

# THEOLOGY AND LIBERATION: THE AFRICAN AGENDA

By  
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## *Introduction*

By the close of the 20<sup>th</sup> century, the first publication on the modern African theology movement was over forty years. It began with the nationalist reflection on Christianity in the mid-1950s by black Roman Catholic priests studying in Europe who, with the spirit of African Nationalism, began addressing and questioning the African condition under colonial oppression.<sup>1</sup> This reflection also led the discussion on *Africanization* as a theological justification of the African Revolution and the liberation struggles on the continent. Although the theme of liberation was actively present in African politics, it was completely absent in theological discussions at the time. The liberation language of theology, Mercy Oduyoye has pointed out, “scandalized many”; and it was seen not just as a political word, but it was also “a protest word, even a violent word” associated with “upsetting existing political order which brings with it chaos and insecurity”; and African Christians, having been educated against all that might bring with it confrontation” quickly shied away from it.<sup>2</sup>

From the very onset, Africans did not restrict the hermeneutic endeavor to just the biblical text but included the human condition as well as the African worldview which were also perceived as *texts*, thus, allowing a comparative study of the many forms of engagement of the Gospel of Jesus Christ with the human situation—a human situation which had been drained of its very essence by slavery, colonialism and racism.

Theological discussions of the Africanization paradigm in these early years had contributed immensely in defining the major theological paradigms in contemporary Africa, including *Liberation* and *Inculturation*. By the close of the 20<sup>th</sup> century, three other paradigms had become serious partners in theological dialogue; albeit, they are still in their infant stages. These include; *Reconstruction* theology which calls for a paradigm shift from liberation to social transformation and reconstruction; *Pentecostal-Charismatic* theology; and *African Initiated Church* theology both of which emphasize on spiritual liberation.<sup>3</sup>

## THE LIBERATION HERMENEUTICAL PARADIGM

Liberation as a theological paradigm in Africa is a hermeneutic procedure that seeks to understand the African reality and to interpret this reality in the light of the Gospel of Jesus Christ to bring transformation of the oppressive status quo. Since the 1970s, liberation has become Africa’s acquisition of a new theological self-understanding

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and has challenged Africans to discover themselves as human beings with *Imago Dei*. But it has also given Africans the determination to participate in God's redemptive act in history. Liberation has therefore become the African theological choice for anthropological dignity over against anthropological poverty. It is a quest for true humanity.

Liberation theology on the continent of Africa has emerged primarily as a response to white racist oppression and western capitalist imperialism that have impoverished the African. But again, liberation is also a response to oppression of Africans by Africans as well as of African women by the men. All these different forms of oppression have contributed in depriving and denying human dignity of the African.

There are different approaches to liberation in Africa that have given rise to different theological expressions and movements having different histories, emphases and functions. These varieties of liberation address issues of *race, gender, poverty, culture* and *spirituality* which serve also as the points of departure for their respective theological systems. While the issue of race finds expression in *Black theology* in its South African manifestation; that of gender finds expression in *African Women's theology*. Poverty also finds expression in the narrowly defined *African Liberation theology*, and, culture in *Inculturation theology*. Recently, with the training of theologians from the newer *Pentecostal* and the *Charismatic* churches, emphasis is being placed on spiritual liberation in their theological writings.

### ***Black Theology***

Black theology was the first liberation oriented theology to appear on the African scene in the early 1970s. It drew most of its initial insight from North American Black theology. The keynote of this theology before black majority rule was liberation with special reference to racism as manifested in the vicious circle of Apartheid. Therefore, the actual situation that gave rise to liberation in South Africa was Apartheid and the need to demolish it as a socio-political system. Black theology took seriously the experience of black people which was grounded in a history of racial oppression and economic exploitation.

Before Apartheid ended officially in 1994, the development of Black theology had already seen two different phases. The first phase began in the early 1970s as a theological expression of Black Consciousness Movement and therefore initially took over the exclusively Race Analyst approach into its reflection. At this time, its task was to conscientize black people to the situation in which they were and the situation in which they ought to be—arousing them to become the vehicles of their own liberation.

The second phase began in the 1980s with conferences organized by the Black Theology Task Force of the Institute for Contextual Theology (ICT). Whereas the publication of the book entitled: *Essays on Black Theology (1972)*<sup>4</sup> formally inaugurated

the first phase; the second phase was ushered in by the publication of *The Unquestionable Right to be Free: Black Theology from South Africa* (1986).<sup>5</sup>

Unlike the first phase, the second began to take Marxist analysis of South African society very seriously which brought a sharp (albeit, false) division between the advocates of Race-Analyst and Class-Analyst approaches. Besides, there were others who wanted to hold the two in creative tension as the best way to understand the South African situation. Another important factor present in the second phase was the inclusion of feminist perspective in black theological reflection.

Since the relevance of Black theology is largely determined by the nature of South African reality, with the change of the political environment, there is bound to be a shift into a new phase. Veritably, the new post-Apartheid phase ushered in by nonracial democracy is challenging black theologians to consider themes such as reconciliation and black empowerment in theological hermeneutics. There are other themes in which younger generation of black theologians are very interested; these include human rights, political economy, civil society, democracy, secularism, religious freedom and the engagement of culture in all these themes.<sup>6</sup>

### ***African Women's Theology***

African Women's theology is the theological articulation of women's own experiences of sexism and gender inequity in both church and society. It is *de facto* a theology of process born out of experience of pain and of women's vision. As such, it is contextual and analyzes religion, culture, socio-economic and political realities of Africa.

African women theologians also focus on their own specific challenges and join other women in the analysis, deconstruction, reconstruction and advocacy that foster the healing of human brokenness and transformation of society. Consequently, women theologians are raising uncomfortable questions that confront the androcentric bias that, for a long time, has informed the predominantly patriarchal religious traditions of the Christian faith.

Forming part of women's theological challenge include: the image of God in African womanhood; who Jesus Christ is for the African woman; the true image of the Church; and the rereading of the Bible. Others are, African cultural history, religion, and the sources of spirituality; elements in the fear of sexuality that result in the repudiation of matriarchy; the violence against women; and traditional ritualistic processes and practices which are oppressive to women such as widowhood rites, polygyny, clitoridectomy, bride-wealth/price, purdah and child-marriage.

African Women's theology is unleashing a new dynamic that should vitalize African theological hermeneutics. This is made possible mainly by The Circle of Concerned African Women Theologians (The Circle) which is, perhaps, the most active theological group in Africa today. In this movement even women theologians "who would not use

the language of revolution are also writing with emphasis on ‘psychic liberation’ and ‘internal transformation.’ Oduyoye explains the rationale behind this approach:

Liberation on the mentality that keeps women coping with marginalization and repression rather than resisting it has become an area of much reflection. Several have turned to the study of African Traditional Religion and Culture as a source of both empowerment and dehumanization of women. Studying this undergirding factor of life in Africa, is required, if the liberating aspects are to be fully appropriated and the oppressive ones exposed and disposed of.<sup>7</sup>

### ***Inculturation as Strategy for Liberation***

In one way or other, we have all participated in the fruitless inculturation-liberation debate within the context of Ecumenical Association of Third World Theologians (EATWOT). Within the Asian context for example, I recall the debate between theologians from the Philippines with Carlos Abesamis as their spokesperson and the Sri Lankan theologian Aloysius Pieris at EATWOT’s Asian Theological Conference in Wennapuwa in 1979.<sup>8</sup> Again, the tension between African theologians and Latin Americans on the one hand and, on the other hand, between African and Black theologians on both sides of the Atlantic are well documented.<sup>9</sup>

In Africa, as a result of this tension, culture was not seen in its comprehensive way. An artificial gap was created separating culture from politics and socio-economic relations. Inculturation and liberation became two different and opposing theological paradigms. The former was seen as a mutual interaction or dialogue between culture and the gospel emphasizing the traditional way of life; and the latter between the gospel and socio-political realities addressing the influence of modernity and Western way of life.

What most competitors in this debate failed to recognize was that the problems being addressed by both inculturation and liberation were all *African problem* with each approaching it from a different perspective. But the path each chose ended up providing only one-sided solution to this problem. What was lacking at this initial stage was a fruitful dialogue between the two that would foster mutual appreciation of what each was and could offer in service to Africa. Furthermore, both were unable to find a common ground from where to agree and proceed to act in harmony to undermine and dismantle the structures of death and decay.

In Africa, therefore, inculturation is not to be seen as one thing and liberation another. That is why today, many Christians in Africa, especially, new generation theologians (even from South Africa) have come to appreciate culture “for the purposes of conducting a dialogue with Christianity.”<sup>10</sup> The same young theologians are those on whom the influence of liberation has been so great.

The cultural strength of African people cannot be ignored or underestimated. The mistake the early missionaries and colonial administrators made in their contact with

Africans was to attempt to obliterate the African cultural identity. The foundation of a people's liberation, according to Amilcar Cabral, is in their inalienable rights to have their own history whose continuity lies in culture. That is why in Africa, liberation is necessarily an act of culture; and, the liberation movement in Africa has been seen by theorists and analysts as "the organized political expression of the struggling people's culture."<sup>11</sup>

Africans take both culture and the gospel as active forces of liberation. It is this dual fact of theological understanding in the dialogical process of inculturation that culture and the gospel of Jesus Christ increase the African passion for liberation. Inculturation then becomes empowerment and a strategy for liberation.

Inculturation is liberative in that in the process of dialogue, it recognizes the oppressive and anti-life components in both culture and the Bible which are then challenged, critiqued and transformed. With such an understanding and a new look of inculturation and liberation, the long debate and division between the two is made inefficacious. With the formulation of inculturation as a strategy for liberation by new generation of theologians, we have the problem addressed in a non-evasive and creative manner.<sup>12</sup>

In Africa, dialogue between culture and the Christian faith has exposed and is undermining all negative and oppressive elements in culture, especially those that dehumanize women. Besides, it has also led to an inculturated-liberative reading of Scripture that brings to light not just its patriarchal orientation but also its ideological and racist outlook. Such rereading of the Bible, as has been demonstrated by theologians like Teresa Okure, has disclosed the sinful human and socio-cultural conditions that have often distorted the constitutive voice of God.<sup>13</sup>

### ***Reconstruction as an Act of Liberation***

Reconstruction as a theological paradigm began gaining currency in the late 1980s and especially, the early 1990s. At its Fifth General Assembly in Lome (1987), the All Africa Conference of Churches (AACC) favoured theology of Reconstruction as a way forward and began advocating for it especially, when it became clear that Apartheid was coming to an end and therefore a new theological paradigm apart from liberation might be necessary.

The African theologian with whom the theology of Reconstruction is largely associated is Jesse Mugambi who in his address to the Executive Committee of AACC in Nairobi proposed a paradigm shift from the post-Exodus to post-Exile imagery for Africa. He saw *Reconstruction* as the resultant theological axiom, thus shifting the emphasis from Liberation as indicated in the title of his book: *From Liberation to Reconstruction* (1995).<sup>14</sup> Mugambi is convinced that; "the 21<sup>st</sup> century should be a century of reconstruction in Africa, building on old foundations which, though strong, may have to be renovated."<sup>15</sup> He compared the 15<sup>th</sup> and 16<sup>th</sup> century secular and ecclesial contexts of

Europe with their respective awakenings of the Renaissance and the Reformation and declares:

The 1990s are the beginning of Africa's Renaissance and Reformation. They will commence the process of Africa's reconstruction.<sup>16</sup>

In this shift, the post-exilic text that becomes the centre for "the new theological paradigm in African Christian theology as a logical development from the Exodus motif" is the book of Nehemiah. Mugambi sees Nehemiah as "the director of reconstruction project" after the Babylonian exile. In this new paradigm, Jesus' mission is seen to be "reconstructive rather than destructive" and the Sermon on the Mount regarded as "the most basic of all reconstructive theological texts in the Synoptic Gospels."<sup>17</sup>

Mugambi identifies three levels of reconstruction covering all areas of societal life. First, there is the *personal* which deals with the reconstruction of individual motives and intentions. The second is *ecclesial* reconstruction dealing with all areas of the church's life including; "management structures, financial policies, pastoral care, human resource development, research, family education, service and witness." He then sees theology as "the means by which the church rationalizes its process of ecclesial reconstruction."<sup>18</sup> The third is *cultural* reconstruction which has five components of (i) *politics* dealing with the management of social influence; (ii) *economics* dealing in matters of managing resources; (iii) *ethics* dealing with the reconstruction of the system of values; (iv) *aesthetics* dealing with the sense of proportion and symmetry in all aspects of life; and, (v) *religion* which provides the world-view synthesizing "everything that is cherished by individuals as corporate members of the community."<sup>19</sup> Reconstruction in Africa therefore refers to actions taken in all the different dimensions of societal life and not just in one particular sector of human existence. It is thus a praxis embracing many practices within the social realm.<sup>20</sup>

In the discussion of reconstruction as a theological paradigm on the continent, two important events have taken place within the theological community of the African Church which should be worth mentioning. The first was the 2000 Theological Conference held in Mbagathi, Nairobi, Kenya where for the first time representatives from the Conference of African Theological Institutions (CATI); the All Africa Conference of Churches (AACC); the Ecumenical Association of Third World Theologians (EATWOT); The Circle of Concerned African Women Theologians (THE CIRCLE); and the Organization of African Instituted Churches (OAIC) met to clarify their role in the service of the Church and the wider community.

At Mbagathi, the tension between liberation and reconstruction became obvious when black theologians from South Africa including Takatso Mofokeng and Tinyiko Maluleke expressed dissatisfaction with Mugambi's attempt to down play and underestimate the importance of liberation for Africa's social transformation and development. Reconstruction, it is argued, must begin with liberation and all Africans are not yet liberated. For EATWOT members at the meeting, the movement from liberation to reconstruction was not from EATWOT. According to the EATWOT women present, if

there was any movement, it was “from liberation to spirituality” because women’s power to bring about change comes from the Holy Spirit. On the theology of Reconstruction, one female participant said: “I am still reading and I cannot relate to it.” On the other hand, there were other participants who also argued that the end of Apartheid should oblige theologians to think of a new paradigm; theology, they contended “is above liberation and God is above all.”

The Final Communique of this conference brought out the division among members of the African theological community. It declared:

We note that the paradigm of reconstruction has gained wide currency as a model of theological thinking in our contemporary situation, but for many of us it needs further elaboration and reflection, particularly on the relationship between liberation and reconstruction.<sup>21</sup>

The importance of the Mbagathi meeting was that it put the accent on *both* liberation and reconstruction. Africa needs both emphases for meaningful social transformation and development. Reconstruction is about human development and as such cannot be separated from liberation; for, reconstruction in itself, it was concluded, “is an act of liberation.”

The second important event regarding Africa’s discussion of reconstruction as a theological paradigm took place in 2002 in South Africa during the Conference on Theological Education and Ecumenical Formation which was part of the interactive process to embark on the Journey of Hope in Africa to make a difference on the continent in the 21<sup>st</sup> century.<sup>22</sup> Unlike the Mbagathi meeting where there was apparent division between liberation and reconstruction, this conference saw both as complementary and envisioned a journey of hope “for Africa’s *liberative reconstruction* and sustainable development.”<sup>23</sup>

### ***Liberative-Reconstruction and Africa’s Development Initiatives***

Africa is trapped in poverty. Her poverty stands in stark contrast to the affluence of the developed world. Tears shed by the Church in South Africa five years ago are still the tears being shed by the whole ecclesial community on the continent: one-third of the world’s poorest people lived in Africa and although the continent comprised of ten per cent of the world’s population, seventy-five per cent of all people living with HIV/AIDS were in sub-Saharan Africa. It continued,

One in thirteen African women dies during pregnancy or childbirth, representing nearly half of such deaths worldwide. Nineteen thousand children die in Africa each day as a result of preventable diseases and malnutrition . . . [and] most African nations are ill-equipped to overcome these problems.<sup>24</sup>

It is such situations prevailing on the continent that compel both ecclesial and theological communities in Africa to share the common vision and pledge of new generation of African political leaders to combat and eradicate poverty and the culture of death and decay as envisioned in the New Partnership for Africa's Development (NEPAD) plan.<sup>25</sup>

NEPAD is the vision and initiative of African political leaders who have pledged to eradicate poverty; place the continent on path of sustainable growth and development; participate in global economy and body politic; and liberate Africa from "the malaise of underdevelopment and exclusion in a globalizing world."<sup>26</sup>

Presenting itself as a visionary and dynamic initiative seeking to reconstruct and develop the continent, NEPAD condemns the logic of credit and aid binomial that has underlined African development efforts. This is an abnormal situation and there is the need for its reversal. It cautions against the continued marginalization of Africa from the globalizing process; and says, this constitutes a serious threat to global stability. NEPAD therefore calls

for a new relationship of partnership between Africa and the international community, especially the highly industrialized countries, to overcome the development chasm that has widened over centuries of unequal relations.<sup>27</sup>

Furthermore, NEPAD declares that Africans "will no longer allow themselves to be conditioned by circumstances. We will determine our own destiny and call on the rest of the world to complement our efforts."<sup>28</sup>

The importance of NEPAD is contained in the fact that it is the only comprehensive, long-range plan for Africa's development that has received support from both African political leaders and developed countries. Besides, it is the only continental development plan that, despite its weaknesses, has been hailed by both the ecclesial and theological communities in Africa. Others, like the Lagos Plan of Action and the Lome Conventions did enjoy such ecclesial and theological support. For instance, questions as to how NEPAD could help fulfill Christ's promise of meaningful and abundant life for all African people; or, what kind of theological principles should be emphasized in assessing NEPAD's development initiatives and others have been asked and discussed.

The commitment of the theological community of the African Church was demonstrably established when at the 2002 Conference in South Africa, Bishops, Patriarchs and other Church leaders committed themselves and pledged to disseminate the NEPAD vision and information to the grassroots. The "Plan of Action" of this Conference declared:

It is the Christian church's mission in fulfilling Christ's promise of meaningful and abundant life for all of Africa's people that compels us to

engage critically with NEPAD in a spirit of mutual responsibility and commitment to Africa's reconstruction and development.<sup>29</sup>

Although, the NEPAD document itself hardly uses the term "reconstruction," theological responses from both ecclesial and theological communities in Africa emphasize liberative-reconstruction as a theological principle in assessing the initiative. For example, according to the South African churches, "NEPAD contains several important elements that could be further developed into effective mechanisms for Africa's reconstruction and development."<sup>30</sup>

For all its promises and capabilities to transform Africa into a continent of peace and prosperity, NEPAD has not escaped criticisms. The most systematic and constructive criticism has come from the South African Council of Churches which accused NEPAD of having "a blurred vision" when it focused on globalization, privatization and its failure to engage the people of Africa to solve Africa's problems.<sup>31</sup> The Council further explained,

. . . NEPAD's vision is blurred when it attempts to identify new resources for Africa's reconstruction. It fails to see beyond the self-serving economic prescriptions proffered by an industrialized world that has grown rich off the plunder of Africa . . . The political will generated by NEPAD must be focused into a truly participatory transformation of Africa through direct, immediate, and decisive action to overcome the causes of Africa's deepening impoverishment.<sup>32</sup>

By fixing its eyes on increased global integration, NEPAD indeed has a blurred vision and must be helped to restore its vision. For those of us coming from the underside of history, Globalization has become a notorious term. It is a concept that has come to be associated with paternalism and domination. To some it is only a smokescreen and a cover up for a dominant culture to absorb and dominate the rest of the world. To others, it is the latest stage of capitalist imperialism. NEPAD cannot also pretend to be unaware of the severe negative impact that privatization of basic and social services has on poor people in Africa. Again, failure to focus "on Africa's people first . . . can result in an increasingly divided Africa at the continental and national levels."<sup>33</sup>

The way NEPAD has presented itself as a visionary and dynamic initiative seeking to reconstruct and develop the continent challenges all African theological communities. We also must try to find the strengths and weaknesses of this plan and help un-blur its vision to promote authentic liberative-reconstruction that will bring meaningful social transformation and development of Africa.

### ***Conclusion***

In Africa, as Oduyoye has observed, we have come to see paradigms of liberation and transformation, "not only in the experiences of God recorded in the Bible but also in our African history, religion and struggle to be whole." Africa's participation in "the

liberation of theology, the theology of liberation and in liberative theology, liberates and empowers us.”<sup>34</sup> And it is this liberation and empowerment coming from the Trinitarian God of love, grace and hope that has given us the spirit of resilience not only to survive all kinds of dehumanizing and death dealing forces but also to join all those who seek to transform all forces of death and decay to bring humankind life in its fullness.

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## **ENDNOTES**

<sup>1</sup> . See A. Abble et. al. *Des Pretres noirs s'interrogent* (Paris, 1956). It was the publication of this book that was considered the starting point of modern African theology.

<sup>2</sup> . Mercy Oduyoye, “Liberation and the Development of Theology in Africa” in *The Ecumenical Movement Tomorrow*, edited by Marc Reuver, Friedhelm Solma, Gerrit Huizer, (Kampen/Geneva, Kok Publishing House/WCC, 1993) p. 203. For the presence of the theme of liberation in African political thought and action from the colonial times in the 19<sup>th</sup> century, see J. Ayo Langley (ed.), *Ideologies of Liberation in Black Africa, 1856-1970: Documents on Modern African Political Thought from Colonial Times to the Present* (London, Rex Collins, 1979)

<sup>3</sup> . For theological articulation of the Reconstruction paradigm, see: J.N.K. Mugambi, *From Liberation to Reconstruction: African Christian Theology After the Cold War* (Nairobi, East African Educational Publishers, 1995); for Pentecostal-Charismatic theology and African Initiated Church theology, see Simon Maimela and Andrio Konig (eds) *Initiation into Theology: The Rich Variety of Theology and Hermeneutics* (Pretoria, JL van Schaik, 1998) chapters 10, 11, 12, 24 and 25. The African *Initiated Churches* (AICs) have been described variously also as African *Instituted Churches*; African *Independent Churches* and African *Indigenous Churches*.

<sup>4</sup> . Mokgethi Motlhabi (ed.), *Essays on Black Theology* (Johannesburg, University Christian Movement, 1972). The South African government soon banned this edition. The British edition, Basil Moore (ed.), *Black Theology: The South African Voice* (London, Hurst, 1973); and the American edition, Basil Moore (ed.), *The Challenge of Black Theology in South Africa* (Atlanta, John Knox Press, 1974) were published.

<sup>5</sup> . Itumeleng J. Mosala and Buti Tlhagale (eds.), *The Unquestionable Right to be Free: Black Theology from South Africa* (New York, Maryknoll, Orbis Books, 1986).

<sup>6</sup> . See Tinyiko Maluleke’s “Epilogue” to Xolile Keteyi’s *Inculturation As a Strategy for Liberation* (Pietermaritzburg, Cluster Publications, 1998), page 65.

<sup>7</sup> . Mercy Oduyoye, “Liberation and Development of Theology in Africa,” p. 209.

<sup>8</sup> . For details, see Virginia Fabella (ed.), *Asia’s Struggle for Full Humanity* (Maryknoll, New York, Orbis Books, 1980)

<sup>9</sup> . For details of all these debates, see Kofi Appiah Kubi and Sergio Torres (eds) *African Theology En Route* (Maryknoll, New York, Orbis Books, 1979); Sergio Torres and John Eagleson (eds.), *The Challenge of Basic Christian Communities* (Maryknoll, New York, Orbis Books, 1982); Virginia Fabella and Sergio Torres (eds.) *Irruption of the Third World: Challenge to Theology* (Maryknoll, New York, Orbis Books, 1983); Emmanuel Martey, “African Theology and Latin American Liberation Theology: Initial Differences Within the Context of EATWOT,” *Trinity Journal of Church and Theology*, vol. V, Nos. 1 & 2, July 1995, pages 45-63, also his “An African Examines Trends in Asian Christian Theology,” *Trinity Journal of Church and Theology*, vol. VI, No. 1, January 1996, pages 24-36.

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- <sup>10</sup> . Keteyi, *Inculturation as a Strategy for Liberation*, p. 51
- <sup>11</sup> . Amilcar Cabral, *Unity and Struggle: Speeches and Writings* (New York, Monthly Review Press, 1979), page 143.
- <sup>12</sup> . The two young theologians from South Africa, Xolile Keteyi and Tinyiko Maluleke are among those who have stressed this point; see Keteyi, *Inculturation as a Strategy for Liberation*, pp. 50-56, 62.
- <sup>13</sup> . See Teresa Okure, “Bible: Africa” in *Dictionary of Third World Theologies* edited by Virginia Fabella and R. S. Sugirtharajah, (Maryknoll, New York, Orbis Books, 2000) page 16; also her “Women in the Bible” in *With Passion and Compassion: Third World Women Doing Theology* (Maryknoll, New York, Orbis Books 1988). See also Itumeleng J. Mosals, *Biblical Hermeneutics and Black Theology in South Africa* (Grand Rapids, Michigan, Eerdmans, 1989; and his “The Use of the Bible in Black Theology” in *The Unquestionable Right to be Free*, pp. 175-199.
- <sup>14</sup> . J.N.K. Mugambi, *From Liberation to Reconstruction: African Christian Theology After the Cold War* (Nairobi, East African Educational Publishers, 1995)
- <sup>15</sup> . Ibid. p. 5, cf. p. 40.
- <sup>16</sup> . Ibid. p. 5, cf. p. 41.
- <sup>17</sup> . Ibid. p. 13.
- <sup>18</sup> . Ibid. 17.
- <sup>19</sup> . Ibid. pp. 16-17.
- <sup>20</sup> . See Joao B. Libanio, “Praxis/Orthopraxis” in Virginia Fabella and R.S. Sugirtharajah (eds), *Dictionary of Third World Theologies* (Maryknoll, New York, Orbis Books, 2000), p. 172.
- <sup>21</sup> . See the “Final Communiqué” of the CATI/AACC/EATWOT/CIRCLE/OAIC Conference held at Mbagathi, Nairobi, Kenya from 14<sup>th</sup>-17<sup>th</sup> August 2000.
- <sup>22</sup> . This Conference which was organized by the World Council of Churches Education and Ecumenical Formation Team (WCC-EEFT) took place from 17-22 September 2002 at Kempton Park, Lutheran Conference Centre, Gauteng Province, South Africa.
- <sup>23</sup> . WCC, “Plan of Action” for the Conference on Theological Education and Ecumenical Formation entitled “THE JOURNEY OF HOPE IN AFRICA” held from 17-22 September 2002 in South Africa, page 3.
- <sup>24</sup> . South African Churches, *Un-blurring the Vision: An Assessment of the New Partnership for Africa’s Development*, (Johannesburg, SACC/SABCBC, 2000) p. 9. See also the Final Declaration of Committee on HIV/AIDS of the 26<sup>th</sup> United Nations General Assembly Special Session, 27 June 2001; *Africa Recovery*, vol. 16 No. 1, April 2002; see also [www.un.org](http://www.un.org) for the United Nations Development Programmes etc.
- <sup>25</sup> . For a comprehensive African Church’s response to the New Partnership for Africa’s Development (NEPAD) initiative, see the *Un-blurring the Vision : An Assessment of NEPAD*; and for the whole African theological community’s response, see the “Plan of Action” for the Conference on Theological Education and Ecumenical Formation on THE JOURNEY OF HOPE IN AFRICA., 2002.
- <sup>26</sup> . Department of Foreign Affairs—Republic of South Africa, *Part I: Constitutive Act of the African Union (AU), Part 2: New Partnership for Africa’s Development (NEPAD)*, p. 17 from henceforth referred to as the NEPAD Document.

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<sup>27</sup> . NEPAD Document, paragraph 8, p.8.

<sup>28</sup> . Ibid. par. 7, p. 8.

<sup>29</sup> . WCC, “Plan of Action,” p. 3.

<sup>30</sup> . *Un-blurring the Vision*, p. 25, cf. pp. 7, 10, 26, 27, 29.

<sup>31</sup> . Ibid. pp. 7f.

<sup>32</sup> . Ibid. p. 10.

<sup>33</sup> . Ibid. p. 8

<sup>34</sup> . Oduyoye, “Liberation and the Development of Theology in Africa,” p. 209