BLACKNESS AS THE WAY TO AND STATE OF

SALVATION: A SEARCH FOR TRUE SALVATION IN

SOUTH AFRICA TODAY

BY

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DECLARATION

I BB SENOKOANE declare that **BLACKNESS AS THE WAY TO AND STATE OF SALVATION: A SEARCH FOR TRUE SALVATION IN SOUTH AFRICA TODAY** is my own work. I acknowledge that all the sources I have used or quoted have been indicated and acknowledged by means of complete references.

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SUMMARY

The dissertation is titled: "Blackness as the way to and state of salvation: A search for true salvation in South Africa today". The research was prompted by the question of salvation and what it means for blacks. The provocation arose out of the problem and/or interpretation of classical theology on the subject of soteriology. The biblical text of the Song of Songs 1:5: "I am black and beautiful, O daughters of Jerusalem, like the tents Qedar, like the curtains of Solomon", is used as key to the argument. Origen (an early Christian theologian, who was born and spent the first half of his career in Alexandria) interpretation of the preceding biblical text is identified as problematic for blackness and African salvation. The problem identified with his interpretation of the said text and its theology and/or soteriology is that, first; he identifies and affirms the "ugliness' of the black external and physical colour and/or conditions. Secondly, his theology and/or soteriology is identified as dualistic, separating the physical and the soul, which the researcher challenges and is against it as does not reflect the understanding of soteriology and/or theology by Africans. The researcher attacks and argues against the ugliness of blackness and dualism as a white and Eurocentric logic and problem. The researcher in his argument exposes whiteness and eurocentrism as problematic. The problem associated with whiteness is its claim that it is beautiful and positions itself as the way of and to salvation. Moreover, whiteness is problematised as a racial identity, position of power, structural evil and sin, exploitative, oppressive, and as related to capitalism.

In response, the researcher, a black theologian argues against the theology of Origen and labelling it as European and white. The researcher exposes blackness as beautiful, powerful, and as a way of life. For the researcher, salvation must be understood as holistic and as here and now, situated in the black conditions. The researcher argues against dualism and individualism in favour of a holistic and a communal African approach that is not exclusive and self-centered. This approach is inclusive of the belief in God, the self, others human beings and the natural environment. He is propagating a black theology that is in favour of blackness as life, beautiful, powerful, liberating, and socialistic.

KEYWORDS

Blackness; Whiteness; Soteriology; Salvation; Christology; Creation; Reconciliation; Renewal and Consummation.

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TABLE OF CONTENTS

CHAPTER ONE

INTRODUCTION AND ORIENTATION

CHAPTER TWO

THE STATE OF EVIL NAMELY WHITENESS

CHAPTER THREE

THE STATE OF BLACK SALVATION

CHAPTER FOUR

SALVATION AND AESTHETICS

CHAPTER FIVE

THE BLACKNESS SOTERIOLOGY IN THE AFRICAN THEOLOGY

CHAPTER 1

INTRODUCTION AND ORIENTATION

1.1 The problem statement

The problem identified in this research study is based on the exposition that classical and western theology does not convey a solution to the problem of soteriology faced by present-day Africans in relation to blackness and whiteness. This research study responds to what salvation actually *is* to Africans is often regarded as embarrassing, sentimental or too intimate. Indeed, this question *is* intimate as it touches the very core of African theology and philosophy. Throughout my learning and scholarship of Black Theology, it struck me that there is certain emptiness in traditional dogmatics and a sort of theological taboo amongst theologians. The emptiness refers to the lack of a holistic and contextual content of the traditional dogmatics. It is not a secret that deeper reflections on the Christian dogmatic became taboo and simply turned into shallowness. It is for this reason that Senokoane (2005:6) emphasises that "Africans have now entered a decade to give shape to their Christian and theological identity". Several problems, centred on the main problem, have been identified with regards to classical soteriology.

1.1.1 The notion of dualism in relation to soteriology and consummation

Descartes (1967:42f), a seventeenth century philosopher, presents the first broad modern perspective of a dualism between soul and body with a parallel structured biopic understanding of a thinking soul (mind) and a spatially extended body (matter). The only point where the two parallel substances intersect is in the pineal gland (Van Peursen 1966:31). While Descartes's views were perceived as highly controversial by some (such as Spinoza0: his new modern approach of viewing the soul as a thinking mind parallel to a spatially extended material body actually transformed the classical soul and body dualism recognised by a multitude of Christian churches. According to Mohammed (2012: 106): "In

Spinoza's opinion, the difficulty in the Cartesian theory came from its total separation of mind and body and the total separation of mind and body and the total separation of both from God. To overcome this, Spinoza did not wish to adopt the materialistic or idealistic solution of subordinating one of these realms to the other, but instead that they were both aspects of the same thing".

In several sciences of the twentieth century, Descartes' parallel understanding of soul (psyche)[1] and body (somatic) made way for an understanding in which soul and body converge into a very close relationship in which the soul or spirit influences the body and the body in turn influences the soul or spirit. This two-way direction of the soul or spirit and the body processes influencing each other from both sides is expressed in the literature with the very fashionable dual term of a human being as a psychosomatic being.

Various approaches attempt to view the soul as the access avenue of how human life should be perceived and approached. Within the scheme of the classic duality of soul and body, the emphasis for the diversification between different modes and aspects of a human being is premised completely on the soul. For instance, a human being is diversified from the soul into:

> A rational being;
>
> A religious-metaphysical being;
>
> A social being.
>
> A physical-biological bodily being whose needs and conditions are driven and carried by the rational, religious-metaphysical and social dimensions (Ipe 1988:3-5).

Whenever, the researcher deals with the salvation of Africans, the above will always be more important than the dual soul and body. This has led the researcher to the focal area of the Origin on Soteriology.

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[1]"Unfortunately Origen does not distinguish, in any qualitative fashion, between mind and soul, other than that soul is fallen mind". Kirk Essary, BA. Origen's Doctrine of the Soul: Platonist or Christian? A Thesis in classics. Submitted to the Graduate Faculty of Texas Tech University in Partial Fulfilment of the Requirement for the Degree of Master of Arts, May 2008, P7.

Origen concentrates on the salvation of his own and others' souls almost in all his writings. His heart was reddened with the yearning of the re-establishment of the souls. He focuses on the question of whether human beings will still have bodies in the consummation, and he concludes that we will *not* have bodies since the God with whom we become one is an immaterial spirit. In fact, a considerable part of his reasoning is his belief that immateriality is the dominant characteristic of God and consequently the main thing that we will possess by participation in him (Origen 1936:246-247). For Origen, to participate in God, to acquire the divine likeness, has little to do with personal fellowship with God. Instead, it has to do with achieving union with God in his qualities, and in the process transcending the material nature human beings now possess.

When Origen ((*Hom. Ezech.* 6,6; transl. Fernandez Eyzaguirre 2006:139–140)) argues about this union and the process of transcending the material nature, he emphasises the importance of the flesh part of Christ and how this flesh or human Christ transforms the human being. In his work *Contra Celsum* (written ca. 248) Origen describes Christ as:

> And discoursing in human form, and announcing Himself as flesh, He calls to Himself those who are flesh, that He may in the first place cause them to be transformed according to the Word that was made flesh, and afterwards may lead them upwards to behold Him as He was before He became flesh; so that they, receiving the benefit, and ascending from their great introduction to Him, which was according to the flesh, say, "Even if we have known Christ after the flesh, yet henceforth know we Him no more." He did not continue in the form in which He first presented Himself, but caused us to ascend to the lofty mountain of His word, and showed us His own glorious form...

According to Origen Christ has become flesh so that he can transform human beings to be like him in flesh and later be like him in Spirit (Origen, von Balthasar 2001: 134). This discourse take us back to the origin of human beings as created by God from the soil of the earth with the breath of life in them (Spirit) so that they can be a living being (flesh). The word (logos) becoming flesh is an important concept because flesh as soil is passive and the

spirit or logos[2] is active. Zeno, one of the founders of Stoicism, understood the universe to compose of two important parts namely, an active and passive part. The passive part is the matter and the active part is the logos, spirit or god (Heine, 2013:36). If Christ has come to save fleshy human beings from 200their passive part (flesh) and transform them to their active part (Spirit or logos). The active part is exterior to God himself and is present in what is created in human beings. In this sense, according to Origen, one cannot separate Christology from Soteriology, because Christology influences Soteriology.

The way classical or western theologians have explained and practised Christian theology, especially handling soteriology, has always been problematic for Africans. Origen uses Song of Songs 1:5 as the vertex for his revolutionary theology of Blackness. His soteriological exegesis of the Bride in the Song of Songs 1:5 serves as the primary argument of why classical soteriology is seen as problematic by Africans. In this verse the Bride declares: "I am black and beautiful, O daughters of Jerusalem, like the tents Qedar, like the curtains of Solomon". Origen (1957: 91) states: "I am indeed dark (*fusca*) -- or black (*nigra*) -- as far as my complexion goes, O daughters of Jerusalem; but, should a person scrutinize the features of my inward parts, then I am beautiful (*formosa*)". There are several problems with this declaration. Firstly, there is an attempt to affirm the "ugliness" of the black external or physical colour or condition. Secondly, there is an attempt to divorce the physical (external) and the soul (inward). Dualism implies "alienation". The human being is alienated from the self, because he/she is bound to a system that does not allow him/her to become free and self-determined.

The concept of the human being's actual existence of alienation was to become one of the ideas. This alienation is encountered in other classical and western theologies which are

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[2] The notion of Logos was predestined to play a central role in Origen's thought. The word has a wide range of meanings connected with rational thought and its expression in qspeech. In Hellenistic philosophy, Logos, elevated to a stable cosmic principle (*archê*) was the central mediating instance between the empirical world and the realm of ultimate reality, and at the same time the unifying rational principle of the cosmos and of human society. In the Hebrew Scriptures the creative divine Word, or Logos, had a semiautonomous existence (Isa. 55:11; Wis. 18:15) and became identified with Wisdom (Sir. 24:3), a personal or personified entity, whose mediating role in creation and salvation was assigned, in the Johannine prologue and the christological hymns of Colossians and Ephesians, to Christ, the Logos made flesh. Logos has already assumed a central place among the titles of Christ in the Apologists.

concerned with the question for eschatology and salvation. Alienation is the basic principle which underlies the world; alienation of everything from itself must be overcome in the synthesis beyond the polarities thought of as inherent in human consciousness.

There is a division between subjectivity and objectivity which is problematic in African thinking because Africans think holistically. There is no separation of the soul and body. Due to the absolute division between subjectivity and objectivity there lies a claim that the process is infinite. This alienation of subjectivity from objectivity is one of something which is actually supposed to form a unity and which, therefore, has to be reconciled in the absolute consciousness. Subjectivity connotes words such as 'belief' or 'opinion'. The idea is that subjective matters are not certain. Objective matters, on the other hand, connote 'certainty' or 'factuality'. As a result, objective matters are those which can be measured or quantified. Thus, the separation between subjectivity and objectivity implies and propagates the separation of powers between the soul and the physical. It is on this basis that the term 'separation of powers' is an influential concept in classical and western soteriology. It denotes the practice of dividing the powers of salvation among different branches thereof. The above system usually includes a 'horizontal' separation of powers because it exposes the question of the separation or cooperation between dogmatics and ethics. The division between the soul and the physical leads to the problem of un-corporation. Un-corporation being that which is done, with or working with others for a common purpose or benefit — 'a cooperative effort'. Once this is done, meaning being done with or working with the other then it leads to the problem of not being responsible and not being able to account to one another. However, even in this divided exposition by Origen, he agrees that from the above-stated approach, the physical must cooperate with the soul, the soul must be responsible for the physical, and the physical must account to the soul.

1.1.2 The notion of blackness and whiteness in relation to classical theology

The notion of blackness and whiteness in relation to classical theology versus African theology is the issue that the researcher is addressing in this research study. Blackness in classical theology is viewed or equated to sin, while whiteness is equated to holiness. This is problematic for most black liberation theologians (such as James Cone, Simon Maimela, Takatso Mofokeng, Allan Boesak, etc) that have undergone a thorough study of the self and the other in relation to soteriology. Since the text of Song of Songs 1: 5 was interpreted in the

soteriological context, what, then, is the implication of this interpretation for Africans? To clarify this point, Origen illustrates symbolic similarities between the Bride, the queen of Sheba, and the personified Ethiopia of Psalm 67 as the black one who "has been darkened with exceeding great and many sins and, having been stained (*infectus*) with the inky dye of wickedness, has been rendered black and dark (*niger et tenebrosus*)" (Origen 1957:103). This implies that blackness is equated to sin or stain. He further indicates that salvation is *a movement "from blackness"* by saying: "Once she [the Bride or soul] begins to...cleave to Him [the Bridegroom or Christ] and suffer nothing whatever to separate her from Him, then she will be made white and fair (*dealbata et candida*)" (Origen 1957:107). As a result salvation is exposed by Origen "in the movement away from darkness to ever-brightening light" (Scott 2006:69) and "when all her blackness has been cast away, she will shine with the enveloping radiance of the true light" (Origen 1957:107). The radiance of the true light is revealed as emanating from the sun implying that salvation is a movement from above. Therefore, Origen's exposition of blackness as a negative by associating it to sin while whiteness is beauty from Him, salvation is then the transformation from blackness to whiteness. It becomes evident that integral to salvation is the matter of justification. This term refers to being made just, right or righteous. Literally, it means being made straight — perfectly lined up (with God). And to line up with God is to cooperate with God, other human beings, and the entire natural environment. In justification, God makes human beings just, that is, beings in whom the justice of God dwells. And in this context sanctification implies the process of change in a believer's life from sinfulness unto holiness.

Accordingly, Gregory of Nyssa (who was a bishop of Nyssa), follows Origen in seeing salvation largely as the ascent of the human soul to God, in focusing on the soul rather than the whole person, in minimising the personal aspects of salvation (Fairbairn 2005:17-18). The referential source for Gregory's anthropology is his treatise De opificio homini. His concept of man is founded on the ontological distinction between the created and uncreated. Man is a material creation, and thus, is limited but infinite in that his immortal soul has an indefinite capacity to grow closer to the divine. Gregory believes that the soul is created simultaneously with the creation of the body (in opposition to Origen, who believes in pre-existence), and that embryos are consequently persons. To Gregory, the human being is an exceptional being created in the image of God. Humanity is theomorphic both in having self-awareness and free will; the latter gives each individual existential power, because according to Gregory, by disregarding God one negates one's own existence. In the *Song of Songs*, Gregory

metaphorically describes human lives as paintings created by apprentices to a master: the apprentices (the human wills) imitate their master's work (the life of Christ) with beautiful colours (virtues), and so man strives to be a reflection of Christ.

Hence, to return to the passage in homily 6 with which we started, the Bride, when at night she sallies forth to find her Beloved, follows a route that is determined by only this map of reality. The night in which she starts her search is the "darkness" that is God's "hiding-place" (Ps 17:2; cf. Exodus 20:21). Gregory sees the ultimate good as that which is "beyond being" and therefore as infinite, beyond intelligibility. Homily 1, which in effect contains his introduction to the Song, asserts that by what is written [in the Song]: the soul is in a certain manner led as a bride toward an incorporeal and spiritual and undefiled marriage with God. Both Origen and Gregory use this verse to portray the doctrine of salvation; however, blackness is used as a negative symbol in their exposition hence this soteriology becomes problematic for an African. I shall also address the negative social impact of this theology for blacks in chapter two and address the problem or evil of whiteness.

1.1.3 The notion of classical soteriology in the African-blackness context

The South African Black theologian Simon Maimela argued against classical soteriology that it has been insufficient and irrelevant to African people. In his critique, he emphasises that classical soteriology is not rooted in an African lifestyle and does not respond to African concerns such as liberation theology. Maimela (1987: 88) argues in favour of a liberation theology that expresses the importance of the life and death of Christ for the oppressed, which is something that the traditional Christian term "atonement" was incapable of achieving, Furthermore, the "classic" idea of the Atonement is where "Christus Victor fights against and triumphs over the evil powers of the world, the 'tyrants' under which humankind is in bondage and suffering, in Him God reconciles the world to Himself (Aulen, 1965:4). This understanding is not favourable to Africans; in fact, the subject of reconciliation is premature. Aulen (1965: 4) is correct to argue:

There is a form of the idea of the Atonement which this account of the matter either ignores altogether or treats with very much less than justice, but whose suppression falsifies the whole perspective, and produces a version of the history which is seriously misleading. This type of view may be described provisionally as 'dramatic'. Its central theme is the idea of the

Atonement as a Divine conflict and victory. Thereby excluding physical liberation and suspending salvation as an outside of reality experience.

Gutierrez (1988:83) presents a new dimension to the issue of traditional western Christian understanding of salvation by arguing that salvation is originally a pagan concept. Motloang Tladi (1983:40) also identified that in Apartheid South Africa, the concept of whiteness was understood, especially by Afrikaners, as meaning that God had "chosen the 'Afrikaner' people and had made them religious, political, social, and economic superiors. He blessed their guns when they were maim[ing] and kill[ing] the defenceless Africans. God is white. Jesus is white. Everybody in the Bible is white, only Satan is black. When repressive legislation is being applied against Africans it is the will of God". This was understood by whites as an act of salvation.

In essence, this research study attempts to mediate African understanding of soteriology in the twenty-first century. However, for a number of reasons this attempt was soon, possibly too soon, regarded as having failed: with the dawn of famous thought leaders such as James Cone, Gustavo Gutierrez, John Lois Segundo, John Mbiti, Allan Boesak, Takatso Mofokeng and Kwame Bediako, 'Black and African Theology' was once considered to be the new hope where theology would again seek to find common ground with the self-understanding of Africans; however, it turned out to be nothing more than a passing episode in the history of theology in the twentieth century after the dialectical theologians like Origen had practically dissociated themselves from the "Black" world.

The prevailing understanding in Black Theology and contradicting that of Origen is that it emphasises the necessity of any concept of salvation to be a historical, present, concrete and holistic experience. Cornel West (1982:16) classifies the outside-of-this-world salvation as a "radical egalitarian idea […] the Christian principle of the self-realization of individuality within community. This is often interpreted as simply the salvation of individual souls in heaven, an otherworldly community". He further warns that this type of salvation "accents its otherworldly dimension at the expense of its, this-worldly possibilities" (West 1982: 16).

The context for verifying this claim is the idea that eschatological salvation must be *realizable in history,* i.e. within a framework which is open to experience. A fundamental change in the worldview of human being, in which the category of history and historicity is all-embracing, is the underlying precept for a different perception of the idea of eschatology and therefore different expectations regarding the content of salvation. An African conception

seems to be the only bridge for the gap between traditional dogmatics and the actual pre-understanding in Black Theology. An Africans own existence is historical and history is the only reality that is! Therefore everything that ought to be real must be historical and must, therefore, be open to experience. Similarly, if eschatology and salvation are supposed to be true, i.e. real, Black Theology must be historical and open to experience. Furthermore, Balia (1989: 67-68) argues that "Black Consciousness provided a very important context for black theologians to begin developing new theological insights. It challenged them to take seriously the particularity of the black experience". That, however, excludes the main parts of traditional Christian eschatology.

The contrast between African, classical and western Christian understanding lies in the fact that Christianity traditionally presupposed the assumption of a second reality beyond the historical one, an assumption that is not generally shared any more. West (1982:16) asserts that "the fuller prophetic Christian tradition must so insist upon both this-worldly liberation and otherworldly salvation as the proper loci of Christianity". Previously, the lack of experience of salvation was explained and cancelled out through the idea of this second realm of future eschatology in which salvation would at last be experienced. Since this idea for Black Theology perception of history as the only reality became more and more suspicious and ultimately assumed as untenable, the lack of communal experience became the most influential counterargument against the classical and western Christianity concept of salvation. If the claim of Christianity is to survive the criticisms of the Black Theology, it must take them seriously and it must be prepared to struggle with the theological question of reality and experience, a question which could possibly undercut and dismantle Christianity. It must, regardless, respond to the challenge that Africans no longer accept the assumption of a second reality beyond their own historical existence. The first task for any future soteriology will be to take this into account and make understandable the unity of the reality in which man's quest for salvation and salvation itself are set. The second main precondition for the acceptance of any religious concept by Africans is that its results must be open to being experienced in their own life, in order, if not to prove, at least to make probable its credibility. Any future theology of salvation will have to bear that in mind as well.

In order for any soteriology to be relevant for Africa, it has to challenge the abstract, individualistic and racial nature of classical and western soteriology. Abstract things are sometimes defined as those things that do not exist in reality or exist only as sensory experiences. The problem with abstraction is that it uses a strategy of simplification, wherein

formerly concrete details are left ambiguous, vague or undefined. Consequently, there is a need to align with Ellis and Te Haar (2007:386-387) who "argue for a different point of departure. In order to understand the relationship between religion and politics [society] in Africa, we suggest, it is more fruitful to take Africans' own views of reality as a starting point. Generally speaking, these include both material and immaterial realms". This point is also important of liberation and Black Theology because they explore the relationship between Christian theology and political activism, especially in relation to social justice, poverty and human rights. The principal methodological innovation is seeing theology from below, which is the perspective of the poor and the oppressed. An example by Gautar and Boesak (1985:793) postulates that:

> There are things like the forces in society, things like people's understanding of themselves which is [sic] not necessarily something to do with religion. There are economic forces, there are political forces, and there are social forces. The battle in South Africa is not simply as to whether whites are Christians in the true sense of the word, but whether we can make them understand that, Christian or not, there are certain realities that they have to face like the human dignity of black people, the fact that it is impossible for a minority like they are to continue to oppress a majority like we are in South Africa the way they are doing right now.

Rausch (2003:196) shares the same sentiments arguing that, just as God's salvation in Jesus is mediated by the story of Israel, so that salvation, that hope, that life remains visible and accessible in history in the community committed to his way of life and living in his spirit. In this way salvation becomes a historical, not trans-historical, metaphysical event. It is also a radically social faith, binding us in the spirit to Christ to one another.

This theology is captured and clarified in the theology of Pannenberg which contrasted Barth. The problem of Barth's Trinity is that he seeks to speak of God as God in the Godself. Therefore, Barth begins with God's fundamental revelation of God in Christ (a dogmatic concept). He rejects any natural theology as a dismissal of all moves to find analogies to the Trinity (Vestigium Trinitatis) in nature, history or psychology. Simply put, for Barth, all spreading about God must be Trinitarian if it is to be Christian. He argues that the power of God "can be detected neither in the world of nature nor in the souls of men. It must not be confounded with any high, exalted, force, known or knowable (King Jr, 1952: 96). This

theology "from above" or "from the sun" has created and continues to create a problem for blacks as Black Theology treats theology from an internal practice for a reason that so long as there is separation between theology and practice there is no way that people of faith can justify the misrepresentation of theology.

In this light, Gutierrez (1973:7) remarks that "the understanding of faith appears as the understanding not of the simple affirmation —almost memorization — of truths, but of commitment, an overall attitude, a particular posture toward life". The understanding being that theology must reflect the relativities of the human situation and speak of them. Charles Davis (1980:3-4) argues:

Marx rejected the concept of theory as immune from practice and its variations. He refused the claim of theoretical thought to be a presuppositionless, contemplative recognition of a stable object. Theory and practice are interdependent and theoretical activity...is a product of the changing reality of society. This new understanding of the relation of philosophy as traditionally understood, and its sublation or transformation into critique, namely into critical thought as the conscious component of social practice.

It is challenging to continuously link practice and theory. This link could be classified as corporation. In his work *Contra Celsum* (written ca. 248), Origen writes of Christ:

> And discoursing in human form, and announcing Himself as flesh, He calls to Himself those who are flesh, that He may in the first place cause them to be transformed according to the Word that was made flesh, and afterwards may lead them upwards to behold Him as He was before He became flesh; so that they, receiving the benefit, and ascending from their great introduction to Him, which was according to the flesh, say, Even if we have known Christ after the flesh, yet henceforth know we Him no more. He did not continue in the form in which He first presented Himself, but caused us to ascend to the lofty mountain of His word, and showed us His own glorious form, and the splendour of His garments. And he who beheld these things could say, "We beheld His glory, the glory as of the only-begotten of the Father, full of grace and truth.

Origen recognised that there is a need for cooperation, responsibility, and accountability between the soul (Christ) and the physical (flesh). Hence salvation is not complete without

the certainty of God's redemptive purposes coming to pass within a historical framework and the response of people to that which God has graciously revealed in history.

Africans are a people of unity and believe in a communal lifestyle. It is African that there is no division in Africa and African people do not believe on dualism but believe in a complete, whole person. The land in Africa is one without boundaries, and the citizens of this land are generally blacks and African in particular. Setiloane (nd: 31) asserts that Africans do not view the world as divided states, but it is a western and European notion to divide African land or draw lines of demarcation, they (Africans) also explain what they mean when they utilised the concept "religion". Based on Setiloane's exposition it is clear that "*motho ke motho ka batho*" since this common African adage indicates that salvation is collective and the sin of one person has an impact on the whole community. One is human because of others, with others, and for others ("*motho ke motho ka batho bang*").

Within the African context, society predominates over the individual. A human being exists as a person, naturally and necessarily enmeshed in a web of relationships. A human beings very existence, their human reality, is bound in these relationships. These relationships provide the most prolific, profound and intense source of motivation for living and action (Gaillardetz 2008:127). Samuel Pang (nd: 457), citing Manas Buthelezi, explains the concept of 'wholeness' as:

> The African has a sense of the wholeness of life, and their religion is
> characterized by it, since there is no separate idea on the life and religion in
> traditional society. In the concept of 'wholeness of life', the whole being of
> man, the living or dead, is a participant of the active presence of the Creator
> of life.

Within the Black African context, the best way to express an African life style and community of faith, which is rooted in the Trinity, is to borrow the Swahili expression "Ujamaa". This is an apt expression because it has a rich and broad semantic field of meaning, suggesting the notion of extended family in the service of Julius Nyerere's programme of African socialism, which is similar to the first church ethos of sharing and having all in common. In this sense African theologians have an appreciation for the expression as denoting church unity and collective salvation (Gaillardetz 2008:127). Onwubiko (2001:36) explains that the concept of "Ujamaa", properly understood as 'togetherness', 'familyhood', and 'wholeness' does not depend on consanguinity. It depicts a

'community spirit' of togetherness that regards all people as 'brothers and sisters'. This community spirit in turn contours distinctive African understandings of personhood. In most African societies there is a very limited sense of individual autonomy. In contrast to classical and western theology the term 'cooperation of powers' is regarded as an influential concept in Black and African soteriology.

The problem of separation of the soul and body or life in general requires assistance from African Christianity because "the contemporary African Christianity identity problem derives not from the fact of conversion to Christianity from traditional religion, but also from the whole impact of the west on Africa" (Ferdinando 2007:122). The standing perception has been that to become a Christian was in some sense to become white and European, robbing Africans of their sense of being, which led to serious and lasting consequences such as individualism, consumerism, capitalism and other –isms and "by not allowing the first place for the existence of a 'heathen' memory in the African Christian consciousness, the widespread European value-setting for the faith created a Church 'without a theology'" (Bediako 1999: 237). Having said that, it has to be clarified that Christianity as a religious faith is not intrinsically foreign to Africa, as Bediako (2000:55) states:

> It has deep roots in the long histories of the peoples of the continent, whilst
> it has proved to be capable of apprehension by Africans in African terms, as
> is demonstrated by the vast, massive and diverse presence of the faith in
> African life. In other words, the eternal gospel has already found a local
> home within the African response to it, demonstrating that Christ had
> effectively become the integrating reality and power linking the 'old' and
> the 'new' in the African experience.

As a result, classical and western theology is often accused of reflecting the individualism of classical and western philosophy and theology than the value of community found in the scripture. This is because, according to classical and European writers (such as Origen and Gregory of Nyssa), the prime aim of the Church is individual salvation; the concern for social justice is therefore of secondary importance. Christ's work is His commotion inside the church, not in the biosphere. As a result, the life of the Church is more important than any social programme, while ignoring the point that Christian action consequently must spread beyond the margins of the Church. Instead of using revelation and tradition as starting points — as in the past — Christian reflection must begin with actualities and interrogations derived

from history and the world. And for liberation theologians, the starting point of theological reflection is the poor, not abstract metaphysical theories; the view 'from below' is critical.

Bearing in mind transformation aimed at the radical change of conditions in which the poor live, human beings assume conscious decision of their own destiny. Gutierrez (1973: 36-37) argues:

> This understanding provides a dynamic context and broadens the horizons of the desired social changes. In this perspective the unfolding of all of man's dimensions are demanded — a man who makes himself throughout his life and throughout history. The gradual conquest of true freedom leads to the creation of a new man and a qualitatively different society.

This scenario is a reflection of the current political system that views religion as something individual and prior to any organisational involvement. Dennis Hollinger (1983: 242) asserts that "one of the Hallmarks of Reformation Theology is salvation by faith on the part of the individual". Accordingly individualism tends to reduce election to individuals rather than corporate body Christ and its effects beyond. In South Africa, the elevation of the individual brought with it apartheid policy aimed at the purification of Afrikaners. Distinct Afrikaner identity began to develop between 1625 and 1838. By 1836, a growing Afrikaner identity had created an important sentiment of group difference to Africans which was also superior to the indigenous African. Du Toit (1994: 136) refers to De Fakkel (1900) who quotes a sermon by a certain Dutch Reformed minister saying:

> God led us into war, it is to chastise us, but he has His sacred goal. He will not let us perish, but will confirm us through his baptism of fire. The Lord himself planted us in South Africa and let us flourish...[like Israel] we are going through the Red Sea, but it will make us into a separate people was a response to the second Anglo Boer War that started in 1899 and continued to 1902 .

Consequently, this presents in itself an issue of importance: the power that comes with individualism. However, the priority given power does not originate out of desire to rule over others, but is quite the opposite. Black Theologians are critical of white, capitalist culture which, in their opinion, is characterised by a thirst for power over others or power over nature. Colonialism and politics of apartheid are interpreted as example of such a thirst of

power (Frostin 1985:128). Black Theology does not understand power as individualism or as isolation. Frostin (1985:128) concurs that:

> When black theologians speak of Black power they mean that power is something which should be shared with others since participation in power is an integral part of what it is called 'true humanity'. Thus, it is often said that black power is not dictated by a desire to turn the tables. It is not the readjustment of roles where blacks should gain power over whites in a reversal of the present structure. On the contrary, the objective is to change the power structure itself, black theologians claim emphatically, by replacing the hierarchical superior-inferior order of the capitalist 'world system' with a society where power is distributed in the spirit of equality and mutuality. However, the issue of power must receive priority in a world of inequality. It is only such circumstances that the factual unequal distribution of power can be exposed.

Therefore, blackness arises when a Black man finds himself fenced in by conditions of powerlessness, which are determined or created by others. More so, Black power is also a theological issue as the root meaning of the term is to affirm the creation of God and glorify Him, it pushes us "to find out whether our position is a deliberate creation of God or an artificial fabrication of the truth by power hungry people whose motives are authority, security, wealth and comfort" (Biko 1978: 41). White power equally brings along the image of a "white God" and "Jesus Christ". Cone (1997) contests:

> Brothers and sisters, the white man has brainwashed us black people to fasten our gaze upon a blonde-haired, a blue-eyed Jesus! We are worshiping a Jesus that doesn't look like us! Oh, yes! Now just think of this. The blonde-haired, blue-eyed white man has taught you and me to worship a white Jesus, and to shout and sing and pray until we die, to wait until death, for some dreamy heaven in the hereafter, when we are dead, while this white man has his milk and honey in the streets paves with golden dollars here on this earth.

The understanding is that God meets and calls us in the world and its history in the reality of our present life. The world with its history is the place where God really presents and speaks; "however the modern tendency has been to separate religion and ethics" (Murphy 1996:2).

This great separation seems to be failing despite an acknowledgement that "if politics could be thoroughly secularised, or if religion could be thoroughly privatised, the problems of politics and religion might be valuable. Neither of these appears to be possible at the least on permanent basis" (Ronald Beinor 2010:14). Our problem stems from the rigidity of the Greek immutable God beyond History, which is questioned with the understanding that God rather participate in the history of Jesus — even in his suffering and cross.

While the subject is power, there has to be clarity on the relation between language and power. One obvious feature of how language operates in social interaction is in its relationship with power, both influential and instrumental. It requires us to behave in certain ways or adopt opinions or attitudes, without obvious force. It operates in such phenomena as advertising, culture and media. Without an African worldview and concept of soteriology, there lies a suggestion that God knows nothing of us. However, we argue differently that "God was not disdainful of Africans as to be in commutable in their languages (Sanneh, 1983:166). It is for this reason that Black Theology is a status of the silent statements by whites to give their values and measures universal validity. What is prescribed is that which the western theologians with genuine academic excellence usually approve. The agenda of the African life is too often determined by the white man. Africans have to play a game wherein the rules are decided by whites and in which they often assume the role as mediator. They rather exaggerate dread of their own emotions. Whites have proclaimed the law to be really scientific; one must be restrained, unemotional, detached and objective. In attempting to attain these highly prised western objectives, we not only distorted our own nature but found something amiss with the final results. God has created Africans — blacks in particular — as people unashamed of their God-given emotions. Our scientific ambition must make room for subjectivity, commitment, and the intuitive comprehension of matters which are hardly comprehensible for the alienated objectivity of the non-committed (Tutu 1977:18-19).

This emphasises a need for a breaking point because it is of Black theological understanding that there is a link between cultural and political-economic emancipation. "If the black South African can free themselves from their cultural imprisonment, so the argument goes, they will become such a strong political power that their demands for economic and social justice can no longer be disregarded. It is often asserted that, the greatest ally of the oppressor is the mind of the oppressed" (Frostin 1985: 128). The freeing from the cultural imprisonment or rather an epistemological rupture emphasises the point that:

We reject as irrelevant an academic type of theology that is divorced from action. We are prepared for a radical break in epistemology which makes commitment the first act of theology and engages in critical reflection on the praxis of reality of the Third World, and when this happens, 'as one might say, Christianity is no longer 'the white man's religion' (Frostin 1985: 127).

The epistemological rupture happens against a theology "from above" and in favour of a theology "from below". This happens and is motivated by the reason provided by Murphy and Ellis (1996:1) that "for a variety of reasons, the time has come to attempt the reconstruction of a unified worldview — one that relates human life to both the natural world and to nature's transcendent ground". Young Barth propagates a theology "from above" when he rejects the liberal theology which led to an emphasis of the eschatological and supernatural in Christianity. He refuses any synthesis between the church and culture, but emphasises the radical disjuncture between God and human beings. However, his thoughts are dialectical because they oscillate back and forth from the radical discontinuity between God and creation ("No") and the equally radical love of God for creation ("Yes"). Barth argues that liberal theology has domesticated God into the patron saint of human institutions and values. Instead, Barth writes of the "crisis" that is God's judgement under which the entire world stood; he pounds on the theme of God's absolute sovereignty, of his complete freedom in initiating his revelation in Jesus Christ. In his commentary, "The Epistle to the Romans (Ger. Der Romerbrief)", particularly in the thoroughly rewritten second edition of 1992, Barth argues that the God who is revealed in the cross of Jesus challenges and overthrows any attempt to ally God with human cultures, achievements, or repossessions (Barth 1968). The problem to separate God's world and our world is seen in Barth's (1968: 29) theology in the Epistle to the Romans when he states that Jesus Christ our Lord means:

> In this name two worlds meet and go apart, two planes intersects, the one known and the other unknown. The known plane is God's creation, fallen out of its union with Him, and therefore the world of the 'flesh' needing redemption, the world of men, and of time, and of things — our world. This known plane is intersected by another plane that is unknown — the world of the Father, of the Primal Creation, and of the final Redemption. The relation between us and God, between this world and His world, presses for recognition, but the line of intersection at which the relation becomes

observable in Jesus, Jesus of Nazareth, the historical Jesus, born of the seed of David according to the flesh.

However for Pannenberg, whose method Black Theology agrees with, the starting point is human rationality. This experience is only possible within a social totality, individual and community. And Barth (nd: np) later changed his mind regarding the relationship between dogmatic and ethics arguing:

> The fact is that the danger of falling into an abstract negation of the world — into which some have apparently already seen me fall — has never worried me less than today. I must rather set it down as fact that during these last ten years I have become, *simultaneously,* very much more churchly *and* very much worldlier.

For Barth, the imperative of ethics is inextricably connected to the indicative of dogmatics. In announcing who God is, God tells us what to do. But for Barth the moral life is neither rule-based, nor even Biblicist: dogmatically mediated and contextually located, it is, above all, a matter of prayerful and thoughtful discernment. Nor is obedience a burden, indeed it is perfect *freedom*: it is gospel precisely as law. And it begins in *gratitude*: "grace," Barth said, "evokes gratitude like the voice of an echo. Gratitude follows grace like thunder lightning". There was no such thing as a purely personal ethics; as a moral theologian he was, ipso facto, a *political* theologian. The author of the Barmen Declaration declares: "A silent community, merely observing the events of the time, would not be a Christian community." And while the "Red pastor" of Safenwil knew that the left often gets it wrong, he mischievously suggested that conservatives rarely get it right.

Pannenberg's Christology is characterised as strictly "from below" and exposes three problems with a "theology from above":

> A Christology from above presupposes the divinity of Jesus. The most important task of Christology is, however, precisely to present the reasons for the confession of Jesus' divinity. Instead of presupposing it, we must first inquire about how Jesus' appearance in history led to the recognition of his divinity.

A Christology that takes the divinity of the Logos as its point of departure and finds its problems only in the union of God and man in Jesus recognises only with difficulty the determinative significance inherent in the distinctive features of the real, historical man, Jesus of Nazareth. The manfold relationships between Jesus and the Judaism of his time, which are essential to an understanding of his life and message, must appear as less important to such a Christology, even when it discusses the offices of Christ as well as his humiliation and exaltation. Certainly if one knows from the beginning that Jesus Christ is the Son of God, then these relationships with Judaism of Jesus' time are not so crucial for the basic Christology questions.

There remains one final reason why the method of a Christology "from above" is closed to us: one would have to stand in the position of God himself in order to follow the way of God's Son into the world. As a matter of fact, however, we always think from the context of a historically determined situation. We can never leap over this limitation. Therefore, our starting point must lie in the question about the man Jesus; only in this way can we ask about his divinity. How the divine Logos, the second Person of the Trinity, incarnation and thus apart from the man Jesus completely escapes our imagination (Pannenberg 1982: 34-35).

Black theology consequently becomes a central notion of discussion as a theology from below and as a non-traditional Judeo-Christian theological concept. The discourse on Black Theology has been mainly located in cultural, political and economic sciences.

The other problem of soteriology is the fact that there *is* no African or black concept of soteriology which would meet the classification of Africa. A concept to be the principle of *communal experience:* what most people are missing in the traditional soteriology is the *experience of the relevance* of the Christian message and preaching for their own life. Only that would make theology seem relevant to them. And indeed, in turn all the above-mentioned "problems" are determined through a considerable emphasis on the possibility (or even necessity) of communal experience. The absence of communal experience leads to individual experience. And within the context of soteriology it is believed that everyone is responsible for his or her own action. As a result the definition and role of responsibility will have to be exposed and engaged as a theological question and clarification.

The message of Africanisation as well as of political theology is so striking and attractive because it appears to be "evidently right", due to the fact that it conveys (or pretends to convey) actual contextual "experiences" of spiritual, social, political, and psychological

character. What has changed? Why are the traditional concepts of soteriology no longer valid and sufficient in the African and contextual society? The traditional dogmatics and the teachings of Christianity throughout history stressed the spiritual, transcendent, ahistorical and future aspect of eschatology and salvation; its understanding differs dramatically with Black Theology.

1.2 Hypothesis of the research study

The research study will attempt to determine whether there is any theological way for the twenty-first century Christian to develop an African conception of salvation. The research study aims to argue that soteriology is a movement from whiteness to blackness as black is beautiful and not a sin or ugly as expressed by Origen. It shall equally deny the separation of the physical and the soul while emphasising that for theology to be relevant, it must be a movement from below (history) aimed at empowerment. The solution then lies in an African way, or blackness. In consequence the South African conceptualisation of soteriology must be a collective Black soteriology because the concept of individualism does not exist in the African lifestyle. This point is very important because it re-affirms our blackness as a creation of God and as beautiful — a positive against the negativity of Origen's exegesis. It is assumed in this research study that there will be a move from an individual western soteriological approach to collective African-black soteriological approach of a wholesome person and entire community (following Ujamaa and Ubuntu principles).

1.3 Approach to this research study

The approach in this research study is a paradigm shift from the western theological understanding of soteriology to a collective African-black understanding of soteriology. The approach falls within the four grand acts of creation (human being), haematology (whiteness and individualism), soteriology (blackness and collectivism) and consummation (hope for blackness and soteriology for black theology). The paradigm shift will be from a western or classical theological soteriology to an African-blackness soteriology. This research study is fitted into black liberation theology and African theology.

1.4 Method of research

This research project follows qualitative and inductive approaches. Data collection is through a theoretical study of relevant literature in the area of investigation. The investigation will be on the paradigm shift from a classical and western soteriology to a black African soteriology in South Africa today.

1.4.1 Literature study

Acknowledging the fact that there is a paucity of publications and research in systematic theology about the paradigm shift from a classical and western soteriology to a black African soteriology in South Africa today. Relevant literature in the area of investigation is explored so as to gain important insights from the findings of other researchers; but we must remember there are limited resources in this regard, hence the observation (i.e, oral history) is employed alongside the literature study. This will enable the researcher to clarify his subject of research, namely an investigation into: "blackness as the way to and state of salvation: a search for true salvation in South Africa today".

Primary and secondary sources, which include books, journals in systematic theology, will be thoroughly studied. The DIALOGUE Search at the University of South Africa's library will be conducted using the following descriptors: blackness, whiteness, soteriology, salvation, Christology, creation, reconciliation, renewal and consummation. On the manner in which to conduct research, interdisciplinary sources are used. Here, invaluable information on research methods is obtained from empirical research.

1.4.2 Observation

In this research study, observation will be used to collect data on the "blackness as the way to and state of salvation: a search for true salvation in South Africa today". Briggs and Coleman (2007:237) regard observation as the most powerful, flexible, and "real" data collection strategy because it is not dependent, like surveys, on the respondent's personal views but seeks explicit evidence through the eyes of the observer directly or through a camera lens. It is a holistic approach concerning the observation of "everyday" events and the description and construction of meaning. The researcher as a minister of the word and sacrament, a lecturer on theological ethics, freelance politician, carer of Belhar confession (standing where

God stands) and general-secretary of the Association Professional in South Africa (APSA); these positions have placed the researcher in a privileged position to engage with this subject to observe.

1.5. RELIABILITY OF THE STUDY

The reliability of measurement instruments is the extent to which it yields consistent results when the characteristics being measured remain unchanged throughout (Leedy and Ormrod, 2001:99). Reliability is the ability of a test to achieve similar results under similar conditions and measure whatever it is supposed to measure in order to produce equivalent scores. Reliability deals with matters of accuracy. In qualitative research it requires and embraces the truth and neutrality of the setting being observed.

These elements of reliability will be taken into consideration during the investigation. Multiple data collection and data analyses methods used will enable the researcher to record the actual, natural, and comprehensive meaning of settings and eliminate any researcher bias and thereby make the finding more accurate and reliable.

1.6. RESEARCH ETHICS

Whenever human beings are the focus of investigation, researchers must look closely at the ethical implications of what they are proposing to do. Most ethical issues in research fall into one of the four categories namely: protection from harm, informed consent, right to privacy, and honesty with professional colleagues (Leedy and Ormrod, 2001:107). Research ethics according to Johnson and Christensen (2004:94) are principles and guidelines that help researchers uphold the things researchers regard as valuable. McMillan and Schumacher (2001:420) state that the qualitative researcher needs to be sensitive to ethical principles because of their research topic, face-to-face interactive data collection process, an emergent design, and reciprocity with participants. This research study does not need ethical clearance since it is based purely on a literature study.

SUMMARY

This chapter is a composition of the main orientation on how the researcher will conduct his research study in terms of the research problem. In this chapter the problem statement is well set out as the point of departure for the research project. The problem statement is divided into three sub-problems on which the research study is centred.

Regarding the notion of dualism in relation to soteriology and consummation, the researcher does not see a human being in a form of body and soul but as a whole person with dignity. On the notion of blackness and whiteness in relation to classical theology, the researcher attempts to deconstruct the notion of classical soteriology about black people and salvation, with the view of constructing an African-black soteriology. The notion of classical soteriology in the African-blackness context was set out in this chapter to illustrate how this discourse develops towards a new theology of salvation in South Africa. The theoretical approach followed in this research study is a soteriological-Christological approach in relation to the four grand acts of God.

The research study employed a qualitative research method, where a literature review is the main tool used to gather information with the support of observation. The researcher is also aware of the research ethics, and has indicated that this research study does not have any ethical risks since the tool used is literature study.

CHAPTER 2

THE STATE OF EVIL, NAMELY WHITENESS

2.1. INTRODUCTION

The point of departure for black theology is that God created the world as a perfect state. However, black people have experienced the world as imperfect and cruel to them. The cruelty against black people is perpetuated by none other than whites. The black theological coaching teaches us that the absence of perfection and cruelty is declared sin by God. Perhaps to explain in simple terms what sin means. For such a small word, it carries a heavy-loaded meaning. The Bible describes sin as the breaking, or transgression, of God's law (1 John 3:4). It is also defined as disobedience or rebellion against God (Deuteronomy 9:7), as well as independence from God. The original translation means "to miss the mark" of God's holy standard of righteousness.

White sin starts with the argument that whites were created superior by God; this triggers a theological question and problem which is the reason this chapter is titled "the state of evil, namely whiteness". Malcolm X equally sees whites as "the devils" because they kept black people as slaves. He saw Christianity as a religion for the white man, fine-tuned to perpetuate subjugation of the black race:

> Brothers and sisters, the white man has brainwashed us black people to fasten our gaze on a blonde-haired, blue-eyed Jesus! We're worshipping a Jesus that doesn't even *look* like us! ... The white man has taught us to shout and sing and pray until we *die*, to wait until *death*, for some dreamy heaven-in-the-hereafter, when we are *dead*, while this white man has his milk and honey in the streets paved with golden dollars right here on *this* earth (Malcolm X, 1965: 220).

Allan Boesak equally declared apartheid (structural racism) a sin and heresy because whiteness aims to oppress, exploit, degrade, destruct, destroy, and separate God's creation. Boesak (1983), in the foreword of the book *Apartheid is a Heresy* edited by John De Gruchy and Charles Villa-Vicencio, states that "the decision by the World Alliance of Reformed Churches to declare apartheid is sinful and the theological and moral justification of it a

heresy." And this is reiterated by the World Alliance of Reformed Churches' (WARC) own declaration saying:

> We declare with Black Reformed Christians of South Africa that apartheid (separate development') is a sin, and that the moral and theological justification of it is a travesty of the Gospel and, in its persistent disobedience to the Word of God, a theological heresy (WARC 1983: 170).

Moreover, John De Gruchy and Charles Villa-Vicencio equally declared apartheid a heresy. Irrespective of the difference of perspectives, approaches and methodology, apartheid or structural racism was declared a sin. According to De Gruchy (1983: 81): "The word 'heresy' originally meant making a choice or taking sides. In that sense we are all heretics. But already in the New Testament it begins to be understood in a pejorative way. The heretical person causes division and leads the church astray". The 1982 WARC declaration was not necessarily new but a theologised, radicalised action and expression as "political condemnation of apartheid [has] for a long time been part of the struggle, but such an uncompromising theological decision followed by such decisive actions is rare not only within this family of churches but within the history of the ecumenical movement as a whole" (Boesak, 1983). Boesak (1983) attests that "the Church has dared to call apartheid a heresy. This means that apartheid is taken from its political framework and placed in the centre of the life of the Church. Dealing with apartheid means dealing with the very heart of the Gospel: The Table of the Lord". Father Trevor Huddleston wrote, in 1956, that racialism in any form is an "inherent blasphemy" against the nature of God who has created man in his own image; saying, too, that the Calvinism of the Afrikaner "like all heresies and deviations from Catholic truth…is sub-Christian". Apartheid had to be confronted in the church and theologically because white superiority was condoned in and by the church. The Dutch Reformed Church of 1857 declared:

> The Synod considers it desirable and according to the Holy Scripture that our heathen members be accepted and initiated into our congregations wherever it is possible; but where this measure, as a result of the weakness of some, would stand in the way of promoting the work of Christ among the heathen, or still to be setup, should enjoy their Christian privileges in a separate building or institution (Pauw 2007:75).

I concur with Maimela (1983: 48) that the concept of a human being in white theology is very problematic for a black person to understand. This portrait of a human being is one that a black person cannot identify with because this human is to him an incurably dangerous monster. The white theology does not see a black person as a person or human being with dignity but rather as an animal that needs to be hunted and killed or used for a white man's purpose. Two major principles, one theoretical and the other practical, have contributed to the formation of this white anthropology. But I must declare that the 1857 decision by the Dutch Reformed Church was purely racist and racism is a form of idolatry in which the dominant group assumes for itself a status higher than the other, and through its political, military, and economic power seeks to play God in the lives of others. The history of white racism is full of examples of this (Boesak 1983: 4). Boesak (1983) further deduces from the declaration of the said synod:

> Apartheid began its life in the Church around the Table of the Lord when white Christians of the Dutch Reformed Church refused to take communion with those Christians who were not white. This sinful attitude was not only tolerated in the Church of the nineteenth century, but in 1857 became a law for the life of the Church, even while the Church knew (and confessed) that this decision was contrary to the Gospel. And this really is the heart of the matter. 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.

Apartheid was a system of violence that was designed to contradict and deny the freedom of the people of God and the freedom of God. Therefore, there is a consensus between the three of us (Maimela, Boesak and myself) that whiteness is a theological problem that needs to be deconstructed in the minds of the black people as well as whites.

2.2. WHITENESS AS A RACIAL IDENTITY

Using general terms "whiteness" is a racial identity and is at times difficult to define because it usually relies on contradiction. Whiteness is visible and incites terror while being invisible and unstated. It asserts itself as the most typical of all races, while positioning itself as

distinct from and superior to all other races; it can adapt to find authenticity in the "other" and is only defining itself against itself. What is very clear is that the superiority of whiteness is maintained by making blackness inferior.

Magubane (2007:1) indicates that it started in West Africa with the systematic hunting of young able-bodied black Africans and was facilitated by the local wars that divided the African peoples and by the success of the slave traders in buying off local rulers. These able-bodied black Africans were seen as commodities to be bought and sold off by the white man. Following kidnapping is the horrors of confinement, shipment, seasoning and the auction block. In contemporary history, it is generally believed that only a minority of kidnapped black African able-bodies survived to become slaves of the white man and to enrich and trouble the white man in his or her new land. Magubane cites the slave trade era of as white man's evil, which is still the problem in this current era.

The economic attack that took place in Libya has resulted in many lives being lost including that of the late Libyan President Muammar Gaddafi. This supported by Thiong'o, (2012:4) who says that, coincident or not, the loudest drumbeats for war came from France, Britain, both within a colonial and slave past, which remains that their attitude to Africa is colored by their experience of the past master-servant relationship to the continent. True or untrue, there were allegations that black Libyans or demonstrably black Africans, were slaughtered with Nato looking the other way. A black skin was often mentioned as the identifying mark of a mercenary (Thiong'o, 2012:4). Furthermore, having said this, whiteness can be seen as an individual identity or a social status marking privilege and domination. The domination of whiteness is gauged and sustained in blackness. Thiong'o (2012: 3) states that Africa is the only continent where the two countries, South Africa and Libya, have voluntarily given up the programme. Africa is, thus, the only continent that has earned the moral authority to call for nuclear disarmament and non-proliferation and surely not those with thousands of weapons of mass death. One would think that this would win applause and respect. Instead uranium from Africa helps the west build nuclear weapons. Africa has been used twice for nuclear enrichment, once by France in the Algerian desert, and the other, allegedly, by Israel on Edward Island.

The domination is equally contained by portraying blackness as negative. We must reveal that this negative perception and self-perception has roots in the history of enslavement and colonisation. The real battleground for the colonial process was the able bodies of the black

African people on their own land. The body, black, white, brown, is the site of production and knowledge. So the first enslavement and colonisation is of the body as that which acts on the natural environment to produce consumables for human needs, or wealth. In the auction block, the prime health of the black body was advertised to emphasise that the merchandise was ready to be put into the production line (Thiong'o 2012:15). Magubane (2007:2) indicates that the white colonial masters who came to Africa to capture Africans, transport them across the oceans and sell off them into slavery, did not perform such transactions because Africans were "black" or had facial features that were closer to the ape, but because Africans, like other human beings, had the capacity to supply labour.

As an identity, whiteness is usually attached at least nominally to being of European descent or having a white skin. Researchers who use this definition of whiteness rarely critically ask in their study "what is whiteness?" but instead focus on how this understood group interacts with and conceives those who do not share their status or features. Beyond the assumed status of whiteness, an ethnicity rooted definition of whiteness is rooted in the ethnic origins of those who became white and discussions from this perspective place high importance on physical features (white skin, "passing for white"). Another manner of conceptualising whiteness is as a marker of privilege. In his historical work Theodore W Allen (1994) asserts that:

- the "white race" was invented as a ruling-class social control formation in the late-seventeenth, early-eighteenth century Anglo-American plantation colonies (principally Virginia and Maryland);
- central to this process was the ruling-class plantation bourgeoisie conferring "white race" privileges on European-American working people;
- these privileges were not only against the interests of African Americans, they were also a "poisonous", "ruinous", a baited hook, to the class interests of working people;
- white supremacy, reinforced by the "white skin privilege", has been the main retardant of working-class consciousness in South Africa; and
- the struggle for radical social change should direct principal efforts at challenging white supremacy and "white skin privileges".

Laura Pulido (2000) writes about the relation of white privilege to racism explaining that white privilege is a highly structural and spatial form of racism. It is suggested that historical processes of suburbanisation and decentralisation are instances of white privilege and have

contributed to contemporary patterns of environmental racism. In ways so embedded that it is rarely apparent how the set of assumptions, privileges, and benefits that accompany the status of being white have become a valuable asset that whites sought to protect and that those who passed sought to attain — by fraud if necessary. Whites have come to expect and rely on these benefits, and over time these expectations have been affirmed, legitimated, and protected by the law. Even though the law is neither uniform nor explicit in protecting settled expectations based on white privilege American law has recognised a property interest in whiteness that, although unacknowledged, now forms the background against which legal disputes are framed, argued, and adjudicated.

A crucial question about this — and a helpful answer too — comes from Shula Marks and Anthony Atmore (1980:2) who question how it is possible that such a small number of whites has been able to impose itself on a far greater number of African peoples to achieve its present [1980] position of dominance, exploitation and power? It is, however, a question that can be answered only… by seeing the nineteenth century as it happened not as it turned out.

But who is responsible for the perpetuation of racism both ideologically and structurally in our society? And who stands to benefit? In recent years, the notion that all whites gain from racism and are equally responsible for black oppression has gained acceptance, especially in academic circles. The "whiteness theory" now in vogue among many current labour historians also strikes the theme of a white skin privilege. But the theoretical framework of the "whiteness theory" has more in common with postmodernism than with the ideas or politics of black nationalism. Historian David Roediger aided in launching this academic trend with the publication of his 1991 book, *The Wages of Whiteness*. Despite the legally sanctioned and violently enforced system of white supremacy, backed by both political parties after reconstruction, Roediger (1991: 9) asserts that "working class 'whiteness' and white supremacy [are] creations, in part, of the white working class itself." The white group of labourers, while they receive a low wage, was compensated in part by a sort of public and psychological wage. They were given public deference and titles of courtesy because they were white. They were admitted freely with all classes of white people to public functions, public parks, and the best schools.

For Roediger, in contrast, the "psychological wage" — and psychology generally — is paramount. Roediger (1991: 176) argues that "working class whiteness reflects, even in the form of the minstrel show, hatreds that were profoundly mixed with a longing for values

attributed to blacks". Labor historian Brian Kelly (2001:8) remarked that this emphasis by the whiteness wing of labour historians "leaves one wondering whether white supremacy served any function *other* than defending the material and psychological interests of working-class whites".

Much of literature agrees that race is socially constructed, and others argue further that the social construction of race is rooted in the struggle over resources, with the body (and its individual features) serving as a proxy in that struggle And for the realisation of this state to happen there is supposed to be oppression, exploitation, degradation, exclusion of blacks. This is where the problem of whiteness starts.

We must understand that white supremacy is not natural: it is learned. White racists undergo a primary and secondary socialisation that teaches them that by virtue of the colour of their skin, they are better humans and that, equally, by virtue of the colour of their skin, blacks are lesser humans. White racist adults transfer and transmit their anti-black beliefs to their children not through deoxyribonucleic acid processes or during the period of gestation, but by teaching them racist ideas from a young age.

The two "activists" fail to recognise that the very existence of whiteness as an oppressive system is informed by the construct of whiteness as an oppressive idea and enforcement, without which, such a system would be incoherent. White supremacy exists because it is first theoretically architected and then institutionalised, and in that way given expression systematically. And so, unless that belief itself is dealt with, the practices that arise from of it will not be dealt with. Whiteness, like "colour" and blackness, are essentially social constructs applied to human beings rather than veritable truths that have universal validity. The power of whiteness, however, is manifested by the ways in which racialised whiteness becomes transformed into social, political, economic, and cultural behaviour. White culture, norms, and values in all these areas become normative and natural. They become the standard against which all other cultures, groups, and individuals are measured and usually found to be inferior. Whiteness is a dominant cultural space with enormous political significance; with the purpose to keep others on the margin....white people are not required to explain to others how "white" culture works, because "white" culture is the dominant culture that sets the norms. Everybody else is then compared to that norm. In times of perceived threat; the normative group may well attempt to reassert its normativity by asserting elements of its cultural practice more explicitly and exclusively. Whiteness is multidimensional, complex,

systemic and systematic: It is socially and politically constructed, and therefore a learned behaviour. It does not just refer to skin colour but is an ideology based on beliefs, values, behaviours, habits and attitudes, which result in the unequal distribution of power and privilege based on skin colour. It represents a position of power where the power holder defines the categories, which means that the power holder decides who is white and who is not.

2.3. WHITENESS: A PSYCHOLOGICAL PROBLEM

There are many, if not more, reasons why one is convinced that whiteness is fundamentally a psychological problem. Welsing (1974:36) argues that another psychological defence mechanism exploited by whites has been that of "projection". Feeling extreme antagonism and hate towards "non-whites", the whites began a pattern of stating that "non-whites", or people with colour, hated them. In many instances, the mechanism has served to mitigate the guilt whites occasionally feel for constantly feeling the need to aggress against blacks and other "non-white" people.

Using psychology, for instance, regarding the land question one can argue that the whites man's occupation of Africa was a result of a psychological disorder. There is, of course, a relationship between race and psychological disorder. Brown (2003:292) argues that the sociology of mental health centres on the epidemiology, etiology, correlates, and consequences of mental health (i.e., psychiatric disorder and symptoms, psychological distress, and subjective well-being) in an attempt to describe and explain how social structure influences an individual's psychological health.

I was caught in a moment wondering: how did it happen that whites took a sober decision to come invade Africa — a land that had its own people and animals (lions, leopards, cheetahs, etc) which are very dangerous. There are, of course, different reasons given why whites invaded Africa stemming from economic, political, social, and religious arguments. I will argue that the occupation of Africa by whites was a result of a *psychological disorder*. I should declare that I am not a psychologist; however, common sense should prevail. There is no way that when a black man thinks of colonialism, imperialism, and apartheid that the word *disorder* does not pop out. All the *-isms* and apartheid were born as chaotic systems and chaos has its own order called *disorder*. Colonialism, imperialism, and apartheid are systems

31

built with characteristics of impulse control disorder, neurocognitive disorders, neurodevelopmental disorders, personality disorders, obsessive-compulsive disorders and psychotic disorders. There are other disorders that could be associated with the –*isms*; however, I shall limit myself to the mentioned using history and the current behaviour of whites as reference.

Impulse control disorders involve an inability to control impulse, leading one to harm oneself and others. The action of invading a foreign land held the possibility to be attacked, hurt and killed and the opposite applies. There was physical and military risk; a minority confronting the majority in a foreign and unknown land. Types of impulse-control disorder include: kleptomania (stealing of land, livestock, woman, children, etc), pyromania, trichotillomania (hair pulling), pathological gambling, and dermatillomania (skin picking). Neurocognitive disorders involve cognitive abilities such as memory, problem solving and perception. This disorder is common amongst whites even today because they have forgotten that they are Europeans, white and settlers. They have forgotten that the land and everything they own belongs to blacks. They cannot even remember that Africa had inhabitants on their arrival. Neurodevelopmenal disorders, also referred to as childhood disorders, involve intellectual disability, learning disabilities, communication disorder, and conduct disorder.

The white claim that God sent them to Africa as the chosen nation exposes their intellectual and learning disabilities. And the conduct of violence (oppression, exploitation, harassment, etc) against blacks says a lot. Personality disorders involve a maladaptive pattern of thoughts, feelings, and behaviour that can cause serious detriments to relationships and other life areas. It can never be a sober exercise for one to want to lose history (tradition and culture) unless one suffers a disorder. Relocation from one's land of origin leads to a loss of history (culture and tradition). Relocation equally leads to assimilation. No one who is conscious wants his or her history to be wiped out. We all wish to remain intact to our history and our own. Types of personality disorders include: antisocial personality disorder (whites were and remain anti-social to other races), dependent personality disorder (whites are sensitive to criticism and have since their arrival depended on blacks to perform their labour). Whites on their arrival have always longed for separateness and isolation. Obsessive-compulsive disorders involve a belief that others are deceiving you which is usually accompanied by anger. Whites have always been angry and I do not know why. Today, when blacks ask for their land back, they are accused of wanting to deceive whites of the property they worked hard for. The arrival of whites in Africa was accompanied by a theory of discovery. They discovered Africa, a land

that already existed and without a need to be discovered. And this is linked to a psychotic disorder that involves a loss of contact with reality. People experiencing psychotic disorders may experience hallucinations and often display disorganised thinking to an extent that they believe that the stolen land belongs to them. Delusional beliefs are other common characteristics.

Therefore, any sober person would have conceived that apartheid was never going to be a permanent and sustainable theory or a normal way of life. It was bound to backfire against its designers as well as its victims. Unlike blackness that sees that black experience as a fundamental starting point for ascertaining theological truth, whiteness is party to the blissful ignorance of the "fences" that separate our everyday world from the world that other people experience. It is for this reason that whites alienate themselves and when this happen we need to grasp it as the start and end of racism. The white South African problem of alienation is traced from the Afrikaner Theology of Reductionism, which gave way for political and economic reductionism. Meerloo (1961) observed that prejudice is more common among individuals with fragile egos and a deep fear of loneliness. In addition, "some psychoanalytic theoreticians have posited that racial prejudice represents the defensive efforts of the ego and superego" (Meerlo 1961).

Afrikaner theology is in reference to a theology that was characterised and birthed by questions relating to the Afrikaners' survival and identity. The Afrikaner, as the white settlers from Europe into South Africa, wanted to have their unique identity in the Dutch-British colony of South Africa and in the presence of the natives. This led Afrikaners to desire for a united Afrikaner community with its unique features. The implication was that Afrikaners had to establish a community consisting of Afrikaners only. They had to build a nation of Afrikaners that would preserve and uphold the Afrikaner identity and culture. This resulted in a positive process of nation building; however, the Afrikaner nation was an individual group nation exclusive of other races. Froude (1886:38) attests that "the Boer is a born conservative", because Afrikaners lived alone on their farms, and the living conditions of "poor roads, the lack of modern technology, slow transport and numerous other factors isolated the farmers on their huge farms from frequent contact with people living in the towns and villages" (Grobbelaar 1974:158).

The important fact to note is that this Afrikaner nation was very religious, and they built their nation and ideal on religious grounds, specifically Christianity. They were a nation oppressed

by the British and in conflict with natives like the Matebele. They, therefore, came together as Afrikaners to form an Afrikaner nation and compared themselves to the Biblical Israelites of the Old Testament. They saw themselves also as the new Israel — the elect of God in a South African republic. The Old Testament and Israel as the chosen people of the Lord, are transferred to the Afrikaners and their point of view on their own history" (Van Jaarsveld, 1958:20).

For the sake of the ideal to build the Afrikaner nation — the nation of God that is purified — Afrikaners left the Cape of Good Hope region to move to other parts of South Africa. This was labelled as the great trek, because it was meant for the realisation of the nation, Afrikaner nation. The move was labelled as moving to the Promised Land away from the Pharaoh known as Britain. And on their journey they were chased by heathen nations like the Matebele, and for the Afrikaners, this was expected. The reason for the expectation is explained by Giliomee (2003:174) arguing that: "De Zuid-Afrikaan now saw the trek as similar to Israel's exodus from Egypt, and as a means of bringing the Gospel and civilisation to the 'wild and national tribes into the deep interior of South Africa'".

The Afrikaner nation or Afrikanerdom was, therefore, interpreted as God's will and plan, that they were elected by God, and "because of the divine election of the Afrikanerdom, anything threatening Afrikaner separateness became demonic" as it was against the will of God (Moodie 1975:15). This Afrikaners religious interpretation is traced back to the French revolution, and is believed to be rooted in the Calvinistic doctrine of *election* and *predestination*. The doctrine justified the advantages and disadvantages that others had as they were favoured by God in advance, therefore it was their destiny. Therefore Afrikaners were destined to be God's nation that was to be established in South Africa, and that they will eventually rule South Africa. In order to clarify the Calvinistic background, a brief background relating to John Calvin and the doctrine of predestination is necessary. John Calvin's understanding of predestination can be summed up in his own words:

> ...by predestination we mean the eternal decree of God, by which he determined with himself whatever he wished to happen in regard to every man. All are not created on equal terms, but some are preordained to eternal life, others to eternal damnation; and, accordingly, as each has been created from one or another of these ends, we say that he has been predestined to life or death (Christian Institutes: Book 3, Chapter 21, section 5).

In addition to the preceding paragraph, Calvin understood salvation as God given, salvation is determined by election, and salvation as God's will. Salvation is a gift from God as God is the one who elects those who are to be saved. Calvin declared: "we hear that this is divinely given to us, that before the beginning of the world we were both ordained to faith and also elected to the inheritance of heavenly life" (Calvin 1982:56-57). Faith is therefore not a human thing, it comes outside of human efforts: "faith from the beginning to the end is the gift of God; and that this gift is given to some and not others, no one can at all doubt, unless he wish to contest the most manifest testimony of scripture" (Calvin 1982:63). And since that faith is God given, even the salvation that comes with faith is God given. Christ "declares that the light by which we are directed into the way of salvation is solely the gift of God" (Calvin 1982:72). Hence, it becomes evident that God is the giver of salvation. God, as a consequence, decides who to save. God elects those whom He or She "wills" for salvation. God by His [Her] eternal goodwill, which has no cause outside itself, destines those whom He [She] pleases to salvation, rejecting the rest; those whom He [She] dignifies by gratuitous adoption are illumined by His [Her] Spirit, so that they receive the life offered in Christ, while others voluntarily disbelieve, so that they remain in darkness destitute of the light of faith (Calvin 1982: 58).

Calvin understands that God elects some for salvation, and the rest for damnation, raises many questions. His opponent, Pighius Cyclops, understood that God's salvation was for all "despite their being lost in Adam" (Calvin 1982:72). Pighius, in his rejection that God saves some as proclaimed by Calvin, attempts to illustrate that salvation was ordained for all without distinction. Otherwise, he says the Spirit speaks falsely when declaring that "God is the Father of all" (Calvin 1982: 9). In addition, Pighius refers to Psalms 34:9 that "the Lord is good to all; and concludes that all without exceptions are destined to eternal life" (Calvin 1982:99). If this be true then "the kingdom of heaven is open to dogs and donkeys" (Calvin 1982:99). Calvin's understanding of salvation was limited to humanity only and a select few.

The election is from God, Calvin declared, "for He [She] said to Moses: I will have mercy on whom I will have mercy" (Calvin 1982: 82). It is not faith or human will that determines God's election. Calvin (1982: 69) further supports this view by saying that:

> ...to make faith the cause of election is quite absurd and at variance with the
> words of Paul. For as Augustine wisely observes, he does not call them
> elect because they are about to believe, but in order that they may believe;

he does not call them the elect whom God foresaw would be holy and immaculate, but in order that they might be made so.

We must not think that faith plays a lesser role or even consider it as unimportant in the process of election. Faith clarifies election: "if anyone will have it put more bluntly, election is prior to faith, but is learnt by faith" (Calvin 1982:127). The way to salvation is to be walked by faith.

A question worth asking is: why did God not leave it to human beings to decide for themselves or to will for salvation? A Calvinistic answer would propose that human beings are incapable of decision making because they are sinners and are therefore weak. It is as a result of this weakness that if "men were left only their own will, in such a way that if they willed might remain within the power of God (without) which they could not persevere without working in them that will, then the will itself amid so many great trials would succumb under its own weakness. Therefore men would not be able to persevere at all; for, failing under their weakness, they would either not be willing or would not so will as to be able" (Calvin 1982:75). It is this reasoning that makes it clear that, for Calvin, human will is not a determining factor for salvation — it is God's will. Being obedient to God does not guarantee the election of all, "God elects in His gracious purpose, not those who He foresaw would be obedient sons" (Calvin 1982: 81).According to Calvin, the election of the few does not mean God is unjust but should rather be understood as God's decision. Such human audacity He [God] deems unworthy of reply, except, to remind them of their rank and status: O man, who art thou repliest against God (Calvin 1982: 58)[3].

As I have indicated, identity supplemented by the reformed faith was not the only deciding factor for the trek. The Afrikaner plight for survival was not only influenced by reformed ecclesiology, but socio-political advances also had a decisive influence on the decoration of the Afrikaner religious identity. This process led to the successful creation of racism and a much more abhorrent divide so-called *apartheid theology and ideology.* This division was aimed at exclusion on the basis of race. However, exclusion is a sin. Any type of exclusion is sinful. This is because it is a sin not to do what one is proficient of doing. Political and economic exclusion of individuals is sinful because participation in decision making and

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[3] A quotation from Rom 9:20.

fiduciary provision is stifled. Appropriate use of political power is capable of empowering others in becoming engaged in decision making while efficient use of economic power can emancipate others to realise their independence. Therefore, exclusivity as a consequence of the inappropriate use of political and economic power creates unemployment, high taxation and illiteracy, etc. Cecile Jackson (1999: 125-126) contends that:

> The concept of social exclusion has been widely adopted by development agencies, and in development studies, notably since the Social Summit, as another way of understanding and reducing poverty in the south. Some analysts see social exclusion as a cause of poverty, others suggest that it is both an expression, and a determinant, of poverty, and most would probably agree that poverty is a form of social exclusion.

When people are being denied access or opportunities because of their class, gender, ethnicity and status it is exclusion and it is wrong. And it is the duty of every human being, including the church and Christians to name it. *Evil* must be called out. It is unfortunate that groups or individuals (such as whites, men, the rich, etc) that benefit from such exclusion refuse to name gender injustice, economic injustice, and other forms of evil because they benefit in this unjust and abnormal situation. This is not uncommon as it has been historically underwritten by a patriarchal, Eurocentric and heterosexual consensus that does not admit those whose 'private' identities are different. Cultural and gender difference challenges the historical idea of the citizen. However, there are signals that the citizen can remain an emancipator without entering a new theoretical jungle. New opinions are being produced that are redefining the rights, responsibilities and status of the citizen in the light of difference.

With whiteness came gender exclusion. In Africa, and specifically in South Africa, gender exclusion is more often condoned than racial exclusion. This is because gender exclusion is considered a cultural inheritance or right and therefore a domestic issue. Jackson (1999:130) is correct in his analysis that:

> Women are frequently and differently situated subjects who may be disenfranchised through patrilineal descent systems, and faced by marriage systems which raise both practical problems of land management, related to patrilocality and distance from natal villages where land rights are located, and of access to labour to make productive use of land, and by ideological problems, for example, arguments that dowry is pre-mortem inheritance.

It must be acknowledged that constitutionally and legally, gender justice and injustice has been addressed, however, the psychological set-up remains the biggest challenge. This is evident in the streets of South Africa, in its language and that of its men who still regard women as inferior and kitchen bound. Even today, men still make unilateral decisions in certain family matters.

There are also instances of political seclusion of working-class women. Fagan et al (2006:8) state that the connection of gender and age in risk of social exclusion is complex and dynamic. For example, among the younger generations women achieve qualification levels that match or even exceed those of their male peers. Yet other gender inequalities remain that disadvantage young women. Pronounced gender discrimination by specialism in education and training means young women are often over-represented in areas which feed into lowly paid occupations and women's greater tendency to become economically inactive because of family responsibilities that begin in the early years of labour market participation. The process of labour market discrimination means women still secure lower labour market returns (earnings, career development) than men with similar qualifications and activity patterns.

This translated into men becoming progressively more involved in 'severe' political and trade union organisations; rituals such as pale shirting are gradually being viewed as more fitting for less influential social groups such as women and children, who have no other prescribed means of political protest. This change confirms the seclusion of working-class women from political motion.

Whiteness equally brought with itself ethnic division as a strategy to divide and rule blacks. Ethnic exclusion is another dividing factor in South Africa and this became very evident during the 2007 succession debate of the ruling African National Congress (ANC). Ethnicity has now emerged among blacks themselves. Other ethnic groups have held the suspicion that AmaXhosa want to grasp and maintain power for them. Thus, the other ethnic groups appear dissatisfied. This resulted in a conspiracy theory that the current ANC president was discredited from ascending to power because he is from the AmaZulu ethnic group. Accordingly, the expression 100% Zulu was used by his supporters as a statement intended to mean that an umZulu has a right to the presidency.

Robin Peace's (2001: 22) argument is an apt summary of what is meant by exclusion:

I found at least 15 kinds of exclusion that are named in the European social texts. These include: social marginalisation, new poverty, democratic legal/political exclusion, non-material disadvantage, exclusion from the 'minimal acceptance way of life', cultural exclusion (including race and gender), exclusion from family and the community, exclusion from the welfare state, long-term poverty, exclusion from the mainstream political and economic life, poverty, state deprivation, detachment from work relations, economic exclusion, and exclusion from the labour market.

Consequently, involvement would be the ideal state because it is through involvement that those who are excluded are engaged, able to participate and cooperate in that regard.

Welsing's (1974:37) wisdom exposes that "racism (white supremacy), as a form of alienation towards the self, has now evolved into the most highly refined form of alienation towards others as well". It is then very clear that the psychological problem of whites not only harmed them but was transferred and targeted to blacks. Whites arrived in Africa and found beautiful blacks in a beautiful continent with its beautiful minerals living side-by-side which angered self-hating whites. It is for this reason that whites are so violent against blacks. However, it comes not as a surprise as:

Psychiatrists and other behavioural scientists frequently use the pattern of overt behaviour towards others as an indication of what is felt fundamentally about the self. If hate and lack of respect are outwardly manifested towards other, hate and lack of respect are most often found at deeper levels toward the self (Welsing 1974:37).

One realises that the self-hate of whites is because they are not *batho*, which is dealt with in the next section. It is evident, however, that whites have substantial learning in accepting and loving themselves. If this can ever happen, which I doubt it will be soon, I must warn and indicate that it might by then no longer be and might not be needed.

2.4. THE "*BOTHO*" OF WHITES

I have argued that whites are not human *batho*. There are several ways of defining a *motho* and one of them is by certain characteristics. And for this exercise I shall use *botho or ubuntu*

and colour as my two characteristics. It is a known fact through our African history and language that whites do not have *botho*. Whiteness is a system that was designed to oppress, exploit, and dehumanize blacks. Actually in a white world, the notion that black people are human beings is a relatively new discovery in the modern west. The idea of black equality in beauty, culture, and intellectual capacity remains problematic and controversial within prestigious halls of learning and sophisticated circles (Cornell West 1982: 47). The Setswana lanaguage expresses it clearly that one can only be a human being if and when one has *botho*. The slavery of blacks by whites can never be said to be human.

Welsing's analysis of colour is crucial in arguing that whites are not *batho*. She argues that:

> And more profoundly, is not white itself or the quality of 'whiteness' indeed not a color but, more correctly, the very absence of any ability to produce color? The quality of whiteness is indeed a genetic inadequacy or a relative genetic deficiency; a state of disease based upon the genetic inability to produce the skin pigments of melanin which are responsible for all skin coloration. The massive majority of the world's people are not so afflicted, suggesting that the state of color is the norm for human beings and that the state of color absence is normal (Welsing 1974:34).

If whiteness is not a colour and not to have colour is an abnormal state and therefore not human, it is thus not by coincidence whites are called *makgowa*. *Makgowa* is plural for *lekgowa*, whichcomes from the verb *go kgwa* (to vomit). Therefore, *lekgowa* implies "the one who is vomited". The naming of whites as *makgowa* was done by our ancestors as they saw them coming from the sea. Jan van Riebeeck and his crew were seen by our ancestors as 'vomited' from the sea. The IsiZulu language aids in naming any species that emerges from the sea as *izilwane*. This word literally means "animals of the sea". It is common knowledge that Holland is a land built on the sea thereby giving evidence that the Dutch belong in the sea and they cannot be human.

Whites made the mistake of not ensuring that the black language was a dead language. Whites only managed to disrepute blacks from the original meaning of their language. But as it is evident, even under difficult and negative circumstances, you can never suppress a black reality because it bounces back like an elastic band. The black medium informs us of our own creation, being and existence from Lowe. Before I can define and explain what is *motho* I should, with caution, mention that language will temporarily be equated with being a human

being while also bringing to the fore Leo Muhammad precautionary question: "when did I become a human being?" I should also mention that "the true notion that black people are human beings is a relatively new discovery in the modern west" (West 1982: 48). For this reason, I will refer to the concept of *motho* (*batho* for plural) as is used by Lowe in describing our ancestors. My specific reference is in a way a limitation to Bechuana (those who are like in form, characteristics, language, colour, etc) though acknowledging their relation to the Basotho (those of the dark brown colour or people of the dark brown river — the Caledon river — that runs along the base of the Maluti mountains). Sol Plaatje, a South African intellectual, journalist, linguist, translator, writer, and politician makes a distinction between blacks and whites and/or Natives and Europeans in his 1916 publication titled "Native Life in South Africa: Before and Since the European War and the Boer Rebellion". Plaatjie was vociferous on the distinction of blacks and whites, and/or Europeans and Natives, as is evidenced in the newspapers he edited: *Koranta ea Bechuna* from 1902-1907, and later *Tsala ea Batho*. Plaatje regarded the newspapers as a "mouthpiece" for his people, otherwise known as *batho*. However, since the election of a democratic South Africa, whites suddenly claim to have *botho*. Yet one can only claim *botho* only if one is a *motho*. I wonder how a white person can be regarded as motho as our language(s) and ancestors do not recognize them as such. This then requires a definition for *motho.*

2.5. SINCE WHEN HAVE WHITES BECOME *MOTHO*?

The South African medium (through Setswana, Sesotho, Sepedi, isiZulu, isiXhosa, isiNdebele, etc) refuses to acknowledge whites as *motho*. Sestwana refers to whites as *makgowa* (singular: *lekgowa*). This is in reference to the oral history passed down by our ancestors. I must first address my immediate critics on the use of language and oral history as my only source. Borrowing from the words of Canizares-Esquerra (2001:1) and dare say:

> Today, we treat the testimony of past historical actors with skepticism, because we assume that individuals are unaware of the 'deeper' historical forces ordering their lives and perceptions. It is a tenet of the historical profession that only time affords observers the distance to discern linguistic, economic, political, and cultural structures that configure our lives. Rather than separating 'primary' from 'secondary' sources as the first, most basic methodological step, historians in practice first draw a distinction between

published sources are the conscious of the narratives of individuals and communities and therefore document forms of self-delusion or artful rhetorical manipulation. Archival documents, on the other hand, catch historical actors off guard. Historians treat published and archival accounts as 'unwitting witness', forcing from them evidence that these witnesses did not originally intend to yield. Historians are trained to read sources 'against the grain', refusing to take the testimony of the past at the face value.

I therefore refuse to be boxed into your definitions and rules.

When reflecting to my argument of 'makgowa': It was on April 6, 1652 when Jan van Riebeeck and his sailors landed on the African soil "on three ships, the Dromedaris, Reijger and Goede Hoop. The people at his disposal consisted of around 90 weak and relatively unskilled men, mostly soldiers of fortune from Dutch, German, English and Danish origin. Three of these men had their wives and family with them —Jan van Riebeeck and his wife Maria de la Quellierre, Hendrick Boom the master gardener, and Pieter van Meerhoff the assistant surgeon. This historical capturing transfers and informs us that Jan van Riebeeck together with his accomplice landed with men and their wives imposes the idea that they were human beings. When one use the possessive adjective 'his', it carries the same conclusion. The medium used carries with itself a particular propaganda and meaning and thereby produces 'those who came out of the sea' as human beings.

The conclusion positions itself as imperative and not subjected to any doubt and questioning. Zaal (2005:201) when referring to Jan van Riebeeck's strategy and remedy to address a "shortage of white women" in South Africa also exposed that the first contact by the settlers was with "*barwa*". "*Barwa*" in Setswana means "sons", the singular being "*morwa*". It is by no mistake why Pan Africanist Congress (PAC) calls us the "sons of the soil" because we are "*barwa*" in "*borwa*".

The white "medium" used carries with itself a particular propaganda and a meaning and thereby produces "those who came out of sea" as human beings. It is commonly understood and agreed on by both blacks and whites that while blacks are "those of the land", whites "came out of the sea". Even adamant and patronizing whites who argue that other black tribes arrived in South Africa at a later stage will not deny these blacks as "from the not only perceived as being "vomited" by the sea but were also experienced as such. However, the white medium consciously and sub-consciously organises itself as a position of definition and

description in the non-question territory. What needs to be disclosed is that the medium is the message. This is merely to caution that there are personal and social repercussions of any medium. My usage of the term "medium" should not only be limited to mass media communications such as radio, television, the press, the internet. This is actually our problem: we tend to focus on the obvious. Marshall McCluhan (1964: 1) defines medium as "any extension of ourselves". Classically, he suggests that our wheel extends our legs and feet. Each enables us to do more than our bodies could do on their own. Similarly, the medium of language extends our thoughts from within our definition, description, and explanation out to others. Since our thoughts are the result of our individual/communal sensory experience, speech is an "outering" of our senses and could be considered as a form of reversing sense. Whereas our senses usually bring the world into our minds, speech takes our sensorial-shaped minds out to the sea. Consequently, the white medium plays a role in the representation of race. It, therefore, equates whites to blacks as human beings and a norm providing the content of meaning and sense. It acts as a supply to the norms and categories against which all groups are measured.

In my argument, history becomes the medium through which whites create themselves as human beings and belonging "in the land". And if we agree that the medium is the message, then the message of whites being human being was transferred through history. It is in history where whites received a space and platform to establish and renegotiate their identity as human beings and belonging in the land — *Izwe lethu*, Our land. That is why we have to understand medium as a strategic substance through which something else (including the not-ordinary) is transmitted or transferred. This argument of whites creating themselves is, indeed, a social construct. This is exposed by Schutte and Singiswa (2103:1) that "the most obvious layer of oppression is that of a history of colonialism, labour and apartheid. Colonialists created 'race' as a way of oppressing the colonised. This race construct was created on the myth of the 'inferior other', the primitive dark whom the white man could tame, pacify and put to work 'for his own good'". However, as a cautionary remark, we should not use social construct as the only argument and sole conclusion. If we treat whiteness only as a social construct, we will exclude its biological construct. One of the markers used by our ancestors to be "*motho*" is to have a certain appearance, which is inclusive of colour. Without this biological marker, then one disappears into a territory of nobody-ness as a consequence meaninglessness and standing for nothing. The following section aims to engage more on the markers of "motho".

2.6. THE MARKERS OF *MOTHO*

I should indicate that I am black and a Christian. Borrowing the argument of Albert Luthuli (1962: 7) that, "as a Christian and patriot, could not gaze on while systematic attempts were finished, almost in every department of life, to debase the God-factor in human being or to set a limit beyond which the human being in his black form might not strive to serve his Creator to the best ability. To remain neutral in a situation where the laws of the land virtually criticized God for having created men of colour was the sort of thing I could not, as a Christian, tolerate."

This is my conviction. I will define *motho* against the white medium. Blacks cannot any longer sit in complacency. We must be proactive in stating and upholding what our ancestors told us determines a *motho*: "in a society where persons are oppressed because they are black, Christian theology must become black theology — a theology that is unreservedly identified with the goals of the oppressed and seeks to interpret the divine character of their struggle for liberation" (Cone 1970: IX). I will define, explain and clarify the concept of *motho* as a colour-being.

2.7. MOTHO AS A COLOUR-BEING

What must and should be noted is that colour plays a fundamental role in determining and placing one as a human being. It has to be clarified with our existence as human beings are covered with colour. Welsing's analysis of colour and humanity is critical for this argument. She argues that,

> more profoundly, is not white itself or the quality of 'whiteness' indeed, not a colour of the skin, but, more correctly, the very lack of any ability to produce colour? The quality of whiteness is indeed a genetic insufficiency or a relative genetic deficiency—state of disease based upon the genetic inability to produce the skin pigments of melanin which are responsible for all skin coloration. The massive majority of the world's people are not so distressed suggesting that the state of colour is the norm for human beings and that the state of colour absence is normal (Welsing 1974:34).

Welsing's argument is to render that to be human is to have colour, or that perhaps to have colour is to be human. It goes further in explicating that the absence of colour as abnormal. The synonyms of abnormal include, but are not limited to, insane, unnatural, etc. The adjective "natural" means existing in or derived from nature; not made or caused by humankind. This nature in African is associated with God who is black.

Africans believe in the Supreme Being and the existence is known by all. This is acknowledgement of the existence of the transcendental and human reaction to it. According to Mbiti (1970:3) on the African perception of a deity, God takes the highest possible position. God is perceived as omniscient, omnipresent, omnipotent, transcendental as well as immanent, and is more accurately defined as being "incomprehensible and mysterious" (Mbiti 1970:26). God is acknowledged as creator (Mbiti 1970:45). I must acknowledge that there is another worldview: a question of the existence of God. However, as Oduyoye (1997-98: np) argues, "the fool says in his heart, 'There is no God.' 'In traditional Africa there are no such fools'". It is, therefore, clear that in Africa, to speak of the natural, our point of reference has been and is God. Therefore, if colour is natural and we are created in the image of God, God must be black. And as Biko has said: "…at some stage the black God will have to raise his voice and make Himself heard over and above the noises from His Counterpart".

The invitation by Biko for the black God to stand up is a motivation as we want to "…speak about a rebirth, a recreation, a renewal, a re-evaluation of our self. In this connection black theology frequently uses the word self-love. Some interpret this to mean: 'love for the black hate for the white'. I offer no apology here" (Boesak, 1984:16).

2.8. *MOTHO* AS A 'FREE BEING'

The starting point of black theology is the understanding of "the human being as endowed with freedom" (Cone 1986). This is because "if the content of the gospel is liberation, human existence must be explained as 'being in freedom', which means rebellion against every form of slavery, the suppression of everything creative" (Cone 1986:96)). By freedom I do not mean equality as I am in agreement with Ka Isaka Seme (1986:404-404) who reveals that he is an African and he sets his pride on his race over a hostile public opinion. Human beings have tried to associate races on the basis of some equality. In all the works of nature, equality, if by it we mean identity, is an impossible delusion: search the universe, one will find no two

units alike. Scientists stress that there are no two cells or no two atoms that are identical. Nature has bestowed upon each a peculiar individuality, an exclusive patent—from the great giants of the forest to the tenderest blade. Catch in one's hand, if one pleases, the gentle flakes of snow. Each is a perfect gem, a new creation; it shines in its own glory—a work of art different from all its aerial analysis. He is a mystery through all ages and for all time. The races of humankind are composed of free and unique individuals. An attempt to compare them on the basis of equality can never be fully satisfactory. It is a futile exercise to compare a black African person with a white person or Africa to Europe or to any other continent. This request emanates from fearless tone.

It has to be noted and expressed that throughout the era of slavery the social limitation of white theology was voiced in the three main forms: (1) some white theologians ignored slavery as a theological issue; (2) others justified it; and (3) only a few spoke out against it. First, it was uncommon for the Anglicans, Presbyterians, Congregationalists, Baptists, Methodists, and other assorted denominational theologians perform theology as if slavery did not exist. For example, Jonathan Edwards, often called American's most outstanding theologian, could preach and write theological treatises on total depravity, unconditional election, limited atonement, irresistible grace, and the perseverance of the saints without the slightest hint of how these issues related to human bondage. He simply defined the gospel in light of his Calvinistic heritage; and with unusual conceptual skills derived from the Enlightenment, he defined the reformed faith. If pressed, he perhaps would have expressed his sentiments for the cause of freedom. But what is crucial is that his understanding of the theological task did not consciously or directly involve the political issue of slavery. Many of his contemporaries followed his example.

Nettleton (1972: 6-7) also identified and confirmed the three means in which whites can deal with Black Consciousness.

1. They can ignore it. The temptation to do so is great particularly for liberals who are sensible of the emotionally challenging undertones of the movement. They can ignore it, but they do so at their peril.
2. They can actively try to suppress it. The Nationalist Government achieved this directly in two ways: (a) by restrictive legal measures such as banning (of people and of books); and (b) by splitting up the united front presented by the black people into separate independent ethnic states. (Liberals are reluctant to support either of these

suppressive means, but as they are in possession of a great deal of the wealth of the country, a state of affluence they would understandably be reluctant to relinquish, their support of present economic practices amounts, albeit indirectly, to support for suppression).

3. They can try to create a white consciousness. In a place of exploitation and suppression that is destructive to both the oppressor and oppressed, whites can try to create a white consciousness that will enable them to act rather than react. This would necessitate a change in the meaning of "whiteness" to render possible an eventual meeting of black with whites.

These three means suggest a psychological means of dealing with this problem of black consciousness: one may choose to deny that the problem exists, or withdrew from the problem or accept that there is a problem and try to solve the problem. These means support the above argument that whiteness is a psychological problem rather than sociological one.

2.9. THE HUMAN BEING AS *MOTHO*

Within the African context the understanding of a human being or a person is more sociological above anything else thing. Hence, Wiredu's (1996:15) understanding that the notion of a person is a socially constructed concept before anything else; personhood is not an automatic quality of the human individual, it is something to be achieved. In this research study the researcher will move from the African context of a person. Gade (2012: 486) indicates that "the many texts in which Ubuntu is described and interpreted by non-Africans scholars make it important not to lose sight of how Ubuntu is understood by the Africans themselves". In this sense, the extensive literature on Ubuntu by westerners or European scholars is what motivates the researcher to investigate exclusively how Ubuntu is understood by Africans from an African context with specific reference to black African soteriology.

In this sense, one might underestimate the philosophy and culture of Ubuntu and as a result lose the appreciation and the beauty of Ubuntu. It is of paramount importance to understand that the loss of the beauty of Ubuntu as an African concept and practice may lead to the loss of blackness resulting in exploitation and modern slavery (labour exploitation and debt slavery).

Ngugi wa Thiong'o (2012: 16) expressed that the slavery of whiteness is to undergo the major stages of enslavement. It is recorded that Africa as a whole has undergone three major

stages of the enslaved as a producer: the plantation, colonial and today's debt slavery. They are separate but also part of each other. The Atlantic slave trade and plantation slavery ran from the sixteenth to the nineteenth century leading to approximately three hundred years of free labor. The colonial era, a period during which the body and the land were cheap resources, ended in the 1960s and late 1970s. Today, Africa gives to the west more money in interest and debt servicing than it receives in loans. Africa has always been and continues to be the main donor to the west. Africa is the creditor continent: Europe, the debtor continent. But why is this reality obscured by the fiction of the opposite? The reason is because of the colonisation of the body as a field of knowledge.

There is therefore a clear link between the loss of the self and slavery. Moreover, slavery should not be understood in isolation and as segmented. But it must be clear that whiteness has always had an agenda to dehumanise blacks and create whites as *batho*.

Borrowing from the words of Malcolm X (1962) the researcher became suspicious of a white medium that creates whites as *motho*, and that the black African has been here for centuries. It's like a father and a son relationship: if a father is 50 years old and the son is only ten, the father knows everything there is to know about his son because he was here before his son was born; the son only knows what has happened during his ten years. He only knows what went on before his arrival from what his father tells him. Similarly with the relationship between the black man and the white man. The black man has been in Africa long before the white man. Therefore, whites must understand that the questions surrounding *botho* and ubuntu can only be answered by blacks as they are the originators and custodians of *botho* and *motho*.

2.10. A HOME MAKES ONE *MOTHO*

A home makes one *motho* in an African context, meaning that one with a home is dignified because of having a home. This concept of a home making a person has an eschatological connotation that life after death is seen as the home of the elect (2 Corinthians 5:1). An African home consists of the family, extended family and ancestors; the home is a congregation of that clan. An African home is not for the individual but the community; this community makes one *motho,* due to the ubuntu principle. Mbiti (1969:218) indicates that:

It is a total change and one which affects all spheres of life. On the level of the whole society, this change has been described as 'detribalization'. This means that traditional life is deeply undermined, so that tribal identity is fading away since other identities are making claims on the individual and the community. In traditional life the family is the nucleus of both individual and corporate existence, the area where a person really experiences personal consciousness of himself and of other members of society.

The home is more than a household but it is more than a corporate existence where a person relates to a God, other human beings and the land where the family is living. The wellbeing and wellness of the person as '*motho*' is experienced within the home (inter-relationship). It is also believed that salvation is within the home and is corporate if one person achieves (salvation) in a society, the achievement is for the entire community. In the same breath soteriology in the African context is corporate in nature, just like sin is corporate in nature. Mbiti (1969:206) indicates that the guilt of one person encompasses the whole household including his animals and property. The contamination of the individual is corporately the contamination of those related to him whether they are human beings, animals or material goods. When considering the fall of the first man and how the disobedience of the original man involved the rest of their descendants in a corporate offence against God, the punishment God executed on them (death, separation from, withdrawal of free food, loss of immortality and the like) automatically became the punishment for all their descendants.

The deflection from home is equal to sin, breaking away from the relation with God, other human being and the environment. Kgari-Masondo (2008) argues that a home makes one *motho*. She has also used the Setswana word "*legae*" to explain and motivate her argument. Setswana says that '*Gaabo motho go thebe phatswa'*. "The standard definition and common understanding of "home" is "a place where one lives, fixed residence of family or household, native land, institution for persons needing care or rest" (Oxford Dictionary). Kgari-Masondo (2008: 73) argues the following about *legae*:

Yet in understanding the conception of home of the community being studied here, it is of pivotal importance to understand *legae*, which assists in understanding the Basotho and Batswana way of life. The Sotho-Tswana, like the amaXhosa and AmaZulu, sharpen their differentiation between the

two by using homes for ancestral rituals. For the amaXhosa, a house (*indlu*) does not carry either the same emotive appeal or social obligation as a "home" (*umuzi*). *Indlu* (Xhosa) or *Ntlu* (Sotho-Tswana) is a place for staying temporarily, while *umuzi* or *ikhaya* (Zulu and Xhosa), *motse* or *legae* (Sotho-Tswana) is a permanent "home" where one can perform important rituals and bury the dead. A house, for most of the former Sotho-Tswana landlords of Lady Selborne who could not purchase plots in Ga-Rankuwa, was just a dwelling place – a place for *boroko* (sleeping). Some residents (most tenants) who had "homes" in rural areas and houses in Ga-Rankuwa, performed weddings and funerals *ko magaeng* (at "home" in the rural areas), which indicates that the resettlement area was seen as a place for temporary accommodation only.

In addition, Chidester (2014: 4-5) argues that the homestead was a symbol of the world, a central arena in which the symbolic relations of persons and place were negotiated. The home was the nexus of symbolic and social relations among the living and between the living and deceased relatives of the household who continued to live as ancestors or ancestor spirits. It was a place for being human.

As I have indicated our ancestors saw *makgowa* coming out of the sea. We cannot confirm if they have a home or not. This reluctance to confirm their home is due to them claiming to be African and black while it is known that this is not their home. The absence of home therefore leads us to conclude that without *legae* they are not *batho*. But let me clarify that I am aware that whites claim Africa as their home and that they belong in Africa. It is therefore important to state that "Africa is a blackman's country. Africans are the natives of Africa and they have inhabited Africa, their Motherland, from times immemorial; Africa belongs to them" (Policy of the Congress Youth League May 1946).

2.11. WHITENESS POSITIONS AS POWER

Without contradiction, it must be mentioned that both blackness and whiteness have power. Power is the ability to do something or act in a particular way, especially as a faculty or quality. And more so, by power I mean the capacity and ability to direct or influence the behaviour of others or the course of events. However, the difference between black power

and white power is that black power is good and just, the reason being that power can be evil or unjust. It must be clear that the exercise of power is a generally exercised endemic in a particular social setting but unfortunately expressed as upward or downward. And in our case, white power expresses itself as superior and as standard. For example, in an economic setup whiteness operates as a racial standard that provides network economic advantages. Lee (2004: 1266) states that:

> The implications of network economics for race theory are significant. The network economic theory, which is widely accepted, posits that (1) contingent, historical context is important in determining market dominance; (2) a market might tip toward a particular standard for reasons other than the inherent merit or value of that standard; (3) once adopted, a dominant standard might become locked in and sticky; (4) the market might produce this outcome even where there is no single firm or entity guiding the maintenance of the standard; and (5) these conditions adhere in markets in which communication and interoperability are essential features.

We must remember that a standard is something considered as a basis of measure, comparison and as an approved model to execute judgment. These standards may include, among others, those morals and ethics established by authority, custom, or an individual as acceptable. One manifestation of white supremacy is the use of whiteness as the standard of beauty, goodness, and what is right. And this usage places whiteness as more attractive by definition and when blacks deviate from this white standard they are considered ugly. But unfortunately to be white today (including yesterday) in South Africa is equivalent to been cursed because:

In our society, whiteness is a default standard, the background of the figure-ground analogy from which all other groups of colour are compared, contrasted, and made visible. From this colour standard, racial or ethnic minorities are evaluated, judged, and often found to be lacking, inferior, deviant, or abnormal. Because whiteness is considered to be normative and ideal, it automatically confers dominance on fair skinned people in our society. Whiteness would not be problematic if were not (a) predicated on white supremacy, (b) imposed overtly and covertly on people of colour, and (c) made invisible to those who benefit from its existence. Seen from this vantage point, whiteness is an invisible veil that cloaks its racist deleterious effects through individuals, organisations, and society. The result is that white

people are allowed to enjoy the benefits that accrue to them by virtue of their skin colour. Thus, whiteness, white supremacy, and white privilege are three interlocking forces that disguise racism so it may allow white people to oppress and harm persons of colour while maintaining their individual and collective advantage and innocence" (Sue 2006: 15).

The recognition of whiteness as a force by Sue is also very interesting to note. Force is defined as strength or energy, as an attribute to physical action or movement and also as coercion or compulsion, especially with the use or threat of violence. And force in Africa is synonymous to "mystical power" in the universe that drives from God. This power is used in medical practice, divination, protecting people and property, predicting where to find lost articles, and foretelling the outcome of an undertaking. However, in the negative, it is also employed in the practice of magic, sorcery, and witchcraft. Diviners, traditional doctors, and witches know better than others how to employ it. "These are an essential part of any religion. They show the way people think about the universe and their attitude towards life itself. African religious beliefs are concerned with topics such as God, spirits, human life, magic, the hereafter and so on" (Mbiti 1991).

Whiteness cannot be divorced from witchcraft. It must be clear what witchcraft is and should be as it "broadly conceived as the capacity to cause harm or accumulate illicit wealth and power by supernatural means" and has the same end goal as whiteness (Ashforth 1998:505). Whiteness is harmful to whites themselves but more to blacks. It was meant to bewitch only blacks yet its results and effects affect even whites: "s violence and terror, whiteness is viewed as symbolically, psychologically, and materially harmful to individuals who are not white. Such harms can be manifested in many forms, including symbolic erasure, fear and terror, and physical violence toward people of colour. As an institutionalization of European colonialism, whiteness is seen as a reproduction of colonial, neo-colonial, and imperialist discourse of the West. In this view, whiteness is central to the creation and maintenance of racial hierarchies and the subjugation and exploitation of racialised 'others'" (Yep 2007: 89). And with the understanding that whiteness positions itself as a standard and force with downward power, the superior influences subordinates. In this case, power is seen and used to constrain black thinking and action especially in the structural confinements. Whites use a variety of power tactics against blacks in order to push or prompt them into a particular thinking, action and outcome. Some of these tactics include bullying, collaboration, and criticizing, demanding, disengaging, evading, humor, inspiring, manipulating, negotiating, socializing, and supplicating. These power tactics can be classified along three dimensions:

softness, rationality, and laterality. White power is therefore aimed at disabling blacks as it contains destructive elements. And this usually leads to "prerogative" power. The prerogative principle allows the one with more power to make and beak rules. Therefore, it becomes a common practice in white institutions, making it difficult to rectify. Eventually, whiteness dominates public entities, private corporations, and public and private universities, and is reinforced by the actions of conformists and newcomers. The difficulty is that there is no sole, true identifiable perpetrator as "the fact of continued white privilege makes silence a reasonable moral option, for now" (Janz 2011: 468). Institutional racism exists in the institutional systemic policies, practices and economic and political structures which place the South African black majority at a disadvantage in relation to an institution's racial or ethnic minority. One example is public school budgets (including levies and bonds) and the quality of teachers. Rich neighbourhoods are more likely to be "white", have better teachers and money for education, even in public schools while blacks pay a lot to go to attend predominantly white schools. Blacks pay more to live in neighbourhoods where these schools are located. "Giving up whiteness as a standard in residential housing threatens that continuing avenue of desperate wealth creation. The loss of quality of life and future appreciation is therefore a switching cost that many residents understandable hesitate to incur" (Lee 2004).

Restrictive housing bonds, contracts, and bank lending policies are also a form that can violate norms, break relational rules, and manage interactions without as much penalty as black people and that is why Janz (2011:512) observes: "There is something morally distasteful about white people making pronouncements about corruption, lack of service, the pay-checks of politicians, inefficiency and so on, as if none of these things characterized apartheid and white people rule everywhere…". These accusations against blacks reinforce white power to manage both verbal and non-verbal interactions. Whiteness as a standard is able to initiate conversations, change topics, interrupt others, and initiate touch and discussions more easily than blacks. And it is for this reason why in public discourse regarding issues such as crime, welfare, poverty, immigration, drug use or 'urban' issues also carries strong racial connotations without explicitly mentioning race.

As a reminder, white power rests upon a number of traditional institutions and systems all closely intermeshed at the top. The vanguard is to be found in the white church such as the Dutch Reformed Church, the press, the universities, the think tanks, the quasi-government research institutes, and the white protectionist groups such as Solidarity and AfriForum.

There is a great rustle of activities, seminars, writing, talking and planning. The problem with institutional racism is when the differential access becomes integral to institutional racism. Blacks continue to be rejected for mortgage loans far more than whites of similar income. The starting point is different treatment that begins immediately when a customer walks into the bank. Blacks are required to wait longer for service and are provided less information about different kinds of mortgages and how they could obtain them. The disparities are not simply due to difference in creditworthiness, but racial inequalities too. The discrimination against black lenders is driven through high cost, high risk subprime lending which eventually results in disproportionately higher rates of default and foreclosure for a majority black borrowers. This is also motivated by "appraisal fraud" where a bank will over-inflate the value of collateral against a loan. These are just but a few examples of white privilege or white state of evil and sin. In trying to understand white power and evil, one must ask whites: how did you acquire? all they have. How did you get all the privileges that blacks do not benefit from especially if and when we live under the same social, political, or economic circumstances? These privileges are automatic, unearned and are distributed based on skew value of the dominant group. Very few whites find employment through formal channels of seeing an advertisement, applying, going for interviews and accepting the offer.

Mostly, whites acquire jobs through social networks and connections. This is how they get their foot in the door. It is because most jobs in business are controlled or owned by whites. Given the structure of ownership in South Africa this leads to a perpetuation of racial inequality in the labour market. Whites tend to hire whites because they get them through their personal networks, which tend to be white. Blacks who are usually not directly connected to business owners or those who are controlling jobs are left out. And this then fulfills the "white prophecy" of proxy. Whites therefore get an obvious and less obvious advantage that becomes a norm and may not be recognised which distinguishes it from overt bias or prejudice. These include cultural affirmations of one's own worth; presumed greater social status; and freedom to move, buy, work, play, and speak freely. As highlighted by Steyn (2001: 12): "The greatest advantage of marking people in terms of skin color was that it was permanent, given at birth, and could seem to be the way one was created. Inequality therefore did not need to be analyzed; it could be taken as a condition".

It must be noted that white supremacy does not affect South Africa alone. Du Bois identified white supremacy as a global phenomenon, affecting the social conditions across the world by means of colonization. Du Bois (1995:700-701) argues:

It must be remembered that the white group of laborers, while they receive a low wage, were compensated in part by a sort of public and psychological wage. They were given public deference and title of courtesy because they were white. They were admitted freely with all classes of white people to public functions, public parks, and the best schools. The police were drawn from their ranks, and the courts, dependent on their votes, treated them with such leniency as to encourage lawlessness. Their vote selected public officials, and while this had small effect upon the economic situation. It had great effect upon their personal treatment and the difference shown them. White schoolhouses were the best in the community, and conspicuously placed, and they cost anywhere from twice to ten times as much per capita as the colored schools. The newspapers specialized on news that flattered the poor whites and almost ignored the Negro except in crime and ridicule.

This is how wealth affects life outcomes. The family or group income has enormous income benefit and evil for the next generation. It meant that whites that owned a home with significant equity, they were already in high-property tax district and guaranteed them place in a well-funded public school. There are other advantages coupled with the choice of area that whites reside in areas where neighbours control information and access to jobs opens opportunities of employment and business for oneself and/or his or her contacts. Moreover, if one does not have money in the bank to pay for university tuition, one can always take a second mortgage and draw off the equity in your home to finance education. These are just few scenarios of having wealth, or owning a house, that bear enormous consequences. These privileges benefit whites mostly. It is for this reason why Lewis Gordon rejects the idea of white privilege which I call "white evil" arguing that the privileges from which whites as a group are supposed to benefit are, in fact, social goods to which blacks are supposed to be enjoying too but are excluded. Gordon (2004:173-280) writes:

A privilege is something that everyone needs, but a right is the opposite. Given this distinction, an insidious dimension of the white-privilege argument emerges. It requires condemning whites for processing, in the concrete, features of contemporary life that should be available to all, and if this is correct, how can whites be expected to give up such things?.

Let me clarify why I classify white privilege as evil. In Calvin's view, sin began with the fall of Adam and propagated to all humanity. Therefore, the domination of sin is complete to the point that people are driven to evil (Gerish 2004: 290-291).

In general, evil is the absence or complete opposite of that which is ascribed as being good like the exclusion, oppression, exploitation of blacks by whites. Often, evil is used to denote profound immorality and elements that are associated with it involve unbalanced behaviour involving expediency, selfishness, ignorance, or neglect. A major black Theology of whiteness connects whites "…with acts of terrorism— such as slavery, rape, torture, and including—against black people, who were treated as sub-human" (Roediger, 1998:15-16). This connection, therefore, is a direct contradiction to the genesis of creation of God's overflowing love, and God's plan for creation is rooted in divine goodness. God created humans in order to love them both as a parent to his or her children. Sakuba (2004:1) indicates that "as far as African thought is concerned it is believed that human beings are inherently good and that the dignity of each person should be respected". However, white evil aims at harming blacks because it is typically known and directed for casting a typical force that causes undeserved pain, suffering, and misfortune on blacks and/or the created order. This cosmic force is generally associated with the devil or witch and contradicts the will and positive intention of a divine, benevolent being. An action that serves evil's ends and is in violation of the divinity's prescriptions for good or right behaviour in the divine or human or cosmic relationship or in human community is collectively known as sin. The concepts of evil and sin are both applicable in South Africa in so far as exclusion, oppression, exploitation and suffering are concerned. As much as whites justified apartheid biblically:

> But the gospel always asserts itself, it might be manipulated and distorted, but its truth cannot be denied. It might be perverted, but it cannot be buried. Crushed to earth, that truth shall rise again. Here and there, almost as lost echoes down the dongas and valleys of our history and in the stories handed down through the generations, there is a witness of those who found in the words of the prophets and the message of Jesus the power of the gospel, that Word of life that cannot be bound, that empowers and provides for justice and freedom, for dignity and peace (Boesak 2008: 7).

There is no justice for blacks in whiteness and justice is the authoritative command of God. The basic principle of justice is fairness and it involves that each person is to have equal

rights. There is more than one kind of equality. One has equality of opportunity, which means that as long as the rules are the same for everybody then there is fairness. The motivation for black theology was based on achieving equal opportunity. And the notion of a colour-blind society is based on that. Unfortunately, the playground between blacks and whites is never even, the rules are often biased, if not broken, and we cannot talk about having a fair shot in the game if the starting line is staggered. Even if the rules of the game are handicapped because of the social standing they are born into and "I learned as a child that to be 'safe', it was important to recognize the power of whiteness" (Hooks 1992:175).

The colour-blind notion aims at sustaining white evil. Hooks (1981:138) is correct to state that: "In a racially imperialist nation such as ours, it is the dominant race that reserves for itself the luxury of dismissing racial identity while the oppressed race is made daily aware of their [sic] racial identity. It is the dominant race that can make it seem that their experience is representative". The colour-blind society must be looked at with suspicion informed by hermeneutic of suspicion. We must understand that "hermeneutics involves interpretation, and a hermeneutic of suspicion involves interpreting documents and events with an assumption that there is an underlying power dynamic at work" (Pinn 2010: 31). Pinn's (2010: 31) point is very important in that "within the context of black theology, a hermeneutic of suspicion involves reading the Christian tradition with an eye toward the ways in which Christianity has been used to support the status quo and justify oppression". Therefore as blacks we need to be suspicious of a colour-blind society and notion. Colour-blindness or otherwise called "race blindness" is a sociological term referring to the disregard or deliberate ignorance of racial characteristics and classification when selecting whom to involve and to participate with in some activities or to receive a particular service. In practice, colour-blind operations use non-racial data or profiling and makes no classifications, categorisations, or distinctions based on race. Chief Justice Roberts (in Wells 2009: 33) as a proponent of "colour-blindness" argued that "the way to stop discrimination on the basis of race, is to stop discrimination on the basis of race". The belief behind this logic is that treating people equally inherently leads to a more equal society and that racism and race privilege no longer exercise the power they once did since that legal apartheid was dismantled thereby arguing against policies such as Black Economic Empowerment as obsolete. But the same people fail to recognize, or choose to disregard that:

> Race as a passive collectivity or series is a background to identify rather
> than constitutive of identity. A person even can claim not to identify at all

57

as white, and this does not change his or her social location or mean that he or she no longer accrues privilege from being part of the dominant racial group. Particularly in regards to dominant racial groups, one does not have to consciously identify with being 'white' to benefit from a system… (Lewis 2004:627-628).

The "colour-blind" theory is therefore a deliberate strategy by whites as a means to avoid the topic of racism and accusations of racial discrimination and also to undermine black birthrights such as land in Africa. The colour-blind theory deliberately urges people to ignore the racial construction of whiteness, and reinforces its privilege and oppressive position. In colour-blind situations, whiteness remains the normal standard, and blackness remains different, marginal, ugly, and wrong. As a result, whites are able to dominate without being questioned and the application leads to the white experiences becoming a norm and insistence on no reference to colour means blacks can no longer point out the racism they face because colour-blindness fails to see the structural, institutional, and societal levels at which inequalities occur. As Guthman (2008: 387) points out: "If people only knew where their food came from…". If whites knew where their food came from, from the sweat and exploitation of blacks. This issue of whiteness and exploitation will be dealt with in the next chapter. Let me revert back to colour-blindness. Colour-blindness in an African worldview is very interesting especially since Setswana declares that "*moloi wa tshwarega*". "*Ka nnete makgowa a tshwaregile*". But we further learn that "*moloi*" (meaning: witch) will say "*boloi ga boyo*"(meaning: withcraft does not exist), yet knowing the existence of it. But what I want to extract from our worldview is the expression that "*moloi ga ana mmala*" (meaning: a witch does not have a colour), meaning that a witch does not have colour. Therefore, if whites do not have colour, they are witches. And as Manala (2004: 1492) points out that "the concept of witchcraft therefore refers to the use, by some people, of evil magic powers to harm or cause misfortune to others". The suffering of witchcraft usually leads to death if not diagnosed and cured. And it is blacks who are dying and suffering from this white witchcraft. Shorter's (1985: 34) exposition of witchcraft attests: "It is the suffering that saps life that is intolerable, the suffering that serves no cause. Such suffering reduces the will to live. People even will themselves to die in such circumstances…people dying with no apparent scientific medical cause, people who have just decided to die". This point is very important to note that the intention and goal of witchcraft is suffering and death. Witchcraft aims at victimising the people by unknown forces attributing accidents and evil instead of randomness or natural

58

causes. Africans attribute anything that is cruel as whiteness or any accident (like mass murdering of blacks) to witchcraft, including issues or forces for which they are not content with their rational or commonsensical explanations. In short, witchcraft posits a theosophical conflict between good and evil, and is generally evil and often associated with devil worshipping. The witch is extending from some intangible inner quality, and the person may be unaware that they are a "witch" or may have been convinced of their own nature by the suggestion of others. It is consequently not a surprise why some whites that claim ignorance of colour and innocence of black slavery. Some white South African still claim innocence from the theft of black land and murdering of blacks. Notwithstanding, this is a global phenomenon and as Thomas R Dew (in Ross 1990: 4) justifies in his 1832 essay:

> If ever [a] nation stood justified before Heaven, in regard to an evil, which had interwoven with her social system, is not that country ours? Are not our hands unpopulated with the original sin…? Where is the stain that rests upon our escutcheon? There is none…! Virginia…has nothing to reproach herself with-'the still small voice of conscience' can never disturb her quiet. She truly stands upon this subject like the Chevalier Boyard.

In whiteness, white is claimed as the colour that is associated with innocence, perfection, the good, purity, honesty, cleanliness, the beginning, the new, neutrality, lightness, and exactitude, though in blackness the opposite applies.

Blackness recognises whiteness as oppressive, exploitative, and in general, violent. Jeff Hitchcock's (1998) speech attest to this point arguing that "there is no crime that whiteness has not committed against people of colour…We must blame whiteness for the continuing pattern today that deny the rights of those outside of whiteness and which damage and pervert the humanity of those of us within it". One of the sins whiteness effected is exploitation and oppression and "…as a racial collective, whiteness is associated with colonization, takeover, and denial" (Leonardo 2009: 118) even though some white liberals like Kritzinger (2008:13) argue in favour of liberation of whiteness that: "whiteness needs to be liberated, and whiteness can be liberated". Yet discounting and disregarding what Barbara Kay (2012: np) writes regarding Whiteness Studies (WS) in stating that "WS teaches that if you are white, you are branded, literally in the flesh, with evidence of a kind of original sin. You can try to mitigate your evilness, but you can't eradicate it". And since that it is the case it seems there

are only two ways to deal with whiteness, which I shall propose following the argument on whiteness as exploitative.

In contrast to Kritzinger's proposal for the liberation of whiteness my submissions is that, firstly, blacks must interrupt and disrupt whiteness. Ignatier and Garvey's (1996a: 36) argument is helpful because "the need to maintain racial solidarity imposes a stifling conformity on whites, on any subject touching even remotely on race. The way to abolish the white race is to disrupt that conformity". Secondly, I believe that, "The key to solving the social problems of our age is to abolish the white race—in other words, to abolish the privileges of the white skin" (Kay 2012: np). Perhaps Dingaan realized this solution as he ordered *Babulelani abathakathi* (loosely translated as; kill those witches).

2.12. WHITENESS AND CAPITALISM

Whiteness is all about individualism, as capitalism is emphasizing individualism and exploitation, while blackness is more focused on a communal lifestyle and liberation of the oppressed, exploited and destitute. Modise (2011:107) indicates that capitalism is in extreme opposition to communism and democratic socialism is driven by economic entrepreneurship and individual business practices which extends to competition between individuals regarding the hunting and gathering of capital. It lacks in nature, the notions of collectivity and communality of political and social concepts of communism and socialism. One of the only types they share is the similarity between an individual entrepreneur as a creative worker and individual workers producing products and commodities. Interestingly socialist societies are in a crisis when the individual worker, as part of a collective of workers, is replaced for instance by hi-tech robots on the assembly line of car producers (Modise, 2011:107).

Pretorius (1987:59) views capitalism as the approach carrying progress to everyone in a society, and thus motivates people to take initiative, work hard and to produce in order to buy what they desire. It is called the free market. This ideology emphasises individual self-interest (subjective well-being) which as a by-product of the competition between the collective of individuals that comprises a society that has a disregard for the poor. Once capitalism ignores the poor it becomes an evil system because the Belhar Confession acknowledges that God is on the side of the poor, and anyone who is not in support of the

poor, he or she is not on the side of God and anyone who is not in the side of God has transgressed the law of God (Belhar Confession, 1982)[4].

Accordingly the individual materialist base of capitalism, in its traditional form, is not morally responsible to the community but only to himself or herself. In short, society comprises "me" as "I" or a complete self-interested "me" in evaluating and quantifying everything "I" can lay my hands on. Here, self-centred ambitions are emphasised around the individualist centre and mould through which the individual hunting and gathering capital goods and commodities has to be forced to speak in an evaluative quantifying way. The egocentric and capitalist centre revolves around a total reduction of evaluative quantification of everything one can lay one's hand on in an evaluative quantifying way. This ideological tautology of capitalism of reducing everything in an endless and limitless way such as a product manufactured manually, a commodity such as a piece of the sky and the air, a thought as an artefact of intellectual property or a pattern of gene-mapping to profit-making; evaluative quantification is the heart of capitalism. The ultimate result is imbalanced wellness and well-being levels due to the reductionist mould of omni-entrepreneurial creative evaluative quantifying of a moment or a fragment that people have decided on as having monetary value (Modise, 2011:108). This omni-entrepreneurial self creates malpractices like out-sourcing and labour broking systems which are very evil systems.

This ideology stresses the self more than anything else, just like whiteness is self-oriented more than anything else and sees others as a tool for the success of the "I-ness or ego-centre" of a human being. Individuals (whiteness) work for themselves to satisfy their own desires. They do not serve others, but use them in a self-centred way. The notion of the human-self is exclusively emphasised in this ideology and whiteness, while the important relationships to God, other human beings and the physical-organic environment are neglected. It speaks for itself that well-being levels are out of kilter when a reductionist approach to human life is carried through only the individual "I-ness" of a human being while the other three pointers of the four main experiential pointers of wholesome and comprehensive human experience are neglected in principle (Modise 2011).

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[4] Belhar Confession, 1982

Whiteness and capitalism experience due to the dominance of the human self, thus the overburdening of the experiential ego-centre of a human being that has a direct effect on the consumerist mentality of the high levels of self-satisfying through a continuous series of the consumption of consumer goods and products. Certainly the capitalist experience of more and better consumption of commodities contributes to certain forms of depression and even dualist personality modes amongst certain layers of society. In a strange way Marx's critique of the capitalist mentality as a form of people's alienation from their human selves continues to haunt modern consumerist societies. I am on more certain grounds by stating that the stimuli and thrills of excitement presented by the capitalist experience in its extreme richness acquiring mode fails to bring people's experience and the levelling of their well-being and wellness into a state of equilibrium (Modise 2011:108).

Confidence as an intrinsic part of faith and belief is not played out in a foursome way towards God — the source of all gifts, towards confidence in the human self, confidence in other human beings and confidence in the physical-organic environment. The confidence of whites in terms of wealth and economic success is basically rooted in extreme and exclusive confidence which amounts to nearly absolute self-confidence in the human (whiteness) ability of evaluative quantifying everything a human can acquire and consume in terms of money and symbols of richness such as vast entities of property as well as commodities only to be enjoyed by the rich and whites. Humankind is not meant to be merely an economic and money-making being but to be a being living within the presence of God, in his or her own presence, in the presence of other human beings and in the continuous presence of the physical-organic environment in differentiation of societal roles, fields, dimensions, facets and modes of experience. The continuous moving from one hour to the next and from one minute to the next and from acting out of one role to another role, from one field of experience to another field of experience is a basic human condition in the development of growth phases and improvement of one's wellness and well-being levels. To be stuck in the field of the experience of one's economic needs and capacities is to be a slave of the consumption of consumables satisfying one's needs of gluttony and the excitement and thrills of the capacity of one's overdeveloped evaluative quantifying self-confidence – measuring every artefact, commodity, product, food and drink in terms of its monetary value (Modise 2011:108).

Isherwood and Stuart (1998:39) approve with the views that Marxists and socialists presented to an analysis of capitalist and industrial societies by asserting that capitalism separates the

revenues of production from the product so that people are no longer connected with what they create. This leads not only to soul destroying work but causes, in the long term, the establishment of large "cost effective" robotic plants which in turn cause the phasing out of large numbers of manual labourers and the phasing in of a very small number of information technology experts operating these plants. The bodily existence of people is highlighting the fact that the troubles of people engaging in everyday life with the systems surrounding them are not just limited to these bodily engagements but are also operational in the infrastructural settings into which the bodily existence of people does not fit.

White theology has had a problem with darkness or blackness, while whiteness has been a whites' symbol of purity, goodness, life, order, and the divine. By contrast, in blackness, whiteness symbolises exploitation, oppression, slavery, and death. It was for this reason that the black land was looted and artifacts and bodies of blacks provided the fuel for the lift of white commerce. Alongside capitalism, racism was born. In short, capitalism exists only in a racist context. The kidnapping and enslavement of blacks was indeed without doubt the premise of capitalism everywhere. In fact, capitalism embraces whiteness as whiteness embraces evil.

2.13. WHITENESS AS A STRUCTURAL EVIL

We must remember that the evil of whites via slavery, colonialism, imperialism, and apartheid have always been structural or systemic. I must agree that there have always been two different perspective on evil, where black theology believes that evil is primarily structural. Society is set up in bad ways and bad outcomes result. This is because "the theological concepts of sin and evil and the sociological concept of structural violence enable deeper understanding of ecological and economic injustice, acquiescence with it" (Moe-Lobeda 2103:49-50).

Whiteness fails to recognise its brutality against blacks including the white churches such as the Dutch Reformed Church (DRC). Moe-Lobeda's (2013: 9) analysis of this scenario is very helpful and I concur in that:

> The implication is shacking: If we fail to recognize that is damaging
> neighbor, and hence fail to address it, are we not defying the call to love? If

63

I am professing love for neighbor by feeding the poor and sheltering the homeless, and yet ignoring the systemic factors that have made them hungry and homeless, am I loving my neighbor?.

This is common in all white institutions; they like to give food and temporary shelter to blacks. The offering of paying the General Secretary of the Uniting Reformed Church in Southern African and the availing of the office space at their Hatfield headquarters at the General Synodical Commission of 2014 is exactly what is said by Moe-Lobeda, the continuation of black degradation and a further indication that evil still persists and rules the Dutch Reformed Church. Ruether's (2001: 19) exposition is relevant: "For liberation theologian sin means not only alienation from God and personal brokenness of life, but also structural evils of war, racism, sexism and economic exploitation which allow some people to dehumanize others. Likewise, salvation means not only reconciliation with God and personal amendment of life, by a commitment to a struggle for a transformed social order where all these evils will be overcome". I concur with James Baldwin (1963: 22) that "white people in this country will have quite enough to do in learning how to accept and love themselves and each other, when they have achieved this—will not be tomorrow and may very well be never—the Negro problem will no longer exist, for it will no longer needed".

White theology tends to believe the opposite, that evil is primarily personal and that people make bad choices and bad outcomes result. For example, the argument could be that the poor represent a set of people who are lazy or perhaps addicted to drugs or alcohol or who make bad decisions with money. I guess no one will argue against the view that "…salvation is conceptualized in social or systemic terms as well as individual terms. Such has been the move of liberation theology and other political theologies, in which salvation refers, in part, to liberation from systemically imposed oppression" (Moe-Lobeda 2013: 11). I am not in anyway abandoning the idea that we neglect the idea of personal sins. "Social sin" and "Structural Sin" are legitimate terms but should not be interpreted as negating personal accountability. I concur with Pope John Paul II (1987: np) in his encyclical on social justice, *Sollicitudo Rei Socialis*, that "social sin" or "structural sin" proceeds from the accumulation of personal sins. According to him (John Paul II 1987: np), it is "a question of a moral evil, the fruit of many sins which lead to 'structures of sin'". In all earnestness, structural sin is the idea that there exists a larger social dimension of sin beyond individual wrongdoing. Under apartheid, the white South African minority that benefited from the systematic oppression of

blacks was complicit in structural sin, and they still continue to benefit even today. It is for this reason why there is:

> The rapidly increasing inequality with African communities and families that has marked the past quarter century leaves many feeling left behind and resentful of others' good fortune (or fearful of others' resentment of theirs), everyone is struggling to make sense of their mounting death toll from HIV/AIDS, and the collapse of the structural evil named 'apartheid' leaves much misfortunes still to be accounted for (Ashford 2005:89).

It must be clarified that structural evil is thereby designed and arranged or interrelation of all the parts of a whole forming an organism. It includes attitudes or beliefs or culture. It is more of a system that creates lack of economic opportunities or alternatives or perpetual unjust laws or law enforcement system against blacks, and it was religious. We must always remind ourselves that "one of the most pernicious aspects of apartheid was that it was grounded in a peculiar theology—birthed primarily in the Dutch Reformed Church—that gave blessings to policies of separateness and judged alternative theological reading as blasphemous" (Nichols and McCarthy III 2011: 607). Calvinist Christianity was a powerful influence in South African politics during apartheid and often united whites of all ethnic groups. The DRC was then the "official religion' of the state and racial separation was widely accepted in this church. Arthur Kemp (2009: 24) exposes this saying:

> The single and most influential Afrikaner church was (and still is) the Nederlandse Gereformeerde Kerk—the Dutch Reformed Church, or DRC. The DRC endorsed apartheid as biblically justified and used suitable Old Testament quotes where God told the ancient Israelites not to mix and to remain separate. As long as the DRC endorsed apartheid—which was done in public at Sunday church services and at a formal church gatherings called synods—the broader Afrikaner voting public remained solidly behind the policy, unmoved by literal politics in the slightest.

The church supported the system of apartheid, which institutionalised separation and stratification of the people of South Africa according to race. This remains true of the DRC: it remains a white church, a racist institution, however, sophisticated by a liberal approach even after it has pronounced apartheid as sin. Even after 1994, the DRC's separate worship is an indication of continuing and maintaining apartheid. The DRC, like AfriForum and Solidarity,

remains the symbol and vanguard of apartheid. Among the many biblical texts, the story of Noah remains in the "unwritten" pseudo-bible of the DRC. Noah's curse on his grandson Canaan (Gen. 9: 20-27) remains as the prime proof. When Noah exited the ark, he planted a vineyard. He sampled too much of his wine, got drunk, and lay naked inside his tent. Noah had three sons: Shem, Ham, and Joseph. Ham had a son named Canaan. Ham saw his father's nakedness, but his brothers walked backward into the tent to avoid the sight. When Noah awoke, he put a curse on Ham's son, declaring Canaan "shall be a slave to his brothers". Modern commentators believe that the story was told to justify the enslavement of the Canaanite because of certain indecent sexual practices in the Canaanite religion. The land of Canaan, stretching from the Mediterranean Sea to the Jordan and the Dead Sea, is where the Israelites settled. For many centuries, whites have used this text to justify the enslavement of blacks, whom they considered the children of Canaan. As early as 1521, Johan Boemus (in George 1981: 0), a German Hebrew scholar, argued that "all barbarous people were descendants of Ham". This view became a living reality and hell in South Africa (and Africa as a whole). These stories were used to institutionalisze whiteness and as usual, whiteness requires blacks to accept their position of "powerlessness" and "inferiority" within the institution. Singleton and Curtis Linton's (2006:41) elucidation is important to note:

> Racism becomes institutionalized when organizations—such as a school, a district of schools, or a university—remain unconscious of issues related to race, or more actively perpetuate and enforce a dominant racial perspective or belief…institutionalized racism persists in American culture and its educational systems due to educators' inaction as well as actions considered harmful to students of color. To serve students of color equitably, it is essential to challenge institutionalized racism.

The system involves the practices supported by institutions such as education, law, church, and the economy. Whiteness as knowledge, ideology, norms, and practices, determines who qualifies as "white" and maintains a race and class hierarchy in which a group of whites disproportionately control power and resources. Racial oppression is the key element in whiteness. In each form of oppression there is a dominant group—the one that receives the unearned advantage, benefit, or privilege— and a targeted group that is denied that advantage, benefit, or privilege. After all, we know that oppression means the exercise of authority or power in a burdensome, cruel, or unjust manner. It can also be defined as an act or instance of oppressing, the state of being oppressed, the feeling of being heavily burdened,

mentally or physically, by troubles, adverse conditions or people, and anxiety. Police and law are often the examples of systematic oppression. The term "oppression" in such instances refers to the subordination of a given group, which is always black, by unjust use of force, authority, or societal norms in order to achieve indoctrination. Gerhart (1978: 4) argues:

> The earliest roots of race discrimination can be found in the seventeenth century when whites first colonized the Cape of Good Hope, but apartheid as a full-fledged political ideology developed much later, following the transition to an industrial economy in the late nineteenth and early twentieth centuries. Pressed both by white employers and white workers, who shared an interest in the tight control of black labor, successive governments enacted a structure of laws and regulations designed to guarantee the superior economic status of whites and to perpetuate a master-servant relationship between the races in all spheres.

Oppression is then a consequence of, and expressed in, the form of a prevailing, if unconscious, assumption that the given target is in some way inferior. The dominance enshrined in "social structures of domination" involves both unequal power and privilege. By equality I mean an assurance that individuals or group are treated the same, fairly treated and equal and no less favourably specific to their needs, including areas of race, gender, disability, religion or belief, sexual orientation and age. For example, political equality is the requirement that democratic institutions should provide citizens with equal procedural opportunities to influence political decisions (or more briefly, with equal power over outcomes)" (Beitz 1989: 4). Waltzer (1983: xii) argues that there is a negative opposition to the concept of equality in that:

> Opponents are even quicker to describe the repression it would require and the drab and fearful, conformity it would produce. A society of equals, they say, would be a world of false appearances where people who were not in fact the same would be forced to look and act as if they are the same.

This reminds me of the 1857 DRC synod. The synod resolved that it was necessary and according to the Scriptures to grip members from the heathen population in existing congregations wherever this was possible. However, in cases where "the weakness of some" hindered the Gospel, the synod agreed that people might enjoy their Christian privileges in separate buildings according to their race line (Gilliome 2003:8). The former South African

president's, Mbeki, statement on inequality is very important in assisting us to understand the subject of equality and inequality when he said at parliament in relation to the Truth and Reconciliation Commission:

> Material conditions…have divided our country into two nations, the one black, the other white….[the latter] is relatively prosperous and has already accessed to a developed economic, physical, educational, communication and other infrastructure…The second, the larger, nation of South Africa, is black and poor, [and] lives under the conditions of a grossly underdeveloped infrastructure… Neither are we becoming one nation….Unlike the German people [after unification in 1990] we have not made the extra effort to generate the material resources we have to invest to change the condition of the black poor more rapidly than is possible of we depend solely on severely limited public funds, whose volume is governed by the need to maintain certain macroeconomic balances and the impact of a growing economy (Mbeki 1998).

This evil of imbalance or inequality was never an accident. We must all remember that under apartheid, white rule, a state of whiteness, South Africans were classified into four different races; whites, coloureds, Indians/Asians, and blacks. About 80% of South African population is classified black, yet under apartheid, the white settler held political and economic power and other races were barred from participating in political power such as voting. And as it was in apartheid, it is today:

> Color is the sole determinant of power in South Africa. This distinguishes the apartheid republic from all contemporary societies in which serious race problems are encountered. South Africa's power structure is specifically designed to ensure that total power remains exclusively in the hands of three million whites. I not only provides for the whites' security, but also enables them to retain their position of economic and social privilege over a colored majority of thirteen million. Security and the maintenance of privilege are held to be inseparable (Legum 1967:483).

We are clearly two societies, 'one black, one white', one good and one evil, separate and unequal. But this was never a surprise per se as whiteness perpetuates the evil of inequality. On the economic side, Oliver and Shapiro (1997: 5-6) state:

What is often not acknowledged is that the same social system, which fosters the accumulation of private wealth for many whites denies it to blacks, thus forging an intimate connection between white wealth accumulation and black poverty. Just as blacks have had 'cumulative disadvantages', many whites have had 'cumulative advantages'.

Therefore, it must be understood that whiteness condones inequality and is a proxy for class or other social privileges or as a distraction from deeper underlying problems of inequality. My attack on inequality is captured by Pope Francis's tweet: "As long as the problems of the poor are not radically resolved by rejecting the absolute autonomy of markets and financial speculation and by attacking the structural cause of inequality, no solution will be found for the world's problems or, for that matter, to any problems. Inequality is the root of social ills". Poston (2012: 167) argues in a similar manner that:

Social evil is an instance of pain or suffering that results from the game-theoretic interactions of many individuals. When a social evil occurs, responsibility for the outcome lies with no particular person and no impersonal force of nature; rather it lies with a group of people, each of whom may be morally in the clear.

In order to clarify what I mean by equality, it must be clear that there is more than one kind of equality. Padgett (2002: 22) argued that the principle of biblical equality can be developed as three ideas:

- Human equality: All people are equal before God, and are equal in church, home, and society.
- Equal responsibility: Race, gender, and class are not barriers to Christ. Membership, ministry, and mission are open to all in his kingdom, based upon our personal vocation, moral and personal qualifications, and the gifts of the Holy Spirit.
- Mutual submission: Christian love is the heart of life in the spirit. Mutual submission is Christian love in action, treating each other with dignity. One is equality of opportunity, which means that as long as the rules are the same for everybody then there is fairness. The motivation for black power was really based on achieving equality of opportunity, and this notion of colour-blind society aims at destructing the objective of equality.

In whiteness, the rules are often bent, if not broken, and we cannot talk about fairness in the game. Even if the rules are prescribed as fair, whites have advantages and blacks are handicapped or disabled depending on the social position of the families they are born into and what kind of wealth they have, based on past opportunities. The second type of equality is that of a condition that looks where everyone is starting from. Ramaswamy (2015: 339) explains:

> Equality of condition is closely linked to the idea of opportunity, for if the latter is to be effective then a certain degree of equality is necessary. While equality of opportunity implies equal access, equality of condition means equal start. Its aim is equalization of circumstances to ensure equal initial material conditions for equal access to opportunities. For instance, children from privileged backgrounds normally have an upper hand over those who are decisively disadvantaged. This can be achieved if all competitors in the race start at the same point with appropriate disadvantages. The notion of equality in access recognised and rewarded actual performance and thereby leads to equality in merit, capacity or talent.

Whiteness fails to recognise that there is really no way to talk about equality of opportunity without talking about equality of condition, thus leaving us then we are stuck with this paradoxical idea of a society that is totally unequal by colour. Inheritance plays a role in all this because inheritance passes down property, titles, rights, obligation, and even debt upon death. The debt component will be discussed at a later stage. In law, being it common or customary, an heir is entitled to receive a share of the deceased's properly, subject to the rules of inheritance in the jurisdiction where the deceased (descendent) died or owned property at the time of death. A person or group does not become an heir before the death of the deceased, since the exact identity of the person or group entitled to inherit is determined only then. The law of succession is the totality of the legal rules which control the transfer the deceased's assets which are subject to distribution among beneficiaries, or those assets of another over which the deceased has the power of disposal. By virtue that it is determined by the previous "owner" or the "deceased", it is subjected to possible inequality. Some might receive little while others might inherit a large amount. Lipsitz (2006: vii) detailed whiteness as such:

Whiteness has a cash value: it accounts for advantages that come to individuals through profits made from housing secured in discriminatory markets, through the unequal education opportunities available to children of different races, through insider network that channel employment opportunities to the relatives and friends of those who have profited most from present and past racial discrimination, and especially through intergenerational transfers of inherited wealth that pass on the spoils of discrimination to succeeding generations.

By implication inherent discrimination and inequality have a significant effect on stratification and affects the distribution of wealth at a societal level. The effect takes three shapes: the first shape is the inheritance of cultural capital (linguistic style, higher status, and aesthetic preference). Lamont and Lareau (1988: 156) defines cultural capital as

institutionalized, i.e. widely shared, high status cultural signals (attitudes, preferences, formal knowledge, behaviours, goods and credentials) used for social and cultural exclusion, the former referring to exclusion from jobs and resources, and the latter exclusion from high status groups. This definition is encompassing as it also includes signals operating as informal academic standards, and those that are dominant class attributes, for both types perform exclusivist functions. New terms need to be coined for the remaining functions of cultural capital with which we are not concerned here.

In this instance, Lamont and Lareau illustrate how social class interacts to produce different benefits from cultural capital. The second type of inheritance is through familiar interventions on the form of *inter vivos* transfers (gifts between the livings) especially at crucial junctures in the life courses, such as going to college, getting married, getting job and purchasing a home. In the medical context, the term *inter vivos* is used to describe a living organ to another while both are alive. Generally, the organs transplanted are either non-vital organs such as one of two kidneys or part of a liver. Hurd, Smith, and Zissimopoulos (2011: 2) define *inter vivos* as

…cash transfers between family members total hundreds of billions of dollars each year. These transfers may take several forms: Adult children may give money to aging parents. Siblings may exchange money with other

71

family members. The majority of money, however, flows from parents to children. Cash transfers example, or the purchase of a house, enhancing the wellbeing of their adult offspring. Parental transfers, as insurance against unexpected economic shocks to a child such as job loss can mitigate their negative consequences. That is, the purpose for the transfer as well as its magnitude will affect how we measure and conceive of economic vulnerability. Parents may benefit as well. If monetary gifts to children are reciprocal by care giving.

The third shape is the transfers of bulk estates at the time of the testators, consequently resulting in significant economic advantages accruing to children during their adult years. This is because "real estate has become an increasingly popular vehicle for providing a new source of diversification in investor's portfolios. The end of 1983, pension funds had placed over 20 billion of their nearly 1 trillion dollar aggregate portfolio in commercial real estate equities" (Hartzell, Hekman, and Miles 1987: 643). There are major advantages in real estate investment. Investors mostly purchase properly for much less than its value, and then repair or update it, and resell or flip it a higher selling price. Another advantage can be the rent derived from rental property that can result in ongoing, additional income, as well as giving access to more credit. Generally lending institutions lend more money to people who make more money. The additional income made from bulk investments may open broader credit lending doors.

The degree to which economic status and inheritance is transmitted across in society differs per race In South Africa, blacks were and remain socially disadvantaged and received less inheritance and wealth. As a result blacks are excluded from inheritance privileges and are most likely renting houses or live in poor townships, while attaining a lower educational status when compared to whites. This is indicative of the cruelty of whiteness, even in death. What is very clear is that "successes are largely won or lost in every generation" (Bowles and Guntis 2002:4). Bowles and Guntis (2002: 50) assert:

Most economic models treat one's income as the sum of the returns to the factors of production one brings to the market, like skills, or capital goods. But any individual trait that affects income and for which parent-offspring similarity is strong will contribute to the intergenerational transmission of

economic success. Included are race, geographical, locations, height, beauty

or other aspects of physical appearance, health status and personality.

The factors of production are resources that are building blocks of the economy; they are what is used to produce goods and services. There are generally four factors of production: land (including all human natural resources), labour (including all resources), capital (including all human-made resources), and enterprise (which brings all the previous resources together for production).

Whites generally are beneficiaries as whiteness has contributed in the inequalities in income and wealth:

> We argue that, materially, whites and blacks constitute two nations. One of the analytical enterprises of this work tells a tale of two middle classes, one white and one black. Most significant, the claim made by blacks to middle-class status depends on income and not assets. In contrast, a wealthy pillar supports the white middle class in its drive for middle-class opportunities and a middle-class standard of living. Middle-class blacks, for example, earn seventy cents for every dollar earned by middle-class whites but they possess only fifteen cents for every dollar of wealth held by middle-class whites. For the most part, the economic foundation of the black middle class lacks one of the pillars that provide stability and security to middle-class position is precarious and fragile with insubstantial wealth resources. This analysis means it is entirely premature to celebrate the rise of the black middle class. The glass is both half empty and half full, because the wealth data reveals the paradoxical situation in which blacks' wealth has grown while at the same time falling behind that of whites" (Oliver and Shapiro 2006:7-8).

It is evident that whiteness is the cultural state of being that views itself as "unconditioned" and thus has the privilege of conditioning all other states of being and identities. Whiteness is conditioned like all identities, but its conditioning (as I have indicated in my opening problem statement) is rooted in the classical theology of the west that typifies God with these attributes of privilege, immutability, and incomprehensibility. Therefore, imitating Christ reduces to "submission" to God and, in theory, "makes way for all voices to be heard". However, this self-deprecating, martyr-like propensity of "white middle class highly educated

73

males" to submit to "false power or hierarchy to the cross" reinforces the status that white males have the power and the privilege in the first place *to* submit and, furthermore, that they have the privilege of picking and choosing *when* and *how* to submit, whereas many people do not have the same liberty to act apart from their racialized location in society.

I must immediately mention that both blackness and whiteness have power. Power is that ability to do something or act in a particular way, especially as a faculty or quality. More so, by power I mean the capacity and ability to direct or influence the behaviour of others or the course of events. However, the difference between black and white powers is that the former is good and just, while latter is evil and unjust. The explanation being that power can be evil or unjust. It must be clear that the exercise of power is a generally exercised endemic in a particular social setting but unfortunately expressed as upward or downward. And in our case, white power expresses itself as superior and as a standard. For an example, in an economic setup, whiteness operates as a racial standard that provides network economic advantages. Lee (2004: 1266) exposes that:

> The potential implications of network economics for race theory are significant. The network economic theory, which is widely accepted, posits that (1) contingent, historical, context is important in determining market dominance; (2) a market might tip toward a particular standard for reasons other than the inherent merit or value of that standard; (3) once adopted, a dominant standard might become locked in and sticky; (4) the market might produce this outcome even where there is no single firm or entity guiding the maintenance of the standard; and (5) these conditions adhere in markets in which communication and interoperability are essential features.

We must recall that a standard is rather measured as a foundation of degree, assessment, and an appropriate archetypal to affect verdict. These principles may comprise, but is not restricted to, those mores and integrities conventional by specialist, norm, or an separable as satisfactory. One exhibition of white hegemony is the usage of whiteness as the normal of beauty, goodness, and what is right. This convention spaces whiteness to be more nice-looking by description but when blacks diverge from the white ordinary, they are measured ugly, bad and wrong. Fortunately enough to be white today, in Africa is equivalent to been cursed because:

In our society, whiteness is a default standard, the background of the figure-ground analogy from which all other groups of color are compared, contrasted, and made visible. From this color standard, racial/ethnic minorities are evaluated, judged, and often found to be lacking, inferior, deviant or abnormal. Because whiteness is considered to be normative and ideal, it automatically confers dominance on fair-skinned people in our society. Whiteness would not be problematic if weren't (a) predicated on white supremacy, (b) imposed overtly and covertly on people of color, and (c) made invisible to those who benefit from its existence. Seen from this vantage point, whiteness is an invisible veil that cloaks its racist deleterious effects through individuals, organizations, and society. The result is that white people are allowed to enjoy the benefits that accrue to them by virtue of their skin color. Thus, whiteness, white supremacy, and white privilege are three interlocking forces that disguise racism so it may allow white people to oppress and harm persons of color while maintain their individual and collective advantage and innocence (Wing nd: np).

Whiteness must also be recognized as a force. Force is defined as strength or energy as an attribute of physical action or movement and also as a coercion or compulsion, especially with the use or threat of violence. And force in Africa is synonymous to mystical power in the universe that drives from God. This power is used in medical practice, divination, protecting people and property, predicting where to find lost articles, and foretelling the outcome of an undertaking. However, in the negative, it is also employed in the practice of magic, sorcery, and witchcraft. Diviners, traditional doctors, and witches know better than others how to employ it. "These are an essential part of any religion. They show the way people think about the universe and their attitude towards life itself. African religious beliefs are concerned with topics such as God, spirits, human life, magic, the hereafter, and so on" (Mbiti 1991:11).

2.14. WHITENESS GIVING EVERYTHING TO THE POOR

The following argument will be built from the Greek philosophers on wealth and poverty. It was intended by whites to create poor blacks who will depend on them for survival. Whiteness creates a state of begging for blacks, rendering them permanently dependent on

whites. Constantelos (2008:193)[5] indicates that in the ancient Greece giving was not done without any discrimination. It was given to those who were regarded as deserving it. Idle beggars were turned away. Plutarch[6] relates that when a beggar asked for charity from Spartan, Spartan answered: "If I were to give to you, you would become poorer. Your present miserable condition was caused by the first person who gave to you and made you lazy." This discrimination was influenced by the mentality that, according to Greek philosophers, there is no place for poverty in democratic society. Constantelos (2008:192) indicates:

> Plato's emphasis on the need for *philanthropia* did not remain a philosophical yearning. He condemned the existence of poverty, which he considered an impediment to a happy society. "there must be no place for poverty in any section of the population, nor yet off opulence, as both breed either consequence" in a democracy poverty is not disgraceful but as a source of illiberality and evil becomes an impediment to innovation and progress. In a genuine democracy neither is a man rejected because of weakness, poverty or obscurity of origin, nor honored by reason of the opposite.

The white thinking and mindset is influence largely by Greek philosophical thinking and reasoning. It is the researcher's position that the philosophical philanthropy of the Spartans has the bearing on whites giving to blacks to handicapped them as the Spartan stated that the poverty of the beggar is created by the person who gave to the beggar for the first time. It stands to reason that if there are more people who are beggars then there is a great chance of misusing power to control the black people.

There is a serious need for mechanisms of self-sustenance rather than being *beggars*. Being a beggar does not mean that there should be no assistance or a request to uplift or development. A qualification of being a beggar is determined by the type of dependency. Temporary dependency while being uplifted, developed and empowered does not qualify one to being a

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[5] Constantelos, D J. 2008. The Hellenic Background and Nature of Patristic Philanthropy in the Early Byzantine Era (In Holman, S. R ed. Wealth and Poverty in the Early Church and Society). Grand Rapids: Baker Academic Publishing Group.

[6] Plutarch, Apophthegmata Laconica 56 (235D10-E1).

beggar. However, permanent dependency qualifies one as a beggar. Based on Plato's indications above there is no space for a beggar because in the democratic society there must be equality and justice amongst all. Unless the South African democracy is based on what Desmond Tutu calls the politics of top dogs. Desmond Tutu (2012:483-484)[7] writes in his article, "Without forgiveness there really is no future":

> The history of Rwanda was typical of a history of "top dog" and "underdog". The top dog wanted to cling to its privileged position and the underdog strove to topple the top dog. When that happened, the new top dog engaged in an orgy of retribution to pay back the new underdog for all the pain and suffering it had inflicted when it was top dog. The new underdog fought like an enraged bull to topple the new top dog, storing in memory all the pain and suffering it was enduring forgetting that the new top dog was in its view only retaliating for all that remembered it had suffered when the underdog had been its master.

As is stated in the Greek philosophical argument that giving money is worsening the situation of been poor. Blacks receiving money from whites does not solve the problem, but rather contributes to the problem. Money should be given only if it is directed to *permanent self-sustenance*. Self-sustenance is not to be misinterpreted as referring to the individual, it rather moves from the assistor to the individual recipient, and to the community. It is a movement to and from, a process of building a black nation. This is also an integration of the poor into a bigger puddle and circle of wealth and sustenance. In this circle there is an affiliation and in affiliating you become exposed to learning, empowerment, opportunities, finance, and ideas. These are the benefits that, if there is integration that leads to affiliation, are to be accessible to the affiliates. The intention of giving accordingly is to opening doors for self-sustainability. In this affiliation, footprints of blackness are visible.

The problem and concern of giving everything to the poor is not only to be narrowed to resources. Giving everything to the poor is a sign and evidence of lack of *understanding*. Understanding here means that one fails to grasp the core of the problem. Giving the poor

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[7] Tutu, M. D. 2012. Without forgiveness there really is no future.

77

everything is a betrayal of the African tradition and culture. The poor themselves are taught to be dependent. The African culture and tradition emphasises the need for independence. Moreover, giving everything to the poor sounds polite and seems as if it is a giving of everything, but this is just a portrayal of a beautiful picture and taking away the *dignity* of the poor. The first concern when giving to the poor is a question of dignity, for

> ...when we see sprawling informal settlements with shacks of wood, plastic and corrugated iron, flooded and burnt down at regular intervals, we first of all affirm the dignity of the desperately poor people who live in them (Senokoane and Kritzinger 2007:1709).

If the concern is dignity, our actions must reflect that giving everything is more concerned conveying a message that one is helpless or even useless. This is not supposed to be the case as we must affirm with Senokoane and Kritzinger (2007:170) that "even in the worst economic conditions, people are never simply victims; there is always human agency and initiative – at times even more genuine than in privileged communities". The greatest damage caused by simply giving everything to the poor is that it equally *internalizes poverty*. Poverty no longer becomes a condition of life, but rather a way of life, and it seems as if it is a birth inheritance, as if it was never designed by some, and therefore a balance has to be maintained.

For many times it has appeared and been said that an *empty stomach has no loyalty*. Based on the above argument, this observation is true. For the sake of clarity, the following example will be based on what is evidenced during the South African election period. Each time elections approach, , poor people are promised a *better life for all*, which is never a reality to some. Roads, housing, and service delivery are only effective during the season of upcoming elections. The meaning and implication is that people without property and those who are in need can be sacrificed, in this case, for a political cause.

Women are also affected by this buying and commercialized context as they sell their bodies as commodities. Women sell their bodies to obtain money. However, the colonial and apartheid system, in most of cases, is to be blamed. The economy has now turned into a demi-god. And if the system continues as is, it becomes a faith matter. Any economy that denies human values or places itself as *the value* and as *supreme*, is subjected to challenge and scrutiny.

The situation is better labelled as *the giver versus the given*. The poor are always on the receiving end of exploitation by the exploiter. Being bought is, in most of the cases, justified or labelled as the giving of gifts or some form thereof. However, these gifts are not for free. This is so because the buyer usually has something to benefit, such as appearing benevolent in the spotlight for aiding others. There is also endless praise for the giver's sacrifice and constant reminders of their actions. The most obvious point being that these givers or buyers, never give from their hearts without expecting something in return.

The use of money to purchase items of prestige can serve as exemplary power. For example, Brett Kebble was known to donate large amounts of money to the ANC Youth League and later discovered that he was corrupt. Glen Aglioti bought expensive gifts for the former police Commissioner Jackie Selebi so that he could be protected for his drug involvement and shady business dealings. The French company THINT was allegedly giving money to the then deputy President Jacob Zuma as kickbacks, and Tony Yengeni was given a discount on a car for kickbacks and corruption linked to the controversial R43 million arms procurement deal in late 1999. This analysis suggests that money is an element of power to attract and advance those who have a political platform but are not financially stable. But above self-gratification, gifts keep the giver in control and carry obligations of reciprocity—an expectation of something in return, *kamina kawena*[8]. But this *kamina kawena* is in this strategy and sequence: *kamina, kawena, kawena, kamina, kamina, kamina, kamina, kawena* (loosely translated as; I give, you give).

In this entire set-up and process, the receiver is denied a chance to become and most importantly a chance to give, to know how to give, and the respect and dignity that goes with giving. This is true of the white Dutch Reformed Church. This church used to collect money (as little as it was) from blacks and coloured churches, administered it and banked it on their behalf. Blacks and coloureds were taught that when they had fundraising events, whites would give them old items like clothes to sell at the church bazaar. Blacks were to give out small change to the church. Black churches today struggle to raise funds, where members refuse to give to the church. There are often no financial reports, which is the legacy of the white Dutch Reformed Church where the poor were giving everything to the church.

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[8] Kamina Kawena is *Fanakalo* (Mine workers' language that consists of different African languages)

2.15. WHITES MISUSING THEIR POWER TO OPPRESS OTHERS

Forsyth (2014:241)[9] defines power as a group-level process for power requires some members of a group doing what other human beings require in situations that range from the purely cooperative and collaborative to those rife with conflict, tension, and animosity. Power can be used in favour of the group and against the group, for authorities sometimes demand actions that members would otherwise never consider. Human beings would not be social beings if they were resistant to the impact of power, but power can corrupt (Forsyth 2014:241). In this section the researcher will focus on the negative side of power. The focus will be on the misuse of power by the whites against the black people of South Africa. There is always a correlation between whiteness and power misuse. Whiteness always leads to the abuse and misuse of power. The genesis of power games lies in oppressing others (that is, capacity to impose one's will over others). Consequently, in abusing power, one needs to be in possession of strong military and financial muscle and academic strength to manipulate one subordinates. The misuse of power is that situation that exists whenever someone who has power over others, —capacity to enforce his or her will on other human beings, for an example, by virtue of his or her superior mental dexterity, social position, physical strength, knowledge, technology, weapons, wealth, or the trust that others have in him or her — unjustifiably uses that power to exploit or harm other human beings, allows exploitation or harm to occur to them[10].

The lack of power correlates to the lack of misuse of power, for example blacks cannot be racists or abuse power because they do not have power to use or abuse. This implies that those who do not have power cannot abuse it because they do not have any power to abuse. It is clear that the misuse of power takes form in different ways; it can be sexual, physical, economical, etc. Sexual abuse is another form of violating others, which is of course not an acceptable act. This is simply because there is no goodness in the violation of others or the self's body, spirit, mind, and self-esteem. All these evil acts that violate people especially based on their sexuality and gender result in sexual abuse. It is a violation as victims suffer physical, emotional, psychological, spiritual harm, and sometimes even death.

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[9] Forsyth, D, R, 2014. Group Dynamics. London: Wadsworth Cengage.

[10] Accessed at http://www.angelfire.com/md/imsystem/sibabuse.html 2007/10/11, 1.

On the economic sphere, money can be a power base. In South Africa and everywhere in the world, those who have money usually have control or can influence decisions. Or those who have money can buy or compensate favours for government tenders rather than acquiring them fairly.

Power (political, sexual, or economic) creates self-perception. This is because those who are in authority "because of their power, their ideals will likely be accepted, which might lead them to think that their ideas are superior" (Lane 1988: 83). *Power* is a white world dream. Having political power in South Africa is a channel of auguring economic power, and having economic power is a channel of influential political decisions. The exercise of having control, influence, or dominion is a very risky process because people are usually aggressive and want to prove a point. And any person with power in his or her hands has the ability and potential to abuse others. This abuse is structuralized as a form of law that becomes inhuman laws where the extremely powerful oppress and crush the weaker person. Strangely enough, those who are in power most often think of how they can rule and dictate others, irrespective that they are willing or not.

White people abuse their powers and "the instruments of abuse are all in some sense 'responsible' for the harm done to persons" (Schweiker 1995:16). Power cannot be blamed or be despised as such for the reason that it does not enforce itself and direct itself, but that the *agents* (in this context the white abuser) possess their deeds and are liable for them. Therefore, the role of ethics is to establish a morally proper use of power and responsible existence as "responsible existence… aims at respecting and enhancing the integrity of life" (Schweiker 1995:32). A distinction has to be made between life and others; this is motivated by the argument that "to act responsibly… is not to respond rightly to the other". It is to put power in the service of a meaning of personal and social existence defined by the exercise of power (Schweiker 1995:45).

In South Africa, one of the common abuses of power is *sexual abuse*. In most cases, women do not have social and economic power. For example, sex workers are the majority women. These sex workers often have no power to decide or to negotiate. This is, in most cases, caused by the lack of physical and economic power. The sex industry is not an official industry in South Africa, therefore there is a lack of constitutional protection for these women. The women cannot negotiate their terms with rich and powerful men and they do not have the power to object to unsafe sex "because sex with condoms brings a lower price,

sustaining earnings while using condoms requires having more clients. However, time constraints and competition for clients limit the feasibility of this option…[There has been some initiatives by these women to fight this injustice, but results are minimal]...The women have demonstrated group support and strength during times of crises such as clients assaults or police raids, competition for clients has prevented them from using this strength to promote condom use with clients".(http://www.pubmedcentral.nih.gov/pagerender. fcgi?artid=1615708&pageindex=4, pg 1 2007/10/11).

Abuse of power, however, is not a new phenomenon as it dates back to Biblical times. The glorified King from whose lineage the Messiah would come abused power. This is evident in 2 Samuel 11:26 through 2 Samuel 12:3:

> When the wife of Uriah heard that her husband was dead, she made lamentation for him. When the mourning was over, David sent and brought her to his house, and she became his wife, and bore him a son. But the thing that David had done displeased the LORD, and the LORD sent Nathan to David. He came to him, and said to him, "There were two men in a certain city, the one rich and the other poor. The rich man had very many flocks and herds; but the poor man had nothing but one little ewe lamb, which he had bought. He brought it up, and it grew up with him and with his children; it used to eat of his meager fare, and drink from his cup, and lie in his bosom, and it was like a daughter to him. Now there came a traveler to the rich man, and he was loath to take one of his own flock or herd to prepare for the wayfarer who had come to him, but he took the poor man's lamb, and prepared that for the guest who had come to him." Then David's anger was greatly kindled against the man. He said to Nathan, "As the LORD lives, the man who has done this deserves to die; he shall restore the lamb fourfold, because he did this thing, and because he had no pity". Nathan said to David, "You are the man! Thus says the LORD, the God of Israel: I anointed you king over Israel, and I rescued you from the hand of Saul; I gave you your master's house, and your master's wives into your bosom, and gave you the house of Israel and of Judah; and if that had been too little, I would have added as much more. Why have you despised the word of the LORD, to do what is evil in his sight? You have struck down Uriah the Hittite with the sword, and have taken his wife to be your wife,

and have killed him with the sword of the Ammonites. Now therefore the sword shall never depart from your house, for you have despised me, and have taken the wife of Uriah the Hittite to be your wife. Thus says the LORD: I will raise up trouble against you from within your own house; and I will take your wives before your eyes, and give them to your neighbor, and he shall lie with your wives in the sight of this very sun. For you did it secretly; but I will do this thing before all Israel, and before the sun". David said to Nathan, "I have sinned against the LORD".

From verse 21:10 the Prophet Nathan revealed and elaborated on the abuse of power that David committed by having an adulterous affair with Bathsheba In his abuse of power, David he committed a number of sins: he had lust, he committed adultery, he betrayed, and he murdered. The problem with those who have power or are in power is that they forget the equality of all human beings. They effectively bring to the fore the ontological worth of their being above other human beings. It consequently distorts the sameness of all human beings by setting them to be beyond accountability to others.

Forsyth (2014) uses the David-Bathsheba story to develop the theory on power. He suggests that this tendency, termed the Bathsheba syndrome, is taken from 2 Samuel 11:26. King David is smitten with Bathsheba, the wife of one of his generals, and seduces her. David compounds his moral failure with one misdeed after another, until he eventually orders Bathsheba's husband to be killed. For a powerholder acting immorally is not, apparently, a new phenomenon in human societies (Forsyth, 2014:269). Similarly, the same attitude has developed throughout history; the love of money, the land possessions, and self-satisfaction has led whites to compound their moral failure with one misdeed after another. Ultimately, an order was made to kill black people throughout the history of the white people accommodated in Southern Africa. The naming is very important to externalize what is internalized throughout the years of dominance and oppression of black people.

What must be mentioned, though, is that anybody who commits sin must be called out and it must be named as such. David desecrated God's principles and was approached and rebuked for it. Its noteworthy that every Israelite King had a Prophet of the Lord to comfort him, hold him accountable and to unequivocally call to order Israel and her leaders should they lose their moral scope and be divorced from God. The great prophets of Israel very often served as the ethics of the monarchy.

2.16. THE OPPRESSED WORSHIPPING THE POWERS, MODES AND CODES OF THE OPPRESSOR

In some instances, South Africa remains oppressed. This is not because the oppressors say this is to be followed. The statement, however, is not a denial that the oppressor is still *the* key player who decides the price of gold, diamond and copper, and on which system is the best for our country. Colonialism and imperialism present themselves in a different form as capitalism, globalization and cross boundary trade.

It is very strange that even in situations where one would think that the oppressed would utilize their political right of voting to object against the oppressors and their structure or systems, this is not done. This is so because oppressors are lauded especially through vote buying in or during the electoral process which i is a temporary advantage for the oppressed. However, this process can be productive in the long term depending on whether it is used to advance the agenda of the oppressed and powerless. Negatively, it can also be a setback for the powerless and poor as "pressure for vote buying and special pleading lead to a growth in public expenditure" (Bosanquet 1983:20).

The other factor in the area of worshipping the oppressor is that oppressed find themselves divided into groups, with others like the Israelites saying to Moses, "you should have left us in Egypt instead of exposing us to death in the wilderness". As in South Africa today, there are statements made such as that of the current COSATU General Secretary Zwelinzima Vavi, that working conditions of today are worse than those of apartheid or other people saying we were living better under or during the apartheid period.

In an environment where the rate of unemployment is too high, and in a society where competition (promotions, consumerism) is a way of life, the issue of *loyalty* comes into play and question. Loyalty plays a very big role for the worshipping of the oppressor by the oppressed. Bosanquet (1983:112) argues that "workers may be influenced by loyalty to each other and/or to the employer".

It is equally so for a majority of women, where some *women* still adhere to and follow the modes of their oppressors (men). The definition of marriage, family, and culture is still determined by men. Even in some churches women are still regarded as followers rather than leaders. In society and marriages, women are treated as men's belonging and they are told

what to wear, when and how by men. Sex is also a man's right as men decides when to have sex and it is also demanded anytime irrespective of how women feel.

Capitalism or man greed in competition is now prescribing what needs to be considered a way of life for South Africans. People always follow economic greed specifically consumerism, for example, people buy into fashion, television sets and any material that gives societal status. All this leads to competition and individual growth, disenabling the possibility to give to others or to share as whatever one has must conform to the fashion standard as designed by the capitalists.

South Africa is also told by the World Bank, G8, and other world organizations and countries how to operate in order to be a member and partner of these organizations and nations. The prevailing problem is that we hardly ever reject the oppressors' codes even though it is our responsibility to reject what is not good.

Marikana[11] is a symbol of obeying the oppressor's mode. It would have made common and academic sense if the Marikana shooting happened during the time of official apartheid. Common sense because the order to shoot blacks (the poor and exploited) would have been given by a white government in order to protect their economic interests. But since that our current government is led by blacks, at least as 'warm bodies', one would ask: how and why did it happen? The short answer was provided by Joe Slovo when he said: "Sometimes, if you wear suits for too long, it changes your ideology". This argument will attempt to seek answers on this question by looking into certain elements of South African Polices Services specifically its historical training that seem to be impacting the current behaviour of police officers. For us to arrive at the answer we should ask ourselves whether anything has changed on how our police force treats us.

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[11] The **Marikana massacre** started as a wildcat strike at a mine owned by Lonmin in the Marikana area, close to Rustenburg, South Africa in 2012. The event garnered international attention following a series of violent incidents between the South African Police Service, Lonmin security and the leadership of the AMCU on the one side and strikers themselves on the other, which resulted in the deaths of 44 people, 41 of whom were striking mineworkers killed by police. Also, during the same incident, at least 78 additional workers were injured. The total number of injuries during the strike remains unknown. In response to the Lonmin strikers, there were waves of wildcat strikes across the South African mining sector. The first incidents of violence were reported to have started on 11 August after AMCU leaders opened fire on AMCU members who were on strike. Initial reports indicated that it was widely believed that two strikers died.

There were acts of violence by the South African Police (SAP) training as violent agency of the apartheid regime. In the 1980s, just to mention the recent history, there was a lot of racial brutality in South Africa. Frankel (1980:491) states that in the 1980s "radical brutality [was], of course, an ingrained feature of South African life". blacks were terrorised and exposed to human indignity by the apartheid government through its police force. There [was] no black, irrespective of status, who [was] immune from these exercises in human degradation" (Frankel 1980:491). One of the causes to continuously terrorise blacks was *die swart gevaar* (Afrikaans for "black threat"), which was a term used during apartheid in South Africa in reference to the perceived security threat of the majority black African population to the white South African government. . Frankel (1980:492) argues that "from the standpoint of their racial psychologies, the white police experienced considerable difficulty in adjusting to this potentially competitive group, normally taken to personify the swart gevaar or 'back peril'". By implication, the police's treatment of blacks was based on racial identity as was prescribed by the white government and by the type of training at the SAP colleges. Kallaway (2002: 28) argues that "the history of education under apartheid is pre-eminently viewed as a history of oppression, violence, and inhumanity, and of resistance and opposition". Fiske and Ladd (2004: 3) share the sentiment that "during its more than four decades in power, the National Party relied heavily on the state of education system to promote and sustain the values of apartheid and to keep the black population in check. Under apartheid, all aspects of education—governance, funding, professional training, and curriculum—were defined and operated along racial lines in an egregiously unequal manner". There was never equality on how blacks were treated as compared to whites. The training consciousness for SAP was race conscientisation, therefore there was never an element of equal treatment, which can also be described as "race-blindness". This means that no one should be treated differently simply because of their race. A racially equitable education system would be one in which race played explicit role in the decisions made by any of its officials (Fiske and Ladd 2004:2004: 65). Having said this, we should take into cognisance that one of the basic premises of apartheid was that "...black persons may be divided into many nations, but white people, of whatever background—most notably British and Afrikaner—constitute a single nation" (Fiske and Ladd 2004: 25).

After what happened at Marikana, as one example of the many, one realises that how the SAPS's view of the black body remains the same as in the apartheid era because a racially equitable SAPS would have not shot at black mine workers. The disregard of the black body:

By and large, the foundation of the military and police in Africa was a complete disregard of the African body. This force that also fought against African people's struggles was inherited from the colonial era intact. The colonizer engineered ethnic divide. Today the bourgeoisie does the same, to the level of violence, even. And quite frankly, the viciousness with which some black people treats their fallen black 'enemies' is nothing short of selfhatred (Thiong'o 2012:19)

The assumption after 1994 would have been that SAPS would have been transformed to be equitable as "in a country such as South Africa, with its long history of discrimination against blacks, one can understand the appeal of race-blind treatment as an equity standard for education" (Fiske and Ladd 2004: 6).

The version of what SAPS would be in a new "democratic" South Africa was but an illusion. This illusion was exposed by Chris Hani when he said that:

A new South African army must be loyal to a democratic government and accountable to parliament, if you like civilian authority and the constitution. The army must never be used by any political party to entrench itself in power. Armies must be seen as the helpers of the people, who help during natural disasters, building bridges. We would not want a future army to be deployed to stop people from exercising their rights to demonstrate.

In contrast to the illusion, as in the apartheid era, the present government SAPS stance and strategy to deal with any dissatisfaction seems to be captured in the words of John le Carre (1983: np) in his book titled The Little Drummer Girl that "everyone who is not happy must be shot.

Even in this so called new and democratic era "...for the majority, things haven't changed much. There has been a change of masters, but, like new leeches, the new ruling classes are often greedier than the old" to an extent of killing their own (Memmi 2006: 4). Police brutality against blacks (oppressed, exploited, and poor) is a reality even today in South Africa and Marikana is that reality. When speaking of the great disillusion, Albert Memmi (2006:3) stated: "Unfortunately, in most cases, the long anticipated period of freedom, won at the cost of terrible suffering, brought with it poverty and corruption, violence, and sometimes chaos".

The initiation and training entrance of SAPS training remains violent. On the first day of arrival new recruits are made uncomfortable as they are running up and down with their full and large bags as well as throughout the duration of their training. They are terrorised from inception and that is how they are socialized into their new community. Marikana then became a success story of this socialization process. It is as a consequence very clear that SAPS training (from apartheid to Marikana) has not changed as it still resembles the SAP of the apartheid era. I concur with Albert Memmi that indeed the coloniser lives twice: he lives for himself and lives inside the mind of the colonized.

2.17. THE CLAIMED "INNOCENCE" OF WHITENESS

White people still accrue benefits from their whiteness, even if they claim to be victims. To me the reasoning behind this was simply: why should it always be up to black people to confront yet another demonstration of white privilege — sometimes masquerading as ignorance, sometimes as just plain garden-variety racist impunity? Given that all white people still accrue benefits from their whiteness, even if they distance themselves from the racist systems of dispossession that underpin white privilege, it cannot be enough for a white person to merely renounce racism. White supremacy is nowadays preceded by a vehement disclaimer of: I am not a racist but mostly have retreated to private spaces. But in their (whites) space one finds more insidious racial justifications of white advantage. While discourses of white superiority may be more camouflaged (complaints about corruption or the state of education, for instance), they continue to produce very real unequal relations of power and associated distribution of resources. These relations have been captured to some extent by the description that while white South Africans as a group have lost political power, economically and culturally whiteness still prevails. These denials protect male privilege from being fully acknowledged, lessened or ended. I think whites are carefully taught not to recognize white privilege, as males are taught not to recognize male privilege. I have come to see white privilege as an invisible package of unearned assets that I can count on cashing in each day, but about which I was 'meant' to remain oblivious.

Whiteness should and must be understood as changing over time and must be treated as a state of unconsciousness. Whiteness is often invisible to white people, and this perpetuates a lack of knowledge or understanding of racial difference which is a root cause of oppression.

Whiteness becomes invisible as it portrays itself as universal therefore hiding itself as a norm. Anyone who views whiteness as "universal" and thereby "normal" and "good" will be alarmed by the existence of spaces that do not reinforce white supremacy, no matter how small and unequal they are in scale in comparison to mainstream media, because ultimately, their assertion is a white supremacist one that all spaces should reveal the "normalcy" of whiteness or else be a space to be insulted, "otherised" or fetishised, or ultimately destroyed through attack, enter the cycle of appropriation, or acquisition and then dilution and what I think of as digital gentrification. What confuses many whites, individually, who like me, live in this white supremacist society, is that my rejection of the idea of whiteness as "universal," "good," and "superior," reads to them as hatred of individual white people. Nothing could be more inaccurate. I don't hate anyone. However, they need to deeply question themselves as to why they need to be treated as automatically "superior" as a race in order to feel loved as an individual.

2.19. CONCLUSION

What is clear from the argument of this chapter is that whiteness is incapable of saving itself and can only be saved in blackness. James Cone's argument is important to cement this argument: "when whites undergo the true experience of conversion wherein they die to whiteness and are reborn anew in order to struggle *against* white oppression and *for* the liberation of the oppressed, there is a place for them in the black struggle of freedom." When Cone talks about whiteness, he is not talking literally about the colour of our skin. He is referring to a set of attitudes that many white people are usually completely unaware of having and which all too often our Christianity has been tailored to validate. The book of Job assists us to understand that a "white" man is literally turned black by God (Job 30:30). When we see Job's "whiteness" come through in his speech from chapters 29-31, we are able to see that his fall from privilege, or his "dying to whiteness", is his salvation.

The centering of whiteness has one major effect on the ecclesiastical theology of the church: no one listens to the marginalized. In seeking to be "colourblind", the white church furthers the divide between races. In order for liberation to take place, we must be willing to examine our own orthodoxy, our own Gospel. Without it, we are lost.

CHAPTER 3

THE STATE OF BLACK SALVATION

3.1. INTRODUCTION

Salvation, generally in Christianity, is the saving from sin and its consequences. It may also be called "deliverance" or "redemption" from evil and its effects. In the black theology salvation means the saving from whiteness (as a sin) and racism (its consequences). In this I want to clarify why blackness is good in itself and not against whiteness. I do this because we usually make a mistake of wanting to explain blackness as reacting to whiteness. I want to align to the Augustinian logic that the opposite of good is not evil. Black is good in itself regardless of the corruption by whiteness. To be saved from whiteness the black perspective is appropriate and proper because black voices are often excluded from theological conversation but must be heard as legitimate. We must grasp that:

> Black theology is a theology of liberation. By that we mean the following:
> Black theology believes that liberation is not only "part of" the Gospel, or
> "consistent with" the Gospel; it is the content and framework of the Gospel
> of Jesus Christ. Born in the community of the black oppressed, it takes
> seriously the black experience, the black situation. Black Theology grapples
> with suffering and oppression; it is a cry unto God for the sake of the
> people. It believes that in Jesus Christ the total liberation of all people has
> come (Boesak 1978:9-10).

It is an open secret that the white world views blackness as being irrational, radical, reactionary, or novel not to be taken seriously. Since that blacks are treated as such everywhere "…the collective black community in Canada comes under scrutiny, and black Canadians are depicted as irrational, problematic group" (Barret 2015:115). But an immediate response to our detractors is that blackness must be rooted in the religious, cultural, political, social and economic context of black life and thought. I shall call this black life and thought a worldview that is of course formed by a black nation. We cannot talk of black salvation outside of a black ethos because we will be falling into the same trap as Origen and Gregory of Nyssa. As I have mentioned that blackness is the ethos of an African

worldview I will explain first what is meant by an African worldview and will then engage what is meant by blackness.

3.2. AFRICAN WORLDVIEW

We must understand that the African seeks to live in harmony and balance his or her entire world, and especially the spiritual world. The African way of life is concerned with an ethical, political, economic, social and religious possibilities to unite and to promote equality and justice in or within the community. African life is designed in a way that is beneficial for the relationship between God, human beings and the natural environment. In a history of inequality and injustices, confusions and uncertainties, sometimes there is a need to draw our strength from our African traditional worldviews or histories. It has to be clear that the philosophical law of harmony deals with the theological questions of reconciliation, restoration, reverence, awe, sense of wonder, the accompanied sacrifices and offerings, ceremonies, rituals and worship. Moral and ethical questions are raised in the area of a relationship between humans and spirit beings. How do humans and spirit beings relate to each other and under what moral laws?

There is a need for us as Africans to draw from our African worldview because since the popularisation of white-Christianity there has been a dichotomy between traditional society and modern society. Eisenstadt (1972: 3) reveals that:

> Some time ago dissatisfaction developed with this too narrow conception of tradition, which assumed an equivalence between tradition and traditionality. The dissatisfaction stemmed also from the unstated assumption that modern societies, being orientated to change, were anti-traditional or non-traditional, while traditional societies, by definition, were necessarily opposed to change. It was not only that the great variety and changeability in traditional societies were rediscovered, but there developed also a growing recognition of the importance of tradition in modern science, or technology. Tradition was seen not simply as an obstacle to change but as an essential framework for creativity.

What has actually to be recognized is that strong societies and communities are built on their own traditions, but this is based on "tradition creativity". In the past, creativity meant creating something totally new, a work of art or some scientific concert or discovery, now creativity is

in a sense to produce something new (a product, solution or art piece), an innovation from the creator, new to those involved even if others have made similar items. The creativity that I am referring to is that a nation or nationality is defined and functional by a host of commonalities and a sense of shared values or traditions.

If we look deeply and carefully at the following statement, we should be able to understand my claim that "strong societies and communities are built on their own traditions":

> There is no principle, no precedence, no regulations (except as to mere matter of details), favourable to freedom, which is not to be found in the Laws of England or in the example of our Ancestors. Therefore, I say we may ask for, and we want nothing new. We have great constitutional laws and principles, to which we are immovably attached. We want great alterations, but we want nothing new (Political Register, November 2, 1816 quoted in Calhoun 1993: 892).

I do not agree with everything in the above statement, especially the refusal for change where it is necessary. However, the statement proves how the developed world like England is traditional in its composition and direction. We ought to learn from them (England). We learn in this statement that revolution can be staged in tradition or that tradition is revolutionary and creative. For an example, pre-existing communal relations and attachments are essential to revolutionary mobilisation, meaning a radical movement intended to transform the society, to topple a government, or to extract few concessions, pose such fundamental challenges to existing social trends. Accordingly, "traditions do not reflect the past as much as they reflect present-day social life" (Calhoum 1983:896).

A society that is not rooted in its own tradition cannot reflect, identify, and recognize itself. Edward Shils (1981: 166-167) says this about the society:

> A society to exist at all must be necessantly re-enacted, its communications must repeatedly be resaid. The re-enactments and the resaying are guided by what the individual members remember about what they perceive and remember of what other persons expect and require of them; they are guided too by what they remember to be claims which they are entitled to exercise by virtue of particular qualifications such as skills, title, appointment, ownership which are engrained in their own memory traces,

recorded in writing and in the correspondingly recorded qualifications of others. These particular qualifications change and the responses to the changes are guided by recollections of the rightful claims and rights of the possessors of those qualifications.

It must also be noted that tradition should not become rigid or despotic as not to allow for innovation or genuine difference of taste and conviction. But this should not suggest in any way a dislike and disregard of tradition. The declaration by Karl Marx shows how tradition cannot be ignored by the living. Karl Marx ([1852] 1873: 146) points to this about tradition:

> The tradition of the dead generations weighs like a nightmare on the minds of the living. And, just when they appear to be engaged in the revolutionary transformation of themselves and their material surroundings, in the creation of something which does not yet exist, precisely in such epochs of revolutionary crisis they timidly conjure up the spirits of the past to help them; they borrow their names, slogans and costumes so as to stage the new world-historical scene in this vulnerable disguise and borrowed language.

We must remember that Christian names, slogans, costumes, and language (concepts) are not African in essence, but borrowed. As African-Christians, we need to develop, for example, a concept of soteriology that fits our experiences with one agenda in mind and attempt to make sense of the world around us. We do not have to go out hunting for salvation and life when it can be found, explained, and expressed where we are situated, born, and where we come from. Therefore, the starting point and emphasis to understand soteriology should be our own tradition, our African worldview. It is for this reason that tradition helps us to understand where we come from and who we are.

Rediscovering who we are assists in determining who we are and what we do. If the African tradition is our point of reference, it helps us to relate and align our different worldviews towards a common goal and purpose. This comprehensive framework as a result becomes our worldview. Our worldview shapes the kind of persons and community we are to become and the way we choose to live our lives. Our framework as a consequence becomes our orientation; an orientation to life is crucial and necessary because life without orientation is chaotic and meaningless. Our orientation will be that we share the obligation to build one another socially, politically, economically, religiously. And if we take socialising as an example of orientation we learn this from Louw (1991:13) that the positive contribution of

socialising is "acquiring knowledge of rules, attitude, belief, habits, values, rule requirements and norms prevailing in society and learning to accept the social norms as his [her] own or at least take them into consideration in his behavior".

The first important element that should be noted in our point of reference is that the African worldview rejects dualism. An example will be on the conclusion that God externalises the God self. For instance, in order for "the soul to be complete, to develop itself at all as a soul, it must externalize itself, throw itself out in space; and this externalization is the body" (Nevin in Hodge 1946:20). Though I would like to differ with the expression that "No world, no God" as "No body, no soul". Life is what it is and for life to be there has to be body and soul. My own translation, expression and understanding are rather: "No God, no world". This understanding is influenced and borne out of a context of Genesis 1: "In the beginning God created heaven and earth and everything on it". God gave meaning and life to the world not the other way round. It is clear that God existed before the world. It was not the end, even when humanity destroyed the world God continued to renew it in Jesus Christ (God-human). A point of departure for an African should be that God created and God recreated (salvation) life.

The second important element of our reference to be noted and grasped is that we must understand the meaning and importance of belonging to the community. Calhoum (1983:897) argues that:

> Community is a central medium for transmitting tradition and large part of what tradition is about. Thus, community is not just an innocent construct but serves a particular ideology, philosophy, and theology. For example, communities constrains the range of free choice of individuals by committing them to specific, long-term social relationships. Such commitments make it possible for members of communities to act with considerable certainty as to what their fellow will do.

In times of oppression, suppression, and repression, the role of the community is critical. We observe as Calhoum (1983: 897) argues that:

> Traditional communities are important bases of radical mobilization. Community constitutes the pre-existing organization of securing the participation of individuals in collective action. Community provides a

social organizational foundation for mobilization, as networks of kinship, friendship, shared crafts, or recreations offer lines of communication and allegiance. People who live in well-intergraded communities do not need elaborate formal organization in order to mount a protest. They know, moreover, whom to trust and not to trust. Communal relations are themselves important resources to be 'mobilized' for any insurgency.

The third element of our reference to be noted is that the African worldview recognises beauty in our world. True freedom never consists in fleeing from the world and its problems, in acting as if the only concerns of the Christian were heaven (Boesak 1984:10). We must also avoid heaven theology and freedom; we need to live life as it is and to its fullest, here and now. Paradoxically, of course, because we have become used to seeing 'heaven' as a place separated from earth, somewhere far away, beyond the blue. But that is not how the Bible sees it at all. Heaven is God's space, and earth is our space. The heavens belongs to God; the Psalmist declares, "and the earth He has given to the human race". Here is the paradox of Christian political theology, a paradox which the western church has all but ignored for many years, assuming that the main object of the game was to forget earth and concentrate on heaven instead. Precisely because we believe that Jesus Christ has been exalted to heaven, into God's space, so that he can be present to the whole earth simultaneously (not so that he can be absent from it – heaven forbid!), and so that he can be its rightful Lord, we believe that the church has a responsibility not to usurp the proper and God-given functions of governments and authorities, of magistrates and officers, but to support them in prayer and to remind them of what they are there for – and to point out when they are getting it wrong. God has established authorities in the world as part of the goodness of creation because without them the bullies and the malevolent would always get away with it. But the problem of evil includes the problem that the people who are supposed to be keeping evil in check may themselves become part of the problem instead of part of the solution. The exposition of and the vision we find in John's gospel is no different – though again some have read John as though it was so heavenly minded as to lift us beyond the life of earth altogether. John 17, the majestic High-Priestly prayer whose conclusion we heard is not about the disciples being caught up into the life of heaven but about the Father and the Son being with them as they go out into the world to live for God's glory and to bear witness to Jesus' victory. And when we turn over to John 18 and 19 we find Jesus himself standing before Caesar's representative speaking of a kingdom which is not *from* this world but which

is decidedly *for* this world, speaking of a truth which will blow Caesar's kingdom right out of the water, speaking of power which comes from God and because of which the earthly wielders of power are to be called to account.

The fourth element of our reference is that the African worldview is communal and agrees to an extent that man discovers himself when he discovers God, others and nature. In Africa, life as a whole is inclusive of God, human beings, and the whole cosmos. If individuals as a focal point forgetting that life is built as wholesome where everything depends on everything and everybody depends on everybody, everything depends on everybody and everybody depends on everything for survival and growth, this contradicts the adage that *motho ke motho ka batho ba bangwe, motho ke motho ka (bo)yena, motho ke motho ka tlhago kgotsa tikologo, le gore motho ke motho ka Modimo.* Once a realisation that things are interdependent meaning that *Modimo, tlhago/tikologo, (bo)yena, le ka babangwe,* we realise that our current situation does not reflect this holistic approach, which denies a realisation of the wholeness of life, signifying that life is not as is supposed to be. And our attempt is to see the fulfilment of life; we need to live a fulfilled life. We therefore need to be liberated from the broken life of individualism and negligence to a working together model. We shall do this because we realise that our salvation is based on building one another (*Modimo, tlhago/tikologo, batho*), a movement from God, human beings and nature. That is where Africanness comes in. It comes as a reality that opposes complete individualism, complete divorce from God, complete divorce from nature, and a complete divorce from community. This is a realisation and admission of dependency from each other by each other to each other.

The fifth element of our reference is that the African worldview offers salvation here and now. John Mbiti (1974: 1-138) attests that:

> In these religious considerations of the concept of *salvation*, we take note that salvation in African religion has to do with physical and immediate dangers (of the individual and more often of the community) —dangers that threaten individual or community survival, good health and general prosperity or safety. This is the main religious setting in which the notion of salvation is understood and experienced. Salvation is not just an abstraction; it is concrete, told in terms of both what has happened and is likely to be encountered by people as they go through daily experiences.

And with this in mind, one should equally grasp that "salvation is important because one needs to be saved from present conditions and because salvation provides a release from the specific ills under which one suffers" (Tanner 1992:15). The suffering I am referring to is the separation of human beings from God, from each other, and the natural environment or cosmos. For an example, Linda Faye Williams (2003:1) qualifies my presupposition of separation between human beings in America, which is the same in South Africa by stating that "arguably, race has been the most endemic division in American politics and policy. Although class is the essential construct in understanding American economic life…". Our division is caused by multiple sins and factors, streaming from racism or racialism, class, colourism, capitalism, xenophobia, consumerism, imperialism, poverty, etc. Hence, the preceding background reminds us that we need to be saved from our division, thus salvation is key. The nature of sin is to divide us and make us unequal and this deviates from God's original plan of unity and equality.

Moreover, an African worldview operates within a particular general flow of action that consists of God, human beings and the natural environment whereby general life forms such as plants and animals are also participating. This flow operates from God to human beings to the natural environment. This is because the concept of salvation is aimed at good relations between God, oneself, other human beings and the whole natural environment through direct involvement in and commitment to build relationship where they do not exist, healing relationship where they are broken, deepening where they are weak. A theologian involves a theory that place God in the centre and ponders what God would do or want him/her to do. The chapter aims to engage in creating correct relationships, collective and environmental, to certify to all members of the collective of the existence the conditions essential for their thriving. Collective righteousness focuses on gathering critical fabric and interrelated conditions for human dignity and involvement in society. Environmental righteousness emphasises the substance and intrinsic worth or rights of natural communities.

With the above in mind, the conception of God should be from an African experience, meaning that God is understood in the multifacets of life as explained in the previous chapter. There should be an understanding that life in the spirit (of liberation, reconciliation renewal, and transformation) is not to be understood and interpreted as a flight from the world but the fullest possible actualisation of our capacities for creaturely existence; there is a mutual relationship between the world, ourselves, and God. John Mbiti (1990: 29) exposes this point stating:

Expressed ontologically, God is the origin and sustenance of all things. He [or She] is 'older' than the Zamani period; He [or She] is outside and beyond His [or Her] Creation. On the other hand, He [or She] is personally involved in His [Her] Creation, so that it is not outside of Him [or Her] or His [Her] reach. God is thus simultaneously transcendent and immanent; and a balanced understanding of these two extremes is necessary in our discussions of African conceptions of God.

The relationship between the Spirit of God and the human spirit is mutual: Bediako (1996: 95) explains that the African traditional worldview is a "conviction that man lives in a sacramental universe where there is no sharp dichotomy between the physical and the spiritual". Along the same line as Calvinism's mother-thought, the traditional African worldview believes that humans and the spiritual world are fundamentally intertwined. Bediako sees that the coming of Christ both revealed and affirmed this conviction: "The revelation of God in Christ is therefore the revelation of transcendence. The process is, however, not so much that of God coming to mankind, but rather as the primal imagination perceives it; it is like the rending of the veil so that the nature of the whole universe as instinct with the divine presence may be made manifest, as also the divine destiny of man as an abiding divine-human relationship" (Bediako 1996:102).

All persons have the power to shape their own destinies, but the fulfilment of this creative potential is grounded in the presence of God's creative-response or persuasive love. The Holy Spirit, in process theology, is not a miraculous supernatural energy overwhelming and filling up persons (depersonalisation); in contrast, the Spirit denotes the fullest expression of the potentials for creaturely existence.

We must understand that the Spirit clarifies the relationship between God and ourselves and the natural environment. The relationship generally is the experience of God in creation and of creation in God. It is an experience of God acting on us and the world at the same time, relating us to the world and the world to us, not in some vague, cosmic contact, but in a specific and limited course of action. It is an experience of life, which comes out of an experience of death. For example, there is a new aspiration for life. Death comes from the isolation of individuals; life springs from communities. The relationship is clear: any work that has to do with building has to be relational. We cannot separate creation and redemption,

nature and grace. But this conclusion is only possible when there is a belief in God, oneself, other human beings, and the natural environment. And this will be clarified in the sections.

3.2.1. BELIEF IN GOD

The immediate question with regards to the "belief in God" in South Africa as a "secular state" would be which God is being referred to? Secondly, the agnostics ask why human beings created God? But what should be clarified, using the words of Oduyoye[12]; is that "in traditional Africa, that is, Africa when people are being themselves, discounting Christianity, Islam and western norms, God is experienced as an all-pervading reality. God is a constant participant in the affairs of human beings..." An African is a deeply religious being. Therefore, the African question is different as it asks why God created human beings. However, as African-Christians, believing in God has more meaning and is more complex. The Africans' belief in God is actualized by Alvin Platinga (1974: 2) who states that:

> To believe in God, however, is quite another matter. The Apostle-Creed[13] begins thus: 'I believe in God the Father Almighty, Maker of Heaven and earth…' One who repeats these words and means what he says is not simply announcing the fact that he accepts a certain proposition as true; much more is involved than that. Belief in God means trusting God, accepting Him [or Her], committing one's life to Him [or Her]…One can't sensibly believe in God and thank Him [or Her] for the mountains without

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[12] Oduyoye, MA. The African Experience of God Through the Eyes of an Akan Woman accessed from http://www.theway.org.uk/Back/37Oduyoye.pdf,. Pg 196.

[13] The Apostles' Creed (Latin: *Symbolum Apostolorum* or *Symbolum Apostolicum*), sometimes titled Symbol of the Apostles, is an early statement of Christian belief, a creed or "symbol". It is widely used by a number of Christian denominations for both liturgical and catechetical purposes, most visibly by liturgical Churches of Western tradition. *This creed is called the Apostles' Creed not because it was produced by the apostles themselves but because it contains a brief summary of their teachings. It sets forth their doctrine "in sublime simplicity, in unsurpassable brevity, in beautiful order, and with liturgical solemnity".*

believing that there is such a person to be thanked, and that He [or She] is some way responsible for the mountains.

This understanding helps us grasp that a belief in God means that our brains are primed for it, ready to presume the presence of agents even when such presence cofounds logic. However, it has to be clear that a special revelation does not mean irrationality. Of course, we believe in God because of God's revelation, which renders all understanding possible. However, revelation is not to be understood as opposed to reason, but foundation to reason. Therefore, without revelation reason has no sphere in which to operate and knowledge has no foundation. The belief in God does not think rationally or that one has no reasons for believing in God. The world is full of reasons to believe in God, and the Bible provides the basis. For example:

> Calvin recognizes, at least implicitly, that other sorts of conditions may trigger this disposition. Upon reading the Bible, one may be impressed with a deep sense that God is speaking to him [or her]. Upon having done what I know is cheap, or wrong, or wicked I may feel guilty in God's sight and form the belief God disapproves of what I've done. A person in grave danger may turn to God, asking for his [or her] protection and help and, of course, he or she then forms the belief that God is indeed able to hear and help if he [or she] sees fit. When life is sweet and satisfying, a spontaneous sense of gratitude may well up within the soul; someone in this condition may thank and praise the Lord for his [or her] goodness, and will of course form the accompanying belief that indeed the Lord is to be thanked and praised (Platinga 1974:46-47).

The real proof of the existence of God then is the impossibility of the contrary. The laws of logic, the laws of science, and the ethical norms cannot account for themselves. This is emphasised to clarify that faith is not a way to manipulate God. It is not a power by which one makes God do what one wants when otherwise God would be unwilling to do that particular thing. It is not a kind of magic through which one makes God into a servant. There must also be an emphasis that the belief in God should not be limited or shelved as theoretical. This belief must be a reality that is enshrined and witnessed in the life of

traditional Africa. Emmanuel Larbi[14] attests that "to the Akan, just like other African peoples, whatever happens to the human being has a religious interpretation". For instance, an African cannot explain and understand his or her agriculture without reference to God or the spiritual world. An African cannot explain his or her fidelity without reference to God or the spiritual world. An African cannot explain and understand his or her fate and calamity without reference to God or the spiritual world. It is therefore unthinkable for an African to only theorize God because God is part of his or her explanation, understanding, and experience. To believe in God for many Africans is a declaration that I live with God, I live for God, and God is with us. Belief, therefore, is not only an abstract reality but also an experience.

It has to be clear that with faith especially, it exercises a power over a human's life of a remarkable kind because it leads human beings to serve God in one's daily calling. Never is life more enabled than when we do all things unto God. We can serve in the pulpit or in the kitchen. Believers are helped by faith to serve God in their calling by obedience to His command, by endeavouring to order everything according to the rules of the love of God and love to the self and love to fellow human beings and love to the natural environment. In such cases, integrity and uprightness preserve the man and the business becomes true worship. Though there be no straining after eccentric un-worldliness and superstitious singularity, yet in doing that which is right and just, the common tradesman is separated unto the service of the Lord. If one wishes to do something great for God, be greatly careful to obey God's commands, *for to obey is better than sacrifice*!

The message here is that, as believers in God, in all that we do, we should be aiming for God's glory. We cannot waste time on blaming God for the imperfect and immoral. Actually, we cannot blame God for what is not known or what was never experienced. Robert Adams (1972:319) provides us with the following reason on why we should not blame God on the imperfects and the immoral states:

> The difference between actual beings and merely possible beings is of fundamental moral importance here. The moral community consists of

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[14] Larbi, EK. The nature of continuity and discontinuity of Ghanaian Pentecostal concept of Salvation in African Cosmology. Cyberjournal for Pentecostal-Charismatic Research accessed at http://www.pctii.org/ cyberj/cyberj10/larbi.html.

actual beings. It is they who have actual rights, and it is to them that there are actual obligations. A mere possible being cannot be (actually) wronged or treated unkindly. A being who never exists is not wronged by not being created, and there is no obligation to any possible being to bring it into existence.

We should do everything as unto God, and not unto human beings. There would not be eye-preference service delivery, cadre-ship, if our aim is to the glory of God. A human being has to realize that everything is not about human beings. The purpose of life is far greater than our own personal fulfilment, our peace of mind, or even our happiness. It is far greater than our families, our careers, or even our wildest dreams and ambitions. If one wants to know why we were placed on this planet, we must begin with God. We were borne by God's purpose and for God's purpose. We do discover in the story of creation that the human being was created to have fellowship with God, other human beings, and the whole natural environment. And we must note that when we derail from our fellowship because of our stubborn self-will, the fellowship with God is broken. This self-will characterised by an attitude of active rebellion or passive indifference is evident of what the Bible calls sin. To work or co-create with God is very important as it is also when we co-create some type of relationship with God. We are then at the same time guaranteed the benefits or fulfilment of the promise God has made to us.

A practical example of co-creating or working with God is the Holy Communion. Holy Communion is the work of God, human beings, and the natural environment. Together human beings, wine and bread (natural environment) are created by God. The ingredients of wine and bread are created by God. The ingredients of wine and bread, including the human being, are all from the soil. The human being is created out of the soil. Human beings plant grapes and wheat, though they originate God. Even at the Lord's Table God create a new being and creation. Priests/pastors/ministers (human beings) participate with others with the intent of being renewed together with other creatures, thus the revelation of co-creation. This is emphasised with the understanding that the action of God is that action that should penetrate our everyday life. Work, family life, and other ordinary activities are occasions for spiritual union with God. God's action is not to be limited to God alone, as believers, we are called to do the works of God. Faith, thus, exercises a power over a man's life of a remarkable kind because it leads him or her to serve God in his or her daily calling. Godly

human beings exercise faith in God in their calling by trying to manifest the God Spirit in all they do.

3.2.2. BELIEF IN THE SELF

Our point of departure is based on our belief and understanding that each and every one of us is created in the image of God and with "special gifts". The understanding that human beings are created in the image of God is the heart of Christian theology. The point of departure is the understanding that "religion is a pervasive social and cultural element in societies around the world and, as such, a potential shaper of the self-concept" (Blaine, Trivedi, and Eshleman 1998:1040).

Once a believer grasps that God is confident with His creation and understanding as the reason why God declared everything He created good, the believer then gains confidence that he/she is capable of performing and that he/she has certain gifts inherited from God's character, therefore, he/she believes in him/herself.

The aspect of self-belief is important. Lovelace (1990: 190) attests that "…self-efficacy is not just a passive belief about some hypothetical future act; rather, it is a belief that then leads to behaving in particular ways". Lovelace highlights two important elements: firstly, that self-efficacy challenges and compels one to exist in the future, but to participate even in the now. This is crucial as people like postponing action that is required now to the future because of the simple reason that they do not believe in their self-potential, ability, and capability or even refer the action to others because of their inner fear of their inadequacy to achieve or deliver. However, this should not be misinterpreted that people should master everything. When and where there is a need to postpone and refer, it should be allowed. Secondly, self-efficacy helps shape the individual's character. From Cavanaugh and Green's (1990:189) observation, we learn that "from children's literature to spiritual teaching, the message is the same—if you believe you have what it takes, anything is possible. If you don't, nothing is". This observation brings to the fore that self-belief includes self-trust and self-direction and that if one does not believe in oneself it will be difficult to succeed in anything. But, in the same breath, one should not undermine factors that might have contributed to the lack of self-belief. For instance, in a history or situation where one has been beaten down long enough or treated as useless, self-belief can be difficult and for some, impossible to attain. South

Africa's history of oppression and exclusion serves as a clear example here, which has led to some black people in the country believing that apartheid was "not that bad" where, in actual fact, the apartheid regime was better that the democratic regime. Zwelinzima Vavi seems to be propagating this view, as he has been captured saying: "The implication is that white peoples' rule was better than blacks' rule".

3.2.3. BELIEF IN OTHER HUMAN BEINGS

The point of departure is a belief that being created in the image of God does not only imply physical appearance. It also implies that our humanness is God's image and this includes having love for other human beings. The love for one another includes the availability and the will to building one another, as a believer in others' potential and capabilities.

There has to be a clear understanding that the process of building each other and of building together requires and demands a belief in others. And undoubtedly we believe in two things: the first of which being that our belief in others is prompted and encouraged by the belief that other human beings are equally created in the image of God. Clines (1965: 53) clarifies what is meant by man [or woman] being created in the image of God. He states:

> One essential meaning of the statement that man [or woman] was created "in the image of God" is plain: it is that man [or woman] is in some way and in some degree like God. Even if the similarities between man [or woman] and God could not be defined more precisely, the significance of this statement of the nature of man [or woman] for the understanding of biblical thought could not be over-emphasized. Man [or woman] is the one godlike creature in all the created order. His [or Her] nature is not understood if he [or she] is viewed merely as the most highly developed of the animals, with whom he [or she] shares the earth, nor is it perceived if he [or she] is seen as an infinitesimal being dwarfed by the enormous magnitude of the universe. By the doctrine of the image of God, Genesis affirms the dignity and worth of man [or women], and elevates all men [or woman]-not just kings or nobles-to the highest status conceivable, short of complete divinization.

The likeness of the man to God reveals to us that every human being is not only important, but has to be respected and treated by his/her virtue that is God-like. This will be emphasised and promoted by the belief that "if God has made human beings equal, then the implication must be that God has invested all human beings with sufficient value to entail a duty of government to accord to each person the same, or at least equivalent, rights and duties". The recognition of God's image on others thus includes, but is not limited to, the right to life, the right to employment, the right to free education, the right to free health. Equating being created in God's image with the recognition and respect of others rights is motivated by our belief and conclusion that there is *analogic relationis* as labelled Clines (1968: 60).

The recognition of others is also rooted in our understanding of humanness and the concept of the community because by acknowledging that we are part of the community we accept our belonging to it (others). Once the individual acknowledges the community (or others), "it thus appear that the individual man is not the image of God, since the image comes to expression in the 'juxtaposition and conjunction of man and man which is that of male and female'" (Clines 1968:60). Our humanness cannot be understood entirely outside of the community. Our humanness involves a belief that we were created equal, and it is our collective responsibility to recognize others rights of equality. Fletcher (1608/1999: 1611) elaborates that humanness is collective by arguing that "the fact is, however, that when human equality was first proclaimed in 1776, the gist of the argument was primarily collective rather than individualistic. The purpose of the Philadelphia resolution was to argue that all nations had an equal right to determine their form of governance". Thus, we realize our full humanness in a collective context. And in a history such as ours, we all (oppressed and the oppressor) have a collective role and responsibility towards one another, for example, in empowering others. The empowerment of the former oppressed through initiatives such as Black Economic Empowerment (BEE), Reconstruction and Development Programme (RDP), Affirmative Action (AA), thus becomes very imperative.

The possible question that could arise is whether such initiatives are not denying other members of the collective their rights of participation and benefits. The most reasonable response should be that equal treatment is a very complex concept. George Fletcher (2002: 85) states:

> The claim that all people are entitled to equal treatment under the law leads
> a double life. It is assumed to be true and, at the same time, treated with

persistence scepticism. The claim is beyond controversy in the sense that one could hardly imagine a modern constitution that did not commit itself to some version of equality under the law. The form of this commitment might resemble the American Fourteenth Amendment, which prohibits the state from denying any person within their jurisdiction "the equal protection of the law"…[However, in contrast] some recent constitutional provisions even anticipate the problem of affirmative action.

Secondly, our belief in others is prompted by our African belief of ubuntu or *botho*. According to the South African Bishop Dandala (in Lessem and Nussbaum 1996:70) "*ubuntu* is not a concept easily distilled into a methodological procedure. It is rather a bedrock of a specific lifestyle or culture that seeks to honor human relationships as primary in any social, communal or corporate activity." *Ubuntu* becomes a fountain from which actions and attitudes flow. Ubuntu or *botho* teaches and reminds us that our humanness includes the recognition of others and their humanness. Moreover our African understanding of survival and responsibility is enshrined in the community. The implication is that we have a responsibility to others. As individuals we have a responsibility to build the community and the community has a responsibility to build its members. Theodore Schultz (1961: 2) illustrates this fact using an economic example by arguing that "economists have long known that people are an important part of the wealth of nations. Measured by what labour contributes to output, the productive capacity of human beings is now vastly larger than all other forms of wealth taken together". The emphasis is that it is recognition that every human being is valuable and should be treated as such, with dignity and equality.

Some of us might argue that we have this responsibility to build others. But we learn also from the story in the Bible of Cain and Abel that we have a responsibility to others. The question asked by God to Cain was "where is Abel your brother?" William (1964:28) argues that "God wanted Cain to learn that he is his brother's keeper; that he has to face up the consequences of his actions". However, we can never deny the reality that this is easier said than done especially in the prevailing environment of capitalism, consumerism, and globalisation that are centred on selfishness. It must be borne in mind that "free men are first and foremost the end to be served by economic endeavour; they are not property or marketable assets" even when it appears that our lives and those of others have become God. The commercial value has replaced God and *botho* and we are living in times where people with money are worshipped more than God and this has given space for the glorification of

the individual (Schultz 1961:2). Francis Chenval discloses the crisis of property as a human rights problem specifically as "human rights obtained their distinct status as a means of protection of the fundamental interests of the individual person against the ever present and overwhelming economic abuse of political powers" (http://www.swisshumanrightsbook.com...). Human beings are not property or marketable assets and should not be treated as commodities otherwise this may well be equated to human cloning. This should be understood within the Brock interpretation that human cloning "would violate fundamental moral or human rights." (http://bioethics.georgetown.edu/nbac).

3.2.4. BELIEF IN THE NATURAL ENVIRONMENT

This premise is motivated by the trouble and crisis that nature has been turned into a mere resource to be exploited. The depletion of resources, pollution, and overpopulation, amongst many, should be treated as a state of emergency because "humanity is now capable of creating vast deserts, extinguishing all life in seas and rivers and making the air unbreathable. None of these resources are unlimited—not the air, not the sea, not vegetation (Combling 1990:106). But the trouble and crisis makes us to question, grapple, and engage the very nature of our being as Africans. The statement of the then deputy President of South Africa, Thabo Mbeki, challenges the very nature of exploiting other God's creature. He elaborates on what it means to be an African and how we owe our being to other creatures of God's when he declared:

> ...I am an African.
>
> I owe my being to the hills and the valleys, the mountains and the glades, the rivers, the deserts, the trees, the flowers, the seas and the ever-changing seasons that define the face of our native land.
>
> My body has frozen in our frosts and in our latter day snows. It has thawed in the warmth of our sunshine and melted in the heat of the midday sun.
>
> The crack and the rumble of the summer thunders, lashed by startling lightning, have been a cause both of trembling and of hope.
>
> The fragrances of nature have been as pleasant to us as the sight of the wild blooms of the citizens of the veld.

The dramatic shapes of the Drakensberg, the soil-coloured waters of the Lekoa, iGqili noThukela, and the sands of the Kgalagadi, have all been panels of the set on the natural stage on which we act out the foolish deeds of the theatre of our day.

At times, and in fear, I have wondered whether I should concede equal citizenship of our country to the leopard and the lion, the elephant and the springbok, the hyena, the black mamba and the pestilential mosquito.

A human presence among all these, a feature on the face of our native land thus defined, I know that none dare challenge me when I say: I am an African!

I owe my being to the Khoi and the San whose desolate souls haunt the great expanses of the beautiful Cape — they who fell victim to the most merciless genocide our native land has ever seen, they who were the first to lose their lives in the struggle to defend our freedom and independence and they who, as a people, perished as a result.

Today, as a country, we keep an audible silence about these ancestors of the generations that live, fearful to admit the horror of a former deed, seeking to obliterate from our memories a cruel occurrence which, in its remembering, should teach us not and never to be inhuman again.

I am formed of the migrants who left Europe to find a new home on our native land. Whatever their own actions, they remain still part of me.

In my veins courses the blood of the Malay slaves who came from the East. Their proud dignity informs my bearing, their culture a part of my essence. The stripes they bore on their bodies from the lash of the slave-master are a reminder embossed on my consciousness of what should not be done...

Among us prowl the products of our immoral and amoral past - killers who have no sense of the worth of human life; rapists who have absolute disdain for the women of our country; animals who would seek to benefit from the vulnerability of the children, the disabled and the old; the rapacious who brook no obstacle in their quest for self-enrichment.

All this I know and know to be true because I am an African!

...I am born of a people who would not tolerate oppression...[15]

Referring to land as an example, Mbeki's speech makes sense in our understanding and we understand and grasp of Mofokeng's (1997: 42) statement that "Land is our Mother". We, therefore, belong to the land and we owe our being to it. Moreover, African theology and traditional religion remind us that Africans are known to be affirming all life and inclusive of all other God's creatures. This is evident as African clans are named after animals and reptiles (Bataung, Bakwena, Batlhaping, etc). Therefore, we get a confirmation that affirmation of whole life is sacramental for both Africans and Christian believers. It is very clear that:

> Land has a particular profound significance for people who live directly on it, especially for those living in the Third World countries. 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 their songs they sing, the art they create, 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 moral and spiritual significance, and constitutes a centre for the way of life (Mofokeng 1997: 49).

Since that land (as God's creation) has moral and spiritual significance, we need to have ethics of respect for nature with an understanding that other God's creation such as land, environment, animals, etc have to be understood as the gift of nature by God. This point is very important because we can only give respect to something if we really understand its value. We have to understand that a good person respects the value that things have and if something is good, then they will not seek to destroy it. Once we understand that the ecosystem has value, especially since we know earth as the only planet presently known to

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[15] Statement of Deputy President TM Mbeki, on Behalf of the African National Congress, on the occasion of the Adoption by the Constitutional Assembly of' The Republic of South Africa Constitutional Bill 1996", Cape Town, 8 May 1996 at http://www.info.gov.za/speeches/1996/960819-23196.htm 2012/07/02, pp 1-4.

support life. Moreover, the aesthetic provides a platform that "nature" is beautiful or that there is beauty in nature. This is evident whereby nature has been depicted and celebrated by so much art, photography, poetry and other literature. And this shows the strength which many people associate nature and beauty.

Other ethical theories (such as Hedonist and Reference utilitarianism) put their emphasis on human beings. Hedonist utilitarianism claims that the only thing of moral value is pleasure and pain, so only human beings and animals are valuable whereas plants, the ecosystem, natural objects and resources experience no pleasure or pain. Reference utilitarianism attests that people want more than their own pleasure. In this view, plants, ecosystem, species have value because we value them; but they only have as much value as we give them. George W Bush is a clear example of a reference utilitarianism believer: "I'll tell you one thing I'm not going to do is I'm not going to let the United State carry the burden for cleaning up the world's air, like the Kyoto Treaty would have done. China and India were exempted from that treaty. I think we need to be more even-handed"[16].

The mentioning of the value of the ecosystem because many studies[17] produce strong evidence that even three to five minutes of contact with nature can significantly reduce stress and have a complex impact on emotions, reducing anger and fear and increasing pleasant

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[16] Peter Singer. "One Person, One Share" of the Atmosphere. March 25, 2009. Accessed at http://www.peopleandplace.net/featured_voices/2009/3/25/%E2%80%9Cone_person_one_share%E2%80%9D_ of_the_atmosphere/print on the 09 January 2012.

[17] Peacoc, Hine, and Petty (2012: 10) attest that: "There is a myriad of persuasive evidence which connects regular contact with the natural environment and greenspace to enhanced physical health and mental well-being. This incorporates a variety of outdoor settings, from the open countryside, fields and forests, remote wildlands, parks and open spaces, to street trees, allotments and gardens. The key message emerging is that contact with these greenspaces improves psychological health by reducing stress levels, enhancing mood and offering a restorative environment which enables you to relax, unwind and recharge your batteries. Greenspaces also provide an ideal opportunity and incentive for exercise and can be especially valuable in urban areas for facilitating social contact and helping to bring people together". (Peacoc J, Hine R and Pretty J. Got the Blues, then find some Greenspace. The Mental Health Benefits of Green Exercise Activities and Green Care. Mind week report, February 2007. Accessed at *http://www.essex.ac.uk/ces/occasionalpapers/Kerry/Mind%20Report- %20Final.pdf* on the 09 January 2012, p. 10).

feelings. Plants help the environment and us in many different ways. Plants make food, oxygen, provide habitats for other organisms make and preserve soil, provide useful products for people, and beautify. Just to provide an example, one of the materials that plants produce as they make food is oxygen. This oxygen, which is an important element of the air, is the gas that plants and animals must have in order to stay alive. When people breathe, we extract the oxygen from the air in order to keep our cells and bodies alive. All of the oxygen available for living organisms comes from plants. In the case where plants help make and preserve soil, in the forest and the prairie, the roots of plants help hold the soil together. This reduces erosion and helps converse the soil. Plants also help make soil. Soil is made up of lots of particles of rocks which are broken down into very small pieces. And when plants die, their decomposed remains are added to the soil. This point is emphasized by Metropolitan John of Pergamon who states that, in the first place, the all-inclusive philosophy of specialised knowledge is being questioned in both science and theology (God-human being-and-cosmic), particularly in the field of science. For example, it is becoming progressively clear to scientists that zoology and botany (physical, organic, environment) are not as clearly distinct disciplines as they were traditionally thought to be; one cannot a full understanding the bee without studying the flowers that determine its life, its whole being and its nature. This environmental interaction and interdependence can be extended ad infinitum: everything depends on everything else (John of Pergamon 2012:10).

Furthermore, he argues that the new holistic approach to knowledge can have important environmental implications for both science and theology. The extinction of a certain species affects the rest of the species. The human being itself is decisively affected by every change in the natural environment. If science moves consistently from the traditional fragmentation of knowledge towards a holistic approach, religion (Christian theology in particular) must revise its views about the human being and admit that humans are inconceivable without their organic relationship with the rest of creation. Christian theology would have to accept the basic claims of the evolutionary ideas of biology, and understand man as an organic part of the family of animals. There is no essential threat to the Christian faith in accepting the evolutionary theory in its basic principle; that is, the idea that the human being represents the last point in a biological process, although there is no need to accept Darwinism in its detailed description of this evolution. The Bible itself speaks of the creation of man on the last day and from the natural elements already in existence (John of Pergamon 2012:10). The argument above discourages the over-emphasis or the under-emphasis of one concept of God,

human beings and the environment. Such an approach strives for more of a balance in life and relationship on the life of God, human beings and physical environment. This is the problem of classical theology with its relationship with capitalism, consumerism and individualism which opposes the blackness, Africanism and communalism.

Such a holistic approach would exercise a beneficial influence on people's attitudes to the environment, but this can be effective only if science and theology coincide in their views about the world and the human beings' place in it. The environment can then serve as a catalyst in restoring the organic relationship between science and theology (John of Pergamon 2012:10). The statement is problematic in that John of Pergamon (2012) emphasises on two components — human being and the environment — without considering the supernatural being (God) within the equation of life.

Secondly, it is becoming more evident to both science and theology that not only is man dependent on the rest of creation for his existence, but that the inverse is equally true, namely the rest of creation depends on man for the realisation and the fulfilment of its existence. Environmentalists need to revise the common assumption that man needs the rest of creation whereas the rest of creation does not need man. Religion — certainly Christian theology — is anthropocentric in its cosmology and would insist that the human being is indispensable to creation. There are signs today that science is moving in the same direction, in the Anthropic Principle, which states that the universe is made up in such a way as to make sense only if the human being is presupposed. True humanity requires its organic link with the rest of creation but the latter, too, needs humanity in order to fulfil itself. If the Anthropic Principle is accepted by scientists — and there is evidence that the discussion it has provoked is moving in this direction — a healthy and creative rapprochement will take place between religion and science which will have significant implications for ecological thinking (John of Pergamon 2012:10).

Thirdly, it is noteworthy that ever since quantum theory won the day in science it has become difficult to eliminate the human being from the process of scientific "truth". The observer, we are now told, affects reality in the process of the experiment. What is then left of the traditional subject-object dichotomy? If there is no such thing as a pure "object" in science, it is no longer possible to operate in scientific research without involving the human person in it. This notion of person, usually regarded as a subject pertaining to sociology, psychology and theology, is now becoming crucial for science too. Science must expand its borders to

meet with theology and the human sciences if it is to understand correctly its own nature (John of Pergamon 2012:10).

Fourthly, it is of crucial importance to note the significance of culture for science. In spite of its tendency to dominate the entire human community, there can be no doubt that western science is influenced by, if not dependent upon, western culture in a decisive way. What would science look like if other cultures were to influence it? Is an African or an Asian science not a conceivable thing? In such a case religion would play a decisive role (John of Pergamon 2012:10).

Finally, we should note the appearance in our time of hostility towards science because of a growing concern for the environment. New Age and all sorts of semi-religious movements are promoting ecological thinking which excludes rationalism and, by implication, science. Where should we stand on this matter? I believe that the environment can be protected in a healthy way only if religion and science open up their boundaries to each other and meet in a creative way. Only by overcoming the traditional dichotomy between these two can we work successfully for the protection of the environment[18].

Primavesi (2012:63) supports the above argument based on the interrelationship of human beings and the environment. He emphasis that, ecologically, all our interrelationships and those with whom people share them, count as part of an interconnectedness physical and moral order. We can no longer see our well-being or our dignity as divorced in any real sense from that of the whole earth household. How human beings live affects all its members and, measured along different timescales, human lives affect other human beings. The lesser lights of the stars and the great light of the sun were created, he cries, "to give light upon me that God might see me — Man [or woman], God's greatest effort, the centre of creation"[19].

In the light of the foregoing, a theologistic sense-making approach creates a problem in addressing the issue of the dysfunctionality and imbalance of wellness and well-being of the

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[18]Metropolitan John of Pergamon. Science and the environment: A theological approach. Accessed at http://www.rsesymposia.org/themedia/File/1151676874-Sc_Environment.pdf

[19] Primavesi, A. Ecology's appeal to theology. Accessed at http://www.theway.org.uk/Back/40Primavesi.pdf on the 09 January 2012, p. 63.

human beings rather than providing a real answer to the problem. Hence, the researcher prefers to operate with a sense-making approach continuously and comprehensively based on the interrelationship of God, human beings, and the environment as guiding principle (Van Niekerk 2008) in tackling the dysfunctionalities and imbalances of wellness and well-being rather than replacing one-sidedness with another form of one-sidedness. Similar to theologism with its extreme emphasis on God, humanism cuts ties with any idea of God and to a lesser extent with the natural cosmic world concentrating exclusively on the human species as the primordial source constructing, establishing and constituting the humanness of human beings as the source of everything meaningful and sensible in the world. The lack of this balance has a great impact on the whole climate, resulting in climate change which is a gradual killer to future generations.

We also have a future obligation to future generations. This is also an act of love for others. We need to protect our forests as they produce most of our oxygen. It is also evident that rain forest plants provide the cure for many illnesses. Rain forests regulate our climate. If rain forests are destroyed, billions of living beings will die. Climate change is among the most pervasive threats to the earth today. Many living beings will die once the Arctic ice melts at uncontrollable rates. Without action, climate change will cause the extinction of countless species and destroy some of earth's most precious ecosystems, putting billions of humans at risk.

Global warming is due to greenhouse gases, ozone depletion and pollution resulting from automobiles, waste water disposal, noise, among others. Global warming and its projected consequences have made many the nations apprehensive; these nations are taking effective steps such as the introduction of bio fuels, bio energy generation, and use of solar cells for energy generation and nuclear electricity production to bring it under control. The fact is that the natural environment is exploited by human beings for their own benefits and it is increasing day-by-day irrespective of the obvious threats experienced when the environment reacts through a number of natural calamities.

We are faced with many challenges including pollution and exploitation of mineral resources. Air traffic is increasing day-by-day, resulting in air pollution. Due to a lack of a proper sewage system, lack of awareness among people, and the release of hazardous pollutants in the water have resulted in water pollution which is quite evident from increased number of fish found dead. Noise pollution is due to useless blowing of horns, playing of loud speakers

in public spaces, etc. Thus, government should play a key role in air pollution awareness campaigns, water pollution and noise pollution by putting various stringent restrictions for use and control through its various regulatory bodies. But in a country such as ours, government should at the same time fast track social issues that act as a contributory factor to pollution because it (pollution) can undermine the quality of life, even kill human beings as well as having many effects on other species. But it must be clarified that the protection of the ecosystem is not only for human purpose but that it is good for natural environment itself. Not everything should be good in order to satisfy only human beings.

Moreover, to the traditional Africans, or our ancestors, land is not perceived as an object outside oneself, but as part of oneself. There are spiritual places that are perceived as places where one can replenish one's energy and connect with ancestors. But some Africans and Christians have lost a sense of spiritual connection between them and the environment. The problem that came as a result of western theology is that of dualism. And because of dualism we fail to understand and grasp that we are who we are because of our relationship to the "other"; we forget that we are because of our relationship to the natural environment. We therefore fail to grasp Edwards (1991:23) understanding that "one of the most important theological truths concerning creation is simply that creation is one. This fundamental truth has often been forgotten within Christianity where the tendency toward dualism has done enormous harm".

We need to emphasise and re-emphasise that the universe is part of our unified whole. It should also be clarified that human beings belong to the cosmos. We are one for the other. We must understand that "the problem with dualism is that while it does not deny complexity, it seeks to manage it by elevating one dimension of life to the level of the divine, and reducing the other side to nothing, or to the demonic" (Edwards 1991:24).

With caution we must remember our history as Africans and South Africans; we have experienced and seen what exploitation does to us. Moreover, we have seen what exploitation has done to our '"mothers"; we, therefore, easily relate and understand what it means to be exploited. Throughout history, women and the physical environment have suffered similar exploitation under a pattern of male supremacy that has fostered assumptions of dominance/subservience in both the human community and natural world (McCoy 1984:132). It is out of this experience that we should at least understand. However, it seems that the previously exploited has now become the exploiter. If we take Takatso Mofokeng

serious and analyse the meaning behind the declaration "Land is our Mother", we would clearly observe with caution McCoy's (1984:132) pronouncement:

> The interrelation of woman and nature has deep roots. Traditionally earth has been personified as female and terms like "mother nature" and "mother earth" are widely used. While these concepts elicit warm feelings about nature as a nurturing process, they also represent images of potential destruction. Thus "virgin land"' and "virgin stands of timber" are designations for places men have not yet cultivated and tamed, and "raping the earth" is a description drawn from the violent sexual assault of women.

The raping of the earth is continuously being justified using an economic rationale. The development of technology by the human race has allowed the greater exploitation of natural resources. Mineral resources such as coal, gold, diamond, platinum are also exploited to the extreme because they demand a very high value and high demand. However, these resources are slowly being depleted and so research and technology are being used to investigate new ways of substituting them with unlimited renewable resources. This is usually caused by greed in human beings. Organising one's personal life around wealth is an issue of greed and, as a result, individualism takes over. Moreover, a resistance to climate change without citing a scientific rationale is often based on an economic rationale that states that "prevention, they insist, is more expensive than adaptation; hence, both present and future generations would be better off if we simply accepted that there will be climate change and tried to live with it. Furthermore, they assert, money that might be spent on prevention would be better spent helping the world's poor" (Gardiner 2004:570).

3.3. BLACKNESS AS AN ETHOS

James Cone in the preface of the God of the Oppressed (1997) states that we should, before anything else, declare: "I am black first and everything else comes after". The statement is motivated by our commitment to blackness. We have to continuously show that blackness is authentic and this standpoint contradicts Origen and Gregory's white theology and rather declares blackness as that state or quality of being black and as an embodiment of the blackness. It is for this reason that Malcolm X demanded black liberation "by any means

necessary". Blacks must then stop relying on acceptance from whites and to accept themselves first.

We learn from black theology that whiteness is a lie. In fact, black theology is unattractive without the Jesus who was born in a manger, and into poor conditions. Western Christianity has long understood soteriology strictly in personal and inner spiritual sense. But a black Christian understands this differently: it is communal and as equally in an outer spiritual sense. And this lie of whiteness as a beauty has led blacks to hate themselves. Fanon writes about this issue in his groundbreaking book *Black Skin White Masks*. According to Fanon (1967), the black man is viewed in the third person and he is not seen as a three-dimensional human being. The black man internalizes the perspectives of white society and its negative thoughts about blackness affect his psyche. In the chapter, "The lived experience of the black man", Fanon (1967) discusses a white child calling him the "N word" and how he becomes cognizant of how he is different and viewed as someone people should fear. The expression that "black is beautiful" is then replaced by the nonsensical logic that "black is ugly" therefore leading to an issue of self-hatred and weakness. We cannot deny that some blacks will not hesitate to state boldly without doubt the image of "blackness is ugly". They will rush to argue that there is nothing special or wonderful about being a black individual; it is a life of misery and shame.

The lie that "black is ugly" is usually depicted from the self-hate of some black men and women. A female perspective is often of black women discussing their feelings of self-hatred for having a dark skin and their continuous endeavour to change their hair. There are numerous books, articles, documentaries, and essays published by black female writers describing black self-hatred. Black women are not afraid to speak out about their self-loathing. Similarly, a male point of view also describes a black man's experience of feelings of disgust at their being. For example:

> In the iconography of black male sexuality, compulsive obsessive fucking is represented as a form of power when in actuality it is an indication of extreme powerlessness. Though sexual myths project the image of the black male "pussy bandi", the "player" as the erotic hero leading this life of endless pleasure, behind the mask is the reality of suffering. "He can't get no satisfaction." This lack of satisfaction is the breeding ground for rage, and the rage the context for sexual violence. He can blame his inability to

be satisfied on women. He can see females as the cause of his feelings of powerlessness (Hooks 2004:68).

It is considered emasculating to even admit the existence of such thoughts. The black men's own self-hatred manifests from the exterior, from the outside world. It is borne out of despair and unhappiness. Some black men hate being "black male" because black men are recognized in three areas: sports, crime, and entertainment:

The mere presence of a black man, for instance, can trigger thoughts of violence and criminality. Simply thinking about a black person renders these concepts more accessible and leads people to misremember a black person as the one holding the razor. Merely thinking about blacks can lead people to evaluate ambiguous behaviour as aggressive, to miscategorise harmless objects as weapons, or to shoot quickly, and, at times, inappropriately. Essentially, just as black faces and black bodies can trigger thoughts of crime, thinking of crime can trigger thoughts of black people—that is, some associations between social groups and concepts are bidirectional (Eberhardt et al 2004: 876).

In addition to that, there is disapproval and illegal mistrust linked with being a black male in the world even if one does not have a criminal record. In this context of blackness as "ugly", frankly, who would want to be black? Who would want people to be terrified of them and not want to sit next to then on public transportation? Who would want to have this dark skin, broad nose, large thick lips, and wake up in the morning being despised by the rest of the world? It's not surprising that some blacks feel like their skin colour is their personal prisons, something they have no control over for they are judged simply because of their. It is for this reason that it becomes a necessity to talk about the state of blackness and to bring it to the fore in a public sphere so that we can reconcile, heal and develop a true notion of black pride.

Our declaration of black is beautiful is revealed in a blackness that is unlike whiteness which is designed, constituted, and committed to the principles of oppression, destruction, separateness, exclusion and backwardness. Blackness is, on the contrary, constituted in and committed to the principle and aesthetic of liberation, transformation, renewal and reconciliation amongst many. An explanation of these principles will equally illustrate the significance of the relationship between liberation, transformation, renewal, and reconciliation. Sharon Tan (2009: 72) articulates:

There are similarities between *satyagraha*, Gandhi's work toward liberation and self-rule, *moksha* and *swaraj* respectively, and concepts of reconciliation. Both work against oppression and injustice, and toward bringing about the conflict transformation and the desired state of relationships. Both assume the moral agency of the victim, and impose a moral duty on the victim. There *is* a difference as to the possible use of violence: nonviolent action is the basis of *satyagraha*, while the absolute prohibition of physical force is not always perceived as an essential element of reconciliation.

The focus of attention here is the significance of liberation; transformation, renewal and reconciliation on social relationship such as political and racial ones, and history becomes a very serious subject. This is influenced by new modes of theologising that are currently prevalent in Africa. Mbiti (1979: 84) looks at African theology in three ways: written theology (academic), oral theology (grassroots), and symbolic theology (art forms). Roughly corresponding to Mbiti's analysis is Father Charles Nyamiti's (1973:1) three "schools" of African theology: the speculative school (systematic and philosophical), the socio-biblical school (dealing with sociological and ethnological questions), and the reactionary school (the South African type of black theology). Obviously, the emphasis seems to be on the "written theology" (Mbiti) or the "speculative school" (Nyamiti). Traditional theology's understanding has shifted its attention to the exterior. Not only have these developments occasioned major changes and shifts in theology, but they have also led to serious conflicts and oppositions.

Nowadays, the *batho* are tragically at odds with each other and broken as a community. The hatred and polarities witnessed in each part (economic disparities, political divisions, religious confusion, etc) of our land are but indications of vital sickness, consequential from separation from God, the self, fellow human beings, and the whole natural environment. Black Christians are not excused from this state and its effects. Yet these very divisions should stimulate black Christianity to re-examine its role in redemption, liberation, healing, reconciliation, and transformation in today's revolutionary world. This re-examination must be made in consciousness that God not only speaks to the world through the Word and black Christians but God also speaks to the black Christian through the world. Anything less than total commitment to Jesus Christ and His teachings will find the black Christian failing in his/her quest for reconciliation and renewal. If this quest is to be successful there has to be a

119

recognition and rejection of all prejudices and economic, racial, and cultural agreements and developments that stereotype, separate, and degrade individuals or groups of people; we must be increasingly committed to the proclamation of the Gospel of Christ confronting individuals in their moral dilemmas and society in the unmet needs on our own doorstep and in the stirrings of millions around the world. Failing to implement this will prevent us from entering into and fulfilling the constructive relationships upon which humanity's survival and redemption depend. Fundamental to this implementation is a revolutionary change of attitudes about the self, one's fellow human beings, this fragile planet, and the meaning of life. Because God is present in history as Creator, Reconciler and Redeemer, the Christian must listen as God brings judgment and mercy to people through revolution, reconciliation, and renewal.

As God is present in history, therefore, any attempt at liberation, transformation renewal, and reconciliation will be fruitless without taking history into account. Historical discrimination was not only political but it was also religious, economic, and sexual. With reference to economic transformation, there should be overt attempts to increase economic opportunities for the historically disadvantaged races. The result of this is to design, develop, and implement policies such as BEE, AA, and others. Moodley and Adam (2000: 63) identify ten landscapes of racial interaction as legal, scientific, psychological, and economic legacies of apartheid. They emphasise that:

> Economic racial inequality survives as the most significant indicator of
> apartheid past. The effects past job reservation, differential property rights,
> the continuing residential segregation for the majority of the population and
> the educational decline of township schools have accumulated to create one
> of the most unequal societies in the world. The dispossession by past
> conquest remains the basis of inequality.

And from this history, it is impossible to think of any method other than BEE, AA, and others. It is, at least for today, the only means for economic justice. And Wolpe (1995: 88) attest to this and equally provides a strategy indicating that:

> After all, building on three hundred years of white domination, the
> apartheid system despite massive opposition, became deeply entrenched
> under the rule of the National Party from 1948. The transition from
> apartheid thus involves not merely changes in specific policies, but also

extensive cultural and ideological, as well as institutional and social structural, transformation.

Transformation, therefore, provides the space for both the former oppressor and oppressed to work together to ensure that there was "jubilee" as the system allowed one race to benefit for over a period of 100 years, it is time to allow space for the black disadvantaged to be given back what was taken from them and denied by compensation, development, or empowerment. This includes a fair chance to participate in the political and economic processes of our country. The jubilee legislation should intend to benefit society in the main, with the promise of social stability and a new "clean slate" for all, instead of constant legal wrangles over land ownership. For Christians every fiftieth year is sacred as it is a time of freedom and of celebration when everyone will receive back their original property, and slaves will return home to their families (Leviticus 25:10).

The current call for transformation in the economic sector cannot be divorced from a history of economic racism where a few whites controlled the South African economy thereby influencing political decisions. Padraig Carmody (2002: 256-257) attests:

> The South African economy is dominated by a group of conglomerates, the four largest of which controlled 83 per cent of the companies listed on the Johannesburg Stock Exchange (JSE) prior to the end of apartheid. The investment strategies of these conglomerates are important not only in their own right, but also because the success of small businesses, and hence the potential for substantial job creation, is intimately bound up with them through their control of financing, linkage and demand effects, and technological spill overs.

Based on this, the South African economy excludes the majority and it is for this reason that a call for economic transformation is necessary

> ...after coming to power, in order to redress the legacy of racial exclusion, and to consolidate its own power base, the ANC sought the development of a new indigenous entrepreneurial class through 'black economic empowerment'. In order to achieve this quickly, there was a redistribution of assets from white to emergent black capital through 'unbundling'—that is, white dominated conglomerates selling off 'non-core' areas of their

business to black economic empowerment companies, and also to foreign transnationals. They were keen to unbundle because of falling rates of profit and desire to pre-empt domestic competition actions; gaining political capital in the process (Carmody 2002: 264).

But there were other pressing issues that needed transformation, and in a patriarchal society and system gender inequality had to be addressed and singled-out especially since political and economic transformation were over emphasised. Harold Wolpe (1995: 275) attests to this over-emphasis of the economy over gender arguing that in South Africa after 1994

> the central developmental task facing the country turns precisely on the strategies to be followed in order to change these institutional and social structural conditions so as to bring about a democratic social order in which race and gender inequalities are radically reduced and the economy expanded to satisfy the basic needs of the people and of the country as a whole.

There must be an emphasis that gender inequality forms part of the discussions of economic transformation because failure to recognise this constitutes equal exclusion of women. When discussing economic policy, we should:

> ...argue that gender struggles are important in determining the nature and implementation of policy. Moreover we seek to demonstrate that gender-neutral policy is a myth. Gender struggles, which we define as attempts either to change or maintain gender relations, exist and must be recognized (Hassim and Todes 1989: 33).

Whenever gender struggles are considered, it is necessary to bear in mind Hutson's (2007:83) observation in mind that "during apartheid era of South Africa, the country was a collaboration of racism and sexism with the government striving day in and day out to keep the country in such a state. The gender discrimination in South Africa is deeply rooted in the ethnic traditions of the multi-cultural communities, as well as by the compliance of women themselves" (Hutson 2007: 83).

The preceding argument clearly reveals that the essence of human nature is not only sought, first of all, in personal self-realization but in the way the human being is involved in history

and in the structure of society and in our relation to the cosmos as well. Marx attests by arguing that "men make their history, but they do not make it just as they please; they do not make it under circumstances chosen by themselves, but under circumstances directly encountered, given and transmitted from the past" (Marx 1972:120). Though one must be careful with the distinction between horizontal and vertical, we may say that the horizontal implications of the Gospel are receiving heavy emphasis while the vertical ones tend to be overlooked. The vertical relationship to God is presupposed as I have indicated that life in Africa is "whole". Moreover, the presupposition of God determines the direction of attention to a lesser degree than does the horizontal relation to other people, the self, and the cosmos.

Generally, Christians strive for a different world, but they must not search for it above or beyond this one, for they should seek it in this world. Christ represents this universal character of the kingdom in many ways. At his birth the angels sang: "Glory to God in the highest, and on earth peace among me with whom he is pleased" (Luke 2:14). There is a need to emphasise liberation, transformation, renewal and reconciliation because we are positioned within this vast context of past and future, of creation and redemption.

3.3.1. LIBERATION

It was assumed, in 1994, that there was no need to talk about liberation. Akper (2005:470) argues that "liberation, it is often argued, is no longer the most helpful metaphor for the present situation in (South) Africa, which needs to capture the complex social and theological challenges ahead". This is because some understood liberation as meaning black liberation forgetting that:

> Black theology offers liberation, not only to blacks but also to whites, telling them that they will never be free from their fear until blacks are free from bondage; telling them that in Christ the walls of partition have been broken down and a true Christian view which should be pursued is one of a country where all its people should live in peace together. It is not that peace which is the regulation of violence or the absence of war (civil war?), but that peace which is the active presence of justice (Boesak 1981: 186)

To others liberation was interpreted as an event that came and was achieved forgetting that it is a process. Political freedom was interpreted as "all is well and that everything has changed". In early May 1994, less than a week after the first government of a liberated South Africa had been elected, the new foreign minister, Alfred Nzo, gave his first speech in his new capacity to a meeting of the Organization of African Unity. In the speech, he, inter alia, made the point that South Africa had finally won the struggle for political freedom, and that it now had to address the battle for the development of its oppressed majority (Neocosmos 1998:195). If Neocosmos's view of Nzo is accurate, then, Nzo was correct to state that only political freedom was achieved and that economic freedom had to follow. However, he overlooked that liberation is not only limited to black people only. Vuyani Willem (2007: 69) concurs with Nzo but with reservation:

> We cannot contend that liberation is the gestation of black expectancy in contrast with an en-framing or *Gestell* discourse which subverts the promises of black expectancy in the post-Apartheid public life in South Africa. Because Apartheid has been dismantled, resulting in many to believe that liberation is no longer an important symbol, pseudo-innocence in public discourse is uncovered in the current democratic dispensation by contrasting different 'frames' of expectations. We argue for the praxiological bases of salvation from the point of view of the oppressed and present liberation as an analectic vision for an alternative paradigm of theology in public life in South Africa.

We have observed from Boesak that liberation will be incomplete without the liberation of white oppressors and it being inclusive of the spiritual and cognitive liberation. Maimela (1987) adds to this argument that "the South African experience is the best testimony to the truism that no one is free until all are free". This clarifies that the 1994 first democratic elections and the end of legal apartheid did not abolish apartheid in its totality. This point is clarified by Ashwin Desai[20] who states:

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[20] Ashwin Desai. We are the Poor: Community Struggles in Post-Apartheid South Africa. Monthly Review Press at http://monthlyreview.org/press/books/pb0505/.

When Nelson Mandela was elected president of South Africa in 1994, freedom-loving people around the world hailed victory over racial domination. The end of apartheid did not change the basic conditions of the oppressed majority, however. Material inequality has deepened and new forms of solidarity and resistance have emerged in communities that have forged new and dynamic political identities". Desai's conclusion leads us to reiterate continuously that we are living in an era of partial liberation and this remind us that complete salvation shall be a reality when and where reconciliation between God and human being, and, human being and the whole natural surroundings. And when/where this reconciliation is not visible and probable, God, always, "...threatens with justice those who break the social contract" (Cooper-Lewter and Mitchell 1986:29).

LenkaBula (2009:104) shares Desai's sentiments that "we are aware that although apartheid has officially ended its legacies are still prevalent and pervasive. It is obvious that the new era has not brought about socio-economic justice. The plight of those who were deprived of their humanity and livelihoods by apartheid has not fundamentally changed".

The following is a reminder on why we embark on liberation. The doctrine of trinity portrays God as a "social contract God" as God wants to have relations with human beings and other creatures of God. Liberation should the key intention in aiming to build together. Our liberation is by God and ourselves, other human beings and the whole natural environment, the liberation of fellow human beings by God, ourselves, and the whole natural environment, and the liberation of the natural environment by God, and human beings, and the natural environment. God has to be over-emphasised and re-emphasised as pivotal in any liberation based on what James Porte (1849:27) warns against and which we experience. He says:

We see, too, the error of those who make religion to be the work of man alone. A distinguished writer on revivals proceeds through his whole book upon this groundless assumption. Speaking of the conversion of the sinner, he says: "it consists in his obeying the truth" whereas, obedience is rather a fruit of conversion that conversion itself. He asks, 'What is regeneration?' and replies, 'It is the first act of genuine obedience to God'. Of course it is man's work, and not God's. How absurd! Man born again by his own act!

Porter's emphasis is on religion, however, I have mentioned that life in Africa is religious; it can never be divorced from the spiritual connection. Therefore religion is life, or it implies life. Based on Porter's argument, even though it is limited to human beings, we make an exception because our African perspective is holistic, thus, God facilitates our liberation. And if liberation is God's facilitation, and because we understand that God interrupts with justice, our liberation (economic, etc) to be realised we must be God-like and learn from the 1976 Soweto Uprising and ignore the *veil of peace*.

We learn from Michael Neocosmos (1998: 200) that:

> the 1976 Soweto uprising, along with the series of mass strikes in Durban
> three years earlier, shattered this 'phoney peace'. In fact, in structural terms,
> it was effectively this period of extreme repression which was to provide,
> through exceptional economic growth, the seed of destruction of the
> apartheid state.

If we then accept God as the facilitator, we witness God as interrupting "phoney peace".

The emphasis of God as the main-actor of liberation helps us because "human being has a fallen nature". Even in the era where democracies are hailed as "the god", we must not forget its human element and the need to liberate itself as a human system. Patrick Heller (2001:131) shares the same concern:

> Over the past decade, a large number of developing countries have made
> the transition from authoritarian rule to democracy. The rebirth of civil
> societies, the achievement of new freedoms and liberties have all been
> celebrated with due enthusiasm. But now that euphoria of these transitions
> has passed, we are beginning to pose the sobering question of what
> difference democracy makes to development, or to be more precise,
> whether democracy can help redress the severe social and economic
> inequalities that characterize developing countries.

Heller's statement that democracy, too, has its flaws and needs not to be treated as a demi-god in whom we should put our complete trust. In South Africa, one of the world's most celebrated democracies because it the most inclusive of its kind, we have to learn that it has

not addressed apartheid entirely, for instance, economic racism. Democratization has its own problems, which Heller (2001:132) explains:

> Developing states have become politically answerable through periodic elections, but have the bureaucratic institutions they inherited from authoritarian or colonial rule become more open to participation by sub-ordinate groups'. Have they really changed their modes of governance, the social partners they engage with and the developmental goals they prioritize? Is the reach and robustness of public legality sufficient to guarantee the uniform application of rights of citizenship? The state has certainly been transformed, but has it, in the language that now dominates the post-transition discourse on development, become closer to the people? There are of course many dimensions to this particular problematic, but none that is more central, and that has garnered more attention, than the challenge of democratic decentralization.

The emphasis for liberation should also be prompted by the fact that the CODESA negotiation were not as innocent, neutral, and liberate as we would wish. As Michael Neocosmos (1998: 199) has observed: "And yet, interestingly, the period 1990-1994 was, in South Africa, largely also characterised by a process of popular demobilisation as an elitist deal was struck behind closed doors by an ongoing National Party and an incoming ANC in their interests". This closed deal has contributed to the current voicing of land restitution and redistribution without compensation. Itumeleng Mosala shares the sentiments that CODESA was rather a betrayal when he addressed the AZAPO national congress when he said that "white liberalism in this country was dealt a debilitating blow and was all but dead until it was resurrected by the coalition of black and white liberalism under the guise of non-racialism in the 1980s and 1990s leading up to the historic betrayal of the struggle of our people in Kempton Park in 1993"[21]. This betrayal led to the bigger problem of land non-ownership by the majority and is elaborated on by Mofokeng (1998) that:

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[21] Mosala, I. AZAPO: Not a Party, Not a Congress, Not an Organization, But a Movement! Fun Valley Conference Centre, Johannesburg. Accessed at http://www.azapo.org.za/index.php?subaction=showfull& id=1269260760&archive=&start_from=&ucat=4& on the 10 January 2012.

A brutal dispossession of African land has been legitimized and legalized in CODESA agreements. This means that a white theology that attributes the criminal act of dispossession to God viz. that God gave them land has been given State sanction. In this regard instead of calling that violent dispossession a sin, it has been turned into God's blessing. This further means that our dispossession has been turned into God's act of punishment which Africans have to painfully accept.

The year 2013 in the post-apartheid South Africa marked 100 years since the legislation of the Natives Land Act of 1913 was coined. This Act is no longer recognised given the egalitarian dispensation effected by the democratic elections of 1994 in South Africa. However, in the light of the reality and persistence of poverty, the ongoing debate about land and the centenary alluded to proceeding an inquisition into the legacy of the Natives Land Act of 1913 in the post-apartheid South Africa is fitting. The theme of land and the legacy of apartheid in the today's South Africa has gained the attention of a number of scholars both locally and globally. There is a need for a revolutionary change in terms of land dispossession as an act of sin and a criminal offence.

3.3.2. Transformation

Transformation could be labelled as renewal of life in the practical sense. It is worth remembering that apartheid was the order of the day in South Africa and during the transition to the new order an alternative was unavoidable. The South African transformation is supposed to be a renewal of life. The problem with South Africa's transformation agenda is rather about development than renewal; the researcher's premise, in terms of renewal, is concerned with a revolution than development. Gutierrez (1998:13) indicates that the current thinkers have become evidently aware of this unequal process of transformation, of its economic causes, and of the basic relationships that combine to determine conditions and approaches. They inspect their own circumstances and compare them to those of the others; since they live in a global world where communication is fast and efficient, the conditions in which others live are no longer distant and unknown. But thinkers and philosophers move beyond the limited expectations which such a comparison might create. These thinkers view the process of transformation as a quest to satisfy the most fundamental human aspirations

namely: liberty, dignity, the possibility of personal fulfilment for all. Or at least they would like the process to be moving towards these goals (Gutierrez, 1998:13).

Development can be regarded as purely economic, and in this sense it would be synonymous with economic growth. The degree of a country's development can be measured, for example, by comparing its gross national product or its per capita income with that of a highly developed country. It is also possible to refine this gauge and make it more complex, but the presuppositions would still be the same: development consists above all in increased wealth or at most a higher level of well-being. According Gutierrez (1998) development has a negative connotation in the sense that it is based on the economic growth of some individuals and promotes poverty in the name of profit and the national gross product. Poor countries are aware that their underdevelopment is the sole by-product of the development of the other countries, because of the kind of relationship that exists between rich and poor countries. For development or transformation to be a positive and effective change, it must uproot the causes of these problems among which the deepest is economic, social, political, and cultural dependence of some countries upon others, which an expression of the domination of some social classes over others (Gutierrez 1998:17).

Furthermore, an attempt to bring about transformation within the existing political, social, cultural and economic order has proven futile. This analysis of the South African situation using Gutierrez's understanding is at a level of scientific rationality. The only solution is a radical break from the status quo—a profound transformation of the private property system, access to power for the exploited class, and a social revolution that would break this dependence—would allow for the change to a new society, a socialist society or at least allow that such a society might be possible (Gutierrez 1998:17). Reverting to soteriology or salvation this transformation suggested by Gutierrez is more of the Christian transformation and African salvation, Christianity is the sense of a radical change like *metanoia* (change of mind or after-knowledge or more rational change) or *epistrophe* (change of direction, right about turn, change in movement or more of action than thought) and African is the sense that salvation or change will not be individualistic by it will be more societal in nature. Based on Gutierrez's (1998) analysis there remains much to change South Africa for the best, it has not changed in thought or movement.

Hassim and Todes (1989: 30) equally argue that the transformation of South Africa, from an apartheid order to socialism or at least a more equitable system than the present one, has

become a critical debate. Academics and activists alike are engaged in a creative dialogue to formulate policies to effect the transition to a "post-apartheid" state and to adopt forms of organisational and strategy consistent with and complementary to such a policy. This critique is based on the fact that this country is not transformed but it has just developed to meet the norms and standards of the colonizer, hence the existence of internal oppression and internal domination in the form of multi-everything (multi-cultural, multi-colour, multi-racial etc).

In order for any transformation to be realised, it must be pursued via a mental change that will have an impact on the policy changes. The formulation of new policies and their implementation is never a simple task and cannot be left to a group or an individual. Since the South African system of governance is parliamentary democracy, backroom dealers, such as the Oppenheimer, Rupert, Motsepe and Gupta families, are wield immeasurable influence within a party in terms of choosing leaders and choosing candidates, determining a party's election platform, and running the election campaign" (Strom 2000:261).

It is through some form of governmental system that we can form policies of transformation and the implementation thereof. It has to be clarified that parliamentary democracies help us to reach decisions quicker than attending every individual. Strom (2000:266) attests that parliamentary democracy involves "a chain of delegation, in which those authorised to make political decisions conditionally designate others to make such decisions in their name and place". In this arrangement, political institutions and constitutions become and act as contracts. In the democratic setting, elections and referendums are primary mechanisms for the transformation of policies and structures. The disregard for transformation through policies and structures must be discouraged because popular and radical movements are given scant attention and if allowed reign free, risk prompting a right-wing reaction, thereby scuttling the entire transition process. My emphasis on parliamentary democracy as a mechanism of transformation is not to be interpreted as an attempt to over-glorify it. In many respects, the South African case seems to be an example of successful conflicting transformation. Since the country's first democratic elections in April 1994, political violence has decreased dramatically. Still, the "democratic transition has involved a heavy human cost" (Auvinen and Kivimaki 2001:69). Notwithstanding, one cannot ignore the other side of the coin, as Auvinen and Kivimaki have shown that there was a heavy human cost involved. Moodley and Adam (2000:51) re-emphasised this point by mentioning that "the language of political transformation was one of the compromise, emphasising reconciliation at the expense of justice and retribution".

3.3.3. Reconciliation

The situation in South Africa, especially in the 1980s, is characterised the extensive use and misuse of words such as reconciliation and justice. Very often a shallow kind of reconciliation and a vague concept of justice hindered clear and constructive reflection. Creative action requires meaningful interaction—interaction between people of different opinion, interdisciplinary interaction, but also between different denominations and religious groups which exist as part of the South African society.

Reconciliation is at the heart of the good news of God's redemptive activity. It is a key metaphor, among others, that speaks of God's saving work in the world. Reconciliation is about God making peace with and between human beings (Romans 5:1-12; Colossians 1:18-23). Kwenda (1998: 8) explains salvation in this manner: "This is salvation: entities in their proper places—an ancestor at the head of the clan of healers, the nature spirit back with nature, the ancestors back in her tree. Shrines, the afflicted person back in good relationships with all these as well as the community". It thus becomes very clear that salvation is aimed at reconciling. Based on this understanding, then, reconciliation is rather an attempt to "accommodate between old and new conditions", of a "settlement" or of the indispensable.

Reconciliation is experienced as a response to this fundamental experience of the world ripped asunder. Moreover, it is aligned to Rev Ngubane's understanding (quoted by Meiring 2005: 73) that "...in African culture, when someone injures another person, he or she will symbolically wash the wound in a nearby river. By washing the wounds, the offender admits guilt, acknowledges responsibility for the injury and binds him or herself to never do it". Furthermore, in grasping what reconciliation entails, the researcher Schreiter's (1997:12) clarification of this concept as the first and foremost to remember is that reconciliation is an act of God, who reconciles the world on the Cross through and in Christ. To recognize that it is God's act, rather than that of any of human being, who is the agent of reconciliation is to acknowledge the breadth and the depth of pain and trauma that evil and violence wreak on the world. No human beings can gauge the terrible impact they make upon other human being. Nor are we able to assess the persisting damage they may inflict in the lives of humans and communities. It is through us that God brings reconciliation. But it comes through the victim who experiences God's reconciling grace restoring the victim's humanity and so lifting the victim out of victimisation.

In this sense, there are at least two main reasons for talking about reconciliation: justice and healing. It is important to point out that reconciliation is the art of God. This is because under normal circumstances, human beings are incapable of reconciliation.

De Gruchy (2002: 18) explains that theologically it is appropriate to reflect on reconciliation as a God-given reality that can be adopted, and to claim that, in the end, God will reconcile all things to the God-self. But it can be highly applicable and counter-productive when such a faith language is uncritically or directly attached to political, social, economic and cultural discourse. It is always important to remember that one cannot over-emphasize reconciliation while forgetting or underplaying creation and renewal. In this context the human reality is always at play whenever one speaks of reconciliation.

However, it would be irresponsible to neglect human reality when theologising. Maluleke (2009:197) points this out that "classical Christian theology tends to make reconciliation something that happens between and inside the God-head reaching human beings mainly as a "finished product". But the world in which we live is much too violent for theology to remain speculative". As we have learnt from black theology, our context informs our theology or how we theologise. Thus, a black theology perspective on reconciliation cannot be abstract, but must be solidified in our experiences, being it daily, historical, or futuristic. Talks about reconciliation in South Africa cannot ignore that "the defining element of South African politics is, of course, apartheid" (Gibson 1999:504).

Apartheid defines everything in South Africa, from economics to religion. In order to understand our broken society divided, inter alia, on the grounds of colour, gender, class, South Africans must understand the cause of the division in order to facilitate genuine reconciliation. The question is, where do we come from? Maluleke (2009), in the narrative about the Lion and the Rabbit, provides us with a general overview of where we come from. Maluleke (2009) explains how the Lion has always been cheated by the Rabbit. In this story, blacks are likened to the lion and whites to the rabbit and states that "aspects of the South African process of social reconciliation invoke several themes of the Lion and Rabbit fable recounted above. Many blacks feel cheated again and again much like a lion. Like the rabbit, whites have always been small in number but wielded a disproportionate amount of power over the large black majority. Have blacks not been tricked, cheated and humiliated ever since the whites set foot on the Cape shores?" (Maluleke 2009:192).

In this instance, the point of departure when talking about racial reconciliation involves a recognition that whites oppressed blacks and that the former has a responsibility to support black empowerment initiatives and the reclaiming of the black human status such as equal rights in politics, religion, economy. I have deliberately chosen racial reconciliation as an example because it can be used as a precautionary reminder that South African reconciliation cannot be colour blind, gender blind, class blind, etc. This has to be re-emphasised as the disadvantage of wanting to claim racial innocence as a model that does not mean racism will disappear. This point is to be understood, using Njoroge's (1977:77-83) argument is that "the religious, cultural, and racial or ethnic diversities experienced by Africans cannot be ignored for they play a central role in the way we relate with one another, experience God, and express our faith". Anything contrary to this argument is an illusion, a denial, a false-affirmation, and constitutes a big fundamental and diplomatic blunder. Critically, we should continuously ask whether we can have a colour-blind society now or whether we still must take "colour-conscious" steps in order to alleviate the racial inequalities and tensions in our society between the Lion and the Rabbit.

If our starting point is recognition of who we are as blacks, it will clarify why we are where we are. Who we are is very important because it reveals our history and in it we are informed of who we are, where we come from, why we are here, and why we have a wounded and divided society. And if we recognise why we are where we are and what we are, it will be naive to believe that race does not continue to affect the racially disadvantaged poor and majority. For example, there will be clarity on why in a country where blacks are the majority that a high percentage of wealth and land is still owned by a white minority. However, every instance and mention of racism is referred to the Truth and Reconciliation Commission by some.

In July 1995, the South African parliament promulgated the Promotion of National Unity and Reconciliation Act, which gave birth to the now-famous South African Truth and Reconciliation Commission (TRC). This commission was charged with the task of establishing "as completely as possible the nature, causes and extent of gross violations of human rights committed" during a selected period (from approximately March 1960 to December 1994). Furthermore, the commission was empowered to grant a "full disclosure" of the truth surrounding human rights violations (Maluleke 2009:190).

The main process of the Truth and Reconciliation Commission of South Africa was to give justice with the understanding that reconciliation without justice cannot be complete. An apology alone is never enough because no amount of truth can heal a nation's division. The truth does not help if it does not address problems that are compounded by critical issues such as non-observance of human rights, massive unemployment, poor health facilities, sanitation, care, and hunger; these issues are a tip of the iceberg as they are the results of our past economic racism that favoured a few. As Maluleke (2009: 190) notes, "the broader aim of the commission was to steer the newborn nation out of hostility and division towards unity and reconciliation by helping it to 'deal' with its past". But the commission failed religious and economic reconciliation. Even during CODESA negotiations, the ANC failed economic reconciliation. It actually made a huge and costly bargaining decision. James Gibson (2002: 541) attests to this by stating:

> The ANC traded amnesty for peace; the leaders of the apartheid government accepted freedom from prosecution for human rights abuses in exchange for power sharing. The bargain succeeded—the ANC acquitted power through peaceful and legitimate elections, and few if any white South Africans have been punished for the misdeeds of the apartheid system. The desire of many if not most South Africans for justice–including some sort of reconciliation with the past–continues to play a significant role in contemporary South African politics.

Of course, we cannot ignore the critical and positive results from both the TRC and CODESA, but we must equally emphasise the shortfall of amnesty. For instance, "one method of addressing the past is through granting amnesty to those who committed crimes during the transition....But amnesty does not come without price. One important cost is that expectations for justice, a new authorities" (Gibson 2002:540). And this is evident today because blacks are blamed for the economic failures that could have been addressed during CODESA and TRC.

Moreover, Mahmood Mandani (2002:33-34) highlighted the following about the limitations of TRC which I concur with:

First, the TRC *individualized* the victims of apartheid. Though it acknowledged apartheid as a "crime against humanity" which targeted entire communities for ethnic and racial policing and cleansing, the Commission majority was reluctant to go beyond the formal

acknowledgment. The Commission's analysis reduced apartheid from a relationship between the state and entire communities to one between the state and individuals. Where entire communities were victims of gross violations of rights, the Commission acknowledged only individual victims. If the "crime against humanity" involved a targeting of entire communities for racial and ethnic cleansing and policing, individualizing the victim obliterated this particular—many would argue *central*—characteristic of apartheid. Limiting the definition of harm and remedy to individual's centre-staged political activists as victims of apartheid, as indeed happened with the victim hearings. The consequence was to narrow the TRC perspective to a *political* reconciliation between state agents and political activists, individual members of a fractured political elite, rather than the "national unity and reconciliation" mandated by the legislation that set it up. To pursue its actual mandate, the TRC needed to broaden its perspective: to work for a *social* reconciliation between perpetrators and victims required that the relationship between the state and the entire South African people be addressed (Mandani 2002: 33-34).

Second, by focusing on individuals and obscuring the victimization of communities, the TRC was unable to highlight the bifurcated nature of apartheid as a form of power that governed natives differently from non-natives. If the apartheid state spoke the language of *rights* to the white population, it disaggregated the native population into tribal groups—each to be administered under a separate set of laws—in the name of enforcing *custom*. Rights and custom were two different and contradictory languages: the former claimed to circumscribe power, the latter to enable it. Whereas the former claimed to be a rule of law, the latter claimed the legitimacy of custom and tradition. The TRC's failure lay in focusing exclusively on the "civil" regime and in totally ignoring the "customary" regime. No wonder, then, that it failed even to recommend reforms that would put in place a single unitary regime—rule of law understood as formal equality before the law—for all South Africans in a post-apartheid South Africa (Mahmood Mandani 2002: 33-34).

Finally, the TRC extended impunity to most perpetrators of apartheid. In the absence of a full acknowledgment of victims of apartheid, there could not be a complete identification of its perpetrators. To the extent that the TRC did not acknowledge the full truth, the amnesty whih was intended to be *individual* turned into a *group* amnesty. For any perpetrator who was not identified was a perpetrator who enjoyed impunity.

There also has to be a realisation that the state acts on behalf of society. Criminal law observes the type of disagreements that are regarded as serious enough to be responded to not by mere individuals but by the state acting on behalf of the public. The essence of criminal law is that it is an offence against society to commit a crime as much as it is against an individual victim. This issue is regarded with brevity as it is more than a matter of dispute between two individuals. The latter is a proper object of civil litigation. Civil courts are seen as acting on behalf of the public. The state acts against crime because activities regarded as crimes, and in express violation of the criminal law, are seen to be injurious to not only the offender but to society as a whole. It is of societal concern that instances such as the theft of one's property are dealt with by the courts as such events are a threat to public order in the general sense that they interfere with individual freedom and the normal conduct of life. So the state, through its agencies dealing with criminal justice (the police, prosecutors, courts, prisons and other punishment systems), acts against those forms of conflict or the serious infliction of harm to be regarded as crimes against society not just against the individual victim. Such situations need to be addressed in the real life terms which lead the researcher towards a renewal within the context blackness and Africanism.

3.3.4. Renewal within blackness and Africanism

In a broken history and relationship of dignity (of apartheid, sexism, classism, etc) such as South Africa's, it becomes difficult to proceed or pretend that all is well with addressing the issue of renewal. It's worth acknowledging that ignoring the past with the hope of renewal is not an easy task to achieve and it is not to be judgemental when we look into the realities of our history. South Africa, we can declare like the America described by Richard Lovelace (1979:11), is

> a cloud of irony hangs over our festivities. The situation in this country
> seems to call for a jeremiad, not a celebration. The worst scandal in our
> government's history still lingers in our memories. Race prejudice, latent
> under the surface of political campaigns, seems intensified by our very
> efforts to correct it. The crime rate is outstripping police restraint and
> turning private surveillance into a growth sector. Pornography and violence
> fill the media, and a host of other social problems run in counterpoint with
> an uncertain economy.

This is our historical and current reality, and it is not easy to forget the pain, exploitation, and oppression of the past and the present because it is our human history, which is the cause and need for a new birth of conscience that will help us to look into things with new mind. We must also be cautious not to define "renewal" in terms that suit our particular privileged position. This is a position of comfort and leads us into a dangerous place of believing that we have it all under control. To avoid this, it is imperative that we must speak of both the renewal of the mind and the renewal of the spirit. We shall do this because we share the sentiment of James Porte (1849: 12) who states:

> Every un-regenerated[22] man knows his heart is not right with God, by its tastes and aversions; for it rejects Him, and cleaves to low, selfish, carnal, and worthless gratifications. This being the conditions of men-corrupt in heart and disobedient in life, two things are necessary for them to meet God in peace, viz., the pardon of their sins and the renewal of their souls.

The emphasis is on the renewal of human beings because the instrument through which God works in society is human beings and the cosmos.

The indication not to concentrate on the renewal of the mind alone is prompted by the fact that renewal of the mind (and our history) is not enough on its own, at least from our African and Christianity perspectives. Smeaton (1958: 1) reveals that "the distinctive feature of Christianity, as it addresses itself to man's experience, is the work of the spirit, which not only elevates it far above every other form of religion". The understanding is that the spirit empowers us to look beyond our confines, borders, and comfort zones. It actually exposes us to and reveals to us a new and unthinkable reality. This is a reminder that human beings are dead in sin and need renewal by the spirit and that human beings, without the spirit, choose evil in preference to good. We must remember that the "...Spirit also stands for life, vitality, victory over chaos...and death, being filled with the overflowing of God..." (Haring 2001:11). Even in the human God we learn that God's spirit is found in every God's creature. For human beings Christology answers the question of God being amongst God's creatures. We also learn from African theology that even animals and plants have spirits. For human beings,

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[22] Meaning; not spiritually renewed or reformed; not repentant.

the recognition of renewal by the spirit of God is the act of becoming or being made God's creature.

Renewal involves regeneration and "at the heart of the reality of salvation is the doctrine of regeneration" (Williams 1990:35). The word regeneration brings us back to the point that renewal should include both the mind and the spirit as a "regeneration points particularly to the inwards change that occurs in those who come to salvation" (Williams 1990:35). In regeneration, the old become the new. The damaged become repaired. Many parts of our bodies constantly regenerate. When one breaks a bone, it grows back along the future that forms the "break". This is, in a way, simple constant growth, but it actually repairs the broken structure rather than just making a new one altogether. Muscles, too, re-grow. If you cut through muscle (like in surgery) it takes a while, but the muscle grows back just as it was before. It grows back in the same shape, form, and position perfectly. But even more impressively, the liver can completely regenerate, even if only a small bit is left intact. This illustrates that every creature of God is created with the possibility to regenerate, and human beings are not an exception.

We can regenerate to be what God intended us to be. This applies to animals and the cosmos. The scenario reminds of John 3: 8: "The wind blows where it wishes and you hear the sound of it, but do not know where it comes from and where it is going; so is everyone born of the spirit". The inward changes manifest themselves outwardly. Although the wind cannot be seen, it is obvious when it arrives because leaves rustle and branches bend. The same is true of the rebirth of the human spirit. When a person is reborn you cannot (in a dialectical sense) see with your physical eyes what has transpired in his/her invisible spirit. But you can see the evidence of it in his/her lifestyle. His/her life will begin to be characterized by a supreme love for God, the self, other human beings, and God's creatures. One of the prominent ways to determine if a person has been truly reborn by God's spirit is if he/she displays a concern for the eternal destiny of others. And in contrast, where there is no renewal, Lovelace (1979: 16) observes:

> If our hearts and minds are not properly transformed, we are like musicians
> playing unturned instruments, or engineers working with broken and ill-
> programmed computers. The attunement of the heart is essential to the flow
> of grace. This is not to overemphasize faith and experience over works,
> thought and social action. We must aim at building the structures of God's

138

kingdom but recognize that we will only experience. Concentration on reformation without revival leads to skins without wine; concentration on revival without reformation soon loses the wine for want of skins". A human being without the spirit is dead in sin. The fact of the man's inability, which scripture everywhere asserts or implies, is to be explained by the withdrawal of the Spirit, which left him [or her] in SPIRITUAL DEATH (Smeaton 1958: 166).

It is by the Spirit or it is in the Spirit that there is power to break the power of sin and make all things new. For an example, we know that our racial relations were denied by death in sin and that signalled the loss of the Spirit. There should be an understanding that:

> The loss of the Spirit and the restoration of Spirit—the former the result of the fall, and the latter the result of the atonement-have thus passed before us in review. They are two most momentous facts in the history of man. They are associated with the first man's sin and the second man's reparation (Smeaton 1958:200).

The question of the presence of the Spirit is very important. Mofokeng (1983: 224) quotes Noordmans: "Does the Spirit make a trail in the world of the poor and the oppressed? If he does, is the trail of the Spirit in the world visible and tangible? Can it be recognisable and identified by the poor and the oppressed?". The questions are very important and profound for an African because "the African worldview sees life as a spiritual battle, Africans see the Holy Spirit as helping believers to overcome the work of the evil spirits, especially to ensure that they have material prosperity" (Chike 2011:124-127). This point is very important because it exposes that the activity of the Holy Spirit is not conceived of as restricted to Spiritual matters or healing only. Thus, "a demonstration of God's power through his pervading Spirit embracing all of life will often convince people that God is really more powerful than the surrounding evil forces and therefore worthy of worship, faith, and service" (Anderson 2001: 229).

It should be stated that renewal is not a referral to the individual. Lovelace (1979: 224) states:

> Beyond this individual attunement, however there are structural implications of the secondary dynamics of the renewal which may have to be implemented if a congregation's full potential for renewal is to be

realised. It is not enough to renew individual hearts for churches to be renewed, although it is probably true that structural renewal cannot progress very far unless it is preceded by a great deal of individual awakening. Because individual Christians-and even local congregations-are not ultimate ends in themselves, but cells in the body of Christ, reconstruction of these cell is often necessary for spiritual health and the fullness of Christ to be present in the future.

John Douglas House (1999:33) views structural sin as problematic (economic renewal held in ransom) and this must also be challenged and renewed. He mentions that:

Back-room dealers are people who wield a lot of influence within a party in terms of choosing leaders, choosing candidates, determining a party's election platform, and running the election campaign. They are powerful at election time and during the process of transition from one government to another, whether of the same party or when a new party comes into power. Most back-room dealers expect to be rewarded through some kind of patronage when their party gains office.

For the black nation, liberation, transformation, renewal and reconciliation are for the community and happen in the community. It is important, then, to expose that for us to achieve this we need to create a black nation or what others would call a black community.

3.5. SENSE OF COMMUNITY

The first and most important challenge is to transform people's sense of isolation and self-interest into an experience of connectedness and caring for the whole. Creating this transformation requires a shift from seeing problems that need to be solved in the community to seeing possibilities that can be lived into.

What is very clear is that i most occasions, people identity with multiple groups and institutions, such as workgroups, employment institutions, schools, family, church, and friends. Riva Kastoryano (2002:1) advances this point when talking about "transitional communities" indicating that "immigrants are involved in networks based on economic interests, cultural exchanges, social relations, and political affiliations". It must be made clear

that we participate within each group at different levels (immediate versus extended) with different group members (of ten peers, super-ordinates, sub-ordinates). Different cultures can be said to reside within communities or groups. In this sense, a culture refers to the set of artefacts and meaning (such as expectations, tools, stories, language and activities) attached to a fairly stable group of people associating with each other. Thus each of us is, in a sense, multicultural and multilingual as we adapt to different cultural norms required by different groups and allegiances; we are, therefore, a transitional community. We must also take into cognisance the new economic and political setup. The cultural and political specificities of national societies (host and home) are combined with emerging multilevel and multinational activities in a new space beyond territorially delimited nation-states, inevitably questioning the link between territory and nation-state (Kastoryano 2002:1).

It thus becomes clear that to belong is to adapt. Through coming together, different beliefs, cultures, etc are likely to contest. Therefore, to avoid unnecessary tension one has to join others with a sense of adapting. Kastoryano (2002: 2) attest to this by stating that "multiple membership and loyalties lead to confusion between rights and identities". But, on the other hand, adapting should not be understood as a betrayal of the self but rather openness to what others bring into this particular community. However, one must also avoid giving up the self in that particular process. But what must be clear from the onset is that members should show elements of trust in others and vice versa. After all, trust makes one to feel at home.

Members should feel safe within the group and believe this will produce members who will generally act for the good of the whole. It must be clear that groups that are successful in creating a sense of community need a variety of forms and tools to facilitate communication and knowledge sharing. They also need to create their own rituals such as rites of passage and recognition; boundary-setting, renewal, rules of engagement, and habits of language and exchange. And for this to happen, or when this happens, respect and consideration need to be shown toward differences. Without any doubt the challenge is how the group maintains a cohesive focus while accommodating differences among members. At the same time, there has to be a recognition and appreciation that this challenge seems to be at the heart of successful community creation.

We learn from our experiences as South Africans that indeed accommodation of difference is key to starting any inclusive community. In our diverse community one that consists of blacks and whites, we could not and we cannot wish away our differences. We not only differ

by our races, we differ in ideology, religion, class, and others. The admission that we are different leads us to understand that in order for us to build together, to build each other, or to work together; we have no other option but to accommodate each other. It must be clarified that accommodation does not come cheap; it is very costly as tensions will rise because of disagreements, such as cultural, political, religious, etc. Therefore, to minimize tension for possible accommodation, there has to be effective means for resolving disagreements and making group decisions. At the same time, respect for individual members, including flexible accommodation of multiple goals, foci, and needs, and room for private exchange has to be emphasized as sometimes communities seem to disregard the individual.

What needs to be emphasized is that members of the community have to come to terms with the differences in themselves and in others. They come to identity with other competent contributors, and by modelling and observation, they learn some of the limitations and uses of their knowledge. Being part of a community allows us to feel safe, nurtured and not alone as we become the part of a wider group. A strong sense of community not only allows people to contribute and be heard, thereby making them feel valued, but promotes a sense of belonging and self, which in turn, encourages success and fulfilment. The next section will engage the significance of grouping or the sense of community.

3.6. SIGNIFICANCE OF GROUPING

We have experienced the benefits of belonging as Africans which is rooted first in the family system. Actually, the system combated poverty. Cooper-Lewter and Mitchell (1986:132) attest to this by indicating that "the family mentality has circulated necessities and saved people from starving and going insane, not only in the dim past but recent months and weeks, keeping alive the vision of an extended family society". It is within these environments, space and network that others are catered for, provided for, and cared for.

It has become increasingly obvious, that when times are challenging, having the security of a strong community becomes very important. McMillan and Chavis (1986: 4) identify the four elements that are gained through a sense of community.

The first element is membership. Membership is the feeling of belonging or of sharing a sense of personal relatedness. The second element is influence, a sense of mattering, of

making a difference to a group and of the group mattering to its members. The third element is reinforcement: integration and fulfilment of needs. This is the feeling that members' needs will be met by the resources received through their membership in the group. The last element is shared emotional connection, the commitment and belief that members have shared and will share history, common places, time together and similar experiences.

Unfortunately, because of urbanization, a vast majority of people do not know their neighbours or anyone who lives close by. This poses a great challenge as we attempt to build increasingly resilient and self-reliant communities. We live in an era where we seem to be losing the ability to quickly connect with each other and make intelligent and long lasting decisions.

The process of nationalism starts with taking steps to determine who lives around you, their skills and setting up social events that begin the process of building network rights within our communities. It is only by connecting with one another that we can move rapidly in the direction of understanding one another and eventually building together. .

Community can be approached as a value, and as such, it may well be used to bring together a number of elements, for example, solidarity, commitment, and mutual trust. We must remember and be conscious of the fact that community plays a crucial role in generating people's sense of belonging. The reality of community lies in its members' perception of the vitality of its culture. People construct community symbolically, making it a resource and repository of meaning, and a referent of their identity (Cohen 1985:118).

Essentially, human beings are social beings. Our needs and desires, our ability to reason and choose our very being and identity as moral selves, are formed only in and through our social relations and roles. To restore this sense, to overcome the alienation of modern liberal society, we must recognize and recover our sense of understanding and bonds and acknowledge that we do, in fact, share as members of the community. No doubt, as members of society, we do share certain understandings and values but at times, those are not the kind that can ground satisfactory identity or generate any determinate communitarian values. For example, the people of this country are members of the South African nation and share certain common understanding… But these provide a framework within which ideas about the shape and direction this society should take. The follow up question would be whose shared values are we talking about? Faith is one of the values that we share in a community and this will be clarified in the next section.

3.7. FAITH AND COMMUNITY WITHIN BLACKNESS SALVATION

Faith is always inclusive rather than exclusive. It is the kind of faith is the typified in black churches the black church is inclusive rather than exclusive. However, the black church is not a singular monolithic institution. It is a vast grouping of local churches that reflect the complex richness of the black community itself. Black churches are often as different from one another as the black community is diverse. These churches vary in terms of size, denominational identities, worshipping ethos, and numerous other factors. While black churches are typically identifiable by their membership, the blackness of these churches actually goes beyond the racial makeup of its members. It is a matter of history and socio-political commitment that determines the collective identity of these churches as black (Douglas 2012:63-64). The black church emerged as a fundamental part of black people's resistance to white racist oppression. This point emphasises that by being a member of a black church does not mean one is racist, but one is resisting white racist oppression. This does not mean this church is exclusive in nature, but is inclusive in terms of the experience of resistance to white racist oppression, suffering and poverty. The inclusiveness of the community is seen in the community where such faith is practised.

Faith is dogma while the community becomes the realisation of that faith; this is because the most important aspect of any faith resolves around the concept of community. Faith without believers or community is destined for death. Gutierrez (1998: 98) reminds us that:

> The point of departure of all theology is the act of faith. Thinking about faith is something that surges spontaneously from the believer; a reflection motivated by the desire to make the life of faith more profound and faithful. But it is not a purely individual matter; faith is always lived out within community.

It makes sense to say that "faith is always lived out within the community" because it is within the community that we witness the practicality of forgiveness, worship, socializing, love, caring, etc.

The Book of James stresses the theme of faith in action perhaps more than any other single book of the New Testament letters, many of which being attributed to Paul. James plays down dogma in favour of practical ethical guidelines. The central message is about loving one's neighbour and, in particular, serving the poor.

It has to be clear that James is not necessarily arguing works as if they were opposed to faith, but rather a complement to faith. The implication of the message is that if one has faith but does not reach out to others such as the poor, then one has missed the mark of faith. Faith accompanied by works emphasise communitarian ethics along with "group solidarity, egalitarianism, and moral rigor". Fulfilling God's work requires going out into the community. Faith can only be expressed in fellowship with others. James emphasises that it is not sufficient for Christians to believe in Christ without being a servant to others; in other words, a believer must not only believe but must help his/her neighbour, who is part of the community. At the same time, this should not be understood as being in good standing with God because of having shown love to one's neighbour. Living ethically, without Jesus Christ, is never enough. A servant leadership for one's neighbour or the poor for instance should be motivated by the understanding that "living in relationship with those who have not benefited from the victory of capitalism can teach us much about the words, we need to develop a sense for those aspects the specialists are often not aware of, or prefer not to see" (Rieger 1998:25).

Because of our social grouping and status we tend to not see and understand the lived reality of others and, thus, fail to understand their perspective. It should not be taken for granted that living outside the "walls of Jerusalem", one will understand the inside dynamics of Jerusalem. For instance, some academics are trapped in their individualistic theories and rhetoric, whereas they are not in the community and do not understand the community share with the community; they make a number of assumptions about the community. Although we cannot always dispute the input of the academy, there has to be that understanding, as per Thistlethwaite (1998: 25):

> Academic liberation theologians are not the poor themselves, though
> sometimes as female, or racial/ethnic minorities, or as gay or lesbian, they
> may have outsider group status in one or more ways. But as educated, even
> these have some access to power in ways that the poor do not.

And for both the academics and the poor, there has to be one Spirit that drives them, nevertheless their differences. Combling (1990: 231) explains this Spirit as:

> The diversity of base communities likewise proceeds from the spirit, who
> creates unity without uniformity. The strength of the Spirit is manifested in
> a Christian Community that gathers to itself the ostracized, the outcast, the
> rejected. It rebuilds the lives of these afflicted, by reintegrating them into a

life of exchange and reciprocity. The poor do not come back to life singly;
they come back to life in community. It is in community that they learn to
be active, to serve.

To come back to life in community implies that there will be resources available to share, to care for one another, and there will be trust amongst community members. This coming back in community is a concept that also intends to transcend the economy of the few with economy of the plenty. And African economic history provides us with facts that Africans have had always plenty for every member of the community as those who had were obliged to share with those who did not have. This is our African spirit, inherited from our ancestors. I hereby mention our "ancestors" because of the understanding that "the acknowledgment of the otherness of other peoples is the necessary condition for access to genuinely human value" (Combling 1990:111). The otherness in the African context can never overlook and ignore our ancestral role in our communal life, because it is from them that we learn that community exists for mutual service. African culture has for centuries understood society as an extended family, sharing despite a desperate need of their own (Cooper-Lewter and Mitchell 1986: x).

This is where we learn that we need to retrieve and preserve the rich, life-giving affirmation of African tradition. This helps to heal minds and spirits and to prevent pervasive personal and family disintegration. This is nothing new but rather a revelation of how we are created, a reflection of who we are, our history and our future. It is between history and future that we can find our footing today. Full life is impossible without the knowledge of who one is and the glad affirmation of that identity (Cooper-Lewter and Mitchell 1986:113). What must also be clarified is that the human being has followed many cults in his rise from the barbarity of the caves but the efficacy of these cults was not a factor in his advancement to a more humane existence. Truth and knowledge have always propelled him to the next level of humanity and so it will be in the future. As an African, I am inclined to link together religion and community. I am against the view that religion was formed specifically to control the masses. This statement contains partial truth. Human beings are the problem. Even if there was no religion there would still be man and his desire to dominate others, which is usually the problem with the community. Community has its own flaws and this will be discussed in the next section.

Identities or belonging to certain social, political, economic, religious communities or groups are almost embedded in social, political, economic, and religious power relations. This means that people are awarded with privileges or exposed to discrimination according to the actual or attributed belonging(s) to specific groups. Depending on the context, it is clear that a person can be both privileged and disadvantaged. The different levels of dimensions of discrimination are interdependent or built on each other. Due to different features, persons are perceived or represented as "different" are ultimately discriminated. Persons have different belongings and identities, and thus they can be discriminated against because of simultaneous instances of belonging to more than one group.

The idea and sense of belonging to a nation, group or community comes not so much from identification with the whole nation at once, rather from identification to that immediate community to which one belongs. There seems to be a sense of immediacy associated with belonging, in as much as one more easily identifies with immediate spaces, events, and people. The idea and practice of the nation-state includes many contradictions and paradoxes, such as the existence of ethnic communities within its borders that relate to the nation-state in a richly contradictory manner; with simultaneous processes certain communities make a claim to autonomy either by desire to be separated from the nation-state(s) to which they subordinate or through their claims to recognition and equal rights such as in the cases of gay communities, various ethnic communities, various group of workers, or certain indigenous communities.

It is also not a secret that our thinking has become cognitively separated from our greater inherent belonging in nature, and our abilities to engage our inborn natural sensory communication system have become hidden under our veil of human-centred and self-absorbed thought. And when such cognitive abstractions contribute to separation from and denial of our inborn nature, it can create suspicion, denial, and value narrowing of such inherent natures in others. But irrespective of this we continuously realise that among our most basic need as human beings is that of being accepted by others of the society in which we live. As we develop our need for acceptance expands into greater circles of interrelations with other people. Through maturities we further develop understandings of cultural, political, economic, religious, variations and recognise what is shared in common and between greater variations of cultural practices.

3.8. COMPROMISE

To compromise is a state of discovering a *consensus* via communication or action. It is a mutual acceptance between parties, individuals, groups and nations. This consensus in most cases leads to a shift from the genesis of the primary objective. But shifting from the primary objective is not necessarily a form of surrender.

Compromise is nothing other than two or more parties reaching an understanding and making a consensus. To compromise means that one "buys in" either to a deal or an idea. And a constitution is itself somehow a way of compromise or to seek a compromise. People agree to be bound by the constitution with the emphasis that "early in the process, a constitution can jump-start and instigate political change" (Teitel 2000:198). We certainly cannot will for the senseless. This is so because the process of compromise includes pre-selling, tin-cupping, sanity checks and push-backs.

The purpose of pre-selling is to gather support while sanity is to check the relevancy of an idea. And without buy-in, there is no progress, therefore, no agreement. However, the most important factor is that the process of compromise is, in itself, an educative tool as it gives access to ideas and knowledge. This is because there is an exchange, ratification, promotion of ideas and knowledge throughout. In contrast, compromise in this context is not to be interpreted as a competitive language where *win or lose* is the norm. In this context, compromise is or means neither parties get all what they want. It is rather a concession that leads to an agreement that would be acceptable to everybody or at least to the majority.

The process of compromise entails giving up something that it is loved, liked, or that one believes in for a bigger cause and benefit. However, even if this is the case, instances such as the lives of miners for the sake of extracting more gold or diamonds cannot be compromised. By compromise, I do not mean that an exploitative system and structures should be adopted and legitimised. This is not to be misinterpreted to mean that human beings are to be allowed to die. With this statement, I want to emphasise that compromise is not to be measured on the scale of *romanticism*; it is also to be a *rational* process. It needs to be a well-thought, well-questioned, and carefully studied process.

Compromise is also necessary in our country. For example, poverty is high in some countries like Botswana (though it is rich) because they cannot distribute wealth. Today, the world is

much richer than in any other period in history but it fails to provide for its people because governments do not want to compromise.

3.8.1. Problem of compromise

There is no 50/50 scale to measure a balanced outcome of compromise. This is because in this exercise and process people expect more from others. The Zimbabwean struggle and problem of power-sharing between ZANU-PF and MDC confirms the great expectation from the other. Even within the ANC, it was impossible to reach a compromise between the so-called Zuma and Mbeki camps. This was because of "the difficulty of drawing up shared visions even where possibilities exist is often caused by factionalism, especially along political lines" (Speckman 2007:277).

Not everyone is willing to swallow their pride. Compromise includes a process of admission, problem solving, and taking a back seat. Failure to accept the principle of a compromise by some creates problems. Acceptance implies embracement. In the act of acceptance, their world reaches out to ours. On the other hand, to reject someone by criticising, disapproving, or ignoring what is important to that individual is to threaten him/her with a symbolic death (Koestenbaum and Block 2001:222). This was evident in the split of ANC with others forming COPE. Policy differences may not have been the cause of the split but rather a symbolic death of the so-called Mbeki camp.

Failure to compromise and to reach a consensus is an antisocial behaviour because it denies the possibility for peace, forgiveness, and admission of guilt and responsibility. A warning must be made against any form of antisocial behaviour whereby social relations are jeopardised. "Antisocial behaviour within local communities should also be scrutinised. These manifest in corruption as could be seen, for example, in the allocation of houses, building land, issuing of tenders, etc. They also manifest in power mongering where the ethic of serving is replaced by attempts to get to the top" (Speckman 2007:277).

Compromise is *not* to say that we should or must compromise the conditions and history for an indefinite continuation of humanity on earth. Rather, it is a necessary step to bring those who disagree, different, and fought against each other together in an attempt to put aside their

differences and consolidate their common or popular ideas, history, and identity as a starting point of the whole process or step.

The disadvantage or popular experience of compromise is that people expect a *cheap* bargain or rush into bargaining without a genuine effort and without a consideration of the depth of a particular situation. One other issue is the expectation from one side that the other will relinquish more than they are willing to give.

It is *never an easy* path to reach a consensus; people differ by nature. Therefore, reaching a consensus can be a very long, boring, and provocative process that leads to dissatisfactions. This can drive people apart rather than bringing them together, while others might even abandon the whole process.

3.8.2. Exploited by the type of compromise and consensus

Compromise can be monopolised. This is because it is context based and this has the potential to weaken its role as it might mean different things to each. The differences might, on the one hand, be an emphasis with reference to *surrender* and on the other be an emphasis with reference to an agreement that *no party is happy*. However, irrespective of which is emphasised, it is clear that in both instances of emphasis there is or will be a shift from the original goal or desire. Both require an adjustment from the original. The meaning is that both instances have some valid claim to the adjustment and have some value to offer to one another. The adjustment therefore becomes a fundamental principle that serves as a starting point for their deal.

Within compromise a story is told and retold. By compromising, community or group members are conveying a message through their behaviour. And by telling a story or retelling it is a moment of change in thinking and direction. This is, therefore, relevant as compromise can mean readiness for or to change. However, in the whole process of change there is that necessity to understand others perceptions and experiences before change can be facilitated.

Within a careful observation of Africanness one sees tolerance of everything except violence. One also observes the pronouncement of the death of individualism, exclusivity, and reductionism. This is a path that leads to compromise.

Exclusion of violence in Africanness does not mean impossibility or impracticability of violence. Where there is a coming together of diversities there is a possibility and opportunity for cohesion, friction, and conflict that could lead to violence. However, Africanness is an open invitation and a plea with the recognition of diversity and a warning against violence through its principles, as these principles guide people against violence and how to approach each other when and where there is violence. This is also evident when individualism, exclusivity and reduction are discouraged.

However, even in situations where violence might arise, the result of our instability and doubt is that we cannot be kinder to each other.

3.9. BLACKNESS IS INVOLVEMENT

Blackness is a matter of activity and community. When speaking of involvement, we speak of being part of, taking part in, sharing, and not only simple sharing, but rather, participatory sharing. Involvement is a process and movement by everybody to participate in an initiative that would be of benefit to everybody. And in this process and movement of participation we see people (rich, and poor, male and female) associating and at the same time learning from each other. And the best knowledge of God, the self, others, and nature is acquired through association.

But involvement is a contrast to passive involvement. Active involvement requires participatory sharing. This means that any individual or group must take part and produce their outmost best in a given situation. Active involvement and sharing does not allow others to give too much or to give with crippling intentions. Involvement means individuals giving their all bearing in mind that "any individual that performs below his/her optimal ability because of negative impacts on her/his life cannot contribute to society all the benefits she or he are capable of (rape, incest, and child abuse)" (Gilmartin 1994: 110).

A contribution to the society is a symbol of readiness to *share* what you have with others. It also proves that one is ready to break away from the chain of grasping and selfishness. We can never deny that every human being is selfish by nature. Anybody who has power or who is in power has the temptation and possibility of over-using or misusing it. We do not dispute that power is necessary and a part of being human. The general agreement as stated by

Boesak (1981: 44) would be that "to share power and to share in power is to be fully human". To share in power is an opportunity to distance power from harshness and insensitivity. Power needs to be guided by motives of justice and love, "where there is harshness and insensitivity, we must be compassionate and caring; where people are statistics, we must show they count as being of immense value to God; where there is grasping and selfishness, we must be a sharing community now" (Tutu 1982:7). Sharing is about a communal effort. And a communal effort becomes possible when and by mobilising community. This is a very important factor and it must be noted that "community mobilisation is not foreign to Africa [However] disintegrates quickly" (Speckman 2007:277).

Communal mobilisation asks for involvement and this means that all shall have equal chance. Everyone gets the opportunity to create a community that everybody will be part of and proud of. By getting involved everybody creates a world explained by Koestenbaum and Block (2001: 221-222) where "every person lives in a self-created world. The businessperson lives in the world of business, associates, clients, and business goals; the music conductor lives in the world of music, orchestra, and audience; the research chemist lives in the world of laboratory, problems of chemical synthesis, and occupational advancement; the salesperson lives in the world of their product, their industry, and their profession".

Internal and external *identity* and *growth* is given birth by virtue of being involved. Involvement by themselves offers an opportunity to internal and external growth of the self. And in a group context, one's growth becomes beneficiary to others or the whole group. Those who have grown share their understanding and skills with others, and if what they put forward is seen as an important contribution, it will be adopted by the society. William Erbe (1964: 198) argues:

> Numerous studies show that socio-economic status affects an individual's propensity to participate in politics. Whether the specific measure used is income, education, occupation, home ownership, rent, race, some status hierarchy of religious affiliation, or some combination of any or all of these indices into a measure of "social class", the results are most uniform: the higher the social status, the more likely to register, to vote, to be interested in politics, to discuss politics, to belong to politically relevant organizations, and to attempt to influence the political views of others.

This shows that once one gets involved and participates there is some sort of gain because people who participate gain new skills and become more productive. They also acquire new energy and confidence. The positive side of this new energy is that it is a sign of hope.

The state of being involved gives each party or individual a *chance* to speak or to act. This helps clarify that involvement is for all inclusive of the poor and powerless. The rich and powerful must also declare what they gain from involvement; it must not be as if it is from one side and to the other side alone. This can lead to the downfall of involvement as people resent being treated like children who cannot decide their own fate. This can cast a negative shadow over early involvement.

Sometimes involvement is more complicated. Although involvement can have a few positive effects and no negative effects, it can still disappoint people because of undue and unrealised expectations, which can result in more frustration and cynicism should the aroused expectations not be fulfilled. Thus, it becomes imperative to declare all gains because a certain volume of trust is necessary in participation.

3.10. THE PROBLEM OF CLASS

Class refers to people having the same social, economic, of cultural statement. And class is defined by the role it plays in the system. But classes are not independent as they are formed in conflict to one another. These conflicts are a result of an exploitative relation of production as the other group is gaining a profit or surplus from the labour of the another. "Exploitation creates an objective conflict of interests—first over pay, hours of work, conditions etc. And then over housing, health, education, law and order, foreign policy (warfare versus welfare) and so on"[23].What later becomes evident is that in class structures, there is "a ruling or capitalist class", there is a "working class", and there is a "middle class" (e.g. managers, small business owners).

In South Africa, class is a *product* and a *by-product* of apartheid as it might certainly not be forgotten that apartheid and racial prejudice in South Africa, like everywhere else, were

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[23] John Molyneux: at http://johnmolyneux.blogspot.com/2006/09/meaning-of-class.html.2008/02/14,pg3.

aimed for the future more important than prejudice which was aimed at economic mistreatment. The root and fruit of apartheid and racial discrimination is profit. Joe Slovo (1976:118) expressed a similar sentiment in his observation that "for all the overt signs of race as the mechanism of domination, the legal and institutional domination of the white minority over black majority has its origins in, and is perpetuated by, economic exploitation".

Class can be summarised as *power based on status*. This power-based status is centred on an economic position and strength; therefore, class is an economic relation. For example, capitalism and class go hand-in-hand. By observation, capitalism creates class. As in South Africa, BEE was aimed at empowerment; however, it has now turned itself into monster called class. BEE is now grooming capitalism, and capitalism at time gives birth to a *mafia* class and individual profit. Capitalism is questionable as it remains a crisis-ridden system based on profit for a few[24]. However, the question should revolve around the issue of justice. The question being why only a few benefits while the majority who were part of the success did not gain or do not gain? And because of this benefit of a few, a class forced by inequality emerges. A class separation will occur if one member of a group appropriates part of the group's labour.

Class is a privileged status in society. And people with these privileges are thought to be "the people". This is because of what they have or what they have achieved. Everybody therefore wants to be one of "the people". The influence of wanting to be like "the people" is because "initiation is one of a few basic learning process; people model themselves after others" (Lane 1998:91).

Having said that, class as a structure or design needs to be confronted; however, this is not the beginning because it has always been the case. Mofokeng (1983: 60) attests that "division and confrontation happens in all dimension of society". Confrontation of classism cannot be left to an automatic process. And in a society where blacks were denied certain privileges like top jobs, skills, etc, a reversal is to be an expectation. AA can be a way of reversing historical injustices and situations; it is, however, a painful reversal but justice at the same time. In a history of injustice and exploitation, "affirmative action policies must be bold enough to do

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[24] Zwelinzima Vav's speech on Russians Revolution anniversary at http:// groups. Google.Com/group/ COSATU-Press/browse-thread/Thread/.8ad/2d5ca81...2008/08/11.

more than 'cream' already successful black and to provide the resources and real power needed for new position holders to succeed" (Horchshild in Shapiro and Reeher 1988:190). AA has to transcend colour lines for few blacks are now much richer; it has to be based on those who do not have instead of making those who are rich, richer. Reversal and retributive justice are not to be understood as divisive and closing others out. The liberation of humanity is to be the main goal, "the liberation of humanity, though indivisible and while happening simultaneously, does not exclude combating the powerful in solidarity with the victims and together with the victims. It means combating them without excluding them from our love" (Mofokeng 1983:60).

Reversal and retributive justice, either as AA, Land Redistribution, among others, are necessary specifically in a history of injustice where people were given or denied land because of their colour, political status, etc. In this scenario, as whatever that ruptures down increasing disparities of race, class, and supremacy helps to moderate contingent twofold ends. It is, thus, very clear that the South African problem of exclusion involves land and property problems.

3.11. THE PROBLEM OF LAND AND PROPERTY

The preceding Natives Land Act of 1913 and the dispossession of land owned by the blacks was an era wherein poverty was minimal for the natives. So as to strengthen the case that poverty was architected in such an Act and that the economic stability of blacks in South Africa was grounded in the expenditure of land, a historical overview of land possession and usage is presented. Maylam reported that, in the year 1874, it was estimated that in practice about five million acres of land owned by the colonists and companies were occupied by blacks (1986:86). For such occupation of land, the rent was paid to the white landlords. In the latter, it remains difficult to be convinced that black Africans generated wealth and/or economic welfare from the use of land. Nonetheless, it seems evident that land was accessible to black South Africans irrespective of land ownership. Furthermore, the mission stations were allocated areas of land, often amounting between 6 000 to 8 000 acres for each station, for black South Africans' occupation (Maylam 1986:86). From such occupation many a black African person did not own land. Rather they partly benefited from the land allocation. Later, in the year 1880, new regulations on the sale of rural lands were introduced and from that time land purchased by black South Africans became more widely reported. As a result of

such regulation the land ownership and its productive use by black South Africans expanded. Moreover, the acres of land owned by black Africans expanded from 6 000 to 8 000 acres to 238 473 acres of land in Natal by 1905 (Maylam 1989:86). Based on the latter, we could be certain that black South Africans owned and utilized land effectively for their welfare as well as for their economic stability. Through the production of their land black Africans participated in the economic market of South Africa. In the following two sections, an attempt is made to illustrate land ownership and the productive land use by the Nguni tribes and the Basotho people in South Africa.

White settlers, who unlawfully occupy black land by using violence to possess that land, created a problem for blacks:

> The white race, possessing superior military strength and at present having superior organising skill has arrogated to itself the ownership of the land and invested itself with authority and the right to regard South Africa as white man's country. This has meant that the African, who owned before the advent of the whites, has been deprived of a security which may guarantee him an independent pursuit of destiny or ensure his leading a free and unhampered life. He had been defeated in the field of battle but refuses to accept this as meaning that he must be oppressed, just to enable the Whiteman to further dominate him (Congress Youth League Manifesto 1944).

But the land and property issue goes beyond ownership; it is a matter of *pride* and *dignity*. It also holds the key to power; however, this is not always the case.

> Imagine a wild frontier with few settlers but plenty of fertile meadows available for growing crops. One day an aspiring young farmer, Axel, walks into town and offers to pay rent for the right to grow crops on an acre of good meadow will produce. Everyone agrees how much grain an acre of meadow will produce, but they cannot decide how much rent Axel should pay. Because there is no shortage of land lying fallow, competing landlords will not be able to charge a high rent… or any significant rent at all. Each landlord would rather collect a small rent at all, and so each will undercut his rivals until Axel is able to start farming for very little rent – just enough to compensate for the landlord's trouble (Harford 1973:9).

The above is an indication of the reason as to why issue relating to land and property are beyond ownership. The previous example proves that even in cases where one is an owner, his/her rights are *limited*, even stripped off. This is a form of polite injustice where the owner is free yet in chains because the person in possession of resources (landlord) "does not always have as much power as one would assume" (Harford 1973:9). This needs to be changed; policies need to be changed in order to protect owners. However, in South Africa we need to be cautious when speaking of protecting those who own land and property considering the historical clouds hanging over the acquisition of this land and property. As much as amendment and *fortification* should be emphasised, the structural design of change thus requires an consciousness of fundamentals – the foundation is the "prehistory", perhaps below the surface. And if the fundamentals will not sustain the burden of what is about to be built, then they must be shared up before any other action can take position.

The slogans used by Pan Africanist Congress (PAC) of *Izwe Lethu* (our land) and *land first all shall follow* were in reference to the fact that whites or Europeans came and stole land from blacks. But there is more to this. Takatso Mofokeng (1983) clearly articulates that there is more to land than physical occupation. Mofokeng states that "land is regarded to be the mother of all people and creatures. It cams, cares and feeds all creatures" (Mofokeng 1983:23). Within this framework the understanding is that not having land and a lack of access to it is tantamount to being an orphan where one is left without assistance, without compassion, and without proper food.

Moreover, Africans depended on land for food and animal grazing. Africans understand land as a place of communication with ancestors and for performing certain rituals; they know how to build houses, and pots from land. From this background, the loss of land means a "loss of creativity and imagination and the creation poverty" (Mofokeng 1983:23).

3.12. GENDER CHALLENGES

Traditionally, by denying access and involvement to women prohibits a a contribution by women; moreover it makes women to subconsciously think that certain roles are the reserve of men.. Some women are known to hold a belief that it remains the responsibility of the husband to buy a house for his wife despite her ability to afford the house. It is this worldview that denies involvement of women.

South Africa has gained major traction where labour is concerned. Doors have now become open for women to own companies and become shareholders, executives and leaders of the companies, even leaders in politics and government. And it is very important to encourage the involvement of women when there is a shortage (unnecessary) of skilled workers. On the contrary, every woman, like every man should make her contribution to society and parasitism in women is quite as bad as it is in man (Parmelee 1919:140). A lack of involvement definitely leads to parasitism from others. And this type of dependency is usually the cause of the problem that leads to women and child abuse.

Others argue that labour derived from women is evil. However, irrespective of the partial truth in the argument it has to be clear that "women could make their full economic contribution to society without being hampered in their important functions of child bearing and rearing" (Parmelee 1919:141). It must be clear that the duty of child rearing is not necessarily and specifically for women alone, both parents (mother and father) are expected to perform this duty. However, in the South African context, perhaps the world at large, mothers have played and continue to play a positive role in child rearing, thus they are almost solely entrusted with this role.

3.13. CONCLUSION

This chapter acknowledged and recognised that the western world is embroiled in a new religion (Christianity in its western form) which we cannot associate with. As much as is correct to argue that Christianity is truly an African religion, but it must at the same breath be disputed that Christianity is not pure and is contaminated by western theologies. In order for us to Africanise Christianity today, a return to old traditional religions or even a borrowing of some of the traditional practices to add to Christianity is needed. For Africans to associate with Christianity in an attempt to develop themselves as Africans requires new ways of developing a new African theology. A theology that reflects the attitudes and behaviours familiar with the African people must be established; this must include ways in which Africans recreate the manner in which they conceptualise and worship. For instance, it is shocking that African churches still bear images of a European Jesus on their walls. Whiteness is still worshipped as a standard of everything. This, therefore, creates a need to desire an image that would reflect the historical and contextual image of what Africans believe is the origin of Jesus' salvation and all major world religions; an Afro-centric

perspective, after all, as per Karl Marx's statement is necessary since "man makes religion, religion does not make man".

What is very clear is that even today we remain disastrously divided and broken. The hatred and polarities witnessed on every side of our nation are but symptoms of a critical illness, resulting in a separation from God, fellow human beings, and the whole natural environment, which is global in its extent. This division, however, motivates us to re-examine our role in redemption, liberation, healing, and reconciliation in today's revolutionary world. If this quest is to be successful we must recognise and reject all prejudices and economic, racial, and cultural agreements and developments which stereotype, separate, and degrade individuals or groups of people; we must be increasingly committed to the dilemmas of society in the unmet needs on our own doorstep and in the stirring of millions around the world. Failing to implement this will prevent us from entering into fulfilling the constructive relationships upon which humanity's survival and redemption depend. Fundamental to this implementation is a revolutionary[25] change of attitudes about God, the self, fellow human beings, the fragile planet, and the meaning of life. Because God is present in history as the creator and redeemer, we must listen as God brings judgement and mercy to people through revolution, reconciliation, and renewal.

It is evident that although religion can inspire violence, it can also inspire peace-making and peace-building. Then the process of reconciliation after an offense consists of a fogginess by the victim, repentance by the offender, and a renewal of relationship between the parties on a just basis. This must happen at different levels of social, political, economic, religious and interpersonal relationships. The process of reconciliation thus involves conflict transformation informed by forgiveness incorporating justice in its various expressions while the absolute prohibition of physical force is not always perceived as an essential element of reconciliation. Conflict transformation, as described by Lederach (1995:17), does not suggest that we simply eliminate or control conflict, but rather recognise and work with its "dialectic nature". By this he means that social conflict is naturally created by humans who are involved

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[25] "Theologian Gustavo Gutiérrez writes that revolution means "to abolish the present status quo and attempt to replace it with a qualitatively different one" (Boesak, AA 2012. Radical Reconciliation: Beyound Politcal Pietsim and Chrsitian Quietism. Maryknoll: Orbis Books. p 19.

in relationships, yet once it occurs, it changes (i.e., transforms) those events, people, and relationships that created the initial conflict. Thus, the cause-and-effect relationship goes both ways—from the people and the relationships to the conflict and back to the people and relationships. Conflicts change relationships in predictable ways, altering communication patters and patterns of social organisation, altering images of the self and of the other. Forgiveness, whether personal or structural, includes the victim in the work towards liberation. Liberation of the community is a step toward the liberation of humankind from violence, from the self and others. However, it must be clarified that liberation in itself is insufficient, there needs to be reconciliation in the community and the transformation of persons.

The chapter captures the understanding that the starting point of theology is something that should be done in a community. This is because theology is about how we relate with God, ourselves, fellow human beings and the whole natural environment. Talks about a relationship with God are commonplace in popular Christian culture. The need for a personal relationship with God should not be taken to mean a privatised faith. A relational faith, by its definition, is inherently social. As the 1st Epistle of John (4: 20) says, "if we say we love God but do not love our brother, then we are deceiving ourselves. We cannot say we love God if we do not love those around us". The Bible describes the activities and nature of a relational God. God created "in the beginning" and invited creatures to 'bring forth' others in creative activity. God's interactions with Adam and Eve portray God as relational. From the beginning, God instructs, expects, and responds to creatures, all of which are relational activities. In the Christian context, it is in Jesus Christ that the relational God is specifically incarnated. In him, we have the fullest revelation of God as a relational description. God calls us into a mutual loving relationship, which is what Jesus announces as the greatest commandment. Instead of being aloof and detached, God is active and involved in relationship with others. God relates to us, and that makes an essential difference.

Relationships are equally at the core of who we are as humans. In relationships we find out who we are as humans, and what matters most in life. As relational beings we need both personal and the social to be fully ourselves. Moreover, humanity is intimately related to the rest of creation. We are called to acknowledge this interdependence with other creatures and to act locally and globally on behalf of all creation. For example, in our global context, economic deprivation and ecological degradation are linked in a vicious circle. We are obliged, thus, to look for eco-righteousness, the amalgamation of collective righteousness and

ecological integrity. The quest for eco-righteousness also implies the development of a set of human environmental rights. The covenant of righteousness includes all other forms as beloved creatures of God and as expressions of God's presence, wisdom, power, and glory. We do not determine nor declare creation's worth, and other creatures should not be treated merely as instruments for our needs and wants. Other species have their own integrity. Humans are, therefore, not self-sufficient. We need God, others and natural environment in a harmonious interrelatedness of all creation.

Black Nationalism is a legitimate response to the colossal and sustained level of racism directed against African Americans since slavery. Black Nationalism has risen in influence among African Americans particularly where the level of class struggle is low and the possibility for multiracial class unity appears hopeless. As Ahmed Shawki argues in *Black Liberation and Socialism*, "above all, the main factor that gives rise to Black Nationalism is white racism."

White skin privilege, shared by all whites, is a a common interest in upholding a system of white supremacy, has provided the unifying core for black nationalism.

CHAPTER 4

SALVATION AND AESTHETICS

4.1. Introduction

The point of departure on the subject of salvation and aesthetics is informed by an understanding that the operation of *logos*, in salvation and creation, is presented as one and the same. One cannot talk separately of the *logos*, salvation, human condition, sin, death and creation. The story of salvation begins and ends with creation, because it is in creation that blacks discover righteousness, and as our Creator, God is entitled to expect that we will live according to our nature. Evil and sin interrupted this righteousness, and positioned themselves as truth and beauty against the creation that was righteous. We hunger for salvation because in our understanding of creation righteousness was interrupted. The Son of God is revealed and hidden in beauty. Campbell (2003:55) argues that "the beauty of Jesus Christ is his body that is the means of unifying and healing human brokenness. This is a story of glimpses and intimidations, in water, bread and wine, and the community that confess 'Lord we believe; help our unbelief'". We therefore, deduce that theology is sustained by the love of beauty (philokalia), and this clearly illustrates that "salvation has an intrinsically aesthetic component" (Hanby 2003:42). As Hanby (2003:55) attests: "Christ's work as savior in assuming our mortality is an expression of the life of divine love. As such this work is inseparable from the Son's status as the Father delights…"

The doctrine of salvation has connections with the notions of well-being and health. Therefore, the art of happiness has to do with consciousness, loving, and enjoying. In this context, salvation means being happy thereby shaping an understanding of flourishing which entails healing, beauty, and pleasure. It is a territory of aesthetics. Therefore:

> Contending for a 'Christian aesthetics' means recognizing that Christian faith makes a claim for the truth and beauty in the midst of other claims, and is engaged now with the memory of Christendom and modernity, both of whom spoke in universals. The representation of a Christian aesthetic springs from the particularity of Jesus Christ crucified and risen, and is

expressed in hope of a final reign of peace in a world of suffering brokenness (Campbell 2003:62).

A black world is full of contradictions and ambiguities. *Eros* can be the desire for God and when rightly directed, or misdirected, it can become an engine of black destruction. It is for this reason that Hooks (1995: xv) in the *Art on My Mind: Visual Politics* argues:

> It occurred to me then that if one could make a people lose touch with their
> capacity to create, lose sight of their will and their power to make art, then
> the work of subjugation, of colonization, is complete. Such work can only
> be undone by acts of concrete reclamation.

By shouting salvation, blacks reveal their hunger for the original creation and the Kingdom of God. It is a deep hunger for the most profound relationship — for a beauty that is beyond the reckoning of this world. Blacks surrounded by the wrath of the white world, both as a child and later as an adult, nevertheless have their hearts and passion for life. In the ruthless experience that blacks experience in the white system, a system full of contradiction for blacks, beauty is then given as a terrible, but also a mysterious thing. Here the devil struggles with God where, in our case, the field of the battle is blackness as goodness. In the creation story in Genesis, God looks at what He [She] has made and says, "It is good". In the Greek translation of the passage, God looks at the world and says that it is *Kalos* a word that not only means "good" but also means beautiful. The Hebrew word has similar connotations. The goodness God sees can be described as beauty. We can, thus, say with great confidence that God will save this world through beauty, in our case, black as beautiful. Beauty certainly must be the result of salvation. Creation is a divine glory, told anew through salvation, and so its aesthetic variety is nothing but the different modes and degrees with which participatory being is imparted. Therefore, blacks must pursue blackness as beautiful, because aesthetics is power. It has the potential to create a self-image as a nation and can be manipulated. According to Edwards (2013:1) "the act of creating is self-affirming and when undertaken by the marginalised peoples can be a source of empowerment to counter their mistreatment". We must understand that the aesthetic agency that opposes marginalisation depends on challenging power structures by presenting visions of the marginalised in their own voices. It is critical that marginalised voices be expressed (Hooks 1995:7). It must be said to blacks that beauty is not only skin deep, it involves consciousness. Consciousness has to do with awareness of one and his or her surroundings. Cross (1936: 140) contends that:

163

Having told us of the origin and composition of man, the author proceeds to work out psychologically what his reactions to his surroundings were. Though living in a seemingly ideal state, Adam found it did not suffice him. He lacked companionship — that of the animals satisfied for a while only; even the beatific vision, companionship with God, was not enough; to put it bluntly, there was nothing to do, all already had been done, hence, woman was made, and society began. Adam had developed a social consciousness; he must consort with his own kind.

The conscientisation of the blacks is based on the understanding that:

In classical Greek philosophy, Reason is the cognitive faculty to distinguish what is true and what is false insofar as truth (and falsehood) is primarily a condition of Being, of Reality—and only on this ground a property of propositions. True discourse, logic, reveals and expresses that which really is as distinguished from that which really is as distinguished from that which appears to be (real), And by virtue of this equation between Truth and (real) Being, Truth is a value, for Being is Better than Non-Being. The latter is not simply Nothing; it is a potentiality of and a threat to Being—destruction. The struggle for truth is a struggle against destruction, for the 'salvation' (*sozein*) of Being (an effort which appears itself to be destruction if it assails an established reality as "untrue". (Marcuse 2013: 129).

Biko (1978) was correct to state that:

The philosophy of Black Consciousness, therefore expresses group pride and the determination by blacks to rise and attain the envisaged self. Freedom is the ability to define one's self, possibilities and limitations held back, not by the power of other people over you, but by your relationship to God and to natural surroundings. On his own therefore the black man wishes to explore his surroundings and to test his possibilities in other words to make real his freedom by whatever means he deems fit. At the heart of this kind of thinking is the realization by blacks that the most potent weapon in the hands of the oppressor is the mind of the oppressed. If one is free at heart, no human-made classes can bind one to servitude; but if one's

164

mind is so effectively manipulated and controlled by the oppressor as to make the oppressed believe that he is a liability to the White man, then there will be nothing the oppressed can do to scare his powerful masters (SASO Newsletter, Black consciousness and The Quest for True Humanity).

In "Lecturers in Philosophy", Blanco (2013: 49) states:

The Life of God and all the deeds of time are the struggle for spirits to know itself, be for itself, and finally unite itself to itself, it is alienated and divided, but only so as to be able thus to find itself and return to itself. Only in this manner does spirit attain its freedom, for that is free which is connected with or depended on another (Hegel). This can also be labelled as "divine or black consciousness". Divine or black consciousness is a declaration by blacks that God is with me and within me, beyond me, around me, and God is the universe experiencing itself. Consciously, and if its sole and most absorbing goal consists of the struggle against the world, consciousness becomes a new form of sameness".

What is very clear is that blacks will not attain happiness, health, and goodness if they are not happy with how they were created, after all the salvation of blacks leads to black freedom. In black theology salvation is the saving of the soul from white evil and its consequences. It may also be called deliverance or redemption from white evil and effects. Blacks must be free to actively obey God. We cannot talk about freedom without speaking the creation and the goal of human life; so also we cannot talk about salvation without speaking of salvation's goal. But it must also be clarified that salvation cannot only be concerned in purely negative terms; that is salvation can not only be perceived as salvation from sin, death, and evil. It is true that our salvation is a salvation from the negative and evil, but we must also consider salvation in positive terms, as salvation for communion with God and with our fellow creatures. Having said this we cannot shy away from a fact that:

…a theological reflection on oppression and its defeat leads to a conversation about salvation. Oppressive forces are identified as death-dealing for creation and sinful from God's perspective. Efforts to overcome sin constitute various concepts of salvation. While religious concepts of salvation often focus on peace and eternal life in a realm beyond this world,

165

black and womanist theologians maintain a focus on achieving life and liberation here in the land of the living. In this way, they are faithful to the root meaning of the word salvation, which literally means health and wholeness (Coleman 2008:11).

What we must deduce from this is that salvation must be a reality; it must be a *here and now*. It must be place and time oriented. Therefore salvation is eschatological. Within a black theology using Marxist tools, and it is important to note that "Marxist eschatology was a narrative that structured historical time as an odyssey of human consciousness" (Halfin 2000: 2). We cannot and can never have salvation without a timeframe and is not time specific because it suspends our liberation to the unknown future. The Marxist attitude toward time was ambivalent; time was once the marker. It is for this reason that blacks must be concerned about time and a salvation of the *here and now*. As Akono (2012:834) proclaims :

> The gospel is not just about waiting to go to heaven when one dies. It is first of all about what actually happens to us in this world. And any gospel worthy of attention has to stand in stern opposition to slavery, segregation and lynching.

Blacks cannot be held in the conception of tomorrow and hope. Certainly, hopelessness is no good, however, there must be an end to black suffering, and this is hope. Without hope, there is no reason to imitate. We have to see the possibilities and the way they can be achieved. But the problem is, even after 21 years of black rule, whether blacks will remain preoccupied with hoping that they overlook the reality of the present and ignore what is because they are looking towards an unknown reality of which is no good. We cannot be preoccupied with abstractions. With this in mind, "black theology is, therefore, necessarily a liberating theology, otherwise theology as much remains an abstract, and empty enslaving theologizing" (Akono 2012:2). We must understand that "the path to heaven is through feeding the hungry and the homeless, clothing the naked, visiting the sick and the prisoners. These are attributes of the oppressed" (Akono 2012:6-7). But blacks must awaken and live beyond simple pessimism. But in order to achieve this, blacks must awaken like Sol Plaatjie (1914 or 1998: 23) where "Awaking on Friday morning, June 20, 1913, the South African Native found himself, not actually a slave, but a pariah in the land of his birth". And as blacks were created with resources, as Dibeela (2000) has indicated and mentioned, in a paper titled; "A Setswana Perspective on Genesis 1: 1-10", upon awakening, blacks must question where

their resources are. Ultimately, black eschatology is backward: "unlike other religions' eschatology, African eschatology has different understanding of time. Other eschatology will refer to the future whereas African eschatology has historical aim" (Senokoane 2013:8). In quoting Bako (2009:38), Mbiti attests to this about African eschatology and time: "time as a succession or simultaneity of events 'move' not forward but backward. People look more to the past for orientation of their being than to anything that might yet come into history". And in this regard "when people experience a personal trauma, they believe it to be unprecedented and inimitable. With time and healing, however, such perceptions change. Health means, beside other things, the eventual ability and desire to compare one's own experiences to others'. With even more time and experiences, another phase generally occurs. An event from the past once again seems unique, this time not as immediate pain but rather as a memory that, like a work of art, may be at once terrible and attractive. This is the difference between memory and history, but also between ethics and aesthetics. When memory is transmuted into history or art, ethical judgements can give way to aesthetic contemplation. Looking backward, we gradually cease to subject tragedies, meaning those with the greatest number of victims. Still, such tragedies provoke curiosity and sometimes, fascination" (Etkind 2005:171). The liberation of blacks through conscientisation must be engaged and the questioned psychologically, as Mzwakhe Mbuli said, *ukulimala komtu, ukulimala kwe ncqondo*.

4.2. Aesthetics and Power

The biblical expression that "I am black and beautiful, o' daughters of Jerusalem, like the tents of Kedar, like the curtains of Solomon" (Song of Solomon 1:5), must be interpreted by blacks to affirm their blackness. Sol Plaatjie (1914/1998) in the first chapter of the "Native Life in South Africa" starts by quoting this specific biblical text as an affirmation of blackness as beautiful and as a biblical affirmation.

But then immediately after the affirmation that black is beautiful, at least as affirmed by the biblical truth and revelation, Plaatjie (1914/1998: 23) switches to the new reality that blacks found themselves suddenly:

> Awaking on Friday June 20, 1913, the South African Native found himself,
> not actually a slave, but a pariah in the land of his birth. The 4,500,000

167

black South Africans are domiciled as follows: one and three quarters millions in locations and reserves, over a half a million within municipalities or in urban areas, and nearly as squatters on farms owned by Europeans. The reminder are employed either on the public roads or railway lines, or as servants by European farmers qualifying, that is by hard work and saving to start farming on their own account. A squatter in South Africa is a native owns some livestock and, having no land of his own, lives a farm or grazing and ploughing rights from a landowner, to raise grain for his own use and feed his stock.

This is the reality that Sol Plaatjie woke up to. Blackness was redefined as no longer beautiful.

It is important to determine the relationship between blackness and land. This is simple: "land is our mother" (Mofokeng 1997:42-55). And, therefore, blackness can only be defined, explained, understood and glorified in relation to the land. Mofokeng (1983:21-23) identifies alienation from history, culture and land as critical. Dibeela's (2000: 387) exegesis of black creation is very important in relation to blackness and land:

> Batswana have several of their own folktales on creation. One such tales describes how everything emerged out of the earth. It is said that there was a crack on the surface of earth and out of it came out people, animals, and their property. In this mythology the assumption is that the earth was created before human beings. This is a significant variance with other creation myths which tend to be anthropocentric. In this narrative human beings are not the crown of creation, they are just part of it as the animals, the earth and the like. Furthermore, the narrative seems to suggest that all people were created equal and with equal entitlement to the prosperity of the earth. All were created with property and so all should have a right to be self-sufficient. Also strongly expressed in the narrative is the way creation is connected and interdependent. The fact that we came out of the earth is a connection perhaps that can only be liked to that of a child coming out of its mother's womb. Similarly, Genesis also holds that people were made from dust. Such a bond cannot be broken.

Our creation as blacks must always be a point of departure because many blacks, especially the "Uncle Toms" and the "Tengo Jabavus'[26]. This is because the problem and crisis was created via a white propaganda that claimed whites were created as superior by God and as favoured. They then recreated blacks as white-blacks, or in the Fanon sense, "Black Skin, White Masks", but recreating themselves as whiter, "when the other merged with the self, others became the others" (Pieterse, 1993:42). In this process of creating white-blacks, aesthetic is used as power and whiteness becomes a symbol of beauty and good. "It is for this reason that there is praise everywhere by the Tengo Jabavus of today. Praise for the white rule and system (Plaatjie 1914/1998: 230). This is not a surprise: blacks have been lied to that colour does not matter. As a result, some blacks "have been living in a falsely apolitical world. In the past we have tended to study the aesthetic form as though they did not exist in a context of power relations and as though we ourselves did not have a place in an asymmetrical power structure" (Flores 1985: 35). The lie of blacks being created as inferior trapped blacks into appreciating the white system. This system operates internally and externally in black creation and gains power to define blacks. We must remember that the power of aesthetics, in fact white superiority, was and is always translated and transferred via aesthetic. Adorno (1997:17) attest that "the idea of freedom, akin to aesthetic autonomy, was shaped by domination, which it universalised. The more they freed themselves from external goals, the more completely they determine themselves as their own masters". We must push for the authentication of black creation.

Blacks must be able to see beyond and be saved from white symbols, systems, and structures, through art. O'Toole's (1996: 139) revelation about arts is correct:

> Subverting everyday experience and transcending the immediate reality of existing social relations, art generates 'another reason, another sensibility' and reveals a new dimension of experience within which human beings nature, and things are no longer subject to the established reality principle.

The authentication of black creation will provide blacks with power.

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[26] The "Uncle Toms" and "Tengo Jabavu" refers to blacks who are eager to win the approval of whites and willing to cooperate with them.

4.3. Theology and Psychology.

The problem statement in first chapter has been at the centre of black marginalisation and their plight. What was translated and interpreted became the psychology of blacks. The translation and interpretation that blackness was created inferior, weak, powerless, ugly, bad, and evil is when and where the problem started for blacks.

We were excluded for a long time from the creation story to a point that this translation and interpretation by the church, theologians, and whites has contributed negatively in the psychology of blacks. We must reiterate that black creation was spoilt and tainted. To put it into better words: "because of human sin, the original intention of God for creation was blemished. As a result there became a division between creation and God, between one human being and the other as well as between humanity and the rest of creation" (Dibeela 2000:397).

This sin divorced blacks from their God, themselves and the general environment. We shall address the questions and contradictions of black creation in a separate section. But the concern for the liberation of the black soul and mind is supported by the logic that blacks are trapped in a false consciousness. The black trap is systematised and transported through religion such as Christianity. Smith (1972:497) attests that for "black people to acquiesce their bondage has been readily taken for proof that acquiescence was in fact the usual result of their conversion". It is common knowledge that the conversion of blacks into white Christianity was conditional. The conditionality was based on a commitment to abandon cultural rituals, a change of clothing, and spousal divorce of spouse with specific reference to polygamy. This spiritual conversion cannot be divorced from a psychological adjustment and corruption. We must remember that belief translates itself to psyche and once this happens blacks are thereby trapped in a belief, and from belief are programmed in the psyche.

The trap goes as far as being internalised as normal and standard. For example, "the Christian beliefs they adopted enabled the African exiles to endure slavery precisely because these beliefs supported their normal revulsion toward it and promised eventual deliverance from it without demanding that they risk their lives in immediate resistance. Endurance without acquiescence and submission which because of its religious character pronounced judgement upon oppression became the bondmen's moral ideal" (Smith 1972:498). White Christianity's message of deliverance in the afterlife trapped blacks to suspend any attempt to be liberated in the now and in the present as per the "pseudo"-gospel of heaven. White Christianity

succeeded with this suppression as blacks could not even question the status quo. And as Smith (1972: 498) argues that "accepting the challenge to repent and believe the Gospel while still under the shadow of bondage required hard thinking". Hard thinking actually means thinking in reverse to a point that it had everything to do with defiance of the white Christianity. This was of course with a risk to be excluded and psychologically tortured. As an extra burden "only so could black converts deal with the thrones and hypocrisies of a situation in which Christian slave owners taught them grace, mercy, and righteousness" (Smith 1972:498). The other contributory psychological damage by white theology to blacks was a definite unconditional forgiveness of whites. During the process of conversion it was very clear that "black converts knew they had a lot of forgiveness" (Smith 1972:498). Forgiveness, therefore, acted as an instrument for black rule, oppression, exploitation and exclusion.

Evidently, forgiveness in white theology is not a radical tool that gives new life to those who have been cast out of society. It is in our context a tool used by the oppressors to silence and put quilt on the side of the oppressed. Psychologically, blacks became the heirs of oppression. We must avoid this trap called "cheap forgiveness" with the understanding that "indeed, if what justice requires does great harm to an oppressor, one surely need not regret it so long as the harm is proportional to the harm of one's oppression experienced by the oppressor in question" (Corlett 2010: 236).

We must endeavour to remember that the forgiveness Jesus referred to was radical as it always transferred power to ordinary, powerless people within society. For instance, the case of the woman caught in the act of adultery by those in power who wanted to condemn her, kill her, and deflect their own guilt onto her. But with this, Jesus dismantled the structure of the powerful judging and punishing the powerless. But what we witness today is that forgiveness is no longer a radical tool that gives new life to those who have been cast out of society. It is now the tool of the oppressor: a tool that rips away the little autonomy and power that the powerless have managed to use for themselves, and a tool that uses even the most horrible sins of those in power to remind the powerless of who is in charge.

For black theology, forgiveness must be understood and interpreted correctly. Forgiveness must be a tool to liberate blacks. Forgiveness means that the powerless have access to God, even when the powerful try to bar them from God. Forgiveness means that God gives the powerful a second chance to humble themselves, relinquish their power and join in solidarity

with the oppressed. Blacks must reclaim their power for their own liberation with the view that "forgiveness is held as a merciful, unconditional action controlled exclusively by the injured" (Sells and Hargrave 1998:23).

4.4. Black Power

A human being's special relation to God gives him or her a special status which is linked to the wielding of power. However, the reality of South Africa is that a black person's experience of life is that of powerlessness which results in an infringement on black humanity. To be denied the sharing of power means to be effectively reduced to the level of sub-humanity. This conclusion stems from the understanding that God gave authority to human beings. Genesis (1: 26-27) exposes this fact stating: The God said, "Let us make man [human being] in our image, in our likeness, and let them rule over the fish of the sea and the birds of the air, over the livestock, over all the earth, and over all the creatures that move along the ground". God armed humanity with authority over all the creatures and earth itself. What, then, has to be clarified is that when God establishes an issue, it is established. Just as creation is bound to follow the natural laws established by God, God follows God's own laws. And since that God is ultimately righteous, God's word is ultimately true. God cannot renege on God's word, because to deny God's word would be to deny God's own authority, which establishes God's word as truth—the recognition that's over our own lives.

Authority is something that came from God. In simple terms, God empowered human beings with authority to exercise and honour it. The one who has authority initiates and has the edge to gains, thus exposing our likeness in the image of God. We learn from the story of creation that God initiates. He is sovereign and does what God wishes. God acts in keeping God's own plan and purpose. We also need to take initiative for living, serving and being faithful to the Lord out of gratitude. Initiative leads to participation. In the Christian sense, participation translates to fellowship and through participation one is empowered and empowerment in itself leads to participation.

Because we have lost our self-worth, awareness and capability, as blacks we must deliberately make a call and a reminder for black power in a society that has assimilated into whiteness. This exercise would be a clear understanding and identification of the relationship between aesthetics and power. As indicated in the problem statement "aesthetics is born as a

172

discourse of the body" (Eagleton 1988: 327) and has been used, and continues to be used, as a powerful tool to divide blacks from their own self. The brutal killing of Emmanuel Sithole in Alexander Township was result of black South Africans thinking they can escape their blackness by misdirecting their anger to their blackness. This regrettable incident shows a clear relationship between alienation and aesthetic; however, it is worth mentioning that aesthetic can be a tool of unity. The escape from or of black self or the hate of the self is a result of whites having become masters of blackness and redefining the black aesthetic. Notwithstanding, blacks must realise that white definition and re-definition is not the only way; in fact "aesthetic preference can be thought off as multifaceted phenomenon that may be approached from different angles" (Van Damme 1996: 1). This implies that blacks have and can have their own definitions of aesthetic.

The deliberate sabotage of blacks' failure to define was aimed at disempowering them. They were made powerless. Blacks were made to believe in the separation of power and aesthetics. But in all earnestness, blacks must refuse to divorce power and aesthetics. Eagleton (1988: 330) strongly advises that "structures of power must become structures of feeling and the name for this mediation from property to propriety is the aesthetic". The one who controls the definition of aesthetic is the one who has power. And this is where black power is. As Hamilton (1992:201) argues, "the concept of black power rests on a fundamental premise: before a group can enter the open society, it must first close the ranks". We must remember that blacks have been locked outside of society as social outcasts by whites. Society has been a close(d) one for a period of time. Blacks were, as a result disadvantaged, to be at "no-rank" because of non-participation belonging in a "closed society". This is where we must indeed start. The 1856 Master and Servants Acts made it a criminal offence to breach a contract of employment, desertion, insolence, negligence and strikes; a breach of any aspect of these laws was made punishable by law. In order to maintain the status of the select and privileged whites, the latter act was developed and applicable to one sector of society which was mainly black in particular and African in the majority. The Mines and Works Act no 12 of 1911 permitted the granting of competency for a number of skilled mining occupations to whites and coloured' only.

The Native Land Act no 27 of June 1913 prohibited blacks from owning and renting land outside designated reserves which were approximately 7 percent of land in the country. The Native Affairs Act of 1920 paved way for the creation of a countrywide system of tribally based district councils modelled on the lines of the Glen Grey Act of 1894 and the Natives

(Urban Areas) Act no 21 of 1923 was aimed at regulating the presence of Africans in the urban areas. Such laws gave local authorities the power to demarcate and establish black locations on the outskirts of white, urban and industrial areas, as well as to determine access to the funding of these areas.

The Industrial Conciliation Act no 11 of 1924 provided job reservation and excluded blacks from membership of registered trade unions and prohibited registration of black trade unions. The Minimum Wages Acts of 1925 was also a form of job reservation and promoted employment for whites. Certain trades were also earmarked for whites only. The Class Areas Bill of 1925 was designed for more segregation. In the Cape, the Representation of Blacks Act no 12 of 1936 removed black voter from the common roll and placed them on a separate roll. Blacks throughout were represented by four (4) white senators.

These laws expose systemic black exclusion. The playing field is now unlevel and blacks must first close ranks before making further progress. The "closing of ranks" must be a reaffirmation before anything else. And black theology is a tool to assist in this regard. Akon (2012: 6) argues that "black liberation theology reaffirms the black esteem before loving a neighbour and an enemy. Black liberation theology teaches blacks to be bold, unapologetic black Christians at the same time. Because the white church did not identify with the struggle against slavery, segregation and lynching, black liberation theology is inseparable with justice". Our closing of ranks must be done by any means necessary and we do not need to listen or get advice from the segregator. We must do this on our own terms. But this requires us to continue with the project of Black Consciousness to reclaim our blackness. I am stressing that blacks be the originators and determiners of their own course because in the reception by the rulers of a "conception" of the one world which is determined by the rulers, then those ideas of the ruling class succeed to triumph the consent of the dependents classes.

Black power, then, is concerned with reclaiming space, access and entrance. In order to build independent and autonomous power, black power must equally "close ranks". The closing of ranks will assist in intensifying black pride, strength and self-definition. This is because we have been saying freedom for 21 years and we have nothing; instead "what we gonna start saying now is black power" (Seller 1973:166). The closing of ranks must be done through progressive projects such as AA. AA was introduced through the Employment Equity Act no 55 of 1998. This act was passed to promote "constitutional rights" of equality and the exercise of benefiting under a democratic dispensation. The idea was to eliminate unfair

discrimination within the employment market by ensuring fair implementation of employment equity in order to redress the effects of discrimination in order to achieve a diverse workforce broadly representative of black people who have been marginalised and discriminated against over a period of three centuries. Such acts closed ranks by eliminating the unfair discrimination of blacks from particular sectors and from certain job levels in the employment market by imposing restraints on whites. Yet the main goal of AA is for a country to reach its full potential and restore the dignity of those who were historically disadvantaged and marginalised. Such occurrences would result in a completely representative black workforce within economic and social sector. This "closing of ranks" will broaden the black economic base and stimulate black economic growth. This can be achieved by emphasising black beauty because aesthetics is good for black power as "black power means black freedom, black self-determination wherein black people no longer view themselves as undignified but as men, human beings with the ability to carve out their dignity" (Cone 1969:14-16). Hamilton and Ture (1992: 217) were correct to state that "black power is needed not only to overcome racism, but also to achieve a truly equitable socio-economic order".

To reclaim black power is a declaration that only blacks can empower themselves. Blacks must understand that the reclaiming of black power starts with the love of the black skin. We must understand and grasp that no one will love us as much as we can love ourselves. We cannot want to be loved by others. If you want to be so loved, love yourself first. It is only when we accept that we are worthy that the next step is to actually create things of worth. We demand black power through aesthetics because we understand fully that "separation must give way to reconciliation" (Roberts 2005: ix). In order to have self-reconciliation with, among other things, our culture and colour, we must separate ourselves from whiteness since we have been informed by the white settler that our colour is ugly, bad, demonic, and evil. Hence, "thinking along lines of Black Consciousness makes the black man sees himself as a being complete in himself. It makes him less dependent and more free to express his manhood. At the end of it all he cannot tolerate attempts by anybody to dwarf the significance of his manhood" (Biko 1978:92).

Blacks do not need white confirmation of their power and beauty. It is painful to live in a country with many privileges while witnessing a large proportion of blacks consistently in despise their colour and bodies, forgetting that it is these black bodies that have and continue to build the economic privilege whites bask in. The disconnect is bewildering. Blacks must

remember and be reminded that "the humanity of the marginalised is affirmed by the assertion of their subjectivity" (Hooks 1995:7). It is important to recognise blackness, black stories, and black experience. Love and power of the self grows from the soil of acceptance and openness: how can we expand our beauty as communities and nations if we continue to evade and deny our blackness? Hook (1995:7) emphasises that "countering cultural imperialism must begin with the de-centering of the dominant perspective. Liberation theologians have often argued that the process of a justice effort that combats marginalisation must begin with the marginalised". Black power is an initiative by blacks to claim authority. In short, power is within us.

4.5. Authority

There are two avenues to understanding authority. On one hand, it means the recognition of a higher authority, whether it is of God or human governance. For instance, a "religious calling clearly depends upon the human urge to submit to and serve higher authority" (West 1985: 403). West (1985: 403) expands that "our major moral traditions also rely upon authoritarian urges: to behave morally is, centrally, to submit to the authority of higher rules of moral conduct or duties imposed upon us by force of those rules, Kant's formulation of the 'categorical imperative', or the utilitarian mandate to contribute to the community's happiness". In the context of reclaiming black power through a black nation, it is very important to recognise the need and impotency of submitting to a higher authority, be it God or the moral codes which Jean-Jacques Rousseau labels as "social contract". This is because, in a community or group context, "authority may more generally result from an explicit or implicit contract allocating the right to decide on specified matters to a member or group of members of the organization" (Aghion and Tirole 1997: 2). The idea could be linked to representative democracy where one elects those who will make decisions on behalf of others through a representative system within the parliamentary system. Thus, one has authority despite having appointed another as a proxy. Although it might be labelled as indirect authority, the proxy-type authority ensures participation. Aghion and Tirole (1972: 12) share similar sentiments that "in practice, delegation of formal authority also plays a role in ensuring the agent's participation". Delegation of authority can also be connected to both personal and communal happiness, is argued by West (1985: 402) that:

Inclinations towards obedience and submission to authority unquestionably have good effects — one of which is that they make possible the development of the egoistic, autonomous self that is of such concern to the law-and-economics school. It would be difficult or impossible to become meaningfully autonomous if we were not inclined to subordinate our own will to the dominant of someone we trust or respect. For example, it would be hard to learn to play piano if we had to reassess on our own the merit of playing scales with every practice session, and it would be hard to achieve personal intimacy if we derived no pleasure or satisfaction from the voluntary act of submission. Growth itself, whether psychological, cognitive, artistic, or emotional, depends upon our ability to assert it. It would be impossible for the present self to give way to a future, happier, more productive self if it were not motivationally inclined on occasion to deny itself or submit itself or submit to the will of others.

4.6. Empowerment

In a country such as ours with a great spirituality and where the majority of blacks have been excluded from power (i.e. economic, political, etc), empowerment should reflect the two points. Firstly, "empowerment is best indexed, by a sense of closeness with a loving God who actively transforms (i.e., empowers) members lives in the direction of becoming more like Jesus (i.e. increased compassion and humility and a desire to serve and help others)" (Maton and Rappaport 1984:40). This statement acknowledges and implies that empowerment is an act of God and that it brings closer the human being as God has intended him/her to be. It thus reveals that God desires a situation where blacks are empowered or have power. And it must be clear that any attempt and action to abuse and impoverish a neighbour is to dislocate him from the point in life wherein God's gifts are received. To deny a black person or a community power such as opportunity to education, employment is to deny blacks opportunities from their God's gifts and thus lead to an alienation from the wholeness of life. Secondly, "empowerment increases black participation" (Bobo and Gillian 1990: 384). In an economic sense, those who do not have capital and resources do not have power and therefore cannot participate. Therefore, whenever an initiative to empower the powerless is taken, participation is key or it serves as a proof that there is a process of empowerment. It is

for this reason that Conger and Kanungo (1988: 474) argues: "We propose that empowerment be viewed as a motivational construct — meaning to enable rather than simply to delegate". It is though participation that one is enabled rather than just be an observer by delegation. The point of participation is emphasised with the understanding that "enabling implies creating conditions for heightening motivation for task accomplishment through the development of a strong sense of personal efficacy". The enabled black is able to participate because he/she has a strong sense of personal efficacy and has the motive to take an initiative. The black's experience is, thus, very crucial in the empowerment of the community.

4.7. Participation

To clarify the importance of participation, the black point of departure is based on the understanding that black "citizen participation is citizen power" (Arnstein 1969:216). Without participation, the black citizen by implication becomes powerless and that is the reason why black power becomes liberative as it expects participation in order for blacks to be successful and to realise liberation. Blacks are expected to participate in order to build themselves. Having said this, however, we should at the same time take into consideration what Arnstein's (1969:216) view of the black citizen:

> My answer to the critical "what" question is simply that citizen participation is a categorical term for citizen power. It is the redistribution of power that enables the have-not citizens, presently excluded from the political and economic processes, to be deliberately included in the future. It is the strategy by which the have-nots join in determining how information is shared, goals and policies are set, tax resources are allocated, programs are operated, and benefits like contracts and patronage are parcelled out. In short, it is the means by which they can induce significant social reform which enables them to share in the benefits of the affluent society.

In essence, talking about black participation without talking about the redistribution of power is a fallacy, and thus heretic. The current initiatives, such as Black Affirmative Action and BEE, are mainly for the participation blacks who were excluded and it must be remembered that the basis for the exclusion of blacks was *blessed* religiously by the 1857 decision by the

Dutch Reformed Church on the non-participation of blacks stating the weakness of some (blacks). This non-participation was therefore a deliberate exclusion strategy and systematic method by whites and their government. Therefore, the current government has the responsibility to ensure that those who were never given an opportunity (blacks, women, disabled) to participate, are included. Mueller and Stratman (2003: 2133) attest:

> Many governments' policies other than expenditures and transfers can affect the distribution of income. Holding expenditures fixed, the distribution of income will be more equal, the more progressive the tax system. Government programs to encourage the hiring of disadvantaged minorities may reduce income inequality.

Black participation increases because of the unequal distribution of income experienced by blacks who were excluded with the understanding that "participation of the governed in their government is, in theory, the cornerstone of democracy—a revered idea that is vigorously applauded by virtually everyone" (Arnstein 1969:216). After all, it has to be clarified that the basis of democracy is the participation of its citizens or members. It is a system that promotes the rule by the citizens or members in a form of representation. We must take into consideration that it is in human nature that "people are concerned with speaking and acting for themselves. It is a primary concern; it extends beyond the involvement of the constituency to the active involvement of as many members of it as possible. It is an explicit expression of their concern with a different politics; a participatory politics" (Croft and Beresford 1992:23).

However, resources should not be the only measure of participation; information is a very important aspect too. Information is critical and crucial for blacks' participation. Arnstein (1969: 219) attests:

> Informing citizens of their rights, responsibility, and options can be the most important first step toward legitimate citizen participation. However, too frequently the emphasis is placed on a one-way flow of information—from officials to citizens—with no channel provided for feedback and no power for negotiation. Under these conditions, particularly when information is provided at a late stage in planning, people have little opportunity to influence the program designed 'for their benefit'. The most frequent tools used for such one-way communication are the news media, pamphlets, poster, and response to inquiries. Meetings can also be turned

into vehicles for one-way communication by the simple device of providing superficial information, discouraging questions, or giving irrelevant answers.

The Gauteng e-tolls incident is a good case in point. In this case, participation can also be used as window-dressing where it becomes a tool to manipulate the masses. In this scenario, citizens or members simply become a pawn in the game with no real power and influence. Arnstein (1969: 218) is correct in arguing that:

> In the name of citizen participation, people are placed on rubberstamp advisory committees or advisory boards for the express purpose of 'educating' them or engineering their support. Instead of genuine citizen participation, the bottom rung of the ladder signifies the distortion of participation into a public relations vehicle by powerless holders.

The powerless remain powerless, and the powerful remain powerful. The building and liberation process becomes one directional and beneficial to those who are already participating in the economic and political processes and proceeds. Economically, BEE and AA become an abstract, blacks become executives excluded (by becoming silent partners) but without actual participation. Arnstein (1969: 219) argues that:

> People are primarily perceived as statistical abstractions, and participating is measured by how many come to meetings, take brochures home, or answer a questionnaire. What citizens achieve in all this activity is that they have 'participated in participation'. And what powerholders achieve is the evidence that they have gone through the required motions of involving 'those people'.

Blacks must demand more than this, they must demand real participation as citizens of their own country, but they must also initiate.

4.8. Initiative

To participate in any system or structure equally means that blacks have to initiate. The point raised by James Ward that the self must be "a something" is critical and crucial in addressing

this. Initiative is expected to come from somewhere, in this case, blacks. Therefore the self becomes something, something meaning usefulness.

The starting point of initiative is the '*I*' translating that "I am equally, immediately aware that I have it, and no other" (Lewis 1985: 4). Thus, the *subject* of initiative becomes very important as the concentration and the emphasis is on the subject, which is the actor. This is so because the starting point of initiative is self-determination. With the '*I*', self-awareness becomes self-internal and an external drive as initiative involves self-awareness, it is also the witnessing of one's willingness to be and/or to become. Of course, it is inclusive of appropriation to oneself, retro awareness of oneself, inner awareness, and self-judgment.

We have a right to *be* as a black nation. We need to have our own space, either for our growth or that of others. This is very important as it assists in measuring our own participation, involvement and contribution. Thus, initiative is more like a *new right*. And this right is new only in comparison with the old right (tradition and culture). This new right or group initiative should not be misinterpreted as a denial to a general participation and support. Our submission, using Brown's (1995:3) words is that "although we live in an increasingly interdependent world, both socially and economically, the animating force of our short and spectacular history has been to seek, maintain, and even flaunt individual freedom" for black nation.

More importantly, initiative is a recommendation to *vukuzenzele* —wake up and do it yourself. And the relationship between vukuzenzele and initiative lies in the fact that black power is a proposal for a transformation of individual character (vukuzenzele) in order to benefit the self but mostly the community at large. Therefore, initiative is not an expectation that somebody, group or the government will do it for you. It is neither the opposite that the government will expect people to do it alone. The expectation is that every black will participate and do his or her bid in building black power, and in building a black nation. By initiating, one automatically becomes a participant, and enters into a process of participation. For an example, during policy development, it is necessary that the constituent becomes part of policy making and acquiring power. Matsusaka argues that "a less appreciated fact is that representatives also suffer from limited information, in particular, information about constituent preferences...In the presence of these information imperfections, the initiative can lead to policy outcomes different from those the legislature would choose". Thus, initiative is also important as it includes giving support, information and meaning to other initiatives.

Giving support can be in a form of a relief from dependency, powerlessness, and silence. A relief from dependency is encouraged especially in a history where a solution towards poverty has for many years and centuries been that of an act of charity, and thus, denying transcendence of the situation. The church and the west have for many decades promoted charity but this is a form of dependency. In contrast to dependency, initiative helps in transcending from being an observer and recipient to being a participant. In short, initiative is experimenting which is then experiencing. However, initiative requires an actor, and yet some fail to realise this and try escape their roles and responsibilities. And a failure to have actor(s) is problematic as "often, nothing happens because no one wants to do anything" (Speckman 2007:279).

Initiative acknowledges the input of actor(s). By initiating, one gains the self-realisation of nationality within the pseudo-nation. Matsusaka (1995: 591) attest to this arguing that:

> The initiative has a standard form: a citizen is allowed to propose a new law, and if he can collect a certain number of signatures from fellow citizens, the proposed law is placed on a state-wide ballot. The voters can vote either for or against it. If a majority vote in favour of it, the proposal becomes law.

Individual initiative and participation limit, decrease, and sometimes denies a shift of responsibility and blame. By initiating, one becomes part of the successes and the failures; it becomes difficult, sometimes impossible to transfer it to others.

Initiative also proves and witnesses one's determination and a free choice. A careful phenomenological description of your frame of mind should make it clear that you are choosing to be a determinist (Koestenbaum and Block 2001:77). Moreover, it must be clear and indicated that by "choosing determinism, you are also choosing the consequences of determinism" therefore a transfer of blame is minimised or eliminated (Koestenbaum and Block 2001:77). This helps to clarify that initiative is invitational, expectation based, and commanding as it is commonly said, "have the initiative, take the initiative, and use your own initiative".

Initiative starts with the self and by self-observation and questioning. Mandela observed:

We should ask ourselves, "what have I done to improve the surroundings in which I live? Do I litter or do I protect my surroundings? Do I spread racial hatred or do I promote peace and reconciliation? Do I buy stolen goods or do I help reduce crime? Do I pay or do I cheat on my taxes, service fees and licences? Do I expect everything to be delivered to me or do I work with my local councillors to create a better life for all myself and my community?" (Mandela 1998: 2).

It is very clear that the formation of black power is not an automatic process or *manna from heaven* or a given; it relies on effort and active involvement —the key word being *initiative*. Through initiative, we gain an experience something. This is because initiative helps us to interpret our experience and our interpretations will help us make decisions. Through initiatives, our experiences help and allow forming, testing, and challenging our worldviews, loyalties, norms and values. In short, initiative means self-actualisation because initiative does not need white power, but one's own power. People expect others to initiate for them, others expect God, the ultimate and miracles to initiate for them. Even for Christian believers, God distanced Himself from this dependency. In Judges 6:14 God ordered Gideon: "Go, in this thy strength, and thou shall deliver Israel out of the land of Midian". Without denying God's presence, however, God pointed that Gideon's personal strength would deliver Israel. The story of Gideon proves that God does not want to be a controlling and pushing God but believes in the power of the individuals.

Gideon's story acts as an eye opener and is motivating and also an eye opener because Gideon had to initiate the Israelites' deliverance of through his personal strength. However, Gideon did not believe in his personal strength. This is evidenced in the reading of verse 15 where Gideon utters: "He answered, and said: I beseech thee, my lord wherewith shall I deliver Israel? Behold, my family is the meanest in Mannasses, and I am the least in my Father's house". Strength is necessary for deliverance. However, people refuse to accept the invitation because they are weak, feel weak, or are afraid that they are weak. Gideon also did not accept the invitation because he felt weak. And because of feeling powerless, initiative was not taken and was not deemed necessary or worth it.

The story of Gideon indicates that there is unrealised power and potential in the self. People are not initiating because they consider themselves powerless and doubt their potential. The story teaches that it does not have to be about God's power only or alone, *the born with*

power of the self has that potential. Thus to initiate is to show signs of living. Or rather, by taking initiative is to supplement that one is existing. In short, to live is to be active, it is not as if man first exists and then acts. He exists while he acts. He exists in the acts. The question of whether and how far he acts rightly is a question of whether and how far he exists rightly. This complements a black expression and understanding that a person who does not initiate either by thinking or acting *o sule pelo* (his or her heart is dead) therefore to be and to exist is to initiate.

But there is always a question of what the church does? The common route by activists, churches, ethicists and moralist is to issue statements and to write confessions. This is very important and has an impact; however, sometimes confessions and statements are what they are, just confessions and statements, with no relevance or impact to the ordinary life of the people — *a pie in the sky*. Therefore, any confession or statement must serve as the base for action.

4.8.1. The problem of initiative and creativity

People who do not initiative and are not creative cannot produce and are not productive. The problem of not being productive is that there is a creation of dependency, and whites did this deliberately. This is evident even in politics as the more people are dependent, the lesser their political opponents. The exposition of Acts 3:1-10 by Speckman also disapproves the lack of initiative and creativity. Acts 3:1-10 tells the story or parable of a beggar. This beggar was dependent therefore lacked creativity. "He was not able to move about without the help of others. He had to be carried by friends from one point to another (Acts 3:2). Thus, he was a burden on them. This again is a contradiction of both the perfect creation of God (Genesis 1:31) and the social expectations of every living person" (Speckman 2007: 223). Speckman (2007:223) further indicates and shows how initiative and creativity require good health by stating that "without good health, human activity is limited". Therefore, good health or access to good medical treatment and food is supposed to be a *right* rather than a *responsibility*. Good health is not to be a choice but a must.

Creativity must be emphasised and encouraged as the lack of creativity can be the onset of a disadvantage. For example, powerlessness can be an outcome of not being creative. However, creativity cannot be forced; it has to be a movement from within. The implication being that

initiative has to be based on willingness to initiate: *it is the freedom of choice*. However, there are limitations to this freedom. For instance, no one is allowed to take advantage of the community by being an economic burden (Speckman 2007:259).

People who are unemployed can be seen as being economically burdensome, but a distinction has to be made between those who are a burden by choice and those without a choice. For instance, there is "another group of the unemployed who may or may not be able-bodied, but who usually voluntarily unemployed" (Parmelee 1919:29). Mendicants and vagrants never take positive initiatives:

> There are several kinds of fake mendicants, as, for example, those who pretend to be poor when they are not, those who stimulate diseases and deformities, and the malingers who maim themselves in order to appeal to the sympathies of almsgivers. The semi-criminals and criminal mendicants and vagrants are those who are ready to commit crime, when a good opportunity to do so presents itself (Parmelee, 1919: 293).

Initiative and creativity become a possibility in a *willing* individual and society. One can never speak of initiative if one is not ready to stand-up and do it by oneself—*vukuzenzele*. This is a challenge for one to act or speak even before others do.

It is also problematic to take initiative and to be creative in a context of oppression and even in a situation where others use their expertise to expose others, although, this is very unbecoming for Africa. But this is motivated by the fact that Africans have lost themselves; they have forgotten who they are, and have forgotten the traditional calling and expectation of *vukuzenzele*. By origin, Africans are an initiating and creative society. And what matters now is that we should find ourselves to be the person we have always been. This would be done and motivated by the fact that without action, life would hardly be possible.

The point that needs to be clarified is that initiative and creativity are not only to be interpreted and understood within individual context. Yes, it starts with the self, yet it goes beyond the self towards others and is inclusive of the cosmos. It becomes a relation issue. Imagine the current *relationship* between the self and others, us and nature; this confirms that without a relation there is no life.

4.8.2. Initiative and creativity are stifled or rejected or dismantled

Blacks must realise that a certain amount of initiative is necessary for a successful life. A failure to initiate will result in the limited advancement of any course. Initiative cannot be without creativity and creativity is dead without it being initiated. There are two possible ways of taking initiative. The first is by being creative; this could be either by invention, translation and interpretation. The second possibility of initiative is by receiving orders and direction. Taking initiative without being creative risks the possibility of doing something that might not be very productive and helpful, whereas if it is done with creativity it has the possibility of producing better and smarter outcomes. However, there are those who are very creative but cannot put their creativity to the test. This is applicable to the unused and unrealised potential in many. For example, it can be argued that the cemetery is the only place on earth with most wealth. That is because many have died without making use of and realising their potential.

4.8.3. The meaningful experience of initiative and creativity in which the pattern of Theanthropocosmic principle

Initiative is a sign of "*a will or willingness*". In an environment where we are convinced that all of us will benefit somehow, we come with hope because most of us enjoy being an ingredient that is successful. Initiative is about self-effort; it symbolises a readiness and ability to act which is an introductory step that gives some degree of assurance and willingness.

Initiative is an act of free will or is supposed to be. The bottom line and understanding is that "you create yourself—your own person, your own character, your own world, your own values—with and through the exercise of your free will" (Koestenbaum and Block 2001:38). One is to be free either by being active or inactive, and by understanding and grasping this freedom of free will there shall be an understanding within black power. Black power is an invitation to initiate with the understanding that one is free to agree and to disagree. And in any healthy and free society, it must be an expectation to ask for assurance that we are free to act or not to act, or that we are free to join and not to join. This must be encouraged with the knowledge that freedom has its own requirements and limitations.

The invitation to initiate is in itself a correct and positive attitude. By taking initiative one poses a prediction and pre-assessment of the outcomes even if this may not be exact. An Afrikaner idiom that "*'n appel val nie ver van sy boom*" is a prediction and pre-assessment prophesy the future. And as much as the outcome is our main goal, emphasis should be on the person not the material; without the subject production may not be realised. For example, the problem with the man in Acts 3:1-10 was "his inability to function or to produce. That is the first problem to be addressed in any attempt to help him" (Speckman 2007:252). Productivity is the key word for production and dependency being the antagonist as it "is characterised by a lack of initiative, a low self-esteem and non-productivity, among other factors (Speckman 2007: 219).

Starting a project or a campaign within a group where the members have little or no knowledge of each other creates a need for motivation. Firstly, blacks should know that their opinions are valuable and important simply because initiative and creativity are complementary. The starting point for initiative and creativity is having an opinion; as "…what we ought to do are of vital ingredients in the situation in which a moral choice is made, and it is of great importance that they should be as sound as we can make them" (Lewis 1985:39).

Giving input is, and of itself, to be creative even if the input may be irrelevant and unimportant. There also should not be an expectation that inputs are used to undermine others or that the inputs are declarative and final. This is a warning that:

> We should not aspire to possess one another, or to be one another, but to love with appreciation and reverence. We have to put off our shoes when we step on the holy ground of the genuine being of others; they are not extensions of ourselves (Lewis 1985:122).

South Africans have a tendency to wait upon and expect the government to deliver; this is "a-wait-and-see approach". In fact, "people do not take the initiative while they wait upon the external power to 'deliver' to them" especially politicians (Speckman 2007:223). Others expect God to deliver them; others wait for *manna* to fall from heaven. Perhaps this is where the danger of over-spiritualising everything lies because external power is expected to perform miracles that is why the lack of initiative.

The emphasis on persons is not to be understood as meaning a *negligence* of environment. It is also a human responsibility to look after the environment. And within a black power context, the environment will do its part by also looking after human beings. This is necessary so as to avoid, for instance, the spread of diseases if we do not look after the environment.

4.9. Blacks must group to claim their power significance of grouping

We have experienced the benefits of belonging as Africans which is rooted first in the family system. Actually, the system combated poverty. Cooper-Lewter and Mitchell (1986:132) explain that:

> The family mentality has circulated necessities and saved people from starving and going insane, not only in the dim past but recent months and weeks, keeping alive the vision of an extended family society.

It is within these environments, spaces and networks that others are catered for, provided for, and cared for. It has become increasingly obvious that when times are challenging, having the security of four elements that are gained through a sense of community:

> The first element is membership. Membership is the feeling of belonging or of sharing a sense of personal relatedness. The second element is influence, a sense of mattering, of making a difference to a group and of the group mattering to its members. The third element is reinforcement: integration and fulfilment of needs. This is the feeling that members' needs will be met by the resources received through their membership in the group. The last element is shared emotional connection, the commitment and belief that members have shared and will share history, common places, and time together, and similar experiences.

Unfortunately, because of urbanisation, a vast majority of blacks have lost their good neighbourliness and do not know most of the people who live around them. This poses a great challenge as we attempt to build an increasingly resilient and self-reliant black nation. We live in the era where we are seen to be losing the ability to quickly connect with each other and make intelligent and long-lasting decisions.

The process of building black power starts with taking steps to determine who lives around us, what skills they have, and setting up communal events and gatherings in order to build social network rights within our communities. It is only by creating connections that we can move rapidly to the direction of understanding one another and eventually building together.

Community can be approached as a value, and as such, it may well be used to bring together a number of elements, such as solidarity, commitment, mutuality and trust. We must remember and be conscious of the fact that community plays a crucial role in generating people's sense of belonging. The reality of community lies in its members' perception of the vitality of its culture. People construct community symbolically by making it a resource and repository of meaning, and a referent of their identity (Cohen 1985:118).

We are essentially social beings. Our needs and desires, our ability to reason and determine our very being and identity as moral selves, are formed only in and through our social relations and roles. And to restore this sense, to overcome the alienation of a modern liberal society, we must recognise and recover our sense of the understanding and bonds we share as members of the community. No doubt, as members of society, we share certain understandings and values; however, at times, those are not the kind that can foreground satisfactory identity or generate any determinate communitarian values. For example, citizens of this country are members of the black nation and share certain understandings. These understandings provide a framework for ideas that determine the shape and direction society should follow. Still, whose shared values do we refer to? Faith is one of the values shared by a community.

4.10. Faith and Community

Faith is dogma; the community becomes the realisation of that faith because the most important aspect of any faith resolves around the concept or idea of community. Faith without believers or community is destined for death. Gutierrez (1998:98) reminds us that:

> The point of departure of all theology is the act of faith. Thinking about
> faith is something that surges spontaneously from the believer, a reflection
> motivated by the desire to make the life of faith more profound and faithful.

But it is not a purely individual matter; faith is always lived out within community.

It makes sense to say that "faith is always lived out within the community" because it is within the community that we witness the practicality of forgiveness, socializing, worship, love, caring, and others. .

The Book of James stresses the theme of faith-in-action perhaps more than any other single book of the New Testament letters, many of which are attributed to Paul. James downplays dogma in favour of practical ethical guidelines that centre on loving one's neighbour and, in particular, serving the poor. It is worth clarifying that James is not necessarily arguing for works alone and as opposed to faith, but rather as complementary to faith. The implication of the message is that if one has faith but is not reaching out to others like the poor, then one is missing part of the point. Faith accompanied by works emphasises communitarian ethics along with group solidarity, egalitarianism, and moral rigor. Fulfilling God's work requires going out into the community. Faith can only be expressed in fellowship with others. The point James makes for Christians is that it is merely not enough to believe in Christ and do nothing to your neighbour, your community. Notwithstanding, works alone do not put one in right standing with God. Living ethically, without Jesus Christ, is never enough.

Works should be motivated by the understanding that "living in relationship with those who have not benefited from the victory of capitalism can teach us much about the words, we need to develop a sense for those aspects the specialists are often not aware of, or prefer not to see" (Rieger 1998:25). Because of our social grouping and status, without entering into some sort of relationship with others, we fail to see the reality of others and, therefore, fail to understand their perspective. We cannot take for granted that living outside the "walls of Jerusalem", we will understand the inside dynamics of Jerusalem. For example, some black academics are trapped in their individualistic theories and rhetoric, whereas they are not in the community, not understanding and sharing with the community, and they assume a lot about the community. Though we cannot at all times dispute the input of the academe, there has to be that understanding that:

Academic liberation theologians are not the poor themselves, though sometimes as female, or racial/ethnic minorities, or gay or lesbian, they may have outsider group status in one or more ways. But as educated, even these

have some access to power in ways that the poor do not (Thistlethwaite 1998:25).

And for both the academics and the poor, there has to be one spirit that drives them regardless of their differences. Combling (1990: 231) explains this spirit by stating:

The diversity of base communities likewise proceeds from the Spirit, who creates unity without uniformity. The strength of the Spirit is manifested in a Christian Community that gathers to itself the ostracized, the outcast, the rejected. It rebuilds the lives of these afflicted, by reintegrating them into a life of exchange and reciprocity. The poor do not come back to life singly; they come back to life in community. It is in community that they learn to be active, to serve.

To come back to life in community implies that there will be resources available to share, there will be care for one another, there will be trust amongst ourselves, etc. It also tries to transcend the economy of the few with economy of the plenty. And African economic history provides us with facts that blacks have always had plenty for every member of the community. This is our black spirit inherited from our ancestors. I hereby mention our "ancestors" because of the understanding that "the acknowledgment of the otherness of other peoples is a necessary condition for access to genuinely human value" (Combling 1990:111). The otherness in the African context can never overlook and ignore our ancestral role in our communal life because it is from them that we learn that community exists for mutual service. African culture has for centuries understood society as an extended family sharing despite a desperate need of their own (Cooper-Lewter and Mitchell 1986: x).

This is where we learn that we need to retrieve and preserve the rich, life-giving affirmation of African tradition. This is the reason that helps to heal minds and spirits and helps prevent pervasive personal and family disintegration. This is nothing new but rather a revelation of how we are created, a reflection of who we are, our history, and our future. It is between-in-between history and future that we can find our footing today. Full life is impossible without the knowledge of who one is and the glad affirmation of that identity (Cooper-Lewter and Mitchell 1986:113). What must also be clarified is that humans have followed many cults in their rise from the barbarity of the caves but efficacy was not a factor in their advancement to

a more humane existence. Truth and knowledge have always propelled humans to the next level of humanity and so it will be in the future.

Community and religion are also linked. I disagree that religion was formed specifically to control the masses. This statement contains partial truth. White religion is the problem. Even if there was no religion there would still be whites with a desire to dominate blacks and this is usually the problem in a white system world. We must build a black community in order to make sense of ourselves.

4.11. Interpretation or Misinterpretation

The spoil of creation was equally a result of mis-interpretation or interpretation. Interpretation assists our understanding. We must understand that our understanding of ourselves as blacks created being by God is directed or given by how we interpret events, theories, texts, natural processes and human beings. For blacks to have the power of "aesthetics", they must be able to interpret God, themselves, nature, and others. Interpretation gives understanding; with interpretation we are able to have meaning because ultimately belief and psychology are interlinked with interpretation and meaning. It's worth clarifying that one's beliefs and interpretations lead to commitment and action. The belief that "I am black and beautiful" gives a psychological grounding and boost for blacks. Interpretation is contextual. We must remember that "the world we inhabit is structured by imperial time; the adoption of the international treaty of the world times zones and Greenwich Mean Time (GMT) as a benchmark reflects the balance of power at the turn of the century: the clock of the British Empire became the clock" (Pieterse 1983:33). For blacks to be able to not only interpret God, but theories, texts, natural processes and their humanity, they must be able to interpret timein their own ways because creation is time sensitive, jealous and specific. The one who controls time controls creation and its events. It is for this reasons that blackness must be liberated from a particular time— a white time. We need to understand and update our blackness into a particular time and context.

In physics, power is the rate of doing work. It is equivalent to an amount of energy consumed per unit. The dimension of power is energy divided by time. What is important to note is that the user can manipulate the time in general or for a specific target in various manners; the basics revolve around accelerating, slowing, stopping and even rewinding or looping. White

time re-invented blacks with the knowledge that "reinventing history as a source of legitimation takes the form of inventing tradition" (Pieterse 1993:33). The range of area affected is proportional to the mastery of the user. Since time exists and flows within space, the two are interrelated, and by manipulating time one is basically distorting space proportionally. The effects of this relative distortion can vary; for instance controlling the time of a mere object or person may not affect the space they reside in, but to twist the time stream of a region of space can cause the area itself to warp.

To rule is to control time. Pieterse (1993:34) confirms that "at times a regime goes so far as to claim time for itself". What we deduce from this is that time and power are related. What is power but an attempt to control time, buy time, bide time. Power represents a history of the present (Pieterse 1993:33). We have seen that in time, blackness was recreated and reversed through an interpretation from beauty to ugliness. The reversal meant that blacks were recreated as ugly and therefore a "conceptual" anomaly. Pieterse's (1993:42) deduction is correct in that "the interdependence of stereotypes and the role reversal of others along with tides of history illustrates the intimacy of aesthetics and power" (Pieterse 1993:42). We must not deny or lie but agree that "no historical account of information in the twentieth century can turn away from the problem how a rhetoric, an aesthetic, and consequently, an ideology of information has come to shape late modern history and historiography" (Day, 2001: 2).

We must then take note that the misinterpretation or lack of interpretation leads to negativity, ugliness, non-action and wrong commitment. The problem of misinterpretation is diagnosed by Dvora Yanow (1993:54) who argues that "symbolic meanings also accommodate nuance and difference and they do this also tacitly, without necessarily making divergences explicit. For the first several years of their operation matuessim by and large attracted the middle class, western residents of neighbouring towns and villages and some local, upwardly mobile adults and their children. These people did not recognise in the community centres artefacts as a set of meanings which matched their own values. Other local residents did not identify with those values and did not participate in centre activities. Some of them made no meaning of the symbols when asked about them (they could not identify the agency, the building of its activities) or interpret the symbols to mean something other than the meaning that agency staff intended them to represent (e.g. identified the centre as a place for children's activities as a café, as an adjunct to the apparatus 'not for me'". Misinterpretation means confusion to progress and leads to unnecessary divisions as "multiple meanings may both hinder implementation and facilitate it" (Yanow 1993:54). We must also take into cognisance that

interpretation differs as per a context. Donald Davison (2007:313) asserts that "the problem of interpretation is domestic as well as foreign; it surfaces for speakers of the same language in the form of the question, how can it be determined that the language is the same? Speakers of the same language can go on the assumption that for them the same expressions are to be interpreted in the same way, but this does not indicate what justifies the assumption. All understanding of the speech of another involves radical interpretation".

Interpretation is meaning. However we must avoid being trapped into thinking that words are meaning. For instance where is the meaning in words such as example report, exchange, swap, dialogue. Certainly not words themselves. The tragedy of the central notion of getting meaning is that so many of us believe that by delivering a message we are hereby delivering meaning. We, therefore, need a mutual black interpretation about ourselves. Mutual interpretation intends meaning to be beneficial to the black society. This is because interpretation is or becomes a better connection between hitherto disparate ideas. Without a doubt the outcome of interpretation which is meaning, while rooted in the isolated experience of the individuals, is shared socially.

4.12. Mutual sense

Blacks must make sense of themselves to have power. Whites recreated blackness as senseless. We have a responsibility to make sense of ourselves as created by God and as we know our ancestors.

By nature, humans have been longing and hunting for sense. Humans are wired to make sense of the world, to create some semblance of order out of seeming chaos. The "objective" side of discourse may be viewed in two ways. We may mean the "what" of discourse or the "about what" of discourse. The "what" of discourse is its "sense", the 'about what' is its 'reference' (Ricoeur 1976:19). The reference to "seeming chaos" is motivated by the thinking that nature essentially abhors a vacuum. The idea of making sense seeks to create order, and so does the mind. Be it an event or circumstances or garbled text that outwardly seems to defy reason, human nature will strive mightily to put the nail of stimulus in its proper hole. What if the hole is readily available? What if no sense is to be found, no meaning is to be made? Then, by their nature, human beings will improvise. Humans will jam that obstinate little nail in the nearest hole or, if necessary, create a brand new hole. The nail must fit. When

it does not, there is a tendency to become uneasy, perplexed, disoriented. From such internal conflict springs theology and science and all else that frames meaning in this world. From such internal conflict also springs external conflict, as beliefs and their associated values clash. For instance, one might generally consider current events in the Middle East as the product of clashing religious and political beliefs. One might also consider the debate, as such, over evolution as a clash between secularism and fundamentalism.

We must bear in mind that sense making is a general conscious awareness and sound practical judgment. Sense making is very important in life as we have to make decisions, and decisions require sense making. By making sense life gets less complicated. Making sense involves common sense. However, a distinction has to be made between African common sense and an African specialised sense. Common sense is sound judgment not based on specialied knowledge, it is native good judgment. It is simply a perception of the situation or facts and independent of specialised training or knowledge. However, making use of common sense helps as it is one of the most basic characteristics which affect the existence of basic sense in all segments of the society. It is also true that the existence of common sense in all segments of society affects the common sense in us as individuals. Thus, sense is not just vague and necessarily all loose; it is also guided and governed. Erasmus van Nierkerk (2010: 284-285) argues that:

> You cannot understand just what you please or want to understand, because there are "objective" rules for the understanding and explication of text, theory, natural process or human doing. One thing at least that was achieved by the whole upsurge of postmodern philosophies and operational strategies in the past 20 years was the unmasking of the "objective" and '"scientific" rules for interpretation as the "inter-subjective agreed-upon rules of a group" of scholars to whom these rules make scientific sense.

Common sense dictates that we know the importance of not destroying trees and plants. Common sense informs us that we are in control of our thoughts and our reactions to situations created by and taking place in the environment around us. Common sense is

determined by its immediate and sometimes by its broader[27] context. In the individual sense it represents some actions taken based on our understanding of the facts involved. It is based on sound judgment associated with our perception of facts. It is worth remembering that all the qualities and experiences that individuals encounter shape their daily lives. It affects not only society but the relationship we have with our families and friends. In some ways common sense relates to the principle of integrity in that sound decisions must be made based on all the facts on each situation. However sound the decisions are, some may question the sense and disregard it as illogical. Furthermore, we have to explain decisions that appear to not have characteristics of common sense especially if they affect others but lacks accepted, ordinary known sense. Although decisions, at times, may appear to be nonsensical, they may, indeed, be correct and factual given the situation. But this is not to be confused with "assumed sense". Assumed sense is dangerous; Vega[28] in her song explains:

> I won't use words again
>
> They don't mean what I meant
>
> They don't say what I said
>
> They're just the crust of the meaning
>
> With realms underneath
>
> Never touched
>
> Never stirred
>
> Never even moved though
>
> If language were liquid

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[27] Tribe (1995:1235) makes this point very clear when arguing: "Read in isolation, most of the Constitution's provisions make only a highly limited kind of sense. Only as an interconnected whole do these provisions meaningfully constitute a frame of government for a nation of states".

[28] These are the lyrics of a song by Suzanne Vega. The name of the song was; Language, released in 1987.

It would be rushing in

In the "business" environment, common sense is accomplished by our group and individual efforts. Common sense is important in the business world because it can affect the success or failure of the enterprise in terms of public perception and acceptance of not only products and services but customer service too. The business world expects values and appreciates decisions made using common sense from individuals.

In political spheres, common sense affects every individual and society who is represented by the decision-making legislative level. Granted there are difficult decisions to be made in the current environment but it equally important that all decisions made at all levels of government have common sense engrained in them unless they be questioned by those they represent. Politics is a difficult environment and there are many pressures on our elected officials to make what they feel are the right decisions. Common sense must be a part of the process. We have to know why certain decisions are pursued. There has to be reports from all sides. And it must be clear that no one person or group of individuals have all the answers.

4.13. Making sense of ourselves

As creatures of our God and as creatures of our own, we attempt to make sense of ourselves. Therefore, "in the situation of self-interpretation, the descriptive and prescriptive are intertwined with each other in much the same way as they are in decision theory's account of the interaction of belief and desire" (Moran 1994:160). Our childhood shapes our brains in many ways, and so determines our most basic way of reacting to others and situations. A person's sense making of situations that happened in their childhood best predicts the treatment of their children. On the other hand, failure to make sense of these helpful patterns will result in a repetitive course of these patterns. By understanding how these habits of mind were shaped in childhood frees individuals from their grip. Furthermore, insight gained from realising how these habits shaped our realities, may be useful in our own parenting. Moran (1994: 168) explains that "the reasons which explain an action are states of mind of the agent, which may themselves be either veridical or mistaken". Self-awareness and self-management need to be in balance.

In a situation where one is to build black power, one has to make sense of others and self. Thagard and Kunda (1997:1) suggest different types of cognitive processes when trying to make sense of others and ourselves:

1. We form impressions of other people by integrating information contained in concepts that represent their traits, their behaviours, our stereotypes of the social groups they belong to, and any other information about them that teams relevant. For example, your impression of an acquaintance may be a composite of personality traits (e.g., friendly, independent), behaviour (e.g. told a joke, donated money to the food bank) and social stereotypes (e.g. woman, doctor, Chinese).

2. We understand other people by means of causal attributions in which we form and evaluate hypothesis that explain their behaviour. To explain why someone is abrupt on one occasion, you may hypothesize that this person is impatient or that he or she is under pressure from a work deadline. You believe the hypothesis that provides the best available explanation of the person's behaviour.

3. Means of making sense of people is analogy. You can understand people through their similarity to other people or to yourself. For example, you may understand the stresses that your friend is experiencing by remembering and occasion when you yourself experienced similar stresses. This will allow one to predict one's friend likely feelings and behaviour.

4.14. Mutual Interpretation

Our understanding is directed or given by our interpretation of events, theories, texts, natural processes and human activities. In order to achieve understanding, there must be an interpretation of meaning since belief and communication depend on interpretation and meaning. Belief and interpretation lead to commitment and action. Thus, misinterpretation and a lack of interpretation may lead to non-action and no commitment. Dvora Yanow (1993:54) diagnoses the issue of misinterpretation in the communication of policy meanings:

> Symbolic meanings also accommodate nuance and difference, and they do
> this also tacitly without necessarily making divergences explicit. For the
> first several years of their operation, matuessim by and large attracted the
> middle-class, western residents of neighbouring towns and villages and
> some local, upwardly-mobile adults and their children. These people did not

recognize in the community centres' artefacts as a set of meanings which matched their own values. Other local residents did not identify with those values and did not participate in centre activities. Some of them made no meaning of the symbols when asked about them (they could not identify the agency, the building or its activities) or interpreted the symbols to mean something other than the meanings that agency staff intended them to represent (e.g., identified the centre as a place for children's activities, as a cafe, as an adjunct to the apparatus 'not for me'.

And where there is no mutual interpretation "multiple meanings may both hinder implementation and facilitate it" (Yanow 1993:54). Therefore, it is very important to encourage mutual interpretation of events, theories, texts, natural processes, and human activities, especially in a context of building together and each other. In the current debates and discussions on land ownership, whites emphasise economic advantages while blacks emphasise identity and history simply because the differing interpretations define land relative to the race. Thus, in order to solve a need for mutual interpretation becomes necessary as Donald Davidson (2007:313) observes:

> The problem of interpretation is domestic as well as foreign: it surfaces for speakers of the same language in the form of the question, how can it be determined that the language is the same? Speakers of the same language can go on the assumption that for them the same expressions are to be interpreted in the same way, but this does not indicate what justifies the assumption. All understanding of the speech of another involves radical interpretation.

We are usually trapped in a thinking that words are meaning. For instance, what is the meaning of words such as report, exchange, swap, dialogue? The words alone do not convey meaning. The tragedy of meaning derived from words alone is that a mere delivery of a message does not imply a delivered message. The reality is, however, that information contains no intrinsic meaning. Meaning is made by God, human beings and the natural surroundings through their interpretation with a view to achieve a shared purpose that would translate into an action. Thus, mutual interpretation intends meaning to be beneficial to the society. We experience interpretation as a better connection between hitherto disparate ideas. The outcome of interpretation, which is meaning, while rooted in the isolated experience of

the individuals, is shared socially. Additionally, it seems to increase when shared as illustrated at a football match or group therapy session. No one can deny that human beings are social beings who cooperate with each other to better meet their daily needs. Out of necessity, human beings cooperate with the social nexus and give a certain measure of their own effort in order to full their needs. Thus, all members of society are linked together in the ways and wants of the fabric of one single social unit. And most would agree that one of the most important factors in social activity is meaning and change in meaning-whether it be termed "attitude" or "value" or something else again (Osgood, Suci and Tannenbaum 1957:1).

Those who do not see the obvious necessity of mutual cooperation are condemned. There is mutual cooperation because meaning is socially shared; it is a kind of conversation and conversation requires much shared information such as mutual knowledge, beliefs, and assumptions. This information is called common ground and conversation partners are constantly coordinating with each other to ground the content of their conversation. Grounding is the process of seeking and providing evidence of understanding in conversation. People listen to words, decode them, and interpret the words against a common ground. Nonetheless, people do not always and necessarily agree on one particular meaning. Osgood, Suci and Tannenbaum (1957: 2) argue that "there are at least as many meanings of 'meaning' as there are disciplines which deal with language, and of course, many more than this because exponents within disciplines do not always agree with one another". Then since understanding cannot be perfect, partners must try to meet some grounding criterion to establish that they mutually understand one another for current purposes. Grounding thus becomes the process of trying to reach this mutual belief. A group meaning is constructed by the interactions of individual members, although, not by the individuals on their own. The words in the analysed collaboration moment refer primarily to each other, to characteristics of the artefacts discussed and to group interactions. In fact, we can only attribute well-defined opinions and intentions to the individual students after we have extensively interpreted the meaning of the discourse as a whole. Laurence Tribe (1995: 1233) elaborates on this though in using a different scenario relating to constitutional interpretation:

> It seems axiomatic that, to be worthy of the label, any 'interpretation' of a
> constitutional term or provision must at least seriously address the entire
> text out of which a particular fragment has been selected for interpretation,

and must at least take seriously the architecture of the institutions that the text defines.

4.15. Conclusion

It has to be clear that the subject of salvation cannot be separated or divided from aesthetics. This is because aesthetic reminds us of a good creation and as a result promises the salvation of humanity. It must be clear that for blacks to realise the ideal of a good creation there has to be self-empowerment by blacks that shall lead and demonstrate the God-given black power. But we are invited to initiate, participate and eventually make sense of ourselves and about ourselves. This exercise and process shall happen during self-interpretation but also a mutual interpretation of ourselves and in a context of a group. The black power can only be realised and achieved when we have faith in ourselves as a community.

CHAPTER 5

THE BLACKNESS SOTERIOLOGY IN THE AFRICAN THEOLOGY

5.1 INTRODUCTION

The problem identified in this research study is based on the exposition that classical and western theology do not convey a solution to the problem of soteriology that Africans are facing today in relation to blackness and whiteness. In this chapter, the researcher will outline the proposed solution to this classical or western concept of salvation in the notion of black soteriology (*Masakane*) within African theology by basing his construction on three sub-problem:

- The notion of dualism in relation to soteriology and consummation
- The notion of blackness and whiteness in relation to classical theology
- The notion of classical soteriology in the African-blackness context

The biblical concept of black and beautiful was a pivotal point of the black consciousness movement that has driven this research study. The researcher will construct a theological contribution to systematic theology based on the Gutierrez's threefold analysis of liberation and Reverend Don Misener's "five R's" that are central to restorative justice. It is of paramount importance to give a brief summary of the previous chapters to recap what has been discussed as descriptive (what is happening or what has happened) leading up to normative (What ought to happen).

In chapter one the discussion was within the context of the colonisation of Africa. It must be contextualised that colonisation of Africa could be divided into two stages: classical antiquity and European colonialism. North Africa experienced colonisation from western Asia and Europe which influenced the theology of the day. Chapter one identified a "classical and western" theology of dualism: a view that reality consists of two components — the physical and the soul, the body and the mind. This view promotes alienation of the physical from the soul. This separation is problematic for black soteriology as it is individualistic and problematic. The other view identified and argued for a postponement of salvation to an out-of-this-immediate-world life or experience, especially a black world, to an outward futuristic

world. Lastly, the author argued that the negativity placed on blackness in favour of whiteness. The author proposed a black or African understanding of salvation as from below (from the experiences of the blacks), as beautiful, as holistic and communal. He further argued salvation as an operation of both practice and theory, and as a historical reality.

The discussion in chapter two the discussion revolved around the liberation of the blacks from whiteness. The researcher identified the need to liberate blacks from whiteness and identified blackness as a state of a good creation and as beautiful; the importance of community and its sense in the process and goals of salvation of blacks was discussed. He further suggested that faith is key or central in the achievement of black salvation. Blackness was shown as an African ethos—a way of life and a way to salvation. African tradition, with its premise and worldview of harmony and balance, was illustrated as a point of departure and reference for an African theology and black salvation. The researcher indicated that life in Africa is holistic; there is a communal relationship between the black self, black community, and the natural environment. The researcher implied that salvation as an African experience requires the involvement of blacks. God was shown to be present in the history of liberation, transformation, reconciliation and renewal.

Chapter three focused on whiteness as a state of evil, individualism, and capitalism where the syndrome of dependence was a creation of whiteness. The researcher started by declaring whiteness as a state of evil. The declaration was motivated by the argument that whiteness is as a result of cruelty against blacks, and as such alleged as naturally evil. The cruelty of whiteness is motivated by race-based values specifically on bodily features. The researcher exhorts that a major black theory of whiteness is related to acts of slavery, rape, torture, lynching against blacks thus treating blacks as sub-human and inferior. The author asserts that whiteness is a racial identity.

Whiteness also brings about images of "white power" and "white superiority" which promote blatant act of racism. Whiteness is structural evil. As an aesthetic evil, it is an evil inflicted upon blacks and ontologically, it is an evil internally operating, system-oriented normative whiteness. The perpetuation of whiteness is through privilege and power and other means that are complicit in perpetuating structural evil which eventually form the core of the divine origin of whiteness. There is, of course, an established linkage between whiteness and capitalism that simultaneously implies a linkage to domination. Whiteness is closely linked to

the means of production whether through slavery, colonialism, apartheid, capitalism and imperialism.

The author also warned against the self-claim of innocence by whiteness, arguing that this logic focuses on a singular attitude and conduct that blacks needs to change. Consequently, the difficulties faced by blacks are as a result of their attitudes and behaviour, and a failure to adapt to the demands and norms of the dominant white culture.

The link between salvation and the black-is-beautiful aesthetics was explored in the fourth. In this chapter, the researcher made a link between salvation and aesthetics by arguing that salvation begins and ends with creation. God's glory is revealed to blacks through the material world in a number of diverse yet different ways. Man being "created in the image of God" (Gen.1:27) is the foundational argument of salvation. It is aimed at the past that way, a future that ought to be throughout the black freedom struggle and the biblical teaching of creation and black dignity. Through this, the message that was given to all was that "everything was good" including blackness. The author advocated the will for salvation as a motivational point to claim beauty and goodness. Creation, together with beauty and goodness, becomes a point of freedom for blacks as it empowers them to claim blackness as beautiful and good. Blacks will lose power should they fail to realise this. By claiming this creation right, blacks gain power to define their blackness against the onslaught of negativity from whites and the internalised oppression and self-hate by other blacks. By possessing power, blacks could (and can) escape white definitions and are expected to initiate, empower and group themselves to achieve their salvation. Faith thus becomes a central point in the grouping of blacks. This faith must assist blacks to make sense of their blackness and enable them to interpret their blackness in order to attain salvation.

It becomes apparent that black people are to become their own liberators; they must necessarily exclude white people from black affairs. They must embrace Black Consciousness as a philosophy to affirm their blackness and equally to free themselves from the chains that bind them:

> I am Black, but comely, O ye daughters of Jerusalem, as the tents of Kedar,
> as the curtains of Solomon, Look upon me because I am black, because the
> sun hath looked upon me! My mother's children were angry with me; they
> made me the keeper of the vineyards; but mine own vineyard have I not
> kept (The Songs of Songs).

Upon awakening in 2015, black South Africans found themselves as not only slaves, but pariahs in the land of their birth. Simply because of their blackness. Religion used as a vehicle to sustain the theology, philosophy, ideology, and propaganda that *black is ugly*. However, with this study, the researcher has opted for a U-turn. Although it is nothing new, the black nation should be continuously reminded that *black is beautiful* and that blackness is not a default but has always been as mentioned in Genesis (1:2): "The earth was empty and had no form. Darkness covered the ocean, and God's Spirit was moving over the water". Blackness was not a crisis. Of course, there are many problems associated with problematising blackness, as mentioned in the first chapter, as explicated by Origen and Gregory of Nyssa. In addition, the problem has being:

> The bulk of the work being done in the field of Christian aesthetics represents Roman and Anglo-Catholic thought. Its roots go deep into sacramental theology, Thomism, Greek philosophy, and such great writers as Dante. But a large part of it is extra biblical. There is a radical difference between the thought-forms of the Bible and those of the Bible and those of Western philosophy and humanistic culture….[The Bible's] basic insights must provide not only the corrective for artistic theory derived from other sources, however, excellent these may be (Gaebelein 1985:56).

Conversely, the researcher is in agreement with Lee (2013: II) in that aesthetics has a theological calling in the sense that the beauty (or ugliness) in the world and art provokes us to long for the outward beauty. This earthly beauty is revelatory and analogous to the beauty of God—the image of the beautiful God. Imagination —that is, making an image whether mental or physical— is an inherent faculty of human beings who were created in the image of God.

It must be borne in mind that theology is not only concerned with human beings' understanding and expression of their relationship with God, but the black self, black community and the natural environment. Supplementary to this, aesthetic theology is the relationship between the black experience and the expression of black behaviour. It has been shown that blackness possesses known and unknown power striving for happiness and fulfilment. There is a need for truth, beauty, awareness, of evolving into something better. Karl Marx posited an "essential, harmonious man, then narrated the story of his fall and the emergence of class society, and promised salvation at the end of time" (Halfin 200: i).

5.2 BLACKNESS SOTERIOLOGY OUGHT TO BE LIBERATION THEOLOGY

It was discussed thoroughly throughout this research study that the classical theology does not assist the black Africans in terms of salvation or soteriology. Chapter two provided a reflection that the so-called classical salvation in the form of whiteness is reflected as sin and evil of whites against God and blacks. Chapter three made an attempt to solve the problem of whiteness and classical soteriology that divides human beings into a body and soul with an evil body and a holy soul, and the black colour being evil while white is holy. This type of analysis is problematic for Africans because they, as Africans, do not see things in part but as a whole. In this sense the researcher followed Gutierrez's threefold analysis of liberation to construct the blackness soteriology in this study. Winn's (1992:403) comments on Gutierrez's threefold analysis of liberation are:

1. There is political liberation, the liberation of oppressed classes from their oppressors.
2. There is human liberation, in which human beings begin to assume conscious responsibility for their own destiny, seize the reins of their own evolution, and become the creators of a new humanity and a society.
3. There is liberation from sin, which is the root of all alienation, injustice, and oppression. Unjust situations do not happen by chance; human beings are responsible for them. But this responsibility is not merely individual, private, and interior: it is social, historical fact.

In this study the researcher has highlighted that there was development in the name of transformation where policies were changed to suit international norms and standards without changing the lives of the people at grassroots level.

Post-apartheid democratic South Africa has brought with it political liberation from class oppression and domination from white oppressors. Relating this to Gutierrez's threefold analysis of liberation, this is an initial step for liberation (salvation) but it does not end the process of liberation. Although the country's new constitution protects human rights and human dignity, one need to look into the threefold analysis of liberation. This step is essential for levelling the playing field to achieve "proper" salvation. It is at this stage that one speaks of *metanoia* — a mindset change and knowledge to adjust to the new constitution. The researcher suggests that blacks, in general, and Africans, in particular, need to change their perspective. This is where mental revolution (salvation) is needed and necessary. This process ought to be facilitated by the new knowledge that blacks are human beings with

dignity and rights. They are made in the full image of God the Creator, Reconciler and Renewer. Secondly, an evolutionary process is necessary for the transformation of the minds of painted black bodies to be transformed to see themselves as blacks with a black consciousness. Blackness soteriology is based on a mindset change to that of "black is beautiful and powerful."

Furthermore, there must be action and movement in salvation (*epistrophe*). Blackness soteriology is a movement of the black people from the sin of acceptance and dependence on whites to an acceptance that they are human beings with full rights and dignity. Roberts (2005:7) indicates that black and white Christians have been living an unauthentic life in America; South Africa is faced with the same situation where citizens are living in an era of race. Whites have ignored the requirements of love, justice and mercy. They are guilty of malpractice as so-called Christians; they have been hypocritical and involved in the double-dealing in the area of race; their words and deeds have been antithetical. Dishonesty and indifference have been common among whites even in integrated congregations and denominational bodies. White Christians have been living and behaving in an unauthentic existence. On the other hand, black Christians, who have also lived an unauthentic existence, have passively accepted the misinterpretation and malpractice of white Christians. It is the goal of a worthy black theology to lead both blacks and whites to an authentic Christian existence (Roberts 2005:7).

Within the context of this research, black soteriology is a liberation act of God, to save whites from dehumanising black people of Africa and the world. Black soteriology is a true life of faith that ought to enable whites to accept all humans as equal to themselves. This is an enabling stage of liberation where laws, policies and regulations are renewed to enable physical and spiritual revolution. This black soteriology challenges black to transform from being receptors (heathens) of the good news to be senders (missionaries) of the good news. Roberts (2005:7) argues that:

> Black Christians are to be led to the true self-understanding, self-respect, true personhood, and fulfilment as children of God. Because it is a liberating as well as reconciliating theology, it combines meaning with protest. Confrontation, empowerment, and development programs may be the means whereby blacks will move on to an authentic life. Therefore, not only the existential posture, but the ministry of Black Power may figure in a

theological reflection upon the black experience. Authentic life for black is a movement through liberation to reconciliation. Reconciliation between blacks and white must henceforth be in "deed and in truth"; it must be through humanness and liberation, and it must be between equals.

In the broader sense, black soteriology is the re-awakening of black consciousness about who blacks are and how they should behave amongst themselves towards the whites as other human beings. This salvation is a conversion from self-hate, self-undermining and self-disrespect to a transformation of mind (*metanoia*) and transformation of action (*epistrophe*) in the sense of living a life true self-understanding, self-respect, true personhood, and fulfilment as children of God. This led the researcher to the next stage which is very crucial for the blacks to survive in a post-apartheid South Africa within internal domination and internal oppression.

Secondly, human liberation is about human beings beginning to assume conscious responsibility for their own destiny, seizing the reins of their own evolution, and becoming creators of a new humanity and society. As mentioned, one of the problem statements of this study is the dualism of human beings, which is a classical theological notion that does not exists African theology. The first act of liberation or salvation of blacks is a departure from the notion of dualism where a human being is limited to body and soul. The body is evil and the soul is holy and sacred. Black soteriology is liberation from this notion to an African-Christian wholesome sense making of believing in God, in oneself, other human beings and the natural environment. In this wholesome African-Christian approach that is made operational is where a human being comprises a differentiated multiplicity of fields, components, dimensions and facets of experience integrated into a wholesome creature that experiences God, the human self, other human beings and the natural environment in each field of experience. Each component of a human being, though radically different, has the same weight of importance in the broader scheme of things (Modise 2016:56). Furthermore, Modise (2016:56) indicates that human beings are more than twosome or dualism by emphasising that a human being is multi-dimensional in nature, such as (1) faith, belief and trust, (2) thinking and conceptualising, (3) feelings and emotion, (4) verbalising and speaking, (5) production (performance) of artefacts and constructs (performances), (6) experience of justness as the setting of proportions, (7) social and relational experience, and (8) education and training. This understanding of human beings as multi-dimensional is liberating in itself in the sense that blacks will know that they are not limited to a body and

soul but they are capable of liberating themselves, and responsible for their own destiny. The recommendation in this sense is that blacks can no longer depend on whites for their destiny; this is the real soteriology which is more powerful through a black power that manifests itself in unity and the community not in the individuals. This lead the researcher to a recommendation that black soteriology is communal— if one person does good the entire community will benefit from such good, likewise when one person sins against God, the entire community will suffer the results such an act. Hence blackness soteriology is all about building the nation (*Masakhane*), where salvation is collective rather individualistic.

Thirdly, is liberation from sin, which is the root of all alienation, injustice, and oppression. Unjust situations do not happen by chance; human beings are responsible for them. But this responsibility is not merely individual, private, and interior; it is a social, historical fact. It is reflected in chapter two that there are injustices and oppressions that are linked to whiteness, and equally to blacks, that have knowledge of the injustices and they are quiet or accept the status quo. This soteriology deals with all such injustices such as capitalism and individualism, and black acceptance to poverty and suffering. In this sense black soteriology means there must be a united front, the principles of which are "ubuntu" and "ujamaa". Onwubiko (2001:36) explains that the concept of "ujamaa", when properly understood as "togetherness", and "familyhood", does not depend on consanguinity. It depicts a "community spirit" of togetherness which regards all people as "brothers and sisters". This community spirit in turn shapes distinctive African understandings of personhood. In most African societies there is a very limited sense of individual autonomy. One is human because of others, with others, and for others (): "I am because we are, and since we are therefore we are, and since we are therefore I am", "I belong, therefore I am". In an African context, the social aspect predominates over the individualistic aspect. A human being exists as a person, naturally and necessarily enmeshed in a web of relationships. A human beings' very existence, their human reality, is bound up in those relationships. These relationships provide the most prolific, profound and intense source of motivation for living and for action (Gaillardetz 2008:127). The sin of self-hate needs to be uprooted; salvation should be based on 'black is beautiful and intelligent.'

It is recommended that the point of departure for salvation is blackness as reawakening of black consciousness and the love of God, others and the self as the image of God.

5.3 BLACKNESS SOTERIOLOGY OUGHT TO BE RESTORATIVE JUSTICE

It is stated in the previous chapters that whites meted out injustice, oppression and hatred to blacks and the South African government has instituted the TRC to facilitate reconciliation; however, in this research study there is indication that process was unsuccessful because the issue of injustice was not addressed. In this section the researcher will focus on restorative justice. The researcher will give a brief definition of restorative justice before handling the "five Rs" as the key principles to wholesome salvation. Soteriology is about justice, reconciliation, repentance and restitution; all these concepts are embedded in restorative justice.

Braithwaite (1998:6) defines restorative justice as restoring property loss, injury, a sense of security, dignity, a sense of empowerment, deliberative democracy, harmony based on a feeling that justice has been done, and a social support. In the context of this research restorative justice is restoring black consciousness for black Africans in South Africa to be responsible for their own destiny. Restorative justice is a theory of justice that relies on reconciliation rather than punishment. It relies on the idea that a well-functioning society operates within a balance of rights and responsibilities. When an incident occurs that upsets that balance, methods for restoration must be found so that members of the community, the victim, and offender, can come to terms with the incident and continue with their lives. Blackness soteriology is a restoration of the balance within the African community because of the principle of Ubuntu. In order for this to happen, the offender must accept responsibility for the fact that his or her behaviour has caused harm to the victim, and the victim must be prepared to negotiate and accept restitution or compensation for the offender's wrongdoing. In essence, restorative justice aims, as far as possible, to "put right the wrong". It is based on the idea that we are all connected and that crime is a violation of relationships of God and human beings, human beings amongst themselves, and human beings and the environment. Such violations create obligations (Braithwaite 1998:6).

In addition, where community involvement is required, meetings should be publicly held so as to provide all individuals with a sense of ownership of the process. This is the African way of doing justice to one other. This means that blackness salvation is public rather than private and personal because the sin of one person affects the whole community, and the repentance of one benefits all. This is still evident in the functioning of, and principle upheld by traditional courts. In most cases, offenders are not separated from their support system of

family and close relatives, and those closest to offenders hold them responsible. In other words, concepts that have now been labelled as restorative justice have been in use in South African communities for some time. Simply, restorative justice is about addressing the hurts and the needs of both victims and offenders in such a way that both parties, as well as the communities which they are part of, are healed. The "five Rs" will be used in restorative justice as an African way of salvation.

Reverend Don Misener conceptualised "five R's" that are central to restorative justice which, when considered together, connect the offender with those who have been offended and make the healing of broken relationships between human beings possible to the degree that victims are prepared to forget and forgive. These constitute the cost of restoration to an offender, to which there is no shortcut. The five R's are:

- Facing reality: this is the first step on the road to freedom, and is where the cost of restoration begins. In this stage, the researcher refers to the second chapter where he outlines all the evils and sins of whiteness within the context of this research study. Justice will not prevail unless whites South Africans accept their responsibility based on the misuse and malpractice of Christianity to oppress and exploit blacks in the name of capitalism as a means of survival (steal and killing). Blackness soteriology should insist on facing the reality that evil actions were committed by whites against blacks. This stage allows the offender and the victim to undergo the process of empting themselves (kenosis) and accepting that these things have happened. The next stage is the acceptance of responsibility.
- Accepting responsibility: while facing reality acknowledges the truth of a situation, accepting responsibility goes a step further in recognising that a personal response is required. The offender or the sinner in this soteriology with blackness requests the offender to accept that he or she is responsible for the harm that is suffered by the victim.
- Expressing repentance: accepting personal responsibility for the consequences of one's actions leads to an expression of repentance. This constitutes sorrow and sincere regret for the actions — a realisation that the actions were wrongful and should not have occurred. Usually this is achieved by apologising to the person who has been wronged, and by asking for forgiveness from the supernatural being that the offender relates to.

- Knowing reconciliation: being willing to face the full force of wrongfulness and refusing to take refuge in excuses or rationalisations make it possible to know reconciliation with the person who has been wronged. While there is no guarantee that the person who has been wronged will be willing or able to offer reconciliation, full reconciliation is not possible if the wrongfulness has not been faced.

- Making restitution: this is a practical way of facing the consequences of behaviour. It is a way of demonstrating the credibility of the words that were expressed when making an apology and of expressing thankfulness for reconciliation. This is more relevant to land dispossession and redistribution.

As a way of "delivering justice", restorative justice provides opportunities for the "five Rs" to be practiced and nurtured. Although these principles were formulated from a specifically Christian perspective, they resonate well with many other religions, including traditional African beliefs, Judaism, Buddhism, Hinduism, and Islam. In that sense, they can be regarded as some universal principles that constitute justice and are informed by these various traditions.

In this study, the researcher has borrowed these concepts to construct a black soteriology that will assist in the South African situation where whiteness as sin is left unaddressed in terms of restorative as blackness soteriology within the African theology.

5.4 CONCLUSION

In conclusion, the researcher recommends that all institutions of learning, faith communities and churches ought to facilitate the process of black soteriology in the sense of reawakening black consciousness and restoring justice through the "five Rs". "Black is beautiful and intelligent" is the vertex for black consciousness and black self-love; self-respect and self-understanding.

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