



A Hermeneutical Approach to Theology: Teaching African Understanding of Spiritual Beings and their Existence

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ABSTRACT

The teaching of theology in South Africa is narrowly understood in the context of Abrahamic religions. Within those religions, there are notions like angels and demons that make sense but remain problematic in the African understanding of God and spirituality. African spirituality gets overshadowed by coloniality such that African scholars resort to silence rather than correcting those errors that are committed while teaching theology to Africans. Since theology is the study of God, it should be subject to different interpretations that allow for a multiplicity of approaches. Since demystification and decolonisation of African theology are needed, this paper denounces foreign concepts in theology that seek to demotivate the whole concept of a decolonial theology. Analytic theory is used as the lens in this study. The purpose of this study is to clearly surface the concept of decolonisation within religion and the notion of beings within theological studies. This qualitative study adopts a desktop conceptual research methodology. Major findings of this study reveal that (i) theology in South Africa is taught in a Eurocentric fashion and the concepts used are Western, (ii) there is a high level of ignoring the African concepts and religions in the plight of theologians to reinforce Christianity. Core recommendations include (i) transformation of theological teaching that accommodates African spirituality, and (ii) popularization of African notions/ concepts to refer to such beings that the Western religions have called angels and demons. This study contributes to the decolonial scholarship with regard to theological studies of spiritual beings.

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INTRODUCTION

Theology is defined by McGrath as the study of God/gods and the spiritual beings that exist beyond the physical realm of human beings.¹ Kobe also refers to the Greek origin of the term *theos* meaning ‘God’ and *logos* meaning study, for which then the combination of the two makes the word ‘theology’.² According to Gutierrez, an institution that teaches theology should be engaged in metaphysical

¹ Alister E. McGrath, *The Christian Theology Reader* (Hoboken, New Jersey : John Wiley & Sons, 2016).

² Sandiswa L Kobe, “Ubuntu as a Spirituality of Liberation for Black Theology of Liberation,” *HTS Teologiese Studies/Theological Studies* 77, no. 3 (2021).

explanations of spiritual existence in all forms.³ In South Africa, there seems to have been a conflation of theology with Christology due to the fact that those who are supposed to be teaching theology are themselves Christians. That is why people learn Christianity instead of learning theology which should be visiting different perspectives of spiritual existence or perspectives about the existence of God. To refresh the memory, De Beer narrates that Christianity came with colonial settlers who were missionaries sent to Christian[ise] Africa.⁴ The need for Christian[ise] Africa was because African people were not religious, but spiritual and united in practices that fall within the philosophy of 'Ubuntu'.⁵ *Ubuntu* does not need the idea of a celestial dictator called 'God' for people to know ethics and act ethically.⁶ This paper argues that religions divide people due to faith in doctrines and indoctrination while spirituality unites people with recognition of humanity and love of knowledge as well as wisdom.

In simple terms, prior to the arrival of Christianity Africans were already having spirituality that existed without domineering fathers called 'priests, bishops, popes, and so on.'⁷ Christianity is a colonial and foreign religion to the African people according to Finneran and Wild-Wood.⁸ The movement of 'Yeheshua Masih', a man from Nazareth was a good movement to rise against evil, violence, and unfairness, to defend the poor as well as voiceless people in the Jewish kingdom.⁹ But when Europeans hijacked the movement, they started their colonisation from the identity of 'Yeheshua' himself, they gave him an English name 'Jesus Christ'. Once he became 'Jesus Christ', his whole movement became Christianity and his teachings spread as the most powerful word of God that everyone must believe and revere. Krausmuller argues that this was a good case of hypostasis, the creation of a God-man, and the 'Holy bible' was adopted as the standard textbook for the newly born religion called Christianity.¹⁰ By the way, it is surprising that 'Yeheshua' fought against bondage and violence levelled against the poor, yet in the religion of his second coming as 'Jesus Christ' African people get colonised, enslaved, and thrown into the bondage of poverty. Poverty here refers to the state of having no land and having African resources stolen from Europe while Africa remains underdeveloped.¹¹ The whole issue here is that bringing religion to the African people had no other purpose or mission except to 'divide and rule' over Africans behind the frail argument that God ordained it.

The questions then that one may ask are; (a) was Christianity ever a need or bringing any value to the African thought/ theology? (b) during the struggle for decoloniality and Africanisation is Christianity or religion still relevant? (c) can Christianity be decolonised to the level of becoming an African version or form part of African spirituality? The answer of this paper to these questions is quite clear. Christianity brought no value to the African people except debasing them from their indigenous cultures and corrupting their spirituality.¹² Noman argues that if Christianity had any value in it, that value was reserved for the colonial masters who used the '*Holy Bible*' to acquire slaves, land, and

³ Gustavo Gutierrez, *A Theology of Liberation: History, Politics and Salvation* (Orbis Books, 2023).

⁴ Stephan De Beer, "Constructing an Urban Theology of Liberation in South Africa Today: A Transdisciplinary Praxis-Approach in the Interface between (Urban) Faith, Politics and Planning," *Missionalia: Southern African Journal of Mission Studies* 51, no. 1 (2023): 85–114.

⁵ Fundiswa A Kobo, "Ebhuhlangi Amandla Ngawethu: Womanism and Black Theology of Liberation, in Memory of Vuyani Shadrack Vellem," *HTS Teologiese Studies/Theological Studies* 76, no. 3 (2020).

⁶ Thinandavha D Mashau and Mookgo S Kgatle, "Prosperity Gospel and the Culture of Greed in Post-Colonial Africa: Constructing an Alternative African Christian Theology of Ubuntu," *Verbum et Ecclesia* 40, no. 1 (2019): 1–8; Mark J Schreiber, *One Ordinary Life—Extraordinary Grace* (Outskirts Press, 2023).

⁷ Clarence George III, "'Imfundo' the Student; the Evolution Adaptation, and Practice of African Centered Education at the Kara Heritage Institute in Pretoria South Africa" (Michigan State University, 2021); Zimngonaphakade Sigenu, "Socially Constructed Meanings of Impucuko in a Comparative Historical Analysis," 2022.

⁸ N. Finneran, "The Archaeology of Christianity in Africa," 2002, <https://winchester.elsevierpure.com/en/publications/the-archaeology-of-christianity-in-africa-2>.

⁹ Oddbjørn Leirvik, *Images of Jesus Christ in Islam* (Bloomsbury Publishing, 2010).

¹⁰ Dirk Krausmuller, "Does the Flesh Possess Hypostatic Idioms, and If So, Why Is It Then Not a Separate Hypostasis?: On a Conceptual Problem of Late Patristic Christology," *Scrinium* 15, no. 1 (2019): 193–210.

¹¹ Hannah M Dunga and Steven H Dunga, "Determinants of Perceptions of Poverty; A Case of Townships in Gauteng Province of South Africa," *International Journal of Economics and Financial Issues* 12, no. 3 (2022): 97.

¹² Peter Wiah, *The Uselessness of Grace: A Dissertation Submitted to the Faculty of Philosophy in Candidacy for the Degree of Doctor of Philosophy in Christian Apologetics* (Xlibris Corporation, 2018).

natural resources.¹³ Akil refers to the statement that “when one slaps you on one cheek turn on the other cheek, when one takes your cloak give him even the tunic ...” (Matt. 5:38 - 48) and argues that any African who believes in this extreme pacifism is bound to accept the loss of everything.¹⁴ That is exactly the spirit of this paper, teaching Christology in theology schools is the continuation of spiritual corruption by colonial forces who want to weaken the decolonisation of African people.

THEORETICAL FRAMEWORK

This study is committed to the analytical school of thought. Analytical philosophy emphasizes clarity and argument, which is often achieved through logical and linguistic analysis.¹⁵ Frege is considered the father of analytical philosophy, a tradition that emphasizes clarity of argument through the logical use of language in presenting thoughts.¹⁶ Within this framework, Bertrand Russell found a space to argue for logicism and logical atomism.¹⁷ According to Soames, Logicism and logical atomism refer to the practice of breaking the argument into basic propositions to understand its coherence as a whole.¹⁸ Similarly, Hallen and Sodipo argue for the analytical breakdown of issues into simpler and logical thoughts through the use of logic in simple ordinary language.¹⁹ Soames seems to hold a view that philosophical problems arise from a misunderstanding of language and that all necessary truths are *a priori*, analytic, and true in virtue of the meaning of words depending upon how the world in fact is.²⁰ Analytic theory helps in producing philosophy that is not ideologically motivated but thought that is analytic and reflective.²¹ Under Wittgenstein’s inspiration, Rudolf Carnap sought to embed his analysis in logical positivism as a development of this tradition.²² Logical positivism holds that there are no specific philosophical truths and that the object of philosophy is the logical clarification of thoughts.²³ Carnap and other scholars contributed to this tradition by rejecting the doctrines of their predecessors of constructing artificial language to resolve philosophical problems.²⁴ They argued that the Vienna Circle was erroneous because the “quest for systemic theories of language worked as a misleading intrusion of scientific methods into philosophy”.²⁵

The analytic framework in this research work helps in acquiring a deeper or adequate understanding of the research problem prior to forwarding the researcher’s own views. Since it is the framework that guides the researcher’s methodology, it also helps to critically apply analysis that cannot be accusable of any bias. This theoretical framework enables a researcher to be reflective and at the same time be within guards of rationality while being critical of his or her thoughts as Gaus argues.²⁶ With the guide of logical positivism, the researcher has been able to deal with dogmas and ideological speculations around the issue of decolonisation and African theology while operating as a neutral being in the battle between parties against and parties for decolonisation and recognition of African beingness in theology. As Soames argues, logical positivism holds that there are no absolute

¹³ Abu Sayeed Mohammad Noman, “Africological Reconceptualization of the Epistemological Crises in Postcolonial Studies” (Temple University Libraries, 2018).

¹⁴ Andre Akil, *From Niggas to Gods*, vol. 2 (Lushena Books, 1996).

¹⁵ C. McGinn, *The Making of a Philosopher: My Journey through Twentieth-Century Philosophy* (New York: Harper Collins Publishers, 2002).

¹⁶ G. Frege, “Begriffsschrift,” *Grundgesetze Der Arithmetik* 2, no. 1 (1906), plato.stanford.edu/entries/frege/#BasFerLogPreCal.

¹⁷ S. Soames, *The Dawn of Analysis: Philosophical Analysis in the Twentieth Century 1*. (Princeton: Princeton University Press, 2003).

¹⁸ Soames, *The Dawn of Analysis: Philosophical Analysis in the Twentieth Century 1*.

¹⁹ B Hallen and J. O Sodipo, *Knowledge, Belief, and Witchcraft: Analytic Experiments in African Philosophy* (California: Stanford University Press, 1997).

²⁰ S. Soames, *The Dawn of Analysis: Philosophical Analysis in the Twentieth Century*, vol. 1 (Princeton: Princeton University Press, 2003).

²¹ B. Hallen, “Contextualism In Philosophy: Knowledge, Meaning, and Truth,” in *Analytic Philosophy*, ed. G. Preyer and G. Peter (Goethe University Frankfurt: Oxford University Press, 2005).

²² L. Wittgenstein, *Mind Association*, vol. 61 (JSTOR, 1937), <http://www.jstor.org/stable/2252298>; R. Carnap, *Logical Syntax of Language* (London: Routledge Publishers, 1961).

²³ Soames, *The Dawn of Analysis: Philosophical Analysis in the Twentieth Century*.

²⁴ Rudolf Carnap, “The Logical Structure Of the World,” 1967.

²⁵ J. H. Glock, *What Is Analytic Philosophy?* (Cambridge: Cambridge University Press, 2008), 44.

²⁶ Nurdiana Gaus, “Selecting Research Approaches and Research Designs: A Reflective Essay,” *Qualitative Research Journal* 17, no. 2 (2017): 99–112.

philosophical truths, but the object of philosophy is to clarify thoughts.²⁷ This has helped the researcher to simplify his/ her thoughts. In this paper, the researcher has used ordinary language in producing his critical thoughts while at the same time analysing the common thoughts that currently exist in the world. The use of ordinary language is employed since in this work, the researcher is dealing with real issues that involve real human beings in the world other than some metaphysical fantasies. An analytic theoretical framework is adequately relevant when dealing with sensitive issues like this one decolonisation and lack of recognition of African thought perspectives because many people talk about these issues in the emotional realm and do not rationalize them. The argument in this paper seeks to be more rational than being emotional towards decoloniality and Afrocentricity within theology education in South Africa.

Therefore, in this paper, the researcher adopts this theoretical framework in an attempt to do differently as Mahlo argues that is not of a potent scholar to emotionally weep in corridors without addressing the problems that humanity faces.²⁸ The issue of White supremacy clouds the Afrocentric approach to African problems as it raises the extremism in how people express their thoughts and discomforts about being ignored while they are victimised. According to Wall, analytic theory can be briefly explained as concerned with three principles i.e (a) clarity of argument, (b) the use of ordinary language rather than creating a superficial language or philosophic jargon, and (c) demystification of the truth which quickly rejects dogmas and other indoctrinating aspects that can lead to biases.²⁹ The use of ordinary language is more relevant when philosophising about the views of ordinary human beings like the two professors' writings that are the subject of the discussion in this paper. As Hansen argues that when a researcher writes he/ she must be considerate of the fact that it is ordinary humans who will read the work, then it becomes necessary that the researcher avoids being extremely fanciful to the level of creating a superficial language that will be difficult to understand.³⁰ Perhaps the creation of superficial language might be what led Wall to argue that there is a sense in which philosophers seem much more academic than humans like any other people in the community.³¹

METHODOLOGY

Since this study is a desktop conceptual research and qualitative, the researcher needed no ethical clearance. This was because the researcher engaged in published literature that is already available in the public domain. According to Bram and Angelina when using the literature one must adequately acknowledge it in the form of citing it both in-text and in the bibliography.³² Therefore, this study adopted that principle as all literature used here will be properly and sufficiently acknowledged. With regards to conflict of interests, the researcher here can confirm that there is no conflict of interest with anyone or any institution. In this paper, the discussion was taken directly from the literature that is already in the public domain and no organisation contests the writing and publication of this study. This research work stems from the literature that has already dealt with the issues that might have been thinkably capable of arousing institutional or personal conflict of interest.

In this study, the issue of reliability was handled through the fact that the researcher used the published literature which can always be checked against what this study presents. To be more specific, this work is not meant to be transferred to different places as it is clearly a comment on the battle of literature that needs to be addressed. The literature used in this paper captures the whole atmosphere of problems that come with the form of theology studies offered in South African institutions.

²⁷ Soames, *The Dawn of Analysis: Philosophical Analysis in the Twentieth Century* .

²⁸ A. Mhlahlo, "Reflecting on Supervision Experiences: Honours Students' Research Projects in Development Studies at the Nelson Mandela University," *South African Journal of Higher Education* 34, no. 2 (2020): 164–76.

²⁹ Hubert Stanley Wall, *Analytic Theory of Continued Fractions* (Courier Dover Publications, 2018).

³⁰ Nat Hansen, "'Nobody Would Really Talk That Way!': The Critical Project in Contemporary Ordinary Language Philosophy," *Synthese* 197, no. 6 (June 24, 2020): 2433–64, <https://doi.org/10.1007/s11229-018-1812-x>.

³¹ Wall, *Analytic Theory of Continued Fractions*.

³² Barli Bram and Patricia Angelina, "Indonesian Tertiary Education Students' Academic Writing Setbacks and Solutions.," *International Journal of Language Education* 6, no. 3 (2022): 267–80.

Data Analysis

This study adopted a triple interpretation approach which relies on a triple-layered interpretation of scholarly views. According to Aagaard, a triple-layered interpretation approach is made up of three levels of interpretation that include; (a) textual interpretation, (b) contextual interpretation, and (c) substantive interpretation.³³ *Textual interpretation* according to Pianzola et al advocates the view that there is no need to look far from the text that the author presents. In this case, the text/ writing of the author is understood as *prima facie* entailing the complete sense of what the author aims to tell the reader.³⁴ In fact, Pöchhacker argues that looking further than the literal meaning of the text may even mislead the reader while trying to find a hidden meaning instead of the apparent one.³⁵ However, in this paper, the researcher views textual interpretation as quite simplistic and risking the disconnect between the author and the reader while the two should have an understanding of the context at which the thought arose. *Contextual interpretation* refers to an instance whereby analysis takes into account the context in which the text was written.³⁶ In this case, Rashid and Sipahi argue that it is more important to understand the author of a particular piece of work within his/ her context than to view the text as disconnected from both the author and the surrounding circumstances.³⁷ This paper takes Rashid and Sipahi's argument forward to say that there is no evidence of any instance where the text is not related to the personality of the author and the environment where the author is at the time of writing.³⁸ Albeit tersely, this means the reader must understand the author as an ordinary human being who is affected by his character and the environment to write as he/ she wrote. *Substantive interpretation* as defined by Ramlo interrogates the substance of the text as either relevant or irrelevant in the contemporary time.³⁹ In this paper, Christianity seems to make a good case for problematic colonial teaching of theology in the contemporary age of philosophy/ anthroposophy and decolonisation.

Limitations

Stapleton et al refer to epistemological, ontological, structural, and sometimes financial factors that somewhat hinder the smooth continuance of the study.⁴⁰ In this case, there were no limitations with the factors that Stapleton et al mention except the fact that the researcher was only confined to the English language while other sources use African languages like Ashanti/ Akan, IsiXhosa, IsiZulu, Yoruba, ancient Khemet, Nubian language/s and so on.⁴¹ That is why contextual interpretation brings benefit to this study. In total, this study was formulated as a qualitative desktop conceptual research to serve as a form of a philosophical review of the thoughts entailed in South African teaching of theology.

PRESENTATION OF FINDINGS

- Teaching of theology in South Africa is commonly done by scholars who have been captured by coloniality and that makes them more comfortable with discussing the Abrahamic religions than any other perspective.

³³ Kaare Aagaard, "The Evolution of a National Research Funding System: Transformative Change through Layering and Displacement," *Minerva* 55, no. 3 (2017): 279–97.

³⁴ Federico Pianzola, Simone Rebora, and Gerhard Lauer, "Wattpad as a Resource for Literary Studies. Quantitative and Qualitative Examples of the Importance of Digital Social Reading and Readers' Comments in the Margins," *PloS One* 15, no. 1 (2020): e0226708.

³⁵ Franz Pöchhacker, *Introducing Interpreting Studies* (Routledge, 2022).

³⁶ Kasia Piwosz et al., "Bacterial and Eukaryotic Small-Subunit Amplicon Data Do Not Provide a Quantitative Picture of Microbial Communities, but They Are Reliable in the Context of Ecological Interpretations," *Mosphere* 5, no. 2 (2020): 10–1128.

³⁷ M. Harun Rashid and Esra Sipahi, "The Importance of Quantitative Research in Language Testing and Assessment: In the Context of Social Works," *Linguistics and Culture Review* 5, no. S1 (2021): 317–30.

³⁸ Rashid and Sipahi, "The Importance of Quantitative Research in Language Testing and Assessment: In the Context of Social Works."

³⁹ Susan Ramlo, "Non-Statistical, Substantive Generalization: Lessons from Q Methodology," *International Journal of Research & Method in Education* 47, no. 1 (2024): 65–78.

⁴⁰ Tess E Stapleton et al., "Successes and Limitations of Quantitative Diet Metabarcoding in a Small, Herbivorous Mammal," *Molecular Ecology Resources* 22, no. 7 (2022): 2573–86.

⁴¹ Stapleton et al., "Successes and Limitations of Quantitative Diet Metabarcoding in a Small, Herbivorous Mammal."

- African spirituality in its different facets like Khemetic spirituality, Vodun spirituality, “Inkolo yakwaNtu” as a threat to decolonise and Africanise theology has been ignored by theologians in favour of colonial Christianity in all South African institutions.
- The use of problematic words referring to spiritual beings as angels and demons has, besides the fact of being not well understood by African theologians, become some way of despising African belief in the supreme being and spirits like ancestors.
- The desire for Western validation generally makes African theologians adopt Christianity regardless of its colonising force and then resultantly create some institutions like ‘Black churches’ that have no black theology in them as well as in their theology.

DISCUSSION

Theme 1: Christianity weakens the struggle of decolonisation because from the ‘Holy Bible’, priests promise people that there is a kingdom coming where people will enjoy milk and honey.

Theme 2: Theology that is marred with Christianity overrides all other forms or perspectives of understanding God and spiritual existence.

Theme 3: Religion divides people and creates wars among people rather than creating peace and harmony as spirituality does.

Theme 1 seems to suggest that suffering today in this world must be understood as good because the world of plenty is coming. Mijatovic narrates that they were taught that it is the will of God that some people suffer here on earth which is a temporal abode in preparation for the eternal abode in heaven.⁴² Something wrong with this idea is that only Africans suffer from being colonised, racially discriminated against, enslaved, and dominated by white supremacists. Therefore, one may correctly argue that teaching theology from that theological perspective does not benefit African people at all. Hitherto, the argument that religion divides people can be advanced to even state that it creates wars that may eliminate humanity if care is not taken. To that effect, scholars like Hiro, Fine and Harris have written narratives about the ‘Harem’ for Judaism, ‘Crusade’ for Christianity, ‘Dharma Yurdhaa’ for Hinduism, and ‘Jihad’ for Islam.⁴³ The war comes from the religious view that some people are better than others and therefore are destined to have the whole world for themselves in the annihilation of those unreligious ones. How theology is taught in South African institutions currently seems to push the same agenda that one will go to hell unless s/he receives Jesus Christ’s salvation. By the way, hell is a horrible place mentioned in the ‘Holy bible’ as the opposite of heaven.⁴⁴ Therefore, themes 1, 2 and 3 share the same core idea that Christianity in the decolonisation era is not necessary and it is part of religions that have divided humanity with conflicts and wars.

This paper holds is that theology may be taught in a sense that accommodates everyone if the notion of religion is removed. In African spirituality (which should be a greater part of African theology), the supreme being exists in the spiritual realm with ancestors who at times become messengers to convey warnings and good tidings to the people.⁴⁵ This seems to suggest that there are no concepts like angels and demons in African theological thought because even God is not a celestial dictator like in Abrahamic traditions or religions. The humble view of this paper is that teaching colonial views of religion to the Africans in this decolonial era seems quite awkward and making Africans embrace the problematic Western concepts corrupts their spirituality. At least spirituality like Kemetic, Vodun, and ‘Inkolo yakwaNtu’ does not divide humanity and bi-polarise perspectives such

⁴² Franjo Mijatović, “(In) Active God—Coping with Suffering and Pain from the Perspective of Christianity,” *Religions* 12, no. 11 (2021): 939.

⁴³ Jonathan Fine, *Political Violence in Judaism, Christianity, and Islam: From Holy War to Modern Terror* (Rowman & Littlefield, 2015); Dilip Hiro, *Holy Wars (Routledge Revivals): The Rise of Islamic Fundamentalism* (Routledge, 2013); Mark David Harris, *Echoes of War: Religious Militancy in Judaism, Buddhism, Hinduism, Islam, and Christianity* (The Southern Baptist Theological Seminary, 2021).

⁴⁴ Aldous Leonard Huxley, *Heaven & Hell* (DigiCat, 2022).

⁴⁵ Mike Ushe, “God, Divinities and Ancestors in African Traditional Religious Thought,” *African Traditional Religion and Philosophy: Essays on an Ancestral Religious Heritage*. Bloomington: AuthorHouse, 2022.

that there can be wars between the believers and heathens. A serious problem arises when even the so-called African theologians do not guard against the use of colonial problematic conceptions and ideas in this decolonial era. Ubuntu in this paper is used to reveal a generalised understanding of humanity that cuts across all kinds of men and serves everyone rather than pushing some elitist agenda. Perhaps it is time that African people should consider authoring their own 'Holy Bible' and purposefully add it to the list of theological literacy as they radicalise teaching it more intensely than any religion that is already there.

RECOMMENDATIONS

- Within the educational transformation in South Africa, theology must be included because it needs to be a complete study of God and spirituality that encompasses African spirituality as well.
- Teaching religious perspectives with a desire to create adherents in theological institutions is one of the factors that everyone must abstain from because it just becomes a means of spreading faith rather than reason.
- More studies must be done on methods to advance the understanding of African spirituality and popularise it so that it can have sufficient literature to add to the theology syllabus in South African theological schools/ institutions.

CONCLUSION

Theology is the study of God or the Supreme Being in different forms that humans understand. Theology as a study also encompasses the perspectives on how the Supreme being exists with the associated spirits like angels, ancestors, and demons in the realm of spirits. However, in South Africa theology has been either hijacked by Christianity studies or outright conflated with Christology to such an extent that only the Christian conception of God dominates in theological institutions. The problem with the domination of Christian perspectives in theological schools is that Christianity's colonial nature makes it hard for theologians to significantly engage in decolonisation or re-Africanisation of African thought/ scholarship. While religion divides people, spirituality (like Khemetic, Vodun, Inkolo yakwaNtu) is at the centre of humanitarian unity as they espouse the values of 'Ubuntu' in them, and African theologians get consumed in Christianity to even forget about this gem. Christianity from its beginning was nothing else except the colonisation movement which started by colonising Yehesua and his noble mission, as it is seen that from a Jewish activist colonial masters created a hypostatic 'Jesus'. Literature reveals that the theology learned in the current format of South African institutions remains void of African spirituality and that creates an incomplete understanding of what theology is about. Most importantly, theologians produced in those institutions embrace coloniality with all its suffering upon Africans because they rely on the promise that there is a better world to come for those who have received Jesus' salvation and faith.

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