion of *Ubuntu* sheds light on the importance of building peace principles of reciprocity, inclusivity and a sense of shared destiny between different peoples.” A situation of harmony is then established.

Murithi (2009: 228) contends that Ubuntu “provides inspiration and offers guidelines for societies, and their governments, on how to legislate and establish laws which will promote reconciliation”. He says that it can “culturally re-inform” our practical efforts to “build peace and heal our traumatised communities.” He also states:

...an ongoing reflection on and re-appraisal of this notion of *ubuntu* can serve to re-emphasise the essential unity of humanity and gradually promote attitudes and values predicated on the sharing of resources as well as on the collaborative resolution of our common problems. (Murithi 2009: 229)

In the enactment of justice, *abantu* would design practices that are guided by Ubuntu. Ramose (2005) argues that Ubuntu and Bantu law spring from the people and avoid fragmentation. It is positive and not negative; and is set based on the quest for

consensus of the people that are imbued with the value of solidarity. That solidarity results in the establishment of the communal ethos, where there is link between justice and law. Ramose states that justice is “determined by supernatural forces” and “seeks to restore harmony and promote maintenance of peace”. He argues that justice is the “central element of Ubuntu philosophy of law” and is “consistent with the metaphysics of the Ubuntu law.” He uses the concept “dynamology” to denote a situation of “being one continuous wholeness rather than a finite whole Ubuntu law” (Ramose 2005: 2), which is caused by the flexibility of the justice system. Kimmerle (2006: 7) posits that, in Ubuntu worldview, “Government is measured in terms of whether they function for the wellbeing of the people in the long run” and “in this sense a democratic intention can be found” where the “role and importance of individual person” is clarified and emphasised. Hence, Letseka (2013: 381) considers *ubuntu* as “a potential public policy”.

Every individual, considerably, is in the process of being *umntu* and is therefore nurtured to live responsibly. The nurturing is born out of the fact that no person is born with “developed capacities”. Gicheru conjectures that “the development of the capacities is part of the humanizing project of becoming human” and went on to state:

The human being is a product not only of the nature common to all human beings, but also of the kind of nurture he/she received, of his socialisation and culture. The fact of having body and spirit, and the fact that the world presents humans with multiple possibilities every person can and should realise one’s individual life project. (Gicheru nd: 22)

The African worldview has structures that are meant to nurture a person from childhood to adulthood and until he/she dies. The rites of passage that people go through are spaces and opportunities for nurturing and they contribute to growth and development. A person continues to learn what it means to be human. Gicheru states that human nature is not complete without the inputs of the receiver of the society. A person’s thinking capacity is groomed and shaped through certain processes, which include living with the wise people and therefore be able to contribute to development of the sage philosophy. Sage philosophy is an African philosophy whose development is traced, among others, from the works of Tempels and Mbiti. The discovery of Bantu philosophy took place amidst the great complex issues where the Africans were seen

not as good thinkers. The Europeans would want to write something about African people and the latter would be so surprised and even praise the Europeans for knowing so much about the Africans.

2.2.2.9 Ubuntu and African Humanism

In Ubuntu worldview, a person is nurtured to be able to understand African humanism, which is Ubuntu. Molefe (2014: 160) claims that “to talk about *Ubuntu* is to make descriptive or even normative claims about being human or to imply some humanism” and “talk of *Ubuntu* as critical humanism is one way of asserting the primacy of politics in the discourse on *Ubuntu*.” In so doing, an African person gets to understand and contend against the structures and forces of oppression, injustice and inequality, and therefore engage in a liberation trajectory to undo those “un-freedoms” by exposing the evils and sin of the systems and that people are made to commit. The socio-economic sins in the South African context hinder the realisation of such a community. These will be explored further in the chapter on hamartiology. Thus, *Ubuntu* way of life would contribute to a building of a community of peace, order, justice and equality. The Black Theology of Liberation would, therefore, give impetus to Ubuntu towards the salvation (liberation and restoration) of the community. This will be discussed in detail below and in the chapter on soteriology. Ubuntu is “either connected to, or identical to, a philosophy”. Kochalumchuvattil (2010: 109-110) attributes the rise of attention to “the philosophy of *Ubuntu*” to “the political developments in South Africa and the call made by President Thabo Mbeki for an ‘African Renaissance’” and “the search for an African philosophical explanation of the experience gained under the Truth and Reconciliation Commission (TRC).”

Ake (1993: 243) observed that “Africa (has always been and) is still a communal society and it is this communalism which defines perceptions of self-interest, their freedom and the location in the social whole.” This communalism is characterised by “social interdependence which manifests in belonging to and being grounded in one’s community” (Chachine 2008: 74). Cachine (2008: 74) further states that “Ubuntu implies an interactive ethics in which our humanity is shaped by our interaction with others as co-dependent beings.” In this interaction, it is easy to identify the needs and

wants of other people and as an interactive community, *abantu* show their acts of humanity and hospitality towards one another. Gathogo (2008: 5) contends that Ubuntu as an African philosophy is “articulated through general acts of hospitality” which is extended to all “friends, foes and strangers”. He further states, “Human dignity was central” and that “anything against that even in the precolonial era was considered as “*unyama/ubulwane*” (Gathogo 2008: 8). It is this state of “*unyama/ubulwane*” that pervades the community and lead to effacement of *umntu*, poverty, inequalities, injustices, dehumanisation and marginalisation. This will be taken further in the next section which deals with *ukunxaxha* below.

2.3 Reimagining Ubuntu

Ubuntu remains an effective and dynamic soteriological ethic for the liberation of *umntu* in the post 1994 South Africa. We operate from Boesak’s assertion of Ubuntu in need of Ubuntu. Let us listen to the lesson from Boesak (2017: 145-146):

There must come a time when *ubuntu* is neither an unattainable ethical dream, nor a fig leaf for our deceit of those who are most vulnerable, looking at the purity of their most precious traditions through muddied waters from the bottom of the well. Neither must *ubuntu* be the replacement of justice and equality, the blanket with which we smother the hopes and yearnings of the oppressed and the excluded from having and belonging. There must come a time when *ubuntu* must no longer flee from us, hiding herself in fear of being ravaged by our deceitful politics, our destructive rapaciousness, and our mindless violence. Among us and in our search for justice and peace and a reconciled community she must find refuge and safety, and a sacred space to sing and dance with all her children, celebrating herself in our redeemed humanity.

Our purpose in this short section is to articulate the notion of Ubuntu that we want to uphold. Ubuntu has stood against the test of times, especially suffering from the onslaught of its detractors and critics. In his article, *I doubt, therefore African philosophy exists*, Ramose (2016) engages in a discourse where some, based on the European orientation, disputed the existence of African philosophy. The title of the article became his conclusion that African philosophy exists. Ramose (1999) had already made affirmation of Ubuntu as an African philosophy in his work *African Philosophy through Ubuntu*.

2.3.1 Ubuntu Critics and Responses

Ubuntu has been criticised sharply for its irrelevance, insignificance, not keeping with time. However, there have been responses to the critics. We now consider some of the critics of Ubuntu. Van Binsbergen (2001) held a view that “ubuntu denies humanity to non-autochthonous individuals”. This view stood in contrast to Christoph Marx (2002: 49–69) who “criticised ubuntu for fostering conformity and has noted that nation-building suffers the tension of inclusion and tension at the same time”. R. Neville Richardson (2008: 65–83), on the other hand, argues that “ubuntu has been used in post-apartheid South Africa in a universalised and decontextualized sense”, thus suggesting that “such usage leads to the manipulation of ubuntu as it is seen as defying contextualisation”. Matolina and Kwindigwi (2013) argued against the “aggressive promotion” of Ubuntu, which they considered as an “elitist project so conceived by the new black elite”. They also consider that the promotion of Ubuntu as “a restorative move that is aimed at securing the dignity of the black masses as well as an attempt at forging a so-called black identity.” They referred to that “promotion” as a “project” which they said should come to an end. Matolina and Kwindigwi (2013: 198 - 204) advanced their view that “ubuntu as a conceived ethical solution lacks both the capacity and context to be an ethical inspiration or code of ethics in the present context”.

Metz (2014) has already responded to Matolina and Kwindigwi, as an Ubuntu ethicist, albeit the condemnation by Ramose that Metz was “not entitled to the claim of an ‘African’ moral theory” (Metz 2007: 376). In response to Matolina and Kwindigwi, Metz (2014: 65) argues that “scholarly enquiry into, and the political application of Ubuntu” should be viewed “as projects that are only now getting properly started.” He accused Matolina and Kwindigwi of not supplying sufficient information that can lead them to reach their conclusions. He claims that Ubuntu goes across time and space. It is not confined to the era before the colonial period, as Matolina and Kwindigwi state. Metz restates the “core values” that Ubuntu rests on, including “humaneness, caring, sharing, respect and compassion”. Metz (2014: 68-70) give three replies to Matolina and Kwindigwi. He states that “another quintessential feature of ubuntu is not a function of intimate relationships but is instead a matter of being hospitable to

strangers” (Metz (2014: 68). The Europeans, however, capitalised on the hospitality of *abantu* on the guidance and practice of Ubuntu. They used the kindness of *abantu* to grab their land and animals. That does not take away the effectiveness of that value.

Metz (2014) postulates that it is easy to distinguish situations where the values of Ubuntu are enforced and where they are not. Where they are not, people are treated as numbers and not as people of value and dignity. A state that does not practise the values of Ubuntu robs the very poor people; corruption and greed become norms. The administrators see people as means to an end and not as an end. In contexts where there is Ubuntu, sharing and caring are practised as manifestations of Ubuntu. Metz cites “the practice of *letsema*” as a good example of sharing and caring. In the old days, people would give assistance to one another in the fields during the time of cultivation. In nowadays, there may still be ways where *abantu* can perform that kind of assistance, guided by Ubuntu. Metz (2014: 69) suggests:

“A state that mobilised a wide array of actors to help achieve a common goal in this way would exhibit and foster a lot of ubuntu in one shot: it would improve social cohesion, enable people to give their time and other resources towards a concrete and desirable goal, and of course help to improve students’ education”

Metz (2014) gave another autochthonous example of the ways in which the presence of Ubuntu could be manifested. He cites the raising of a child by a village, and puts the questions: “If it takes a village to rear a child, then why not create a village? What if a government designed city housing, so that a dozen or so units formed a collective compound reserved for those with children and those interested in supporting them?” Metz (2014: 70). This is what this thesis will be proposing, in chapter 6, in an attempt to create a community of Ubuntu where *umntu* is valued. Metz, lastly, mentions the *lekgotla*, a “consensus-based models of democracy for large-scale, modern societies”, which can give life to the post 1994 South Africa.

Metz just gave adequate response to Matolina and Kwindigwi. We may add some insights from our world view, from the African philosophy. We shall pick up two points that have been raised by Matolina and Kwindigwi. The first is that “Ubuntu in post-apartheid South Africa is an elitist project so conceived by the new black elite ...By

revivalism we refer to the project of pursuing the narrative of return as essentially couched in the search to animate an otherwise outdated mode of being.” Ubuntu, as it has been stated by Ramose and others, is as old as African humanity and has moved through the rigours of history of African humanity. Ubuntu has existed throughout as a driving force in the struggle for freedom in South Africa. It is Ubuntu that judged and continues to judge to be unacceptable all the policies and practices that denigrate humanity, including the colonial invasion, land dispossession, white dominance and supremacy, workers’ exploitation, apartheid policies, black on black violence, state capture, corruption, crime, violence against women and children, femicide and many other atrocities. Ubuntu did not emerge or re-emerge in the post-apartheid era. The inclusion of the word Ubuntu in the constitution and the books in 1994, could be attributed to the historical fact that black people came into government then and brought in what was the core of the philosophy and epistemology. They should be commended for appealing to Ubuntu as the way of life, after they came into power. What other philosophy could they apply? Ubuntu has always been an African philosophy.

We understand revival from the African Christian perspective of *imvuselelo*. It comes from the work *ukuvusa*, (to wake someone up or to raise something that is lying down). *Ukuvuselela* is to revive, to revivify, and to resuscitate. Revival is about giving life to something that was dead. In the church circles, it is not the gospel that is being revived, but people are revived with the message of the gospel, to be aligned with the gospel imperatives. The gospel is always alive and cannot be outdated. It conveys the same fundamentals to people of every age and place but speaking to their contexts. We view Ubuntu in that light. Ubuntu cannot be revived. There cannot be a project of reviving Ubuntu. Who will revive Ubuntu and what will be used to revive Ubuntu? What is done is to align *abantu* with the values and ethics, philosophy and world view of Ubuntu in the spirit of “Ubuntu in need of Ubuntu”. Ubuntu, ontologically and metaphysically, has always been alive with the people.

Indeed, many people got to know about the concept after 1994 because those that uphold the values of Ubuntu came into power in 1994. As we grew up in our rural village, it was considered unacceptable for people that had converted to Christianity and to western civilisation to brew *umqombothi* (African traditional beer) and invite

people to come and drink and rejoice. At that time, the missionaries had bottles of Scottish whiskey in their houses, sharing with whomever they wanted to share with. It was a punishable offence to have *umcimbi/isici* (African traditional ritual to celebrate life as we celebrate the birth of a child (*imbeleko*) or coming of age (*umgidi*) or remembers the forebears), while it was fashionable to have a party. From the 1980s onwards, such activities took place at an increased pace. I asked my father why it was like the ancestors are asking so much from the people. In his answer, he demonstrated that the ancestors, though dead, continue to be part of the people's lives. They see the hardships and tribulations that people go through. They understand the constraints, oppression and domination that *abantu* are subjected to. During the time of white colonial rule and apartheid rule, the white people enforced the way of life and people had to comply. The oppression of the people was the oppression of the ancestors as well. They were the spirits that assisted those that were fighting for freedom. With "freedom realised", *abantu* would have no reason not to live their life in full. The ancestors had to enjoy that "freedom" as well. The point that we are making here is that the deliberate and open "revival" that aligned *abantu* with Ubuntu could only take place openly in a liberated space. It would be a way of attesting that Ubuntu has taken us thus far and we can continue to uphold the values thereof.

The second assertion by Matolina and Kwindigwi is, "Here we wish to state that such communities are notorious for their dislike for outsiders, intolerance towards divergent ideas and place a high price and value on blood relations in recognising the other." We offer a general response to a general statement. Matolina and Kwindigwi do not point to specific communities where "dislike for outsiders" had been shown. One of the values of Ubuntu, as restated by Metz is hospitality. We want to stand by the conviction that acts of hospitality outweigh those where outsiders had been disliked. The African communities had always been on the move. If dusk falls before reaching destination, a traveller could get to any household for accommodation. African people would share food with the sojourner, even if they did not have much, with the consideration that "*isisu somhambi asingakanani, singagentso yentaka*" (the tummy of a traveller is as small as a bird's kidney), which meant that a sojourner would be satisfied with the little that was given them. They treated a stranger with the understanding that *inyawo alinampumlo* (a foot does not have a nose/cannot smell), considering that one day you may find yourself in the same stranger's turf or in similar situation as the stranger. The

taken in the spirit of the well-known adage by now, *umntu ngumntu ngabantu*. These aphorisms should be considered relevant as we shall consider an approach to the new forms of technology.

2.3.2 Ubuntu as used at the Truth and Reconciliation Commission (TRC)

Ubuntu has also been on the spotlight, as the concept was used centrally during and in the Truth and Reconciliation processes. Archbishop Tutu, being an Ubuntu theological scholar centred the TRC processes and proceedings on Ubuntu as the foundation for forgiveness, healing and reconciliation. He gave his book after the TRC a title, *No future without forgiveness* (Tutu 1999). In this case, the debate is not about the existence and relevance of Ubuntu, but the way it has been used by the TRC, which renders such a dynamic concept weak and inconsequential. The TRC used Ubuntu with the understanding of “restorative justice”, which Tutu considers as the “traditional understanding of African jurisprudence” (Tutu 1999:51-52). Tutu claimed that he did not want to pursue “retribution or punishment” but the “healing of breaches, the redressing of imbalances, the restoration of broken relationships” in the spirit of Ubuntu. Boesak (2013) observes that Tutu’s understanding of Ubuntu was not viewed in the same as Tutu did. Boesak (2013: 46-47) draws the memory of Richard Wilson who found Ubuntu, “in the amnesty process” being “used to persuade the victims of apartheid to once again make the sacrifices”, something which “was never demanded of the perpetrators”. In that regard, Wilson was convinced that Ubuntu “was used as a sort of emotional blackmail”, which he objected to. That usage of Ubuntu robs it of its dynamism as “gospel truth” (Boesak 1984:152). Hence, Boesak (2013: 47) posits:

The concept of *ubuntu* might doubtless have inspired some to forgive. But did it enable the doing of systemic justice and the undoing of systemic injustice? Regrettably, the answer is “no”. *Ubuntu* led to a recommendation to the government to pay reparations and a call on the business community to play a *voluntary* role in compensating black people for the disadvantages of apartheid.

The usage of Ubuntu in this manner had detrimental effects for the TRC. As alluded to in the previous chapter, Mamdani (2010:9) condemned the TRC for its failure to

learn from Nüremberg. Mamdani also stated that the “prioritisation of political justice over criminal justice meant to give preference to the demands of the living over those of the dead in a demand for social justice” (Mamdani 2010:9). Mamdani further states:

The TRC could not make law, but it could push forward social justice as a social project to lay the basis for social reconciliation, to expand the notion of justice so as to make reconciliation durable. The TRC failed in what is “the greatest challenge South Africa faces today. (Mamdani 2010: 9-10)

Boesak (2013:43) buttresses Mamdani’s point, as he claims that “unlike Nüremberg, the TRC had the opportunity to give preference to the demands of the living over those of the dead by insisting on social justice. Instead of moving forward regarding social justice, the TRC moved backward toward Nüremberg.”

The different views on the use of Ubuntu in the TRC process presented some lessons to be learned in order to fill in the gaps in the enterprise of Ubuntu as a field of study. Boesak (2013: 43) highlights a few gaps that need to be filled and his list includes advocacy for justice, the cause for gender justice, “an imperative for the restoration of worth and human integrity of women”, LGBTIQ+ community, and “systemic inequalities that today prevail in the relationships, systemic, personal and communal, of women and men, rich and poor, threatening or obliterating human dignity in South Africa”. There is, however, no evidence that points to the fact that Ubuntu eschews the discussing of the issues raised. It may be considered that there is no scholar who has approached these from the perspective of Ubuntu. If Ubuntu is about connectedness, relationship, communitarianism, it stands to reason that Ubuntu embraces all humanity as equals. We, therefore, do not consider the gaps as so serious as to derail the course of Ubuntu or to rule it out as a soteriological ethic for an effaced *umntu*. Boesak (2013) stated that in an environment of Ubuntu, “When the aim of society is to be non-racial, then the question of race is subsumed under the question of our common humanity.” The feeling of Ubuntu still reigns when a person shares in the pain or joy of the other. Ubuntu is about suffering the same pain equally when the humanity of the other is undermined. It is about opening to the other and embracing one another. As such, Boesak (2013: 43) makes the following claim, which is profound:

Ubuntu is a wonderful, powerful concept. It says the humanity of the other is what binds us together. Now, too often we claim Ubuntu without really meaning it. I ask that we not underestimate its immense value or trivialize what is unique about it. Ubuntu allows us to move away from the power of ethnicity that was part of racist apartheid thinking.

That is the light in which we consider Ubuntu and in which we proceed with Ubuntu towards a new community – *umntu ngumntu ngabantu*. John L.B. Eliastam (2015) gives a consideration of the many ways in which Ubuntu has been harnessed in addressing different areas of life. Indeed, Ubuntu is a worldview and many people can align their actions and programmes with the principles and values thereof. Ubuntu has been harnessed as “a constitutional value that can be operationalised in law” (Bekker 2006; Mokgoro 1998); “as a philosophical basis for constitutional democracy” (De Gruchy 2011); “as foundation for moral theory” (Metz 2007; Shutte 1993); “as the basis for public policy” (Nkondo 2007); “as a guiding principle for citizenship education” (Letseka 2012); “as a normative value for education” (Higgs 2003; Venter 2004); “as the basis for business ethics” (Lutz 2009; West 2014); “as a model for management” (Mbigi 1992; Van den Heuwel, Mangaliso & Van den Bunt (eds.) 2007); “as the basis for an African approach to conflict resolution and peace building” (Murithi 2006); “as a theological motif” (Tutu 1999) ; and “as the framework for a theology of relational ontology” (Forster 2010).

2.3.3 Ubuntu - Guiding a Discourse towards Nation Building

Eze (2010: 186), considering Ubuntu as a discourse, finds that Ubuntu has a performative task in post-apartheid nation-building in South Africa. He attaches the following credentials to Ubuntu:

- (1) a reverse discourse to thwart and undermine the preceding racial hegemony of apartheid discourse that denied ‘humanity’ to non-whites through its institutional and structural racism;
- (2) a project in the making of a new nation, which, unlike apartheid, yields to inclusiveness as opposed to divisiveness;
- (3) its admissibility and evidence in the TRC [Truth and Reconciliation Commission] mediate[s] its values as a humanistic discourse; and
- (4) while it has been criticized for legitimizing restorative [as opposed to retributive] justice, it offers a blueprint for the very process of reconciliation and possibility of social morality.)

Eze's perception of Ubuntu, which he accentuates as credentials, buttresses our task of building a new community of Ubuntu. Unlike the empire and apartheid, Ubuntu's spirituality is inclusiveness and connectedness. As such, Setiloane (1998:75) speaks of "wholeness of all being" to emphasise the "interconnectedness". Ramphela (2015) speaks of Ubuntu as "the human connectedness that binds us together as equal members of the human race (and it) requires us to confront the legacy of socio-economic and political exclusion of black people by a white power structure." Conradie and Sakuba (2006: 58) make the following observations about Ubuntu:

In calling for a spirit of *ubuntu*, the individualism that is prevalent in modern urbanised and industrialised societies is often criticised. Many hope to retrieve something of the social harmony of traditional African villages. However, an enthusiasm for the notion of *ubuntu* should guard against a romanticised version of "the sweet African village of a bygone period..." *Ubuntu* may therefore be understood (perhaps more appropriately) as a future vision for the good society – a society which has never existed before.

The European modernism encourages and promotes individualism, which undermines and is against the spirit of a community. We need to build a community that fosters values of Ubuntu as a contradistinction to the prevailing worldview. We should get *abantu* to practise Ubuntu. Spalthoff (2013: 1) attests that the "philosophy of Ubuntu... enjoys growing popularity in the northern hemisphere", with its emphasis made by Yusufu Turaki that "People are not individuals, living in a state of independence, but part of a community, living in relationships and interdependence." Spalthoff (2013: 8) concludes that "the traditional philosophy of Ubuntu is regarded as important for development of Africa's socio-economic system (and that) Ubuntu as indigenous knowledge system is attacked by global consumerism", which throws people into "individualism".

Chibba (2013) in *People and Culture* of 19 September 2013 reports about Motlatsi Khosi who visited and worked with Abahlali baseMjondolo came up with some observation that relationships work to connect people with "metaphysical reality". She also made observations about the economic systems, as follows:

One of the reasons ubuntu is taken seriously today is because its conflicts with globalisation and capitalism. This economic system de-humanises people as it forces us to judge others by

their money and education. Ubuntu is here but it is fighting against very powerful forces that keep people poor and de-humanise them... Ubuntu is an everyday struggle. It is a reaction to the dehumanising world of individualism, materialism and isolation. (Chibba 2013: np).

We conclude this section on reimagining Ubuntu with an observation by Mfuniselwa John Bhengu whose thoughts are also captured by Chibba (2013) in the *People and Culture* of 19 September 2013. He is concerned about the role of Ubuntu in pan-Africanism and finds as follows:

Ubuntu provides Africans with a sense of self-identity, self-respect, dignity, unity and achievement. It enables Africans to deal with their problems in a positive manner by drawing on the humanistic values they have inherited and perpetuated throughout their history. (Chibba 2013: np)

Ubuntu thrives under difficult and trying circumstances. In the following section, we discuss Ubuntu in the context of *ukunxaxha*.

2.4 Ubuntu and Hamartiology - “Ukunxaxha”

This discussion takes place in the context of *umntu* who is effaced by the evil systems and policies that perpetuate human degradation and denigration. The dignity of a black person continues to be trampled upon. For 25 years, since 1994, *umntu* is still landless, homeless, jobless, and valueless; has no access to free education, has no access to clean drinking water, and has no food. What happened to the promise of better life for all? The 1994 arrangement has ushered in the change of faces in government but the continuation or even the worsening of the standards of life for the black people.

The Greek *hamartos* implies “missing the mark”. Hamartos, in western theology, has been translated as sin. Sin has to do with “turning away from God to the material world” (McGrath 2007: 362). Sin denotes disorder, imbalance and alienation from Being – (therefore) idolatry, deed of wrongdoing (Macquarrie 1977: 259 - 261). Idolatry is “an attitude of commitment, and indeed idolatry is a kind of perversion of faith” (Macquarrie 1977: 260). Hamartiology is discussed at length in chapter three. In this chapter, we

seek to demonstrate that *ukunxaxha* has defaced *umntu/motho* and that Ubuntu has been metaphysically wronged or how evil has violated Ubuntu worldview.

The common word that is used for sin in isiXhosa is *isono*. This is direct borrowing from English, and it is not an appropriate rendition of the concept. We consider the appropriate word for hamartia in isiXhosa as *ukunxaxha*. This word is used in one of the isiXhosa translations of the Bible (Xho96), especially in Hosea 14:4 and Psalm 119:128. *Ukunxaxha* has to do with taking a wrong path and/or transgression. The consequences of *ukunxaxha* would include getting lost completely and getting alienated. They may be too ghastly not only for the victim of the action of *ukunxaxha*, but even for *umnxaxhi* (the transgressor or one who misses the mark) and for the families and for the community at large. Indeed, they cause disorder and imbalance. IsiXhosa expressions and assertions of frustration at such behaviour would include, *ayingomntu lo* (this is not a human being) and *ayibobuntu obu/obo* (this/that is inhuman).

Ukunxaxha is metaphysical. It is a violation and contradiction of the cosmological order as set up by God's design. It takes place in context, in space and time. It creates an experience and leaves a negative legacy. *Ukunxaxha* emanates from the attitude that has no regard for the other and thus concentrate on the self. Maimela (1989) looks into "the human being in relation to other human beings" and observes that "human beings are social creatures that live in families, tribes and nations" (Maimela 1989: 8). It is in the cross pollination with people of other families, tribes and nations that human beings get puzzled and, thus, giving rise once again to the question, *Uyintoni na umntu?* (What is a human being?) That is so because "human beings tend to think that their group or tribe are the norm for what it means to be human", which results in "ethnocentrism" that has been in existence over long time (Maimela 1989: 8). Maimela makes examples of the dichotomies in societies that included the "Greeks" and "non-Greeks", the "Romans" and the "barbarians", "Whites" and "non-Whites" and he claims that "even the Christians have not been immune from this ethnocentrism" (Maimela 1989:8-9). This ethnocentrism makes one group want to "kill, exterminate and massacre" the other, which results in "xenophobia, Afrophobia or even hatred" (Maimela 1989:9).

The world has always been characterised by one people wanting to dominate the other. The Aristotelian description of a human being as a rational animal has been abused by the western thinkers to discriminate and undermine those that do not think the same or the same things as them. They considered others as nonthinkers. This reached climax in the Cartesian philosophy ‘I think, therefore I am’, which buttressed the “I conquer, therefore I am” that had been there 150 years before and they both result in “I exterminate, therefore I am”, which led to “epistemic racism/sexism” which is elaborated in the 15th/16th Century forms of genocides/epistemicides, as stated by Grosfoguel (2013: 77). The Europeans conquered African people and therefore distorted their history to suit their colonial pursuits.

The Cartesian philosophy of “I think, therefore I am” has indeed inflicted pain on African people. Mbiti also contended against this western notion; hence he argued that belonging determines being – “I belong, therefore I am” (Mbiti 1969: 108). The African ontology of Ubuntu is shaped by and finds expression in community. Gathogo (2008: 2) contends that the African assertion, “I am because we are, or I am related, therefore, I am (*cognatus ergo sum*) or an existential *cognatus sum, ergo sumus*, meaning *I am related, therefore we are*” should be considered, instead of Descartes’ conception of, “I think, therefore, I exist (*cogito ergo sum*)” (Gathogo 2008: 2). This conception does not have a place in the African worldview of Ubuntu. African communalism thrives and is fed by collectivism where humanity is viewed in “terms of collective existence and inter-subjectivity, serving as the basis for supportiveness, cooperation, collaboration and solidarity” (Khoza 2005: 266). In African communalism, a high value is placed on human worth.

The European thinkers planned to spread their influence throughout the world. The development of history since 1492 has been marked by the extension of European civilisation, in the form of modernity. The year 1492 is known for what is described as the “discovery of America” by Christopher Columbus. Dussel (1996, 2000 and 2006) analysed the hegemonic tendencies of the European civilisation and the spread of modernity. More on and from Dussel is covered in Chapters three and four.

At the core of Europeanism were the racist influences of Hegel and Kant who considered a black person as nonhuman and nonthinker. The spread of Europeanism

is synonymous with capitalism and colonisation. Capitalism, colonisation, Eurocentrism and Americanocentrism can be viewed as the vehicles of globalisation. Dussel (2006: 3) argues that “Globalization began at least 500 years ago, when the system in which we live today began to be constructed.” Dussel (2006: 4) claims that in globalisation, “we are dealing with a historical process of asymmetric exchanges inasmuch as they are economic, political and cultural interests that did not start recently...(which) was the starting point of so-called ‘Western civilization’ (and which) deals with the construction of what is usually called ‘Modernity’”. Capitalism, going alongside “liberalism, dualism (disembodied), instrumentalism (the technologies of instrumental reason)” ensured that Europe remained at the “centre of the world” (Dussel 2006: 10). Through them, capitalism, being “the mediator between exploitation and accumulation, transforms itself into a *formal and independent system* which, by the logic of its own existence, can destroy all human life on the planet” (Dussel 2006: 11).

In South Africa, Europeanism manifested in the form of colonialism, capitalism and racism. Ramose (1999, 2002, 2005) considers how Ubuntu was dealt a blow by the colonial and racist tendencies which deny that human beings are equally human. The European settlers grabbed the land of the South African indigenous people and, further, exploited their labour, thus reducing the indigenous people to a non-person status. To date, landlessness is a matter of concern in South Africa. Economic policies fail to achieve the envisaged growth and the gap between the rich and the impoverished becomes wider every day. The dignity of the black people continues to be denigrated and the black person still suffers at the altar of whiteness. The white face in government has just been replaced by a black face, but the economic arrangement remains the same as it used to be under the apartheid era. Greed, corruption and theft have become a new normal in the society. The South African political leadership *inxaxhile* (turned away) from the will of the people. They have shunned Ubuntu, in search of personal enrichment and aggrandisement.

Praeg (2014: 12) observes, “A discourse on *Ubuntu* emerges in a context that is marked by its political exclusions. The black people in South Africa, for example were denied of their humanity, and if it was granted, this humanity was of a different, inferior kind.” The South African society denies a situation of progression towards wholeness.

It takes *umntu* away from others. In belonging, a person experiences Ubuntu holistically, as they can participate, contribute in development and life as political, economic, social and spiritual beings and the “un-freedoms” are undone. Their humanity/personhood get enhanced through contribution. The South African society, post 1994, has continued to witness gross violations of Ubuntu, where, as Boesak (2017) asserts, “Ubuntu takes a flight” and Ubuntu is, in a sense, portrayed as “violation of Ubuntu”. This happens in cases where Ubuntu is used to domesticate *abantu* to accept raw deals as in the case of the Truth and Reconciliation Commission, where Ubuntu was viewed as having been “used to bludgeon victims into offering forgiveness while not demanding real remorse from the perpetrators” (Boesak 2017: 123). As a result, the black people of South Africa, especially the black women continue to be the face of poverty, agony, pain and affliction. They remain landless and live in conditions of squalor. They do not have access to the means of production. The South Africa society is led by *abanxaxhi*, people who continue to miss the mark.

The plight of *abantu* has been worsened by the western researchers and missionaries who are not sensitive to the needs and concerns of the people. The western researchers and missionaries undermined the dignity of the African people, based on their hegemonic philosophy of “I think, therefore I am”. Kalu blames certain missionaries for “failing to weave their message into the primal worldview” (Kalu 2005: 3). They played too superior to the African people. This trend was extended by the first African converts who were construed as an extension of the imperialistic tendencies of the missionaries, such that they were called “Black Englishmen”, a la Joyce Cary (Kalu 2005: 4). This approach confused the converts to a point of living a ‘dualistic’ kind of life, between the African and the western lifestyles. The downside of the confusion was the dominance of “white power and cultural iconoclasm” in “church historiography” (Kalu 2005: 4), which posed a challenge to the African worldview. The African culture was dealt a blow, and to revive it has been a difficult mission.

From Kalu, it is observed that the complex mix of the African worldview and Christianity that was “written by intellectuals” presented a challenge in the conveyance of the message of the gospel among the people, as there were ‘transmission’ and decoding problems. They would not accord equal dignity to the African forms of knowledge. People related well with the message of the gospel when the African names of God

were used in the processes of translation. That meant that, in translation, evangelisation took place. That drew Africans into Christianity and the African worldview and cosmology enabled the process. The theological nomenclature found resonance, as some of the issues raised had been practised by the Africans already. In an African worldview, “All things are interdependent” Tutu (1999: 88). African value systems were dealt a blow by the forces of colonialism and racism that sought to disintegrate the sacrosanct life. The colonial borders separate African people into the countries they never envisaged.

Ukunxaxha, in socioeconomic terms, can be equated with witchcraft. This is expressed in IsiXhosa as *ukwanda kwaliwa ngumthakathi* (only a witch can be opposed to growth/expansion/increasing). Human beings, sometimes, act with hostility towards each other. The barbarism of the colonial and racist systems in Africa and South Africa, in particular, reaped people of their humanity and continue to assault their dignity. The stealing of the land of the indigenous people and the denigration of their humanity has robbed the African people of this noble gift of hospitality to the stranger. As Vellem would say in his lectures, “it is like castrating an African man or like removing a womb from an African woman”. A castrated man, and a woman whose womb has been removed cannot produce, biologically. The same happens when a black person is detached from the land. The cruel act of taking the land takes away people’s humanity. People have to scramble for limited resources. They act in a hostile manner, with greed, corruption and cruelty. The looting of state resources, xenophobia/Afro-phobia, femicide, abuse of women and children, patriarchy, marginalization of certain groups and other atrocities point to the atrocious life that is being experienced more than two decades into democracy. The rise of religious practices that practise acts that are harmful to the people is becoming a growing concern. The practices are a continued exploitation of the vulnerable and broken bodies, especially those of black women. The black people continue to be devastated, socially and economically, at the hands of faith practitioners. As such, Gathogo (2008: 2) posed a question, “Why do we find many acts of *unyama* (animal like behaviours) in a continent that is hundred percent *Ubuntu*?” As stated in chapter 1, Letseka (2013: 381) “lamented the shocking and horrifying incidents of moral indiscretion that appear to have become commonplace in South Africa (which) range from violent crime, premeditated murder, rape and assault to homophobic attacks and police brutality (and which) almost made me doubt my own

faith in the worth of *Ubuntu*.”

This has been a summation of the elements of *ukunxaxha* as hamartiological metaphysical experience of the nonpersons and especially the black people in South Africa. The nonpersons ought to be liberated from this predicament. If *ukunxaxha* is an “attitude of commitment”, there is need to change the attitude towards the liberation of the oppressed, which is going to be the focus of the next section.

2.5 *Ubuntu buyahlangula, buyakhulula: Ubuntu and Soteriology*

Ubuntu has always thrived under difficult circumstances to guarantee and improve an environment of freedom where equality, justice, peace and prosperity are enjoyed by all. This has been achieved through the liberative efforts of so many. Liberation is considered as an aspect of soteriology. This position will be considered at length in chapter four. In this section, we want to state that Ubuntu *buyahlangula* (saves), Ubuntu *buyakhulula* (liberates).

Soteriology is about salvation or liberation from something or from a situation. *Soterios* is the direct Greek translation of the Hebrew word “*yesh*”, which implies broadness or width, and spaciousness and freedom from constraint - in fact, freedom. In Greek, “*yesh*” translates as “*sozein*” “to save” and there are also “*soteria*” and “*soterion*” for saviour and salvation (Hinnells 2008: np). More on etymology will be covered in chapter four.

This section considers the soteriological imperatives of Ubuntu from hamartiological *ukunxaxha* that has been discussed above. It seeks to present *ukukhululeka/ukukhululwa*, isiXhosa concept that is used for the English words - liberation, redemption, emancipation and deliverance. Salvation has generally been used as the direct English word for *soterios* and the isiXhosa word commonly used is *ukusindiswa*. This gives a weak translation of the word, as *ukusinda* is about escaping, especially narrow escape, as if one was about to fall into sin. We, therefore, suggest *ukuhlangulwa* as a direct and strong translation which is more inclined to an act of rescuing, as one gets rescued or redeemed from a situation that they have immersed

themselves or were put into by others or by some or other circumstances. In this sense, both *umnxaxhi* (one who misses the mark) and those affected and concerned by the act of *ukunxaxha bayahlangulwa* (get saved/rescued).

Soteriology, in the context of South Africa, is about *ukuhlangula/ukukhulula* (rescue/liberate) both the wronged and the wrong doer. In this work, it is done through a presentation of Ubuntu as a soteriological ethic. Klaus Nürnberger (2002) presents two contrasting visions of soteriology. The first is about reality that is composed of “two realms”, one is “authentic and spiritual realm of God”, and the other is “inauthentic and material”. In this vision, “salvation happens when the core of our being, our soul, is transformed from the agony and temptations of life in time, space and social power relations into the bliss of eternal and universal harmony. And this eternal peace with God can be appropriated already now in our inner room” (Nürnberger 2002: 7). The other vision is about creation where a constellation of beings were created, with “one species” created and endowed with “sufficient self-consciousness and intelligence to develop its own potential and to subdue and exploit all other creatures, (doing this) to an extent which now threatens not only its kith and kin but the long term survival of the system as a whole” (Nürnberger 2002: 7). In this vision, Nürnberger argues that salvation happens when the “mentality of this creature, the human being, is transformed in such a way that it participates in the creative authority, the redemptive concern and the vision which the creator has for the entire system, including the comprehensive wellbeing of all human in all dimensions of life” (Nürnberger 2002: 9). Flowing from this, Nürnberger presents an argument towards a “comprehensive soteriology” where he states a “comprehensive wellbeing” as God’s vision for the world and “any deficiency in wellbeing in any dimension is the target of God’s immediate concern” (Nürnberger 2002: 9). Nürnberger delineates the immanent needs, transcendental or spiritual needs and fundamental needs, respectively. Immanent needs include “physical, emotional, cultural, social, economic, political and environmental needs”; transcendental or spiritual needs include “the need for meaning, acceptance and authority”; while fundamental needs pertain to “time, space and energy without which nothing at all exists and happens” (Nürnberger 2002: 9). When concerns happen in each of the realms and needs, the most fundamental question is, “Is God for us and with us or against us in such situations?” (Nürnberger 2002: 9). In response to these concerns, liberation theology focuses on salvation as

the liberation of the oppressed. This is in line with the question posed by Nürnberger (2002: 6), “In the face of the escalating predicaments of humanity, how can the carriers of the message of salvation be so relaxed and bored?” This is a concern of the effaced *umntu* who languishes in troubled situations when the haves continue to live a lavish lifestyle.

From the two visions that are presented by Nürnberger, we pursue the second which presents salvation as mental freedom from mental slavery and the ability to participate towards wholeness of our being. Our pursuit is informed by the epistemology of Black Theology of Liberation that seeks the complete emancipation of humanity. Nürnberger cites mentality and this in line with the Aristotelian assertion of a human being as a rational animal. *Umntu* can enslave themselves and enslave others because of wrong, negative and destructive “attitude of commitment” and has to be liberated from that through a change of attitude to embrace Ubuntu worldview. Talk about Ubuntu is talk about liberation and freedom from many “un-freedoms”. This is the work of the “carriers of the message of salvation”. Ramose (2003: 380) argues that “Ubuntu is linked, epistemologically, to umuntu” and “Umuntu posits Ubuntu as its basic normative category of ethics.” Ramose (2005: 2) posits that “Ubuntu law is flexible...being one continuous wholeness rather than a finite whole”. Boesak (2017:124) advocates for the invocation of Ubuntu to liberate “the appropriated domesticated *ubuntu* (which poses) as handmaiden of the violent logic of cultural and political sovereignty as espoused by South Africa’s political and economic aristocracy.” We can be saved by Ubuntu from the entanglements of domestication, oppression and marginalisation.

It should be stated, *a priori*, as per the observation of Boesak (2013), that Ubuntu is not a biblical concept but an ancient African one. The correlation with the Bible is in line with the anthropological understanding of *umntu* as created in the image of God. Ubuntu is a concept that comes as and out of the way of life of *abantu*, as they grapple with political, social and economic issues of life. *Abantu* strive to find balance and meaning in life. They want to be established in all the spheres of life. Praeg (2014: 5) postulates, “Ubuntu is never simply an intellectual investigation, a way of saying things, but first and foremost a way of conducting ...politics, of doings things ... or ... ubuntu is first and foremost a political act and that our responsibility lies precisely in

recognizing this priority of the political.” This construal of Ubuntu as a ‘political act’ is in line with some of the enduring political science definitions of politics. Harold Laswell defines politics, simply, as involving “Who gets what, when, and how”, while David Easton defines it as “authoritative allocation of values for society” (Kotzé 2000: 1). Hence, I agree with Praeg’s postulation and consider Ubuntu as a very active political act that aims at ensuring that the commodities are spread evenly for the benefit of the community. It is that allocation of values and that aspect of who gets what when and how that is a concern in the South African context that is characterised by effacement of *umuntu*, poverty, inequality and marginalisation which are affront to humanity/humanness.

Ubuntu dynamics manifest in the life, work and activities of a community. This section deals with Ubuntu worldview which manifests in community and the section addresses several aspects that are pertinent in Ubuntu community. That is accomplished through the discussion of communalism and individual autonomy and freedom; personhood/identity, human dignity, belonging versus alienation; land ownership; interdependence and interconnectedness, harmony, cohesion, hospitality; ethics, values and virtues, mutual help and solidarity; and social justice, nurturing and communication. Further to that, talk about Ubuntu is to talk about African identity and allusion to issues of power, especially black power – “a struggle for recognition and having a voice about one’s existence” (Praeg 2014: 14-15). Praeg (2014: 44) contends that “the debate on personhood is about who takes priority, the individual or the community and, secondly, it is about the role the community plays in the making of a person with Ubuntu or one who counts as a possessor of moral excellence or virtue”. Simply put, it is about participation in the design of the worldview.

Ubuntu is “a worldview” that fosters the understanding, belief and practice of the African proverb, *umuntu ngumuntu ngabantu*. This proverb is born out of real situation of life where no one could claim a life of their own without others. One’s being is expressed in the context of other beings. Ubuntu is an “African way of life – an African worldview” (Khoza in Roux & Coetzee 1994), “a comprehensive ancient African worldview based on values” Broodryk (2002: 13). It is a worldview designed, lived and understood by the African people. This description suggests that Ubuntu is not just a post-colonial invention that has been coined to address the evils of the unjust political

and economic systems. Ubuntu is as old as Africa itself and is found among Africans. The welfare of *abantu* takes precedence in Ubuntu. The welfare of *abantu* is the welfare of the community. Gathogo (2008: 2) says that “*Ubuntu* has a certain Africanness and religious commitment in the welfare of fellow human beings that is manifestly African in essence.” *Umntu* is not conceived of in isolation, but in community, as they strive for political, social and economic stability and alignment. Kochalumchuvattil (2010: 109-110) views *Ubuntu* as an African “social and political” philosophy that is “as valid as those of their European counterparts”. This statement infers that African people are as valuable as the European people. They all represent humanity and have a deep sense of what humanity is and deserves. It is a statement that challenges all the systems that have crowned European people as created in the image of God which gave rise to racism, slavery, genocide and many other forms of human rights abuse.

Ubuntu is not an invention that needs to be shaped by their grandiose intellectuality of certain people. The status of the person that uses the term determines the importance or non-importance thereof. Ubuntu has always been integral in the African community. As alluded in chapter one, Boesak (2016) observed that the concept of Ubuntu “has been abused, sentimentalized, and romanticized by many and almost disempowered”. Ubuntu is more than that; it is a liberating ethic.

Ubuntu liberates humanity from all forms of discrimination and stereotypes that are set for humanity. It challenges racism, patriarchy and other forms of marginalisation. Boesak (2017: 126) states that Ubuntu has “a potential for radical justice”. In that section, Boesak calls on *abantu* to coexist as equals regardless of gender and human sexual orientations. He, categorically, condemns the discrimination of the LGBTIQ+ community. This is in the spirit of communal life. The proverb *umuntu ngumuntu ngabantu* supposes that African life is communal (Mbiti 1969: 108, Letseka (2013: 383). Mbiti (1969: 108) emphasises “the communal dimension of the African way of life” where “the individual does not and cannot exist alone except corporately”, but can only say, “I am, because we are; and since we are therefore I am”. The “we are” goes to the extent of saying we work together, we think together, we plan and set norms for our community collectively for the good of the community. Hence, Nasseem (1969) calls this the “collective mind for African where “I” presupposes a “We” and “I” is

contingent upon “We” (Mbiti 1969). According to Mbiti (1970: 108), “Whatever happens to the individual happens to the whole group and whatever happens to the whole group happens to the individual.” This is a liberating aspect of Ubuntu from the snares of materialism and individualism. It ensures that the community works on the good of the group and that of individuals within the community. It is the source of power and strength as unity is ensured in community and unity is strength. These and many other tenets of humanity/humanism shape and inform the African fight for the emancipation from colonialism.

In Ubuntu community, individuality, autonomy, freedom and responsibility are, to a great extent, respected and catered for. Gicheru explains freedom as “Inner quality of human beings by which one acts and by which one loves or hates what one does. It encompasses too, all human activities such as work, art, technology, and inter-subjectivity – that capacity to form relationships” (Gicheru nd: 23). We agree with this definition and further state that Ubuntu ensures that *umntu* is free to participate in the economic activities that develop the community. Development in Africa is hampered by the “un-freedoms” that negate this freedom to participate and contribute in development. In the African context, that sees the invisible colonial control of power in all its forms, and economic power, particularly, which leads to the practices that negate the freedom of the masses – the “un-freedoms”. Hence, Vellem (2016) raises the notion of participatory development, which “should thus entail the removal of un-freedoms as the primary task of government and Constitution rather than the preservation of privilege and rampant political patronage” that have been “witnessed in South Africa post 1994” (Vellem 2016: 2). The “removal of un-freedoms” entails that there should be “a bridge between development and liberation” (Vellem 2016: 2). In this way, the capabilities are unleashed as the “un-freedoms” are removed and all experience “development as freedom” in line with Sen’s position (Vellem 2016: 5). Sen uses capabilities to denote “the ability to do valuable acts or reach valuable states being” (Vellem 2016: 5). Vellem takes it further by stating that the “hall mark of the capabilities” is “the capability of a human being to function because a human being has a shelter, breathes clean air, can participate in the political community and that a human being has his/her dignity affirmed” (Vellem 2016: 5), which is equal to liberation.

Gyekye (1997: 61) argues that “such assertions of individual freedom, autonomy and responsibility are rarely exercised owing to the authoritarian hierarchical structure and deep respect for tradition found within the African culture.” We agree with Toure (1959: 25) who defines the African community as “fundamentally communocratic” rather than Gyekye “authoritarian” definition. The individual autonomy and freedom are guaranteed within the community. It is not autonomy or freedom from the community, but to participate and interact for the good of the community. So, an individual still enjoys autonomy and freedom, “although the individual is swallowed by the society in African communalism” (Nze 1989: 23). In pursuing the good of the community, the individual also pursues their own good as embedded in the community (Gicheru nd: 15).

Ubuntu worldview is articulated well in the ideology of Black Consciousness. Biko, an architect of Black Consciousness in South Africa, sensitises black people to consider themselves worthy beings and therefore to get on the struggle for emancipation. The conscience and the consciousness are strong weapons towards emancipation. Biko states that Black Consciousness “seeks to produce...real black people who do not regard themselves as appendages to white society” (Biko 1987: 55). The consciousness lies in being able to describe yourself as black, which is the start of the “road to emancipation” (Biko 1987: 52). By being able to describe him/herself as black, a person escapes categorisation as a *non-white*, which consists of people that aspire to be white. That aspiration is made manifest through the actions that support whiteness and help the racist white to intensify the oppression of a black person. Such people insult their God who created them black. It is an affront to the image of God.

According to Biko, Black Consciousness set to encourage people to be thankful to their God who created them black. In thanksgiving, they do everything possible to transform the society and promote “solid black unity” as an “antithesis” to “white racism”. The “solid black unity” calls together blacks, Indians and Coloureds as white racism makes the Coloured to betray their black brothers, to retain proximity to the white race and some Indians to oppress black people in the workplace. Thus, Black Consciousness emphasises the liberation of the oppressed against white oppression. In doing so, it takes cognisance of the fact that not all whites are bad and not all blacks are good. The enemy is white racism and anyone that perpetuates it. Biko therefore

advocated for the adoption of Black Consciousness towards the emancipation of the oppressed masses to affirm their personhood and be proud of the identity. Black Consciousness is, therefore, an advocate of Ubuntu way of life that is humanising and upholding human dignity.

We work towards wholeness. A liberated Ubuntu community will consist of people who have “dignity, justice, worth, security, cherished humanity” and who belong “to each other, to the human family, to that world which is home for all” (Boesak (2017: 145). *Abantu* should enjoy their humanity, wholly, in their land, having access to the means of production. The right to life may not be abused or taken away willy nilly.

2.6 Approaches to and Understandings of Ubuntu

The sections above covered several approaches to and understandings of Ubuntu. The idea was to have a broad array of contributions, towards the understanding of Ubuntu as a progression towards wholeness. In this section, the approaches and understandings are analysed and consolidated. We have already made a case against the critics of Ubuntu and this section will not focus on that aspect. We have approaches that expose Ubuntu as promoting harmony and peaceful coexistence. Tutu’s *umntu ngumntu ngabantu* and Mbiti “I belong therefore I am” promote interdependence and interconnectedness towards the building of the community. Much as they may appear to be calming the effaced *umntu* not to demand their liberation with violence, they have an aspect of dynamism, as they compel people to conduct an introspection and find themselves within the greater scheme of the organisation of the social life. In this category we also find Gathogo who lays emphasis on hospitality, where people would be welcoming to the others and share whatever they had with the strangers. It is regrettable that that hospitality gets abused by those who are bent to thwart the essence of being and promote a life of individualism and isolation.

Ramose’s emphasis on Ubuntu as African philosophy serves as an epistemological break to the denigration of the African people that they do not have philosophy, as discussed above. Ubuntu, being a philosophy serves as normative category of ethics that presents the acceptable and non-acceptable ways of being and existence. As an

ethic, Ubuntu becomes an equipment and empowerment those that seek to address injustices and inequalities in the society, as they strive towards a just social order. It becomes a pedestal to challenge the hegemony of the western epistemologies. Ramose (2002) presents Ubuntu as a constant strive towards wholeness and, thus, promotes the ontology of being and epistemologies of abantu.

Ubuntu is as old as abantu. Abantu are created in the image of God. Ubuntu becomes therefore a gift from God. This is a theological ethical approach to Ubuntu. It is an approach that serves as the base for Ubuntu as an African worldview where, according to Ogunde (2019), personhood and identity become critical, as discussed above. The claims of abantu created in the image of God and Ubuntu as a gift from God resonate with the principles asserted by Black Theology of Liberation that black people should not consider themselves as created by a God who is inferior to the God of other people. Hence, Ubuntu features well within the design of Black Theology of Liberation to address the plight of the oppressed and effaced *umntu*. Boesak becomes one of the voices to promote the liberative aspect of Ubuntu within the stratagem of Black Theology of Liberation. By way of extrapolating the weakness of Ubuntu, we learn from Boesak that Ubuntu should not be confined to the parameters that were set during the struggle against apartheid. Ubuntu should speak to the ills of the contemporary society where some people are marginalised on the bases of the race, gender, sexual orientation and otherwise.

We consider these categories of Ubuntu as working together towards the attainment of the goal of this thesis to present Ubuntu as a liberative soteriological ethic for the effaced *umntu* in the post 1994 South African society. It is in that strength that Ubuntu is juxtaposed with hamartiology and soteriology. As an ethic, Ubuntu helps in analysing what constitutes *ukunxaxha* in our society. It also becomes central in the soteriological framework to liberate those that are condemned to the dungeons of social life.

2.7 Conclusion

The progression towards Ubuntu has been a focus of this chapter. The premise and methodology of the chapter were informed by Mugobe Ramose and Allan Boesak. Ubuntu is an African philosophy that has been in existence since the first African *umntu*. In this chapter, it is projected as a soteriological ethic that can liberate *umntu* from the practices and consequences of *ukunxaxha* in the context of South Africa. The metaphysics of Ubuntu were discussed, and it was demonstrated that Ubuntu worldview is informed by a proverb, *umntu ngumntu ngabantu*, which suggests interdependence, interrelatedness and communalism. *Umntu* operates in three-dimensional interpersonal relationship of the living dead, the living and the yet-to-be-born. It becomes imperative for *umntu* to live in the space and time considering the three spheres of relationships. This interconnection makes *abantu* want to live harmoniously, considering that what they have, they received from the forbears and they should preserve for the coming generations.

The chapter has demonstrated that hamartiologically, *umntu* has been effaced by the bad and evil practices of *ukunxaxha*. However, Ubuntu has been resilient against all the difficulties. The European thinkers advanced the idea that Africa has no philosophy and disdained Ubuntu as unscientific and as having no literature. We learned from Boesak and others about the limitations of Ubuntu, where it has been shown that Ubuntu does not escape and *umntu* acts weirdly against other fellow human beings. Hence, in the South African context, *umntu* has been denied access to land and the means of production. *Umntu* still struggles for recognition as a living being with a right to the basic living conditions, to justice, dignity and equality.

We have been advised that Ubuntu is essential in a soteriological dimension to liberate *umntu* from *ukunxaxha*. *Ubuntu buyahlangula, buyakhulula*. *Umntu* is very critical and valuable in the Ubuntu world view. The Ubuntu worldview is about community, the interconnectedness, interconnectivity. Ubuntu is about “I belong, therefore I am”, an antithesis of “I think, therefore I am”. It demonstrates an integrated community where there is a connection of at least three generations, the past (ancestors), the present and the future. It shuns individualism and promotes communalism. Ubuntu is, indeed, an ethic that shapes the behaviour and character of *abantu* in line with the values of Ubuntu. It is a metaphysical and ontological reality that serves to liberate *umntu* from

the ills and wickedness that is in the world. As a liberation praxis, it penetrates and pervades spaces where there are injustices and inhumanity to change the situations from worst to best. In promoting *umntu ngumntu ngabantu*, Ubuntu detests human exploitation, denigration and undermining. It abhors practices of slavery and marginalisation of the poor. It creates an environment that guarantees the security of all, especially the impoverished, women and the children. It condemns femicide and women abuse.

The following are the findings from this chapter:

- Ubuntu is an African philosophy – ontology and ethics – that is as old as African humanity.
- Ubuntu is a progression towards wholeness – *ingqibelelo* and it guarantees personhood, a sense of identity and human dignity.
- Ubuntu has stood against the onslaught of European modernity, which fosters individualism and capitalism, which have been the cause for *ukunxaxha* – missing the mark. Ubuntu fosters communalism, interconnectedness and interdependence, emphasising the three-dimensional relationships, which include the living dead, the living and the yet-to-be-born. These relationships need to be kept intact for a balanced life to continue in an African worldview, so that there is reconciliation and harmony in the universe.
- The fulcrum of Ubuntu is *umntu ngumntu ngabantu* and this guarantees that Ubuntu allows for *abantu* to draw from the experiences and best practices of others, including the modern technological advancements.
- The epistemology of Black Consciousness and Black Theology of liberation shows that Ubuntu remains a relevant soteriological ethic for the liberation of *umntu*. Ubuntu *buyahlangula, buyakhulula*.

We proceed with the notion of Ubuntu that is an African philosophy, addressing issues of existentialism, ontology and cosmology of *abantu*. The next two chapters will give further exploration of *ukunxaxha* and *ukuhlangulwa/ukukhululwa*, respectively.

Chapter 3

Hamartiological Considerations: *Ukunxaxha* and Effacement of *Umntu*

3.1 Introduction

Umntu continues to experience effacement and defacement in the South African society. We use this isiXhosa word *umntu* for a human being. In this usage, the word connotes the essence of a human being who is created in the image of God with human dignity. It advances the need to treat every person with respect. Against this understanding, the socioeconomic systems devalue and denigrate *umntu* to a nonperson status. The nonpersons have become victims of the socioeconomic order that is based on *ukunxaxha* (missing the mark) and that order is bolstered by *abanxaxhi* (those who miss the mark). “Missing the mark” is the direct translation of the Greek word *hamartos*, which is well known as sin. Hamartiology is therefore the study of sin. The end of this chapter is to demonstrate how humanity has consistently been in the trajectory of violations, committing sin. As proposed in the previous chapters, we use the word *ukunxaxha* for missing the mark, which is more relevant than *isono* for sin. But sin and sinfulness will feature in the development of the chapter.

This chapter demonstrates that sinfulness that has pervaded the socioeconomic systems of South Africa and of the world at large manifests in the effacement and defacement of *umntu*. In the South African situation, *umntu* continues to suffer under the forces of effacement that promote undermining and marginalisation, injustices and inequalities, and greed and corruption. There has been, for the past twenty-five years since 1994, a neglect to address the degrading, denigration, dehumanisation and defacement of *umntu* under the neo colonial and neo liberal socioeconomic ills. *Umntu* remains landless, jobless, homeless, worthless, and “useless” in the eyes of the market economy. This has its roots from the colonial and apartheid dispensations, which also by and large drew from the European system of modernity. The church is also culpable for the defacement of *umntu*, as the church collaborated with the colonial and apartheid masters.

European modernity came to be notable with the 1492 discovery of the America. Since

then, the global socioeconomic landscape has consistently been that of inflicting pain and causing brokenness to the poor peoples of the world, especially the people of the global South, the black people, the nonpersons and the marginalised. The world goes through evolutionary unethical process that promote socioeconomic inequalities. Dussel (2000 and 2006) states that the world societies and civilisations coexisted in relative peace prior to 1492. Much as there would be conflicts and wars, there was no intentional attempt to decimate each other. The year 1492 signalled major shifts in European expansion. That brought about the extension and reinforcement of European modernity. It further marked the increase of the love of money and the worship of material resources. Material riches became the measure of prosperity. The value and dignity of *umntu* suffered under the ignorance and arrogance of the European hegemony. Humanity “missed the mark” in the way they behaved, related to each other, related to nature, and related to God.

The study is informed by the epistemologies of Latin Liberation Theology, the liberation element in African Theology and the Black Theology of Liberation expressions in North America and South Africa. In that regard, it deviates from the tradition of the western theological understanding of sin that does not consider the evil that people continue to suffer in their daily lives at the hands of those that claim to be people of faith. It demonstrates the world as a set of interrelated systems. It considers South Africa as part of the global political, social economic, technological and spiritual architecture. That is why it demonstrates the trends in other parts of the world that had similar effects in the context of South Africa. The global capitalist and neo liberal economic tendencies give rise to high levels of inequalities, thus widening the gap between the rich and the poor. They promote individualism against communalism, which is direct affront to Ubuntu. That is deliberate, as European modernity seeks to demonstrate that the only philosophy that exists and that deserves obedience is European, as defined in Cartesian philosophy of “I think therefore I am”. The chapter commences by exploring the framework, which is informed basically by the contributions of Allan Boesak and Desmond Tutu.

3.2 Theoretical Framework

Towards the achievement of the objective, we employ the principles of Black Consciousness and Black Theology of Liberation, which include the promotion and the regular conduct of social analysis to ascertain the “thesis”, determine the “antithesis”, so that we can settle for a “synthesis”. Black Theology of Liberation considers as sinful that black people are treated as nonpersons. It equally speaks against all the efforts by the black people to look down on themselves, singing “mea culpa”. Black Theology of Liberation and Ubuntu provide the skills and wherewithal to analyse the South African sociopolitical arrangements. The two collaborate with the basic underatndings of hamartiology as missing the mark.

We approach this chapter from the understanding of *harmatos* as *ukunxaxha*. We are moved by the continued effacement and defacement of *umntu* in the post 1994 South African society. In our enterprise, we are guided by Boesak (2017) who has already advised us about the escaping of Ubuntu, and we consider that to be contributing greatly to the defacement of *umntu*. Tutu (1989:69) has also already equipped us that we know when Ubuntu “is there and when it is absent” and the presence or absence of the following values will be an indicator: “humaneness, gentleness, and hospitality, putting yourself on behalf of others, compassion”. In isiXhosa, a person who demonstrates the traits of *ukunxaxha* is described by the following words, among others: *akanabuntu* (he/she has no humanity), *mbi* (he/she is ugly, the “ugliness of heart” – not of physical appearance), *ungcolile/umdaka* (she/he is dirty/defiled). *Hamartios*, among abantu, can be understood and interpreted along those lines. These vices have become characteristics of the socioeconomic life in South Africa. *Umntu* has fallen victim of such elements in the society who put themselves before the others. This situation has been exacerbated by the church and the faith communities at large. Biko (1978: 33) had made this observation:

It seems the people involved in imparting Christianity to the black people steadfastly refuse to get rid of the rotten foundation which many of the missionaries created when they came. To this date black people find no message for them in the Bible simply because our ministers are still too busy with moral trivialities. They blow these up as the most important things that Jesus had to say to people. They constantly urge the people to find fault in themselves and by so doing detract from the essence of the struggle in which the people are involved. Deprived of spiritual content, the black people read the bible with a gullibility that is shocking. While they

sing in a chorus of “*mea culpa*” they are joined by white groups who sing a different version – “*tua culpa*.”

The faith communities are demeaning to the ontology of *umntu*. As *Biko* says, the *Bible*, which is presented to be the “word of God” is wrongly interpreted to promote the subjugation of the white mastery. The culture of *abantu* has been undermined, based on what the Bible is purported to say and mean. The spirituality of the black person has been condemned and destroyed, so that *umntu* would never find meaning to life. Thus, *umntu* continues to suffer the onslaught at the hands of the political, business and spiritual leadership. Hence, we want to begin by considering certain aspects of *umntu*. The doctrines of creation (by and large) and anthropology are occupied with the discourse about *umntu* in ontological and existential terms. The contributions capture concepts of *umntu* as “soul”, “flesh”, “spirit” and “body” (Maimela 1989: 1). The questions that shape the discussion include: What are human beings? Who are we? Most of the anthropologists go on to discuss the question: What is wrong with human beings? That question gives rise to hamartiology, which inevitably gets embedded in the discourse regarding the ontological and existential aspects of *umntu*.

The doctrine of creation presents *umntu* as created *imago Dei* (in/according to the image of God). The hermeneutics of the *imago Dei* have gone on for years among the theological scholars, particularly the Old Testament and Systematic theologians. Middleton (2005) argues that the Old Testament scholarship has not contributed immensely to give shape to the depth of the meaning and content of the phrase. That has given rise to the challenge in the interpretation of the phrase. In his contribution on the nuances of the phrase *imago Dei*, Middleton (2005) juxtaposes the Hebrew words, “*şelem*” (image) and “*dēmût*” (likeness). He explains that “*Şelem* describes humans created as the ‘image’ of God (Genesis 1:26, 27; 9:6) and (in a positively derivate sense) Seth’s relationship to (or affinity with) his father Adam (5:3)” (Middleton 2005: 45). He also refers to the usage of the *şelem* in Psalms 39: 6 and 73: 20 where it “describes human life as fleeting and insubstantial, resulting in translations like ‘shadow, phantom, fantasies, dream image” (Middleton 2005: 46). Middleton posits that “*dēmût* (like *şelem*) is used of human beings as ‘likeness’ of God (Genesis 1:26; 5:1) and (again, like *şelem*) of Seth’s relationship to (or affinity with) his father Adam (5:3)” (Middleton 2005: 46). He asserts that “*şelem* tends towards the concrete and

dēmût towards the abstract in their occurrences in the Hebrew bible” (Middleton 2005: 48). He concludes that “neither *šelem* nor *dēmût* is univocal” (Middleton 2005: 48).

Middleton 2005 goes on to look at *šelem* and *dēmût* in terms of “image and rule”, the meaning of “let us”, “creation by word”, “God as King”, “God as artisan”, and creation as “Cosmic Sanctuary”, thus considering the “implications of *Imago Dei*”. He argues that *imago Dei* “refers to human rule, the exercise of power on God’s behalf in creation” where he claims that, in one way, “humans are *like* God in exercising royal power on earth” and in another way, “the divine ruler *delegated* to human a share in his rule of the earth” and “both are important ways of expressing the meaning of *imago Dei*” (Middleton 2005: 88). In the first sense the image is “‘representational’ indicating a *similarity or analogy* between God and humans”, while in the second sense the image is “‘representative’, designating the responsible *office and task* entrusted to humanity in administering the earthly realm on God’s behalf” and the two expressions are “not simply alternative; they are integrally connected” (Middleton 2005: 88).

Before we depart from Middleton, it is interesting to note that he entitled his book, “The Liberating Image”. The significance of the title is expressed in Middleton’s assertions that “the human power over the earth is modelled on God’s creative activity, which, in Genesis 1, is clearly developmental and formative, involving the process of transforming the *tōhû wābōhû* into an ordered, harmonious cosmos” and that, by implication, “the human calling as *imago Dei* is itself developmental and transformative” (Middleton 2005: 89). Middleton conjectured that the human calling may be helpfully understood as equivalent to the labour or work of forming culture or developing civilization. He goes on to argue that the “*imago Dei* also includes a priestly or cultic dimension”; hence the human vocation as *imago Dei* in God’s world thus corresponds in important respects to Israel’s vocation as “royal priesthood” among the nations (Exodus 19:6) (Middleton 2005: 90). According to Middleton, the phrase *imago Dei*, whether as *šelem* or *dēmût*, accords a specific status to *umntu* as “representational” and “representative” of God in ensuring “order” in the cosmos. It speaks of and infers dignity on *umntu*.

Kilner (2015) approaches the discourse on *imago Dei* from the position of dignity. He contends that human beings “are intimately connected with God because God’s image

is the very blueprint for humanity” (Kilner 2015: 92). Kilner, anchoring his argument from the perspective of the New Testament, posits that “God is transforming people into the very image of God in Christ” and that “Christ, as both the standard and the source of humanity’s renewal, breaks the power of sin and liberates people to resume their God-intended development to become fully conformed to Christ – to God’s image who is Christ” (Kilner 2015: 92). Kilner (2015: 116) sees image as connection and argues that “Human beings are connected with God in a profoundly significant way: they are created in God’s image.” God has a very personal stake in the life of a human being. When one destroys (or badly damages) a human being, one is affronting God. He, further, states that “murdering” and “cursing” a human being is an offense as “a person is in the image of God” and he therefore sees “cursing people (as) tantamount to cursing God” (Kilner 2015: 117). The image of God is not diminished by the sinfulness and/or unworthiness that may be ascribed to them. He asserts that only the likeness may be damaged, as “sin damages or even obliterates human righteousness” (Kilner 2015: 117, 127). The doctrine of creation, therefore, gives us the view that human beings are created *imago Dei*, the image and likeness, which accords the sense of dignity and respect to *umntu*. That is the dignity that cannot be obliterated by any circumstances, influences and forces. It is, equally, the dignity that calls humanity to treat each other with respect.

Let us now view the anthropological debate on the position of *umntu* from the perspective of Maimela. Maimela (1989) deals with anthropology, stating that “the objective is to try to understand human life in the light of the word of God” (Maimela 1989:1). Maimela asserts that biblical anthropology has been constructed through the selection of verses from the Old and New Testaments which “embody biblical concepts such as ‘soul’, ‘flesh’, spirit’ and ‘body’”, so as to ascertain the “biblical teaching about human being” (Maimela 1989:1). The debate on whether a human being is ‘soul’, spirit’ and ‘body’ went on for a long time. Plato is, notably, the exponent of the notion that a human being soul and body. Another way of constructing biblical anthropology, *a la* Maimela, “begins with the analysis of the human situation with its needs and problems”, where - after it has been done - “theologians ask questions such as, ‘What does the word of God have to say to this situation?’ ‘Can the biblical teaching about human beings cast some light on this particular situation?’” (Maimela 1989:1-2).

Maimela's approach to anthropology (Maimela 1989: 2) is based on the social analysis model in pursuit of "human self-knowledge", which he asserts that it "knows something, however partial, about human life". Maimela asserts that "there is no reason why theologians cannot utilize insights that are gained from human self-observation to reason critically about human nature itself" (Maimela 1989: 2-3). Regarding the question: What is the human being? Or, who are we? Maimela argues that they "do not arise out of mere curiosity" but come from the situation where human beings "are genuinely perplexed by the diversity and contradictions inherent in most views concerning the human condition" (Maimela 1989: 3). The search of "Who we are" is complicated by the fact that "human beings are at the same time the questioners and the ones questioned" and therefore give "inadequate answers" which "inevitably lead to further questions" (Maimela 1989:4).

Maimela (1989: 5) suggests that we ought to "attach" "the whole meaning" to "human life, both our own life and the life of our fellow humans", in order to be in a position to answer the question "Who are we?" He makes the following observation:

Real human beings exist concretely in particular communities, societies or nations in which they are accorded certain rights and are burdened with certain obligations. It is within those situations that both the limits and as well as possibilities for growth and self-realization find expression. Eventually, however, human beings discover that their existence is problematic and that life cannot be taken for granted. They discover that life in society is often divided and that it is replete with conflicts and potential threats. That is, in society human beings experience anguish, anxiety, vulnerability and finitude. As these experiences threaten to tear them apart, human beings begin to reflect on who they are and begin to ask questions about their identity, their wholeness and their welfare in an attempt to find tentative solutions to the problems which confront them. (Maimela 1989: 5)

This observation by Maimela is so critical to the objectives of this chapter. It forms the basis for our discussion on hamartiology. This chapter is particularly concerned about the life in society that is so divided and that "is replete with conflicts and potential threats" where human beings experience anguish, anxiety, vulnerability and finitude". But before we delve into that, we should look at the rest of Maimela's position, in order to drive the point on anthropology and what goes wrong in human life.

Maimela (1989) investigates “the human being in relation to other human beings” and observes that “human beings are social creatures that live in families, tribes and nations” (Maimela 1989: 8). It is in the cross pollination with people of other families, tribes and nations that human beings get puzzled and, thus, giving rise once again to the question, “What is the human being?” That is so because “human beings tend to think that their group or tribe is the norm for what it means to be human”, which results in “ethnocentrism” that has been in existence over long time. Maimela makes examples of the dichotomies in societies that included the “Greeks” and “non-Greeks”, the “Romans” and the “barbarians”, “Whites” and “non-Whites” and he claims that “even the Christians have not been immune from this ethnocentrism” (Maimela 1989:8-9). This ethnocentrism makes one group want to “kill, exterminate and massacre” the other, which results in “xenophobia or even hatred” (Maimela 1989:9). All these become the manifestations of *ukunxaxha* which effaces, defiles and defaces *umntu*. The next sections present some perspectives of hamartiology.

3.3 Hamartos as “Missing the Mark” – Ukunxaxha

As we proceed, we give a brief statement on the etymology of hamartiology, to understand the nuances and dynamics of the area of study. This is based, to an extent, on the biblical and doctrinal perspectives of sin. The Greek word for sin is *hamartos*, which means “missing the mark”. The word is used in Romans 3: 23, where it is stated that all human beings have sinned and fall short of the glory of God. Sin is, therefore, defined as “missing the mark” of God’s righteousness, through transgression of God’s laws or rebellion against God’s rule. Hamartiology was, therefore, developed as the study about sin, in terms of how sin originated, how sin affects humanity, and what a continued life in sin will result in before and after death, the judgment of sin, and the removal of sin at the end of time. As it has been stated above and in the previous chapter, the isiXhosa rendition of sin has always been *isono*. We have given a translation of missing the mark as *ukunxaxha*. As we want to trace the effects of this act, we shall in this section stick to the word “sin” and present how sin impacts, defiles, effaces and defaces *umntu*.

Grundem (2011) gives a perspective of sin in relation to God and God’s moral law. Sin is, therefore, presented as “any failure to conform to the moral law of God in act,

attitude, or nature” and includes not only individual *acts*, such as stealing or lying or committing murder, but also *attitudes* that are contrary to the attitudes God requires of us. Grudem gives an understanding that our very nature, the internal character that is the essence of who we are as persons, can also be sinful. Grudem’s input adds value to the understanding of sin as missing the mark and therefore *ukunxaxha*. Human beings stray from God and stick to negative attitudes, which tend to promote egoism. The self becomes more important than the other. They do not seek the good of others, but seek to decimate the other, if the other stands in the way for self-aggrandisement.

Grudem made mention of attitude, where he places bad attitude against the attitude that God wants. Attitude, as defined by the Dictionary, is “a settled way of thinking or feeling about something” or a “way of behaviour that is caused by this”. Cherry (2018: np) argues that in psychology, “an attitude refers to a set of motions, beliefs, and behaviours towards a particular object, person, thing, or event (and) attitudes are often the result of experience or upbringing, and they can have powerful influence over behaviour.” Attitudes are essential in hamartiology and that will be shown, as the study progresses. Cherry (2018: np) goes on to state:

Psychologists define attitude as a learned tendency to evaluate things in a certain way. This can include evaluations of people, issues, objects, or events. Such evaluations are often positive or negative, but they can also be uncertain at times...Attitudes can also be explicit and implicit.

The Manual of Faith and Order of the Uniting Presbyterian Church in South Africa (2007: Chapter two) (hereafter referred as the Manual) depicts sin as “corrupting” and “infecting” our lives and “it darkens our minds and perverts our very wills.” The Manual (2007: Chapter two) asserts:

Sin dominates the whole of human life... We are proud, self-centred, resentful, lustful, greedy, and corrupt; we hurt, exploit, discriminate against and oppress others; we neglect the needy. Sin misuses our greatest technological advances, ruining the environment and threatening us all with mutual destruction... Sin empties life of meaning and issues in despair. It makes us enemies of God, of one another, of our natural environment and even of ourselves. It grievously offends God, brings us all under God’s righteous wrath and just judgement, and leads to final alienation from God. (The Manual 2007: Chapter two)

The Manual presents a picture that when human beings have missed the mark, the human and nonhuman environments are defiled. The choices that people make do not promote life affirmation but undermine the sanctity of life. Hence, the development of policies that deface *umntu* and practices that estrange *umntu* from others. From the Manual, it has been learned that “sin corrupts and infects our lives” and that “sin empties life of meaning and issues in despair”. By “missing the mark”, human beings learn and develop bad attitudes that lead to situation of despair. Sin works against the good of life. The Manual presents sin as something that just catches up with human beings, where a human being is unable to avoid sinning. It does not clearly show that sin is a matter of choosing to miss the mark by adopting attitudes that ignore, discriminate and oppress others. Our thesis is that human beings miss the mark by following corruption, by adopting policies that threaten life, by fostering a society that continues to disfigure the bodies, especially of the non-persons, women and children.

Daniel (2009) introduces another perspective to the understanding of sin and evil, as he approaches it from the position of pain, which “includes such major scourges as poverty, oppression, persecution, war, all injustice, indignity and inequality that occur in human societies”. He reckons that a great deal of pain and suffering are caused by human action. His point of departure is Hick (1983) who argued that evil refers to “physical pain, mental suffering and moral wickedness”. Daniel (2009: 146) argues that moral wickedness is one of the causes of the physical pain and mental suffering, “for an enormous amount of human pain arises from humankind’s inhumanity”. He sees moral evil as a “relational category”, which contributes to “base and inhumane treatment of others, as well as manipulation for personal ends” Daniel (2009: 146). We agree with Daniel’s articulation, as it places the responsibility of the defacement on *umntu* squarely on the attitudes and choices that human beings make. It is not a certain wind or spirit that rapes them unaware and makes them do things that they cannot account for. Corrupt people miss the mark in search of their own happiness at the expense of the nonpersons. It is on this note and approach that we explore the expressions and manifestations of harmatos in the South African society.

3.4 Hamartiological Expressions in South Africa

The post 1994 South Africa is characterised by a continued defacement of *umntu*, the breaking of human bodies, the shuttering of hope and the denigration of human dignity, among others. It is built on skewed and shaky foundations and is based on policies that promote *ukunxaxha*. Intensive analysis of the South African economic policies is the occupation of chapter five. In the section, we seek to articulate how South Africa has continued the trajectory of missing the mark. We do so by tracing the trends from the eras preceding 1994.

3.4.1 The Escape of Ubuntu under the European Occupation

Abantu of South Africa exercised Ubuntu and welcomed the European sojourners, as they arrived in the land. The first recorded visit of the Europeans to South Africa was in the fifteenth century, as the Portuguese Vasco Da Gama “discovered” the sea route to India. The first notable occupation has been that of Jan van Riebeeck who came in 1652 and “discovered” the Cape of Good Hope and where the interactions with the indigenous people were noted. The last settlement was that of the British settlers in the early nineteenth Century. This was a history and experience of rendering a black person useless and worthless, and less than human; a history and experience of inequality, cruelty, theft, murder and barbarism, among others. We shall divide this section into two parts. The first part is South Africa since 1652 up to the ushering in of the apartheid era, while the second part will deal with South Africa under the apartheid system. It is not our intention to give a chronicle of events, as this work is not about writing history, but the evaluation of life under the two eras. The phrase “European occupation” will be used interchangeably with “colonial occupation”.

3.4.1.1 Effacement of Umntu under Colonial Occupation

The arrival of Jan van Riebeeck heralded an era of the undermining of the indigenous people and the theft of land and livestock by the Dutch. It should be mentioned, *a priori*, that this all happened with the aid of missionaries. It was under those circumstances that an anecdote was coined:

When the white man came to our country he had the Bible and we (Blacks) had the land. The white man said to us, 'let us pray'. After the prayer, the white man had the land and we (Blacks) had the Bible. (West 2016: 319)

The dispossession of the land of the indigenous people by the Europeans became an affront to Ubuntu. The identity and dignity of *abantu* cannot be separated from the land. The dispossession of the land and livestock was done in the forms of battering and direct theft. It is helpful to listen to West (2016: 42-54), as he drew some insights from the Journal of Jan van Riebeeck Vol I, 118. He makes the following interesting comments:

In South Africa, the first bartering trade recorded involved 3 small plates of copper and 3 pieces of ½ fathom copper wire for a cow and a calf.

The quasi-religious argument, based on a Reformed theology of retribution, that the local Africa people deserved having their cattle taken and themselves being enslaved is sustained across a range of entries in the Journal. Later, as the Company takes the local people's land, they return to this argument, reiterating it both to themselves and explaining it to the natives they disposed.

"We shall live in Good Hope, however, until such time as it may please the Almighty to send us a better supply. With each group of African newcomers, the same hope is expressed and the same paucity in trade in cattle is experienced. There are a countless multitude of cattle but relatively few to barter.

By the time the large body of Saldanhars leave the vicinity of the fort, in January 1653, the various trading strategies have generated a reasonable number of cattle, including 25 fine milk cows, a bull and several fine young oxen and heifers, most suitable for breeding purposes.

Deducing from the excerpts made by West from that diary, it is observed that the Europeans came to South Africa to unsettle the indigenous people. They had no regard for the indigenous people, as they viewed them as savage and barbaric. There was a deliberate intent to grab the land and steal the animal stocks, which would make it easy to enslave the indigenous people. Mofokeng (1997) resented the colonial cruelty that took advantage of the kindness and hospitality of the African people. He states that "the colonists used the might of their weaponry and sometimes abused our African hospitality to deprive us of our inheritance" (in Guma and Milton 1997: 42). They engaged "in ideological campaign of spreading and propagating historical lies to us and our children about our origin, our time of arrival here, where we have always

been and their arrival, saying that we found them here” and to achieve their ends, they falsified the “truth” and used “the bible and theology” in “church and society” (Guma and Milton 1997: 42).

Biko (1978) also presents a psychoanalysis of the mind of colonialists who would never want to accord an African person full status of *umntu*. For the colonialists *umntu* had a culture of “barbarism” as *umntu* came from a “dark continent”, Africa. They “were not satisfied merely with holding a people in their grip and emptying the Native's brain of all form and content, they turned to the past of the oppressed people and distorted, disfigured and destroyed it” (Biko 1978: 32). Biko argues that this cruelty of the colonialists resulted in the “African child” hating “his (her) heritage in his (her) school days”, as he/she gets presented with a negative image that makes him/her “tend to find solace only in close identification with the white society” (Biko 1978: 32). This was the form of epistemicide that Grosfoguel (2013) advanced. Information warfare is one of the strategies of winning the hearts and minds of people. The colonialists capitalised on the fact that the African people did not write their history and even oral tradition could not be that widespread, they pretended to know about the African people. They used European styled Christianity to subjugate the minds of the people.

The loss of land by the black people to the whites meant the loss of means for survival for the indigenous people. It changed their way of life. They, also, lost their cattle, which were their wealth. Villa Vicencio (1988: 49) asserts that “land also meant agriculture, hunting and political power. The loss of land meant the loss of political identity and social cohesion.” That encouraged the dependence of the African people on the white people for everything, which the white people took to their advantage, as they started “exposing blacks to the benefit of western values and skills” Villa Vicencio (1988: 49). The farmers used the African people for “cheap labour”. It also led to separation of families, as men had to go and sell their labour in the industrial and mining areas, while the women would remain working the land. The need for men to go and work was escalated by the introduction of “taxes to the state, tithes were usually required for church buildings, educational facilities, ploughs, new seed, symmetrically constructed villages, and European clothes” Villa Vicencio (1988: 51). In addition to these, Villa Vicencio (1988: 52) states that “imported goods intended for blacks were taxed at a higher rate than those goods intended for the white settlers, while the total

package of “native taxation” was wide ranging...(including) hut taxes, marriage taxes, labour tax on the unemployed and a poll tax.” This was a means of inducing *abantu* to see the white people as superior and as their liberator.

3.4.1.2 Domesticating and Effacing Christianity

We now focus on the role of Christianity in the subjugation of the indigenous people. It is general knowledge that the Europeans were accompanied by the missionaries, some of whom played a pivotal role with their religion *enxaxhileyo* (that missed the mark) in subjugating the black people. Religion should play a role of upholding humanity, their dignity, their worth and their uniqueness before God, regardless of race, gender, ethnicity, sexual orientation and other marks of division. The religion of the Europeans was wayward, in that it presented a God who favoured white people, a God who did not recognise black people as human beings. Mofokeng observed about the role of the church in fuelling the colonial practices of undermining and oppressing the African people. The church did not only fail to condemn the colonial “violent process of dispossession” as ungodly, but it did not even present their religion in such a way that the oppressed could find hope therein. Mofokeng (1977) asserts:

The missionaries saw the people turned into beggars and wanders and instead of confronting those who sinned against them, they identified the victims as objects of mission who were to be taught not to steal and not to be violent. They were taught that their inheritance was safe in heaven from the thieves. (Guma and Milton 1997: 44)

This domesticating genre of gospel contributed to the manipulation of the mind of the people who, by that time, had lost and were continuing to lose their treasures – the land and their livestock (*imfuyo*). This concept reinforced the undermining and effacing of *umntu*. *Abantu* became nonpersons and were considered as savages and worthless. The missionaries acted in support of the British colonialists. Hence, they deviated (*banxaxha*) from the basics of the gospel and from the core objective of the gospel. Villa Vicencio (1988: 44) states, “The missionaries consciously and unconsciously served the prevailing ideology of imperial expansion.” They did so, using the bible and calling for blind obedience to white authorities, while they disregarded and undermined the black authorities.

With their strong weapons and their domesticating “Christianity” the colonialists plunged the societies in conflicts where many lives were decimated. This should be noted with serious concern. The evil systems of *abanxaxhi* thrive when there is spilling of blood. The evil systems are sustained by and through bloodshed. The whites gained more ground, as the strength of the black people waned. They started farming with no challenges in the land that they grabbed from the indigenous people and on which the blood of the black people was spilled. They dictated “terms of co-operation, acquiring title deeds that gave them exclusive ownership of our land from equally illegal regime of other white thieves” and eventually “became the owners of the land” (Guma and Milton 1997: 44). Sadly, the church acquiesced. The church used that as an advantage to amass wealth, hoard large chunks of land and enjoyed the status of nobility at the expense of the black people. (Guma and Milton 1997: 44-45)

The missionaries assisted the colonial masters in ensuring that the indigenous people were domesticated to have no option but to submit to the rule of the colonial masters. This was done through what is known as the theology of work. Theology of work was a propaganda gospel that was advocated by the missionaries to generate a sense among the people to want to go and sell their labour for nothing. They painted the necessity to work in rosy terms. Villa Vicencio (1988) helps us with the articulations of Steward of Lovedale who wrote that both British missionaries and white settlers agreed on the following: “that the African should be taught the dignity of labour”, “the gospel of work does not have souls, but it saves people”, “Lazy races die or decay. Races that work prosper on earth. The British race, in all its greatest branches, is noted for its restless activity. Its life motto is Work! Work!” This was a way of seducing the black people to consider it to be a way to heaven to serve the white masters and madams. White people created an environment where the labour of indigenous people would be exploited for the enrichment of the colonialists. The main motive of the European gospel of work was given perspective in the recording from The *Christian Express*. Vol VIII (95) (1 August 1878: 1-2), as it was written:

We want to see the natives become workers. ...And...we believe Christianity will be a chief cause of their becoming a working people. ... How this comes to be is twofold. Christianity creates needs. Generally speaking, every man will work just as much as he requires to do and

no more. There will be a constant relation between the time a man works and his necessities. If you want men to work, then you must get them to need. Create need and you will supply stimulus to work; you enlist the worker's own will on the side of labour. Few men anywhere, and certainly no heathen men, ever work for the mere pleasure of working. Now, the speediest ways of creating needs among these people is to Christianise them. As they become Christianised, they will want more clothing, better houses, furniture, books, education for the children, and a hundred other things which they do not have now and never have had. And all these things they can get by working, and only by working... So to Christianise a Kaffir is the shortest way, and the surest, to make him put his hand steadily and willingly to the work that is waiting to be done. This will make it both his interest and his duty to work, will enlist, besides his bodily appetites, his home affections, his mental powers, and his conscience, on the side of industrious habits. (Villa Vicencio 1988: 44-45)

In that way, the dignity of a black person was denigrated. Ubuntu escaped. Those who were supposed to be the architects of promoting human dignity, the *imago dei*, and the affirmation of life, took the side of the evil forces of *abanxaxhi* to exterminate life. This shows that Christianity has been utilised to exacerbate, instead of ameliorating, the plight of the conquered people. Christianity was compromised, which rendered European version of Christianity a suspect. That presentation of the gospel enslaved the indigenous people holistically. Villa Vicencio (1988: 55) gives a summary of the attitude of the English missionaries in pursuit of their colonial mandate as follows:

They perceived their culture, values and resources to be superior. Promoted their religion and civilization and had a disregard for the values and achievements of others. Converting souls to Christ meant, for missionaries, a complete rejection on the part of blacks of the African worldview and a denial of traditional social custom. They sought to replace what they perceived to be the 'false consciousness' of the indigenous people with the 'true consciousness' ensuring that the 'old order' would give way to the 'new order'. A result was that the kraal was becoming the scene of disagreement, of arguments, of indecision, where authority for patterned behaviour was lost. They condemned African customs and institutions and taught the social norms of nineteenth-century Europe as though these crystallized a moral code of universal validity. Missionary superiority of this kind systematically changed an independent black peasantry bound together in tribal cohesion into a dependent proletariat.

The colonialists targeted those things, symbols and shrines that matter most to preserve the dignity of *abantu*. The attack on the culture of the black people was a way of taking away their pride and what was the core of their life. The land and the

kraal are very important symbols and shrines that give life, identity and dignity to the African people. The confiscation and dispossession of those rendered the African people vulnerable to the colonialists, hence the colonialists could go as far as falsifying the “consciousness” of the African people and seek to replace it with “true consciousness” which would be the way of ushering in Europeanism as the new world order.

Mtshiselwa (2015) also gives a perspective on the attitude of whites over the cultures of the indigenous people. He looks at the issue from the environment of the Methodist Church of Southern Africa that had to start the Black Methodist to speak for the black people in the church. Mtshiselwa (2015: 5) asserts that the missionary wrote the Xhosa liturgy, *Umbhedesho wemini yeCawe*, in such a way that it opens with the words:

Okhohlakeleyo akuguquka ekukhohlakaleni kwakhe akwenzileyo, enze okufanelekileyo nokulungileyo, yena uya kulondoloza umphefumlo wakhe ebomin’ [But if a wicked person turns away from the wickedness they have committed and does what is just and right, they will save their life.

The Xhosa people were, therefore, seen as the unconverted *abakhohlakeleyo* (the wicked - in plural) who needed to be called to conversion every morning as they came to church. In addition to this, Mtshiselwa (2015: 5) identified the elements of individualism in the European approach, which they wanted to impose on the Africans through the hymns/songs that would promote it. He cites as an example the song, “*Ndikhokele O Yehova*’, which is a translation and a reconstruction of the song ‘Guide me O thou great Jehovah’” as showing “how, against the African value of communalism, an individualist approach to God was imposed onto black South Africans” (Mtshiselwa 2015: 5). This, according to Mtshiselwa (2015: 5), was “in contrast to the highly regarded value of communalism that constitutes *blackness*... (and that) is rooted in the concept of Ubuntu.” The white religion failed to honour a black person and that was, therefore, an insult to the God of the black people.

3.4.1.3 The Union of South Africa and the Exclusion of Black

People

The colonial power promoted and encouraged the exclusion of the black people when the Afrikaners and the English joined to build the Union of South Africa in 1910. Further to that, drastic laws were passed by the Union, including the establishment of “The Native Recruitment Corporation in 2012” and the “Land Act of 1913”. West (2016: 68) states that “The Native Recruitment Corporation was established in 1912 to ensure noncompetitive and regular supply of labour from the native reserves at a fixed wage and under contract, which prevented workers from leaving the mines to sell their labour elsewhere.” This resulted in workers working in “poor and dangerous conditions”, which the workers “resented” and “protested” by “withhold(ing) their labour, a policy which the mine owners tried to overcome by replacing the former with Chinese workers” (West 2016: 68). The passing of the Land Act meant that about 87 per cent of the land to the whites who formed the minority of the population while the black majority were left with 13 per cent, a situation that forced , forced many black men, as breadwinners, “to look to the mines for employment as migrant workers” (West 2016: 68). The colonial system did not make life easy for the black workers, as it imposed “a variety of complementary laws and practices ranging from pass laws to reduced wages on black workers to ensure the smooth running of the system” (West 2016: 68). The apartheid system was introduced in 1948, when South Africa was still under the British colonial rule, as it became independent in 1961 and that was also not challenged. *Abantu* were left out of the system. This environment posed challenges to articulate the values of Ubuntu, as the system was hostile to such values. Ubuntu had escaped. But the situation became worse after 1948, with the rise of the Nationalist Party to power.

3.4.1.4 The Introduction of Apartheid and Denigration of *Umntu*

In 1948, the Nationalist Party, backed by and large by the Dutch Reformed Church and others, to a great extent white dominated churches, introduced the repressive and oppressive system of divide and rule. It is not our intention to give the details of the policies that supported the apartheid and that were imposed on the oppressed people. It suffices to say that this was a system of segregation, which accorded the white

people the most superior status and arranged black groups in order of Indians, “Coloured” and Africans. The rendering of the services also followed that order. Only the white people went to parliament. The system changed in 1982 and 1983 where the Indian and Coloured respectively could participate in parliament leading to the establishment of the Tricameral Parliament in 1983.

3.4.1.5 The Struggles to Liberate the Effaced Umntu

The black people had to resist the apartheid system with contempt. The following section will consider the analysis of the system from the perspective of the church, which was organised through the Black Theology of Liberation. The Black Theology of Liberation had close association with the Black Consciousness Movement (BCM) whose prominent leader was Steve Biko, whose observations will be useful as the background.

Biko, although not a trained theologian, made significant contributions to challenge the church to do a careful and in-depth analysis of the system and “dialectic reasoning” to “expose the clinical nature of racism” (Lamola 2016: 194). He adopted the Hegelian dialectic triad of “thesis–antithesis–synthesis” towards finding solutions. He held the notion that “the white power structure is based on exploitative values, and thus, the capitalistic exploitative tendencies are the root cause of racism (Biko 1978: 116).

It is not an easy exercise to extract from Biko’s writing, as the thought pattern is so cohesively glued together that it just flows with a pause. Biko (1978: 76-96) defines the systems and methods used by the colonialists to get at the black people by discussing terms like: “acculturation”, by which the “African Culture” was subdued by the “Anglo Boer Culture”; “Conquering by persuasion” where they used “a highly exclusive religion that denounced all other Gods and demanded a strict code of behaviour with respect to clothing, education ritual and custom”; “harass them” where the police were set to catch and arrest black people when they did not submit to the authority of the white people; co-opting black people to be the “extensions of the enemy into our ranks”; disempowering the black people, so as to raise “a race of beggars who smile at the enemy and swear at him in the sanctity of their toilets - who

shout 'Baas' willingly during the day and call the white man a dog in their buses as they go home"; creating "some kind of barrier between black and whites so that the whites could enjoy privileges at the expense of blacks and still feel free to give a moral justification for the obvious exploitation that pricked even the hardest of white consciences"; white people believing "in the inferiority of the black man...(and despising) black people"; to institutionalise racism "to make it look like the South African way of life"; denying black people "any chance of accidentally proving their equality with white men"; and "playing on that imaginary bogey - *swart gevaar* ...to convince even diehard liberals that there is something to fear in the idea of the black man assuming his rightful place at the helm of the South African ship".

The white apartheid government skilfully planned their shenanigans in such a way that, today, it is possible to hear a white person saying that they did not know the other side of the story. The media were controlled, in such way that they would feed the listenership and viewership the kind of propaganda that was approved by those in political leadership. The scarce voices of journalists like Dr Alan Paton were heard far away in London. Once again, the church was too conspicuous by their silence or supporting the apartheid system. The church's foundations when it was established in the South African soil were such that the church could not extricate itself from the draconian policies of the state. Biko (1978) articulates that the church contributed in assisting the system to make the black people "to feel the unwanted stepchildren of a God whose presence they cannot feel" and encouraged "the '*mea culpa*' attitude" (my fault/error/mistake) as ministers would do on the pulpits every Sunday. The ministers would never dare associate the labelling of the black people as "thieves" by the "white missionaries" with "poverty, unemployment, overcrowding, lack of schooling, and migratory labour". So, for Biko, the church had "been spoilt by bureaucracy" and it became "institutionalised", which made the church to be "removed from important priorities and to concentrate on secondary and tertiary functions like structures and finance etc." All that rendered the church "very irrelevant and in fact an 'ivory tower'".

Biko's insights give a lucid picture of the situation. They suffice to take this work to another level. His stance aggravated the system to the point of his untimely death in September 1977. Frostin (1988: 97) records that "the Chief Magistrate of Pretoria at the inquest on Steve's death, said that, though he died of serious brain damage, no

one was to blame for his death”. Frostin (1988: 97) also highlights the attitude of The Minister of Justice, Mr JT Kruger, “when he gave an account of the imprisonment, treatment, and death of Steve Biko to the Transvaal Congress of the national Party two days after his death”, where he said, “I am not glad and I am not sorry about Mr Biko. He leaves me cold. I can say nothing to you ... I shall be sorry if I die (laughter).” (Excerpts drawn from Argus, 14 September 1977, quoted from South African Outlook September 1977: 141 and South African Outlook September 1977:142). That was Biko for the apartheid system.

3.4.1.6 Black Theology of Liberation towards the Liberation of Effaced *Umntu*

The Church drew encouragement and inspiration from the Black Consciousness Movement and related its tenets to the Black Theology of Liberation. The black theologians criticized the apartheid system, what it stood for and its impact on social life. The system was an affront to the African concept of Ubuntu. Boesak gave a sharp critic of the apartheid system in his “Farewell to Innocence” where he coined, what came to be the buzzword of liberation theology, the term “pseudoinnocence”, which is about “capitalizing on naiveté, consisting of a childhood that is never outgrown, a kind of fixation on the past - a childishness rather than childlikeness.” For Boesak (1977: 3-4), the system would “blind people so that they do not see the atrocities of the present” because the system through its innocence “blinds, paralyses, and cunningly uses all means at its disposal to cover up and rationalize guilt and sin.” That innocence “becomes demonic” as it “effectively blocks off all awareness and therefore the sense of responsibility necessary to confront the other as a human being; (thus leading) to an inability to repent which in its turn makes genuine reconciliation impossible” (Boesak 1977: 4).

The whites maintained the “status quo” by believing that they were innocent and there was nothing to repent for “because they ‘just happen to have the superior position in the world’, or, in some mysterious way, they have been placed in a position of leadership (guardianship) over blacks by nature, by virtue of their ‘superior’ culture, or by God” Boesak (1977: 4). The whites held the view that they had “a ‘divine calling’

vis-à-vis blacks”, that they were called to uphold “western Christian civilization” as it served “true community”, “‘avoids friction’ (which is sin)”, and they worked “on grounds of the myth that *Apartheid* is really based on Christian love” Boesak (1977: 4). Boesak (1977: 5) avers that in the apartheid ideology, “love is expected to serve separation and alienation”.

The general impression that Boesak had about apartheid was that it was captured in four theological concepts, as “idolatry, heresy, sin, and blasphemy”. Boesak (1984a: 84) defined idolatry as “an impoverishment of humanity” and he stated:

When we believe that these false gods can, in fact, walk, we become lame; when we believe they can see – we become blind; when we believe they can speak – we become dumb. When we believe that they know, we exchange our understanding for the instruction of idols, which is a delusion, empty foolishness.

For Boesak (1984b: 15, 24), apartheid was blasphemy in that “the theological legitimation of the SA system is an abuse of the name of God; heresy, as “the unity of the church is threatened by the divisions of apartheid; and sin as it dealt “with ethical dimension”. He considers racism as “ideology of racial domination that incorporates beliefs in the cultural or inherent biological inferiority of a particular ethnos... a system of domination, furnished with social, political, and economic structures of domination” (Boesak 1984a: 110-111).

Tutu anchored his theology on the concept of Ubuntu, strongly adhering to the principle of *umntu ngumntu ngabantu*. He asserted that “part of Ubuntu – being human – is the rare gift of sharing” and he loathed Capitalism as “system that placed the emphasis on self-aggrandisement and ... exploitative” (Tutu 1982: 100). For Tutu, capitalism is the root cause of racism which gave rise to the apartheid system. Apartheid, for Tutu, was the negation of everything that is human. He saw apartheid as:

A system of institutionalized violence, using migratory labour, which deliberately, not accidentally, destroys black family life. It is a system that uses structural unemployment, by having reservoirs of unskilled labour in the homelands, to provide cheap labour. (Tutu 1982: 107).

Tutu's message to the then Minister of Police, Louis Le Grange, captures and puts the description of apartheid in different light, as he averred:

If Mr le Grange thinks that blacks are not exploited, oppressed and denied their human rights and dignity, then I invite him to be black just for one day. He would then hear Mr Arrie Paulus saying he is like a baboon, and a senior police officer saying he is violent by nature. He would be aware that in the land of their birth, black people, who form 80% of the population, have 13% of the land, and the white minority of about 20% has 87% of the land. In this country a white child of 18 years can vote, but a black person, be he a university professor or a bishop or whatever has no franchise. A black doctor with the same qualifications as his white counterpart is paid less for the same job. Have any whites had their homes demolished and then been told to move to an inhospitable area, where they must live in tents until they built themselves new houses? This happened last week to the Batlokwa people. I doubt very much that the minister would still be able to say that apartheid was not unchristian and unjust system, where human rights are denied. (Tutu 1982: 50)

This statement by Tutu summarised the kind of effacement that *umntu* suffered under the apartheid rule, being likened to a baboon, landlessness, homelessness, being victims of injustices and inequality came to define a black person. A black person would always be told to be patient, to be content with what they received, to be thankful, for half a loaf was better than no bread, while the white people owned the bakery and the land where wheat is grown – all the means of production.

Other vocal black theologians, in the first generations, included Mutlhabi, Goba, Ntwasa, Mpunzi, Pityana and Mosala. They made valuable contributions in condemning apartheid as an evil that had irrupted in the South African context. The history of South Africa evolved to be “a history of continuous plunder of land and cattle by European invaders, of devastation and decimation of peoples, followed by their economic enslavement” (Pityana 1973: 59). The white racism was seen as “an ideology that justified the white conquest of the land and the exploitation of black labour” and, thus, apartheid created an “atmosphere of a power and money struggle” and was a system “where a few were having a monopoly of power and wealth” (Mutlhabi: 1972: 119-120). The South African society thus became “materialistically self-centered” putting emphasis on individual enterprise and material acquisition for the individual – for the black masses” (Goba 1985: 69). That individualism led to “the

fragmentation of society into competing individuals” and to “the stratification of society into different classes” (Ntwasa 1973: 70). Hence Mpunzi (1972: 132) surmised that “almost everything we do is made competitive” and “success becomes gauged in terms of victory in the various competitions and also in the amount of money and objects possessed.” Indeed, to be black was like a curse. Black people had to perform many times to receive recognition. Black women had to suffer triple jeopardy, as black people, as black women and as black workers. There was no joy.

The colonial and apartheid systems were manifestations of Europeanism, a system that produced modernism, colonialism, capitalism and globalization. The next section will consider some of the traits of Europeanism that would have a bearing of the defacement of *umntu*.

3.5 European Modernity and Effacement of *Umntu*

European modernity is a system that thrives on defacing *umntu*, doing so by presenting everything European as divinely ordained and any other as savage and not supposed to exist. It continues to disfigure those who are on the other side and othering others. The rise of European modernity was a disturbance to a world that had, for years been enjoying relative tranquillity. It was an act of *ukunxaxha*. The European influence and civilisation dominated all the spheres of life. It took different forms and approaches, from country to country. Dussel (1996, 2000 and 2006) has consistently analysed the hegemonic tendencies of the European civilisation. We want to draw lessons from Dussel as the authority in this field. Before we delve into that exercise, it is important to note Dussel’s position when he considers this discussion:

“In the end, we are dealing with an ethical problem related to the way we think of the world. This implies, of course, its forms of organization and the way it operates its systems of production, consumption and social life. That is, with the different ways in which society has been organized, supposedly with the aim of living better. Thinking of a different world, under different forms of organization implies thinking about aspects of the ethics of human action. On such a basis, we should be able to elaborate critical principles from which we can transform reality.” (Dussel 2006:12)

Dussel (2000 and 2006) articulates that prior to 1492, societies and civilisations “coexisted” in relatively peaceful environments, cherishing their own strengths and ideals, and “keeping a relatively local isolation”. Dussel (2000: 4) posits that by that time:

“...there was not yet a world history in an empirical sense. There were only isolated, local histories of communities that extended over large geographical areas: the Romans, the Persians, the Hindu kingdoms, the Siamese, the Chinese, or the Mesoamerican and Inca worlds in America” and that “their geopolitical locations did not allow them to be a center (the Red Sea or Antioch, the final destination of commerce with the East, was not the center but the westernmost border of the Euro-Afro-Asian market).”

The discovery of America by Christopher Columbus, in 1492, changed the course of history, as the Europeans started accumulating wealth, thus getting advantage over other civilisations. They started “rewriting history with the *Invention of America*”. This event was coupled with “the Portuguese expansion in the 15th Century that allowed the planet to become ‘the place’ of the ‘*unique*’ ‘World History’” (Dussel 2006: 7). This became the beginning of European modernity or globalisation, which span over the periods and events including the “Italian Renaissance”, the “German Reformation to the Enlightenment”, the “English Parliament” and the “French Revolution”. Dussel modifies this by giving a scientific “sequence” of the historic events and times that “would run from Italy (fifteenth century) to Germany (sixteenth to eighteenth century) to England (seventeenth century) to France (eighteenth century)”. Thus, Dussel renders it “Eurocentric,” as “it indicates intra-European phenomena as the starting point of modernity and explains its later development without making recourse to anything outside of Europe.” (Dussel 2000: 5)

“Modernity”, in Eurocentric terms, arose as “an emancipation”, taken from a Kantian expression *Ausgang*, for “way out”. Thus, modernity was a way out of “immaturity by means of reason, understood as a critical process that affords humanity the possibility of new development” (Dussel 2000: 5). As modernity spread out, it became the “centre of world history as an essential trait of the modern world” and that centrality “was achieved from various perspectives, (including) state, military, economic, philosophical” (Dussel 2000: 6). Modernity, presented itself “as the unfolding of new possibilities derived from its centrality in world history and the corollary constitution of

all other cultures as its periphery” and therefore rendering “European ethnocentrism as the only (culture) that might pretend to claim universality for itself” (Dussel 2000: 7). Hence, the Spanish Portuguese developed a mindset of “*ego conquiro* (I conquer)”, which made them to impose their will “on the indigenous populations of the Americas.” With the same mentality of being “the legitimate heirs of the age of ‘Reason’”, Europe considered that the cultures and values represented by the Asian Pacific societies had not reached the state of “civilization” (Dussel 2006: 2).

It is important to note that Eurocentric modernity, in its development, was shaped and nurtured by the ideals of Kant and Hegel. Hegel had been confined to Berlin for the rest of his career where he taught “from 1818 until the time of his death” and showed “himself to be a ‘maker’ of history and a legitimate interpreter of the future of the world” (Dussel 2006: 2). Santayana’s view of Hegel was that Hegel described what he knew and had heard most and felt he had described the universe. In Hegel’s world, “the individual (was) lost in the subgroupings of society and ultimately as a servant of the state, a puppet, and a vehicle of divine decrees.” (Lovely 2012: 51). Hegel, however became influential, so as to “shape the world”, yet he did not know Africa, America, Asia or even many other parts of Europe. Hence, Dussel (2006: 2) wrote this about Hegel:

Hegel took on the task of writing ‘the’ version of the history of Modernity, of organizing the deformed ideological history that we all studied at school. It is a Eurocentric point of view because it assumes Modernity is exclusively European. That is, that the starting point of the construction of Modernity is understood only as a result of intra-European phenomena and its later development only needs a European explanation.

Hegel was a racist who regarded the black people as unruly, savage and inferior. Moellendorf (1992: 246) states that Hegel regarded the “Negroes” as “uninterested and lacking in interest, in a state of undisturbed naivety, are to be regarded as a nation of children. They are sold and allow themselves to be sold without any reflection as to the rights or wrongs of it.” Hegel said this, while he did not even know about the struggles of the Africans. He was naïve of the resistance of the slaves and their achievements. Hegel saw the “non-whites to be variously weak, unfit for freedom and

irrational because of their biology” and saw “the Europeans or whites as the very paradigm of freedom and rationality” (Moellendorf 1992: 248). For Hegel:

Slavery is no absolute injustice because slaves have quite literally lost the struggle for recognition, a struggle which blacks were fated to lose because of their biology. For it is the essential principle of slavery, that man has not yet attained a consciousness of his freedom, and consequently sinks down to a mere thing – an object of no value. (Moellendorf 1992: 249-250)

In all that, Europe saw and recognised him as a philosopher of note, to base their systems on his philosophy, as much as they acclaimed Kant. Kant was notoriously known to be a racist who “treated race as a scientific category” (which is not true), correlated it with the ability for abstract thought, and - theorising on the destiny of races in lectures to students – he arranged them in a hierarchical order as follows:

1. The race of whites contains all talents and motives in itself.
2. The Hindus have a strong degree of calm, and all look like philosophers. That notwithstanding, they are much inclined to anger and love. They thus are educable in the highest degree, but only to the arts and not to the sciences. They will never achieve abstract concepts. (They with Chinese) are static, for their history books show that they do not know more than they have long known.
3. The race of Negroes is full of affect and passion, very lively, chatty. It can be educated, but only to the education of servants, ie, they can be trained.
4. The Indigenous American people are uneducable; for they lack affect and passion. They are amorous, and so are not fertile. They speak hardly, care for nothing and are lazy. (Van Norden (2017: np)

Further to that, Dussel (2006: 3) mentions that it should be insisted that the Enlightenment, the ideology of the French Revolution and the Industrial Revolution are the origin and impulse of Modernity. One of the French Philosophers was Rene Descartes who came to be known for espousing the idea of *cogito ergo sum* (I think; therefore I am” as he claimed that “it is not enough to have a good mind; the main thing is to use it well”. This thought pervaded the European philosophical thinking and epistemological framework, leaving an impression that everything European was superior and the best. This notion was exacerbated with the European colonial project to an extent that, in the colonised world, to be smart is to be westernised. (Dussel

2006:3) highlights the fact that although “the researchers in the colonized countries consider themselves proud critical (or advanced) thinkers, very rarely do they recognize the extent to which they are Eurocentric even though they are not European.” The Europeans created an impression that all knowledge was based in Europe. They viewed anything else from the perspective of “European or American identity” and therefore expressed their “fallacies” “when writing the ‘history’ of humanity” (Dussel 2006:3).

Dussel (2006) further argued that the Cartesian framework contributed to the “separation between the soul and the body” on which “modern subjectivity” is based where “the body becomes only a machine that can be submitted to the horizon of accumulation”. Dussel (2006: 7) asserts:

This Cartesian reality can rapidly be translated into the separation between the idea of work and its practice, between the design and the execution, on which the factory system is based. Thus, the conditions for the management of the material subordination of labour, when enclosed in instrumental reason - engineering, management and technical skills - guaranteed its disciplined management and control... This was the beginning of the process of rationalization of organization during Modernity.

This marked the beginning of the effacement of *umntu* under European modernity. *Umntu* would be gauged by the contribution they could make to the economy. If one could not be meeting the material standards that were set or could no more have the same strength to produce at a certain rate, they would be regarded as useless. This consideration of *umntu* as useless has dominated global politics and economy. It is based on the desire to boost the ergo. Dussel (2006: 7) considers ergo as “the organization of modernity (which) implied the ‘rationalization’ of political life by means of civil services, of the capitalist company by means of scientific management and of daily affairs by Calvinist ascetism... (and which) also implied the disembodiment of subjectivity with its alienating effects on living labour - criticized by Marx - on human desires - analysed by Freud -and on the lack of ethics in all economic and political management.” This observation by Dussel is very critical, as it gives an idea of where and how the exploitative labour systems evolved. Those systems were transported to the colonised world where the labourers were viewed as mere means of production but alienated from the production of their labour.

Dussel (2006) underscores the fact that “Eurocentrism” as a “civilisation” spread to the “other regions of the planet” including the “nations of very similar imperial vocation such as Australia and New Zealand from the Asian Pacific area” and covering “African, Asian and (Latin) American countries”. The legacy of Europeanism is modernism, which has found expression in colonisation, capitalism, and Eurocentrism (globalisation). Let us consider Dussel’s (2006: 5) articulations on these three phenomena, which should be identified with modernity:

1. The emergence of *capitalism* as an economic and civilizing system for which many people consider that there is no alternative” where with the invasion of America, Europe accumulated an enormous amount of resources that gave it a ‘relative advantage’ against other civilizations with larger populations and, technically speaking, with more or less the same levels of progress that Europe had during the Renaissance. China is a good example. Eventually, this led to the formation of capitalism.

2. The *colonization* that Latin America suffered for three centuries, and that Africa and some Asian countries suffered from the 19th Century, must be mentioned. Europe integrated a colonial world from which there has only been a partial emancipation through the political independence of these nations, that is, their legal foundations as independent States. Nevertheless, they are kept in subordination by means of economic, technological and military power.

3. (In addition to) “*Eurocentrism*, nowadays, but we also have *Americanocentrism* represented in an exemplary manner by Samuel Huntington, with an ideological firework display that aims to consolidate the predominance of the civilizing occidental project. What we mean by this is that, in order to understand Modernity, we need to discuss capitalism, colonization and Eurocentrism as processes that lend it their specific historical content (Dussel, 2001b). In all, understanding globalization demands a critical posture concerning the dominant explanations of Modernity and its associated processes. To appreciate this, there is no better example than that of G. W. F. Hegel (1770–1831).

3.5.1 Capitalism, Colonisation, Eurocentrism and Americanocentrism as Vehicles of Globalisation

Capitalism, colonisation, Eurocentrism and Americanocentrism are viewed as the vehicles of globalisation. Dussel (2006: 3) argues that “Globalization began at least 500 years ago, when the system in which we live today began to be constructed.” Dussel (2006: 4) claims that in globalisation, “we are dealing with a historical process of asymmetric exchanges inasmuch as they are economic, political and cultural interests that did not start recently...(which) was the starting point of so-called ‘Western civilization’” (and which) deals with the construction of what is usually called ‘Modernity’”. Capitalism, going alongside “liberalism, dualism (disembodied), instrumentalism (the technologies of instrumental reason)” ensured that Europe remained at the “centre of the world” (Dussel 2006: 10). Through them, capitalism, being “the mediator between exploitation and accumulation, transforms itself into a *formal and independent system* which, by the logic of its own existence, can destroy all human life on the planet” (Dussel 2006: 11).

Dussel (1996) opines that with the “fall of the Berlin Wall”, capitalism was challenged by the “‘democratic’ alternatives of a socialism of liberation”, which had always been “in the periphery”, as they got an opportunity to “manifest themselves with greater clarity as never before”. But Dussel (1996: 5) sees a greater threat of capitalism looming, as he avers:

Although the periphery of capitalism suffers with greater force the lashing of imperialism, a utopian critique, more necessary than ever before, of inhuman, unjust capitalism (and where the ‘free market’ allows it, of the competition of the *homo homini lupus*, where only the stronger, more developed, more militarized, more violent triumph) profiles itself in the horizon.

European modernity has had negative effects on the lives of many societies, but Eurocentrism has always been in denial of the fact that “its civilizing project is leading us to the destruction of the ecology of the planet along with the annihilation of humankind” (Dussel 2006: 2). It has always strived for dominance purporting to be “the most developed and therefore superior to all others, and this implies the universal but unconscious adoption of a Eurocentric ideology” (Dussel 2006: 9). The Europeans,

operating from their point of view as people who had “encountered Reason”, would engage in ‘a justifiable colonial war’, as a way of punishing those “other” who would not willingly embrace the European “civilizing project”. War would inevitably have casualties. Modernity would immediately take a comfort position of innocence, with the blame placed squarely on the victims and sufferers. It is for that reason that Dussel argues strongly for “unmasking modernity” by revealing “the fallacy of the myth of ‘reason’ by showing its other side”. That could also be achieved by identifying and supporting the victims of modernity. That unmasking would help to create better societies and develop a “capacity to live with otherness or difference” (Dussel 2006:2). Let us see the other side of modernity as painted by Dussel (2000: 8-9), as he reveals that myth, as follows:

1. The modern civilization casts itself as a superior, developed civilization (something tantamount to unconsciously upholding a Eurocentric position).
2. The aforementioned superiority makes the improvement of the most barbaric, primitive, coarse people a moral obligation (from Ginés de Sepúlveda until Kant or Hegel).
3. The model of this educational process is that implemented by Europe itself (in fact, it is a unilineal, European development that will eventually—and unconsciously—result in the developmentalist fallacy”).
4. Insofar as barbaric people oppose the civilizing mission, modern praxis must exercise violence only as a last resort, in order to destroy the obstacles impeding modernization (from the “colonial just war” to the Gulf War).
5. As the civilizing mission produces a wide array of victims, its corollary violence is understood as an inevitable action, one with a quasi-ritual character of sacrifice; the civilizing hero manages to make his victims part of a saving sacrifice.
6. For modern consciousness, the barbarians are tainted by “blame” stemming from their opposition to the civilizing process, which allows modernity to present itself not only as innocent but also as absolving the blame of its own victims.
7. Finally, given the “civilizing” character of modernity, the sufferings and sacrifices—the costs—inherent in the “modernization” of the “backward,” immature people of the races fitted to slavery, of the weaker female sex, are understood as inevitable.

Dussel makes us understand the shenanigans and machinations of the myth of modernity. This opens the mind and eyes to various ways in which modernity has subtly defaced *umntu*, under the guise of civilisation. European modernity intentionally aimed at rendering itself as a hegemon. Anything had to go through its test to determine its authenticity or uselessness. Those who were regarded as the savages

suffered the disregard for human life. The legacy of this modernity was felt by the world and it still reigns supreme.

As we draw close to the end of our study of Dussel, we highlight his reflection on the effects of modernity/globalisation in contemporary world systems. Dussel (2000: and 2006) reflects on the global economic picture “five hundred years after the beginning of modern Europe”. Dussel (2000: 11 and 2006: 12) referred to “the *Human Development Report* of the United Nations (1992)” which indicated that:

The richest 20% of mankind (basically located in Western Europe, the United States and Japan) consume over 82% of the goods found on earth. On the other hand, the poorest 60% (found mostly in the ‘periphery’ from where the riches that permit this ‘Modernity’ were plundered) consumes only 5.8% of these goods. This concentration is unheard of in human history and it represents a structural unfairness on a world scale. Is this not the result of the Modernity Western Europe began and a consequence of its forms of organization based on instrumental reason?

This has become the trait of Europeanism, to exploit and plunder resources for the benefit of the few and to the disadvantage of most of the humanity. This is pursued in the following section.

3.5.2 European Modernity in Pursuit of Economic Exploitation, Genocides Epistemicides and Spiritualicide

The picture given by Dussel above shows that European pursuit is to plunder the resources for the benefit of the Europeans, at the expense of the original owners of the mineral and other resources. They would achieve that by any means. Ramón Grosfoguel developed one of his works, “The Structure of Knowledge in Westernized Universities: Epistemic Racism/Sexism and the Four Genocides/Epistemicides of the Long 16th Century”, based on Dussel’s analysis and exposition of the European modernity. He postulated that the expansion of European modernity was marked by forms of “genocide, epistemicide and spiritualicide”. Grosfoguel (2013) observed that, throughout history, nations and individuals have been engaged in an epistemic warfare. As it is said, it is the victors that write history. In this warfare, you find “epistemic privilege” versus “epistemic inferiority” which “are two sides of the same

coin (which) is called epistemic racism/sexism”. He expresses his concern that “men from five countries in Western Europe (Italy, France, England, Germany and the USA) would be the producers of knowledge, such that the whole world depends on their knowledge. Their knowledge gained privilege/hegemony in the Westernized universities, such that other epistemologies from other regions of the world are considered “inferior” (Grosfoguel 2013: 75). Other people would have to aspire to reach the level of competence, as determined by the epistemology of Europe. They would have to pace themselves according to the intellect and philosophies that were generated by the European men. Grosfoguel (2013: 75-76) explores the “world historical processes that produced structures of knowledge founded on *epistemic racism/sexism*”, which begins with a critique of the Cartesian philosophy, “I think, therefore I am”, which became “influential in western projects of knowledge production” and contributed to the development of “ego-politics”. Grosfoguel’s argument in challenging this philosophy is based on “ontological and epistemological bases”. He challenged the non-limitedness of the “I” that could even be idolised as it would mean that the “I” could “produce a knowledge equivalent to a God-Eye view”, which Grosfoguel argued against on an ontological basis (Grosfoguel 2013: 76). From an epistemological view, the “I” was so overrated to be able to “produce certitude in knowledge isolated from social relations with other human beings” which Grosfoguel terms as “epistemic solipsism” (Grosfoguel 2013: 76) and to “produce knowledge an unsituated knowledge that is God-like or equivalent to God” which amounts to “*idolatric universalism*” (Grosfoguel 2013: 77). Grosfoguel argued that the “I” should be “located in particular social relations, in particular social/historical contexts”, as to negate the “*monological, unsituated and asocial* knowledge production” (Grosfoguel 2013: 76). The Cartesian ‘I think, therefore I am’ buttressed the “I conquer, therefore I am” that had been there 150 years before and they both result in “I exterminate, therefore I am” which lead to “epistemic racism/sexism” which is elaborated in the 15th/16th Century forms of genocides/epistemicides that will be mentioned below (Grosfoguel 2013: 77).

Grosfoguel (2013) posits that the European forms of genocides/epistemicides took place in three parts of history, time and space. The first was “the Conquest of Al-Andalus” which took the form of “Genocide/Epistemicide against Muslim and Jews”. This happened in late 15th Century “under the slogan ‘purity of blood’”. The desire of the Christian Catholic monarchy to dominate Al-Andalus led to the extermination of

the Muslims and the Jews, if they did not convert to Christianity. Their humanity was not considered at all (Grosfoguel 2013: 78).

The second was “the Conquest of the Americas in Relation to the Conquest of Al-Andalus” which took the forms of “Genocide/ Epistemicide against Indigenous Peoples, Marranos, Moriscos, and Africans”. The arrival of Christopher Columbus in America with the urge to convert the indigenous people to Christianity or to colonise them led to “spiritualicide” and “epistemicide” the destruction of spirituality and of knowledge systems respectively (Grosfoguel 2013: 80). They undermined the religion of the indigenous people and viewed them as “people without religion”, which today is tantamount to “atheists” (Grosfoguel 2013: 81). They spent about five decades in the 16th Century debating “about whether Indians have a soul or not” (Grosfoguel 2013: 82). They also questioned the humanity of the Marranos and the Moriscos, because they “prayed to the wrong God” (Grosfoguel 2013: 84). The Africans (Negroes) were perceived to be “lacking intelligence”, a form of “biological social inferiority below the line of the human” (Grosfoguel 2013: 84).

The third was “The Conquest of Indo-European Women”, which took the forms of “Genocide/ Epistemicide against Women”. The Indo-European women mastered indigenous knowledge that “covered different areas such as astronomy, medicine, biology, ethics, etc.” and “were empowered by the possession of ancestral knowledge” (Grosfoguel 2013: 85). Their persecution, which had started in the “Medieval era”, was “intensified in the 16th and 17th century with the rise of ‘modern/colonial capitalist/patriarchal’ power structures” (Grosfoguel 2013: 85). This led to the burning of the “millions of women” alive, as they were “accused of being witches”, which was “a strategy to consolidate Christian-centric patriarchy and to destroy autonomous communal forms of land ownership” (Grosfoguel 2013: 85-86). Their “autonomy, leadership and knowledge” were construed as threatening “Christian theology, Church authority and the power of aristocracy that turned into a capitalist class transnationally in the colonies as well as European agriculture” (Grosfoguel 2013: 86).

Grosfoguel contends that, with these genocides/spiritualicide/epistemicide, all other forms of knowledge and spirituality were decimated to allow for the Western epistemic hegemony/superiority in line with the philosophy of “I think, therefore I am” in contrast

with the “racist/sexist structure of “I do not think, therefore I am not” (Grosfoguel 2013: 86). This mindset pervaded all the spheres and spaces of knowledge production, the universities, particularly. With a process of transformation, “transmodernity” *a la* Dussel, a balance has to be reached where there will be the “existence of epistemic diversity” which, of course, will provide “the potential struggle of decolonisation and depatriarchalisation that are not centred anymore in Western-centric epistemologies and world views” (Grosfoguel 2013: 87-88). With “epistemic diversity”, in the context of transmodernity, epistemologies from the global South will also prevail, as, according to Dussel, transmodernity is “a global project that seeks to transcend European or North American Modernity” (Grosfoguel 2013: 88). Grosfoguel states that transmodernity “acknowledges the need for a shared and common universal project against capitalism, patriarchy, imperialism and coloniality (calling for) a pluriverse of solutions where ‘the many defines the many’” (Grosfoguel 2013: 88).

We have, so far, been exposed to structural forms in which modernity decimated all the faculties of *umntu*, in such a way that *umntu* would have to succumb to the pressures and be a servant of the European masters for survival. Dussel and Grosfoguel equipped us to follow the patterns of European expansion in the different regions of the world where similar traits are observed, which are about the defacement of *umntu*. We are going to focus on effects of the European hegemony in other parts of the world, with special focus on the Americas and Africa.

3.5.3 Exploitation of the Conquered in the Context of Latin America

The European influence spread to Latin America through the Spanish and Portuguese colonial projects. They brought slaves from Africa to work for them as labourers, resulting in a situation of inequality and exploitation. The colonisers had no regard for the indigenous people. All they wanted was to grab the land and exploit the economy for the enrichment of the colonising countries. Muguel (2009: np) defines colonialism thus:

It is necessarily a violent conquest and violently maintained system for the over-exploitation of the conquered people. It is an inhuman system in itself, destroying any attempt at real development of the colony. Economically, it confiscates and reserve productive lands for the

use of the coloniser. At a psychological level, it de-humanises the colonized, forcefully imposing a foreign culture. It is a system sustained by a racist ideology where cultural space is developed exclusively for relations of domination. This allows for suppression and subjugation of the colonised.

Regarding the Latin American colonies, Muguel (2009: np) states that they “were established as part of the expansion of the European capitalistic production following the Industrial Revolution” where the aim was “to incorporate territories which could provide raw materials and low-cost workforce, and in the process de-structuring and unmaking solid pre-capitalistic social formations.” Muguel (2009: np) goes on to assert that “the economies of the colonisers were designed to serve as source of inexpensive labour and natural resources, and never planned to spark internal development...(and) the colonised countries were forced to develop non-technologically intensive monocultures, selling unprofitably their entire production for the dominant countries.” Europeanism had no regard about the welfare of the people. Its pursuit was the amassing of wealth for the good of the white people. The indigenous people and the slaves were considered and used as means to that end.

Minster (2013: np) puts the Latin American colonial system in perspective, as he states:

The conquistadores and the officials were granted ‘encomiendas’, which basically gave them certain tracts of land and everyone on it. In theory, the encomenderos were supposed to look after and protect the people that were in their care, but in reality, it was often nothing more than legalised slavery. Although the system disallows for natives to report abuses, the courts functioned exclusively in Spanish, which essentially excluded most of the native population, at least until very late in the colonial era.

The colonisers wanted to obliterate the forms of knowledge, what Grosfoguel would term “epistemicide”, as they did not recognise the precolonial history of the colonies as legitimate. In the case of Latin America, the colonisers could not “recognise native codices and other forms of record keeping as legitimate” and therefore considered “the history of the region open for research and interpretation”, resulting in information coming up “in a jumbled mess of contradictions and riddles” (Minster 2013: np). This opened the system for abuse as “some writers seized the opportunity to paint earlier

native leaders and cultures as bloody and tyrannical”, which in turn, “allowed them to describe the Spanish conquest as a liberation of sorts” and ended up compromising the history and making it “difficult for today’s Latin Americans to get a grasp on their past” (Minster 2013: np).

The sad thing is that, after the liberation of the colonies, the new governments imitated the colonial governments and continued to divide the people according to class. There was a huge gap between the rich and the poor and the needs of the poor were ignored. There was an increase in social injustices. The struggles of the poor led to the development of the Latin American liberation theology, which coined the concept of “structural sin” in the 1960s and 1970s “as a way to describe the dehumanizing conditions experienced by the continent’s poor” (Shaddle 2015: np). Shaddle (2015: np) asserts that “the early liberation theologians drew on a *structuralist* economic analysis of Latin American life, in contrast to the orthodox economic view that social life is an aggregate of individual behaviour.” He affirms the venture in his claim that “the function of the theological concept of ‘structural sin’ is to name those death-dealing conditions, which cannot be reduced to individual sinfulness, but rather shape the situations in which individuals make decisions” (Shaddle 2015: np). The usage of the concepts “structural sin” or “social sin” evolved to “describe other evils such as racism and the subordination of women” (Shaddle 2015: np).

The church had been active in the struggles for liberation from the colonial rules. In the post-colonial dispensations, the church aligned itself with the upper classes, paying minimal attention to the grievances of the poor. Singer (nd: np) posits:

The great Latin American independence movements, which had promised liberation and new hope through separation from the Iberian empire, only benefited an elite sector of society, the light skinned creoles. Essentially the creole class assumed the gaps in governance left behind by the penninsulares and did little to alleviate the struggles of the lower classes. These nationalistic uprisings maintained a Catholic church that tended to identify itself with the rich. Since religion had played a major role in the conquering of Latin America, the church naturally aligned itself with the ruling elite.

It was in the 20th century, in the 1960s and 1970s that some of the church leaders made a break from that norm and took a “preferential option for the poor. The chief

exponents included, and not limited to Gustavo Gutiérrez of Peru, Leonardo Boff and Clodovis Boff of Brazil, Juan Luis Segundo of Uruguay, and Jon Sobrino of Spain.

Gutiérrez was the first Latin American liberation theologian to write a book, *A Theology of Liberation* in 1971, as a response to situation that could no longer be ignored. This will be discussed in the next chapter. For now, it should suffice to say that Gutiérrez (1983: 10) gives a picture of the situation that warrant a response and action from the theologian as follows:

Poverty means death. It means death due to hunger and sickness, or to the repressive methods used by those who see their privileged position being endangered by any effort to liberate the oppressed. It means physical death to which is added cultural death, inasmuch as those in power seek to do away with everything that gives unity and strength to the dispossessed of this world. In this way those in power hope to make the dispossessed an easier prey for the machinery of oppression.

Gutiérrez (1983) also mentions the issue of land that is, in the Bible, “one object of the promise of life” but people had been disposed of that promise of life. Gutiérrez (1983: 10-11) states:

The children of God are promised a land of their own in which they will live as the proper inhabitants and not as outsiders or strangers. A foreign land is place of injustice and death (e.g. Egypt and Babylon for Jews)... A foreign land is one that is hostile and has therefore lost its meaning as a gift from God.

He, thus, justified the struggles of the people as “located within a quest for the kingdom of God and its justice – in other words, the struggle is part of a journey to a meeting with the God of the kingdom” (Gutiérrez 1983: 11).

The liberation theologians view sin not as an “individual, private, or merely interior reality”, but as a social, historical fact, the absence of brotherhood and love in relationships among men” (Rhodes nd :4). The capitalist nations are considered “as sinful specifically because they have oppressed and exploited poorer nations” and they “become prosperous at the expense of impoverished nations” (Rhodes nd: 4). He puts another spin, as he claims that the oppressed can also “do sin by acquiescing to

their bondage” and by going “along passively with oppression rather than resisting and attempting to overthrow it by violent means if necessary” (Rhodes nd: 5). The liberation theologians do not consider the violence that serves to resist the oppressor sinful.

From the foregoing, it is observed that the mark was missed in the process of colonisation and in the post-colonial era in the Latin America. We shall move to consider the effect of European expansion in North America.

3.5.4 Wealth Accumulation and Disfiguring of Black Bodies in the North American Perspective

This section will give a brief account of the North American situation. Dussel (2006: 7) has already mentioned that, with the rise and expansion of Europeanism, Christopher Columbus “discovered” America in 1492, the course of history changed. The Europeans started accumulating wealth, thus getting advantage over other civilisations. Since that great historical event, the accumulation of wealth has always gone hand in hand with the disfiguring of the bodies of the nonpersons by the wealthy. The Europeans started “rewriting history with the *Invention of America*”. The concept to “discover” leaves so much to be questioned. It supposes that the place was not existing before or until it was discovered. This gives rise to the undermining of the indigenous people, their cosmology, their cultures and their epistemology. The Europeans, firstly, doubted that the indigenous Americans were normal human beings, or if they had souls. They excluded them from the voting franchise. They used them as labourers in an exploitative way. With time, through the system of slavery, the Europeans acquired slaves from Africa, in what was known as “transatlantic slavery”. The pathetic ordeal of slavery is still made live through the narratives in West Africa, as experienced on a tour to Elmina in Ghana. The Castle of Elmina remains a symbol of suffering and repression, even before one gets to know what happened to the African slaves when they reached the destination. It is a heuristic symbol of dehumanisation and denigration, a contravention of Ubuntu and disfiguring of the bodies of *abantu*.

The end of official slavery did not change the status of the African Americans and the American indigenous people. It continued as racial segregation. The people of American descent and the descendants of the black slaves from Africa continued to suffer under racial oppression and their basic human rights were denied. The black people, the poor – particularly - have been consistently waging their struggles for liberation. They were struggling against the “ghettoization’ of the Negro” - whose folk religion had been vilified (Cone and Wilmore 1993: 126). Their struggle for liberation got to its zenith in the 1950s and 1960s. Cone (1984: 6) states that the liberation efforts took phases and/or modes which included the “Civil rights movement of the 1950s and 60s, largely associated with Martin Luther King, Jr.; the publication of Joseph Washington’s book, *“Black Religion: the Negro and Christianity in the United States”* (1964); and the rise of the black power movement, strongly influenced by Malcolm X’s philosophy of black nationalism.”

Cone (1969: 39-40) writes of Black Power as the affirmation of Black being and humanity against the nonbeing and dehumanization of white racism. For Cone:

Black Power is the power to say No; it is the power of Blacks to refuse to cooperate in their own dehumanization. If Blacks can trust the message of Christ, if they can take him at his word, this power to say No to white power and domination is derived from him. Cone (1969: 39)

The racial oppressive system stripped black people of the being. Cone (1970:27-28) wrote this on blackness:

The focus on blackness does not mean that only blacks suffer as victims in a racist society, but blackness is an ontological symbol and a visible reality which best describes what oppression means in America... Blackness, then, stands for all victims of oppression who realize that their humanity is inseparable from man’s liberation from whiteness.

Christianity was presented via the medium of whiteness to an extent that the black people could not identify with the God of white Christianity. Cone (1984: 5-6) asked the following questions about the white man’s religion:

If God is the Creator of all persons and through Christ has made salvation possible for everyone, why are some oppressed and segregated in the churches and in society on the basis

of colour? How can whites claim Christian identity, which emphasizes the love and justice of God, and still support and tolerate the injustice committed against blacks by churches and by society? Why do blacks accept white interpretations of Christianity that deny their humanity and ignore their own encounter of God (extending back to Africa) as the liberator and protector of black victims of oppression?

The American society had become tense and evil. “Racism, sexism, colonialism, capitalism and militarism” had become so rampant and had to be “comprehensively analysed so that these demons can be destroyed” (Cone 1984: 151-152). Hence, the black and oppressed people got to the point where “In the place of the white Jesus”, they insisted that “Jesus Christ is black, baby!” (1984: 6).

In his last work, *The Cross and the Lynching Tree* - written in the context of North America, where blacks continue to be the victims of the lynching tree, James Cone (2011) compares the lynching tree and the cross of Jesus. It is a paradox that almost 2000 years after the crucifixion of Jesus, the Americans re-crucified Jesus by hanging black people on the lynching tree. The damning and devastating effects of the two were the same.

The next section discusses the impact of European modernity, from the perspective of missing the mark, in the African continent.

3.5.5 Dispossession and Dehumanisation in the African Environment

In the African context, European modernity found expression in the dispossession of the land and other resources, dehumanisation and the undermining of the cultures of the indigenous people. The African way of life was disrupted by the European expansion. The things that were held so dear among the Africans were condemned as savage. People were made to turn against their folk in the name of civilisation and in the name of Christianity. The values and principles were made redundant and irrelevant. This is what would be comprehended in an African sense as missing the mark.

In the previous chapter, it was mentioned that the African concept of Ubuntu promotes interdependence and interconnectedness, and fosters community. That is an African way of life, which ensures that each person enjoys life in full, in the spirit of *umntu ngumntu ngabantu*. The interdependence and interconnectedness are found in all the spheres of life, political, social, economic, spiritual, technological and otherwise. They serve to value human life and to regulate on property issues.

3.5.5.1 Bujo and Africa's Anthropocentric Ethical System

Bujo (1992) presents certain elements in "Africa's anthropocentric ethical system". He argues that life is central in and as the focus of African religion. Thus, human life is considered sacrosanct and everyone should respect and protect life. Bujo argues that "killing is among the most serious of crimes" and that "human life, including the life of a stranger, can be taken only in self defence or when there is a threat to the common good" Bujo (1992: 34).

Bujo (1992: 35) raises the "transmission of property" as another concern in Africa's anthropocentric ethical system. He states that "the right to private property is deeply rooted in the traditions of Africa" but "the final aim is never personal enrichment". The African system is arranged in such a way that property that belongs to an individual "may be placed at the disposal of the community" for the benefit of the community, when need arises. The "notion of stewardship and ministry" serves as the guide to owning property. Bujo (1992: 36) explains this notion, as it would go as to include ensuring the welfare of the clan, as he says:

...in traditional times no one questioned the obligation of clan-members to help each other, and no one was allowed to go without the necessities of life. Conversely, any kind of laziness or parasitism was vigorously denounced. As for theft, this was never tolerated. Thieves might find themselves barred from marriage, and might even be punished by mutilation. Theft was of course an offence against the owner of the stolen goods, but it was also, and above all, an offence against the whole clan.

Bujo's notion of life and property found resonance in many of the African communities' worldview. The spirit of *umntu ngumntu ngabantu* reigned, in such a way that children

belonged to the village; parents provided care, love and protection to all the village children; no child would grow without parental figures, even if their parents were deceased; homes were open to strangers; if you slaughter your ox, you involve the community and you don't have a say on how it should be consumed, as it belongs to the community.

3.5.5.2 Who Bewitched Africans?

In African communities, *ishwangusha liyahewulwa*. *Ishwangusha* is any occurrence that is associated with evil or the work of the evil one, an anathema. *Ukuhewula* is an act of casting or driving away the evil occurrence or spirit that causes unhappiness and instability in the clan or a community. The elders and the sages of the family, clan and community would come together to find out the cause and exorcise the evil. Mbiti (1969: 115) claims:

Among most African peoples, evil and suffering are thought to be caused by magic, witchcraft, sorcery, abuse of mystical power, evil eye, the curse, and spirits (when they act in an evil way and those which are substantially malicious towards human beings. ...In the African view, mystical and spiritual agents are the prime causes of diseases, barrenness, misfortune, and so on.

Magic and witchcraft would serve as an explanation for disorder, mishaps, unhappiness and instability in life. A special note is made of magic and witchcraft, as that could be viewed as approaches that were used by foreign influences and civilizations to destabilize the African worldview, as sin and evil in African religion. It will be important to note that witchcraft and magic took another dimension in the African worldview. Africans, in isiXhosa, say, "*ukwanda kwaliwa ngumthakathi*" (literally: only a witch is against addition/multiplication). The context is that evil people become envious and jealous when they see others showing potential to develop and progress. They counter and undermine those efforts that aim at bettering others.

Moloi (2016) wrote an article, "Who have bewitched South Africans", where he expresses his disgust at the South Africans who keep on voting and supporting corrupt politicians and officials who are lying to the people. Moloi (2016: np) refers to laws of

“progression” and “regression” that have been in existence “since dawn of creation” where he states that the corrupt people would go for the laws of regression that seek to undermine, divide and subtract from the masses.

The same rhetoric was raised by Decca (2017: np) as he asked, “Who bewitched Africans?” Decca was reacting against the Africa Chief Executive Officers’ (CEOs) Forum that was held in Geneva and asked fundamental questions, “How can Africa have faith in the progressive entrepreneurship of such a people?” and “How can such CEOs who are mostly suffering from colonial infested inferiority complex think up the quality of ideas that can transform Africa?” He insinuated:

Then they will stay in choice hotels where a room goes from \$400 - \$500 per night. With limousine services, shopping and call girls allowances. Self-destructive activities that perpetuate the spirit of the scramble and partition of Africa since 1885. Why can’t such a forum take place in Lagos, Nairobi, Johannesburg, Cairo or Addis Ababa, if it is truly about Africa? Decca (2017: np).

He concludes by his assertion:

The liberation of Africa must start from the mind. Africans must invest in the much needed mental building blocks necessary to identify what their interests are. (Decca 2017: np).

The observations of Moloj and Decca are pertinent in this chapter, as we look at how Africa and the other parts of the world got bewitched by systems that claimed and continue to claim hegemon and unfair superiority. Suffice to say, we agree with their assertion, as they point at the evils that work against the worldview of Ubuntu and degrade the epistemologies of the African people.

The main challenge that has always existed in dealing with witchcraft is the burden of proof. It has to be proven beyond doubt that a person is guilty of witchcraft. Kunhiyop (2002: 131) argues that “the African believes that witchcraft is proven by the scores of stories of the activities and confessions of the perpetrators and victims alike.” He asserts that “there are thousands of stories about witchcraft activities, confessions of old men and women, young boys and girls, children, rich and poor, educated and uneducated, even infants and toddlers” (Kunhiyop 2002: 132).

The crux of the matter here is that witchcraft is the fulcrum of the argument for the existence of evil, wrongdoing, badness, bad thing and destruction of life. In isiXhosa, evil is described as *ububi* (badness, ugliness) or *ukungcola* (dirtiness, filthiness, vile). When they say “*mbi lo mntu*” (this person is ugly/bad) it is not just about the bodily appearance, but about the character, behaviour and attitude. It is used to a person who never appreciated the good for others and who perpetuates acts of evil. Daniel (2009: 147) posits that “In African religion, sin is always attached to a wrongdoer and ultimately the wrongdoer is a human person... It is people who are evil or sinful, whether or not they are aided by invisible forces.”

The evil forces that he refers to can be in the form of “spirits” that “are personalised by the African mentality to express their badness in what they do as ‘bodied’ beings” as they “entertain bad intentions, utter bad words or engage on wrong deeds” (Daniel 2009: 147). Magesa (1998: 148) views them as “incarnations of evil powers, at least for the time they behave in an anti-life manner; they frustrate the flowering of life and life-energies.”

3.5.5.3 Destabilisation of Sacrosanctity of the Social Order and Peace

Ukunxaxha – missing the mark (sin) destabilises the sacrosanctity of the social order and peace of the community which are the bedrock of the Africa life. It compromises the Ubuntu worldview and undermines the values that are held dear to the Ubuntu way of life. As such Daniel (2009: 148) puts the African way of life thus:

Where the sense of corporate life is so deep, it is inevitable that the solidarity of the community must be maintained, otherwise there is disintegration and destruction. This order is conceived primarily in terms of kinship relationship, which simultaneously produces situations of tension since everybody is related to everybody else and deepens the sense of damage caused by the strain of such tensions. If somebody steals a goat, personal relationships are at once involved because the goat belongs to a member of the corporate body, perhaps to someone who is a father, or a brother, or a sister, or a cousin to the thief. As such it is an offence to the whole community and its consequences affect not only the thief but also the whole body of his relatives.

Sin and evil are the causes for the disruption, disintegration and destruction of social life. The act of *ukunxaxha* can divide a community and raise continued animosity among the people of the same family or clan. Sawyerr (1968: 30 - 32) also avers:

Sin is seen within the context of community life (as opposed to individualism) in which the clan relationship embracing the living, the dead and the unborn is essentially a covenant relationship. Any breach which punctures this communal relationship amounts to sin, whatever words may be applied to it. (So) the corporate solidarity of the family, the clan and the tribe become a fundamental factor of life.

The African community is close-knit. The interdependence and interconnectedness shun riches in the face of poverty. *Umntu ngumntu ngabantu*. The disruption of the African way of life by the powers of European modernity became unbearable, as it thrived on dehumanising others, stripping them of their right to life. In considering the dispossession and dehumanisation caused by European expansion, we shall engage Benezet Bujo (1992) and Kwesi Dickson (1984) who made notable contribution in the field.

Bujo (1992) observed that Europeans did not have the interest of helping the black people in Africa, but to satisfy their interests, particularly the economic interests. They came as “superior” to what they perceived as inferior people, under the influence of Hegel’s racist philosophy. Although the blacks were in majority and at home in Africa, they were regarded as a minority and as aliens. Bujo (1992: 39-40) made the following point:

Many of the Europeans who came to Africa at the beginning of colonial period did not do so with the idea of helping or ‘civilizing’ the black people, but for reasons of self-interest. ...The Europeans regarded themselves from the outset as superior to the unarmed Africans whom they now met for the first time. The blacks were of course the vast majority, but they were treated as a minority, socially, politically and economically... The general attitude of the whites was that there was nothing in Africa which really deserved the name ‘human’. The Africans were just cheap labour, tools which the colonizers could use to become rich.

Bujo makes mention of “interests” that were pursued by the Europeans in their earlier visits to Africa. This connects with the sections on Latin America and North America, where it was mentioned that the colonisers brought slaves from Africa to work as

exploited labour. That becomes our entry point in the discussion of the impact of the European expansion. The first recorded visit to Africa by the Europeans was in the fifteenth century when the Portuguese visited West Africa, ostensibly, for trade and that trade turned out to be the slave trade. The western part of Africa experienced trans-Atlantic slavery, where more than one million African people were involved. The practice itself was evil and sinful. But, the conditions in which the trade was conducted were appalling. That experience continues to be lived in Africa. The Elmina Castle in Ghana and other places in the west and east coasts of Africa still serve as marks, symbols and museums of the cruelty of the slave trade system. The stories that are narrated take a visitor to those more than five hundred years by imagination and emotion and such stories make some people find themselves in the shoes of those victims of the atrocious acts.

West (2016: 14-15) gives the exact dates as follows:

The first Portuguese ships anchored off the coast of west-central African kingdom of Kongo in 1483. So begins the story of modern European interest in Africa. Slavery was initial, and for long periods, the sustaining interest in Africa, while the first black Africans were sold into slavery in Portugal in the 1440s. From 1490 – 1530 between three hundred and two thousand slaves were brought annually to Lisbon from as far south as the Upper and Lower Guinea coast....

The year 1992 marked the 500th anniversary of the “discovery of America” by Christopher Columbus. Bujo (1992) argued that, while marking that anniversary, people should not forget the African slavery that was caused by the event and the concomitant loss of lives. Bujo (1992: 8) laments:

Africa was deprived of a great many of her sons and daughters who would have been an important component of her vital strength. And still worse, the black slaves, forcefully abducted to a strange land, are still even today victims of prejudice, ill-treatment and social discrimination. Through her children in their places of exile, Africa, Black Africa, still suffers and is unjustly chastised for the curse which certain kind of Christianity has imposed on Africans because of the colour of their skin.

At that time, the slave trade was fashionable and even the church participated. On top of the women slaves’ dungeon in Elmina Castle, there is a chapel with an inscription

of Psalm 132: 13 on top of the doorpost. Next to the chapel is the governor's house, wherein a governor would sexually exploit the women slaves. Bujo (1992: 8) describes slavery as "even worse than the atrocities that were perpetrated by Nazi regime". He asserts that both the victims and the perpetrators "of a shameful trade" "were baptized Christians who did not live up to their faith", referring to the practice of slavery as "sin of human against human, of human against God" that "should be confessed in all humility" Bujo (1992: 9). In that regard, Pope John Paul II, in his visit to Senegal in February 1992, admitted that:

The slave trade is a tragedy of a civilization that called itself Christian. And the deep causes of this can be found in all of us, in our human nature, in sin. I have come here to pay homage to all the unknown victims of this crime, whose names and number can never be known. (Bujo 1992: 8)

The Pope further asked for forgiveness in his Island of Goree, as he said, "Throughout a whole period of the African continent's history, black men, women and children were wrenched away from their families and their native lands, brought to this tiny island, and sold a mere goods and chattels." (Bujo 1992: 8)

The colonial endeavour to subjugate the African people was supported and exacerbated by the missionaries, in other aspects of life other than slave trade, who worked "hand in glove with their colonial powers". The gospel that the missionaries brought was to domesticate the African people, so that they would subject themselves to the colonial rule and give their labour for freedom towards the enrichment of the colonial masters. Hence, Bujo (1992) posits that "the colonial endeavour had three arms: government, mission, commerce, and all had to work together". This collaboration between the colonisers and the missionaries worked to subdue the Africans on at least "three headings: the drawing of frontiers, the manipulation of traditional chiefs, and the attitude to traditional religion" (Bujo 1992: 40).

3.5.5.4 Impact of the Berlin Act of 1885 in the Destabilisation of African Life

The drawing of the frontiers was facilitated by the Berlin Act of 1885, which was passed at the 1885 Berlin Conference to arbitrarily partition Africa into various countries, thus dividing the people of Africa, without even consulting them. Bujo (1992) observes that tribes and clans were split by new boundaries. People had to beg permission to cross over to their kindred. The sad thing was that “the churches followed the same procedure: dioceses and vicariates were set up for the most part without any reference to tribal sensitivities” (Bujo (1992: 40). Bujo (1992) cited the words of the Murundi Priest, Michel Kayoya who detested the 1855 Berlin decision to partition Africa as follows:

Without consulting anyone they had pity on our misery. They came to save us from earthly misery. They came to educate us. They came to civilize us. This ‘Act’ known as the Berlin Act has humiliated me for a long time. Every time I come across its date, I feel the same contempt still. That a man despises you, So be it, One thinks of it for a day, Then it is finished, That a people despises you, You, Your father, Your mother, Your people, That is the last straw, The last straw of indignation that a human can stomach... Before our impassive faces they displayed the results obtained: The pacification of Africa, The Benefits of Civilization in Africa, The courage of the explorers, Disinterested philanthropy. And no one, Absolutely no one pointed out this injury, This shame which followed us everywhere, That a man, an equal should meddle in your affairs without consulting you at all, It is flagrant lack of courtesy which any well-bred heart resents. (Bujo 1992: 38-39).

It was to follow that the partitioning was a ploy of Europe to dispossess Africans their land, dehumanize Africans, and exploit and syphon Africa’s wealth, especially the mineral resources to the north for the enrichment of the north. The 1885 Act of Europe still has long lasting effects on the African economy, as the continent continues to “produce what it does not consume and to consume what it does not produce”, as Prof Lumumba put it, when he presented a lecture to mark the one hundredth birthday anniversary of the late Mr Nelson Mandela at the Walter Sisulu University in Mthatha on 17 July 2018. Bujo (1992: 39) refers to this as “the catastrophic economic situation” and states:

Modern economic practices ensure that this practice continues unabated. The transfer of capital towards the North is just one aspect of this unpleasant reality. This fact should be taken into account whenever the Third World's, and particularly Africa's, over-indebtedness is mentioned. Mature reflection will lead us to discover that it is the north that is in debt to Africa.

The Europeans manipulated the traditional chiefs - the custodians of African traditional way of life and religion - to the point that "the chiefs lost their independence and had to act as agents of their new masters and to advance their interests. They were puppets, could be sacked anytime, if they objected" (Bujo 1992: 41). The Europeans had no regard for traditional religion, as they castigated it as savage and unscientific. It was fashionable to enforce the catechisms from the west as suitable for the African people. Evangelisation targeted what they perceived as "savage" and "uncivilized" cultures. Bujo (1992: 41) postulates:

The damage done to the balance of the traditional societies by the wholesale condemnation of the whole religious and social structure was often disastrous. The ancestor-cult, for example, was central to the religious and social structure, and to destroy it undermined the whole fabric of society.

3.5.5.5 Colonial Evangelism Approach Advancing Subjugation and Land Grab

The experience of the colonial evangelism approach caused misgivings about the genuineness of the missionaries in presenting the good news of Christ. In the rural traditional villages, many of the people, especially women wore the traditional clothes. It was common to hear preachers, in their attempt to "evangelise", asking those mothers, "*Usanxiba ezi zinto nangoku? Uyakuguquka nini?*" (Are you still wearing these things? When are you going to repent?). They inherited that from their colonial predecessors, the missionaries who wanted to obliterate the African culture to the core. Having grown up and worked as a minister in traditional villages, I share the similar experience and sentiments to Bujo's (1992: 45) where he asserts that "African converts were required to turn their backs on the whole of their tradition and the whole of their culture. Only then was it considered that the Christian faith had truly taken root in their souls."

The missionaries, assisted by the colonial powers, acquired big pieces of land, as they held a view that the African converts would be moved from their people and relocate to the “holy land”. That was a way of dividing African people and of showing superiority of European way of life above the African way of life. The African people were made to understand that equality with the colonial white people was not for them, as their “inferiority was due to the colour of their skin” (Bujo 1992: 42). The colonialists wanted to strictly adhere to the rules of inequality by convincing the black people that “their inferiority was irreversible, unchangeable”. Bujo (1992: 43) states that the Europeans were always mindful of the fact that, “if black people began to rethink their position and to see themselves as the equals of white people, the consequences would be incalculable. There would be no more peace, and colonies would cease.” That is how Europeanism thrived, by elevating the white race under the name of peace.

“Peace” for the Europeans was a situation of black subservience, accepting the lordship of the white race over the black race. That is why they could not easily grant independence to the African states, as it would mean that their access to African riches would be limited. That is why they conditioned the kind of independence granted, such that even after the African countries had gained their independence, the European influence remained strong. Africa is still divided along the Francophone, Anglophone and Lusophone backgrounds. The first African rulers adopted the dictatorial and autocratic governance styles that they learned from the colonial masters and disregarded the African Ubuntu way of life. They were coerced by their colonial mother countries to support their position on global affairs. This was prevalent during the Cold War era. As such, Bujo (1992: 7) observed that, with the fall of the Berlin Wall:

Dictatorial regimes whose legitimacy had never been questioned were challenged for the first time in decades. The ordinary people, who for so long were deceived, exploited and plunged into economic chaos by selfish and uncaring leaders, now insist on the adoption of multi-party systems and the unconditional restoration of democracy.

Dickson (1984) gives a theological reflection on the impact of the influence of the Western theological thought in African religion. He claims, *a priori*, that, “Theological education in Africa has generally had the effect of producing theologians who are at

home in Western theological thought, even if such thought pertains only in certain level of their consciousness.” (Dickson 1984: 4).

That is perpetuation of European modernity and the aims and objectives of the colonial enterprise. It is in line with the concern that was expressed by Grosfoguel that men from five European countries should dictate what must be taught in the universities. From the strength of European modernity, “the evolutionary view of religion placed the so-called primitive religion close to the bottom of the scale, especially as ethnographic material presented the peoples whose religions were so categorized as having an inferior form of civilization” (Dickson 1984: 32).

Christianity was absolutised above all other religions in line with Ernst Troeltsch’s approach. Troeltsch ties Christianity to Western culture by claiming that:

There is a vital connection between Christianity and Western culture as a whole. With Christianity and Western culture so inextricably intertwined a Christian can say little about his faith to those belonging to other civilizations, and likewise the latter cannot encounter Christ save as a member of the Western world. (Dickson 1984: 33)

Thus, Christianity has been robbed of its efficacy among the indigenous African people, as it was presented clothed in colonial and European beauty, to end “the unholy reign of magic” and “to displace African life and thought”. African religion had to “give way before Christianity has been heard”. The Western thinkers castigated African religion on the basis that, (as they claimed), “It does not present the researcher with a body of beliefs, and it has no founder” (Dickson 1984: 34). Dickson correctly states:

Christian evangelism as it was carried out by European missionaries in the early days of mission in Africa, and also by those African preachers whom the missionaries had trained as their co-workers, tended to assume the destructiveness of African religion and culture. Little or no attempt was made to relate the gospel to the African’s life and thought... the missionaries presented God as a transcendent God, one whose concern was to lift up the African from the world of human concerns in which God apparently had no interest. (Dickson 1984: 90-91)

The African scholarship had to work hard to uphold the dignity and credibility of African religion, as it came to be better understood than before. Dickson (1984: 75) states:

More recently, archaeological discoveries have established Africa as indispensable for study of human origins, and there is expression of light being thrown on African religion, as more discoveries are made, as to its earlier stages and development and its place in mankind's religious quest.

Dickson (1984: 75) observes that the colonial approach to governance did not contribute to “real development” and it is “the cause of many problems in the socio-economic and political life of African peoples”. It violated the spirituality of African people – of Ubuntu. Dickson (1984: 76) points out that some of the legacies of “colonial domination” could be seen in the “political plurality characterized Africa” and in the fact that “the personality of the African began to experience certain distortions in as much as he was being made to believe that he could not live a genuine existence without his adopting European modes of life and thought.”

Dickson (1984) also attests that, “in some ways missionary activity contributed to the expansion of European interests in Africa” under the pretext of developing Africa. In support of the colonial rule, the missionaries encouraged the “creation of an African middle class which would fit in the world of the European”, as a condition for the development of Africa. Equally, the basis of the “training of Africans for the Church's ministry” aimed at “creating an African ministry that had a European approach to the Gospel” (Dickson 1984: 79). The creation of the middle class contributed to immense inequalities, corruption and to unstable African states, politically, socially and economically. It is assumed that this is still going to continue, as the African states continue to “adopt systems of government and ideologies which have their origin outside Africa”, which are “often the concept of government or the socio-economic and political style fashioned in London, Paris, Moscow, etc.” (Dickson 1984: 82). The instability that is caused by desire to be in the middle class and access to the resources has led to conflicts and, as a result, militarisation has become a problem in Africa. Huge budget allocations that could help toward the education of the African child go to military support and maintenance (Dickson 1984: 82).

3.5.5.6 Colonial Legacy of Dominance and Inequality

The continued influence of the colonial powers over their “former” colonies is costly to African humanity. It extends heavily to the colonisation of the African child as “the educational system does not relate Africans firmly to their own background”, thus creating the likely situation where Africans show “little inclination to be critical of the ways of life inculcated by their former rulers” (Dickson 1984: 82). As such, the Africans will aspire “to the values and lifestyles of the erstwhile colonial masters has proved to have divisive and dehumanizing consequences” (Dickson 1984: 82).

The colonial countries still dominate the “former colonies to secure their (colonisers) economic interests. The multinational corporations exploit those connections to enter into Africa and continue with the exploitation of the African people. All of this makes “the goal of economic development to be an elusive one” (Dickson 1984: 83). Economic liberation is still the cry for many people in Africa, as “in some countries the economy is largely controlled, overtly or covertly, by outsiders, and a sizeable proportion of the indigenous population lives in comparative poverty” (Dickson 1984: 83). In their attempt to survive, African countries resort to foreign economic aid, which, in turn, causes their unending indebtedness. Hence, Dickson (1984: 83) advises that “true aid is that kind which would permit further local development without the need for regular infusions from outside; this kind of aid does not do injury to the dignity of the recipients, nor does it create the preconditions for the development of a neo-colonial economic situation.”

Dickson (1984) identifies “the development of an authentic African identity” as another area of concern. The partitioning of Africa by Europe contributed to differences that resulted in conflicts in Africa. The newly independent countries had considered the idea of unity for the sake of boosting African identity, but that never materialised. Instead “the former colonies to a considerable extent aspire to the values and lifestyles of former colonial rulers” which opened Africa up to Western influences in the various aspects of “Westernism”, such as “money economy, Western education, and urbanization, among others” (Dickson 1984: 84). Dickson (1984: 84) claims that “evidence of influences from outside is to be encountered everywhere – in the schools,

colleges and universities, in the civil service, military, Church, etc.” The effect of urbanization is hard felt, as people, especially the youth, migrate from rural areas in search of better life in the cities where they can market their skills, as development is concentrated in those areas.

The colonial legacy of socio-economic inequality has dealt Africa a big blow. The leaders of government became more colonial than the colonial masters themselves. As we conclude this section we want to draw this remark by Aimé Cesaire who made an observation after the colonialists had been “routed and the “freedom fighters” having taken their privileges to “fill their own pockets”, as he said:

What do the savage Africans want today? It is clear that in the new independent situation, the Africans will be looking for rich pickings: they will want to be presidents and members of parliament, senators and ministers; and they will want credit notes and bank accounts and cars and villas and luxurious living. The basic principle now must be to overfeed the savages, to stuff full with all the things their greed demands. Then they will become meek and humble of heart, simple to manage. Since we are talking about the representatives of the people, it is they who will persuade the population at large to accede to the proposals of the bankers. So there will be a fruitful conspiracy. When the fourth banker has finished his speech, the other three give him cheers and cry, “long leave independence” Seen in this light, negritude can be in danger, for it tends to bring to power persons who are even worse colonialists than the white persons they have displaced. (Bujo 1992: 54).

Bujo teaches us that the schemes of the Europeans function well when they work with their cohorts from the African populations. The Europeans take away consciousness, Ubuntu, so that *umntu anxaxhe* (misses the mark) and becomes estranged from *abantu*. Wars in the continent are mostly resulted by the overfeeding some while over starving others. This situation is referred to as structural violence or structural sin, which will be discussed briefly below.

3.6 Structural Violence/ Structural Sin

The concept of structural sin has been alluded to above as having been coined in the context of Latin America. It is used in line with structural violence which will be elaborated in chapter 6. Structural violence is a situation of having skewed allocation

of resources. In isiXhosa, one who accumulates wealth without regard for others is referred to as *uhlohlesakhe* (in full *uhlohlesakhe isisu* – one who fills own tummy). Structural sin continues to cripple humanity, as the gap between the rich and the poor continues to widen, and levels of intolerance continue to rise. This section only gives brief highlights of the manifestation of sin in the contemporary society. Sin pervades the political, economic, social, technological, ecological and spiritual environments of life. The contemporary society still continues to “miss the mark.

The global economic system is so skewed that it perpetuates the widening gap between the rich and the poor. It exacerbates the situation of the poor to a point of destroying their hope for a just economic system. The establishment of the Bretton Woods Institutions, the World Bank and the International Monetary Fund (IMF) at the Bretton Woods Conference of July 1944 marked the beginning of suffering for the developing world at the hands of the developed world. The world has been divided along the north and south, in terms of global economy, with the United States and the European countries being the main beneficiaries of the inequalities in the world. Such economic systems contribute negatively to the welfare of *umntu* and exacerbate the effacement of *umntu*. *Umntu* is considered as commodity to be used for the enrichment of those who control capital. The global economic system is best described and captured by the Accra Confession of 2004. The Confession addresses inequalities from the perspectives of economic justice, gender justice and ecological justice. For our edification, let us allow education to take place from the Accra Confession:

Yet, as we listened to the voices today from our global fellowship, we discovered the mortal danger of repeating the same sin of those whose blindness we decried. For today’s world is divided between those who worship in comfortable contentment and those enslaved by the world’s economic injustice and ecological destruction who still suffer and die. We perceive that the world today lives under the shadow of an oppressive empire. By this we mean the gathered power of pervasive economic and political forces throughout the globe that reinforce the division between the rich and the poor. Millions of those in our congregations live daily in the midst of these realities. The economies of many of our countries are trapped in international debt and imposed financial demands that worsen the lives of the poorest. So many suffer! Each day, 24,000 people die because of hunger and malnutrition, and global trends show that wealth grows for the few while poverty increases for the many. Meanwhile, millions of others in our congregations live lives as inattentive to this suffering as those who worshipped God on the floor above slave dungeons... In today’s world the divisions between the North and the South,

the rich and the poor, and the powerful and the powerless, grow sharper and seek to isolate us from one another. That's why mission requires us as churches to belong more deeply to one another, overcoming those divisions through the work of God's Spirit as an evidence of the hope that is offered to the world. In our inclusive fellowship here in Accra, we have experienced a taste of this hope and seek to share it with you. (Accra Confession 2004: 2)

The cruel economic systems have continued to sideline many to the margins. The poor, the women and the children suffer the most. In the South African situation, the face of poverty is black – the black people, the black woman and the black child. That is how sin manifests. Sadly, the church reinforces this situation through the gospel of prosperity, which exacerbates suffering and poverty, especially for a black woman. The skewedness of the economy has also affected the political life. South Africa, as we write this paper, is embroiled in the state capture saga. The economies of many African countries are collapsing because of greed, corruption, and bad and poor governance. South Africa has just been downgraded to a “junk status” by some of the credit rating agents. The advancements in technology contribute to the widening of the gap in global and human relations. The emergence of the fourth industrial revolution has devastating effects on *umntu*. In a negative sense, it decreases the values and thwarts human dignity.

The contemporary society experiences increased levels of intolerance among human beings and othering of those that may not be sharing same orientations with the mainstream. This is manifested in the way people of the LGBTIQ+ orientation get marginalised, continued gender-based violence, violence against women and children, human trafficking and new forms of slavery, and above all political intolerance and killings. Religious institutions and faith formations are in a business of competition, instead of working together to redress the effects of sin in the contemporary world. This is a situation of pain and brokenness – a black pain, more than anything else.

3.7 Conclusion – *Uphi Umntu (Where is Umntu)?*

Umntu has been swallowed by the beasts of the world that foster greed, corruption, egoism, narcissism and others and that are even prepared to kill, in order to get what they want. In South Africa the political and economic leaders have, since the days of

colonialism, been characterised by *ukunxaxha*. The colonial system was characterised by land grabs, dehumanization of *umntu*, undermining of the indigenous people. The vices of the colonial times reached climax under the apartheid system, which, unequivocally and explicitly, declared that a black person had no place in the society and they should never consider equality with whites a possibility. The church was also conspicuous for siding with the colonial and apartheid masters in exacerbating the pain and disfiguring of the bodies of the nonpersons.

The world order is captured by the neoliberal forces that will not give in to modest call for a redress. The world community continues to live in sin of defacement. The forces of modernity are bent to rule the world with fear. The empire continues to raise its ugly head. The rapid European expansion, since 1492, meant the capture of other civilizations under the European civilization. This expansion has been on a cruise mode that it is irreversible. It promotes as godly and desirable everything that favours white pigmentation, while it demonises everything that is not white, especially that which is black.

That is missing the mark, *ukunxaxha*. Ubuntu fosters and is anchored on *umntu ngumntu ngabantu*. A system that aims at undermining and denigrating human dignity is at war with Ubuntu. The trans-Atlantic slavery and the subsequent inhumane treatment of the African people and the indigenous people in the Americas by the Europeans was a direct challenge of the dignity that is derived from the creation *imago Dei* and, therefore, sinful. The colonisation and neo colonisation of Africa referred to the people of Africa and their culture and religion as savage and that constitutes sin sinful. The theft of land and livestock of the black people in South Africa is sinful. The disintegration of African life through separation of men with their families through migrant labour and imposing “doompas” was sinful. The exclusion of black people from economic activities and from the product of their labour was and is sinful. The current wave of globalization that continues to widen the gap between the rich and the poor, that perpetuates patriarchy, that leads to the marginalization of others - especially people of LGBTIQ+ orientation, that causes black pain and brokenness of women and children, and that continues repression through greed and corruption are all sinful.

The Black Theology of Liberation guarantees that humanity cannot be defined by *ukunxaxha*, if liberation is to be attained. *Abantu* should not insult the God who created them black. They must work for their liberation from the onslaught of the global forces, which pursue forms of genocide, epistemicide and spiritualicide. Humanity cannot rejoice to witness the resources of Africa being syphoned to the North without the peoples of Africa benefiting from the proceeds. Humanity cannot worship God freely when their dignity is not intact, not knowing where the next meal will come from. *Umntu* has disappeared within the socioeconomic systems. Ubuntu has escaped. However, Ubuntu is still relevant to liberate the effaced *umntu*.

The following are, thus, the findings in this chapter:

- The post 1994 South African socioeconomic policies perpetuate the effacement of *umntu* and are, thus, a manifestation of *ukunxaxha* and an assault to the image of God.
- *Umntu* continues to be undermined, marginalised and denigrated.
- European modernity has influenced *ukunxaxha* and has contributed to genocides, epistemicides and spiritualicides.
- In South Africa, Europeanism was styled as colonialism, apartheid and racism and it caused much suffering, brokenness and disfigurement of the bodies of the indigenous people, with the dispossession of the land as the worst form of *ukunxaxha*. It perpetuated slavery and oppression. Ubuntu has been undermined.
- The church and some of the missionaries also participated in the undermining of Ubuntu and oppression of *abantu*.
- The black people had been forced to resist colonialism racism and, thus, the Black Consciousness Movement and the Black Theology of liberation have been instrumental in upholding Ubuntu. The struggle for the liberation of the effaced people continues.

The continued effacement of *umntu* that is caused by the skewed socioeconomic system calls for actions that will result in salvation/liberation, in total human emancipation, which is the focus of the next chapter.

Chapter 4

Soteriological Dynamics of *Ubuntu* for the Liberation of Effaced *Umntu*

4.1 Introduction

Liberation is chaos. Liberation is anarchy. Liberation is the destabilisation and destruction of the old order to give way for the creation of the new order. Liberation is drawn from God's constant and consistent activity to deliver, redeem, save and liberate God's people from *ukunxaxha*, as it manifests in all the sinful systems and from people that had captured and oppressed the people of God. When they suffered, God suffered with them; when they were oppressed, God was oppressed with them; and when Jesus Christ was crucified, it was God that was crucified. God's liberation agenda has always been successful. The exodus motif carries a message of liberation to humanity that face oppression in all places and in all ages. Liberation comes up as salvation and salvation comes up as liberation.

This chapter considers the soteriological dynamics against the backdrop of hamartiology, which has been the focus of the previous chapter, as *ukunxaxha*. The chapter advances the understanding of salvation as liberation. The liberation motif is central in the development of the scheme. The methodology followed is that of Black Theology of Liberation, with some reference to Latin American Liberation Theology. The interlocutors are the poor and the oppressed people, the effaced people. *Umntu* should be rescued/saved (*ukuhlangulwa*) from the devastating effects of *ukunxaxha*. Liberation theologies emerged at a time when European modernity had dealt humanity a huge blow, having effaced *umntu* by creating inequalities, disequilibrium and disharmony in human life. The Latin American Liberation Theology and Black Theology of Liberation brought new hermeneutical tools to convey the message of salvation as liberation and to read and interpret the Bible, in such a way that the poor and the oppressed would identify with the message of the Bible and use the Bible for the liberation of the masses. The ethic of *imago Dei* is used as a call for the poor and

oppressed people to be happy that God created them black and not to accept the state of poverty and the situation of oppression as their portion. Rather, considering themselves as created *imago Dei*, they should rise and fight for their rights. The goal should be true humanity, free humanity. The spirit of Ubuntu is at the heart of the struggles for the liberation of *umntu*. The struggles for equality, peace and justice seek to establish a society where the needs of people are addressed.

The method followed is, first, to establish the understanding of salvation and liberation from the etymological point of view and to situate God's act of liberation in history. The chapter, therefore, demonstrates how the liberation theologies caused anarchy to the traditional western theologies that claim to be orthodox theologies, while they do not demonstrate orthodoxy in establishing equality and in ending discrimination and oppression. Instead, they manipulate people's mindset to accept that inequality is designed by God. The chapter follows the developments, briefly in Europe and fairly in the Latin America and North America. The chapter focuses on Africa and South Africa, with a view to establish liberative aspects in African Theology and therefore move from the understanding that African Theology is about the liberation of Africans. Hence, a call is made for African Theology and Black Theology of Liberation to collaborate to salvage Africa from neo-colonialism and neoliberalism. The main focus is on the contribution of Black Theology of Liberation in the liberation struggle for freedom in South Africa. Towards the end, Black Theology of Liberation is called upon to be comprehensive in its approach to liberate the broken bodies.

4.2 Setting the Scene

Black Theology is a theology of liberation. It seeks to achieve the total emancipation of the wretched of history. It fights against any form of injustice. Ubuntu is presented in the thesis as a liberative soteriological ethic. There is a conjunction and collaboration of Black Theology of Liberation and Ubuntu in the investigation of the soteriological milieu to address the hamartiological concerns, as expressed in the previous chapter. Ubuntu is about the promotion of *umntu* as created in the image of God. Black Theology of Liberation present the version of Christianity that compels the black people to see themselves worthy before their Creator, so that they do not allow

themselves to be subjugated by those who claim to be superior. Black Theology of Liberation considers that as sin. That is why there is collaboration to consider *soterios* as liberation and as salvation.

Throughout human history, there has always been a need to fix broken situations. Sin ravages humanity and corrupts social life. Sin has been discussed in different perspectives in the previous chapter. There has always been a need to reverse the situation that has been resulted by sin. If the society has been rendered void of Ubuntu values, the only way has always been to restate the principle, *umntu ngumntu ngabantu*. We are here guided by Boesak's (2017) notion of "Ubuntu" which is resilient in hard and trying times. Ubuntu is pursued as a soteriological ethic to save an effaced *umntu*. In social science, there is what is called force field analysis, which was developed by Kurt Lewin. Lewin (1943) observed the field in which people operate as *Gestalt*, a psychological environment in which individuals and groups exist and are active. The field is very dynamic. This model applied: there is need to look at the "as is state" (the current situation) and the "to be state" (the end goal). It suggests that it is important to identify those factors that may hinder the attainment of the "to be state", which are called the "restraining forces". Once those are identified, it becomes imperative to identify and reinforce the "enabling forces". In the soteriology discourse, there is a need to reverse and/or confront the *harmatos*, "missing the mark", *ukunxaxha* – the situation that has been discussed in the previous chapter.

4.2.1 Nürnberger and two "Foundational Soteriological Traditions found in the Old Testament"

Nürnberger (2002) helps us with two "foundational soteriological traditions found in the Old Testament" which he refers to as "Old Israelite (Ephraimitic - or Northern) assumption" and "the Judaic (originally Egyptian) assumption". The two traditions shall be considered, to set the pedestal upon which the soteriological argument in this chapter shall be built.

Nürnberg (2002: 60) states as follows:

The Old Israelite (Ephraimitic - or Northern) assumption (was) that Yahweh has made a covenant with a clan head, a group of tribes, and eventually a nation. Israel was chosen from all nations to be Yahweh's people. This implies that Yahweh would look after Israel and Israel would bear witness to Yahweh by manifesting and making known his redemptive intentions, concretely formulated in the Torah. Because things did not always go as well as could be expected, two further conclusions were arrived at:

Yahweh moves from promise to fulfilment. Both promise and fulfilment are perceived to be located within human history.

Predicaments (patriarchal problems, Egyptian enslavement, desert experiences, foreign oppression, and economic hardships) are due to Yahweh's punishment for Israel's sin. Repentance will put the original intentions of God back on track. God acts to liberate, settle and prosper his people.

It is important to make observations from this assumption. The people of God leave and exist in a covenantal relationship with God. That is what makes life sacrosanct. They adhere to the values and dictates of the covenant. Any deviation from the covenant is considered an offence to the entire clan, tribe, and nation, and to God. God looks at the people, is affected by what happens in their daily life, and suffers with them. Their struggles are God's struggles, their sorrows are God's sorrows. This assumption also states that God has put "redemptive" plan that is made known to the people. That, therefore, establishes the fact that the situation of sin will not be the last chapter. The redemption of the people of God would lie in their readiness to stick strictly to the observance of the ordinances of "Torah". Nürnberg makes a conclusion that God moves from the "promises to fulfillment", which are "located within human history". The God of the Bible is active in history. Fulfilment is not to be beheld after death or in the world to come, but in this world before death. The people of God shall experience the fulfilment of the promise. Nürnberg also concludes that there will be difficult times, which shall not be the end of God's people. The end will be in God acting to "liberate, settle and prosper his (sic) people". It is important to note the three actions that liberate, which Nürnberg delineates as "liberate, settle and prosper". Liberation is accomplishment in the dignified settlement and prosperity of the people. These could touch the political, social, economic, technological and spiritual environments of life. These actions - "liberate, settle and prosper the people" - will be the occupation of this chapter.

Regarding the second assumption, Nürnberger (2002: 60) asserts that:

The second foundational tradition found in the Old Testament is the Judaic (originally Egyptian) assumption (was) that the Deity channels his (sic) will, his blessing and his (sic) judgment through the king as his (sic) representative and plenipotentiary on earth. The following package of assumptions belongs to this paradigm:

God has created a well-functioning universe, the cosmic order. This includes the moral, social and natural dimensions of life.

When something goes wrong, the cosmic order must have been violated. Moral trespasses can, therefore, lead to defeat in battle, diseases or natural disasters.

To restore the order, one has to submit to the authority God has instituted and find one's place in the established order.

Nürnberger (2002: 60) qualifies the second assumption by stating:

(It is) imperialistic and totalitarian” in that “the Israelite king is entitled to subjugate and dominate the entire world. Being the people of God, the Israelites are entitled to the special privileges of a ruling elite. In this paradigm the Spirit is granted to the designated king (David) by the prophetic word and the ritual of anointment (1 Sam 16:13). The Spirit of God can be taken away and replaced with an evil spirit from God as in the case of Saul (1Sam 16:14).

In this assumption, we observe the establishment of institutional authority, where God confers mandate to human beings to take charge of the affairs of governance and administration. The governance and administration must be in keeping with the original design or should aim at preserving the original design of a “a well-functioning universe, the cosmic order”. From Nürnberger’s qualification, we deduce that all would be well, for as long as the Spirit of God still rests upon the authority. But once “the Spirit of God is taken away and replaced with an evil spirit”, disaster follows. We can assert that the different political, economic, social, and spiritual systems have been products of the will of the human beings, before and after the Spirit is withdrawn. The world has been plunged in unnecessary competition, which has caused strife and suffering of humanity. The Spirit is withdrawn as a result of the violation of the cosmic order. That becomes worse after the withdrawal of the Spirit. Chaos, anarchy, corruption and all sorts of injustices become the order of the day. Hence, the “defeat in battle, diseases or natural disasters”.

This is the context in which this study is situated, an environment of *ukunxaxha* that causes and that is a result of a violated cosmic order. Once the Spirit is withdrawn, a Spiritless institution or authority becomes “imperialistic and totalitarian”, a situation that is generally known as the “empire”. Boesak, Weusmann and Amjad-Ali (2010: 23) define empire thus:

We speak of empire, because we discern a coming together of economic, cultural, political and military power in our world today. This is constituted by a reality and a spirit of lordless domination, created by humankind. An all-encompassing global reality serving, protecting and defending the interests of powerful corporations, nations, elites and privileged people, while exploiting creation, imperiously excludes, enslaves and even sacrifices humanity. It is a pervasive spirit of destructive self-interest, even greed – the worship of money, goods and possessions; the gospel of consumerism, proclaimed through powerful propaganda and religiously justified, believed and followed. It is a colonization of consciousness, values and notions of human life by the imperial logic; a spirit lacking compassionate justice and showing contemptuous disregard for the gifts of creation and the household of life.

Nürnberg, however contends that order can be restored through submission “to the authority God has instituted and found one's place in the established order”. The restoration of order in the preoccupation of soteriology. As such, Nürnberg (2002:59-60) situates restoration in a salvation enterprise, as he asserts:

Salvation means a restoration of God's relation with the universe in general, and with human beings in particular. The goal is the comprehensive well-being of all humans in the context of the comprehensive well-being of their entire social and natural contexts (shalom, kingdom of God). The implication is that any deficiency in well-being in any dimension of life is a manifestation of the rupture between Creator and creature and thus the target of God's redemptive concern.

Nürnberg's postulation of salvation gives a dimension that is rather deviant from traditional western theological stance, which will be elaborated on later. Nürnberg alludes to the relationship of God “with the universe in general, and with human beings in particular”. From that, it is learned that salvation is intended for every sphere and area of life and that salvation takes place in history, in time and space. Human and non-human beings should be the targets of salvation. Nürnberg, further, asserts that the “goal is the comprehensive well-being of all humans in the context of the

comprehensive well-being of their entire social and natural contexts (*shalom*, kingdom of God)". Our understanding of "comprehensive" is all inclusive, holistic, whole, all-embracing, and across-the-board. Salvation, therefore, does not dichotomise human life into body and soul, material and spiritual. Salvation must touch the body and soul, the material and spiritual aspects of human life. Salvation is further concerned about the "entire social and natural contexts". It is not limited to the spiritual realm. Of note is what Nürnberger placed in parentheses (*shalom*, kingdom of God), and he does elaborate what that means. We consider it to mean that *shalom* of God, the "kingdom" (reign) of God are actualised in social and natural contexts. Human beings ought to feel and experience *shalom* and reign of God in their social and natural contexts.

4.2.2 Salvation in Brief: Other Scholars

At this point we may observe what others say about salvation, by way of definition. Mbiti (1987: 152) presents salvation in at least two perspectives as "deliverance from the power of evil principalities and the enclaves of human enemies" and as "wholeness, being in peace". Mbiti claims that human beings ought to be liberated "from the powers of demons" and be delivered from "the trap of evil beings" and "from ill health and misfortunes". On salvation as wholeness and being in peace, Mbiti (1987: 152) asserts:

Where one is in unity with himself, with his neighbours, friends and God, he can say that he is in salvation. ...This all-encompassing view affords the churches with the reasons for praying to God for forgiveness of sins for they see in it a type of spiritual distress which robs them of salvation and brings them into disharmony with God.

The two dimensions of liberation/deliverance that are advanced by Mbiti are very significant for bringing a human being into wholeness. *Umntu* continues to suffer from unnecessary enemies which are caused by greed and corruption. As a result, greedy and corrupt people who want to amass wealth tend to rob the impoverished and the nonperson of their right to life. When *umntu* finds the inner peace, the wholeness, they consider the feelings and the needs of others. They work for a just social order, where the dignity of all human beings is guaranteed. Rhodes (nd: 7-8) considers this creation of a new social order as the core of salvation, as he says:

Salvation is viewed not primarily in terms of life after death for the individual, but in terms of bringing about the kingdom of God: a new social order where there will be equality for all. This is not to deny eternal life per se, but it is to emphasize that the eternal and the temporal 'intersect'. If, as the traditional formulation has it, history and eternity are two parallel (i.e., nonintersecting) realms, our goal within history is to gain access to eternity. But if history and eternity intersect, if salvation is moving into a new order - then we must strive against everything which at present denies that order.

Steward (nd: np) posed this question:

If God were only interested in the sinful state of a person's soul as many Christians suppose, and salvation only catered for this, then why would these two important peoples, the chosen people of God and the early followers of Christ, demonstrate within scripture that God is deeply concerned with people's well-being (Acts 2 & 4) and eager to save us from all that obstructs it?

From the definitions, there are discernable common trends about salvation. They include salvation as "deliverance", "liberation", "wholeness", "good health", "flourishing economic concerns", "being in peace", being in "unity with self, with neighbours, friends and God", and "bringing about the kingdom of God: a new social order where there will be equality for all". All these take place against the power of evil, principalities and the enclaves of human enemies, powers of the demon, evil entities and the wicked plans of the demon, trap of evil beings. Deliverance from ill health and misfortunes. There is a connection between salvation and liberation, which will be explored further below.

4.2.3 Etymology of the Word "Salvation"

Before we explore the connection between salvation and liberation, we want to also present the etymology of the word "salvation". This was done briefly in chapter two. Hinnells (2008) gives some etymological background where he mentions that the root word for salvation means health. The root word in Latin "*salvus*" which means "sound in the sense of 'whole' or 'intact' and refers to "people's health". He asserts that the expression "*salvus sis*" means, "'May you be well', or more freely, 'good health' or even 'bless you', as we might say when a person sneezes, a sneeze being, in past times,

possibly the first symptom of an impending death” (Hinnells 2008: np). From this, Hinnells states that the words “*salvare*” for “to save”, “*salvator*” for “saviour” and “*salvator*” for “salvation” “are not classical Latin words but were Christian inventions by the time of Augustin of Hippo. So, a word for health in popular classical usage became a specifically religious word for Christians” (Hinnells 2008: np).

Further to the Latin expressions, Hinnells (2008), gives etymological bases for some Hebrew and Greek words for salvation and the related expressions. The Hebrew “*yesh*” implies broadness or width, and spaciousness and freedom from constraint - in fact, freedom. In Greek, “*yesh*” translates as “*sozein*” “to save” and there are also “*soteria*” and “*soterion*” for saviour and salvation (Hinnells 2008: np).

We have so far drawn from the contributions of Nürnberger, Mbiti and others regarding the definition and focus of salvation. In chapter 2, we presented our understanding of salvation as *ukuhlangulwa*, over the common understanding of *ukusindiswa*. Ubuntu is being evoked to save and liberate effaced *umntu*. We want to search the connection between salvation and liberation, in order to determine whether salvation is liberation or liberation is salvation. Is there a case?

4.3 Soteriology – Salvation or Liberation or Both?

The situation of *hamartos* (missing the mark) is the situation of death. Life has lost meaning. *Umntu* is effaced. Human beings in that situation are in a constant search for relief, redemption, so that they may enjoy life and get the real meaning of life. The major concern becomes the position of God amid the sufferings, challenges and vicissitudes of death. The revelation of God in historical events has, therefore, provided healing instead of sickness and life instead of death. Hence, God’s revelation is understood as salvific. It is, at the same time, liberative.

Adrio König uses the two terms together and not interchangeably or complementary. In his contribution on “salvific revelation”, König (1981: 52) posits, “Since God is love, since he (God) is the God who saves and liberates, his (God’s) revelation will likewise bring salvation” and, therefore, “God’s involvement with the world” is known as

“salvation history”. König (1981: 52) makes another worthy postulation, as he asserts, “God also brings judgement and makes a ‘non salvation’.” Judgement, in this case, may sound contradictory to the notion of “salvation”. Yet, considering the ends of judgement, one may observe that it achieves the same purpose as salvation, the liberation of the oppressed and the punishment of sin. Back to the point of “salvation” and/or “liberation”, König (1981: 52) makes this statement:

He (God) comes to save and liberate. When he (God) comes to Abraham, the latter’s future is changed. When he (God) comes to the Israelites in Egypt, he (God) liberates them. When he (God) approaches the Jewish exiles in Babylon, he (God) leads them back to rebuild Jerusalem and the temple. When he (God) comes to us in Jesus, he (God) releases us from sin, breaks the devil’s power over human lives and conquers death.

From this excerpt, it is deduced that, for König, salvation and liberation refer to the same concept and action. They entail the transformation (as seen in Abraham’s situation); liberation (in the case of the Israelites in Egypt); restoration and reconstruction (for the exiles); and “release from sin”, breaking down of “the devil’s power” and conquering of “death” for Jesus. It is, however, surprising that König does not use the verbs “save” and liberate for the activities of Jesus. König concludes that salvation is about “God being with us to free us from the darkness of sin and death, and to raise us up to eternal life” (König 1981: 53). This conclusion by König is resonant with the classical understanding of atonement, which, according to Maimela (1986: 61) has played a role “in the history of the church” that “is no longer serviceable for theology today”, as it does not express the significance of the life and death of Jesus Christ on the cross for the poor and the oppressed. Hence, liberation theology had to coin a new vocabulary “with which to express adequately the significance of the life and death of Christ for the oppressed”, so that Jesus Christ is recognised as “the liberator of the oppressed and the poor” (Maimela 1986: 261). Maimela (1986: 261) claims that liberation theology does meet requirements to be Christian theology, as he asserts:

Any Christian theology to be worth the name must be based christologically, that is, on what has happened to and with Jesus Christ, through whom God’s redemptive activity has been revealed to the world.

In his contribution on “True Salvation”, Van Niekerk (1982) traces the developments of salvation in the Christian church and thought and is consistent in his argument that in Jesus Christ, salvation and liberation are attainable as one. He states that “Jesus Christ makes salvation clear ...He mediates to men (sic) the true knowledge of God and points them to the true requirements of the law” (Van Niekerk 1982: 80). Van Niekerk (1982) uses phrases like, “Salvation is moral, lack of salvation is immoral” (Van Niekerk 1982: 82), “Lack of salvation is death, salvation is life” (Van Niekerk 1982: 87, 88), and “Lack of salvation is sin...” (Van Niekerk 1982: 89). He states explicitly that “All the works of Jesus are characterised by a free and liberating intercourse with the world and with man (sic), no matter what their class or social status” (Van Niekerk 1982: 83-84).

Van Niekerk makes a clear departure from the traditional western understanding of salvation, which is concerned with life after death and the world to come, not this world. This point is also argued by Carvalhaes and Py (2017: 160) who assert that, in the context of doing theology from the perspective of the impoverished in Brazil, “salvation” as “one of the major themes of Christian theology gained new meaning” and it came to mean “salvation from this world became salvation within this world” and “became liberation from structural social sins, and the life found in Jesus Christ could now be realized in history.” Carvalhaes and Py (2017: 160) go on to posit:

The hope for another world no longer precluded the fulfilment of the Kingdom of God in our world. Instead there was hope that the movement of the Spirit could help us live life in fullness here—in our moments of already here and not yet... Salvation isn't exclusively otherworldly; it has something to do with the here and now...

In salvation, we are dealing with the health of the systems, human and non-human. Salvation is about the liberation, being saved, redeemed, and delivered from the snares of sin and from sinful and evil environments. We therefore pursue the issues of “good health”, “wellness” to shake up the contexts of human effacement and socio-economic inequalities towards liberated environments of equality and human dignity. We do so, being guided by the values of Ubuntu in a soteriological dimension. We follow Latin American Liberation Theology and Black Theology of Liberation, particularly, which focus on salvation as liberation.

Nürnberg has already mentioned that the goal of salvation is “the comprehensive well-being of all humans in the context of the comprehensive well-being of their entire social and natural contexts”. That underscores the fact that salvation takes place in history. Hence, there is mention of salvific history. Salvific history is not confined to space and time. Human beings, in their various contexts, with varying circumstances do cry out, “My God, why have you forsaken me?” and the God of exodus who hears, sees, gets concerned and descends, does hearken to their cry and intervene in the situations in history. The founders of liberation theology in Latin America included Rubem Alves, who in 1968 defended his PhD dissertation: “*Towards a Theology of Liberation: An Exploration of the Encounter between the Languages of Human Messianism and Messianic Humanism*”. This dissertation was later published as, “*A Theology of Human Hope*”. Linhares (2013) claims that that dissertation was the first to use the term “theology of liberation”. Alves used the term again in 1977 in another work, “*Personal Wholeness and Political Creativity: The Theology of Liberation and Pastoral Care*”. Gutierrez also published his well-known book, *Theology of Liberation* (1970). In North America, the leading scholar was James Cone who published *Black Theology and Black Power* (1969) and *A Black Theology of Liberation* (1970).

The new hermeneutical starting point for the first generation of liberation theologians, as they did with their theological reflection and considered Christian action, became “the poor”. It was an argument that the poor belong to the understanding of mystery of the church, the understanding of the very nature of the church. The poor become the criteria for the ecclesial identity, and they are the subjects of the church and not the target for mission or evangelisation. It is the poor that evangelise the church and the world, because Jesus said that he would be present in the poor and the oppressed. Thus, the new world “order” and “development” became social justice.

The liberation theologians wrote several years after Jürgen Moltmann had published his *Theology of Hope* in 1964 and around the same time as Moltmann’s *The Crucified God* (1972). They wrote in different contexts but shared common insights. Moltmann addressed the socio-political and theological challenges that existed in Germany after the end of the Second World War. The social, political, economic, religious and spiritual infrastructure of Germany had been “destroyed or severely damaged either

by Nazi totalitarianism or by the war itself” and there were severe food shortage, demand for shelter and need for the rebuilding of the infrastructure (Cornelison 2000:1). Moltmann adhered to the Barmen Declaration and was attracted to and inspired by Karl Barth, especially his work *The Humanity of God* (1956). But Moltmann’s great mover was Ernst Bloch’s philosophy that was espoused in his *Principle of Hope*. Bloch was attracted by a kind of eschatology that was reflected in the “Jewish and Christian scriptures”, which “called for a rethinking of the understanding of history which philosophy had held throughout the nineteenth and twentieth centuries” and brought about a shift from being held up by the past to focusing on the future, as the present is filled “with the potentialities of the promised future; in a word, history becomes filled with HOPE” (Barreto Jr. 2016: 80). Thus, Moltmann developed his theology and wrote his *Theology of Hope*.

While it is, rightfully, claimed that Moltmann had an influence on many theologians, especially in Latin American and North America, it should also be noted that Rubem Alves found fault in Moltmann’s theology of hope. Alves’s concern was that Moltmann’s hope “is never fully grounded in the socio-political forces that shape history” but “is grounded solely in God’s promise of a new future”, which therefore implies that “possibilities are derived from that future, not from any state of affairs already extant” (Barreto Jr. 2016: 80). For Alves, “Moltmann makes hope purely transcendental, totally unrelated to any specific historical situation”, as “the critique of the present is contradicted by the future promised by God.” Thus, “hope cannot emerge from our experience, from our present. ...It comes true from a future truth.” (Barreto Jr. 2016: 80).

Besides this and other critiques, Moltmann contributed in shaping a theology that would speak to the existing realities of history. Moltmann (1993: vii) avers:

It also became clear to me between 1975 and 1980 that I personally could not authentically frame a ‘theology in context’ and a ‘theology in movement’ (liberation theology, black theology, feminist theology), for I am not living in the Third World, am not oppressed, and am not a woman. In those years, I tried as best I could to let the voices of silenced men and women be heard in the world too – the world in which I myself live. I initiated translations and provided them with commendatory prefaces. I wrote essays supporting liberation theology and feminist theology, African theology, and Korean Minjung theology. But all this did not blind me to the fact that my

life and context are not theirs.

What are we to read from this statement by Moltmann? Firstly, we live in a world that does not listen to the poor, the women, the black, and the peoples of the Third World. Secondly, their voices are being silenced. Thirdly, it takes a man, a white man from one of the five European countries that Grosfoguel claims that they dominate the affairs of the globe, to speak on behalf of the poor, the women, the black, and the peoples of the Third World. Fourthly and lastly, liberation theology does not come in one pack as a one size fits all. Moltmann mentions liberation theology (this, supposedly includes Latin American liberation theology, and Black Theology of Liberation - as witnessed in North America and South Africa) and feminist theology, African theology, and Korean Minjung theology. Hence, it has been deemed safe and inclusive to speak of liberation theologies. We pursue liberation from the perspectives of Latin American liberation theology and Black Theology of Liberation of North America and South Africa as there are similarities in the issues that they address.

Above all, from Moltmann's statement we derive the call to strengthen the struggles for liberation of the poor people, the women, the black people, and the peoples of the Third World whose voice cannot be listened to up to this date. It is our task to expose the forces of repression that silence these many voices and work toward the total emancipation of humanity to a life of dignity, a life of Ubuntu. This task will once again restate that every human being is created in the image of God and all human beings are equal before God.

Moltmann (1993) approaches theological anthropology from a point of view of a human being as, primarily, "*imago mundi*" and as "*imago De*". Human beings have a special appointment as "justices of peace". They reflect God and God's glory, and God is present in them appearing wherever and whenever they appear. Moltmann (1993) stated that Christ is the image of the invisible God and "believers become *imago Christi*". The liberating and healing rule of Christ also embraces "the fulfillment of the *dominium terrae* - the promise given to human beings at creation." Moltmann stated that in the messianic light of the gospel, the image of God is the whole person, the embodied person, the person in his/her community with other people, because in the messianic fellowship of Jesus, people become whole, embodied and social beings.

Moltmann viewed human being in relationship and therefore existing in “the true human community” in the way God exists in Trinitarian relationship.

Moltmann (1998: 18) observed that humanity’s modernity project began with the acknowledgment that “all human beings are created free and equal” and that “liberty, equality, and fraternity (*and sisterhood*) belong together.” He argued that “without equality, liberty cannot be universalized” (Moltmann 1998: 19). He spoke of equality in the dimensions of “social concept”, where it means “justice”; in terms of “social and political conditions”, without which “there can be no peace among human beings”; as an “ethical concept” that equates to “solidarity, brotherly and sisterly love - *philadelphia*”, which “humanism called a way” (Moltmann 1998: 19). There should, therefore, be an improvement in “living conditions”, so as to curb the rise in “many refugee movements”, from eastern part of Germany to western part of Germany, from east of Europe to west of Europe. Moltmann called for the west to be committed and intentional about developing the infrastructure on the eastern parts, so as to curb the refugee movement, which, he says, would be “costly but possible” (Moltmann 1998: 19). That was the essence of Moltmann’s new political theology that, for him, unites the old cosmological theology and the new theology of existentialism in an eschatological understanding of history with the messianic tasks of men and women in society. Moltmann saw the tasks of Christians as being to interpret the world in the light of the gospel and to act accordingly in order to set up signs that can point towards the kingdom of God, which is already at hand. The gospel should help people to attain their freedom, liberty and state of equality.

Freedom, liberty and state of equality are difficult to attain, given the context of modernity. Moltmann viewed modernity as “a conquering, a supreme effort to finally let human choice be unimpeded and freed to pursue the perceived heights of potentiality”, which “conquered but left emptiness, waste and destruction that literally threatens our existence” (Conder 2007: 100). He would therefore argue that from modernity we should get what works and discard what is detrimental to human coexistence and focus on the “postmodernity” task of “the reintegration of nature with humanity and the reintegration of an individual within the community”, without rejecting technology, as the “premodern” world would do (Moltmann 1998: 19). The “reintegration of an individual within the community” would ensure that human beings

reflect the glory of God and “the more human beings discover the meaning of their lives in joy in existence, instead of doing and achieving, the better they would be able to keep their economic, social, and political history within bounds” (Moltmann 1993: 139).

The idea of reintegrating an individual within the community would help to discourage individualism and promote communalism and it would ensure that individual work for the good of the society, instead of putting ergo first. Moltmann, however, does not present a concrete plan on how this could be achieved. We consider that, already, human beings exist in different poles of the haves and have nots. The rate of competition is high. The European modernity continues its course of dominance. Hence, we shall now turn to Dussel and explore his proposal towards transmodernity.

4.4 Enrique Dussel on Modernity

Dussel critiqued European modernity, among others, by considering the philosophy of liberation and how modernity related to Europeanism. The two points are going to be considered below.

4.4.1 The Philosophy of Liberation

We understand Dussel and enter this discourse from his postulation of a philosophy of liberation. Dussel (1995) makes a case of a philosophy of liberation that seeks to analyse and understand the “world reality” from the “periphery”, “the wretched of the earth” who are considered as “nonbeing”. His postulation takes into cognisance the “non-Being, nothingness, otherness, exteriority, the mystery of no-sense” (Dussel 1995: 15). This philosophy works on the “metaphysics” instead of “ontology”. Towards the clarity of his liberation thesis, he discussed concepts that are very pertinent in the development of the understanding of humanity with dignity and rights. Such concepts include “proximity”, “exteriority” (alterity and utilitarianism).

Regarding proximity, Dussel (1995) stresses the effect of relationships. He mentions, among others, “erotic proximity”, “political proximity”, “metaphysical proximity”. Dussel (1995: 21) argues:

Metaphysical proximity materializes unequivocally, truly, before the face of the oppressed, the poor, the one who outside all systems cries out for justice, arouses a desire for freedom, and appeals to responsibility. Proximity is unmistakable where it is established with the one who needs help because of weakness, misery, and need.

Dussel stresses the importance of philosophising from the understanding of the poor masses who are denied their right to existence by the system. The poor must find satisfaction and be able to rejoice that they are human beings in proximity with others. Dussel speaks of the first proximity which is “archaeological” that it anticipates the last, which is “eschatological”. The two proximities are “always a festival”, which, according to Dussel (1995: 21-22) “indicates a metaphysical category of fulfilled proximity, like joy, if joy is understood as the realization of the real, the satisfaction due to confluence of desire with the desired... a political celebration of colleagues, companions, and fellow citizens who express their joy in demonstrations after elections won for the people or for the fall of a dominating enemy, or the banquet of a labour union that has succeeded in a strike.” In this festival, people celebrate the victories and their liberation, and not “exploitation, injustice, or desecration” (Dussel 1995: 23). This is the essence of liberation.

Dussel (1995) speaks of exteriority in the sense of getting to meet and know the other side of a person at the other person’s weak side, when a person says “I am hungry”, “I am naked”, and “I am weak”. It seeks to understand that the other is alienated by many human factors. The identity of the other is at stake, threatened by the forces that impose “totality” which creates “difference”. Dussel (1995: 42) asserts that the “logic of totality” becomes the “logic of totalitarianism” and the “logic of alienation of exteriority” or “the reification of alterity of the person”. Dussel takes this further by claiming that the “logic of exteriority or of alterity on the contrary, establishes its discourse on the abyss of the freedom of the other” (Dussel 1995: 42). Dussel (1995: 43) asserts that, in contrast to “identity-difference”, there is “distinction-convergence” where, “persons, distinct in their real constitution as a contingent or free thing,

converge, reunite, approach other persons” and “convergence will be goodness, justice, fulfilment, service, liberation.” He claims that “beyond Being, persons converge in extra systemic future Reality.”

The system that promotes division and separation cannot remain unchallenged. Those in the periphery should keep on struggling for recognition as human beings worthy of dignity and respect. The “unjust system” condemns the poor people to “hell”. There should be a shift from that mindset and restore the lost “conscience”. Dussel avers that “the mere presence of the oppressed, as such, is the end of the oppressor’s ‘good conscience’. The one who has the ability to discover where the other - the poor - is to be found will be able, from the poor, to diagnose the pathology of the state” (Dussel 1995: 43). The oppressor believes in what they do to be in line with the will of God. The engineers of the apartheid system in South Africa put themselves in the place of Israel as a chosen nation that had inherited the “promised land” that flowed milk and honey, while the indigenous people were seen as the gentiles who were worth nothing, the non-humans. This was sheer ignorance. We agree with Dussel in his assertion that those who identify with and have knowledge of the situation and the circumstances of the underdogs can critique the state from a vantage point. This is saving knowledge.

Dussel (1995) argues that knowledge plays an important role in the liberation of the other. He therefore asserts, “Salvation is achieved by knowledge” (Dussel 1995: 52). It is for this reason that the oppressor strives to annihilate the epistemological systems of the oppressed, a situation that Grosfoguel termed “epistemicide”. You hide or deny knowledge, you exacerbate the pathetic situation of the other, which is evil. Hence, Dussel (1995: 52) attests:

Evil is only ignorance of what things are and, on the other hand, it is the reason for multiplicity. If we were one like being and foundation in their identity, there would be neither plurality nor evil. Matter or determination, which denies Being and constitutes beings, is the origin of evil.

It was the result of evil that Latin America was conquered, Africa was enslaved, and Asia was colonized. Dussel (1995: 52) states that those were the dominating dialectical expansion of ‘the same’ that assassinates ‘the other’ and totalizes ‘the other’

in ‘the same’. This was the ignorance of the “modern and contemporary European philosophy” that “alienated” “others” into the dungeons of history as stranger and foreigners in the world. The women and the children become the victims of the males and the adult who are “the centre”. For Dussel (1995: 53):

To totalize exteriority, to systematize alterity, to deny the other as other, is alienation. To alienate is to sell someone or something, to pass it on to another proprietor. The alienation of a people or of a single individual makes its victims lose their Being by incorporating them as a moment, an aspect, an instrument of another's Being.

The system of domination rejoices when it sees anarchy, where the relationships are not materialising. When the relationships do not work well, the system finds it easy to exploit, knowing that the exploited may not get close to the fruit of their labour and that perpetuates their alienation.

With the foregoing argument, Dussel clears the environment for his articulation of liberation approach. Dussel (1995: 59) views liberation as “not a phenomenal, intra-systemic action” but as “the praxis that subverts the phenomenological order and pierces it to let in a metaphysical transcendence, which is the plenary critique of the established, fixed, normalized, crystallized dead.” The praxis, for Dussel, has to do with person to person relationship, while “poesies” has to do with the relationship of the persons to nature. That means, liberation is a person to person relationship. Human beings dominate each other and, therefore, they should liberate one another. The prolongation of dominance breeds a spirit of provocation, where the poor and those that stand for the poor, the “just person”, call for the liberation of the oppressed and the poor. The conflict erupts, as those that benefit from the oppression of the poor defend the turf by persecuting their opponents. The liberative mind makes the just person to take “responsibility” to deal with the “other’s exteriority” expose “oneself to traumatization, prison, even death”. Dussel (1995: 61) provides the basis for that kind of reaction as follows:

The one who takes responsibility for the other in the system is seen by the dominator of the totality as a ‘fifth columnist’, a prophet of hatred or chaos, a corrupter of the young (who still retain some freedom inasmuch as they have not yet fully entered the system of the whole). What is certain is that those who pursue the impulse of alterity or love of the new order in which

the poor and oppressed can dwell in justice are transformed, even against their will, into an active principle of destruction of the old order. The oppressed as oppressed (but having some awareness of the positiveness of their exteriority) and the ones who risk themselves for them, insofar as they yearn for the new order and assume an active responsibility at least by no longer supporting the foundations of the present order, make dominators uneasy.

From Dussel, we learn that liberation is the “destruction of the old order” and the establishment of the “new order”. This surely cannot be taken lightly by the beneficiaries and defenders of that old order that is being destructed. For them, “liberation is anarchy” (Dussel 1995: 61). Through persistence and sacrifice the new order gets established. There must be collaboration between the oppressed and those that stand with them. On the positive, liberation is anarchy, as it is about the destruction of long existing order with no clear direction of the new systems. The proponents of the new order have a conviction that a “really new exteriority” will be in place. Hence, Dussel (1995: 63) conceives liberation as “metaphysical or transontological movement in behalf of the one who stands beyond the horizon of the world ... the act of the oppressed by which they express or realize themselves, incorporates a double moment, in that it is a denial of a denial in the system.” The system is in constant denial that it is on the wrong side of the people. It wants to keep the people imprisoned. Liberation is taking people out of prison “and affirm the history that was anterior and exterior to the prison (the history of the prisoner before being put into jail and the history that was lived as personal biography in prison” (Dussel 1995: 63). Dussel (1995: 61) makes a strong case, and we agree with him *holos bolos* that:

There is no liberation without economics, without humanized technology, without planning, and without beginning with a historical social formation. Because of this, the praxis of liberation (a practical poesis or a poietic praxis) is the act itself by which the horizon of the system is crossed over and one really penetrates into the exteriority through which the new order is constructed, a new, more just social formation.

The dominators, in the African situation, guaranteed political freedom only but the Africans are still alienated from the economy and technology. They hold their planning meetings in London and in Paris, so that the dominator can continue to exercise grip on their economic affairs. As such, Dussel (1995: 64) rightly claims that “the praxis of liberation is the procreation of a new order, of its new structure, and at the same time

of the functions and beings that compose it.” It is a clean break with the old order and address the cries and concerns of the people. The ground that has been recovered must be liberated in totality, with people having the “ethos of liberation” which, according to Dussel, is “an aptitude or capacity, become character, for innovation and creation” (Dussel 1995: 64). Dussel (1995: 65) goes on to assert about the ethos of liberation:

The ethos of liberation is other-directed pulsion or metaphysical justice; it is love of the other as other, as exteriority; love of the oppressed not, however, as oppressed but as subject of exteriority. The traumatic condition of the human being endowed with freedom, the other, reduced to being an instrument in a system, is rightly called misery.

It is the liberation praxis that engenders action and movement. There is no friendship or companionship. The fighters for liberation do not do it because they know the poor personally, but because of their conviction that the system is fraught. They, therefore, mobilise themselves to liberate the poor in accordance with the principles of “liberative justice”, which is the “obedience (a hearing of the one ahead of you: obaudire in Latin) that is faithful, trusting, and does not doubt the other’s word” (Dussel 1995: 65). This obedience to the call prepares people to be ready to “serve, suffer and sacrifice”, with “patience”, “discipline” and “active hope” propelling them towards the end state that is characterised by “goodness”. Dussel (1995: 66) understands that as:

...the very fountain of the liberating act: human fullness, which is allowed to exteriorize itself in creative works that are revolutionary and innovative. Fearful, timid cowards can hardly create something new if they cannot even resolve the daily problems of their egotistic and totalized individual little worlds. Goodness is magnanimous; it is called to great works and tasks.

The philosophy of liberation, considered in Dussel’s articulation, ensures that a situation of equality and promotion of human dignity becomes the cornerstone of a just social order. This can be achieved when the frontiers of modernity and Eurocentrism are pushed away, to usher in a new social order. We shall now consider what Dussel says about modernity and Eurocentrism

4.4.2 Modernity and Eurocentrism

In the previous chapter, we discussed the evil and sinfulness of modernity, especially with its spirit of dominance, conquest and denialism. It poses as an innocent system that seeks the good of all, yet the “all” are those who benefit from the oppression of others. Dussel applies his liberation philosophy in the context of modernity by advocating against proposing that it must be overcome. Dussel (2006) proposes that modernity can be overcome by denying its “denial myth from an ethics of responsibility”. When the innocence of modernity is denied, Dussel (2006: 6) claims that “it is possible to ‘discover’ for the first time the hidden ‘other side’ of modernity: the peripheral colonial world, the sacrificed indigenous peoples, the enslaved black, the oppressed woman, the alienated infant, the estranged popular culture: the victims of modernity, all of them victims of an irrational act that contradicts modernity’s ideal of rationality.”

The uncovering of the other side of modernity helps to dispel the myth and cast away ignorance that keeps people in prison. It will be possible to challenge the hegemon of European influence, in order to overcome the essential limitation of “emancipatory reason”. Dussel (2006: 10) argues that “this overcoming of emancipatory reason as a liberating reason is possible only when both enlightened reason’s Eurocentrism and the developmentalist fallacy of the hegemonic process of modernization are unmasked.” This is not an easy task, as it requires patience, determination and readiness to sacrifice. It is a task that seeks to “discover the dignity of the other” by “affirming their alterity as identity in the exteriority”. Hence, Dussel proposes “transmodernity” as a method to overcome modernity. The proposal of transmodernity comes as a wakeup call, as Dussel warns that we cannot speak of postmodernism as if modernity has been conquered. Modernity is still in full force. Dussel (2006: 10) makes the following postulation regarding transmodernity:

The transmodern project is the mutual fulfilment of the “analectic” solidarity of centre/periphery, woman/man, mankind/earth, western culture/peripheral postcolonial cultures, different races, different ethnicities, and different classes. It should be noted here that this mutual fulfilment of solidarity does not take place by pure denial but rather by subsumption from alterity.

Dussel mentions subsumption which has become a method of modernity to undermine and deny other people's existence. It is a way of negating other people's core values and right to existence and innovate their modernity. Hence Dussel (2006: 11) claims that this kind of modernity can be overcome "the subsumption of its emancipatory, rational, European character transcended as a worldwide liberation project from its denied alterity." He proposes "Transmodernity" as "a new liberation project with multiple dimensions: political, economic, ecological, erotic, pedagogic, religious" (Dussel 2006: 11).

To overcome modernity, it is worth noting that the system that is more than 500 years old changes its shape and form, from time to time and from place to place. It has various forms of organisations. Dussel (2000) had already stated that modernity had manifested itself as "globalisation". The ethics of liberation enable us to work out "transformation into a different and better world by confronting Eurocentrism" and to acknowledge "that so-called global integration is in fact violent and exclusive" (Dussel 2000: 12). By taking this action, we shall liberate the "millions of human beings who live unemployed, in poverty, in ignorance and excluded" (Dussel 2000: 12).

In the transformation process, care should be taken to adopt a holistic approach that will satisfy "the basic material needs - economic, cultural, political, religious, and aesthetic - of every individual" (Dussel 2000: 12). We cannot sustain a system that feeds on humiliating the other as a nonhuman, thus denigrating human dignity. We cannot promote a system that favours the appropriation of "profit", wealth and resources for self-enrichment, while millions are living in conditions of squalor. We should guard against "exclusion, economic deprivation and political, cultural and libidinal deficiencies" (Dussel 2000: 12). People shall move from the periphery (which is cynically known as externalities) to the decision-making processes (striving for consensus), not relying on certain people to determine "how we should develop life". Dussel (2000: 13) argues that the end point is "intersubjective agreement whose validity rests on consensus, autonomy and legitimacy". There should, therefore, be an encouragement of "practical - communicative reason". Human beings ought to engage in their own liberation and work towards the emancipation of the entire human race where there will be "a transition; from the imposition of the dominating ego on the 'Other' to the intersubjective construction of the reasons of *everyone*" (Dussel 2000:

13). Towards the realisation of the transformation goal, Dussel teaches us to observe certain critical points, as he posits:

To create different forms of organization requires us, firstly, to recognize the material limits of the modes of organization that are dominant today. It also requires us to show, from the victims' point of view, that their transformation is a matter of urgency... It is important to remember that there is no perfect society. Every system produces its own victims. That is why every society gives rise to demands, sooner or later, for a transformation that could open the way for more social justice... Any form of ethics must look, as a matter of urgency, at the *liberation* of the victims whose lives have been plundered and limited...What happens is that the means–ends goal and its efficiency calculus have to become subordinate to ethics. That is to say, the development of life and the symmetrical participation of the human being must be put first... Means and ends are integrated into a vision in which finalities and values are judged according to their 'efficiency' in developing the lives of the individuals. Dussel (2000: 15)

Dussel's philosophy of liberation has set a framework for which we may consider the approaches that have been followed in liberation theologies. It is an imperative that theology must begin from the periphery and consider the exteriority of the other. Theology should work on the proximity that will guarantee that the identity of the other is upheld. There must be an intentional and deliberate attempt to deny the denial of the oppressive systems, including modernity and Europeanism. All that should be done with the goal of liberating *umntu* enjoy the basic human rights and live with others in harmony.

The project of liberation should be pursued, considering the stubbornness of the modernity spirituality. It justifies itself through dogma and working on the mind set by entrenching its philosophies and manipulating the weaker brethren. Vellem (2015a: 5) draws an excerpt from the statement of EATWOT (1993), which expressed the concern of the third World theologians as follows:

Through the process of modernization, Europe and later North America were so convinced of their own superiority that they would develop historical, philosophical and theological teachings about the fundamental inequality of the races. This would further the moral legitimation to colonialism with all its mechanisms of exploitation of the colonies and their peoples.

From this excerpt, it is learned that the “Western Traditional” theologies promoted the “inequality of races” through their “historical, philosophical and theological teachings”. That entrenches their superiority and the might of modernity. The western theology, thus, deliberately ignored to address the existential situation of the “rich and the poor, white and black, oppressors and oppressed, and oppression and liberation from oppressions” (Boesak 1977: 3). Boesak cautioned that the Christian church has chosen to move through history with a blind kind of innocence, “hiding these painful truths behind a façade of myths and real or imagined anxieties” (Boesak 1977: 3). This called for methodological departure from the western traditional theologies, which was realised in the introduction of Liberation theologies. Vellem (2015b) refers to this as a “methodological difference between Liberation and Orthodoxy” and he argues that it “distinguishes the vision, starting points, contours and goals of doing theology between the two schools” as the “Orthodox theology sees the non-believer as its interlocutor”, while “the Liberation paradigm has continued to argue that the non-person is its interlocutor” (Vellem 2015b: 2). In the next section, we will discuss the approach that was adopted by the Latin American theologians in addressing the effacement of *umntu* in their context.

4.5 Latin American Theology on Soteriology as Liberation

The Latin American society was riddled with poverty and severe inequalities. The dignity of *umntu* was not guaranteed and not respected. Those in the periphery, by large the impoverished, started movements to get the human dignity respected, doing so with a voice that was not listened to by those at the centre. It was against that situation that the Latin American theologians began to relook at the meaning and message of salvation. The basic question they contended with was “How can a starving person place his/her spiritual health first?” In that way, as Carvalhaes and Py (2017: 160) state that “The lives of the poor became not only sources for the discourse of God, but a hermeneutical axis from which faith and doxa would be understood” and assert, further, that “Praxis became a complex way of engaging life, theory, tradition, and theology”.

Gutiérrez, being one of the founding exponents of liberation theology, introduced the exodus motif that claims that “salvation began in creation”. Gutierrez (1974:172) argued that “this line of interpretation is suggested by the outstanding fact of the Exodus; because of it, creation is regarded as the first salvific act and salvation as a new creation... (and that) the human work, the transformation of nature, continues creation.” The exodus motif is a liberation paradigm. The liberation theologians advocate for the liberation of the people to be active in God’s work of salvation in history. They advocated for the reading of the Bible from the side of the poor and insisted that from the Exodus story to the prophets, from the incarnation of God in Jesus to the life, death, and resurrection of Jesus Christ, and from the life of the church through the salvific manifestations of God in History, God clearly shows a preferential option for the poor (Gutierrez 1974:38, Boff 1987:8, Rowland 1999:132, Carvalhaes and Py 2017: 160).

The poor became the interlocutors of doing theology, as they “challenge the church at all times, summoning it to conversion” (Gutierrez 1974:38). The mission of the church should be towards the liberation of the oppressed and destitute from all sorts of oppression. This mission goes beyond the “practice of charity, deeds of charity, and deeds of love” to the point where the church ensures that the impoverished have a voice and their dignity is respected. It calls for development with and not just of the poor to have a just social order. Hence, Steward (nd: np) draws insights from Professor C.G. Arevalo of the Loyalo School of Theology, Ateneo de Manila University, Philippines, who suggests:

Liberation is the effort of an underdeveloped people to break out of a condition of underdevelopment, dependency, marginality in which the present relations with developed nations and the dominance of ruling oligarchies make it impossible for the majority of the people to arrive at the economic growth, social development, political participation ... The church is the privileged instrument; institute, raised up by Christ to work within the world, to work within history to help prepare mankind to become the Kingdom of God.

The goal of liberation is to break all chains that make people accept their imposed inferiority and to get people to participate in the decision-making processes that affect their lives. People should be happy with what and who God has created them to be and start asserting themselves without fear, favour and prejudice. Liberation theology

should enable people to express their faith from their experience and be able to relate with the message of the gospel. As such Carvalhaes and Py (2017: 160) avers:

Liberation theology invites people to respond to the gospel in profoundly concrete ways, to establish relationships of solidarity and community. Faith suddenly makes sense. Christian interaction with the world is richer, more meaningful.

Communities of people, especially poor people, gathered to read the Bible and reflect on their faith. They moved from a fatalistic faith - one that said the poor should tolerate the present and put their hope in the afterlife - to a faith rooted in Jesus' preaching about a wholeness of life, which the prophets of the Hebrew Bible also talked about: caring for the widow, the orphan, the forgotten, the stranger.

Liberation touches all the aspects of human life and filters through all the environments, political, social, economic, technological, and spiritual. Henri JM Nouwen, in his foreword to Gutiérrez (1983), puts it thus:

Liberation is an all-encompassing process that leaves no dimension of human life untouched, because when all is said and done it expresses the saving action of God in history. This understanding is based on the conviction that the poverty being experienced in Latin America (and other parts of the world), along with its causes and consequences, is *death-dealing* and denies the basic human right to existence and the *reign of life*. (Gutiérrez 1983: xvii)

The saving action of God reached the climax on the cross, thus making the cross a sign of liberation. The cross is a symbol of alienation of those that stand with and for the poor who are themselves alienated to the periphery. Gutiérrez (1983: 12) asserts:

At the present time, then, men and women who try to side with the dispossessed and bear the witness to God in Latin America must accept the bitter fact that they will inevitably be suspect. They may even be regarded not as followers of Jesus Christ but as intruders: they come from outside, make their way in, and create problems, simply because they think - and, be it said, live - differently... Such suspicion is an attack to honour, which is basic right of every person. But honour of this kind can bring persecution, imprisonment, or death.

Against this context of affliction, it is imperative for the church to take the side of the oppressed. Gutiérrez cautioned that to not take sides is to side with those in power.

This taking sides with the oppressed is driven by love for the neighbour, although the neighbour is not personally known. The poor are the face of the neighbour. Gutiérrez (1979) dwells much on who the neighbour is where he claims that the gospel tells us that the poor are the supreme embodiment of our neighbour. That option for the poor serves as the focus for a new way of being human and Christian in Latin America.

4.6 Black Theology of Liberation in North America

The North American Black Theology of Liberation was founded upon the foundation that had been laid by the Civil Rights Movement of the 1950s and 60s, which was “largely associated with Martin Luther King, Jr.; the publication of Joseph Washington’s book, *Iack Religion* (1964); and the rise of the black power movement, strongly influenced by Malcolm X’s philosophy of black nationalism” (Cone 1984: 6). Those initiatives sought to define the position of a human being, the blacks in particular who were viewed as non-human, as having no soul. They fought for human rights which were undermined by the political and economic system. To this list, Cone and Wilmore (1993: 133 – 136) add more sources of Black Theology, as follows:

...the existing Black community, where the tradition of Black folk religion is still extant and continues to stand over against the institutional church...; the writings and addresses of the Black preachers and public men of the past...; (and) the traditional religions of Africa, the way those religions encountered and assimilated, or were assimilated by, Christianity, and the process by which African theologians are seeking to make Christian faith indigenous and relevant to Africa today.

Black Theology presented a view of a human being as a complete whole, a mind-body-soul composite in, and confronted by, a complete situation. Salvation had to do with the “deliverance of the oppressed from the oppressor”. To say that in Jesus, God dwelt among us means that God dwelt among the oppressed blacks, to guarantee them humanity and to deal with the plight of the poor. The oppressed blacks and the poor are the favourites of God’s righteousness. The black slaves had to be liberated to enjoy their God-given human rights. The black theologians had to engage in a theology from below in order to speak to the situation of the oppressed. They sought “to interpret the meaning of God’s liberating presence in a society where blacks were

being economically exploited and politically marginalized because of their skin colour” (Cone 1984: 5).

Washington published *The Politics of God* (1967), which triggered deep theological thought. He attacked the situation that had become the “ghettoization of the Negro” and called on for a “conscious rejection of white theological and ecclesiastical double talk and a conscious acceptance of their black promise” and the inclusion of the Negro in the society”. This call was responded to by several theologians. James Cone became a leading black liberation theologian. Premising his work on the black power influence, Cone (1969: 39-40) defined black power as follows:

Black Power is the affirmation of Black being and humanity against the nonbeing and dehumanization of white racism. Black Power and Christianity had this in common: The liberation of man! (sic) ...Black Power is the power to say No; it is the power of Blacks to refuse to cooperate in their own dehumanization. If Blacks can trust the message of Christ, if they can take him at his word, this power to say No to white power and domination is derived from him.

Time had come for the preachers and writers to speak prophetically against the white oppression over the oppressed and poor black people. They had to come with theology that would be relevant to the needs and the situation of the oppressed and, indeed, encourage black people to affirm life and be proud of themselves as blacks. Black theology emerged as a theology of the people. As such Cone and Wilmore (1993: 129) argue:

Black theology is not a gift of the Christian gospel dispensed to slaves; rather it is an appropriation which black slaves made of the gospel given by the white oppressor. BT has been nurtured, sustained and passed on in the black churches in their various ways of expression. BT has dealt with all the ultimate and violent issues of life and death for a people despised and degraded.

As regards the scope and intensity of black theology, Cone and Wilmore (1993: 129-130) posit:

BT is a theology of liberation. It seeks to plumb the black condition in the light of God’s revelation in JC, so that the black community can see that the gospel is commensurate with the achievement of black humanity. ...The message of liberation is the revelation of God as

revealed in the incarnation of JC. Freedom IS the gospel. Jesus is the liberation.

Cone (1970) explained that oppression was not felt by the blacks only. Some black people were also victims of the cruel form of politics and economy. However, he insists that “blackness is an ontological symbol and a visible reality which best describes what oppression means in America” and it “stands for all victims of oppression who realize that their humanity is inseparable from man’s liberation from whiteness” (Cone 1970:27-28). Black people need freedom. This freedom would not be about “doing what I will but becoming what I should” and about seeing “clearly the fulfilment of his being” and being “capable of making the envisioned self a reality” (Cone 1970: 36). Cone and Wilmore (1993: 133) give a perspective of freedom in the following assertion:

The freedom towards which the Afro-American religious experience and early Black theology tended was freedom as existential deliverance, as liberation from every power or force that restrains the full, spontaneous release of body, mind and spirit from every bondage which does not contribute to the proper development of the whole person in community. Not simply political freedom, but the freedom of the human being as a child of God, to be himself (sic); to realise the deepest and highest potentialities of his psychosomatic nature. In short, the freedom to be a man or a woman, rather than a brain, a muscle, or a subhuman appendage to an IBM computer.

Cone (1984: 6) argued that salvation had been made “possible for everyone” and he was opposed to white people claiming “Christian identity”, as they did not meet the requirements of that identity, which include “the love and justice of God”. Against these values, the white people perpetrated injustices against blacks and were supported by churches for that pursuit. Their interpretation of Christianity denied the humanity of the black people “and ignore their own encounter of God (extending back to Africa) as the liberator and protector of black victims of oppression” (Cone 1984: 6).

The real gospel should impact positively on the lives of human beings and uphold their humanity. It speaks to the real-life situations in political, economic, social, technological and spiritual spheres of life. It must present God who showed “boundless solidarity with the victims, even unto death” as contained in the death of Jesus on the cross. The news of Jesus’ resurrection is “victory over oppression” and it brings “new

life for the poor that is not determined by their poverty but overcomes it; and this new life is available to all” (Cone 1984: 32). God is, therefore, not limited in the affluent places and among the rich people, but is active “in the ghettos and poverty stricken villages of the world, suffering with those who have no power to defend their humanity” (Cone 1984: 34).

Black theology changed the narrative from the kind of Christianity that was not consonant with the suffering black people to a search for a black church that would interpret the scriptures to convey a message of hope and life to the black, so that they could also claim to be Christians. Black theologians understood well that God acts in and through history. Cone (1984: 65) asserts that God is to be known “by God’s acts in history”, which gives content to the “meaning of salvation as an act of God”, as the “acts are identical with the liberation of the weak and the poor.”

God is therefore always concerned about the historical situation where the dignity of human beings is denigrated. Hence, black theologians went as far as claiming a “black Jesus” over a “white Jesus”. For the oppressed and the suffering blacks, Jesus identifies with the situations they found themselves in and therefore Jesus is black. The claim that Jesus is black, according to Cone (1984: 66), was a “way of saying that his (Jesus) cross and resurrection represented God’s solidarity with the oppressed in their struggle for liberation” and that “the oppressed do not have to accept their present misery as the final definition of their humanity.” Based on that standpoint (Cone 1984: 67) averred:

The good news is: God, the Holy One of Israel, has entered the human situation in Jesus and has transformed it through his cross and resurrection. The poor no longer have to remain in poverty. They are now free to fight for their freedom, because God is fighting with them.

The cross became a symbol for black theologians to analyse the social context in which black found themselves. It was a moment where God showed solidarity with the situation of the oppressed black people. The social analysis revealed some truths about the economic systems. Taken further, such social analytical tools expose “racism, sexism, colonialism, capitalism and militarism” that need to be constantly and “comprehensively analyzed so that these demons can be destroyed” (Cone 1984: 151-

152). This analysis takes the theologians further, to adopt “new hermeneutical” methods that seek to expose the relevance of the Bible to the situation of the people. This works against the cover ups of the “European and North American exegetes”. Hence, Cone (1984: 152) states:

When the Bible is read in the community of the poor, it is not understood by them as a deposit of doctrine or revealed truths about God. Rather, it becomes a living book that tells the story of God’s dealings with God’s people. Its importance as a source for creating theology cannot be overstated for black and Third World theologians.

The liberation theologians in the Americas faced a tough challenge of the systems that were brutal against the oppressed and the poor. But the poor of the liberation motif shook things up. We move to the liberative aspects of theology in the African theology.

4.7 Liberative Aspects of Theology in the African Context

As we approach this section, the striking questions are: Is African Theology the same as Liberation Theology? Is there a liberation dimension in the African Theology? What is liberative in the African Theology? These questions are prompted by the different approaches of the African theologians to doing theology in the African context. So often, the early African theologians used words like adaptation, Africanisation, indigenization, translation, and naturalisation with no reference to inculturation or incarnation or contextualization (Dickson 1984: 116-117, Bujo 1992: 59).

If John Mbiti would be used as a point of departure and the measure of African Theology as liberative, we could conclude that there is no correlation between African Theology and Liberation Theology. Mbiti’s African Theology is more on culture, advocating for the gospel to be adapted to the African cultural environment. Mbiti (1974) is entitled, *An African Views American Black Theology*. In that work, Mbiti (1974: 380) makes the following claim:

The concerns of Black Theology differ considerably from those of African Theology. African Theology grows out of joy in the experience of the Christian faith, whereas Black Theology emerges from the pains of oppression. African Theology is not so restricted in its concerns, nor does it have an ideology to propagate. Black Theology hardly knows the situation of Christians

living in Africa, and therefore its direct relevance for Africa is either nonexistent or accidental.

This claim of Mbiti was rebuffed by James Cone and Desmond Tutu as detached from the realities of life and the experiences of the people and was not consonant with the theologies of the third World. It lacked the social analysis function that is required of theology in addressing the concerns of the poor.

Cone's (1979) work, *A Black American Looks at African Theology* was a response to Mbiti. As a point departure, Cone argues against the separation of the history of "American blacks" from the "history of Africa". Total liberation of the black people throughout the globe from "European and white American domination" has to take into consideration the closeness of all the black people and, therefore, there must be "a certain kind of African black nationalism". This nationalism would be a weapon to end all forms of racism against blacks, as it would be a source of power for blacks. He buttresses the need for nationalism in the following postulation:

To be sure, we must recognise that we live in quite different historical and contemporary situations, which will naturally influence certain emphasis in our theologies. But we should guard against the tendency of allowing our particularities to blind us to the significance of our commonality. It is an oneness grounded in a common historical option for the poor and against societal structures that oppress them. The poor perspective makes us one and establishes the possibility of our mutual sharing in the creation of one humanity. (Cone 1979: 36-37)

Cone (1979) was so explicit about the fact that African Theology should move from the position of the poor and work with the theologies of the Third World towards the emancipation of humanity. It cannot escape talking about politics and economics. Cone (1979) goes on to argue that indigenisation and liberation should work together for a common goal of liberating humanity from all forms of oppression. Cone argued for close affinity between "indigenisation and liberation", as they are both needed. Cone (1979: 38) avers:

Without the indigenisation of theology, liberation theology's claim to be derived from and accountable to oppressed peoples is a farce. Indigenisation opens the door for the people's creative participation in the interpretation of the gospel for the life situation. But indigenisation without liberation limits a given theological expression to the particularity of its cultural context.

It fails to recognise the universal dimension of the gospel and the global context of theology. If theology must be indigenised, its indigenisation must include in it a social analysis that takes seriously the human struggles against race, sex, and class oppression.

Tutu also critiqued African Theology and found it to have failed to address issues robustly. In his work, *Black Theology/African Theology – Soul Mates or Antagonists?*, Tutu (1975: 25-33) argues:

(African Theology) has seemed to advocate disengagement from the hectic business of life because very little has been offered that is pertinent, say, about the theology of power in the face of the epidemic of coups and military rule, about development, about poverty and disease and other equally urgent present day issues. I believe this is where the abrasive Black Theology may have a few lessons for African Theology. It may help to recall African Theology to its vocation to be concerned for the poor and the oppressed, about people's need for liberation from all kinds of bondage to enter in an authentic personhood which is consistently undermined by pathological religiosity and by political authority which has whittled away much personal freedom without too much opposition from the church.

Cone and Tutu clear the confusion that could exist in construing African Theology. We shall therefore pursue our argument from the perspective of African Theology and Liberation as “soul mates” instead of “antagonists”. Dickson (1983) and Bujo (1992) give commentaries on salvation as liberation from the perspective of African Theology. Bujo (1992: 70) asserts that “African theology must be contextual, that is, it must take into full account the actual African situation”, while Dickson (1983: 124-125) states that “liberation theology represents a disillusionment with theology as formulated in Europe and North America”, as they “are considered to be inadequate when it comes to their attitude to politics which ... is at best deficient and at worst non-existent.” Dickson (1983: 125) emphasises that liberation theology lays “emphasis on praxis or practical action as the primary reference of political thought: it advocates a shift from orthodoxy to orthopraxis, because it proceeds on the basis of the conviction that faith divorced from practice is not worth the name of faith.”

The African Ubuntu worldview is holistic, taking into consideration the dimensions of culture, spirituality, politics, economics, and social life. No one dimension can be emphasised above others. Salvation, therefore, has to permeate all those environments. In what follows, we attempt to present the contribution of African

Theology in consciously working for the emancipation of humanity from all the environments. It is a difficult attempt, in that, as mentioned above, the African worldview is not compartmentalized, but a close-knit set up. (EATWOT II: 194) determined that “African liberation theology - or liberation theology in the African context - describes African theology as a reflection within the context of the struggle against cultural, political, and economic oppression.” We therefore want to pursue those strands of environments.

4.7.1 Cultural Dimension

African Theology seeks to promote the centrality of culture in the liberation of *umntu*. The European colonial enterprise undermined and denigrated that which was a pride of an African person, thus impacting on the dignity of *umntu*. Bujo (1992: 9) poignantly states:

The African's material poverty is deeply rooted in anthropological pauperization; in fact the African's culture and religion have been utterly ignored by the colonizing powers who used the African as an object of no value for which any substitute could be found.

African Theology should reverse the pauperization of the African anthropology and uphold that dignity in a spirit of liberation. It should reclaim humanity that was thwarted by the colonial slave trade and other colonial ills. When black Africans uphold their dignity and recognise that they are people of value, they will compete on an equal footing with peoples of other cultures and be able to contribute to the growth of their economy. They will, then, identify “themselves with their own culture” and they will “attain a sound economic status” as “economic performance and politics require an inculturation that is truly permeated by African thinking and living” (Bujo 1992:10).

Bujo (1992:55) draws insights from Joseph Ki-Zerbo who claims that “the new African society starts from the traditional concept of authority, in which the ancestors are included.” The African leaders and people should reinstate the “authority” and build a society that is governed by the African values. There is a need for a new society that knows no class. Ki-Zerbo argues:

This new culture must stem from an African basis; it must resemble the great African trees, whose heads are trust up into the civilization of the Universal but whose roots, on the other hand, plunge deeply into African soil. (Bujo 1992:55)

4.7.2 Spiritual Dimension

The African spiritual dimension has at its centre the connection between the three generations, the past (the dead), the present (the living) and the future (still to be born). In everything that Africans do, these relationships should be born in mind. Salvation would also work out well, if it takes that fact into cognisance. Mbiti (1969:56) observed in his article that, in African spirituality, “salvation is never outdated: it is always ‘salvation today’, for each generation of people.” Mbiti resents that Christianity in Africa presented salvation in ways that would contradict the essence of the African life and did not appreciate “the cultural and social background of the words used in the proclamation” Mbiti (1969:56). The Western Christian Missionaries should have first understood the African way of life, appreciate the things that matter most, so that the gospel would uphold the things that are of value to an African person, in such a way that “when an African opens the Bible, he (sic) finds something which speaks directly to him (sic)” (Mbiti 1987: 155).

Dickson uses Dawson’s description of “culture as ‘theogamy’” to advocate for a situation where the missionaries should have made worship life easy for the African people. Theogamy is “a coming together of the divine and the human within the limits of a sacred tradition” (Dickson 1983: 29). Dickson (1983: 29) stresses that culture and religion cannot be separated in the African sense and “culture is in the context of this inquiry properly used as an umbrella description which subsumes religion.”

In this regard, Bujo (1992) also attests that the black culture should serve as the starting point for evangelism. He talks of “truly inculturated Christianity” whose impact “should be made plainly manifest to the African who has been and still is prey to injustice, disease and other social evils”, so that Jesus should be embraced as “an African among the Africans according to their own religious experience” (Bujo (1992: 11). That will form “Christology” that can contribute to a truly African ecclesiology, where all the traditional charisms will be given their full rights (Bujo 1992: 12). As

Tshibangu states, “Africa must have an African church which is an expression of African theology” (Bujo 1992: 59).

Mbiti (1987) gives a description of the African spirituality and how the western gospel should have been infused. Life takes care of the “physical and spiritual” aspects of humanity in a “corporate” and “communal” sense. Therefore, Mbiti (1987: 156-158) states:

For salvation to make sense to African peoples, to penetrate into depths of their being, it has to enter their world-view. ... This biblical salvation comes where people are and they open the doors of their world to it. It is inevitable, therefore that this traditional background colours the way of salvation is interpreted and applied... (and) biblical salvation has to penetrate their total world, both physical and spiritual. ...No area of the African world can afford to be left out.

The African people want to find stability and consensus. African life is integrated in a big whole. For Mbiti (1987: 181), what is key to consensus is “liberation, growth, sharing and prophesying”. Human beings would need to be liberated from the “structures of dependency” and become independent selves. Liberated people would not be shy to share their gains and acquisitions, as they focus on unity and growth.

Bujo speaks of a “new life” and a “new synthesis” to describe a new situation of independence, of a liberated people who will have rediscovered their “roots so that the ancestral tradition may enrich post-colonial people and make them adopt a critical attitude towards modern society” (Bujo 1992: 16). The new synthesis will be felt when the black African people accept the God of Jesus Christ, “not as a rival of the God of the ancestors, but as identical with God” (Bujo 1992: 16). Salvation as liberation will, therefore, start at the basic unit of individual life, at a family, clan and societal level where people should enjoy life to the full, without the imposition of European values that cause inequalities. This ensures holistic peace and harmony in the African life, which includes peace and harmony of and with the ancestors. For Bujo (1992: 22), those that would live in fulfilment of the will and the “patterns established by the ancestors” would be helping their kin and clan to be strong and well. The ancestors remained the protectors of those who stick to the will of the people and seek the good of the society.

African Theology should therefore emphasise the God of life who gives life to all equally, using all the resources that are available in the African environments, which include “sun, light, rain, good harvests, fertile cattle, health” (Bujo 1992: 19). Everyone must “participate” gladly “in God” and in society. It is only by doing well in this life and society that one can be guaranteed peace and happiness in the life to come. Hence, Bujo (1992: 23-24) asserts that “Communion with the ancestors has both an eschatological and a salvation dimension (as) salvation is the concern of both the living and the dead members of society, for all affect each other and depend upon each other.” One would make a place in the world of the dead through their action while still alive.

To this effect, Tempels states that “All human cultures manifest the human longing for the fullness of life” and, therefore “the missionary focus must be the Living Christ, who knows no barriers either of time or of cultures” (Bujo 1992: 57). The Africans would be able to freely confess the Christ that they easily identify with, who is part of their daily struggles. Dickson (1983: 26) states a “confession of faith is after all an interpretation of the Word of God at a particular time within a particular set of circumstances; as it is an expression of salvation as it is being lived in the church at a given moment in history.”

Dickson (1983) suggests that when people are made to say imported confessions, they start questioning the credibility and relevance of those confessions. As such, he goes on to advance the idea of “the rethinking of Christian belief by the Church in Africa”, a task that seems mammoth, as it would be challenged by the perceived “inviolability of the traditional Western categories of doctrinal statements” (Dickson 1983: 29). He suggests that the focal starting point for any confession should be the Lordship of Jesus Christ, as experienced through the faith of the people in their various contexts. African Theology has a room to achieve that by way of further “indigenization” of the Christian faith, so that it “involves a sustained articulation of faith which would bear the marks of an original African experience” (Dickson 1983: 120). Dickson (1983: 122) poignantly posits:

The expression African theology is not intended as a ‘slogan of vindication’, and whatever its ‘popular’ use might connote, it is not meant to be simply an ‘amalgamation’ of Christian and

tradition belief elements; the aim of those involved in the quest is to arrive at a distinctive mediation upon faith in Christ that does justice to the life-circumstances of the African.

African Theology has a task of formulating confessions and working on theology that helps the African people to build their spirituality in a manner that is not foreign to their circumstances. This task has to be done to affirm their humanity, their culture, their spirituality and their epistemology. It must focus on their understanding of themselves as *abantu*. That theology should not promote faith that “transcends ideologies and cultures”.

4.7.3 Political Dimension

African Theology is a reflection about God in a contested space. It is a space that is still dominated by the deep-seated colonial influences and teachings. The colonial system aimed at brainwashing the people in African to believe that everything that is colonial is heavenly anointed. Hence, there is a call for black African people to rise and liberate themselves from the snares of the colonial era. And to that effect, Bujo (1992: 7) states that “in the traditional setting, individuals could not be free unless they first contributed to the freedom of the whole community and vice versa”. The freedom of every individual brings about fulfilment in the person and in the society. Black African people have not “been taken seriously by the white people, including missionaries” (Bujo 1992: 49). Aimé Césaire put it succinctly thus:

Colonialism robbed Africans of their humanity. The colonialists soothed their conscience by looking at the Africans as a kind of wild animal, who could only understand brutal treatment. (Bujo 1992: 51)

African Theology must respond to that state of undermining and introduce Christianity that affirms people according to their contexts and ontologies. It should foster and promote the demand of “Africa’s second independence” from the neocolonial and neoliberal tendencies.

4.7.4 Economic Dimension

The political economy of Africa is still dominated and determined by heavy influences of the former colonial powers. There is a further development where new economic powers are showing up and scramble for Africa's resources. In addition to the traditional economic powers, there is emergence of India and China, also taking a stake and showing interest in Africa. African Theology should assist the African countries to get out of their state of indebtedness to the European and American institutions, including the Bretton Woods Institutions and multinational companies (MNCs). It should, also, curb the growing neocolonial and neoliberal economic tendencies that are out to scramble for Africa's resources. The economic dominion of the developed can be challenged through the collective efforts of making sure that there is an Ubuntu economy.

4.7.5 Social Dimension

The African leaders and thinkers, including WEB Dubois, Léopold Sédar Senghor, Aimé Césaire, Frantz Fanon and Léon Contran Damas consciously took up their identity as 'Negroes', putting "aside their countries of origin", so that they could write as Africans believing that only in this way they could recover their identity and their freedom" (Bujo 1992: 50). They wanted to boost the profile of Africa, so that Africans could engage in dialogue with the people from the developed world without fear and prejudice. Senghor had a conviction that "if Africans want to win recognition in the world as a whole, they must gain respect for their sculpture, their music, their dance, their literature, their philosophy" (Bujo 1992: 50).

The African theologians still have a great deal of work to do in Africa, where some of the countries experience underdevelopment which results in serious insecurities, including food shortage, human trafficking, proliferations of small arms and illicit goods. Some of the countries further experience poor and bad governance, where corruption and crime are rampant. As all that happens, the multinational corporations continue with their mission of draining and exploiting the resources for their mother countries. With that we move to the South African context.

4.8 The South African Black Theology of Liberation

The 1848 rise of Europeanism had been countered by a number of movements, globally. The movements were in solidarity with the oppressed people of the world. In many European countries, there were anti-apartheid activities and organisation. Thus, the international community and the global church intervened to counter the rise of the apartheid tyranny in South Africa. Apartheid was declared a heresy. The World Council of Churches (WCC) helped to establish the South African Council of Churches (SACC) in 1968. At its founding, the SACC released a statement titled, “The Message to the People of South Africa” (SACC 1968), which stated the “the public role, witness and mission of the church in society” as follows:

The task of the Church is to enable people to see the power of God at work, changing hostility into love of the brethren, and to express God’s reconciliation here and now. For we are not required to wait for a distant ‘heaven’ where all problems will have been solved. What Christ had done; he has done already. We can accept his work or reject it; we can hide from it or seek to live by it. But we cannot postpone it, for it is already achieved; and we cannot destroy it, for it is the work of the eternal God. (SACC 1968; quoted in Naudé 1995: 169)

When the South Africa version of Black Theology of Liberation emerged, it reinforced the struggles of the churches and the people of South Africa. It spoke the gospel in the language that many oppressed masses would relate and identify with. Similarly, to the US version, Black Theology of Liberation was founded upon Black Power and Black Consciousness initiatives. Black Consciousness has been a way of raising the awareness of black people to be proud of their blackness. Black people should not be “ashamed that they are black, that they have a black history and a black culture distinct from the history and culture of white people” (Boesak 1977: 1). They would, therefore, not uphold “white values”. Black Consciousness worked alongside Black Power, which is “also a critique of and a force for fundamental change in systems and patterns in society which oppress or which give rise to the oppression of black people... (and) Black Power is a demand for a structural, not only an attitudinal, change of society” (Boesak 1977: 1). Black Consciousness and Black Power served as the launching pads for Black Theology, which according to Boesak (1977: 1-2) “is the theological reflections of black Christians on the situation in which they live and on their struggle

for liberation... a theological reflection on the black experience of oppression and liberation (and it) denotes a fundamentally different approach to Christian theology, a new way of the church in the world.”

Biko (1978) proffered a kind of Black Consciousness that sought to liberate a black person from all the “shackles” that bound *abantu* into perpetual slavery. He encouraged the black person to claim their place in the society and not insult the God who created them black. He said of Black Consciousness:

Black Consciousness, therefore, takes cognizance of the deliberateness of God’s plan in creating black people black. It seeks to infuse the black community with a new-found pride in themselves, their efforts, their value systems, their culture, their religion and their outlook to life... Liberation therefore, is of paramount importance in the concept of Black Consciousness, for we cannot be conscious of ourselves and yet remain in bondage. We want to attain the envisioned self which is a free self. (Biko 1978: 50)

We have already mentioned that Black Theology was founded upon this ideology to give a similar theological reflection. Biko, himself interacted with the founders of and contributed in the founding of Black Theology. Biko (1977: 60) views Black Theology thus:

Black Theology therefore is a situational interpretation of Christianity. It seeks to relate the present day black man (sic) to God within the given context of the black man’s (sic) suffering and his (sic) attempts to get out of it.

Black Theology saved “Christianity from falling foul with black people, particularly young black people” as Biko reminded people that “God is not in the habit of coming down from heaven to solve people’s problems on earth” (Biko 1978: 61). Black Theology, thus, came as an expression of the faith of black people. Biko (1978: 61) advises that “no nation can win a battle without faith, and if our faith in our God is spoiled by our having to see Him (sic) through the eyes of the same people we are fighting against then there obviously begins to be something wrong in that relationship.”

Biko managed to make a fusion of Black Consciousness and Black Theology towards addressing the same and just cause of the liberation of the black people in South

Africa. He comes out as a conscience poker to the church and its leadership for all times. He presents a view of God and Christ that is not presented by the western theology. Hence, it has been difficult for the black oppressed masses to accept the tenets of Christianity that had been used alongside colonialism to undermine and denigrate the black people and their culture. Biko (1978: 94) is resolute in his assertion:

Black Theology ... seeks to relate God and Christ once more to the black man and his daily problems. It wants to describe Christ as a fighting God, not a passive God who allows a lie to rest unchallenged. It grapples with existential problems and does not claim to be a theology of absolutes. It seeks to bring back God to the black man and to the truth and reality of his situation.

Biko's contribution was admired by some church people and leaders. His message resonated with the masses and Tutu acclaimed Biko for the great work. At the funeral of Biko, Tutu (1982: 62) viewed Black Consciousness Movement as a "movement by which God, through Steve, sought to awaken in the Black person a sense of his intrinsic value and worth as a child of God, not needing to apologise for his existential condition as a black person, calling on blacks to glorify and praise God that he had created them black." Tutu promoted the cause of Black Theology of Liberation for the emancipation of the oppressed, impoverished and marginalised black people.

Black Theology of Liberation is an enterprise to liberate black people from white domination and supremacy. Its interlocutors are the oppressed and impoverished black people whose humanity has been and continues to be denigrated by the forces of whiteness and neoliberal economic tendencies which are against the spirit of Ubuntu.

In the following sections, we shall consider the contributions of the first generations of black theologians in South Africa. Most prominent of them is Alan Boesak. More work, including the contributions of the contemporary theologians, will be considered in the next chapter. We categorise the contributions, to demonstrate the resolve of Black Theology in the total liberation of the black people.

4.8.1 Black Theology as a Critique of Theology and Ideology

Black Theology challenges and contributes to theological reflection by infusing the liberative element therein. It does so as “a critique of theology and ideology” (Boesak 1977: 30). Boesak states the main task of Black theology as being to “separate theology and ideology by unveiling the ideologization of different theologies” (Boesak 1977: 103; 1984a: 156). For Boesak, Black theology is linked to the Christian faith. He analysed the Christian faith with the view to identify the liberation aspects thereof. He avers:

Christian faith...is eschatological, rooted in the promises of Christ and the liberating deeds of Yahweh and in the knowledge that these promises, in a real sense, have had their fulfillment in Jesus Christ. Faith continually tests programs by the criteria of the gospel of Jesus Christ, discerning where they serve liberation, justice, and the wholeness of life within every situation. (Boesak 1977: 121, 1984a: 156-157)

God, as stated earlier, acts in history. Theological reflection takes place within history and takes into consideration human experiences. As such, Boesak (1977: xi) argues that “the black experience takes place in a community that shares and experiences history with God... in such a community with God, theology and experience are synchronic.”

The Bible is critical in doing Black Theology, as it is a record of the historical experiences of God’s people in that time and space. Mosala posits that the Bible is a source of Black Theology. He finds stories in the Bible that could be identified with the experiences of the oppressed people. Mosala (1986: 24-26) presents a case of Black theology that is rooted in the Bible, to the extent to which it makes the linkage between the “struggles of oppressed people in South Africa today and the struggles of oppressed people in the communities of the Bible.” The Bible bears testimony to the lives of the oppressed people in their constant search for liberation. Black Theology of Liberation springs from the experiences of the oppressed black people who are effaced by the powers of oppression. In line with this position of the centrality of the Bible in doing Black Theology, Mofokeng (1986: 115) posited that “Black theologians who are committed to the struggle for liberation and are organically connected to the

struggling Christian people, have chosen to honestly do their best to shape the Bible into a formidable weapon in the hands of the oppressed instead of leaving it to confuse, frustrate or even destroy our people.” The Bible is, to a great extent, a source of Black Theology of Liberation, for as long as it speaks about God who sides with the oppressed and Jesus Christ who came to dwell among the effaced people to reveal the glory of God.

4.8.2 Black Theology and Worship

Black Theology of Liberation encourages black people to worship God as black people, taking all their concerns to God who sides with them in their affliction and oppression, God who suffers with them and restores them. It is in that context that “Black theological reflection takes place”. Boesak (1977: 2-3) states:

Worship is and has always been about freedom under the reign of God. ...But the worship of the Black Church cannot be separated from its life and ethical praxis. It is in the struggle against racism and oppression that the Black Church creates its theological understanding of the faith and expresses it in shouts of praise and sounds of struggle for the liberation of the oppressed.

This assertion by Boesak was a call to the church to take its position in the struggle for the total emancipation of humanity. The church should be mindful of the “realities of rich and poor, of white and black, of oppressors and oppressed, of oppression and liberation from oppression” (Boesak 1977: 3). The church could no longer afford to hide behind “pseudoinnocence”. It is not God’s will that some people should suffer because of the injustice that is caused to them by the privileged few who continue to fabricate a “façade of myths and real or imagined anxieties”.

In Black Theology, Jesus Christ is the pinnacle of hope, as the oppressed hope that God, in Jesus Christ, brings the “total liberation” of the people. Hence, Boesak (1977: 10) posits, “Black Christians cannot believe that the last word about Christianity is that it is a ‘white man’s religion’, or a ‘slave religion’ designed for the oppression of the poor.” This understanding contributes, not just to the liberation of the people, but the liberation of the gospel message as well. Black Theology brings in new hermeneutical approach that makes black people love and worship the God of the Bible as their God,

“the God of liberation rather than oppression, a God of justice rather than injustice, a God of freedom and humanity rather than enslavement and subservience; a God of love, righteousness, and community rather than hatred, self-interest and exploitation” (Boesak 1977: 11). Black theology, thus, brings black people from the periphery to the centre of worshipping God who restores their dignity and self-respect. In driving the liberative aspect of worship, Boesak advanced an argument of Jesus Christ as the “Black Messiah”, and by that claim, Black Theology seeks “to remind black people, in the most forceful manner, that God, through Christ, takes upon himself the badge of their suffering, humiliation, and struggle, transforming it by the triumph of his resurrection” (Boesak 1977: 42-43).

This assertion by Boesak calls for the black people to accept Jesus Christ as the one who identifies with their sorrows and troubles. They are called to be proud of who they are. As we are going to see in the following section, black people must be proud of their blackness.

4.8.3 Black Theology and Blackness

Black Theology set an agenda to torpedo the idea of white supremacy, where whiteness would be portrayed as a measure of value, “universal validity” and excellence. It seeks to change the environment where the curriculum in schools and universities promotes the supremacy of white excellence. Black people have to determine their agenda and define who they are. Black theology inculcates a sense of knowing that God created black people as they are, and they should not be ashamed of the “God given emotions”. They must be proud of their blackness and all that it entails and wage a struggle for their liberation as the black people.

Black Theology exposed what blackness came to connote under the apartheid government. The oppressive system rendered blackness a symbol of “socioeconomic status, place of living, educational facilities, and job possibilities” (Boesak 1984: 86, 1977:26); “a reality that embraces the totality of black existence ...my beingness oppresses me” (Boesak 1984: 87, 1977: 26) and therefore “it is a condition” (Boesak 1984: 24, 1977: 139).

Black Theology reverses that symbolisation of blackness through what Boesak terms an “epistemological break”. Black theology came to be defined “as a theology of the oppressed by the oppressed for the liberation of the oppressed” (Boesak 1984: 87). Moore states that Black theology looks at the reality on the underside of history which is characterised by the “the irruption of the poor” (Boesak 1984: ix). Through the intervention of Black Consciousness and Black theology blackness came to be “a powerful symbol of unity for those who protest against the fragmentization of the oppressed into different racial and ethnic categories” (Boesak 1984a: 88). Boesak calls on black people to affirm themselves and that “self-affirmation is interpreted as a vocation, as God calls the blacks to realise their dignity as human beings in spite of the contrary message from the South African ideology” (Boesak 1977: 102).

The concept and ethic of the *imago Dei* was used in Black Theology to strengthen the call for a black person to consider themselves worthy of existence and having value before God. Boesak postulates that black people are also created in the image of God and the “*Imago Dei* – which has played a central role in Christian anthropology – is a cornerstone also in black theology (and therefore) creation faith is a critique of white supremacy” (Boesak 1977: 102). In this regard, Boesak (1977: 102) draws poignant contributions from Manas Buthelezi and Ananias Mpunzi who, respectively, argue that black people should know themselves as created in the image of God.

Buthelezi (1974: 23) argued that for a black man, to be created “in the image of God” should have a significant meaning, which is unveiled by the Black Consciousness in its constant search to “cultivate black identity and a sense of pride for the black man (sic) challenges theology to define in a relevant way the meaning of the doctrine of the image of God.” Black people should not allow to be classified as “nonwhite”. Hence, Mpunzi (1972) argues for the black person to consider themselves as unique, which has been affirmed by God. Blackness is, therefore, affirmed by God. Mpunzi calls on black people to express their “uniqueness or die” and to affirm their “humanity or become the thing, the object that others have deluded you into believing yourself to be.” Mpunzi (1972: 137) went on to say:

On the one hand you must tear down every man made barrier that restricts your freedom to be yourself and to live God’s unique will for you in vibrantly fulfilling life. On the other hand, you

must affirm yourself as a human being no matter what your situation or what others may say or do to you. You dare not believe the lies that others would make you believe by the nature of their non-human relationship with you. You dare only believe the truth that God would have you believe by the nature of his self-affirming relationship with you. You must love the sign of your humanity which others treat as the sign of your lack of humanity. You must love your own black body – your blackness.

We agree with Mpunzi. This is a clarion call that should be sounded to the people who find themselves in difficult socioeconomic conditions that continue to efface *umntu*. Black Theology advanced the idea of liberating *umntu* to realise their full potential and to withstand any power that pulls them down to nothingness. Black Theology, thus, analyses the environment to identify the existing trends. In the following section we pursue the social analysis task of Black Theology.

4.8.4 Black Theology and Social Analysis

The strength of Black Theology of Liberation in the United States and in South Africa is social analysis. In South Africa, it stems from the analysis of the “system of white dominion in South Africa” and defines the apartheid system “as a white power structure in reference to black experience”, which “represents a reality blacks encounter every day... the economic, political, cultural, religion, and psychological forces which confine the realities of black experience” and manifested as apartheid (Boesak 1977: 57). Boesak, therefore, called for the church to deal with the apartheid system, informed by the fact that “dealing with apartheid means dealing with the integrity of the Gospel, the credibility of the witness of the Church in the world, the essence of the common confession of the Christian Church that Jesus Christ is Lord” (Boesak 1977: xi). The church had and must continue to emphasise the ministry of “reconciliation”, as Buthelezi argued that “Reconciliation is security” and “Without reconciliation there can never be security” (Buthelezi 1974: 199). Those who were favoured by the political and economic power would never prioritise reconciliation. The message of reconciliation is consonant with the requirement for conversion. Boesak stresses the central message of the gospel call to conversion, *metanoia*. For Boesak, *metanoia* is about “a restoring of our lives and the societies we live in” where “The confession of the Lordship of Christ over all of life must be heard again in our preaching, as a protest

against the departmentalization of life, and as a plea for faith in God of the Bible who cannot be divided, and whose power can be neither differed nor denied” (Boesak 1979: 11-12). It is with reference to *imago Dei*, that people are called to *metanoia* – conversion. Boesak (1979: 88) states that “Metanoia is the exchange of the fear of the authorities for the fear of the Lord – a rugged phrase, in this context a message of liberation, since it liberates from the fear of idols.” People get their full identity, as liberated beings.

Boesak broaches the concept of reconciliation intrracially and interracially. Intrracially, Boesak cautions black people not to idolise “blackness” to the point of neglecting the gospel imperative to love the neighbour. Black Theology must be obedient to the gospel message as it is itself “judgement of the word” (Boesak 1984: 61). But Boesak (1977) finds it a challenge to achieve “reconciliation between the oppressed and the oppressors is impossible as long as the oppressors insist on their privileged position” (Boesak 1977: 170).

As we all live in Christ, black people should be proud of their identity and the oppressor should undergo *metanoia*, for true reconciliation to take place. Reconciliation is meaningless without repentance and conversion, without remorse and commitment to restoration. Boesak (1981: 7) viewed reconciliation as inseparable from liberation “in the ministry of Jesus Christ.” Reconciliation and liberation should be approached as the essential aspects of salvation, *ukuhlangulwa*. So, for black people, *metanoia* helps them “to become reconciled with themselves and to accept blackness as authentic humanity” and therefore create “a new black being, thereby demythologizing white superiority and humanizing white living from its own idolatrous absurdity and black living from its own blasphemous non-beingness” (Boesak 1984a: 171-172). This is a balanced gospel that espouses “true love and justice” and that “enables people to realise the full potential of their humanity”. As such Boesak (1984: 23) asserts that “Jesus Christ is the criterion of true humanity” and through Jesus Christ, God is active among us.

Black theology is an antithesis of western theology, which “departmentalized life and forced upon African mind its dualistic pattern of thinking – an element completely foreign to the Biblical mentality and African traditional thought”. Black theology strives

to ensure that black people get the “realization of the wholeness of life” which wholeness “embraces the total existence of human life in the present” (Boesak 1984: 46-56). The wholeness of life for black people can be realised when they have land. Hence, Black Theology must address the issue of landlessness.

4.8.5 Black Theology and Land

Black theology situates the struggle for the emancipation of humanity on the need to address the land issue. Land and liberation, for black people, are inextricably inseparable. The values of Ubuntu, including hospitality, solidarity, reciprocity and many others can be expressed genuinely when the dignity of *abantu* is held intact. Land, as a spiritual artefact, as an economic asset, as a means of production and as a means of identity, is indispensable in the effort to uphold the dignity of the black people. Mofokeng says, “the land is sacred” as “it belongs to the earth spirit, and to the ancestors as well as to the living community.” Through the land, blacks connect with their ancestors and express the cultural being. They enjoy their “God-given self-respect and creativity”. Mofokeng (1997: 42, 48) states that “the search for a liberating theology of land for us takes place in the context of the historical struggle of our African ancestors to wrestle back their land from the deceitful white guests” and therefore concluding that “land repossession will only be attained by means of struggle physically, ideological and spiritual”. Mofokeng goes on to assert:

Land is not only a source of life but also part of their culture. The identity of agrarian people is tied to the land and expressed in the songs they sing, the art they create, their celebrations, their rituals and rites of passage. Religion is imbued with elements of life on the land, in the form of planting time and harvest festivals, sacramental rites of water and grain and the fruit of the land. Land has the greatest moral and spiritual significance and constitutes a centre for the way of life. (Guma and Milton 1997: 49)

Mosala (1986: 62-63) also contends that land is critical in the liberation struggle. He views land ownership as central to the eradication of poverty which is caused by “landlessness”. Black people should thereof engage in an ongoing struggle to get their land as “an act of culture”, so that they may experience prosperity and regain their identity and dignity. Hence Amilcar Cabral (1980: 143) writes:

A people who free themselves from foreign domination will not be culturally free unless, without underestimating the importance of positive contributions from the oppressor's culture and other cultures, they return to the upwards paths of their own culture...we see therefore that, if imperialist domination has the vital need to practise cultural oppression, national liberation is necessarily an act of culture.

4.8.6 Black Theology - a Call for Love, Justice and Righteousness

Black Theology advocates for a society of love, justice and righteousness. When a person acts on these bases, it is said "*unobuntu*" (one has humanness). Black Theology enables black people to confront their white counterparts about the sinfulness of their systems and processes of oppression. Black people have been deprived of an experience to love and to know what love is. For that reason, Boesak (1975: 194) situates the "talk about God's love" in the same zone as "God's righteousness or justice". Out of love, God takes sides with the oppressed people "and against the oppressor Pharaoh". Boesak argues that the act of "choosing one side means that it is impossible for God to maintain the status quo" and that "God in a wonderful manner, becomes involved completely in the liberation of the people" (Boesak 1975: 194). Boesak goes on to stress the centrality of liberation as a manifestation of "God's righteousness" and that liberation cannot be separated from love and justice. Boesak (1975: 194-195) considers God's liberation as "a movement" "through history". On that basis he coins this creed:

We believe in a God who is the liberator. We believe that God unconditionally establishes justice for the wretched; that God saves the poor; but that God shatters the oppressor. We know that we have been called to freedom (liberation), and that we must persevere in the freedom that Christ has effected for us. (Boesak 1975: 195)

We agree with and support Boesak's qualification, as he argues that the freedom for the black people should "never be conceived of as a duplication of white bourgeois individualism." In living out their freedom, black people should always "realize that God is the basis and the guarantor of their freedom". By so doing, they should seek the liberation and freedom of the oppressed people and spaces and must enact and embody justice. (Boesak 1975: 195-196)

Black Theology journeys with the black people in search of their “true humanity”. Boesak puts that search in the context of decolonisation where humanity will be “free from the infection of white scorn and contempt”. In the context of “decolonised humanity”:

White values shall no longer be thought of as ‘the highest good’. Blacks shall no longer hate themselves and wish that they were white. No longer shall Blacks define themselves in terms of others. They shall, rather, move toward their own authentic Blackness out of their ‘negroness’ and ‘non-white’ character. In this way they shall force whites to see themselves in their whiteness and to perceive the consequences of this whiteness for others... This is the meaning of Black self-love. We will hate no white simply because they are white. We hate oppression, their enslavement of others. As long as they desire to be oppressors, they cannot be coequals. The choice is theirs. We will live without any apology or defence, and we will not make any excuse for our existence; or for what is our birthright. We are not eager to hate whites; we wish to treat them as human beings. If this causes whites to panic, that is their problem. (Boesak 1975: 2001)

4.9 Conclusion: Holistic Human Emancipation

In this chapter, we have demonstrated how the ethos of Ubuntu thrives in different contexts of the world. Ubuntu is a dynamic soteriological ethic that breaks the strongholds of modernity to work for the liberation of the oppressed and the effaced *umntu*. The effects of *ukunxaxha* are so severe to the poor and the oppressed people. European modernity has caused too much harm, a situation that was even supported by western theologians. The liberation motif brought a clean break from the Orthodox Christianity, where “Christians” would dine and mellow as if all was okay, ignoring the cries and groans of the poor and the oppressed.

The Latin American Liberation Theology and the Black Theology of Liberation in North America and South Africa made a great contribution in focusing the poor and the oppressed to the correct message of the gospel, and not the “*mea culpa*” kind of gospel. The oppressed were empowered not to become content with what is not ordained by God, as oppression was a human made situation.

Liberation Theologies strive for relevance to address the holistic emancipation of humanity. Black Theology of Liberation should find an approach to deal with issues of women and children who are the face of poverty and inequality, especially the black women and children. Black Theology of Liberation should further seek to address the issue of the marginalised, especially the people in the LGBTIQ orientation.

Black Theology of Liberation and African Theology should collaborate to strive for the second liberation of Africa from the contemporary challenges of neo-colonial and neoliberal economic tendencies. Africa continues to be a poor continent, albeit it having valuable mineral resources. African people, black people, poor people, women and children should be liberated, settled and made to be prosperous. Ubuntu will certainly prevail.

The following are the findings in this chapter:

- Salvation is liberation and liberation is salvation. Salvation is intended for every sphere and area of life and it takes place in history, in space and in time. Liberation is an effort of the underdeveloped to break out of that situation to become fully human.
- Salvation does not dichotomise human life into body and soul, material and spiritual, but is concerned about the entire context.
- God suffers with the suffering and is oppressed with the oppressed.
- There is need to strengthen the use of the hermeneutical tools that were brought about by Black Theology of Liberation, as they helped to convey the message of salvation as liberation and the reading and interpretation of the bible in the manner the poor and the oppressed would identify with the message of the bible and use the bible for the liberation of the masses.
- The ethic of *imago Dei* is a liberative tool, as it encourages the poor and the oppressed to be happy that God created them black and not accept the state of poverty and oppression as their portion.
- The spirit of Ubuntu is at the heart of the struggles for the liberation of *umntu* out of prison. It forces the poor and the oppressed to deny the denial of oppressive systems.
- Salvation is achieved by knowledge. Knowledge helps the oppressed masses

to deny the innocence of modernity to discover the other side of modernity, which is denial to life.

- The restoration of land to the oppressed masses should be prioritised.

The next chapter examines the effacement of *umntu* in the post 1994 South Africa.

Chapter 5

Examining Effacement of *Umntu* in the post 1994 South Africa

5.1 Introduction

Umntu continues to experience effacement in the post 1994 South African society. We consider *umntu* as the “nonperson” who is less considered, when the socioeconomic policies are drafted and when the resources of the land are distributed. *Umntu* suffers greatly from injustices and inequalities that characterise the society. *Umntu* exists in a world that has skewed socioeconomic policies that perpetuate the gap between the rich and the poor and between the global North and global South. Within the South African society, there are the global North and the global South. This chapter describes that situation as structural violence. The dynamics of the South African situation are traced from the colonial and apartheid times where white dominance and white monopoly capital ensured that the black people were excluded from the economic activities. The gap between the races has been so wide, with black Africans being at the bottom of the ladder. The chapter demonstrates the efforts of the black people to resist white dominance, starting from the wars of resistance when the Afrikaners and the settlers disposed the land of the black, to the formation of the ANC and the struggles that ensued thereafter, to the Freedom Charter, UDF and the Kairos Document. The spirit of African nationalism and the spirit of Ubuntu propelled the black people to fight for their liberation.

The contribution of and the lack of contribution of the Black Theology of Liberation and Black Consciousness is highlighted. In the transitional period, especially, the Black Theology of Liberation and Black Consciousness are conspicuous by their silence. There was, therefore, no clear philosophy and ideology that served as the foundation of the new society and to guarantee the security and safety of *umntu*. As a result, the transition period was not handled properly. It was meant to be a make or break period. Considering it, now, it was more of a break than a make period. That is manifested in the failures of the new society to adequately address the political, social, economic and spiritual sphere of life. The lack of clear philosophical and methodological

guidelines is so visible in those environments. The chapter shows that this continued failure compromises the impoverished and exacerbates their plight.

The reading of the South African situation is informed by the epistemology of the Black Theology of Liberation. It is out of pursuit of Ubuntu as a soteriological ethic, with the impoverished as the interlocutor. It is shown that in a context of human effacement and defacement, intervention is needed.

5.2 A Context of Structural Violence

We describe the South African socioeconomic context as a context of structural violence. Structural violence is a concept that was coined by a Norwegian sociologist, Johan Galtung to describe “social arrangements that put individuals and populations in harm’s way”. Galtung (1969) dwells on structural violence as a form of violence wherein some social structure or social institution may harm people by preventing them from meeting their basic needs. The social structures, according to Galtung cover economic, political, legal, religious and cultural environments where “individuals, groups and societies” can be stopped “from reaching their full potential”. This violence can be based on “adultism, ageism, classism, elitism, ethnocentrism, nationalism, specialism, racism and sexism”.

The social arrangements “are *structural* because they are embedded in the political and economic organization of our social world (and) they are violent because they cause injury to people (typically, not those responsible for perpetuating such inequalities)” (Farmer, Nizeye, Stulac and Keshavjee 2006). Violence, for Galtung, is not confined to physical altercation or fighting but include causing harm in such a way that human effacement and inequalities in the societies can contribute to people’s death. He defined peace as not only the absence of direct physical violence, but also indirect structural violence, caused by forces such as poverty, marginalisation and exploitation (Galtung 1969: 183). As such, Gilligan (1996: 196) defines structural violence as “the increased rates of death and disability suffered by those who occupy the bottom rungs of society, as contrasted with the relatively lower death rates experienced by those who are above them”. Lee (2016: 109-114) takes it further to

assert that it “directly illustrates a power system wherein social structures or institutions cause harm to people in a way that results in maldevelopment or deprivation” and it “can be corrected by human decisions, rather than natural causes.”

Structural violence is a human made situation that arises out of circumstances where certain individuals, groups and/or institutions decide to make laws and policies that will make it difficult for others to benefit from the available resources, amenities and opportunities. Those structures are influenced by a number of factors, including racism, ideologies, force fields, relationships, and gender inequalities. As a result of the disparities, some become better developed and richer than others. Poverty and unemployment can be a result of structural violence. It is, therefore, the violence of injustice and inequality and it focuses attention on the social machinery of exploitation and oppression. Galtung (1969) posits that positive peace can still be enjoyed when the structures are corrected to work for the good and benefit of all, where the structural contradictions and injustices are removed from the system and society.

The consideration of structural violence defines our approach to the chapter. In the following section, we consider the dynamics that came to play and resulted to socioeconomic inequality in South Africa prior to 1994.

5.3 Dynamics that Contributed to Effacement of *Umntu* in South Africa before 1994

In chapter 3, we discussed the effects of the colonisation project from as far back as the arrival of Jan van Riebeeck and the apartheid system in South Africa. In this section, we shall look closer at the socioeconomic and political arrangements that left black people out, denigrated and effaced. The colonial and apartheid systems were ethically flawed. The arrangements were aimed at ensuring that white people appropriated the wealth of the country to themselves and using the black people as means to that end. *Umntu* was viewed as a nonperson, a tool to be used for the enrichment of the white people and equality with a white person was not for them. Defining this situation, Boesak (1975: 193) averred:

Many whites seem to think that Blacks live by the grace of whites. Whites determine who and what we must be. Whites determine what our life shall be like. Whites determine who shall be our friends. Whites determine whom we may marry. Whites determine how we shall be educated. Whites determine – insofar as our children receive an education at all – what sort of education our children receive. Whites determine the possibilities and the boundaries of our humanity. In this process, *the* criterion always was and still is skin color: white.

The philosophy of white dominance made the white people to consider themselves as a superior race and black people as incapable to think. The South African socioeconomic system was arranged in such a way that whites enjoyed the best from the resources and the opportunities. It comes from the European modernity stereotypic Cartesian philosophy of “I think therefore I am”. It is important that the attitude should be fixed, if blacks and whites are to coexist as equals.

Ramphela and Wilson (1989) trace the situation of poverty in South Africa, with the view to find a solution to uproot it. This was, of course, in Ramphela’s days in the academic milieu, before she joined active party politics. Ramphela and Wilson (1989: 193-197) discuss the causes of poverty in South Africa and they attribute them to the burden of the past that includes the following factors:

The conquest. The Land Act of 1913; Slavery (ending in the British Empire in 1834 leading to the Great Trek – the second invasion); the systematic assault on the industrial labour movement; and the colour bar - the use of skin pigmentation. Barriers to black advancement.

These factors were used by the colonial and apartheid systems to ensure that the black person is subdued to the authority of a white person. Land is equal to identity and dignity. Land is the means of production and wealth. Land is the source of life. Any dispossession of land is deprivation of the right to life. It is to insult the dignity of the black person and their ancestors. The Europeans concentrated on dispossessing the black people their land, so that they would control all the resources that the land could produce. The indigenous people fought fierce battles in defence of their land, but could not withstand the might of the European weaponry. The imperial desire to dominate leads to taking human life literally and to divorcing black people from nature. The eventual 1913 Land Act dealt the black people a big blow in terms of their economy and their dignity as it gave 87 per cent of the land to the whites, leaving the

black people with only 13 per cent. Ramphele and Wilson (1989) assert that the land in South Africa was “divided into three parts: the metropolitan areas of the major cities; the platteland comprising the towns and the white-owned commercial farms together with the smaller dorps or villages of the country; and the reserves (the homelands/Bantustans/Black National States) set aside by 1913 Natives Land Act to be occupied by Africans” (Ramphele and Wilson 1989: 23-24). That was to tamper with the African way of life and to impose their will on the black people.

This situation was endorsed by the land allocation in 1936, which gave the blacks a total of 13.7 per cent that was in fragments across the country. People were forcefully removed from the rightful land into the “townships” and the “reserves”. In his book, Ngcukaitobi (2018: 80) refers to Alfred Mangena who wrote to South African News and stated:

We are sent out, but foreigners are invited to come and take our possession...we deserve better treatment from a government that boasts of equal rights for all men, irrespective of creed or colour. Our homes are being broken up, furniture soiled and spoiled, and in many cases destroyed.

This points to an unethical behaviour of white governance system in denigrating and disrespecting the dignity of the black people. The system of dominance thwarts the dignity of a black person and reduces them to a nonhuman status. Ngcukaitobi (2018: 78-82) observes that the system gave false promises to the people and settled them in places of squalor where the living conditions, in Kwandabeni, for example were unbearable with overcrowding, poor sanitary and inadequate corrugated-iron housing being the norm. The living conditions subjected black people to a state of indignity. In the townships and hostels, they had no privacy, as they had to share small spaces with other families and children. Ramphele and Wilson (1989: 125-16) made this observation:

The absence of privacy for married couples, the need for space for children to play, the impossibility of having visitors are all part of the pain, quite explicitly felt by those enduring a dimension of poverty that is to be found across the length and breadth of the country. The extent of overcrowding is overwhelming, particularly in the urban areas.” (125). Sewerage and other rubbish disposal. Human beings need time and amenities for recreation and relaxation

away from the hassles of daily survival in order to maintain a healthy life-style.

The dehumanizing effects of apartheid deprived people their right to privacy and decent life. It robbed them of their being *abantu*. Ramphele and Wilson (1989: 124) interviewed Aunt Bettie, Philipstown in the Karoo who gave this response:

How can you respect each other when the mother, the father and the children are all sleeping together? If a person gets visitors, he or she cannot receive them properly. You have to sit outside in the open with your visitors because there is no room in the house. You cannot even offer them a place to sleep if they need accommodation, because there is only one room. It is very humiliating.

Land dispossession meant that the whites would exploit all the mineral and other resources that the land produced. The land that was left to the black people, despite it being small, was generally not arable and therefore could not produce enough food. Black men had to leave their wives and go and look for employment, as work became the means for getting income. Thus, the sanctity of marriage and family life was disrupted and violated. Black children would grow up in environments where there was no father. With the increase in demand for jobs, there was influx in towns and cities and the level of unemployment rose. Ramphele and Wilson (1989: 236) report that unemployment rate “rose from 11.8% in 1970 to 15.0% in 1976 to 21.1% in 1981, a slowdown in the rate of growth of the demand for labour rather than any shift in the labour supply.” This was to cause the black person to sell their labour so cheap to the white exploiters and to cause them to praise the white people as providers of life.

The black people were paid wages that could not compare to the white counterparts and they could not do much with their income. That subjected black people to slavery, as they could not get the wages that was commensurate to their input, a situation that Marx referred to as alienation of labour from production. To rob a person of what is due to them is to separate them from the product of their labour, as Karl Marx advised. It is to steal from them. To pay some more than others for the same job is to consider some less fortunate than others. That makes the less fortunate doubt if God created them in the same image as the more fortunate. The increase in unemployment rate and the low wages contributed to the rise in poverty levels. Ramphele and Wilson (1989: 14) describe poverty as a situation of “not knowing where your next meal is

going to come from, and always wondering when the council is going to put your furniture out and always praying that your husband must not lose his job.” This led to an increasing gap between the rich and the poor, with the Gini coefficient becoming the “highest in the world” in 1983. Ramphela and Wilson (1989: 19) present the disparities in annual disposable income per capita in rands for the four racial groups in South Africa in 1983, which they drew from Van Wyk (1984) cited in Eberstadr (1988: 23) as follows:

White	6 242
Asian	2 289
Coloured	1 630
African (metropolitan areas)	1 366
(Non-growth areas)	388

That was a disparaging inequality gap. It showed itself practically in the lack of services that were rendered to the respective groups, especially energy and water.

Energy is the vital force for survival. Without fire, life is denied. The areas where black people lived were not electrified, even though South Africa produced large amounts of electricity, “60% of the electricity in the entire continent”. Black people had to depend on firewood and coal (those in some of the township) as a source of energy, which, in turn, had health effects, as they inhaled smoke and ecological effects, as it led to deforestation. In some areas, people struggled to get the firewood having to travel long distances.

Water became a scarce commodity for black people. People who lived in the townships would get water in small measures, in certain times and had to pay for it. In the rural areas, people drew water from the rivers. In most cases, they shared water with animals. In certain areas, people had to travel long distances to get water. These situations still exist in some of the rural areas.

Ramphela and Wilson (1989: 100-101) also cite hunger and sickness as manifestations of poverty. They made the following observation:

SA is one of the few countries in the world which normally exports food in considerable quantities. Yet it is also a country in which there is widespread hunger and malnutrition; and where diseases associated with poor nutrition take a heavy toll in deaths, particularly amongst children. It has been estimated, conservatively, that in 1975 somewhere between 15 000 and 27 000 children under 5 years died from malnutrition in SA, including reserves. By the beginning of 1980s it was estimated that, not counting children in the reserves, some 136 000 children under 15 were less than 65% of expected weight for age and thus in grave danger of infection and death.

The apartheid system did not value the lives of black people. Black life did not matter. While white people were placed in safe and secure environments, black people lived in fear of not knowing what was going to happen in their lives. The government became the enemy of the people. With the rise in unemployment, crime also became rampant in certain areas. This makes people live in fear, insecurity and uncertainty where they end up condoning and defending unethical behaviour.

The health and education facilities were further manifestations of poverty among the black people. This was made even worse by the segregation of the people under the Group Areas Act which promote ethnicity. People could not just go to any medical centre for health issues. Ramphela and Wilson (1989) observed that even the health practitioners would use ethnicity to provide health service to the people. They conjectured:

The health services make no official distinction between the people they treat; nevertheless, as a result of a policy based on ethnic divisions, incidents now occur of staff at one hospital sending some patients to the other hospital, or of ambulance drivers refusing some patients. And nurses of the 'wrong' ethnic group find themselves discriminated against in promotion and in further training opportunities. (Ramphela and Wilson 1989: 165).

In terms of education, the government made a determination not to give equal education to all. Many black people could not access education at all, which kept illiteracy levels high. The Bantu education was designed for the black people to prepare them for servitude and not for leadership and management.

5.4 Liberation Initiatives towards an Equal and Democratic Society

The white dominance has, since the arrival of the Europeans, been resisted and countered through the wars of resistance and other initiatives. In this section, we do not purpose to give historical narratives, but to look at the content and objectives of the initiatives.

5.4.1 Wars of Resistance

The Europeans came with the mentality that the blacks were nonhumans and were weak. They had a perception that they (the Europeans) could overcome the blacks easily and take their land and their cultural rights. The black people identified with the land; land was their identity. Their Ubuntu was expressed fully in the context of them possessing the space and land. The black people had to fight for a good cause and for a principle of their dignity, their Ubuntu that was at stake of being denigrated by the forces of colonial expansion. Ndansi Khumalo of amaNdebele in African Age (nd: np), stated his experience as follows:

They came and were overbearing and we were ordered to carry their clothes and bundles. They interfered with our wives and our daughters and molested them. In fact the treatment was intolerable. We thought it best to fight and die rather than bear it.

There was much bitterness because so many of our cattle were branded and taken away from us; we had no property, nothing we could call our own. We said, 'it is not good living under such conditions; death would be better – let us fight

We knew that we had very little chance because their weapons were so much superior to ours. But we meant to fight to the last, feeling that even if we could not beat them we might at least kill a few of them and so have some sort of revenge.

Indeed, the blacks fought for a principle – to defend their humanity and dignity, and for survival. The dispossession of the land implied their families were unsettled and their wives and daughters were made to be sex slaves by the Europeans who claimed to be civil and Christian. Their weapons were not as strong as those of the colonialists. Nevertheless, their will was stronger than the weapons of the enemy. Hence, Hendrik Witbooi, a Nama Chief wrote a letter to the colonial administrator Theodor Leutwein responding to the latter's accusation that Witbooi was recalcitrant, and had this to say:

Since you have guns, you force the right on your side. Fully agree with you in one thing: in comparison with you, we are nothing here. ...I guess this time I shall be forced to defend myself against you. I shall do so not so much in my name but in the name of the Lord. Trusting in His (sic) aid and strength I shall defend myself...I have told you that I am fully in favour of peace and that I shall never be the one breaking such peace. But you say you intend to attack me. The responsibility for the innocent blood of my men and yours therefore cannot be mine since I am not the instigator of another war. (African Age nd: np).

Witbooi's plea fell on deaf ears, ears of the people who were ready to spill the blood and take the lives of the black people. *Babenequngo* (Iqungo is a strong, instinctual and uncontrollable habitual want to kill. One would be taken to *ixhwele/inyangi* [healer] to be cleansed from this habit). From this letter of Witbooi, one can make a distinction on who was smarter and more civil between Witbooi and Leutwein. This was the case with many protracted wars that were fought, including the frontier wars in the Eastern Cape led by Hintsá, Maqoma and others, the wars in Natal led by Bhambata, Dingane and others, the Moshweshwe and the Sekhukhune battles. Those were ethical engagements to save what was so dear to the black people, land and dignity, Ubuntu.

5.4.2 Political, Cultural and Religious Resistance

The sting of colonialism was felt on many fronts, including political, cultural and religious spheres of life. The Europeans used any means to assert their dominance. They would even defile the faith and spirituality of the black people, using them to decimate black people. Their deception strategy in getting Nongqawuse, the niece of Mhlakaza on the banks of Gxarha River, Centane was a significant incident of disrespect to the black faith and spirituality, which left amaXhosa bruised for a long time or to date. They deluded Nongqawuse, taking the form of the ancestors, to "tell that the whole community will rise from the dead; and that all cattle now living must be slaughtered, for they have been reared by contaminated hands because there are people who deal in witchcraft" (Peires 1989: 79). In return, the ancestors would wipe away the colonialists. In conveying that message Nongqawuse assumed the role of a prophetess and her message became a prophecy. Thus, the Europeans took advantage of the people's culture and used it for their advantage. As a result,

amaXhosa slaughtered approximately 400 000 of their cattle and destroyed their produce, which led to a great famine over the period 1856/1857. What, then, shall the black people believe about the white race?

The Nongqawuse episode will go down human life as a symbol of repression, of people that do not respect God, of people that are ready to insult the faith and spirituality of others for the sake of their material benefit. It is a symbol of people who stoop so low as to use such machinations, use a minor to spread lies, to subject others to pain and suffering. It is a symbol of people who rejoice at the suffering of others. The suffering of others is their gain. That is inhuman.

Tiyo Soga (the first African to receive theological education and ordination), having been ordained in Glasgow, Scotland in December 1856, arrived in the land around June 1857 and found a situation of death. He participated in assisting the weak and dying with survival means. He participated in digging graves for those who died of hunger and starvation, as men in the society were very weak to dig. He became the restorer of hope to the hopeless. One of the songs he wrote in the Presbyterian Xhosa hymnal is “*Ewe siyathemba, kuhlalel’ukusa, ixa lokusivuyisa lizakuveliswa...Abasekufeni bazakuphiliswa, abo basebumnyameni sebekhanyiselwa.*” (Yes, we hope that dawn will come, the time for us to rejoice will be ushered in...Those who are dying will be healed, those in darkness have received light). Tiyo Soga’s message was a prophecy that there would come a time for the black people to rejoice; light would come out of and overcome darkness. Soga lived in a difficult time, as the first black missionary among the white missionaries. Finca (2014: np) defines the context as follows:

UMfundisi lived, worked, and ministered in the darkest days of the South Africa of our past. When he landed back in this country, having lived in Scotland for a time, uMfundisi was struck by the strangeness and the hostility of this place he called home. It was a land of white masters and black servants. It was land of dispossession and of conquest. It was a land where the Western culture was idolised as of superior value and everything African was denigrated as inferior, as savage and worthless. It was a place he had to call home, but at his home his dignity was undermined and his race was insulted. It was a land of the deification of others - of Sir Harry Smith, of Sir George Cathcart, of Sir George Grey, of Colonel John Maclean - the names that strangely continue to identify some of our towns and villages in these parts of our country.

It was a land where to be born black was a curse and to be born white was not only a blessing but also a passport to untold privileges, and status, and access to all sorts of opportunities denied to others.

From Finca's postulation, we learn of the first ordained black person who did not become comfortable with being accorded a status that was accorded to the white European missionaries. He did not keep himself aloof from the situation of the black people. He both suffered and rejoiced with them. That is doing ministry from below. That is theologizing from the perspectives of the poor and downtrodden.

Barney Pityana (2010), also, praises Soga's approach in practising his Christian life and bringing other to Christianity. The Christianity that Tiyo Soga introduced to the black people was different to the Christianity that the white missionaries presented. It was shown on chapter three how the white missionaries used Christianity as a colonial tool to oppress and colonise black people. Pityana writes about Tiyo Soga's famous hymn "*Lizalis'idinga lakho*" as a prayer for a situation that prevailed at the time. Pityana (2010: 4-5) paints a picture of a theologian and missionary who was concerned about the issues of social justice. He had observed the historical events and learned therefrom. He sided with his people. As such Ndletyana (2008) rightfully claims, Tiyo Soga's approach only resurface one hundred years later in Steve Biko. Tiyo Soga had good intention for his people. Ndletyana (2008: 27) details the legacy of Tiyo Soga in the following words:

In many ways, Soga was the first nationalist-intellectual and progenitor of black consciousness – an ideology that would be popularized a century later by Steve Biko. Soga placed a great premium not only on preserving the history of South Africa., but also on his, and future generations, knowing that history...He urged unity among all black people beyond the ethnic divide (using the words) "for a weak party or race, union, above all things, is strength" ... "assist one another; patronize talent in one another; prefer one another's business, shops, etc., just for the reason that it is better to prefer and elevate kindred and countrymen before all others". This was the only way, Soga reasoned, blacks "would raise their influence and positions among their white neighbours".

Ndletyana (2008: 28-29) goes on to quote what would appear to be Tiyo Soga's *umyolelo* (important last words said by a person, mostly, just before his/her death) to his children:

If you want to gain credit for yourselves – if you do not wish to feel the taunt of men, which you sometimes may be made to feel – take your place in the world as coloured, not as white men; as Kaffirs not as Englishmen. You will be more thought of for this by all good and wise people, than for the other. It will show them that you care not for the slight put by the prejudices of men upon one class of men, who happen to differ from them in complexion.

In Tiyo Soga, we had a statesman, a theologian of note, a social analyst, and a life affirming minister. We had a minister who did not doubt that God suffers with those who suffer. Some years after Tiyo Soga's death, there emerged another generation of church people that resisted the dominance. They included Nehemiah Xoxo Tile and Mpambani Jeremiah Mzimba. Tile came to be known as a nineteenth century pioneer of the development of African theology. He broke away from the Wesleyan Methodist Church to establish a Thembu National Church with the cooperation of the Thembu King Ngangelizwe. The Dictionary of African Christian Biography states that Tile was "accused by the colonial authorities of telling the people not to pay taxes". Tile had also crossed paths with his supervisor, a white minister, the Rev Theophilus Chubb, who was very much against the indigenous people's cultural practices. Tile donated an ox to *umgidi* of Dalindyebo, the son of a Thembu King, which to Tile was a normal thing to do. (*Umgidi* is a cultural celebration held to mark the coming of age of boys through circumcision and of girls through *ukuthomba* – the cultural equivalence of taking girls for initiation schools. *Ukuthomba* should not be confused with what is referred to as female genital mutilation, as there is no physical cutting of clitoris for *intonjane* – a girl who goes through *ukuthomba*).

In this incident, we deduce the clash of the two worldviews and note, also, that where that clash happens, the African worldview is subordinated to the European worldview. We also learn about the importance of consciousness and the role it plays to help a person stand for their belief system. Tile's consciousness informed his ideology and the subsequent action. Having consciousness brings in joy, freedom, wholeness and fulfilment.

Mpambani Mzimba, a Presbyterian Minister, had a serious struggle against the white missionary who undermined and denigrated him. He had an opportunity to go to Scotland and, while there, managed to raise funds for the theological school in

Lovedale. On return, the white missionaries did not allow him to have control over the disbursement of the money that he had raised. That led to his break away to form the Presbyterian Church of Africa.

The Tile and Mzimba's stories show the level to which black people would not tolerate the imposed domination by the white people over the black people. It was a symbol of resistance that led to further actions. It is however regrettable that the church promoted this kind of dominance. However, it is, equally, commendable that church people, as shown in the cases of Soga, Tile and Mzimba, led the way in resisting the evil practices.

The English and the Afrikaners collaborated to establish the Union of South Africa, which was realised in 1910. Those, who used to be antagonists, got to reconcile and excluded the black people from the social, economic and political participation. This was an unholy alliance. The spirit of African nationalism triggered the black people, led by church people and some black educated elites, to mobilise themselves and form the South African Native National Congress in 1912, which later became the African National Congress in 1923. The Congress "aspired to unite the Africans in the advancement of their political and socio-economic status" (The ANC 2011: np). They wanted to "protest against racial discrimination and to appeal for equal treatment before the law" (The ANC 2011: np). Their strategies to agitate included "peaceful propaganda, the election of Congress sympathisers to legislative bodies through protest and enquiries, and through passive action or continued movement" (The ANC 2011: np). It was the rise of the will, the strength of the spirit of unity.

In the early years of its founding, the Congress had to contend against the 1913 Land Act, where they had to send a delegation to London to lobby for the abolishment of the Act and against the passes that were imposed on black people to possess. The Congress also had a problem with imposed colonial borders, a decision that had been taken at the 1885 Berlin Congress. For the better of its early life, the Congress fought side by side with the exploited workers to preserve the dignity of a black person. Its main character was defined by its agenda of "National Democratic Revolution" (NDR) through which they purposed to achieve the "National Democratic Society", whereby black people would be empowered "intellectually, socially, economically and

politically” (Netshitenzhe 2008). Its interlocutors, which they call “the centre”, would be “the working class” and in places where there is high level of unemployment, it would be “the unemployed” (Marwala 2011: np). The formation of the ANC and the struggles it waged in its early was a practical demonstration of the power of unity and a manifestation of epistemological prowess of black people. The spirit of Ubuntu was at work in them. The black elite put ideas together and fought against white dominance. They did not succumb to the pressure of the white people.

The 1948 change in political landscape, with the National Party coming into power and the hardening of oppression through the introduction of apartheid did not dampen the spirit of the black people. The repressive laws were tightened. That also necessitated a change in resistance methods to be proportional with the forces of oppression. All the black people were asking for was the right to be *abantu* and to be treated with dignity. The 1952 Defiance Campaign was a hallmark event that changed the course of the struggle. Those who were to participate in the Campaign took the pledge as follows:

I, the undersigned, Volunteer of the National Volunteer Corps, do hereby solemnly pledge and bind myself to serve my country and my people in accordance with the directives of the National Volunteer Corps and to participate fully and without reservation to the best of my ability in the Campaign for the Defiance of Unjust Laws. I shall obey the orders of my leader under whom I shall be placed and strictly abide by the rules and regulations of the National Volunteer Corps framed from time to time. It shall be my duty to keep myself physically, mentally and morally fit. (SAHO Defiance Campaign 1952).

It is considered a situation very unbecoming that there had to be two parallel systems in one country. Was this the language that the National Party would understand better? Inferring from the pledge, the Campaign instilled a kind of discipline of putting the country first and to keep oneself physically, mentally and morally fit to participate in the affairs of the country. The Campaign, which was spread all over the country, sent a signal to the oppressive government that black people would no longer tolerate injustice and inequality. At the time the National Party still had an arrogant attitude.

The apartheid system and colonialism changed the character of the black people. Black people found themselves spending their effort to counter the actions of the white

people to sideline and exclude the black people from the economic activities. Another campaign that left a mark in history of South Africa as a sign of defiance was the anti-pass protest that led to people mobilizing to march against the pass laws on 21 March 1960. That ended in a fateful killing of 69 marchers, “including 8 women and 10 children” and the injuring of 180 people, “including 31 women and 19 children” by the brutal force of the National Party (Reeves 2007: np). Many people were left paralysed, as they were shot at the back. It was after this event that the liberation movements embarked in an armed struggle, with the ANC launching Umkhonto Wesizwe and Pan Africanist Congress (PAC) launching Azanian People’s Liberation Army (APLA). That was to be the language that the National Party would understand.

A repeat of this was the June 1976 Soweto uprisings, where the National Party force shot and killed students just for resisting Afrikaans as a medium of instruction in schools. In this incident, not less than 176 people were killed, but others estimate up to 700 and over a thousand wounded (Harrison 1987: np). This incited a big contingent of black youth to take up arms and join the ranks of Umkhonto Wesizwe - as Luthuli detachment, and the ranks of APLA.

In all these incidents, the black people would be singing, “*Senzeni na? Isono sethu bubumnyama*” (What have we done? Ours sin is black pigmentation). The National Party forced the black people to grow stronger and quicker in developing consciousness and ideology. The 1955 People’s Convention resulted in the adoption of the Freedom Charter. We shall take some time discussing the merits and demerits of the Freedom Charter as a liberation tool. The basic tenets of the Freedom Charter included the following facts:

South Africa belongs to all who live in it, black and white, and that no government can justly claim authority unless it is based on the will of the People... that our people have been robbed of their birth right to land, liberty and peace by a form of government founded on injustice and inequality; that our country will never be prosperous or free until all our people live in brotherhood, enjoying equal rights and opportunities; that only a democratic state, based on the will of all the people, can secure to all their birth right without distinction of colour, race, sex or belief...

(Therefore) the people shall govern; all national groups shall have equal rights; the people shall share in the country's wealth; the land shall be shared among those who work it; all shall be

equal before the law; all shall enjoy equal human rights; there shall be work and security; the doors of learning and of culture shall be opened; there shall be houses, security and comfort; and there shall be peace and friendship.

The Freedom Charter had a huge contribution in changing the course of politics in South Africa for better and for worse. The first and the last lines in the declaration/preamble have been the cause of great consternation and discussion. The lines read, “Therefore we, the People of South Africa, black and white together - equals, countrymen and brothers - adopt this Freedom Charter.”

The Congress of the People had been convened to address the plight of black people in South Africa who did not enjoy equality with their white counter parts. The question for discussion was the credibility of the Charter in its claim of equality of black and white, which was considered a “false proclamation” and “a colossal colonial fraud” (Pheko 2012: np). Pheko (2012: np) argued that there were two nations in South Africa, “One is an extremely rich and white minority, and the other is extremely poor and an 80% black majority”. Pheko and others refer to this situation as “capture of a fraction of the ANC”. The situation spoke against the 1944 document of the Youth League which poignantly stated that “political democracy remains an empty form without substance unless it is properly grounded on a base of economic democracy” Pheko (2012: np). The major insinuation that Pheko makes is that the President of the ANC, Chief Albert Luthuli could not make a conclusive undertaking to the knowledge of the chronicling of the Charter. He extracts Luthuli’s assertion in his book, *Let my People Go*, as follows:

I can only speak vaguely about its preparations that went before ... The main disadvantage from which it suffered was that the branches submitted materials for the Charter at a very late hour, too late in fact, for the statement to be boiled down into a comprehensive statement. It was not possible for the National Action Committee to circulate the draft carefully. The result is that the declaration in the Charter is uneven.

On the authorship of the Freedom Charter, Fortune Yamkela Spengane, as he weighs in the debate of the state capture, draws the picture of the involvement of the Jews in the Communist Party and how they have been so involved in major activities of the ANC. He goes on to assert that “Lionel Bernstein wrote the Freedom Charter”

(Spengane 2016: np). Spengane's is not a baseless fabrication. His assertion is corroborated by the works of Anthony Sampson who writes an article about Lionel Bernstein, entitled, *White fighter in South Africa's black freedom struggle*. Sampson (2002: np) acknowledged that (Lionel "Rusty" Bernstein) "played a crucial role in drafting" the Charter. Ben Turok (2002: np) also attests to Bernstein's authorship of the Charter, as he claims that "Rusty" collated "thousands of demands from grassroots meetings across the country and turning them into a document that remains the principal statement of African National Congress to this date."

Back to Pheko, he states that the "Freedom Charter sold out the dispossessed". Pheko (2012: np) argues:

This captured leadership claims to be fighting for freedom when in truth it is fighting to perpetuate the tutelage of the African people. It is tooth and nail against Africans gaining effective control of their land. It has completely abandoned the objectives of freedom. It has joined the ranks of the reactionaries. It is no longer within the ranks of the liberation movement. These leaders, after doing a dirty job, namely, seeing to it that the African is deprived for all time of his inherent right to control his country effectively, of seeing to it that whatsoever new social order is established in this country, the essentials of white domination are retained.

For the proponents of the Freedom Charter, the document is hailed as one that was adopted by 2 844 delegates that came from all over the country and a one that "embodies the hopes and aspirations of the black people". As we drive the point of considering the Freedom Charter as one of the liberation tools, we shall, therefore, consider the document as one of the foundations for an alternative society. It has been recorded that the ANC held it in high esteem. We shall therefore use the document to evaluate the performance of the ANC after 1994 against the tenets of the Freedom Charter.

For its flaws, the Charter was, by far, the main cause for the breaking away of the Pan African Congress from the ANC in 1959, as they perceived that ANC had moved from its original aims and adopted a liberal stance, which is articulated in the Freedom Charter. The PAC has been consistent with its call for the economy that would benefit the poor and for the land to be returned to its rightful owners, the black people. This could be achieved by, among others, destroying the "system of racial capitalism". In

its “Status Campaign”, the PAC wanted to get the consciousness of the black people to free themselves from the “psychological subservience” that would make blacks call white men “baas” and white men “condescending” attitude to call black people “boy” and “girl”.

The reemergence and growth of black consciousness in the 1960s and 1970s changed the socioeconomic and political landscape of South Africa. Black consciousness was championed eloquently by the Black Consciousness Movement. A lot has been said about the contribution of Black Consciousness in defining sin (chapter 3) and towards the liberation/salvation efforts (chapter 4). In this section, we just reiterate the significance and contribution of the Black Consciousness as one of the ideologies that called for total emancipation of humanity, in search of new humanity. Blacks, in Black Consciousness, are “those who by law or tradition, politically, economically and socially are discriminated against as a group in the South African society and identifying themselves as a unit in the struggle towards the realization of their aspiration” (SAHO). In the previous chapter, we furnished Biko’s definition of Black Consciousness, which is as follows:

Black Consciousness is in essence the realisation by the black man of the need to rally together with his brothers around the cause of their operation – the blackness of their skin - and to operate as a group in order to rid themselves of the shackles that bind them to perpetual servitude. It seeks to demonstrate the lie that black is an aberration from the ‘normal’ which is white. It is a manifestation of a new realisation that by seeking to run away from themselves and to emulate the white man, blacks are insulting the intelligence of whoever created them black. Black Consciousness therefore, takes cognizance of the deliberateness of God’s plan in creating black people black. It seeks to infuse the black community with a new-found pride in themselves, their efforts, their value systems, their culture, their religion and their outlook to life. (Biko 1978: 50)

Biko had already observed the pathetic situation that black people found themselves in and that which some of them participated in exacerbating. He advocated Black Consciousness as a way of breaking the silence and of conscientising the black people about their worth, which they should never compromise. They were created in the image of God, equally with other human beings. The influence of Black Consciousness was heavy on culture, politics and theology. Working in support of Black Power, Black

Consciousness had an influence in the students' refusal to accept Afrikaans as a medium of instruction in their schools, leading to the June 1976 Soweto uprisings.

We have so far covered the political, social, cultural and economic spectra. We are going to cover briefly the contribution of the church. This has also been discussed in the previous chapter.

5.4.3 Bifurcated Church

During the days of the struggle for liberation, the church was bifurcated, with some of the white churches supporting apartheid and its repressive laws. Boesak observes that the Landman Report that had been commissioned by the General Secretary of the Dutch Reformed Church to investigate race relations in South Africa. The report showed the acceptance of "apartheid as sanctioned by the Word of God", giving a one-sided report, as there was no input of the black people in the compilation thereof (Boesak 1977: 108). The Report endorsed the economic arrangement that favoured whites against blacks, as it stated:

At present the economic structure of the Republic of South Africa is so closely interwoven with the system of migrant labour that an abrupt termination is liable to cause disruption, not only within the economic system as a whole, but also within the economy of the homelands, which would result in privation for the migrant worker and their families. (Boesak 1977: 110).

In an unusual manner, the Dutch Reformed Church purported to show care and concern of the economy of the homelands, which had been depleted by the Afrikaners when they dispossessed them of their land and sent the men away from their families as migrant workers. This was deception. The system was so inhuman and demeaning. It was for that kind of cruelty that Dr Beyers Naudé had to take a stand that was opposed to the Dutch Reformed Church. Peter Randal (1982: 1-2) observed that Naudé was made an outcast in his own circles and was silenced by his people, to an extent that even to quote him was a scandal.

However, the other side of the church was fully immersed in the struggle for liberation, presenting God who sides with the oppressed. The church called for justice and peace.

Boesak (1975: 196) made this claim:

In the situation in which we live at present, we are not covenant partners. We, rather, are enemies. Justice is not in effect. We are bribed with substitutes for justice. Among us 'fellowship' has come to mean, 'above all, do not tell the truth.' One must pay a price for honesty and real Christian obedience. The price is coercion, ostracism, and exile.

The church advocated for the redress of the imbalances on land, political power and end of violence in line with fairness and justice. Mosala was concerned about land and made his case in his writing about the Biblical Naboth's vineyard as "*nahalah*, (inheritance – Lefa – boshwa – ilifa)" Mosala claimed that "For blacks in South Africa, no other issue qualifies better than land to represent *nahalah*, *lefa labo Ntata rona*, *boshwa jwa boRarona*, *ilifa loBawo*, inheritance from the ancestors. The significance of vineyards as economic power bases defining the freedom or unfreedom..." (Guma and Milton 1997: 60). Mosala was concerned about the abuse of political and economic power in the distribution of wealth and setting up economic systems and policies, as it can result in violence (Guma and Milton 1997: 60-61). Sadly, the situation remains unchanged. The inheritance is still the cause for effacement of *umntu* and inequalities.

In all this, the white people play holiness and innocence. They claim to be helping and supporting the black people and play ignorance of the black pain and brokenness. It was for that reason that Boesak (1977) called for South Africa, both black and white, to get rid of pseudoinnocence and go through *metanoia*, in order to work for a better society. He insisted that an alternative to the ideology that "creates the impression of innocence" as "pseudoinnocence is a kind of ignorance" (Boesak 1977: 3). He argued that "the dismantling of the hegemonic ideology of guiltlessness is seen as intrinsic to the struggle for liberation, since the defenders of the status quo need an ideological legitimation" (Boesak 1977: 4). He, therefore, gave an understanding of ideology as follows:

We understand ideology as an idea or system of ideas, a doctrine or theory or system of doctrines used to justify and perpetuate existing structures of injustice. We note furthermore that ideology does not only constitute the theory but also praxis, that the self-justifying character of an ideology is usually hidden from the group using the ideology, and that there is a relation

between the ideology and the socio-political reality in which power is legitimized. (Boesak 1977: 102-103)

We learn the dynamics of ideology. It should be noted that ideology would work in both ways. It worked for the white people to entrench the apartheid system. It also worked, as part of consciousness for the black people to rise and deny the denial. Ideology feeds and propels faith. Ideology can make people worship idols. Ideology can also liberate. Boesak proposes ideology that would lead to praxis. Tutu has also been a proponent of praxis, as he had been consistent, in his days of activism, on the need for the church to stand as a voice crying in the wilderness, as the word of God called for God's people to work for justice, which is the only condition for peace. Tutu (1989: 23) called for the church to "speak truth in love", as he claimed the church had a "responsibility for all, the rich and the poor, the ruler and the ruled, the oppressor and the oppressed, but it needs to point out that God does take sides" and arguing that the church should side "with those whom the world would marginalise, whom the world considers as of little account." Tutu (1989: 29) gave a stern warning to the apartheid government as he said:

You are not God. You may be powerful, but you are mortal. Beware when you take on the church of God. Emperor Nero, Hitler, Amin, and others have tried it and ended ignominiously. Get rid of apartheid, and we will have a new South Africa that is just, nonracial, and democratic, where black and white can exist amicably side by side in their home country as members of one family, the human family, God's family.

While prophesying against apartheid, the church also encouraged hope of a better life in a new South Africa. Alongside Black Consciousness, the church promoted Black Theology of Liberation that seeks to guarantee full and true humanity and to assure a black person that God takes sides with the oppressed. By the early 1980s, there had grown synergy between the church, members and structures of civil society that advocated the emancipation of humanity. The formation of the United Democratic Front (UDF nd: np) in Mitchell's Plain, Cape Town in May 1983 was another show of the power of consciousness and the strength of unity. This, of course, takes cognisance of the unnecessary sporadic clashes between the UDF and Azanian People's Organisation (AZAPO). The UDF brought together a wide variety of groupings of people and organisations. The move was further fueled by the resolution

of the apartheid government to establish Tricameral Parliament as part of its divide and rule strategy. The Whites, Indians and Coloureds could go to parliament. The blacks were left out. The efforts of establishing the UDF were supported by the progressive forces from all the racial groups and by the women's and workers' organisations. The UDF became a People's Parliament. The people and their organisations made this declaration:

We the freedom loving people of South Africa, say with one voice to the whole world that we cherish the vision of a united democratic South Africa based on the will of the people. we will strive for unity of all people through united action against the evils of apartheid ...and in our march to free and just South Africa we are guided by these noble ideals, we stand for the creation of a true democracy in which all South Africans will participate in the government of our country, stand for a single, non-racial, unfragmented South Africa, a South Africa free of Bantustans and Group Areas. We say that all forms of oppression and exploitation must end.
(The UDF nd: np)

5.4.4 Principle of Non-racialism

The principle of 'non-racialism' was upheld by the UDF, as "it welcomed support from members of all races" and its desire "to establish a true democracy in which all South Africans could participate and create a single, non-racial, non-sexist, unfragmented and democratic South Africa" (The UDF nd: np). The UDF subscribed to the ideals of the Freedom Charter, although that was not compulsory to its members. It is claimed that the UDF's "greatest impact was at grassroots level, where it created local structures that played a key role in the political education and mobilization of the masses", which was in line with its strategy "to replace decision-making structures created by the government with a system of "people's power" (The UDF nd: np). After it had been restricted by the apartheid government, the UDF mutated to take the form of "the Mass Democratic Movement (MDM), which in effect was the UDF operating under another name" (The UDF nd: np).

It has been mentioned that the women's organisations formed part of the UDF. In the short section, we want to reinforce that assertion by making a note on the contribution that was made by those women's organisations that that emerged in the early 1980s and that joined the UDF. They included Federation of Transvaal Women (Fedtraw) in

the Transvaal and the United Women's Organisation (UWO) in the Cape (that revived the spirit of Fed saw that had been founded in 1954), and Federation of South African Women. At a Fedtraw Conference in Lenasia in December 1984, Helen Joseph made this assertion:

We are, this federation is too, a part of the whole growing liberation movement. Our aims of equality, justice and peace are not only for ourselves as women and mothers; here we struggle alongside our men, our husbands, our brothers, our sons, and we are striving for fundamental rights for our children, our sons as well as our daughters! For the generations to come. (The UDF nd: np)

In her remarks, as she was talking on the role of women in the UDF, Cheryl Carolus, then national co-ordinator of the UDF, attested that women found themselves in an “unequal economic system” that exploited women on the bases of race and sex. The system made women “think that their place (was) in the home”. Carolus asserted:

They (women) are the first people who are forcibly removed from so-called squatter camps, because they are not considered to be economically - or as labour units they are not considered to be - viable. It means that they are sent to the bantustans to look after their children, who will in turn go to the mines once their fathers die. (Fredericks 1985: np)

Carolus also commented on the exploitation of women labour for less pay than white counterparts and male counterparts and that situation was meant to remain like that unless challenged vigorously and unless “there is complete national liberation in the country” (Fredericks 1985). She, thus, called women to intensify the struggle for liberation. It is unfair that the role of women in the struggle is always relegated to the periphery in the narratives of the struggles for liberation in South Africa. In 2018, South Africa celebrated the centenaries of the late Mr Nelson Mandela and Mrs Albertina Sisulu. Mandela received more coverage than Sisulu. The mention of Sisulu was a by-the-way. The stubbornness of patriarchy continues to be a challenge in the contemporary society. All the spheres of society are battling with the phenomenon.

5.4.5 The Kairos Document

Another epoch in the struggles against the apartheid system was the introduction and the role of the Kairos document. The spirit of the Kairos Document of 1985 was felt in the political landscape of South Africa. The Document made categories of State Theology, Church Theology and Prophetic Theology. The Nationalist Party government was obsessed with power and white dominance to the point of considering themselves as the equivalence of the Israelites that had been taken into the “Promised Land”. They demanded obedience, based on the section of the scripture that they were ruling by the will of God. Chapter two of the Kairos Document is about the critique of State Theology, as follows:

State Theology simply the theological justification of the status quo with its racism, capitalism and totalitarianism. It blesses injustice, canonizes the will of the powerful and reduces the poor to passivity, obedience and apathy. (Kairos Document 1985)

Chapter three is about the critique of Church Theology, given as a summation of many statements that the church, in support continued to make, inducing black people to accept the rule of the white minority. The critique views Church Theology this way:

In a limited, guarded and cautious way this theology is critical of apartheid. Its criticism, however, is superficial and counter-productive because instead of engaging in an in-depth analysis of the signs of our times, it relies upon a few stock ideas derived from Christian tradition and then uncritically and repeatedly applies them to our situation. (Kairos Document 1985)

Chapter four proposes Prophetic Theology whose main task is “social analysis” or “reading of the signs of times” or “interpreting this KAIROS” (Kairos Document). Chapter five is about the “challenge to action”, with its features being: “God sides with the oppressed”; “participation in the struggle”; “transforming church activities”; “special campaigns”; “civil disobedience”; and “moral guidance” (Kairos Document 1985).

The new Kairos Southern Africa emerges at a time when there is need to revivify the spirit of the 1985 Kairos document, especially as the churches pulled back to positions of comfort after 1994. The new initiative, however, seems to be lacking the vibrancy of the old Kairos Document.

We have thus given a picture of the South Africa socioeconomic situation wherein a call for liberation was made. We have covered the political, social, economic and religious spheres of life. We have highlighted the pain and the brokenness of a black person and the pain of a woman, especially a black woman. We will now look, briefly, at a period of transition.

5.5 Transitional Period towards a Democratic Process

We consider the transition period in South Africa as the period from the mid-1980s to the mid-1990s. It was a very critical period that would make and/or break the “new South Africa”. It is a period that is viewed with mixed reactions, a period of contradictions and contradistinctions. It saw a number of political and economic developments and underdevelopments, including the change in the National Party government from PW Botha to FW de Klerk; the unbanning of the political parties; the release of political prisoners; the return of the exiles; the negotiations processes, notably under CODESA and finally the first “democratic elections”. In the international arena, the main events included the United Nations’ rejection of the South Africa’s new Constitution, considering it null and void for its defiance of the UN resolutions and further entrenchment of apartheid; the end of the Cold War; the demolition of the Berlin Wall; the imposing of sanctions against South Africa and the liberation of Namibia. We want to look at the ethics that came to play in the decisions and the processes of the period, as a precursor to the new dispensation. We shall again consider the political, social, economic and religious spheres of life.

5.5.1 Political Developments

South Africa had been barred from participating in many international political forums. The pressure had increased, internally. The country had become ungovernable. Every township was a site of the struggle. PW Botha succumbed and handed the reigns to FW de Klerk. De Klerk made an announcement of the unbanning of the political organisations and the release of political prisoners.

The ANC became a coming together of people that were in different environments and persuasions. Those who were in exile were in different countries and different camps and therefore could not have the same culture and ethics. They met with those who came out of the prisons, those who were in the UDF, those who were in the trade unions, those who were in civic organisations and those who just joined the party. That was a dynamic mix. The dissolution of the UDF meant that some members would join the ANC, while a new organisation, the South African National Civic Association (SANCA) was formed “to create a new social movement in which the aspirations of the remaining communities (would) be placed in the centre of the political debate (and) ... to create a ‘civil society’ that (would) ensure the continuance of a democratic culture in a post-apartheid South Africa” (The UDF).

The negotiations resumed, bringing together the South African government, the governments of the Transkei, Bophuthatswana, Venda and Ciskei (TBVC) homelands and the political formations. This was to become a tough exercise as the government of the National Party would not let go of the control (Wilson and Ramphela 1989: 310). The end state was the first democratic elections in 1994 and the establishment of the Government of National Unity (GNU). It should be noted that the 1994 elections came as a result of a negotiated settlement. There was no overthrow of government. No army marched to the Union Buildings to takeover power. It was an arrangement.

What was lacking at this stage of development was a clear determination of the philosophy and the ideology that would form the basis of a new South Africa. There was no clear will and resolve to address the plight of the people. Everything was organised for convenience. The political will was not convincing. The epistemology of black consciousness had been pushed to the periphery. AZAPO that had been viewed as the home or the embodiment of black consciousness, did not feature prominently. The absence of the voice that would push the ideals of black consciousness presented a big gap in the politics of South Africa. The PAC, that had been so vocal about the struggle for land, was, at that stage, battling with internal squabbles. There was, therefore, no strong voice about the land question. And what happened to the black theologians? The euphoria of the unbanning of the organisations, the release of political prisoners and the return of the exiles got everyone overwhelmed. Were the black theologians coopted by the ANC? But Black Theology of Liberation has been

described to be the twin of Black Consciousness? Was the umbilical cord broken with the death of Steve Biko? These are the questions that will need further research.

5.5.2 Economic Developments

The economy of South had not been doing well in the early 1990s. There were several factors that contributed to this state. The most effective was the economic sanctions that were imposed on the South African government by the international community. Modisane (2014) attributes the situation to “a long history of poor economic management and a siege economy.” There was a need for economic reforms that would see a turnaround towards an Ubuntu economy, where the needs of the nonpersons would be taken care of. There was a need for strong socioeconomic development that would see the reversal of the effacement of *umntu*. It had been known that the economic policies of the ANC were influenced by the Freedom Charter, which had been welcomed by most of the people of South Africa. The least that would be expected was for the ANC to stand by the provisions of the Charter to win economic freedom. Spengane (2016: np) states that Nelson Mandela clearly articulated the economic policy of the ANC, two weeks before his release, as follows:

The nationalization of the mines, banks, and monopoly industries is the policy of the ANC, and the change or modification of our views in this regard is inconceivable. Black economic empowerment is a goal we fully support and encourage, but in our situation state control of certain sectors of the economy is unavoidable.

Ironically, when Mandela gave the first interview after the elections, he spoke contrary to that assertion as he said, “In our economic policies . . . there is not a single reference to things like nationalization, and this is not accidental . . .” (Spengane 2016: np). Spengane emphasises the influence of the Jews in the Communist Party in the change of Mandela’s and ANC’s economic stance. Spengane (2016: np) insinuates that the ANC’s economic programme was submitted to “Oppenheimer for approval”. What followed was a situation where the Jews held strategic positions in the finance and economic sectors.

The Transitional Executive Committee (TEC) was established as an important organ that would take care of governance, leading to the elections. The TEC consisted of the members from the government of the day and from the ANC. Within the TEC, there was a Transitional Executive Council Subcommittee on Finance. Modisane (2014: np) and Spengane (2016: np), respectively, suggest things went wrong with the TEC who accepted an amount of “\$850 million loan from the International Monetary Fund (IMF)” which was accompanied with “terms and conditions” that were willingly accepted and which included:

Lower import tariffs; Cuts in state spending; Large cuts in public sector wages; Free trade routes; Excessive flight capital off the borders of SA; Privatisation of state own enterprises; Fiscal controlled economy; and last but very importantly, the ANC must move away from its radical position of nationalisation of mines, banks, other strategic industries of the economy and to abort its policy of expropriation of land; things that were documented even in the compromised Freedom Charter.

Modisane (2014: np) makes a claim that the acceptance of the \$850 million loan from the International Monetary Fund (IMF) was a “political blunder” on the ANC side. It was a form of a capture by white monopoly capital. For the ANC, it was meant to help during the “shift from apartheid to democracy” and yet it was “nothing but succumbing to white monopoly capital and allowing imperialists to still be in power” (Modisane 2014: np). Some of the members of the ANC in then TEC became prominent in the finance and economic sectors both in the private and in the public sectors (Spengane 2016: np).

During the transitional phase, it appears that it is the white monopoly capital that scored more gains in shaping the economic course of the new South Africa. The hopes and aspirations of the black people and the poor were dashed. Frank Meintjies (2013), having acknowledged the role played by Congress for Democratic South Africa (CODESA) in bringing about political change, argues that CODESA did not bring sustainable measures to ensure quality of life. He argues:

CODESA focused on the restoration of political rights. And there were significant outcomes: restoration of democracy and dignity for all as well as the founding of democratic institutions to secure and advance democracy and human rights into the future. But CODESA did nothing to

rearrange economic power. It was silent on the need for ownership changes in major operations. It sent no message about the need to reverse injustice in land ownership. (Meintjies 2013: np).

Mayende (1997) faults the state for failing the black people, when it came to the consideration of land ownership. He argues:

The State, via CODESA compromise, has accepted the *commodification of land*, something that is alien to an African perception of land. Land has been reduced to a means or a factor. It used to yield means and factors, but now it is also a means that can be equal in value or even less than other means, depending on the state of the commodity market. Once the land is transformed into a commodity, African culture, identity and religion that depend on it and are based on it, are also commodified. They can be bought and sold. (Mouton and Guma 1997: 54)

Pheko claims that the PAC, in 1990, advocated for “Redistribution of economic wealth in favour of the indigenous blacks; the creation of new economic activities to oppose capitalism and market forces; and the location and relocation of industrial activities” (Pheko 2012: np). Unfortunately, the PAC did not have the wherewithal to pursue this ideal. The organisation could not work well with either the ANC or the Black Consciousness movement.

The observation that was made under the previous section applies here. One of the occupations of Black Theology of Liberation, alongside Black Consciousness would be social analysis. Because of the silence of that voice, a huge gap existed.

5.5.3 Church Involvement

The churches responded to the changing environment and one of the main events was the Rustenburg Conference of 1990 that came up with a declaration, which covered a wide array of issues. It should be noted that some of the theologians that participated at the Conference had, earlier, visited the ANC at their headquarters in Lusaka, Zambia. In the declaration, the church analysed the situation, made confession, declaration and affirmation. The church made a commitment to address the imbalances of the past, both in the society and inside the church, especially racism. They wanted to engage in attempts of “nation-building” and fight for “justice” for the

“downtrodden, the poor and all who suffer injustice” in “obedience to Christ”. The envisaged economic system would be based on the principles of “justice, compassion and co-responsibility”. The church also talked about the “restitution and the “restoration of land” to its rightful owners. As the way forward, the Conference called upon the churches and the para church organisation to focus on the following areas that should be placed on their agendas:

- The need to work toward a new economic order in which the needs of the poor can be adequately address.
- Provision of work for the unemployed.
- Provision of adequate homes and essential services for the poor.
- The need to work towards parity in standards of living between black and white people.
- The need to eradicate poverty and hunger.
- Affirmative action to enable some of the economic power presently in white hands.
- Affirmative action in relation to women’s rights.
- Consideration of major health issues, e.g. AIDS...” (Alberts and Chikane (eds.) 1991: 275-286)

The declaration was so well crafted that it could serve as a manifesto for a new society. It is, however, still maintained that, especially in this section, there is no clear contribution of the Black theology of Liberation. What would follow was the ‘employment’ (to avoid absorption) of many of the black theologians in positions in the new government. What happened to Black Theology of Liberation? Was the liberation accomplished? The agenda of Black Theology and Black Consciousness could not be tolerated and cherished by the churches, especially the predominantly and exclusively white churches, as it was perceived to be too radical for them. Yet, that was a path of Ubuntu.

In the next section, we shall evaluate the performance of the new government in addressing the aspirations, as set out by the people and the political leaders.

5.6 South Africa after 1994

We are concerned about the continued effacement and defacement of *umntu* in the post 1994 South Africa. This is a country that was founded on nice slogans of “better

life for all”. Instead, *umntu* has disappeared in the fancy macro and micro socioeconomic outfits. There is continued brokenness, disfigurement, landlessness, joblessness, “uselessness” and worthlessness. There is rampant greed and corruption. In this section, we purpose to evaluate the performance of the South African government in promoting and providing better life for all, especially the impoverished. This is a broad area and we may not get into all the details. As such, we are not giving a narrative of events, but the highlights of ethical considerations in the liberation of humanity. We do so by considering the political, social and economic arrangements. We shall also touch on the role of the church and the advancement in technology. We do this guided by our zeal to find an Ubuntu society.

5.6.1 Political Life

Politics is a dynamic terrain of life that is difficult to define. For our discussion, we are guided by the three definitions that are used in political sciences, as they are captured by Kotzé (2000) in his work on politics and conflict resolution. We still bear in mind that we mentioned that we operate in a situation of structural violence. Kotzé (2000: 1) gives the following operational definitions of Politics:

Politics is about the authoritative allocation of scarce values in society. (Attributed to David Easton, a Canadian born American political scientist.)

Politics is about who gets what, when and how. (Attributed to Harold Laswell, an American political scientist.)

Politics is the activity through which people make, preserve and amend the general rules under which they live. (Attributed to Andrew Heywood, a British author on politics and political science).

Easton and Laswell, as given in Kotzé (2000), are concerned about scarce values in the society. There must be allocation of the values to the people. Heywood brings the centrality of the people in making the rules. Generally, there is no difference between politics and economics, as economics is about *oikomene* – the household rules. In looking at the politics in the South African context we begin from the Constitution of 1996, with the preamble as follows:

We the people of South Africa, recognise the injustices of our past; honour those who suffered for justice and freedom in our land; respect those who have worked to build and develop our country; and believe that South Africa belongs to all who live in it, united in our diversity. We therefore, through our freely elected representatives, adopt this Constitution as the supreme law of the Republic, so as to heal the divisions of the past and establish a society based on human values, social justice and fundamental rights; lay foundations for a democratic and open society in which government is based on the will of the people and every citizen is equally protected by law; improve the quality of life of all citizens and free the potential of each person; and build a united and democratic South Africa able to take its rightful place as a sovereign state in the family of nations.

The recognition of “injustices of our past”, and the need “to heal the divisions of the past and establish a society based on human values, social justice and fundamental rights” bring hope of a society that would take care of the poor and the oppressed. What has been singularly noted about the 1996 is the omission of the word “Ubuntu”, which featured prominently in the interim Constitution of 1993. It is not clear what the new government intended to do to uphold the principles of Ubuntu. Indeed, the 1996 Constitution does mention the concept of “human values”, but those values are not delineated. The Constitution of the Republic of South Africa is, despite that limitation, widely acclaimed as one of the most liberal and progressive constitutions the world has seen, especially for the Bill of Rights that are enshrined on chapter two. The Bill of Rights conforms to the precepts of the Universal Declaration of Human Rights that was adopted in 1948. The rights include:

The human right to an adequate standard of living, to work and receive wages that contribute to an adequate standard of living, to a healthy and safe environment, to live in adequate housing, to be free from hunger, to safe drinking water, to primary health care and medical attention, to access to basic social services, to education, to be free of gender or racial discrimination, to participate in shaping decisions that affect oneself and one's community, right for children to develop in an environment appropriate for their physical, mental, spiritual, moral and social development. (The Constitution of the Republic of South Africa and the Universal Declaration of Human Rights).

These are the fundamental and inalienable rights to dignity. It would therefore be expected that the “freely elected representatives” and the people of South Africa would do everything possible to uphold and defend the Constitution and guarantee the rights to be *umntu*. Iain Currie and Johan de Waal wrote on the Bill of Rights, with their

thesis entitled “Human dignity is the source of a person’s innate rights to freedom and to physical integrity, from which other rights flow.” Quoting Chief Justice Chaskalson, Currie and De Waal (2005: 272 – 279) contended that “dignity informs the content of all the concrete rights and values into harmony...for how can there be dignity in a life lived without access to housing, health care, food, water or in the case of a person unable to support themselves, without appropriate assistance.”

Currie and De Waal (2005: 272 – 279) argue that the government should formulate social and economic policies considering “not only the rights of individuals to live with dignity but also the general interests of the community concerning the application of resources.” Hence, Currie and De Waal concluded that “human dignity is not only a justiciable (sic) and enforceable right that must be respected and protected, it is also a value that informs the interpretation of possibly all other rights.” Currie and De Waal (2005) viewed equality, viewing it as a difficult and controversial social idea that entails that people who are similarly situated should be treated similarly. From a historical perspective, Currie and De Waal (2005: 272 – 279) reckoned:

The deep scars of systematic racial discrimination can be seen in all key measures of quality of life in South Africa. White South Africans are significantly healthier and better nourished than their black fellow-citizens. They enjoy relatively high standards of literacy and education. Infant mortality rates and life expectancy among black South Africans are equivalent to those of the poorest nations of the world. Wealth and poverty are notoriously unequally distributed.

Hence, the state has to implement the tenets of the Constitution by providing basic needs. Currie and De Waal (2005: 279) concluded the section by arguing for the promotion of equality and prevention of unfair discrimination.

For the implementation of the Constitution to be effective, the representatives of the people ought to have high regard for the Constitution itself and for the people that they represent. They must be people of stature and good ethical posture. Netshitenze (2015: 553) observes that people that ascend to these positions are driven by the desire to be in positions of power and get there through “*phuma singene*” mobilisation (get out so that we may get in). These are the elements of greed and corruption that are, by and large, responsible for the acute societal violence.

The Constitution, much as it is widely acclaimed, is also faulted for its limitation to address the issue of land and property ownership. It provides for land expropriation with compensation, which would require the government to pay market price to current landowners and “the negative consequences of this situation for the economy in the form of the over-inflation of the price of land cannot be over-emphasised” (Milton and Guma 1997: 35). As a result of this, the government initiative of “willing buyer willing seller” stalled and did not yield the desired results as there was no willing seller or the willing seller over inflated the price of property. Mayende (in Milton and Guma 1997: 34-35) argues:

(The property clause) presents a major obstacle to genuine land reform and has serious negative implications for the development of the agrarian economy. It is too all-encompassing, and fails to distinguish between private property ownership, as in the ownership of a house, a shop, or business enterprise on the one hand, and ownership of property as in the ownership and control of the means of production, such as land and land used for mining purpose on the other.

The political situation is not guaranteeing the freedom that has been fought for. Mkhuseleli Jack, in a memorial lecture on Steve Biko in 2017, asserts that “Biko believed a brainwashed and dehumanised people could not enjoy their freedom, even if they were physically freed” and that Biko “would have been shocked by how we as a nation have enmeshed ourselves in everything that we despised from our apartheid oppressors” (Jack 2017: np). Jack insinuates that, with the new South African government, there is a repeat of what used to be done by the apartheid government. The new government scares people like the apartheid used to label people as “communists and traitors”. The new government would accuse the people who speak out against the government of “colluding with foreign hostile agents”. Jack (2017) assert that the new government would even subject its critics to blackmail, victimisation and pauperisation “through closing economic opportunities”. Jack asserts:

South Africa’s current “masters” have failed black people who are still walking under the shadow of the social patterns politically engineered by the architects of apartheid. Our rulers are currently obsessed with fanning racism when they were supposed to do away with the racially

divided social engineering of apartheid. The minds of the oppressed have just changed hands from the former white oppressor to the new black oppressor. (Jack 2017: np)

The political orientation in South Africa is still a puzzle. So much concentration is given to party politics and not to national politics, where the state would be bigger than the political party. Instead, the converse has become true. The South African voters have allegiance to the political parties. A state president also confessed that the ruling party took precedence to the state, implying that what the ruling party wills should go. South Africans should graduate and overcome the infancy stage of being beholden to certain parties and build a strong civil society, the active citizenry that makes the public representatives accountable to the people. They must be bound by the values of Ubuntu and provide services to the people, not as if they do the people favour but as an act of duty. Political freedom should manifest in social and economic developments. We shall now turn to social life.

5.6.2 Social Life

Social life in South is very dynamic. There are two worlds in one – the global north and the global south are both in place. There is no link between the government policies and the reality on the ground as experienced by the poor. The government proposed the Reconstruction and Development Programme that “would empower the poor to seize opportunities ‘to develop their full potential’ and ‘to sustain themselves through productive activity,’ with state ensuring improved access to social security, public education, and other services (in such a way that) all South Africans should enjoy a ‘decent living standard and economic security’” (Shapiro and Tebeau 2011: 22). Instead of improvements, the situation became worse, as the poverty gap widened, leading to Mbeki, in 1998, describing South Africa as a ‘two-nation society’, characterised as follows:

One of these nations is white, relatively prosperous, regardless of gender or geographic dispersal. ...The second and large nation ...is black and poor, with the worst-affected being women in the rural areas, the black rural population in general, and the disabled. These two ‘nations’ were distinguished by unequal access to infrastructure of all kinds, and unequal access to opportunities. (Shapiro and Tebeau 2011:29)

Shapiro and Tebeau (2011: 30) state that “In terms of the Human Development Index, “South Africa’s ranking declined from 90th in the world in 1994 to 125th in 2006.” This was manifested in the everyday life of the poor people who continue to be devastated by poverty and high levels of unemployment, poor living conditions, poor health and education facilities (Shapiro and Tebeau 2011, Ramphele 2015, Jack 2017). The reports of children who drown in unsafe schools’ pit toilets are an indication of the promises of “better life for all” gone wrong. The spate of protests for service delivery in the country shows a deficiency in the authoritative allocation of values in the society in terms of who gets what, when and how. Jack cited the incident where Andries Tatane was killed by the police in a protest for better life in his community. The Marikana massacre stands as one of the miscalculated responses by government, when people demand better living conditions. In Marikana, 34 Lonmin mine workers were killed by the police, as they were striking, demanding a decent living wage of R12 500 from the Lonmin mine bosses. These and many other incidents substantiate the claim that the ANC government adopted the apartheid methods of silencing people, a situation that Jack described as “The minds of the oppressed have just changed hands from the former white oppressor to the new black oppressor.” We agree with Tshaka’s argument:

The government of the day is failing the very people whose conditions it is their intention to ameliorate. ... The South African government seems not to be able to deal with the nervous conditions that have been created by white capital...The South African government therefore finds itself in a tight corner, and crumbs are given to some to create the impression that all is well with a rather sick and generally racist society as the service-delivery protests attests. It is also worth noting that one finds only black people in the service-delivery protests. (Tshaka 2015: 6)

The social situation in South Africa has to do with development and underdevelopment. Vellem (2016) argues the nuances of the concept of development and makes reference to Grosfoguel who views the notion of development “as part of ideology of modernity” (Vellem: 2016: 3). Europe wanted to buttress its hegemony in creating “dualistic tension between society as a new construct and community as a distinct one, urban and rural, religious and secular” (Vellem: 2016: 3). Development, viewed in this light, results in a dichotomy between the people in what Mamdani refers to as “a bifurcated space” (Vellem: 2016: 3). In the African context, that sees the

invisible colonial control of power in all its forms, and economic power in particular, which leads to the practices that negate the freedom of the masses – the “un-freedoms”.

Vellem, in his *Conversation with Sen*, raises the notion of participatory development, which “should thus entail the removal of un-freedoms as the primary task of government and Constitution rather than the preservation of privilege and rampant political patronage” that have been “witnessed in South Africa post 1994” (Vellem: 2016: 2). The ‘removal of un-freedoms’ presupposes that there should be “a bridge between development and liberation” (Vellem: 2016: 2). In this way, the capabilities are unleashed as the “un-freedoms” are removed and all experience “development as freedom” in line with Sen’s position (Vellem: 2016: 5). Sen uses capabilities to denote “the ability to do valuable acts or reach valuable states being” (Vellem: 2016: 5). Vellem takes it further by stating that the “hall mark of the capabilities” is “the capability of a human being to function because a human being has a shelter, breathes clean air, can participate in the political community and that a human being has his/her dignity affirmed” (Vellem: 2016: 5), which is equal to liberation. Liberation is, therefore, viewed as development. In a constitutional democracy, the citizens cannot continue suffering from “famine and other forms on un-freedoms”. Through Sen’s capabilities theory and “liberation paradigm”, development makes sense to all. All will experience better life.

Netshitenzhe (2015) describes the social situation of South Africa as the intensification of “stratification and inequality” within the “black community”. He is concerned about the rapid emergence of “black middle and upper strata” as beneficiaries of the “political project”. Netshitenzhe (2015: 553) posits that this beneficiation “raises concerns of patronage and parasitic tendencies”. Those on the receiving end want to live high standards of life like the “white community”, doing so even through corrupt means. Netshitenzhe argues that they “rely on massive debt and the windfall of patronage” at the expense of their “large nuclear and extended families” that they have to support. Their search “to acquire the resources by hook or by crook” has opened up to corruption, which has become one of the challenges in the society. Corruption is driven by greed and a spirit of wanting more to a point of taking from and robbing the poor.

Netshitenzhe (2015) relates this to the “sins of incumbency” which breed “patronage and corruption”. Netshitenzhe (2015: 554) observes:

The political centre is unable to correct the local mediators to mass constituencies and the foot soldiers on whom it relies to garner votes. In pursuit of numbers, a price is attached to a conference delegate's vote.

The internal dynamics in the ANC translate to public and private space. The votes that they garner make it possible for them to get to the positions and to perpetuate corruption and exploitation. Corruption has made it easy for politicians and the government to be captured by the capitalists, especially the white monopoly capital. The soul of the ANC has been compromised and the psyche of the ANC leaders needs to be aligned. South Africa has been going through cycles of state capture and the recent manifestations are currently being investigated by a commission of inquiry. It should be noted that capture has been there before 1994 and has prospects to continue. We have, above stated how certain institutions worked with the TEC members. Hence, Spengane's claim, “It is not that Zuma is corrupt, that he is lambasted by white media, rather it is who he is practising corruption with” (Spengane 2016: np). Spengane argues that the war has been between white monopoly capital, on one side and the BRICS and Guptas on the other side. He therefore advises that when one in the ANC attacks the other, it is important to get the “CV” of the attacker and check where his/her interests lie.

One would ask, “How did South Africa get to where it is today?” We contend that it has been the loss and the escape of consciousness and the loss of political will and accountability. The loss of consciousness makes those in leadership to see the people as means to an end and not as an end. They infiltrate all the spaces so that they are seen to be the untouchables. It is required that the spaces and societies should be truly liberated through development, participatory development. Ramphela (2015: np) correctly observes that people were “blinded” by the “euphoria of 1994”, to the extent that they did not pay attention to the issues of “transformation and healing needed to build the non-racial, non-sexist and just democratic society envisaged in our constitution”. She reckoned that a “majority” of the people are still exploited by a rich

“minority”. The human settlement in the cities still follows the patterns of the haves and have-nots. Ramphele (2015: np) contends:

The humiliation of life in poverty in the midst of conspicuous consumption is a source of re-traumatization, a disabling sense of worthlessness, anger and frustration... The exclusionary social structures of the apartheid exploitative system designed to create “*insulated space in which the cry of the oppressed could not be heard*”, sadly remain intact to date.

The effacing forces thrive on the worsening of the situation of the impoverished. The white monopoly capital is fed by the misery of the nonpersons. Bonganjalo Goba (1997) was also overwhelmed by a deep sense of neglect, the emergence of a secular state in South Africa that just continued in robbing people their identity. The new government does not help to ameliorate the pain that had been caused by and suffered under the apartheid system. Goba posited that the apartheid government promoted “a spirit of self-hatred, self-denigration, and a deep sense of cultural alienation which began expressing itself during the intensity of the struggle” (Guma and Milton 1997: 67). Goba saw a replay of that situation of “decay” in the contemporary society. He puts it thus:

The consequences of that decay are emerging now in the new society, in that sense of deep moral disregard which manifests itself in the rape of women, the sexual abuse of children, serial killings, trigger happy murderers of innocent people, particularly women and children, the breakdown of discipline in many of our families, high rate of divorce as people fail to develop quality relations that have lasting value. This is not to mention the corruption of both public and business officials. At the same we see this moral laxity even within the churches. (Guma and Milton 1997: 67).

In the same spirit, Molefe Tsele (1997) is irked by a *laissez faire* arrangement where things are that are supposed to be addressed have just become a new norm, which is a sign of “crisis”. Tsele (1997) observed that the new government did not have plans to “solve problems of hunger and human dignity” and there is no solution “to the urgent problem of human misery and poverty, and the ever-increasing gap between poverty and affluence.” He remarked, “Our civilization is marked by a fatalistic acceptance of poverty and misery as the inescapable reality for some, indeed as the unavoidable, albeit regrettable side-effect of its functioning” (Guma and Milton 1997: 82).

From hindsight, it is observed that a number of mistakes were made before, during and after the 1994 euphoria. Measures of achieving equality and cohesion were firm and not practical. Ramphele (2015) is concerned about a “big mistake” that was made “of jettisoning the psychological dimension of the struggle for true liberty in 1994.” By “psychological dimension”, Ramphele sees a situation where, to date, “The superiority and inferiority complexes of racism and sexism, as well as the assault on the culture and self-image of black people, have left a multiplicity of deep wounds to heal on their own” (Ramphele 2015: np). She further claims that “too many white people remain burdened by a superiority complex that distances them from their fellow human beings” (Ramphele 2015: np). This is a syndrome that the society is dealing with today, that of whiteness. Verwey and Quayle (2012: 556) put the concept of whiteness in perspective in the following:

However, whiteness is historically linked to privilege. Whiteness is almost universally a racial or ethnic category that also offers the opportunity to maintain this privilege. In South Africa, this privilege manifested itself in terms of both political power and economic advantage, which was reserved for white South Africans. While political power is no longer the privilege of white South Africans, economic privilege continues. Although major strides have been made towards equity in the middle class, little has changed at the economic extremes. For example, in the job market, 27.9 percent of black South Africans are unemployed compared to just 4.6 percent of whites.

The economic imbalances in South Africa deserve to be closely monitored. The widening gap between the rich and the poor becomes a bomb that plunge the country into chaos. Some cases of racism have been heard by the courts of law and some heavy sentences have been passed. The society is degenerating. The country is on a downward spiral. The South African Society has to devise mechanisms to curb the deterioration through a galvanising ideology. The spirit of Ubuntu has to be invoked in all the spheres of life. Otherwise racial inequality, running unabated will destroy the gains that have been made so far.

Racial inequality can be dealt with by addressing the “structures of injustice and privilege”. Boesak argues that if one does not see that very little can be done “to rectify racial inequality”. Boesak (2013: np) states, “You’ll think all you can do is individualize it – improve relations between oneself and others of a different race – and deny the

rest exists.” It is still impossible for people that have wounds from “humiliation by political and socio-economic exclusion” to get over it and claim their freedom. *Umntu* is wounded. Ramphela, therefore suggests that “a healing process is needed to acknowledge the wounds, apply the balm of truth speaking between perpetrators and victims, and dismantle the structures that continue to wound millions of black people” (Ramphela 2015: np). By this suggestion, it is noted that this work of healing was never accomplished in the processes of the Truth and Reconciliation Commission of the late 1990s. Ramphela avers, “We left too many wounded people, who are the majority population, to their own devices by excluding socio-economic violations of human rights from the TRC process” (Ramphela 2015: np).

We agree with Ramphela. The South African people are wounded and broken. The Truth and Reconciliation Commission (TRC) only cleared the mist for a particular period, so that the new government could take off. Once they found their way, there was a total neglect of the pains and groans of the poor who continue to languish in conditions of squalor. Maluleke (1997: 60) raised alarm, while the TRC process was still at its initial stages, querying the very objective and intention that were given as being, “to promote national unity and reconciliation”. Maluleke found the terms of reference rather odd, where the TRC would have required to investigate, as, fully as possible, the “*nature, causes, and extent*” of what the Act terms “gross violations of human rights” Maluleke (1997: 64). He argued, and we agree, that the “injustice, the guilt, the suffering” continue to grow and to haunt the impoverished people. The poor people have been deprived of the right and privilege to envision to be better people. They are not even sure that they will grow to be old people. Their life is planned based on the “if I become old” versus the privileged few who are certain about the future and therefore based the plan of “when I become a doctor/engineer, etc.” The TRC did not relieve the poor from this calamity.

Mahmood Mamdani (1996) also weighed in the debate on the TRC and claimed that the TRC did not clearly distinguish between “victims and perpetrators”, between “beneficiaries and victims of apartheid”. It gave a blanket approach. As a result of that, white people continue to prosper, as they still enjoy the proceeds of their system of oppression, while many black people’s lives are still miserable. Mamdani (1996) warned that if reconciliation would be “durable” it would have to serve for the benefit

of the majority who are black, instead of the “fractured elite”. He also avers that justice becomes a “demand for a systemic reform of society as a whole”. The oppressed people, the victims of the atrocities of the regime wanted and still want to be treated in and experience Ubuntu. It should not be Ubuntu that favours the perpetrators and the capitalists only. That is the least that they expect, but, thus far, there is no plan to address that. Should the black people ask for another round of the TRC or an alternative that would address the main issues, including the land dispossession?

In his later work, making a reflection on the TRC Mamdani (2010) dug deeper on the flaws of the TRC process. Mamdani observed the failure of the South African constitution to adequately address property ownership and the property clause. By so doing, the constitution “obfuscates the truth regarding the violations of property rights black people suffered under apartheid and enabled the TRC to ignore violations of property rights when ‘most group violence under apartheid constituted extra economic coercion, in other words, it was against both person and property’” (Mamdani 2010: 9). The TRC, thus, became weak and missed the opportunity to impact positively on the lives of the poor. Ubuntu, in the TRC, fell short of liberating *umntu*. The TRC could not contribute to the making of law that would improve the lives of the dispossessed.

Boesak (2013) supports the claim that was made by Mamdani about the limitations of the TRC. The TRC held any of the perpetrators of the unjust laws “accountable for the violence” on black people. Thus, the “TRC ignored political violence” and only followed “criminal violence – violence that exceeded political orders, violence that would have been punished as crime even under apartheid law had it been fully implemented” (Boesak 2013: 45). The TRC process, led by the Archbishop Tutu, was supposedly based and modelled on the concept of Ubuntu. It similarly, considered that the proposal by Ramphela of healing process can equally be fashioned on Ubuntu. It is an aspect of Ubuntu to do healing and reconciliation. Boesak (2013: np) promotes Ubuntu for building a “non-racial society” where “the question of race is subsumed under the question of our common humanity.” He praises Ubuntu as “a wonderful, powerful concept, (which) says the humanity of the other is what binds us together (and it) allows us to move away from the power of ethnicity that was part of racist apartheid thinking” Boesak (2013: np).

5.6.3 Economic Life

South Africa's economy negates and denies life. It contributes to brokenness and effacement of *umntu*. South Africa continues to be one of the most economically unequal societies in the world (Shapiro and Tebeau 2011, Barnes and Milovanovic 2015, Tshaka 2015 and Ramphela 2015). Barnes and Milovanovic (2015: 223) attribute the situation to “centuries-old colonialism, racism, and, more recently, liberal macro-economic policies that have fuelled economic inequalities.” They give figures as follows:

Despite constituting 79% of the population, black Africans make up 90% of South Africa's poor. In 2011, the unemployment rate (using an expanded definition that includes those who are unemployed and who are not looking for work but desire to be employed) was 53% among black African women, compared to just 8% for white men (Statistics South Africa, 2012). In 2008, black Africans earned on average a mere 13% of the salary of whites—a figure which has changed very little since the early 1900s (Leibbrandt, Woolard, Finn, & Argent, 2010). Twenty years after apartheid, therefore, while some progress has been made to address inequality in some non-income indicators, for example, access to education, housing, and electricity, income inequality has grown in keeping with global trends (Piketty, 2014), and the material conditions of the majority of poor black South Africans have deteriorated. (Barnes and Milovanovic 2015: 1-2)

As mentioned earlier, Heywood said “Politics is the activity through which people make, preserve and amend the general rules under which they live.” But in the South African context, Netshitenzhe (2015: 552) opines, “It can be argued that in the past 19 years, within an unchanged socio-economic formation, the South African black political elite has been striving to use political power to reorder the distribution of income and wealth.” This remains so, despite the macro and micro economic policies that have been put in place over the year. We shall mention the policies and not get deep in the details of their performances.

As its manifesto to the first elections, the ANC flaunted its Reconstruction and Development Programme (RDP) that “would empower the poor to seize opportunities ‘to develop their full potential’ and ‘to sustain themselves through productive activity’” (Shapiro and Tebeau 2011: 22). It became a policy of the new government after the

1994 elections. Coincidentally, in the presence of this programme, South Africa experienced “steady economic growth, rising unemployment rates, and apparently stagnant growth led many commentators to describe the South African experience in terms of ‘jobless growth’” (Shapiro and Tebeau 2011: 32). In 1996, Growth, Employment and Redistribution (GEAR) macroeconomic strategy was introduced. It envisaged minor relaxation of the very labour market policies that the Department of Labour was in the process of legislating” (Shapiro and Tebeau 2011: 41).

There was an idea that “the benefits of growth must be ‘shared’, so as to realise “a significant effect on poverty”. That necessitated the launch of Accelerated and Shared Growth Initiative for South Africa (ASGISA). The document envisaged achieving the ANC’s 2004 election goals of halving poverty and unemployment rates through increasing the economic growth rate (to 6% per annum) and sharing growth, primarily through absorbing more labour into the “mainstream economy”. The “key elements of the plan included public investment in infrastructure, accelerated skills development, and reducing the regulatory burden on small and medium-sized businesses” (Shapiro and Tebeau 2011: 42). They go on to list the following weaknesses of ASGISA:

Emphasised primarily skills development; No discussion on effects of wage levels; Jobs created were likely to be high skills, high wage job and might not affect the unemployment or result in sharing growth with the poor; Poverty is concentrated in the former Bantustans – where there is no likelihood of significant formal employment creation (Poverty reduction therefore requires either massive migration out of those areas to the towns, where formal jobs could be created, or targeted public works programmes in the former Bantustans, or expanding grants or unemployment subsidies for working age unemployed adults); and Promised to share growth primarily through upgrading the skills of a small number of people. Shapiro and Tebeau (2011: 42)

The former Bantustans are largely rural and that is where poverty, misery, many unemployed people, underdevelopment and many other areas of economic backwardness are the worst prevalent. The government policies think little of those people in conditions of squalor. The government later introduced the New Growth Path (NGP) in November 2010 “to create the five million jobs over 10 years” and it reflected “government’s commitment to prioritizing employment creation in all economic policies”, thus identifying “strategies that (would) enable South Africa to grow in a more

equitable and inclusive manner, while attaining South Africa's developmental agenda" (South African Government). The Extended Public Works Programme (EPWP) is part of the NGP. The weakness of EPWP is that it does not create sustainable jobs. The programme is still ongoing and cannot be objectively evaluated.

That National Development Plan 2030 was introduced as a massive plan to change the lives of many. The Plan sets out three broad priorities, namely, "Raising employment through faster economic growth; Improving the quality of education, skills development and innovation; and Building the capacity of the state to play a developmental, transformative role" (NDP 2030: 30). The NDP proposes some ways of fighting poverty. It is observed that, even with the introduction of the NDP, the gap between the rich and the poor continues to widen. There is no deliberate attempt to reverse the effacing of *umntu*. The poor continue to live as second class citizens, as nonpersons, in their country.

The new President Ramaphosa introduced New Dawn with four pillars: "Clean governance and intensified anti-corruption drive"; "Rebuilding a broken economy"; "Education and Training"; and "Thuma mina". New Dawn is not exclusively an economic policy. But it sets to create a condition wherein economy shall thrive. It is still too early to evaluate how that is going to perform.

These strategies/policies are mentioned in order to demonstrate how much has gone on paper but making no significant difference in ameliorating the plight of the effaced people. The gap between the rich and the poor remains wide. This is due to the lack of an ideology and a spirituality of consciousness. As a result, "the economic disparities between black and white people are still too glaring" (Tshaka (2015: 16). If those responsible for driving the implementation and operationalisation of the strategies were and are genuine in their approach, the reason for poor performance could be attributed to the lack of what Vellein terms "participatory development". *Abantu* are left out and the un-freedoms are not removed. Tshaka, however raises an issue of concern that "capitalism and democracy are contradictory". Tshaka (2015: 16) posits, in support of Terreblanche, that the "logic of capitalism ... goes against the grain of the logic of democracy." The legacy of "capitalist and exploitative history" remains strong and the poor people still feel the brunt.

The language that is used to coin the strategies is well couched and soothing politically. But it is empty when it comes to the results, to the actual delivery. We agree with Tshaka in his assertion that the systems of governance that we use are not African and the architects of the systems have a way of controlling, so that they are always ahead of the African people. Tshaka (2015: 17) puts this clearly, as he avers that “the citizens seem befuddled by the violence that is targeted against Africans from other parts of the continent, yet they cannot see that the nervous conditions were intentionally created by those who are still the real masters of South Africa - the ones who control the economy.” What is presented as xenophobic violence is structural violence. Black people of South Africa struggle to make ends meet from the limited resources. The addition of the people from the other countries adds on that strain and it stretches the limited resources even further. An opportunity is lost, as the black people are not given an opportunity to learn from the skills and knowledge that is possessed by the people from the African countries who become economic refugees in South Africa, in the spirit of *umntu ngumntu ngabantu*. If people were made to interact well and share the skills, there would be African solutions to the challenges. People are made to pursue wealth at the expense of those who are excluded and exploited. Human dignity has taken a dip in the contestation for material resources. To be considered successful, one must have amassed lot of wealth in monetary terms. Success is valued by the amount of money that a person possesses, not about the quality of life that a person leads. This pursuit has negative consequences even on the natural resources which people would depend on, as they get overly exploited and degraded. There are no reserves left for the future generations. To this regard, Ramphela (2015: np) concludes:

Inequality generated by this economic model and the disrespect that goes with it, adds salt to the wounds of those who have to endure its burdens (and) the social fractures occasioned by the triple burden of poverty, unemployment and inequality undermine our connectedness as a human community.

The difficulty in South Africa is that only the face changed in the political sphere from white to black. The new black elite copied the way of governance from the Afrikaner elite. They see an opportunity to indulge in acts of corruption. They are ideologically bankrupt or have, like the old Afrikaner government, decided to hide behind

pseudoinnocence. Netshitenzhe (2015: 552) raised an alarm that “the (black) elite much like the Afrikaner elite did throughout the apartheid period, has been straining to use such power to ensure that the elite within the nationalist movement rises to become part of the ruling class, the owners of the means of production.” This means that it is not always about incompatibility of capitalism and democracy, but the new elite wanting to score from the proceeds of the programmes. It is the what-is-in-it-for-me phenomenon. To push that point further, Netshitenzhe asserts, “the established white ruling class has, in turn, been courting this elite in various ways, thanks to post-apartheid transformation instruments such as black economic empowerment and affirmative action” (Netshitenzhe 2015: 553). This is how capture functions.

The Land question continuously comes up as a serious economic issue. Before the current debate on the expropriation of land without compensation, Pheko (2012: np) asked this question, “If South Africa ‘belongs to all who live in it, black and white ... equals, countrymen and brothers’, as claimed by the Freedom Charter, why is the ANC spending billions of rands buying land for blacks from whites on a ‘willing seller, willing buyer’ basis? This is getting the country deeper into debt.” Pheko raises an issue that has been a subject of debate. The general enquiry has always been about whether the ANC still subscribes to the ideals and tenets of the Freedom Charter. The ANC has always replied to the affirmative. The recent development towards the expropriation of land without compensation is to be followed with interest, as it has a potential to bring relief to the poor and restore the broken and effaced *umntu*, if it is administered with the principles and values of Ubuntu.

Raymond Suttner (2011), an ANC leader commented on the calls “for nationalisation of mines and expropriation of land without compensation”. He claimed that they evoked a sense of anxiety and discomfort in sections of South African society, the international financial sector and observers of South Africa’s policy processes.” Ironically, Suttner wrote, “These ideas are said to be based on the Freedom Charter, adopted by the Congress of the People, on June 26 1955.” After this assertion, Suttner (2011) goes on to make statements that suggest a shift from the Charter, as he asserts that the conditions under which the Freedom Charter was written have changed and its language does not resonate with the current people of South Africa. He states that the Charter “spoke of the pain, anxiety and indignity suffered by the majority of South

Africans, whose citizenship was denied”, which, according to him, is no more the case. He states that, for that reason, “it was felt that South Africa and its people would not be best served by extensive nationalisation”. This position signified a shift from the aspirations of the people of South Africa to continue with the neoliberal tendencies and policies that inflict pain and hurt to the nonpersons. This echoes that claim that Mandela pronounced that nationalisation was not in the ANC policy. The ANC was more concerned about setting conditions that would attract the investors for economic growth more than the aspirations of *abantu*.

The deviation from the commitment to nationalisation meant that the dream of the people to have the nationalisation of land is deferred. The white people would continue clinging to the big chunks of land. Hence the expropriation of land without compensation has to be pursued. It is hoped that the debate on land expropriation without compensation will yield the desired results. Otherwise, the black economic ordeal will last for too long. Tsele situates the economic ills of the South African economy on the spiritual realm. The spiritual preferences are distorted, and worship has been idolised. Tsele says:

The crisis at the root of a dominant moral value is spiritual. The economic system undergirding it is based on the worship of the god of money and individualism. At this altar of maximizing money, nothing, not even human life, is beyond the limits of being bought at a price. The price has become the universal mark of everything including life itself and those with money can buy their immortality. (Milton and Guma 1997: 82)

Tsele is correct. Economy is a matter of faith and, therefore, a matter of spirituality. We shall investigate the matter of spirituality below.

5.6.4 Spiritual Life

Our discussion under spiritual life is concentrated on the sphere of the Church. Spiritual dimension is very broad. We are better comfortable with the realm of the Church. The Church, as reported in the section on transitional period made a commitment to work towards a society of justice and peace. After the Rustenburg Conference, the Church held another conference in Vanderbijlpark in March 1995

under the auspices of the South African Council of Churches. The programme of action that was adopted had the following four “public policy issues” that the church wanted to pursue “The national Reconciliation and Unity Bill; The Reconstruction and Development Programme; The Education crisis; and Christian Education” (SACC 2015). There is no indication of a clear link, in terms of the issues, between the Rustenburg Conference and Vanderbijlpark Conference. That would be the weakness of the Church. Another weakness lies in the fact that the programme of the Church was determined by the programmes of the government, without a commitment to closely monitor and holding the government accountable for its failures. As a result, as the government dropped the programmes, the church followed suit. Further to that, there is no clear indication of the philosophy and the methodology that the church from that time to the contemporary times follow. Those in leadership at a particular time set their *ad hoc* plan of action based on their particular areas of interest. The church should develop and adopt a philosophy and a methodology that will serve as guides on issues of state/church relationships and church in society. The Church would also have done well if it had pursued the healing and reconciliation processes that is suggested by Ramphele, even after the TRC had concluded its processes, so as to address the woundedness and brokenness.

Ramphele (2015: np) posits that a gap that was left “by the neglect of psychological liberation has been filled by, amongst others, the new churches.” The concept of salvation that is offered by the churches does not address the “pain of being in the margins of society”. The churches, in this manner, intensify the suffering and the agony of the black people, as they follow their business ideals as “mega-businesses with global links to centres in the USA and Southern America”. Hence, they make emphasis on “prosperity ministry” as a way of sucking the finances from the already impoverished people. Ramphele (2015: np) posits:

The level of desperation and loss of self-esteem of the congregants involved is reflected by the extent to which they engage in further humiliating acts such as eating grass, drinking petrol or slavish submission to abusive church leaders. How do we stop the sin of fleeing from the claims these desperate fellow humans are making on us as humans?

It is not our intention to pursue the discussion on the processes and the theology of the “charismatic” churches and on prosperity gospel at this stage. We note from Ramphela’s claim the silence of the “mainline” churches in arresting effectively the psychological, social and economic issues. Mayende, also finds the “voice of the Church... conspicuous by its absence on these matters” (Milton and Guma 1997: 36). The Church had made a commitment to address the land issue in the Rustenburg Conference. There is indeed no record that shows that the Church followed this matter successfully. Mayende records that some of the churches, instead of making concessions, spoke against that position.

(They) have opposed the claims, or have sought disproportionately large amounts of money as compensation (or), in some cases, have refused to cooperate with the Commission on the Restitution of Land Rights (CRLR) concerning land bought by them in situations where persons threatened with dispossession in terms of racially discriminatory legislation such as Group Areas Act, opted to sell their properties to local churches. (Milton and Guma 1997: 36).

The situation of the poor remains a challenge in South Africa, the poor continue to stare at the church in need of help. The church cannot afford to avoid the call for the social gospel imperative to take sides with the poor.

5.7 Conclusion – Whither South Africa?

The South African situation has been read from the perspective of Black theology of Liberation with the poor as the interlocutor. The South African society effaces *umntu* and it has been consistently unequal since the arrival of the Europeans. That is a situation of structural violence. The skewed global politics that contribute to the widening gap between the rich and the poor find resonance in the South African situation.

The white community has been bent to exclude the black and poor people from the socioeconomic activities. This situation was met with resistance by the black people since the wars of resistance. The power of African nationalism and the spirit of Ubuntu triggered black people to join efforts and struggle against white dominance. That continued to the production of the Freedom Charter that resulted in the formation of

the PAC; to the rise of Black Consciousness and Black Theology; to the formation of the UDF; to the birth of the Kairos Document; and other struggles. The chapter highlights the ethical considerations during the transition period and after 1994 from the political, social, economic and spiritual environments.

The following findings are recorded:

- The post 1994 South African socioeconomic setup is a context of structural violence and is void of Ubuntu. *Umntu* is wounded and broken.
- There has only been change of face in governance, from white to black. There has been no break from the colonial, apartheid and capitalist economic systems. The plight of an effaced *umntu* is exacerbated.
- There has been a lack of philosophical and methodological underpinnings to doing business in the political, social, economic and spiritual spheres of life.
- The Black Theology of Liberation and the Black Consciousness have been conspicuous by their silence. The epistemologies of Black Theology of Liberation and the Black Consciousness have been ignored. There is loss of consciousness.
- There is no commitment to resolve the challenge of socioeconomic inequalities. The macroeconomic policies have left the poor in worse conditions than before. The lack of participation by the church is a neglect of the poor.

There is a call for the development of clear philosophical and methodological underpinnings. Hence the Black Theology of Liberation has to be assertive as a matter of praxis in terms of social analysis and determining antithesis and the synthesis to the thesis which is socioeconomic inequality and affacement of *umntu*. The values of Ubuntu, as a soteriological ethic have to be invoked for the establishment of a new community of Ubuntu.

Chapter 6

Towards a New Community of *Ubuntu*

6.1 Introduction

At the beginning of chapter four, it was stated that liberation is chaos; it is anarchy. Indeed, it is a disorder. However, it is a necessary disorder. New systems have to replace the old, if the old do not satisfy the requirements. No system surrenders to another system without resistance. Hence, it is important for the new system to be determined and have the enabling forces that will compel progress towards the realisation of the new end state, which has been depicted in the force field analysis model. We have made an analysis of the contemporary South African society, in the previous chapter, where we determined that there is a need for the establishment of a new community. This chapter pursues a new community of Ubuntu, which is going to replace the dysfunctional system.

In that pursuit, the chapter integrates the themes that have contributed towards the attainment of the objective of this study, as they include Ubuntu, Black Theology of Liberation, hamartiology and soteriology. The chapter goes on to give an analysis of the situation of empire, with the aid of the Accra Confession, which addresses economic, gender and ecological justice and reference to the scholars. Empire is depicted as a stubborn system that seeks to promote neoliberal global economies. Moving from that, the chapter reimagines Ubuntu where the critiques of Ubuntu are listened to. Ubuntu is nevertheless recommended as an African philosophy upon which a community should be founded. Ubuntu addresses the socioeconomic ills and inequalities.

The chapter goes on to propose a new community of Ubuntu, which is a community of equality, peace, justice and prosperity where the dignity of *umntu* is respected. It is a challenge to all the role players and stakeholders to work together towards a new community that is characterised by *Ubuntu*. It consists of the three pillars of a just socioeconomic order, the unshackled church and the academia. A just socioeconomic

order is built on the ideals of human dignity, equality, freedom and justice. It operates from the position of the impoverished as the interlocutors. The unshackled church is suggested as a product of disentanglement from many stereotypes, which include the main line church syndrome. The chapter proposes a community that addresses the needs of its members, with collaboration and harmony among the church, the society and the academia. The academia is reminded that there is no one repository of knowledge, the academic institutions have to work with the church and the society to deconstruct and decolonise knowledge and curricula to build new forms of knowledge. That knowledge should be aligned with the values of Ubuntu.

6.2 Restating Approach to this Study

This study is conducted from the perspective of the Black Theology of Liberation. In chapter one, we made a reference to James Cone's position that "the significance of Black Theology lies in the conviction that the content of the Christian gospel is liberation, so that any talk about God that fails to take seriously the righteousness of God as revealed in the liberation of the weak and downtrodden is not Christian language" (Moore 1974: 52). We also stated that Black Theology's liberation motif found expression from many of its exponents, as "liberation relates to the fullness of life in community" (Martey 1994: 96). This study is an attempt to liberate effaced *umntu*. It investigates the African philosophy, Ubuntu as a liberative soteriological ethic for effaced *umntu*. Ubuntu, as a strive towards wholeness, is consistent and consonant with the liberative agenda of the Black Theology of Liberation, which, as it has already been articulated in chapter one, is "the attempt to bring radical transformation of the dehumanising social system Maimela" (1990: 105). Ubuntu is a humanising force that is shaped by the maxim *umntu ngumntu ngabantu* and that seek to promote interdependence and interconnectedness, therefore, a community.

It is within the perspective of Black Theology of Liberation, that we employed Ubuntu to analyse *ukunxaxha*, missing the mark from the purview of community. The manifestation of *ukunxaxha* found clear expression in the alienation and effacement of *umntu* by the forces of modernity, which as Dussel stated, is a denial and a negation of life. The effects of alienation and effacement include the impoverishment of black

people, especially women and children. Black people have been made nonpersons, which is the contravention of Ubuntu and the basic objectives of Black Theology of Liberation. To address the deafening consequences of *ukunxaxha*, we have explored Ubuntu as a liberative soterological ethic and this is the strength of Black Theology of Liberation. Black people are to be exposed to the liberative interpretation of scripture, so that they may come to understand Christianity not from the perspective of the colonialist and oppressors, but from the liberation motif. Thus, the enmeshment of Black Theology of Liberation and Ubuntu has contributed to the unraveling of hamartiological and soteriological dimension towards building a liberating community of Ubuntu.

In building a community of Ubuntu, the liberation motif should be a norm. Hence, Dussel's propositions on liberation are taken into consideration as a framework. The development of this chapter is based on the philosophy and methodology of Black Theology of Liberation. We consider a new community from a black perspective, enabled by the architecture and epistemology of Black Theology of Liberation. Let us get Boesak (1977: 202) to pave our way to this discussion as he advances this argument:

Black theology wishes to make operative what was holy in the Black African community long before whites came on the scene: unity, mutual respect, community. It is alarming that this element of community has been virtually absent as long as we have known one another – that is as long as Blacks have known the Christian faith. This community is openly available to seize whenever one happens to desire. Community, rather, lies on the far side of much struggle and doubt, of mutual trust and courage. For us this is the courage to be Black.

We are also given parameters by Vellem in the following two statements:

However, Black Theology of Liberation follows what Jesus Christ himself taught, and the choices he made to side with the poor. This is the nodal point for any struggle even when there are multiple spaces of radicalism: the mystery of the preferential option for the poor. (Vellem 2015b: 12)

Black Theology of liberation situates race analysis in modernity and envisions knowledge forms that seek to overcome the "reason" of capitalism, liberalism, macho power, Eurocentrism, racism and ecocide, politically and theologically, to mention but a few. In this light, we situate

the ponderings of racism and neoliberal economics within Western modernity, ipso facto, the ponderings of apartheid and its residues in post-1994 South Africa. (Velleem 2015a: 5)

We reckon that we are to work from the context of empire to realise the vision of that community. The following section investigates the context of empire.

6.3 Working from the Context of Empire

In chapter four, an understanding of empire was captured. It was underscored that the empire is a convergence of forces that deny and threaten life. Empire, in all manifestations, is our contemporary sin, the missing of the mark - *ukunxaxha*. There is need for salvation, for liberation from the sinful situation of the empire. We are enmeshed and immersed in a very challenging, arrogant and stubborn situation. It is an epoch of pain and suffering. The context of the empire is an affront to Ubuntu. It presents a way of life that is detrimental to the fullness of life and it creates confusion and instability. As it has been observed earlier, empire is a new and subtle form of colonisation that provides a new meaning to life. Empire does not seek to improve and develop communities but destroys the fibre of humanity and social strata.

6.3.1 Empire in the Perspective of the Accra Confession

The Accra Confession gives a lucid depiction of the environment that is engendered by empire. The churches saw the cruelty of empire as manifested in the spheres of economic, ecological and gender injustices and made a commitment to challenge the system that is so stubborn, as it finds a place to hibernate in the structures and institutions that howl at it, the church being one of them. But the church has to stand for peace, justice and righteousness.

The churches participating in a consultation that was held in Accra grappled with the dynamic manifestations of colonialism in a new style. They were pained by the continued groaning of the wounded creation, the deepening suffering of humanity and threat to life, human and nonhuman life. They viewed the economic systems as “a matter of life or death”. In reading the signs of times, they conceive the context of empire as follows:

We live in a scandalous world that denies God's call to life for all. The annual income of the richest 1 per cent is equal to that of the poorest 57 per cent, and 24,000 people die each day from poverty and malnutrition. The debt of poor countries continues to increase despite paying back their original borrowing many times over. Resource-driven wars claim the lives of millions, while millions more die of preventable diseases. The HIV and AIDS global pandemic afflicts life in all parts of the world, affecting the poorest where generic drugs are not available. The majority of those in poverty are women and children and the number of people living in absolute poverty on less than one US dollar per day continues to increase. (Accra Confession Par 7).

The unjust economic systems foster the situation of increasing indebtedness of the poor nations, which invariably perpetuates the situation of slavery. The gap between the rich and the poor internationally and intra-nationally, especially in South Africa, contradicts the commitment to better life for all. With such economic systems, the impoverished will continue to languish in eternal pain and suffering, while the rich will continue to suck the blood of those whose state poverty they perpetuate. The multinational and transnational corporations have become a new way of human exploitation and "plundering the earth". They contribute in the proliferation of policies, influence and ideologies from their mother countries to the countries where they do business. They are against all forms of quality life. As observed in the Accra Confession, paragraph 8, they pursue "neoliberal economic globalization, which is based on the following beliefs:

- unrestrained competition, consumerism and the unlimited economic growth and
- accumulation of wealth are the best for the whole world;
- the ownership of private property has no social obligation;
- capital speculation, liberalization and deregulation of the market, privatization of public utilities and national resources, unrestricted access for foreign investments and imports,
- lower taxes and the unrestricted movement of capital will achieve wealth for all;
- unrestrained competition, consumerism and the unlimited economic growth and
- accumulation of wealth are the best for the whole world;
- social obligations, protection of the poor and the weak, trade unions, and relationships between people are subordinate to the processes of economic growth and capital accumulation.

The peddlers of “neoliberal economic globalization” present themselves as potential lifesavers, promising good things to all, which turn to be “false promises”. They create an impression that they can change the situation and bring economic growth by creating “wealth and prosperity”. They, further, claim “sovereignty over life and demanding total allegiance which amounts to idolatry” (Accra Confession Par 9).

The drafters of the Accra Confession, thus, came to define empire as “the coming together of economic, cultural, political and military power that constitutes a system of domination led by powerful nations to protect and defend their own interests” (Accra Confession Par 10). Indeed, the capitalists do not seek to uphold economic growth in the nations they operate in, but to “protect and defend their own interests”. In that case, the poor are considered to have no interest whatsoever. They have to serve their masters, no matter what. They cannot make demands or make pronouncement of their interest. The Marikana massacre, in South Africa, continues to speak loud about the protection and defence of the interests of the powerful and mighty capitalists.

The language and the vocabulary of empire is soothing to those that easily fall in the trap of instant wealth at the expense of the poor. They are easily manipulated to abandon anything human in search of “abundant life” as individuals. Those who are in power and who do not have the consciousness and ideology of the poor people first, are easily captured to a state of using state apparatus to defend and “protect private property and contracts in the competitive market”. The workers and the poor have to appeal to labour movements and civil action for their demands to be adhered to. The Accra Confession, in concluding section on reading the signs of times, paragraph 13 states as follows:

We see the dramatic convergence of the economic crisis with the integration of economic globalization and geo-politics backed by neoliberal ideology. This is a global system that defends and protects the interests of the powerful. It affects and captivates us all. Further, in biblical terms such a system of wealth accumulation at the expense of the poor is seen as unfaithful to God and responsible for preventable human suffering and is called Mammon. Jesus has told us that we cannot serve both God and Mammon (Lk 16.13).

The context of empire makes it difficult for the poor to realise their full potential as human beings. Empire always strives to deceive and paint a gloomy picture of what it

wants people to see. Hence, Vellem (2015b: 182) discusses the “fetish of Empire”, which is always obsessed with “manipulation”, playing with the emotions of the people. In another work, Vellem (2015a: 6) interrogates the “spirituality” of empire and observes that empire thrives on colonising the minds of the people to think like empire and to “create notions, ideas, perceptions, opinions, assumptions, beliefs and ultimately faith, for its own sake.” Empire is anti-life and is a threat to life. It is opposed to any life-affirming “notions”, “perceptions”, “opinions” and “models”. It “absorbs meaning” and conditions the people’s “notions”, “perceptions”, “opinions” and “models”. As such, Vellem raises the need for “the requisite task to unmask its antics.” It is important to understand the spirituality of the empire, if one is to contend with its shenanigans successfully.

6.3.2 Spirituality of Empire

Vellem points to “the spirituality of Empire” and not just the character or scheme. We, therefore, note that empire has a spirituality. That spirituality is served and serviced by the priests of capitalism at the altar of the neoliberal markets of globalisation with the poor as the sacrificial lambs. The poor will continue to cry with no one to attend to them, as the church is often found buried in the belly of empire, in cohorts with the powerful who peddle neoliberalism. There is, therefore, a challenge to work out alternatives to the situation of empire. Hence, in this work, we propose a new community of Ubuntu. The establishment of a new community is a revolution. It is about getting rid of the old normal and establish a new order. What makes it more difficult is that even the poor and the oppressed succumb to their state of poverty and oppression, preferring an old devil to the new system they do not know. Hence, we agree with Vellem (2015a) when he posits:

Unmasking the husk of Empire is decolonising the mindset. It is about liberating the notions, ideas, perceptions, opinions, assumptions, beliefs, models, patterns of thought, convictions and faith from the husk of Empire. Unmasking the husk of Empire means transformation into a new universe of meaning, a new universe of meaning that is life-affirming.

There should, therefore, be concerted effort to create a new world order. In chapter four, we alluded to Kurt Lewin’s force field analysis, where there are restraining forces

and enabling forces. Towards a new community of Ubuntu, we are fully conscious of the restraining forces that will show satisfaction with the status quo. It may work better to correlate force field analysis with Biko's formula of thesis, antithesis and synthesis. The thesis is equivalent to the "as is state", the antithesis to the enabling forces and synthesis to the end state. Biko (1977: 91) states:

For the *liberals*, the *thesis* is apartheid, the *antithesis* is non-racialism, but the *synthesis* is very feebly defined. They want to tell the blacks that they see integration as the ideal solution. Black Consciousness defines the situation differently. The *thesis* is in fact a strong white racism and therefore, the *antithesis* to this must, *ipso facto*, be a strong solidarity amongst the blacks on whom this white racism seeks to prey. Out of these two situations we can therefore hope to reach some kind of balance - a true humanity where power politics will have no place. This analysis spells out the difference between the old and new approaches. The failure of the liberals is in the fact that their *antithesis* is already a watered-down version of the truth whose close proximity to the thesis will nullify the purported balance.

In this study, a new community of Ubuntu is our end state - our synthesis. The provisions of the Accra Confession and the epistemology of Black Theology of Liberation become our enabling forces towards the end state. Vellem has already advised us to focus on "decolonising the mindset" and "liberating the notions, ideas, perceptions, opinions, assumptions, beliefs, models, patterns of thought, convictions and faith from the husk of Empire" for us to attain the "transformation into a new universe of meaning, a new universe of meaning that is life-affirming". As such Boesak (2009) has cautioned us, as he states that from the perspective of the Accra Confession's reading of history through "the eyes of the powerless and suffering people", those that have been on the side of the affluent may be disorientated, as this will be the new terrain for them. Let us take note of Boesak's (2009: 2) assertion:

From this point of view our current world order might be a New World Order for the powerful, opening up opportunities hitherto unknown for the beneficiaries of empire, but for the suffering masses it is a disorder, a cruel and unjust system of domination and exploitation. This is perhaps part of the often-unarticulated problem underlying the current tensions in the debate amongst the churches.

6.3.3 Lifting up the Impoverished to stand against Empire

There is need to lift the poor for them to stand against empire in all its manifestations. The beneficiaries of empire have not attempted integration towards the fullness of life. Instead, they use the situation of pain and brokenness of the poor, and the black pain for their studies and self-enrichment. Maluleke (2003) has already raised doubt about the purity of the motives, “genuine humility and genuine modesty” of the researchers in working with the grassroots. In conducting their research into African spirituality and the African grassroots, they use tools that are not generally relevant for the circumstances of the grassroots and methodologies that are very limited. The “race element” also affects the research enterprise and the product thereof. Maluleke contends that Black theologians might have been deterred by the “marked fascination with and interest in AIC’s” shown by the Whites. That landed to an argument on whether the “Black intellectuals sitting in universities (are) wiser and more important than (the grassroots communities)” Maluleke (2003: 28). Maluleke settles this by a postulation that ““White liberation theologians sitting in universities’ find it necessary to by-pass the thinking of ‘Black theologians sitting at universities’” and once they complete their studies, “expect Black theologians to read, appreciate and benefit from South African White liberation theologies” Maluleke (2003: 28). In addition to the research, the white churches will show some “interest” in black communities and struggling black churches. When they get to work with the people, they take pictures of the struggling communities to send to the benefactors for alms. It has often been observed that the same struggling churches and communities do not benefit from the proceeds of that “business”, as it is not channelled to genuine development cause. Hence, Bryant Myers (2008), in a different context, which is not South Africa, observes that Christian mission and witness that are undertaken by the field workers from the West were not consonant with holistic transformation development. They come up with a “flawed” approach of thinking that evangelism depends on handouts. That is why Myers came up with an approach of walking with and not for the poor towards transformation development. We shall discuss more on Myers’ approach later in this chapter.

So, what should be done? Speaking at a funeral service of the late Rev Makhenkesi Stofile in 2016, Siphos Pityana used an aphorism, “Zemk’iinkomo magwalandini” (a warning to the cowards that the cattle are being taken away by the enemy). Of course, the credibility of Siphos Pityana to be able to say that has been challenged, as he has been accused of being on the side of those that take away the cattle, but in a different camp to the one that he was shouting at. Spengane (2016: np) gives a long profile of Pityana which ends by the portfolio at the time of making that call, and he claims, “(Pityana) is a director of a cartel of AngloGold Ashanti that steals gold worth billions from my people annually, that owns land that is near half of the whole Dr Kenneth Kaunda District Municipality land area whereas my people are landless without space to even move.” The aphorism, however, remains true and a clarion call to action, “Zemk’iinkomo magwalandini”. There should be a move towards a new world order. We should demolish the status quo and consider it as a mess, a disorder. Boesak (2009: 4) avers:

The time has come for Christians to realise that we cannot condone, ignore or suffer from this disconnect. This self-delusion is not just politically problematic; it is sinful. It is not for us to ponder the nature of this self-delusion and to pander to it; it is for us to expose, confront and resist it. It is not the self-delusion as psychological phenomenon that concerns us; it is the consequences that others must live with that call forth our response.

The sin of ignorance is deadly. It applies to both the perpetrators and the victims of the evil systems in our society. There is an element of contentment with the status quo. The new political elite have taken over from the white political masters and are keeping people on a long wait for a better life for all. Biko warned of the change of face in political seats with the imperial policies remaining “immutable”. Boesak advises that “exposing”, “confronting” and “resisting” the delusion of empire can be some of the actions that can be taken. This is empowering for people who may not know what to do in the face of empire. Boesak (2009: 5) reminds us of his assertion in *Farewell to Innocence*, where he averred, it is absolutely imperative for the oppressors to preserve their innocence just as it is imperative for the oppressed to destroy it”. The ignorance cannot be left to rule for long. It is indeed time; time has come. The poor must be at the forefront of the struggle to “expose, confront and resist” the “pseudoinnocence” of the powerful.

As we draw close to the end of this section, let us allow Alan Boesak (2009: 5) to orientate us about the dynamics of empire, as he postulates:

It is crucial for us to realise that throughout the ages imperial reality has been an all-encompassing one. It was not merely military or political; it was above all a religious reality. Religion was not a private individual matter; it was a civic and public practice, visible everywhere. Imperial theology was the unmissable foundation upon which it all rested ... Political ideology was formulated in theological terms and expressed through cult and ritual, the centre of which was the emperor, at first the divine instrument of the gods but later himself a god. Hence the emperor cult in all its manifestations became the public and civic expression, the foundational theological justification and legitimation, of the empire. In the person of the emperor was the divine presentation of the relationship between the ruler and the ruled, the god-willed submission of the empire's subjects to such an exalted and divinely legitimated emperor. Rome's power and military might and glory, Rome's wealth and political wisdom, Rome's ability and right to rule nations – it is all personified by the emperor. Nero, we know, did not claim divinity for himself, but in him already the seeds of divine awareness and power are budding... After Nero, Rome's emperor cult becomes the bedrock of all imperial expression. Imperial poets and priests shape the rituals.

For Statius, Domitian is the "Lord of the earth", "ruler of the nations and mighty sire of the conquered world". For Martial Domitian is 'the world's sure salvation', his very being 'manifests divine presence'. 'Hail, our Lord!' the poets sing as Caesar enters the temple,
Glory, victory to the Lord of the earth! Invincible, crowned with glory, power and honour. Holy, blessed, incomparable art thou; worthy alone to enter thy kingdom. Come, O Lord, do not delay. Come!

Let us close with the words of Emperor Nero, courtesy of Boesak (2009: 5):

Have I of all mortals found favour with heaven and been chosen to serve on earth as vicar of the gods? I am the arbiter of life and death for the nations; it rests in my power what each man's lot and stake shall be: by my lips Fortune proclaims what gifts she would bestow on each human being; from my utterance peoples and cities gather reasons for rejoicing...what nation shall utterly be destroyed, which banished...what kings shall become slave...what cities shall rise and which shall fall – this is mine to decree.

This orientation by Boesak is very useful to guide us in the direction of "exposing", "confronting" and "resisting" empire towards a new society of Ubuntu. The spirituality of empire has to be overcome by the spirituality of Ubuntu. Ubuntu should enable the

process of undoing what empire has continued to do. That could be achieved, *inter alia*, through decolonisation. The next session will briefly consider the decolonisation of the mind as a necessity towards a new community of Ubuntu.

6.4 Decolonisation of the Mind

In chapter three, the machinations of the colonial powers to dominate and colonise the minds of the black people was discussed at length. In chapter four, Biko, among others, was projected as the one who has categorically called the black people to love themselves and stand on their own. Chapter five showed that the legacies of colonialism and apartheid still dominate the state of affairs in exacerbating the plight of an effaced *umntu* in South Africa. Vellem (2015a) has already advised us, above, that there is need to unmask the empire and that is a great deal of work, as it is about “decolonising the mindset”. This section argues that decolonisation of the mind is an important consideration towards total liberation of *umntu*. It should be remembered that our interlocutor is an effaced *umntu*, the nonperson, the marginalised, the colonised, and the oppressed. Decolonisation of the mind has been a preoccupation of many scholars and activists in the African continent. The “fallist” activities in the South African universities, as from 2015, have been the latest expression of and push for the decolonisation of the mind.

6.4.1 Colonisation of the Mind as Epistemic Violence

Colonisation, in general, and the colonisation of the mind, particularly, was a cause of disorder of the world of the colonised. It was a strategy to destabilise the people and do down everything that was of value to them. It was an intervention in the space and affairs of the African people. Dascal (2007: 2) presents the different forms of intervention in the following manner:

- (a) the intervention of an external source – the ‘colonizer’ – in the mental sphere of a subject or group of subjects – the ‘colonized’;
- (b) this intervention affects central aspects of the mind’s structure, mode of operation, and contents;
- (c) its effects are long-lasting and not easily removable;
- (d) there is a marked asymmetry of power between the parties involved;
- (e) the parties can be aware or unaware of their role of colonizer or colonized; and
- (f) both can participate in the process voluntarily or involuntarily.

The decolonisation of the mind considers that the agenda of Europeanism and colonialism, among others, has been about epistemic violence. Ngugi wa Thiong'o is explicit about the motives of the 1884 Berlin Conference, whose outcomes were "effected through the sword and the bullet", which "night" was followed by the "morning of the chalk and chalkboard" (Thiong'o 1986: 9). In simple terms, Thiong'o (1986: 9) states that "the physical violence of the battlefield was followed by the psychological violence of the classroom." The psychological violence is synonymous with epistemic violence. Colonialism was about dominating and manipulating the mind of the oppressed. This has been articulated well by Biko (1978: 8) in the words, "The greatest weapon in the hands of the oppressor is the minds of those whom they oppress."

The colonisation of the mind had to do with undermining and decimating the knowledge systems of the African people, as it has been argued in chapter three. Thiong'o (1986: 16) has already advised us that colonialism wants to dominate the "mental universe of the colonised", which is achieved through "culture, how people perceived themselves and their relationship to the world", as the control of "people's culture is to control their tools of self-definition in relationship to others." The major instrument that is used to control culture, according to Thiong'o (1986) is the use of language, as the colonised are forced to use the colonisers' languages for any kind of expression, verbal and written forms of expression. Thiong'o (1986: 9) claims that "language is both a means of communication and a carrier of culture" and, so, for the colonisers, "language was the means of the spiritual subjugation." The colonised have to think in the languages of the colonisers and as such adopt the behaviour of the colonisers. When the oppressed and colonised used their languages to address themselves about the lives of the people, they "become the enemy of the neo-colonial state" (Thiong'o 1986: 30).

With the denigration of their culture, the colonised are "taught to admire the white culture and values as authentic and universal" (Kgatla 2018: 148). From Kgatla (2018: 149), we learn that this is "self-destruction characterised by psychological disorder of being disinterested in issues that promote the self-worth of oneself (as) at the centre of this indifference is self-hate, jealousy and pulldown syndrome." Heleta (2016: 2) argues that black people were made to admire whiteness, which "has been imposed since colonial times as a symbol of purity and has defined what it means to be civilised,

modern and human.” Whiteness and white supremacy have been carried, among others, through the vehicles of colonialism and apartheid and resulted in “subtle racism and marginalisation of black people” (Heleta 2016: 2). The legacies of the vehicles are still strong the South Africa context. Heleta (2016: 2) claims, “Whereas political freedom was achieved in 1994, many structural imbalances, inequalities and injustices remain stumbling blocks for the emancipation of black South Africans.” This is very evident in the design of the curricula of the South African universities, which are “still largely Eurocentric, rooted in the colonial and apartheid dispossession, looting and humiliation of Africa and its people” (Heleta 2016: 4). Thus far, the universities have not achieved “epistemological transformation”, which after 1994, “was supposed to entail a reorientation away from colonial and apartheid knowledge systems in which curriculum was used as a tool of exclusion” Heleta (2016: 5)

Mental control culminated to a complete decimation of the colonised through the control of wealth production by the colonisers, “what they produce, how they produced it, how it was distributed” (Thiong’o 1986: 16). Thiong’o (1986: 16) observes that “economic and political control can never be complete or effective without mental control.” The control of wealth production amounts in depriving the impoverished opportunities, thus stifling their mind further and promote peasantry and slavery. Thiong’o (1986: 30) educates us as he asserts, “For the comprador – ruling regimes, their real enemy is an awakened peasantry and working class.” That is why, to date, as Thiong’o (1986: 4) observes, “imperialism continues to control the economy, politics and cultures of Africa” and African people struggle to liberate themselves in the three aspects, so as “to usher a new era of true communal self-regulation and self-determination.” Thiong’o (1986: 4) considers African people as engaged in an “ever-continuing struggle to seize back their creative initiative in history through a real control of all the means of communal definition in time and space.” This is what gives rise to the call for decolonisation, a call for epistemological breakthrough.

6.4.2 Decolonisation of the Mind – Total Emancipation

The total liberation of an effaced *umntu* can be achieved, to a large extent, when the mind of the oppressed is liberated. The oppressor will never liberate the mind, but the

oppressed have to wake up and unshackle themselves from the oppression of the mind. Thiong'o has contributed to the decolonisation agenda in Africa by encouraging the people of Africa to be proud of their languages and appreciate their cultures. Through preservation of their languages and cultures, they should be able to communicate with the world as equals, no more as subjects. From Kgatla (2018: 146), we learn that "the process of decolonisation of the mind is an attempt to help black people to reach self-empowerment and self-emancipation from external as well as from internal enslavement and the control of their colonisers." Heleta (2016: 7) states, "Decolonisation is about the consciousness and rejection of values, norms, customs and worldviews imposed by the former colonisers." He advocates for real change to take place at the universities, as the place where the mind of the colonised should be emancipated. Heleta (2016: 7) avers, "The change at universities must entail decolonising, deracialising, demasculinising and degendering the institutions as well as engaging with the ontological and epistemological issues in all their complexity, including the implications for research, methodology, scholarship, learning and teaching, curriculum and pedagogy." He calls for "academics and administrators with a decoloniality posture" (Heleta 2016: 10). We agree with Heleta and more on this will be discussed later in the chapter, as we look at the role of the academia in the new community of Ubuntu.

As Heleta (2016: 9) asserts, "Decolonisation is about justice that addresses the epistemic violence of colonial knowledge and colonial thought." It is a call to the African people, and blacks, particularly, to work to advance their knowledge systems without fear. Decolonisation process should be based on an ideology and philosophy. In the case of this study, the African philosophy of Ubuntu becomes the driver for the process. Oelofsen (2015: 144) argues that the African philosophy of Ubuntu should "encourage engagement with Western material, as long as it is with the understanding that Africa, and African students, have a valuable perspective to contribute alongside what is found in the Western canon." While I support the argument by Oelofsen for engagement, I find it problematic that he uses the west still as a standard of benchmark, as he says the engagement has to do with western material and the western canon. The decolonisation process should seek to develop the mind of an African to operate in all parts of the globe and engage broadly, without idolising the west. The African thought should not be alongside western canon but should stand

out and contribute to change the world. Africans should not be obsessed with the west when they develop the knowledge systems. Africans should not want to move alongside that which they react against. Hence, we agree with Dascal as he posits, “Decolonisation, if it is to be successful as a reaction against such a deep, powerful, and long-lasting colonisation of the mind, cannot but be itself as radical as its opponent. It must, therefore, eradicate not only its surface manifestations and the concomitant colonial system, but its epistemic roots as well” (Dascal 2007: 9). Dascal (2007) would even recommend “organised revolt” and “violent struggle” to decolonise the colonised mind. He speaks of “reversing the seasoning process” (Dascal 2007: 10) and “reAfricanisation” (Dascal 2007: 11) as the focus and goal of decolonisation. For Dascal (2007: 10), this implies and entails cleansing “African minds of European and Arab infestation.” For Dascal (2007: 18), “The total cleansing of the colonized mind from colonizer imported elements, as a sine qua non for decolonization, consists in fact in inverting the direction of application of invidious comparison.” That is justice for the African and black mind, which can be achieved through “the radical rejection strategy”, “total elimination of any trace of mental colonisation” and “the complete demolition of the coloniser’s conceptual system” among others (Dascal 2007: 16).

In South Africa, the Black Consciousness Movement, the Black People’s Convention and the Black Theology of Liberation were the vehicles of decolonisation, when it was not so fashionable to do. As their contributions were discussed in chapter four, they pushed the agenda of decolonisation, promoting self-love and a sense a consciousness among the black people. Black people should work against their effacement and claim their position in world affairs. They should inculcate the change they desire to see and appreciate themselves as human beings made in God’s image and likeness. They should embrace “self-definition, self-determination, self-affirmation, self-love and self-defence” and “throw away the shackles of the images deposited on their brains by the colonisers by consciously becoming what they really are” (Kgatla 2018: 151).

The decolonisation of the mind process has to be engaged in all the spheres of human society. The church has to be instrumental in ensuring that its programmes and process are life-affirming and emancipatory. The universities should produce academics who have a decoloniality posture, as indicated above. The structures of

public, private and civil societies should engage equally. The programmes of these sectors should address the plight of an effaced *umntu* and change that narrative to a liberated community of Ubuntu. In that way, a new community will be realised, which will be the focus of the next session.

6.5 A New Community of Ubuntu

We aspire a new community, a life-affirming community, a community where *umntu* enjoys freedom and is treated with dignity. We do not not claim that this is the first work on the subject. We follow a number who have explored Ubuntu for a better community. Dussel (1995: 62) cautioned that “Every new order begins as a corruption or destruction of an old order.” It is our deep-seated desire to destroy the old order and usher in a new order. We are aware that the old order always resists and never freely and easily gives way to the new order. Dussel calls this a “physical, biological, natural law (and) also, analogously, a historico-human and cultural law.” Dussel (1995: 62) points out, poignantly, that “no system, be it tribal, nomadic, rural, or urban; no culture, ancient or modern; no economic system, be it feudal, capitalist, or socialist, can make way for a superior order without dying in the process.” But the order that effaces *umntu* is not meant to last for ever. It needs to be deconstructed and replaced. There must be life after death.

Dying is what we call for. Death of the inhuman and unjust system and death of old habits – *sivuma ukufa* (we agree to die or accept/admit death). *Ukuvuma ukufa* (among amaXhosa) is an initial stage towards being *igqirha* (*isangoma* in isiZulu - a diviner); a process where you die from the normal and ordinary self to be the new person that you are called to be, the person to be directed by the ancestors. It is a stage of admission and acceptance. Our old systems should agree, accept and admit dying, to resurrect as God destined communities. If they do not yield, they must be dismantled. The establishment of a new community is borne out of pain and desperate need for liberation and transformation. We agree with Dussel that the old system’s resistance could be due to the lessons from the historical events where:

There have been chaotic destructions of order, without sense, without future, as when armed hordes invaded regions with a superior culture; they devastated without leaving anything in its

place. More than destruction, that was annihilation, in a totally negative sense. (Dussel 1995: 62)

Earlier on, we referred to a force field analysis, where there are restraining forces and enabling forces. Restraining forces can cause chaos and destabilisation, so that the end state is not reached. In this case, it depends whose end state is desired. There could be an end state of the forces of division and exclusion, and the end state of the unifiers and and foces of inclusion. It, therefore, depends which side one views destruction, and in whose terms is “order” defined. Corrupt elements, the forces of capture do disrupt the order that works for clean governance and provision of services to the poor. That situation amounts to the “destruction” and “annihilation” that are referred to by Dussel. We are up against those forces that continue to deny life. Our approach to creating a new community is in line with Dussel’s (1995: 62) further assertion:

On the contrary, the destructuring of the flower, which makes way for the fruit, and the rupture or pain accompanying childbirth are creative, affirmative destructions. Something dies, true, but only as a condition for the possibility of the birth of something else. Every moment of passage is agonizing, and thus liberation is also the agony of the old for the fruitful birth of the new, the just.

One of the slogans, especially from the workers, during the days of the liberation struggle in South Africa was “freedom or death, victory is certain”. At the time and during the activities of the struggle, death could come but every death brought closer the imminent freedom. That is why the words of Solomon Kalushi Mahlangu, a political activist and a freedom fighter in South Africa, gained prominence and became very real after the 1994 event. Mahlangu’s words are:

My blood will nourish the tree that will bear the fruits of freedom. Tell my people that I love them. They must continue to fight” and “Why are you crying in front of these dogs/ I don’t care what they do to me. And if they spill my blood, maybe it will give birth to other Solomons. (SAHO)

Mahlangu was, thereafter, hanged by the system that denied life. The liberation struggle was indeed agonising to the apartheid system. It is equally agonising to the current white monopoly capital and the forces of destruction of a socio-economic order

that should be working for a better life for all.

Indeed, the beginning and growth of consciousness is social analysis, getting to know the dynamics of the system and the status quo. In another work, Dussel (2000: 15) postulates an “imperfect” system is “a product of human activity from which negative effects inevitably result” and “every system produces its own victims.” An imperfect system “ignores the suffering of the other”. Hence there is “poverty, unhappiness, pain, domination and/or exclusion”. The call for “transformation” arises from the need for an alternative system, a system of “social justice” where there will be increased and inclusive “development and participation”. As such Dussel asserts, “The existence of victims makes the need to transform society, its institutions and forms of organization, an ethical obligation” (Dussel 2000: 15).

In the South African context, the existence of victims was and is still real. Biko, having been a victim and having witnessed the existence of victims, averred that seeing “the truth as it is” is essential for change to happen as the “only vehicle for change are these people who have lost their personality” (Biko: 1978: 30). He argued

The first step therefore is to make the black man come to himself; to pump back life into his empty shell; to infuse him with pride and dignity, to remind him of his complicity in the crime of allowing himself to be misused and therefore letting evil reign supreme in the country of his birth. This is what we mean by an inward-looking process. (Biko: 1978: 30)

Even before Biko, Boesak (1975) had already made a strong point for the freedom of the black people. His word of caution was that “Black freedom should never be conceived of as a duplication of white, bourgeois individualism” (1975: 195). Blacks could claim to be “truly free” when they get to the realisation that their freedom is not a gift from a white man or from anybody else, but it is guaranteed by God only. Anything that limited their freedom should be viewed as “rebellion against God”. The “truly free” should relentlessly strive for the “cause of the oppressed and of freedom”. Boesak (1975: 196) asserts:

(The truly free) know, also, that freedom, as is true of justice and love, is not a passive state and status. It is rather, a movement, and action. God liberates people so that they can enact

and embody justice... True justice can make covenant partners out of us because justice serves God's *shalom* and creates true community.

The words of Boesak are as true today as they were in 1975. A new social order should be characterised by freedom, justice and love. Anything that negates that negates life. Much closer to our times and situation is Joel Netshitenzhe who was concerned about the degeneration in the political situation in the post 1994 South Africa. He observed the gate-crashing of foreign tendencies in the "body politic". This gate-crashing, in our view, weakened the functioning of the state and reduced the country to a ghetto state. The system found itself playing for the satisfaction of the desires of the corrupt and instantly affluent black minority. Netshitenzhe (2015: 556) called for the readjustment of the system where a "national democratic state" would have to reconfigure itself and become "an effective instrument of rapid growth and development". Rapid growth and development are presumed to be the vehicles of economic freedom and the resuscitation of hope for the effaced *umntu*. According to Netshitenzhe (2015: 556), if the state failed to do the reorganisation, the alternative would only be to "consign itself to monumental irrelevance". If the state does not work for the growth and development, it could be "rejected as a mere dispensary of elite patronage, mocked as an instrument of pork-barrel regional or ethnic "delivery", and attacked as a "defender of super-exploitation" Netshitenzhe (2015: 556).

The envisaged new community embodies the values of Ubuntu. It is a community that continuously seeks to remove the unfreedoms, following liberation motifs and jealously guarding every liberated space, so that it cannot be captured. It is a community that cares for the poor and guarantees the rights of all people, including the marginalised. It is a God centred community, in that God is worshipped and glorified as the God of the oppressed, God of peace, justice and righteousness. As we ponder this, we are astounded by Boesak's claim that community, for blacks, ceased to exist with introduction of the Christian faith. Boesak (1975: 202) makes this claim:

Black theology wishes to make operative what was holy in the Black African community long before whites came on the scene: unity, mutual respect, community. It is alarming that this element of community has been virtually absent as long as we have known one another – that is as long as Blacks have known the Christian faith. This community is openly available to seize whenever one happens to desire. Community, rather, lies on the far side of mush struggle and

doubt, of mutual trust and courage. For us this is the courage to be Black.

The community of Ubuntu is an interconnected community, where there is link between the past generations (ancestors), the present and the future – yet-to-be-born. It stands by the three pillars: a just socioeconomic order, unshackled church and decolonised academia. We shall give attention to each of the pillars below.

6.5.1 A Just Socioeconomic Order

We envisage a just socioeconomic order that affirms *umntu* as a fundamental aspect of a community of Ubuntu. We are equipped by the gains of the Black Theology of Liberation and the struggles of the poor and the oppressed. We spring from the epistemology of Black Theology of Liberation that articulates that God takes sides with the oppressed and therefore imagine a community where *umntu* is proud to have been created by God as black. Cone and Wilmore (1993: 135-136) made this point:

If the God of justice and liberation has identified himself with the struggle of Black humanity and has manifested himself in special ways, in the Black subcommunity of the United States, then theologians need to know much more about the lifestyle of that community and look at it through the eyes of its formal and informal leaders of the past and present. Only so will they be able to unlock the secrets of understanding and communicating the gospel of freedom in a new and meaningful way.

The gospel of freedom instils a sense of pride and confidence among the poor and the black that they begin to love themselves. It also calls on them not to accept their state of poverty as willed by God, but as a human making, designed to keep them in the dungeons of life. In his work, *Courage to be Black*, Boesak (1975) demonstrates that essence of God's liberation as not a mere act but as a change of people's circumstances, so that "they can live in a new, appropriate situation" and "be able to do justice" as "a whole, real person" (Boesak 1975: 195). Black humanity is sourced from "God's justice". When people have a sense of "true love and justice" they "realise the fulfilment of their humanity" and thus become "authentic person" (Boesak 1975: 196).

A new and just social order can be conceived in line with Boesak's terms of "a rebirth, a re-creation, a renewal, a re-evaluation of our self" (Boesak 1975: 200). Our social order is anchored on the need for the restoration of the hope to the broken people. It is about the dismantling of the old order of coloniality and neoliberal global policies and tendencies that keep subjugating black people to the will of the capitalists and white monopoly capital. We share and uphold the community and society which Boesak envisioned, a just society and "true humanity", conceptualised as follows:

A "decolonized" humanity free from the infection of white scorn and contempt. ...White values shall no longer be thought of as 'the highest good'. Blacks shall no longer hate themselves and wish that they were white. No longer shall Blacks define themselves in terms of others. They shall, rather, move toward their own authentic Blackness out of their 'negroness' and 'non-white' character. In this way they shall force whites to see themselves in their whiteness and to perceive the consequences of this whiteness for others. This is the meaning of Black self-love. (Boesak 1975: 201)

Umntu in a decolonised community becomes the measure of life, progress, growth and development. Socioeconomic policies are measured by the extent to which they yield quality life, not how many millionaires, billionaires and trillionaires have been produced. It will be measured by the fulfilment of the dreams and aspirations of the young black children who, for now think of "if I grow old" because growth is not guaranteed, versus the privileged who think of "when I graduate". Black people will begin to treasure the basic tenets of their humanity and promote Ubuntu way of life with the feeling that it is inferior to the European standards. They will worship God freely without being ashamed of their blackness. Black Theology of Liberation will accompany them and keep on reminding them of the "holistic nature of salvation" and make them realise that other members of the body of Christ are hurting, and are in poverty, disease, and physical want" (Guma and Milton 1997: 40-47). They will, thus, want to "emulate the Lord" in bringing about relief to those who are in dire situations.

It has been stated in chapters three and four that Black Theology of Liberation has always operated alongside Black Consciousness. The just social order that we advocate for has been predicted by Steve Biko in the 1970s upon the tenets of Black Consciousness. Biko (1978: 52) states that "Black Consciousness seeks to produce at the output end of the process real black people who do not regard themselves as

appendages to white society.” We, therefore, envision a community where black people will participate fully in the development of the liberated spaces for quality life. They should enjoy their freedom of expression and determine the kind of society they want to see and to live in, the type of economic order that would be relevant. In the end, they must have ownership of the systems that govern their life and work daily. That community should be built on the values of “oneness of community”, “sense of belonging”, “interrelationships”, “spirit of revolution”, “re-awakening of the sleeping masses”, “self-assertion and group pride and solidarity” (Biko 1978: 31 -52).

The just society shall foster racial equality. In this community, on the theological milieu, black Christians should be able to express their faith without mimicking or being dictated to by their white counterparts. Biko argues that when black Christians cry out of pain for God’s will to be done, God’s will shall indeed be done in a way that, “If the white God has been doing the talking all along, at some stage the black God will have to raise His voice and make Himself heard over and above noises from His counterpart” (Biko 1978: 31). There will be reversal of a situation where, as Biko (1978: 31) states, black Christians sing “*mea culpa*” (my fault/error/mistake) while white Christians sing a “different version - *tua culpa*” (your fault/error/mistake) and of the connotation that the Bible promotes that “all authority is divinely instituted” and must be obeyed, even if the authority does not rule according to God’s will. Instead, the bible must condemn oppression as sin and that the black person must rid himself of the yoke of oppression. Biko (1978: 32, 60) contended that Black Theology of Liberation should work out a break from the trend of “spiritual poverty of the black people” and expose the “absurdity of the assumption by whites that ancestor worship” is merely a “superstition”. Black Theology of Liberation should seek to restore the dignity of a black person and present Jesus “as a fighting God” who takes sides with the poor and the downtrodden. Christianity, therefore, has to be seen as “an adaptable religion that fits in with the cultural situation of the people to whom it is imparted” and that ensures that black people realise themselves as created in the image of God. Black theology should tell of God who moves with the black people in the day to day sufferings but intent to deliver them from their suffering.

It is noticed that Biko spoke ahead of his time. Biko cautioned the ministers of the gospel to speak the liberating gospel message or face a situation where black people

will be suspicious of the Bible and Christianity. His statements continue to have resonance in the current times. Biko (1978: 97) made observations on the socioeconomic arena, where he observed that black people experience colonisation as a continuing reality “within the borders of South Africa”. Their labour continuously gets exploited for the benefit of the white monopoly capital. Although a majority of black people stay in the townships, they move to spend their money in “white shops and white banks”. They travel long distances to their places of work. They have no say on the development of the country’s economy; and so, they are consumers. Biko viewed that as “capitalistic exploitative tendencies”, which subjected *umntu* to perpetual slavery.

In a new socioeconomic order, the situation is to be reorganised and the society reimagined. In doing so, the adage will always be taken cognisance of, “the more things change, the more they stay the same Vellem” (2015c). It can be observed that what Biko spoke about in the 1970s is still true today. In the spirit of Biko, there is need to revisit the power dynamics in South Africa, where the black people should strive to use their “economic power” to the best of their ability to improve the conditions of the people for quality life. Biko (1978: 98) had even made a suggestion for the black people to establish “business co-operatives whose interests will be ploughed back into community development programmes”.

South Africa has gone through a process of getting views from the people about the amendment of the Constitution to allow the expropriation of land without compensation³. This has been passed by the parliament, although the modalities are still unclear. It is set to be one of the ways in which the economically disadvantaged and marginalised blacks will have access to and ownership of the means of production. It is considered that the full implementation of the Freedom Charter, especially its call for nationalisation of state assets, including the Reserve Bank will be an answer to the plight of the effaced people. Black people should have access to the means of production and support one another. In the rural areas and the township,

³ The fifth parliament of the Republic of South Africa has been preoccupied with the call for land expropriation without compensation. The views of the public were solicited. A majority vote of the parliament agreed that Section 25 of the Constitution should be amended to provide for land expropriation without compensation. The matter is still in parliament and relevant structures to determine the modalities of the exercise.

most of the shops and cafés that used to be run by the black people have been taken over by people from other countries such as Somali, Pakistan, Bangladesh and others, as the local people find it difficult to run such business, due to, *inter alia*, the economic landscape which is not conducive.

Businesses owned by white people trading from towns moved to get customers from the rural areas, thus making the rural businesspeople to struggle. My late father used to run two shops in different locations. He had to abandon them as the black rural traders, generally, lost customers to the white businesspeople from town. On the old aged pension pay days, the white businesspeople from the towns would fetch people from the rural villages by trucks to go and buy from the white shops in towns. They would bring them back to their rural homes. When the rural people ran out food before the pension days arrived, they would go to the rural shop owners to negotiate to get food on credit, which they would not afford to pay, as the routine would recur on the old age pension day. One of my father's shops in one rural village is run by people from Pakistan. We agree with Biko's call for black people to support each other in entrepreneurship. But we also reiterate the call that black people should have access to and have ownership of land and other means of production.

Biko sensitised black people not to allow to be segregated according to their ethnic groups. He put it as the preoccupation of Black Consciousness to promote "totality of involvement" where "all blacks must sit as one big unit, and no fragmentation and distraction from the mainstream of events be allowed" (Biko 1978: 98). He stressed that black people were oppressed as a black race not as ethnic groups and therefore advocated for the black people to "cling to each other with a tenacity that will shock the perpetrators of evil" (Biko 1978: 98).

Negative ethnicity is an affront to the spirit of Ubuntu in the South African society. Black people should, therefore, build a social order, where they feel belonging to each other and all to humanity and humanity to God. Regionalism and negative ethnicity are prevalent in politics, social life and in the life of the church. A just order cannot allow tribalism and negative ethnicity to compromise social cohesion and nation building. People should all strive for true humanity that Biko yearned for, as he said:

We have set out on a quest for true humanity, and somewhere on the distant horizon we can see the glittering prize. Let us march forth 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 human face. (Biko 1978: 99)

Ramphela (2015: np) made a call for people “to admit that true liberty is not divisible – we cannot be free when the majority of our fellow human beings remain un-free.” She averred:

We have to tackle both the structural and psychological impediments to connecting the moral health of individuals and the health of our political community with the goal of true liberty for all. We have to accept that a corrupted polity will effectively corrupt its citizens, and corrupted citizens will effectively corrupt their polity. Ramphela (2015: np)

Ramphela (2015) also expresses concern about the skewed state of economics in South Africa. She is also troubled by large sums of money that leave “Soweto” to white businesses. She posits that “a new business model” is needed for the South African economy, which will bring about transformation of “socio-economic structures” of the South African cities. The transformation will curtail “the haemorrhaging of cash from the poorest to the wealthiest parts of our urban landscapes” (Ramphela 2015: np). It will also consider bringing big business closer to the people, so that people will spend large sums of money travelling to workplaces daily. Ramphela (2015: np) proposes the opening of “innovations in power generation technologies that focus on renewables and new human settlement models that integrate residential and industrial/commercial productive activities”.

We want to take the issue of technology further. South Africa, as part of the global village is faced with the opportunities and challenges of the fourth industrial revolution. Any person or community’s attitude and response to the revolution will determine their destiny. South Africa will therefore have to fast track its adaptability to the demands of the fourth industrial revolution, so that it does not deal a blow to the quintessential nature of *umntu*. The understanding and conceptualisation of *umntu* may be affected adversely, if there is no intentional plan to keep abreast of the development, so that we do not consume but participate in the development. The fourth industrial revolution determines the terms of human relations and the value of *umntu* going forward. We

have said, *intaka yakha ngoboya benye* and *intonga entle igawulwa ezizweni* in the spirit of *umntu ngumntu ngabantu*. The advancement of technologies should be embraced, as far as they do not denigrate the value and dignity of *umntu*. Hence it is important to take stock of what the society has and determine the approach to the new age of technology, also mindful of the adage, *ungalahli imbo yakho ngophoyiyana* (losing your valuables/pride for what is deceivingly poses to be good but is not durable). The intentional participation as producers and not consumers in technology, will increase the opportunities of economic growth and development.

South Africa needs a growing economy in all the spheres, other than technology, in order to address the imbalances of the past. There should be an increased participation in the development of that economy. Everyone should participate, before benefiting, in the growth and development of that economy. That economy should benefit the proletariat - working class and the poor - especially the black women, and not the bourgeois. The labourer should not be detached from the production of their labour. Netshitenzhe (2015: 558) speaks of a need for a “social compact”, which covers “such issues as investment, employment and income policy, interest rates, inflation and cost of living, competition policy, spatial issues and so on.” The structures of the new cabinet of President Ramaphosa consists of, among others, a minister responsible for the departments to be Employment and Labour. We still would like to see the scope of the department, especially as far as employment is concerned. It is important to note that the rise of employment levels is important for economic growth as it is also instanced by economic growth. That is why there is need for all the sectors of society to actively participate in the spirit of “social compact” in order to attain “a decent standard of living for all”. Hence, Netshitenzhe (2015: 558) contends:

This demands activism across all sectors, and preparedness on the part of the broad leadership to weigh trade-offs and to make choices for the common good. It requires the will and the acumen to eschew narrow self-interest; and leadership capacity to accept and communicate decisions that may not entirely be popular with one's own constituency.

Netshitenzhe (2015: 559) suggests that there should be a centralised unit that will manage the economic issues. He raises about many institutions in South Africa that are the drivers of economic development. Those include “Economic Development,

Trade and Industry, National Treasury, Public Enterprises, and Small Business development.” The state should provide leadership that is oriented to growth and development, leadership that is committed to eradicate socioeconomic inequality and fight against crime and corruption. Netshitenzhe (2015: 559) makes this further call:

(T)he state should be buttressed by a professional bureaucracy that is insulated from undue political interference and patronage. The state as a whole should have the will to break logjams in the interactions among various sectors of society – to prevent narrow sector interests paralysing the capacity of society to move forward.

The strong will of the “professional bureaucracy” to operate without the undue influence from the political masters and vice versa is beneficial to economic growth and development. Clear lines are drawn in terms of how the economic sector should conduct their business and how they should account. Accountability is pivotal in a community of Ubuntu. This separation also makes it easy for the state to intervene without favour or prejudice, especially when the state has to assist in breaking deadlock. The state becomes firm in its application of the “rule of law in relation to the most ordinary of citizens all the way to the highest echelons of society” (Netshitenzhe 2015: 560).

Netshitenzhe (2015) raises another critical element that should be considered in building a cohesive and responsive community – the relationships between “government and the state” and between “the state and society”. Let us hear his postulation:

We need to examine whether our theoretical distinction between government and the state, as well as between the state and societal leaders, does matter in terms of the legitimacy of the state and the broader socio-economic formation. As such, unethical conduct by leaders in government, business, the trade union movement and the rest of civil society, impressions of lack of respect for public resources, and the ostentation of the elite delegitimise not only the party political and societal leadership, but also the state as such. (Netshitenzhe 2015: 560).

The relationships ought to be prioritised and strengthened. The government officials should be the servants of the state and the state should serve its citizens. It is important, therefore, that there must be a way of servicing state-society relationship.

The politicians that constitute government should put the needs and the interests of the people before their own interests. The voice of the poor must be heard, and the poor must be made to participate in issues of governance. Those that are in the ruling class should note Netshitenzhe's injunction:

As the ruling elite, quite naturally, seeks to raise itself and those in its courtyard to the position of the ruling class, failure to more effectively socialise the benefits of economic growth has the potential to unleash a conflagration a million times more destructive than the broedertwis of yesteryear. (Netshitenzhe 2015: 560).

The strong relationships become a fertile ground for effective communication. The ruled (citizenry) find it possible to advise the rulers on the economic systems that should be pursued to address the concerns of the society. Does South Africa want a capitalist economic system? The capitalist system has contributed to the widening gap between the rich and the poor. It keeps white people in control of the means of production and black people continue to be marginalised. It has generated a small clique of black elite under the so called black economic empowerment. As such Netshitenzhe (2015: 560) states that "the time has come, in addition to all the other programmes of economic transformation, for the political ruling elite and the ruling class, together to contribute to forging stakeholder capitalism in which the working class is a real beneficiary." He states his concept as follows:

...at the core of the ownership component of economic empowerment programmes going forward, in mining, manufacturing, services and other industries, there should be meaningful employee share-ownership schemes (ESOPs) and community participation, which should be emphasised above all other ownership elements of BBBEE. This should be part of our contemplation on the place and role of labour: die beskouing van die arbeid of the current age. (Netshitenzhe 2015: 560)

A just socioeconomic order is built on the ideals of human dignity, love, equality, freedom and justice. It operates from the position of the poor as interlocutors. It is a process of healing the wounds of the past and humanising for those that had been rendered nonhuman. There is, therefore, a need to build strong and vibrant civil society that is ready to call the government to account. The politicians should not dictate to

the society, but the society should tell the politicians what is good and what is not good for the society. To that regard, Boesak made this important call:

But our society is not just politics. Our society is us. How is it possible that we talk with such conviction about the right to own instruments of murder and death and not have the same enthusiasm for the right of people to have shelter, the right of the vulnerable to be taken care of? We have the freedom to redefine power as a force based on servanthood and not just domination. Ordinary people – churches, too – have a role to force politicians to respond. Governments are not impressed with theories, but governments are impressed with people who change their minds about things. (Boesak 2013)

Boesak issues a clarion call of civic responsibility. He cites the church as being duty bound to play a meaningful role in building a just social order. Biko, too, has said a lot about the church's contribution in the new socioeconomic order. Below is a consideration of the configuration of a church that will work with and in just socioeconomic order, which is considered as “unshackled” church.

6.5.2 The “Unshackled” Church in a New Society

The term “unshackled” has been borrowed from Vellem (2015c). It is important to understand the scope and the context of the term, before the discussion can ensue in this section. Vellem moved from the observation that the identity of many churches has become a challenge, as it is muddled by the links with the “Settler and Missionary Models”. The churches could therefore “only gain legitimacy when disentangled from their colonial roots and the foundations of systemic oppression stated above” Vellem (2015c: 5). The model of missionary evangelism was discussed in chapter three, where it was demonstrated that the goal of the missionaries was to support the colonial project. As it happens that the African countries, politically and economically, still have allegiance to their former colonial master, the same applies to the churches that were established by the missionaries that came with the settlers. Vellem calls for the unshackling of the church from those entanglements. Let us allow Vellem to state this:

In a nutshell, the church must be unshackled from the colonial legacy and its pervasive trauma that remains a ferocious residue in South Africa post-1994. The church must be unshackled from the pigmentocratic structures that have gone on for more than 21 years into our

democracy. The church must be unshackled from being an instrument of cultural domination by those who perpetuate the hegemony of ecclesiological insights and theologies that present their culture as normative in the interpretation of the gospel of Jesus including those who grudgingly accept that the heartland of Christianity is now in Africa. The church must be unshackled from its complacency with a life-killing capitalist exploitation, with its attendant cultural and psychological maladies that continue to assimilate, co-opt and destroy the cultural and psychological resources on which the previously oppressed have continued to survive... The church to conclude this tentative list must be unshackled from false consciousness. Vellem (2015c: 5)

The church is a second pillar of a new community of Ubuntu. The church is an institution that gathers people for its activities on a weekly basis. The message, posture and programmes of the church can be the drivers of the ideal. Boesak (2013) already stated that “if there is one place where we ought to start talking about social change, it is the churches” and went on to ask a question, “How in the world can you preach the gospel without teaching about justice, equality, and our common humanity?” Bonganjalo Goba emphasised the critical role of the church in building a new society. He says:

The church as a bearer of moral tradition informed by the sovereign rule of God, must demonstrate its relevance in our local and political life. Through Christian praxis, a new moral lifestyle must be promoted. This lifestyle will take seriously the biblical ethos, as well as the African view of morality reflected in the concept of *Ubuntu*, *botho*, that integrity which shapes authentic human relationships. (Guma and Milton 1997: 68)

In a pluralistic society, it may be inadmissible to be so ambitious as to insinuate that, out of the array of spiritual/religious institutions, the church is the only institution that could contribute to a new community of Ubuntu. That is not the claim of this study. It is important to make an acknowledgement that the church existed in a contested space alongside other spiritual/religious formations. The role and contribution of such formations in bettering the lives of the people is never doubted or undermined. We are comfortable with focusing on the church, as it is there that we belong. It is also acknowledged that the church in South Africa is bifurcated, when it comes to issues of social justice. It may be questioned, which church this section bases its logic on. This section takes into consideration that the church in South Africa has played

different roles so far. This section therefore presents an ideal of a church from the lenses of liberation theologies and Black Theology of Liberation.

We want to put another disclaimer, in advance: Ubuntu is not necessarily an ecclesial term. It has been stated that it is an African philosophy that has been there even before the arrival of the church with the European missionaries. We have, however, audaciously, claimed that Ubuntu originated and originates from God. Ubuntu, therefore, resonates well with the true and unmasked Christianity. Boesak (2013) already clarified that as follows:

Ubuntu is not a biblical concept but an ancient African one. Nevertheless, it falls back on one simple thing: that humans have been created for togetherness, and what drives us apart is greed, lust for power, and a sense of exclusion, but those are aberrations. What always strikes me in the story of Cain and Abel is how often the word “brother” is used. Cain killed his “brother.” God says it was “the blood of your brother.” The killing was done to another human being, a child of God like you, breaking that sacred bond of common humanity. Ubuntu understands that, and that seems to me also a biblical idea. Then Jesus comes and reaffirms our humanity by taking it upon himself and identifying moreover with the poorest of the poor, the set aside, the least of these. These are the ones who exemplify my humanity in the world.

The church in a new community of Ubuntu must be a fulfilment of all the prophecies and struggles for a just political, social and economic order from the biblical times up to the struggle for freedom in South Africa. It must be an embodiment of the values of love, peace, justice and righteousness. It must be a centre for healing, reconciliation and liberation; healing of the broken bodies, restoration of hope and “raising of the dead”; reconciliation for all those that have been embroiled in conflicts that are based on “pigmentocratic structures” and liberation from all the unfreedoms. This invokes the efficacy of the spirit and letter of the Kairos Document that made categorisations of the state theology, Church theology and prophetic theology.

6.5.2.1 The Church as a Centre of Healing and Restoration

South Africa is a broken society that needs healing. The unshackled church has to stand up as a healer and restorer. Bujo (1992: 69-70) spoke of the important role of the Christian Church in helping a new society and he suggests that “all Christian

preaching must help to restore the confidence of the people of Africa in their cultural heritage.” This was Biko’s injunction to the priests, to preach the message that makes people not to doubt the effectiveness and relevance of Christianity.

The unshackled church should help people to rediscover who they are and to be proud of themselves, to have self-love and get “self-identity”. Goba wrote with a deep sense about the need for self-knowledge and “self-identity”. He says of the status quo: “*Sidukuza emswaneni* - We are groping in the dark to define who we are” (Guma and Milton 1997: 66). He reckons the rigidity and stubbornness of the culture that was inculcated to the black people by the apartheid government – “a spirit of self-hatred, self-denigration, a deep sense of cultural alienation” (Guma and Milton 1997: 67). Goba calls the church to be an expression of “God’s love for humanity” and to “discover in each one of us the image of God” (Guma and Milton 1997: 70). The church should end antagonism and enmity among the people and help the people to realise that they are interdependent. Goba views this as “the most important aspect of Christian ethical praxis” and he goes on to say:

Morality is to be acted out in the kinds of choices we make every day in our lives. Citizenship for any society entails this moral responsibility. But true citizenship that is shaped by God’s spirit is not to support the status quo but glorify God, to embody the vision of our Lord Jesus Christ. (Guma and Milton 1997: 70)

Ethics and morality are the essential tasks of the church towards a society of human dignity. It is important to understand the ontological being of *umntu*. God’s love from humanity does not discriminate but engulfs all as created in God’s image. We use God’s image from an ethical point of view. Humanity should enjoy abundant life. Those who were considered nonhuman should not perpetuate the acts of othering those they do not agree with. God’s love for humanity is open for black people, women, children, and LGBTIQ+ people alike. The embrace of God’s love helps build a strong community of Ubuntu that does not marginalise others. This is an inclusive community. It is equally a community that does not support violence against women and children, and that does not give space to femicide.

6.5.2.2 Church as an Advocate of Liberation

The message of the unshackled church is the message of liberation. The church should rise and fall by the power of that message. The message of liberation means that the church should take the side of the poor, “the preferential option for the poor”. The mission of this church is to set people free from the entanglements of *ukunxaxha* and make sure that the people live life in abundance. It helps the underdeveloped and the marginalised people to be free people and to preserve their freedom. In this regard, Bujo asserts, “The church is the privileged instrument; institute, raised up by Christ to work within the world, to work within history to help prepare mankind to become the Kingdom (sic) of God. (Bujo 1992: 69-70)

The church cannot relent from its call for liberation. There is no time that the message of liberation becomes obsolete and redundant. The church cannot afford the luxury of drinking and dining with empire as if its mission is accomplished. The church is with the poor, wherever the poor are, there the church must be. The ontological being, the DNA of the church is to live and suffer with the poor.

6.5.2.3 Church and Land Question

In the previous chapter, a note was made of the resolve of the church in the Rustenburg Conference to “examine its land ownership and work for the return of all land expropriated from relocated communities to its original owners.” The church cannot afford to ignore the land question. It is supposed to be at the fore front of showing justice, land justice. The church should condemn land dispossession as a sin that has ever happened in South Africa. The church should not miss the mark by ignoring the question. Mayende (1997) sees the ignorance or silence of the church about the land question as tantamount to “legalisation of the sin of land dispossession”. There still needs to be an action by the churches to return the vast pieces of land to the original owners, especially the land that is not in use, so that it can be used for the development of the poor people. That is in line with the “Black Theology of land”, which Mayende (1997) says “is developed on the basis of the fundamental illegitimacy and sinfulness of dispossession” (in Guma and Milton 1997:

54). The church has to work with the public structures that are responsible for the redistribution of land to the black people, so as to accord the black people their human dignity and treat them with respect. The church should shun complacency and not allow itself to be compromised on this question, in the interest of justice.

6.5.2.4 Ministry by Presence

The presence of the church should be felt in all the corners of society. That is a healing presence. Russel Botman refers to it as the “mediated presence”, “The crucial mediated presence of the reign of God” that is not only in the “temple” but also in the “courts of political power”. (Guma and Milton 1997: 73). This presence has to be mediated in every sphere of human existence and presence. The church will, by so doing, maintain its relevance as the church of God.

The unshackled church will minister by presence in all the circumstances of the poor. They must feel the aroma of God’s presence, the kenotic indwelling of God among them, God acting “in history” to bring about “justice and peace”. Botman goes on to call this, “public witness”, as he says, “We enter therefore the arena of policy formation as witnesses not as the judge, the jury or the advocate” (Guma and Milton 1997: 74). In the act of public witness, the unshackled church will serve the Lord through the acts of justice and the promotion of peace in the socioeconomic stratum. It will play its part in the community “as public witness of the reign of God” (Guma and Milton 1997: 76).

The unshackled church has a great significance in the community of Ubuntu. It should work with the academia and the society in bringing about a socioeconomic order that promotes the dignity of black people and towards the eradication of poverty. The next section deals with the academia.

6.5.3 Academia and Curricula

The academia is the last of the three pillars of a new community of Ubuntu. We have already alluded to the academia, as we advanced the need for decolonisation of the mind. The concept is that of a society, church and academia collaborating to develop

a community of knowledge, wisdom and dignity. It is guided by the principle that knowledge is compartmentalised; no one entity is a repository of knowledge. There are forms of knowledge that exist outside the academia, especially among the poor and the marginalised. In some of those communities, that is where Ubuntu is practised, as the people share the little that they have. It is important for the academia to work with the societies to tap into that knowledge and develop it into the curricula.

Academia is considered in its entirety and it includes the academic institutions and the academics. The curriculum should speak to the real-life situation. This reinforces the calls for decolonisation of curricula across all the disciplines. An African university must be different to a university in Europe or North America by its point of departure as Africa, giving primacy to African based epistemologies and methodologies. But for the sake of this work, concentration is given to theology discipline, implying the faculties of theology and colleges/seminaries that offer theology. Some of the universities out of Africa have centres for African studies. It is ironical to find the same replicated in the African universities – finding a centre for African studies. It shows that some universities in Africa are still dominated and guided by the western influence.

The academics have an onerous and arduous task of acquiring and synthesising knowledge and producing well formulated theories. They cannot achieve this standing aloof from the society and detached from the church. Otherwise, they will regurgitate old theories and forms of knowledge that are approved by the powerful. If it said, it is the victors that write history, it so often happens that the victors produce curricula for the vanquished. So, academics in a new community ought to understand the dynamics and ethics of Ubuntu and infuse them in the curricula, so that they produce people that are ready to serve the community in South Africa, not in the United Kingdom or United States. The same people must be able to appreciate the fact that South Africa exists as part of Africa and as part of the global village and demonstrate the interrelatedness of system for a better South Africa. Nico Koopman writes on citizenship and mentions the need for Africanisation and globalisation. He posits:

Now is also a time of Africanisation. Our boundaries are open to fellow Africans. High numbers of brothers and sisters from other African countries immigrate to South Africa. Sometimes they

experience xenophobia. Now is also the time of globalisation. This implies that South Africa is part of the global world. The interconnectedness implies that citizenship is not only national and local, but also international and global. In this global context various types of collaboration take place. (Koopman Undated: 1)

Koopman's view is supported in toto. It is, however, very important that a South African should approach Africanisation and globalisation with a consciousness and ideology. They must understand who they are and the values they stand for. Otherwise, they will be taken up with and fall for everything, *balahle imbo yabo ngophoyiyana* (cast away their valued norms for nothing). Hence, Koopman (2002) promotes Belhar Confession as a source of doing ethics in South Africa. Belhar Confession has been adopted by some of the ecumenical bodies and some of the denominations, locally and abroad. More effort is, however, needed to introduce the Confession to the churches' theologians, theological institution that have not yet heard about it. The Confession is intentional about condemning any form of racism and injustice. It is a life-affirming confession that spells out the sin of racism which takes away the pride and tarnishes the dignity of the people. It concludes with the words:

We believe that the Church is called to confess and to do all these things in obedience to Jesus Christ, its only Head, even if the authorities and human laws prohibit them and even if punishment and suffering be the consequence. (Belhar Confession)

Koopman makes a note that Belhar is acclaimed by theologians of note. It has been adopted by churches outside of Africa. It is embraced as one of the most profound pieces of work in the community of the World Communion of Reformed Churches. The Belhar Confession is "gift of God to our churches", which enriches and deepens the historic confessional treasure of the church" and its "message is universal" (Koopman 2002: 445).

The Belhar Confession and the Accra Confession become the fulcrum of doing theology in Africa in a community of Ubuntu. Hence, the academia should give prioritise these and the churches should be encouraged to teach their members about the provisions, so that they may make meaningful contributions in the societies. Then, the unshackled church will be relevant in the world, as it raises the awareness and empowerment of the people. As such, Kwesi Dickson arguing from a point of view of

the Church in the world, states that “theology must take account of the world”. Dickson (1984: 222) asserts that “Theological courses must bring students face to face with life in their communities.” When this is achieved, the church will make use of the various “disciplines” from “economic, social, political, religious and other dimensions” to make life of the people balanced and abundant. Dickson speaks against the unnecessary and “false polarisation”, where some people use scripture to separate the church from its moral obligation to address the life issues from the respective disciplines. Dickson (1984: 222-223) argues:

The Gospel does not set apart salvation from works, and African traditional religion is with the African in all circumstances of life. It is essential that there should not be a shift orthodoxy to orthopraxis to the extent that the former ceases to be a living reality that informs the latter... To preach the Gospel should involve facing the issues that confront society, such as education, poverty, and dictatorships... It is not enough to seek to improve the social circumstances of society; it is more important that people should be aroused out of their inner apathy and be encouraged to be self-reliant.

Students of theology should be shaped to comprehend and demonstrate the world as a set of interrelated systems. They must understand that the parts belong to the whole and the whole is bigger than the parts. They may not be encouraged to fall for the safe options that will estrange them from the very environment they live in and that they are going to serve. They must generate forms of knowledge and teachings that will resonate with the people, as people will be able to relate easily with the content of the message. Bujo (1992) is concerned about theologians from Africa who adhere religiously to the western standards and doctrines. He is concerned about the academics who always present papers about the African issues when they do nothing to help the people out of their misery. He proposed that Africa needs an “enlightened catechism, “which knows how to distinguish between traditions which are still alive in the hearts of men and women, even if only implicitly, and those which have truly died” and which is able to discriminate, so that it may be seen which traditions should be maintained, or perhaps recalled from a kind of cultural limbo into which they may have fallen” (Bujo 1992: 69-70).

Biko had already raised the need for the black theologians to work towards the restoration of “a meaning and direction in the black man's understanding of God”. Biko (1997: 61) posited poignantly:

No nation can win a battle without faith, and if our faith in our God is spoilt by our having to see Him through the eyes of the same people we are fighting against then there obviously begins to be something wrong in that relationship. Finally, I would like to remind the black ministry, and indeed all black people that God is not in the habit of coming down from heaven to solve people's problems on earth.

It has been mentioned that the main task of Black Theology of liberation is social analysis. The analyses can be done well when the three pillars: society, church and academia work together. Vellem (2015b), when considering the centrality of social analysis, suggests the importance of having social theory. He concludes that social theory helps the academics to “effectively theorise and reflect on the power changes and shifts that have occurred since the fall of the Berlin Wall, the demise of the USSR and Apartheid and the end of the Cold War – the 21st century, in short” (Vellem 2015b: 3). Social theory is, indeed, necessary for social analysis, as it provides the lenses through which the situation is to be viewed.

The three pillars: society, church and academia, working in harmony, produce a vibrant community. It is the responsibility of all the citizens to contribute to the building of this community. The next session considers the building of that community.

6.6 Building a Community Ubuntu

Towards the building of a community of Ubuntu, Black Theology of Liberation is our methodology. Biko has already asserted that faith is essential for any nation to win any war. The faith of the people is articulated not in high language creedal formulae and statements, but in the day to day struggles with the realities of life. Wilmore says that it developed “on the streets, in the taverns and pool halls, as well as in the churches” (Cone and Wilmore 1993: 136). Black Theology of Liberation articulates this faith well by staying in touch with the realities of human life and the feelings of the black people. It takes people through the rigours of dealing with the rigidity of colonialism and neo

liberalism. It also helps people deal with the growing tendencies by the black leaders to follow in the footsteps of the white predecessors in making the lives of the people unbearable. Black Theology of Liberation helps to instil and promote the human values that mould *umntu*.

The faith of the black people is connected to their spirituality, as black people are spiritual. To affirm black people as spiritual is to deny the veracity of the early European racist notion that blacks are not people and they do not have a soul, as stated in chapter three. It is an affirmation that blacks are a worshipping people and they uphold spiritual guidance and nourishment. Spirituality is about being and becoming. Black people, using their ontological being, have to strive to become a community, a spiritual community. Black spirituality is in *umntu ngumntu ngabantu*. It is the life affirming spirituality. It is the spirituality of life that energises Black Theology of liberation. Hence, Vellem (Vellem 2015a: 4) argues:

The spirituality for life in a Black Theology of liberation is, amongst others, the energy to holding on to life in conditions of death. All of life is regarded as spiritual without any dichotomies; hence, a cry for life and that power to resist death, providing strength to live, puts our understanding of God as embedded in the struggles of the marginalised. Jesus becomes the footage of this spirituality, Jesus who faces the same struggles in life that the nonpersons face. The biblical hermeneutics of a Black Theology of liberation moves from within the context of the cry for life by the poor.

Wilmore teaches that theological formulations cannot be done in isolation. There ought to be synergy and collaboration. This point has been addressed adequately before. Importantly, the three pillars should work together to foster the values of freedom, as Wilmore further teaches about “the recovery of those values, particularly the recovery of the achievement of freedom, the freedom to be Muntu – a man or a woman – in the most profound meaning of that profound Bantu word” (Cone and Wilmore 1993: 137). We will defer the discussion of freedom until later in the section.

Wilmore teaches that the core of Black theology of liberation is faith “that has come down to us from the Jesus of Nazareth”. Wilmore emphasises the “reformation and revivification of (that) faith”, a task that can be accomplished through the “contribution of the non-white peoples of the world and the Black people of Africa and America”

(Cone and Wilmore 1993: 138). The participation of the black people in revival is critical, as they are an embodiment of the presence and the love of the crucified God, God who died on the cross in and through Jesus Christ.

When building a new community, cognisance should be taken that it is not going to be an easy ride. The forces of resistance and oppression deny freedom to the oppressed. Biko has already warned and conditioned us “to accept that no group, however benevolent, can ever hand power to the vanquished on a plate” (Biko 1978: 91). Biko thus condemned the intention and the tendency to beg the structures of oppression for “our own emancipation”. He encourages people to seek to dismantle the system and establish a society that holds *umntu* with high integrity, a community of *umntu ngumntu ngabantu*. Biko says this of our society:

Ours is a true man-centred society whose sacred tradition is that of sharing. We must reject, as we have been doing, the individualistic cold approach to life that is the cornerstone of the Anglo-Boer culture. We must seek to restore to the black man the great importance we used to give to human relations, the high regard for people and their property and for life in general; to reduce the triumph of technology over man and the materialistic element that is slowly creeping into our society. (Biko 1978: 96)

The building of new community is a revolution. It is causing chaos and anarchy to the systems of injustice and oppression. It is about the release of slaves from their slave masters. It is about replacing the capitalist economic system of the white monopoly capital, with economic systems that will favour the poor, the black people and women. In that endeavour then, liberation motif should be the norm. Freedom can be very elusive. The restraining forces, the forces of resistance do take away freedom. Perhaps, that is why Paul would caution the Galatians: “It is for freedom that Christ has set you free. Stand firm, then, and do not let yourselves be burdened again by a yoke of slavery” (Galatians 5:1).

If the phrase *aluta continua* (struggle continues) is anything to go by, the liberation motif should be at the centre of a new community. The members of a new community should always be sensitised about the essence of liberation, so that they can resist when the forces of oppression, the neo-colonial and neoliberal forces make their advance to capture them. It has been indicated that we operate in the context of

empire, which is life denying and that always raises its ugly head. Dussel (1995: 62) makes a lucid outline of what liberation entails and the excerpts of his arguments are given below. Firstly, we learn from Dussel that “Liberation is metaphysical or transontological movement in behalf of the one who stands beyond the horizon of the world.” The act of liberation is an attempt to affirm our role to set free those who are marginalised, whose voices cannot be listened to and cannot be heard. It is a life-affirming struggle of standing with the oppressed through all the vicissitudes of life. Secondly, we learn that “Liberation, the act of the oppressed by which they express or realize themselves, incorporates a double moment, in that it is a denial of a denial in the system.” The oppressed must be bold to stand up for their liberation. They have to feel empowered by knowing that they have a God given right to be free. They must speak against the system and must never learn the language of the system. Thirdly, we learn that “Liberation is to leave the prison (deny the denied) and affirm the history that was anterior and exterior to the prison”. The oppressed experience joy of being able to break the yoke of oppression. They feel victorious when they have been able to stand against the power of the system. Fourthly we learn that “Liberating action that directs itself to others (brother or sister, woman or man, child) is simultaneous with work in their favour.” This is in line with the ethical practice and principle of altruism. We should deny ourselves for the freedom of the other in the spirit of “I am because you are” and “without you I am nothing”. Lastly, we learn that “There is no liberation without economics, without humanized technology, without planning, and without beginning with a historical social formation.” This is an important to take note of. People’s humanity is dealt a blow at the altar of the economics and technology. Liberation must speak sense to economy and technology and make sure that the dignity of humanity is not compromised.

“Denial of the denial”, “negation of negation” and “leaving prison” should drive the cause for liberation. The denial of the denial and negation of negation depend on a strong social theory, as it had been suggested by Vellem. It is irrational to deny and negate without a sound theoretic basis. This, therefore, calls on the poor and the oppressed to establish a firm basis for denying and negating. Black Theology of Liberation provides the framework for denying and for negating. Black Theology of Liberation denies the denial of the humanity status to the black people and negates the negation of life of the people. It upholds the slogan, “Black life matters”. It

encourages suffering and dying for the good cause. It is a cause that Steve Biko died for. Dussel (1995: 62) empowers people to be ready to die for the liberation of others, as he says, “Authentic liberative politics advises liberative heroes and the people even to lay down their lives for the new order it is imprudent prudence for the dominators of the system, absurdity for the wisdom in vogue.” He cites a number of people who braved death for the sake of the liberation of others. His list includes “Mahatma Gandhi, Patrice Lumumba and Ernesto “Che” Guevara” who he says they “stand out as symbols for world youth; without wavering, they faced death for the people” and he concludes by saying that “only the person who does not fear death is to be feared” (Dussel 1995: 62).

Black Theology of Liberation is therefore a conscience of a new community. It is a theology of life for all, as opposed to death. The empire is the agent of death. By denying the denial and negating the negation, Black Theology rebels against the empire and Vellel (2015a: 5) says that this is “Rebellion against death”, which is “to deny victory to torture and starvation in the context of the militarisation of life by Empire” and which “is bodily resurrection.” Black Theology of Liberation denies that Caesar is lord and saviour, but confesses only Jesus Christ as Lord, and negates that the “emperor holds life in his hands” but promotes that “our lives are in the hands of the Living One” (Boesak 2009: 6). Boesak (2009) makes a strong point against the authority of the empire. He upholds a theology of life that affirms the “nonhumans” as humans. Boesak (2009: 6) posits:

When they call the slaves and people from the lower classes who form the Christian communities ‘a chosen race, a royal priesthood, a holy nation, God’s own people’ (1Peter 2:9), it is a direct correction of the empire’s social-economic stratification and political hierarchy that places the aristocracy at the top and slaves at the bottom.

The church brings together the society and academia. Hence the church has to stand firm in challenging and speaking against empire. Boesak (2009: 7) adjures the church be at the centre of resistance, reminding that “the church is called to resist all these new forms of idolatry, for these have enormous moral, political, economic and theological consequences.” He posits that the “traditional Christian theology” has not prepared us for a proper understanding of Christianity, as it is based on “Western

Europe and Euro-American thinking and interpretation”. For that reason, there is a need for us to get a “new understanding of the imperial context of the New Testament”. That new understanding has to go along and help us to decolonise Christianity, and “undo the domestication of Jesus, Paul and the writings of the New Testament that has proved so harmful in the history of Western Christianity” Boesak (2009: 7). This is a process that can be assisted by the presence of a critical social theory. The church has to understand the realities in the political and economic spheres and be able to arrest those elements in those spheres that deny life. Boesak is concerned about the “manifestations of globalisation and its impact on the world and the communities where we live, work and worship and on the life of the church” and suggests that the church has to “proclaim the promises of God in Jesus Christ that are diametrically opposed to the promises of empire” (Boesak 2009: 7). He is convinced that the “reality of empire” can be challenged and changed and that we do have power to do that. We can work together to identify those symbols and essential elements, which can take people out of the misery and poverty, including the land issue.

The seal of a new community is land to the people, where they should live and express themselves freely. That is why Black Theology of liberation advances a theology of restitution. One of the proponents of the theology of restitution is Tinyiko Maluleke (2008). Maluleke (2008: 686-690) presents restitution as “a human ideal and a God sponsored objective”. He argues that “the basic intention and outcome of God’s revelation is restoration and restitution” and that restitution is, therefore, “an aspect of the doctrine of atonement and a dimension of the doctrine of creation.” By means of restitution, God “bridges the divide between God and creation”. Maluleke (2008: 687) addresses the question in terms of the Bible and he says:

To return to the Bible and land fable, restitution is at once about humans; about human interaction; about human relations to the environment; about human use and abuse of prayer (religion) as well as human use and abuse of the Bible. Restitution is about justice, but an expanded notion of justice. Ultimate restitution entails the restoration of just relations between and among humanity, creation and God. When isolating areas in need of restoration and restitution we must be able to see the dependencies between various forms of “injustices” and “justices”.

The theology of restitution plays a critical role within the liberation motif. Black people are called to participate in the efforts and initiatives of restitution. Maluleke (2008: 688) says people must participate in the exercise “both in penitence and in gratitude” – as “none of us are above and beyond restitution”, and “in spite of the scale of damage we have done to ourselves to others and to other creatures, God still invites and accepts us.” Maluleke reckons that restitution, as it has been of liberation, “is as costly as it necessary”. It is necessary as it calls for us to be involved in redressing the situation of the “injured”; “whether the injured are the women in our country, the blacks among us, the ‘foreigners’ within ‘our’ borders, the forests of our country, the fish in our oceans or the ozone layer” (Maluleke 2008: 689). Restitution is also necessary, as it calls for human beings to restore “the environment”. Maluleke (2008: 689) reminds that as human beings we have a task of “restoring the environment”, as the followers of Jesus who came to redeem all of nature from sin. As cited in chapter one, Maluleke (2008: 689) gives us a list of the people who are supposed to be the beneficiaries of restitution as follows:

At the human level, the focus of authentic restitution theology should always be on those members of society who are left out - on and off the margins of societal structures and processes – the ‘un-people’. These ‘un-people’ are those who are unbanked, unemployed, unmedical-aided-people, unskilled, uneducated, unreached; the homeless, the non-citizens, the “hordes” of illegal immigrants, the refugees and the asylum-seeking people who “descend” on cities and villages by boat, car, on foot, by hook or by crook.

These are the people that this thesis from chapter one has been concerned about. They define who we are as the South African society. They are a manifestation of effaced *umntu* in the post 1994 South African context. They are situated in the squatter camps and sleep in the open in severe weather conditions. They are raped and killed by the people they know but the perpetrators are not arrested. As we turn our back to them we leave God at work with and among them. Until all attain freedom and realise the full state of *umntu* we shall ever be beholden to the struggle. In our struggle we shall remind all about Ubuntu. We shall emphasise that salvation is not complete until all are liberated, for salvation and liberation are soteriology. In the new community of Ubuntu, all will enjoy their human dignity.

6.7 Conclusion – A New Community is Born

Something and/or someone must die for the new to be realised. The stubbornness of the old systems to yield to the new systems necessitates more focus and proper analysis and planning. This chapter has analysed the system that is described as the empire, in terms of how it captures the whole of human life and especially in terms of its denial of life. It opens up for the reign of the neoliberal and neo-colonial systems.

Those systems can be replaced by a community of Ubuntu. Ubuntu has been reimagined. The critiques of Ubuntu were answered and Ubuntu has been endorsed as an African philosophy and ethic upon which a new community should be based. Ubuntu, with its strength on its principle of *umntu ngumntu ngabantu* cooperates with systems that bring development and progress. Clarity has been given between Ubuntu and *isintu*. Ubuntu, thus embraced variations that are aimed at ensuring quality of life and human spirituality.

A new community of Ubuntu has, thus, been proposed. This is a community that will seek and ensure equality, peace, justice and prosperity for all. It is a challenge to all the role players and stakeholders to work together towards a new community that is characterised by *Ubuntu*. The new community of Ubuntu consist of the three pillars of a just socioeconomic order, the unshackled church and the academia.

A just socioeconomic order is built on the ideals of equality, freedom and justice. It operates from the position of the poor as the interlocutors. It is supported by the philosophy and epistemology of Ubuntu and the methodology of the Black Theology of Liberation.

The unshackled church is disentangled from many stereotypes which include the main line church syndrome. It is our conclusion that the church in a new community of Ubuntu must be a fulfilment of all the prophecies and struggles for a just political, social and economic order from the biblical times up to the struggle for freedom in South Africa. It must be an embodiment of the values of love, peace, justice and righteousness. It must be a centre for healing, reconciliation and liberation; healing of

the broken bodies, restoration of hope and “raising of the dead”; reconciliation for all those that have been embroiled in conflicts based on “pigmentocratic structures”; and liberation from all the unfreedoms. Therefore, the church shall be an advocate of liberation, a centre of healing and restoration, shall minister by presence and shall address the land question.

In building the new community, liberation shall be the main focus as an ongoing event. Development shall follow every liberated space and it will be participative development. The provisions of the Accra Confession and the Belhar Confession shall inform the new community as the fulcrum for doing church and practising theology. The new community shall embrace all, especially the poor, women and children, and the marginalised. The human rights will be guaranteed. The plight of the effaced *umntu* has been reversed through Ubuntu as a soteriological ethic. Human dignity is guaranteed.

The findings in this chapter are as follows:

- There is need for a new community of Ubuntu that will promote human dignity, equality, peace, justice and prosperity. That community is based on the three pillars of just socioeconomic order, unshackled church and academia. That is a revolution.
- The Accra Confession provides the basis to deal with the empire towards the establishment of a just socioeconomic order.
- There is need to lift the poor for them to stand up against the empire in all its manifestations.
- There is need for decolonising the mind in all the three spheres – society, church and academia. Black Theology of liberation has a big role to play in this venture.
- The expropriation of land should be done with the main motive being to promote the dignity of the effaced people.

Chapter 7

Summary, Conclusion and Recommendations

7.1 Overview of the Study

The aim of the study was to proffer Ubuntu as a soteriological ethic for the liberation of an effaced *umntu* in the post 1994 South Africa from a black perspective. That aim has been achieved. It is the contention of this study that Ubuntu, an African philosophy that is as old as humanity, remains a relevant and dynamic ethic to emancipate an effaced *umntu* from all the manifestations and expressions of *ukunxaxha*.

In order to achieve the aim, the following objectives were set out:

- To exposes the concept of Ubuntu as a constant strive towards wholeness, looking at its dynamics as an ethic, philosophy, worldview and a way of life.
- To investigate hamartiological factors, *ukunxaxha*, in the South African socio-economic situation, not separating South Africa from a global socioeconomic framework. In this regard, questions included: What is hamartiology within the epistemological framework of Ubuntu? What is hamartiology within the ethos of Ubuntu? What is philosophy of Ubuntu and its relationship with hamartiology?
- To analyse the soteriological aspects of Ubuntu, approaching soteriology from a liberation perspective. This was accomplished by addressing the following questions, among others: What is soteriology within the epistemological framework of Ubuntu? What is soteriology within the ethos of Ubuntu? What is philosophy of Ubuntu and its relationship with soteriology?
- To analyse the South African situation, tracing the effacement of *umntu* from the context of socioeconomic inequality back to the arrival of the Europeans. This entailed tracing the effacement of *umntu* from the context of socioeconomic inequality back to the arrival of the Europeans.
- To propose a new community of Ubuntu that is life affirming.

7.2 Structure of the Study

The study consists of six chapters, excluding this chapter.

Chapter One is an introductory chapter where the background to the study has been given, giving an overview of the post 1994 South African picture which is an affront to the ideals of Ubuntu. The chapter outlined the problem statement, the objectives and the methodology to be followed in the development of the study, the limitations, and chapters outline.

Chapter Two is a discourse about Ubuntu and the chapter heading suggests that Ubuntu is about wholeness. That was argued in the chapter through the consideration of the etymology and the metaphysics of Ubuntu. It was pointed out that Ubuntu comes from God and is as old as humanity. It comes from the fact that *umntu* is created in the image and likeness of God. Ubuntu shares the same attributes that are usually used for God, including love, compassion, hospitality, care and others. Ubuntu is an African philosophy that promotes a worldview of communalism, communitarianism, interdependence and interconnectedness. It is complete and can still be adhered to for a better society that can guarantee better life for all. It has withstood critics and remains an ethic for the liberation of an effaced *umntu*.

Chapter Three outlined the context of *ukunxaxha – hamartos*, missing the mark. This has been traced from the rise of Europeanism, capitalism, globalism, neo liberalism, racism, apartheid and other related vices that perpetuate the effacement of *umntu*. They promote corruption, greed and individualism and thwart *umntu* as image and likeness of God.

Chapter Four is about *ukuhlangulwa – soterios* and *ukukhululwa* – liberation in the context of Ubuntu. Liberation and salvation should be viewed as working towards a free human being who enjoys what is due to them. Ubuntu is proved to be a soteriological ethic for that emancipation.

Chapter Five presented a picture of South Africa from the perspective of an effaced *umntu*. The socio-economic policies followed continue to impoverish many black

people. South Africa has been in a “state of capture” for a long time, not just in the recent past. The ruling party has not escaped capture. A solution is needed.

Chapter Six presented that solution as a new community of Ubuntu. That community should entail decolonisation of the minds. In that community, the society, the church and the academia should work together to affirm life and put in place structures that can help the black people to realise who they are before God and as human beings.

7.3 Summary

Ubuntu stands as a philosophy, an ethic to address the woes of an effaced *umntu* who is presented as a nonperson, as useless, helpless and worthless, and who is our interlocutor in this study. Most of these people are black and, mostly, women and children. We are moved and incensed by the worsening situations of negligence, corruption and greed that exacerbate the plight of the impoverished. The corrupt and greedy leaders and managers promote neo liberal policies that deny life to the poor and keep them far from access to the economic means of production, especially the land. This tendency has been traced, thanks to Dussel, back to the 1492 emergence of Europeanism, which gave rise to capitalism, racism, globalization and apartheid. These vices find expression in South Africa, where the economic system perpetuates individualism, whiteness, enhancement of white power structure, greed, profit at all cost, materialism and consumerism, among others. These have been considered as expressions and manifestations of *ukunxaxha*, *hamartos* - missing the mark.

Umntu must be liberated from the onslaught of Europeanism and its renditions in the different contexts. This liberation is *soterios*, *ukuhlangulwa* – to be rescued. Ubuntu has and is a liberating power. Ubuntu is anchored on the aphorism, *umntu ngumntu ngabantu* and fosters a worldview of human quality and hospitality that is “characterised by such values as caring, sharing, compassion, communalism, communocracy and related predispositions” Khoza (2005: 269), as stated in the study. A new community of Ubuntu has been proposed. It is, thus, imperative to decolonise the minds and encourage the black people to develop self-love, self-appreciation, self-determination, self-affirmation, in order to assume their rightful positions in the

geopolitical space.

The methodology followed in the development of the study is Black Theology of liberation, which is strong on social analysis and assertive in terms of resisting white dominance and in injecting the sense of worth among the black people. Black Theology of liberation arrests and refutes narratives that set European standards as a norm to be emulated by all, where it is such that, to be a civilized person and a true worshipping being, one has to master the European prescribed and endorsed value systems. Black Theology of liberation is liberative, soteriological. It is a theological dynamic and expression of all that Ubuntu stands for.

7.4 Contribution of the Study

In this study, the following aspects have been highlighted and buttressed:

- This study invokes Ubuntu within the framework of Black Theology of Liberation, towards the amelioration of the conditions of an effaced *umntu*. Ubuntu, as an African philosophy is consonant with Black Theology of Liberation. Thus, the study built a case for Ubuntu giving content and agenda for Black Theology of Liberation and Black Theology of Liberation drawing from the African philosophy and other African epistemologies that seek to address the situation of a black person.
- Ubuntu is an African philosophy – ontology and ethics – that is as old as African humanity and it remains a relevant soteriological ethic for the liberation of effaced *umntu* in the post 1994 South Africa.
- The post 1994 South African socioeconomic policies perpetuate the effacement of *umntu* and are, thus, a manifestation of *ukunxaxha* and an assault to the image of God. *Umntu* continues to be undermined, marginalised and denigrated. *Umntu* is wounded and broken.
- Ubuntu is a progression towards wholeness – *ingqibelelo* and it guarantees personhood, a sense of identity and human dignity. The fulcrum of Ubuntu is *umntu ngumntu ngabantu* and this guarantees that Ubuntu allows for *abantu* to learn draw from the experiences and best practices of others, including the modern technological advancements.

- Ubuntu has stood against the onslaught of European modernity, which fosters individualism and capitalism, which have been the cause for *ukunxaxha* – missing the mark. Ubuntu fosters communalism, interconnectedness and interdependence, emphasising the three-dimensional relationships, which include the living dead, the living and the yet-to-be-born. These relationships need to be kept intact for a balanced life to continue in an African worldview, so that there is reconciliation and harmony in the universe.
- The epistemology of Black Consciousness and Black Theology of Liberation shows that Ubuntu *buyahlangula, buyakhulula*. Salvation is liberation and liberation is salvation. Salvation is intended for every sphere and area of life and it takes place in history, in space and time. Liberation is an effort of the underdeveloped to break out of that situation to become fully human. Salvation does not dichotomise human life into body and soul, material and spiritual, but is concerned about the entire context. God suffers with the suffering and is oppressed with the oppressed.
- European modernity has influenced *ukunxaxha* and has contributed to genocides, epistemicides and spiritualicides. In South Africa, Europeanism was styled as colonialism, apartheid and racism and it caused much suffering, brokenness and disfigurement of the bodies of the indigenous people, with the dispossession of the land as the worst form of *ukunxaxha*. It perpetuated slavery and oppression. Ubuntu has been undermined. The church and some of the missionaries also participated in the undermining of Ubuntu and oppression of *abantu*.
- Ubuntu is at the heart of the struggles for the liberation of *umntu* out of prison. It forces the poor and the oppressed to deny the denial of oppressive systems. The ethic of *imago Dei* is a liberative tool, as it encourages the poor and the oppressed to be happy that God created them black and not accept the state of poverty and oppression as their portion
- In the post 1994 South Africa, Black Theology of Liberation and the Black Consciousness have been conspicuous by their silence. There is need to strengthen the use of the hermeneutical tools that were brought about by Black Theology of Liberation, as they helped to convey the message of salvation as liberation and the reading and interpretation of the bible in the manner the poor

and the oppressed would identify with the message of the bible and use the bible for the liberation of the masses. Salvation is achieved by knowledge. Knowledge helps the oppressed masses to deny the innocence of modernity to discover the other side of modernity, which is denial to life.

- There is need for a new community of Ubuntu that will promote human dignity, equality, peace, justice and prosperity. That community is based on the three pillars of just socioeconomic order, unshackled church and academia. That is a revolution. The Accra Confession provides the basis to deal with the empire towards the establishment of a just socioeconomic order. There is need to lift up the poor for them to stand up against the empire in all its manifestations. There is need for decolonising the mind in all the three spheres – society, church and academia. Black Theology of liberation has a big role to play in this venture. The expropriation of land should be done with the main motive being to promote the dignity of the effaced people.

7.5 Limitations of the Study

The study focused on the effaced *umntu* as an interlocutor. Thus, it did not go to the lengths and breadths of the socioeconomic inequalities, but only in as far as they impact on an effaced *umntu*. As such, it did not dwell on the suffering of women as women, xenophobia, and other marginalised groups, and it only touched briefly, without any significance on LGBTIQ+ communities.

The scheme of the work was also of such a nature that it was more of theory based on the epistemologies that already exist than the practical aspect. There was no direct interaction with the effaced people, to draw from their experiences and use their inputs. There is no specific community with the effaced people that has been engaged or used as a case study. Where such views are shared, the author refers to his experiences, exposure and observations.

Because of its focus area, the study did not discuss Ubuntu broader than its area of focus. That does not suggest that people outside the defined group may not lay a claim to Ubuntu. The focus on the interlocutors is informed by a general understand of “black

tax”, which is about the fact that a black person, generally, has to take responsibility of a wider family and some people in the society beyond his nuclear family. As such, generally, a black person cannot claim to be rich, while there are family members who struggle to make end meet.

7.6 Recommendations

The recommendations are given in two categories. There are recommendations on actions to be taken and recommendations on further studies.

7.6.1 On Actions to be taken

7.6.1.1 There is need to develop programmes to educate people about Ubuntu and all that it can contribute to the society. This education will clear the minds of the people about the aspersions that have been cast on Ubuntu. The programmes may also entail a lot about the decolonisation of the mind. The whole initiative should be directed towards the development of responsible and responsive citizenry and inculcation of the spirit of patriotism. The programmes may benefit both the effaced people and those that are on the dispatching side of *ukunxaxha*, and even those who think they are not affected.

7.6.1.2 Coupled with the education on Ubuntu, the Black Theology of liberation needs to be given attention by the churches and the faculties and/or departments of theology in the universities. That will help to ensure that the ministers and church leaders and members are equipped with the skills of social analysis and decolonisation of the mind. Then there will be a responsible church and a responsible university that can contribute towards responsible society.

7.6.2 On Further Studies

Ubuntu is a broad philosophy. It has been approached by several people in a number of disciplines. But arising from the discussion above, it is recommended that there should be studies conducted on the following:

- Ubuntu socioeconomic worldview.
- Ubuntu and church polity, worship and mission.
- Ubuntu and the management of the academic institutions and the curriculum, for that matter.
- Ubuntu as a contribution that Africa may give to the world, in the context of globalization.
- Ubuntu, Black Theology of liberation and the marginalised people and communities.

It has been observed in the study that some of the critics lay their claim on the Ubuntu is an outdated cliché which cannot contribute to humanity's quest for understanding of the contemporary world. Ubuntu may present answers to questions that are often asked from a multidisciplinary environment. It is essential that we should adopt Ubuntu as a philosophy that binds us together as Africans, especially the black people.

7.7 Researcher's Final Word

This is a culmination of a long and exciting journey, a journey that ends on a high note, with a proud claim that the aim and objectives of the study have been accomplished. As we conclude, we remain resolute that Ubuntu should be adhered to as a soteriological ethic for the liberation of an effaced *umntu*. Ubuntu should be adhered to, to put an end to the effacement of *umntu*. The society, the church and the academia should join hands towards the decolonisation of the mind and towards total freedom of all the people. The acts of *ukunxaxha* should be exposed. Both the victims and perpetrators of such acts need to be rehabilitated for a better society and better life for all.

The study has changed my life completely. I have grown to sympathise and empathise with the people whose humanity is denigrated, unjustly and without consideration for *shalom*, righteousness and justice. This is a new beginning for my life and the ministry that I am called to: To uphold Ubuntu as a soteriological ethic for the liberation of the oppressed and to promote the ideals of Black Theology of liberation.

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