

# Reading Philemon Through the Eye of an African A Call to a Theology of Presence

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“Let the West have its Technology and Asia its Mysticism!

Africa’s gift to world culture must be in the realm of Human Relationships.”

\_ Kenneth Kaunda, former president of Zambia

## 1. Introduction

This brief letter, of about 335 words in the Greek text, was written by Paul from prison in Rome, between 62 and 63 AD. It was written as a *personal note* to a wealthy Christian by the name of *Philemon*, about his fugitive slave, *Onesimus*. Apparently, the slave had stolen money from his master, since he had planned to disappear among the masses of the great city of Rome. While in Rome, though, Onesimus met Paul, was converted to Christ and, by the influence of the apostle’s teaching, decided to return to his master.

The content of the letter is strikingly similar with much of what is seen as authentic African traditional thought, values and anthropological tenets. In other words, it embodies typical African thought about brotherhood, togetherness, community, caring and sharing, etc. In fact, Paul’s letter to Philemon can be summarized by the word *community*. The way in which Paul crafts his letter and the discourse he employs in developing his argument, masterfully demonstrates the apostle’s insightful perspective of what it means to belong, to be connected, to live in community. In the *ubuntu* notion of community, there are key, essential principles that define and foster the existence of a true community. This article brings to the surface Paul’s notions of community in Philemon and analyses their significance within the African worldview of *ubuntu*.

## 2. Definition of the Notion of *Ubuntu*

*Ubuntu* is defined as 'humanity towards others'. It is 'the belief in a universal bond of sharing that connects all humanity'. *Ubuntu* philosophy holds together communities through social pacts of cooperative and collaborative partnerships and inter-relatedness. Such collaboration, social pacts, etc, lay a premium on the development and

maintenance of good relationships and shared values among people. *Ubuntu* is a way of being, a way of relating. It means to be and to belong. It is like the piece of a puzzle finding its exact spot in the puzzle where it *fits*. In the notion of *Ubuntu*, humanity equals humanity. Stated differently, we are only people, literally, 'persons', through our inter-relatedness in community. In an online article Dirk Louw<sup>1</sup> (1998) suggests that the concept of *ubuntu* defines the individual in terms of their several relationships with others. In a nutshell, the notion of *ubuntu* can be understood in the sense of availability and openness to the *other*, the affirmation of the *other*, born out of a sense of belonging to a greater *whole*. This is a symbiotic relationship in which when the *other* is diminished or humiliated by tortured or oppression, so is the *self* likewise diminished and humiliated.

### **3. Key Tenets of Humanity Towards Others**

#### **Community, Connectedness and Relationships**

African culture and spirituality can best be described by the word "belonging". People belong to the land. People belong to each other. The community defines the person and not the person the community. African societies focus on family. An individual in Africa is never born "whole" and fully human. He/she is a piece of great puzzle, and to be complete must find the spot where he/she 'fits' in the community. To be fully human, the individual is required to navigate the contours of life's seasons within one's community.

The African alternative to Descartes', "I think, therefore I am", is "I am because we are; and since we are, therefore I am." S Mbiti (1969:108) states that "only in terms of other people does the individual become conscious of his own being, his own duties, his privileges and responsibilities towards himself and towards other people." South African theologian, Denise Ackermann (1998:17-18), elaborates: "In this boundless human web I acquire my humanity as something which comes to me as a gift... shaped and nurtured in and through the humanity of others. I can only exercise my humanity by being in relationship with others and there is no growth, happiness or fulfilment for life apart from other human beings." It is in this sense that the words of former Zambian president, Kenneth Kaunda, ring true: "Let the West have its Technology and Asia its Mysticism!

Africa's gift to world culture must be in the realm of Human Relationships" (Kaunda 1967:22).

The concept of community is a prominent biblical theme, which finds symbolic expression in the people of Israel as a nation, the church as the body of Christ, and now in Onesimus, as an equal member of a community stratified between the rich and poor, slaves and masters, freemen and Jews and Gentiles. It is possible that Philemon lived in Colossae. In the letter to the Christians of that city, Paul observes that Onesimus, a "faithful and beloved brother, who is one of you", is coming in the company of Tychicus, the carrier of the letter (Col 4:9). In the opening verses of this letter (v1-3), the apostle Paul explores this concept right from the outset of his letter in two ways. First, Paul expresses his appreciation and love towards Philemon, whom he addresses as "our beloved collaborator". Note the Pauline emphasis on community, highlighted by the pronoun 'our' and the adjective 'collaborator'. Secondly, Paul places Onesimus in the vibrant mix of the local community of Christian brothers. To the Colossian church, Onesimus is a '... *brother... one of you*' (v9). In this very brief statement, Paul places Onesimus, the runaway slave, the social outcast, on equal footing with every Colossian believer, including Philemon. He is 'one of you', not the unfamiliar stranger among you or the unknown neighbour next door.

In the next section of this brief letter, thanksgiving and prayer (v4-7), the apostle, fashioning his letter in the form and style typical of first century letters, which would express gratitude to the gods and emphasize prayers, Paul fills his formal greeting with a singular content: thanking God for the faith and love of Philemon and praying that he would continue to be actively involved in sharing his faith in and with his community. He also expresses personal appreciation: "Your love has given me great joy and comfort, because you, *brother*, have renewed the heart of the *saints*" (v7). It is noteworthy that Paul affords Philemon the same dignity and honour he had afforded Onesimus. Philemon is, like his former slave, a beloved brother, who brings the apostle 'great joy and comfort'. Paul rejoices in the faith and love of Philemon for the saints, and celebrates their shared position in Christ: they are children of the same Father. In closing his letter (v23-25), Paul borrows, once again, a common formula used in first

century letters. Here, Paul sends warm greetings to Philemon from known *mutual friends*. Through this simple device, the apostle emphasizes, once more, the idea of *community* and the believers' shared faith, oneness and connectedness in Christ.

### 3.2 Unity, Diversity and Individuality

In his appeal for Onesimus, Paul also affords Philemon the freedom to take a spontaneous decision about receiving Onesimus or rejecting him. Instead of enforcing his apostolic authority and prescribe a new way of relating between slaves and masters, Paul merely expresses an opinion and leaves the final decision to Philemon. Paul fully respects Philemon's individuality and the value of the meeting of minds as believers.

Likewise, Africans value unity within diversity. They hold in great respect the *particularities* of the beliefs and practices of others. This is captured emphatically in the Zulu phrase *umuntu ngumuntu ngabantu*. Van der Merwe (1996:1) gives it an apt rendering: "A human being is a human being through (*the otherness of*) other human beings" (*italics added*). For post-apartheid South Africans of all colours, creeds and cultures, *Ubuntu* dictates that, if we were to be human, we need to recognize the genuine otherness of our fellow citizens and fellow Africans alike. That is, we need to acknowledge the diversity of languages, histories, values, customs and backgrounds of all who make up today's South African society.

Connection with the human landscape confronts Western thinking with its idolatrous individuality, independence, and self-sufficiency as hallmarks of the mature person. Neville Richardson<sup>2</sup> (1996:134-45) defines the flawed legacy of the *Aufklärung* as "universalism, individualism, an understanding of society as a rational contract, a punctiliar understanding of human experience, effectiveness as a moral factor, actions above persons, the priority of right over good, and floating free from religious bases into secularism." The Enlightenment, with its isolationist philosophy, fostered a competitive and comparative approach to life that offered *no room at the inn* for the other and effaced the disposition to be the brother's keeper – values that lie at the heart of the African way of life. As a result, the city streets of Europe and North America seem to traffic in a lonely humanity that lacks bonding and belonging. For this reason, Nobel

laureate, Desmond Tutu (1995:xiv), exclaims: "A solitary human being is a contradiction in terms. A totally self-sufficient human being is ultimately subhuman. We are made for complementarity. I have gifts that you do not; and you have gifts that I do not. *Voila!* So we need each other to become fully human."

*Ubuntu's* respect for the particularity of the other links up closely to its respect for *individuality*, but, be it noted, the individuality which *Ubuntu* respects, is not of Cartesian making. On the contrary, *Ubuntu* directly contradicts the Cartesian conception of individuality in terms of which the individual or self can be conceived without thereby necessarily conceiving the other. The Cartesian individual exists prior to, or separately and independently from the rest of the community or society. The rest of society is nothing but an added extra to a pre-existent and self-sufficient being. By contrast, *Ubuntu* defines the individual in terms of his/her relationship with others (Shutte 1993:46f).

In this light, individuals only exist *in* their relationships with others, and as these relationships change, so do the characters of the individuals. Thus understood, the word "individual" signifies a plurality of personalities corresponding to the multiplicity of relationships in which the individual in question stands. By definition, being an individual means "being-with-others". "With-others", as Macquarrie (1972:104) rightly observes, "...is not added on to a pre-existent and self-sufficient being; rather, both this being (the self) and the others find themselves in a whole wherein they are already related".

*Ubuntu* unites the self and the world in a peculiar web of reciprocal relations in which subject and object become indistinguishable, and in which "I think, therefore I am", is substituted for, "I participate, therefore I am" (Shutte 1993:47).

Modernism enshrines the rights of the individual and follows with fidelity Socrates' credo, "Know thyself". In the West, individualism often translates into an impetuous competitiveness. Individual interests rule supreme and society or others are regarded as nothing but a means to individual ends (cf. Khoza 1994:4, 5, 7). This is in stark contrast to the traditional African preference for co-operation, group work or *shosholoza* ("work as one", i.e. team work). Sadly, though, today traditional mores and values in the African

rural setting confront the full force of post-modern and Western trends in the city and urban centres, resulting in the modification and/or abandonment of Africa's cultural heritage and guiding principles.

Under the apartheid regime the ideals of *ubuntu* were eviscerated. The "native" was a problem and not a person, condemned in an environment that violated human dignity at every corner, from inferior education to the despised work permit. Tutu (in an address to attorneys on March 25, 1983) describes the bureaucratic assault on human dignity in the shuffle of paper and power:

"It is difficult to see that bewildered man cowering before you, hardly understanding the shouted order that merely adds to his confusion as he is shunted from one queue to the other, from one office to the next to get the prized stamp which will allow him to work. It is difficult to recognise him as perhaps the head of his family, as the husband of some loved wife, as the doting father of pampered children, as himself a child of God."

However, the "beatitude of *ubuntu*" provokes risk and vulnerability and eschews vengeance and seeking status. Michael Battle<sup>3</sup> (1996:105) describes how Tutu chides our perfunctory greetings of a stranger. Shortly after the introduction we ask the question, "What do you do?", and the answer determines your value in my estimation. He proclaims in one of his sermons: "God does not love us because we are lovable, but we are lovable precisely because God loves us. God's love is what gives us worth... So we are liberated from the desire to achieve, to impress. We are the children of the divine love and nothing can change the fundamental fact about us."

### **3.3 Dignity and Humanness**

African identity and culture place a premium on the value and worth of every individual. African culture is essentially relational, and its worldview centres on the belief that 'I am a person because of my connectedness to other persons; I am because you are'. Therefore, if something lessens the worth of an individual as human being then it lessens that of the others as well. On this basis, 'an injury to one is an injury to all'. Consequently, the cadres of the liberation movements in Africa were of the belief that 'to

stand up for all those imprisoned' would be tantamount to standing up for one and all, 'so that my own humanity may not be diminished by my silence'.

Ackermann (1998:17-18) extols the virtue of interdependence in African relationships, when she writes: "the concept of mutuality in relationship is the touchstone against which the quality of our relationships is tested." Further, she points out:

Mutuality is concerned with the feelings, needs and interests of the other. Mutuality spells forbearance, generosity, kindness, forgiveness, and considerateness, virtues often neglected. Mutuality is the reciprocal interdependence of equals. Interdependence and equality are the opposite of egocentricity—the concern for self at the expense of the other. The practice of mutuality is a way of loving which affirms the goodness of each person and our need for one another."

Paul's desire to reintegrate Onesimus into the community of the Colossae church affirms the values of this worldview. In the past Onesimus would have proved *useless* to Philemon, but now, he would become, true to the meaning of his name, 'useful', not only to his former master, but to the whole community. Paul had already benefited from having Onesimus in Rome. Now, both Philemon and the church in Colossae would equally benefit from his reintegration.

In verse 9, Paul presents Onesimus in a glaring light of heaped humanity. Onesimus is a 'faithful and beloved brother'. In this very brief statement, Paul uses three attributes to place Onesimus, the slave, in equal footing with every Colossae believer, including Philemon. Onesimus is said to be 'faithful', 'beloved' and a 'brother'. As faithful, he qualifies to be much loved, and this places him within the reach and realm of shared humanity as a brother.

### **3.4 Dialogue, Consensus and Respect**

*Consensus* and *dialogue* are critical values within the African context. Without a common scale, i.e. without an agreement or consensus on criteria, the beliefs and practices of the other simply cannot be judged without violating otherness. *Ubuntu* underscores the importance of agreement or consensus. Reflecting on this, Teffo (1994:4), remarks that African traditional culture has an almost infinite capacity for the

pursuit of consensus and reconciliation. Democracy the African way does not simply boil down to majority rule. Traditional African democracy operates in the form of a (sometimes extremely protracted) discussion or *indaba*. Although there may be a hierarchy of importance among the speakers in the dialogue, every person gets an equal chance to speak up until an agreement, consensus or group cohesion is reached. This outcome is expressly articulated in words like *simunye* ("we are one", i.e. "unity is strength") and slogans like "an injury to one is an injury to all" (Broodryk 1997:5, 7, 9). In his online article, Dirk Louw (1998) points out that the agreement or consensus that *Ubuntu* both describes and prescribes is not conceived of in fixed, a-historical or foundationalist terms. It is not expected to apply or remain the same always and everywhere. On the contrary, when an *Ubuntu* (African) reads "consensus", s/he also reads "open-endedness", "contingency", and "flux".

The fundamental role of dialogue is to promote common understanding and mutuality of interests, a merging of mindsets, to find common purpose and mutual respect. Yet, such dialogue need not be prescriptive in the sense that it violates particularity, individuality and ignores historicity. Dirk Louw (ibid) believes that *Ubuntu* inspires us to expose ourselves to others, to encounter the difference of their humanness so as to inform and enrich our own (cf. Sidane 1994:8-9). Within this context, Louw argues, *umuntu ngumuntu ngabantu* translates as: "To be human is to affirm one's humanity by recognising the humanity of others in its infinite variety of content and form" (Van der Merwe 1996:1). This translation of *Ubuntu* attests to a respect for particularity, individuality and historicity.

Paul's petition to Philemon (v8-22) provides a clear illustration of this age-old African principle. Onesimus, a runaway slave, became a Christian in Rome when he met Paul. His deprived master, Philemon, had also been saved under Paul's earlier ministry. In this section, the main part of the letter, the apostle asks the master to take back the converted slave, who has been 'profitable' to Paul in his imprisonment in Rome. He is to receive him not as a slave, but as a brother. Yet, Paul does not write from the lofty heights of his apostolic authority, but as one caring brother in Christ to another, pleading for another member of God's family. Paul graciously uses a powerful rhetorical



argument, while making a hint that he could in fact demand obedience, without actually demanding it!<sup>4</sup> Here, then, we see the method of ‘moral persuasion’ used by Paul. The apostle did not make use of his authority to give orders to Philemon to accept Onesimus back (and, consequently, not to chastise him for his theft and flight). Paul, like in African dialogue (which is tough talk), did not hesitate in formulating his case categorically. On one hand, it is an appeal, and Paul wishes that Philemon’s reaction would be spontaneous, not forced. Philemon had freedom to refuse the request. On the other hand, Paul constrains him, in making his appeal. He reminds Philemon of the great love which binds the two together. Then he expresses, also, his love of Onesimus. He makes a comment about the conversion of the run-away slave, then emphasizes the fact that the runaway slave is now a *brother* in the faith and would be useful (a new *partner*, not a slave, perhaps?) to him. Paul reminds Philemon of his own indebtedness to the apostle and asks that he debits any debt of Onesimus on apostle’s own account. It should be noted that Paul makes his request with the full assurance that both slave and master will respond in obedience, but at all times, Paul prefers consensus over coercion.

Paul holds a very high regard for the relationships he had forged with various individuals in his day. Philemon was one of them. Paul regarded him as a partner. In approaching him, Paul addresses Philemon on an equal footing, not as apostle to a lesser order minister of the Gospel. They are both ministers of the same Gospel, partners. It is in the basis of this partnership that Paul makes a passionate appeal for the acceptance of Onesimus and considers his partnership with Philemon as a sufficient enough basis for the eradication of any debt Onesimus may have or the forgiveness of any wrongdoing by the slave towards his master.

### **3.5 Genuine Concern and Care**

If he has done you any wrong or owes you anything, charge it to me. I, Paul ... will pay it back – not to mention that you owe me your very self.” (Philemon 18)

Altruism is a redundant word in the African vocabulary and the concept of *neighbour*, inscribed indelibly on the social consciousness. Selfishness spells an unknown meaning. Tutu (1973:38) again proclaims: “In the African *Weltanschauung*, a person is

not basically an independent solitary entity. A person is human precisely in being enveloped in the community of other human beings, in being caught up in the bundle of life. To be is to participate. The *summum bonum* (Lat. “greater good”) here is not independence but sharing interdependence.” It is in this context that Nelson Mandela’s constant refusal to take absolute credit for the glories and triumphs of the liberation struggle must be understood. Instead, he always emphasizes collectivism over individualism.

In the main part of the letter, as observed earlier, Paul reminds Philemon of the great love which binds the two together, and expresses, likewise, his love of Onesimus. Then he makes a comment about the conversion of the runaway slave. After this, Paul emphasizes the fact that the runaway slave is now a *brother* in the faith and would be useful (a new *partner*, not a slave, perhaps?) to him. Paul reminds Philemon of his own indebtedness to the apostle and in a startling show of the depth of the apostle’s concern for Onesimus, he asks that Philemon, should he find it hard to forgive and forget, he should debit any debt of Onesimus on apostle’s own account! (v18). In this verse is captured the spirit of true African humanness – a selfless extension of a hand towards a brother in need, towards the neighbour, towards the other.

### **3.6 Love, Oneness and Equality**

First-century Christianity had to deal with a perverse, inhumane institution. Slavery in those days, as in any other time, was something repugnant, a negation of the dignity and the worth of the human being. In the Roman Empire, the majority of slaves would carry out most of the menial and arduous manual labour of the day. Yet, a great number of them were educators, medical doctors, skilled artists, well-trained artisans and many very capable administrators. In material and economic terms, many slaves enjoyed better conditions than many free people, who needed to work for a day’s pay. A slave with professional capacity, was able to eventually buy his own freedom, a fact alluded to in 1 Corinthians 7:21. In legal and general terms, though, slaves were considered sub-humans, even though the law guaranteed minimal protection to them. In short, a slave was always a slave.

Africa shares a common experience with first-century Roman society. Situated on the edge of the globe, the African faces the pervasive challenge of being consigned to the margins of both history and tradition. The history of the continent itself has shaped the identity and thinking of the African man. African history tells a tale of shame and pride. A past mingled with pride and shame<sup>5</sup>. A retrospective glance into a not-so-distant past bears witness to a little more than 500 years of colonial imperialism in all forms – capital, cultural, intellectual, spiritual, etc. – through which the *homo africanus* was stripped of his pride, sense of *dignity, identity* and *spiritual compass*. It also takes us back to a dark period spanning three and a half centuries of a devastating transatlantic slave trade, widely dubbed ‘the European crime against humanity’, in regard of which Paris (2001:24) declares: “It is a conservative estimate that approximately 25 million Africans were stolen from their homeland, packed like sardines into the bellies of slave ships and after suffering the hell of the so-called ‘middle passage’, were sold on auction blocks to the highest bidder.”

In addressing this, Paul underlines the Christian principle of brotherly love in the hearts of people, which binds the master and the slave into one. Paul sends Onesimus back to Philemon, and he specifically says that the master is to receive his former slave under very different terms of referential relationship. As a slave, Onesimus would now be useful to his lord as a brother in the Lord (v11); and as lord, Philemon would also learn to accept and see Onesimus as a “dear brother” in the Lord (v16).

### **3.7 Hospitality and sharing**

‘So if you consider me a partner, welcome him as you would welcome me. (Philemon 17)

The *homo africanus* is one fully acquainted with the practice of and fully appreciative of and endowed with the virtue of hospitality. Welcoming the stranger within the home of an African is something that comes naturally, and it is practiced with the greatest of joys. It stands in stark contrast to the western form of hospitality – highly formalized and mechanized – that lacks spontaneity and is considered a necessary disruption of family routine and an invasion of privacy. In the Christian context hospitality is one of the greatest virtues of the Christian faith. It is a practical demonstration of biblical faith and

genuine love and care for the brother, as well as common identity. In this letter, Paul so beautifully articulates this concept in this wonderful appeal to Philemon: ‘... *welcome him as you would welcome me*’.

### **3.8 Partnership and collaborative support**

The phrase previously quoted, *symunye* (‘we are one’, or alternatively, ‘there is strength in unity’), captures the African spirit of collaboration and working together. An African is always ready to step forward and lend a helping hand to another, and values collaboration. Likewise, Paul does not claim the glory of the ministry all to himself alone. He holds a very high regard for the relationships he had forged with various individuals, and who were still in active collaboration with him in the ministry. Philemon was one of them. Paul regarded him as a partner. In approaching him, Paul addresses Philemon on an equal footing, not as apostle to a lesser order minister of the Gospel. They are both ministers of the same Gospel, partners. It is in the basis and the strength of this partnership that Paul makes a passionate appeal for the acceptance of Onesimus and considers his partnership with Philemon as a basis sufficient enough for the eradication of any debt Onesimus may have or the forgiveness of any wrongdoing by the slave towards his master.

## **4 Conclusion**

‘So if you consider me a partner, welcome him as you would welcome me. If he has done you any wrong or owes you anything, charge it to me. I, Paul ... will pay it back.’ (Philemon 17-18)

The most outstanding image of the NT church in the Bible is that of a church in community. At no time is the church presented as an entity outside of communal identity. Milne<sup>6</sup> could not be more right when he points that a Christian believer is never an individual in isolation, outside of the community and the household of faith. The greatest triumph of the Christian Gospel is that Christ has brought strangers into a wonderful oneness, a unity that made them all one people of the one God. The dichotomy of western spirituality encourages introspection and detachment from the existential crises and suffering of otherness, and considers issues of poverty, exploitation, and dehumanization as causalities of difference. However, as Du Toit

(1998:53) correctly notes, “Spirituality is never authentic if it is divorced from life, one’s own life and that of others.” Spirituality is always community-relative and community-specific. Nothing at all falls outside of the business of God<sup>7</sup>. An African rejects vigorously popular dichotomies between the sacred and the secular, the material and the spiritual, and clings to the belief that life, as a whole, all life is sacred; all life is of one piece.

The words of Adeyemo Tokumboh (1983:149) add further light to these observations: “True spirituality” – he insists – “does not isolate us from people. On the contrary, it brings us in touch with the fatherless and widows in their afflictions; takes us to the prisons, hospitals and refugee camps to minister Christ’s compassion and power to the needy; and compels us to do justly, love mercy, walk humbly with God and proclaim good news to the poor. Jesus”, he concludes, “was a man for the other.” The African anthropological principles, articulated in and through the notion of *ubuntu* and the practices of the *homo africanus*, call for a theology of presence and practice. This is in fact the core argument of Crutchley (2003:76) who is adamant that African spirituality, born out of the philosophy of *ubuntu*, calls for a theology of presence. Such a theology would be characterized by a “compassionate touch that serves notice to our world that we are on a redemptive mission.”

Our reading of Philemon from this perspective, then, must persuade us to see a God whose heartbeat embraces community, humanness and otherness. Philemon could only find meaning and dignity in Christ, when freemen in the redeemed community would make room in the inn to accept and receive him as a dear brother; only when the estranged and outcast would be made one of them; and only when they, the redeemed, would set aside the lenses of otherness and take on the mantle of a brother’s keeper.

## 5 Notes

<sup>1</sup> Neville Richardson. “Why Christian Ethics Needs Africa”, in *Archbishop Tutu: Prophetic Witness in South Africa*, ed. L Hulley, L Kretzschmar, and LL Pato (Cape Town: Human and Rousseau, 1996)

<sup>2</sup> Michael Battle. “The Ubuntu of Desmond Tutu”, in *Archbishop Tutu: Prophetic Witness in South Africa*, ed. L Hulley, L Kretzschmar, and LL Pato (Cape Town: Human and Rousseau, 1996)

<sup>3</sup> Dirk Louw, “Ubuntu, An African Assessment of the Religious Other. Available at <http://www.bu.edu/wcp/MainAfri.htm>. This particular article is based on earlier works, including “Wisdom as a new Paradigm for Practical Theology in a Post Apartheid Society”, *Journal of Theology for Southern Africa* 90 (March 1990), and Decolonization as Post

Modernization, pp.67-73 in JG Malherbe (Ed.), *Decolonizing the Mind*. Pretoria: Research Unit for African Philosophy, UNISA

<sup>4</sup> Summary from *The Bible Panorama: Enjoying the Whole Bible with a chapter-by-chapter guide*, Gerard Chrispin, p.532, Day One Publications, 1982

<sup>5</sup> cf. also James Cochrane, "Public Challenges to Christianity in Africa", *Journal of Theology for Southern Africa* 99 (November). Here, this Professor at the University of Cape Town observes that "Africa is among the shakiest of the contenders for a prominent place in the sun in the twenty-first century." – p131

<sup>6</sup> Bruce Milne. *Know the Truth: A handbook of Christian belief*, IVP (1998)

<sup>7</sup> Cf. Amoah and Oduyoyo 1988:35-46

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