Epilogue

The symbol of liberation has a role in public life. It is an analectic vision of another possible world. Liberation from Apartheid is liberation to give expression to the world of meaning re-established in the restlessness and ambiguity of the experience of the poor and marginalized. The liberation symbol is versatile and has various heuristic levels that can be appropriated in different contexts, without abandoning its soteriological promise of good news to the poor and marginalized.

Black Theology of liberation is relevant in our public life and continues to adhere to the promise of liberation, albeit in a less-embittered manner. As a public theology of liberation it perceives democracy as momentous and calling upon its exponents to constructively engage in public life with impatience and restlessness, creating agency for the rebuilding and remaking of freedoms in South Africa. Power, *amandla*, evoked in *ubuhlanti* to aggregate the harmony of *ikhaya*, is not possession, but an instantiation of creative bonds and trusts in public life inspired by *imvuselelo*.

Reconstruction, development, nation-building, transformation, reconciliation, moral regeneration all are moments that can be harnessed by liberation to turn Black Public Theology of liberation into a constructive paradigm of engagement in public life. As a structure of power, democracy must be life-giving, allowing a traffic of centrifugal and centripetal forces of life to dialogue in *inkundla*, open space for the feast of life. The work does not exhaust the field but points to possibilities as the struggle continues, *Aluta Continua*. The time for *imvuselelo* is now!

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