

## PREFACE

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The articles published in this issue of *Acta Theologica* were subjected to a rigorous blind peer review process in accordance with the required academic standard set for this journal. Authors of the African continent have contributed to this special issue that emerged partly from the Black Theology conference: “Lineages of Black Theology of Liberation and the aftermath of decolonization, post-liberation: Reflections on the present and the future” hosted by the University of South Africa, from 3 to 5 October 2012.

It may be argued that the liberation struggle was successful in achieving the legal eradication of racism and the dismantling of the apparatus of apartheid. However, the aftermath of 1994 did not necessarily bring with it all the rights and privileges that should be afforded to citizens. These are some of the issues that Black theology has to contend with in the aftermath of 1994. Furthermore, recognition of the practices of segregation, torture, “othering” were not resolved through political freedom (vote). Although we may not be experiencing the violence of the apartheid system, there is still state violence, police violence, and to a large extent apartheid as a system still exists. Blackness in post-apartheid South Africa continues to be “othered”. The recent student protest under the banner #feesmustfall, #decolonization of curriculum, #Rhodesmustfall, have reawakened what the negotiated settlement attempted to bury in the subconscious of the Black populace. The students reminded Black bodies of the unfinished business of “liberation”. Through its theological hermeneutic Black Theology insists in taking the lived experiences of black people seriously.

The Black Theology Project problematized this question well during the apartheid South Africa. However, this question has not been completely engaged. The essays in this issue cover various themes that seek to address the question of Blackness. Among the themes that are covered are Black theology and pastoral care, gender violence, black theology and the contestation of “affirming blackness”, black theology and the race question, black theology and the gender question, black theology and African women’s theologies, black theology and biblical hermeneutics today.

It remains vital to reflect seriously and engage in dialogue on the role of Black Theology in a democratic South Africa. The movements such as #feesmustfall, #rhodesmustfall, #outsourcingmustfall, service delivery protests and destruction of human bodies through the continual militarisation of police and police brutality compels theologians and the Church to challenge the status quo and resume their prophetic role that they occupied during the apartheid South Africa.

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