



Networking Cedara



Volume 29 Number 10 29 April- 06 May 18

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Tuesday, 1 May: Workers' Day-Public Holiday- NO LECTURES
Tuesday, 8 May: Institute Liturgy (5 pm, Charles Rensburg OMI presiding)

A WORD OF THANKS FROM THE STUDENT FORUM..... 1

A WORD OF THANKS FROM THE STUDENT FORUM

The Student body Executive wishes to thank the entire SJTI student body for your collaboration whenever you are requested to participate in any event at our beloved Institute. Special thanks to all of you for the collaboration shown last Thursday where you actively participated in the cluster paper presentations baptized as cluster celebration of knowledge. The event was magnificent and challenging as all the presenters were well prepared. Fortunately for SJTI this was not something new because we started and we are committed to continue this kind of celebration at the Institute level.

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It would be a sin if we forget to congratulate and thank the person who that volunteered and sacrificed his time to prepared and present the paper on our behalf. We are very proud of you Deacon komlan Todjoro, may you continue to inspire us with your courage and dedication. We are happy to announce that SJTI got award for presenting the best paper with the best theological dissertation. For those who were not there and wish to read the paper, you can contact Deacon Todjoro.

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Allow us to take this opportunity to thank the Philosophy Department for cooperating with us when we requested that they start with the paper presentation at SJTI. We also congratulate Br Nyerere Emmanuel a third year Philosophy student for taking the courage and accept to open the flow for us. It was really surprising how he managed to stare discussions around and engaging all of those who attended the celebration revolving around the theme **'the malleability of sex, it social, political and religious implications'**.

EDITORIAL...5

Once again this shows the commitment and dedication of all of us to the life of the Institute. May we continue to show this collaboration and dedication. We are looking forward to the next

SJTI paper presentation from the Theology Department on the date to be announced.

Gino David Bembele

(The President of the Student Body Executive)

POLITICAL FREEDOM FROM ANGOLAN PERSPECTIVE.

Felisberto J. Dumbo SCJ

In this month of April called “freedom month”, the article will give a brief overall of what people have experienced in Angola. As a matter of fact, it has been difficult to understand how Angolan government has ruled the country in this era of “political transition”. The MPLA is considered as the powerful party in Angola by the outsiders. The outsiders have not seen that politicians in Angola are still struggling to have democracy as a system that was chosen and promoted in 1990s in many African countries. There is a political transition, but it has not being visible and tolerant which has resulted in constant violence, death, persecutions, corruption and nepotism. This is why people are not free to express themselves.

With the new president Joao Lourenco, Angola is experiencing a new *kairos* of growth in political, economic and social sphere. Therefore, there is a shift from 2002 to today however, there is one point to evaluate. Politically speaking, Angola has been considered as a country that is stable as compared to other African countries that also experienced civil war. Thus, politicians and economists, nationalists and internationalists have analyzed with optimism that Angola is becoming one of the biggest potential country among African countries which is plausible for the future of the country. It is worth to emphasize that President José Eduardo dos Santos was in power for 38 years and experts in politics argue since 2002 up until 2017 Angola have already overcome gaps that were caused by civil war. However, its unsustainability has being caused by the way of ruling party. The President Jose Eduardo dos Santos was using the common good for his own benefit. Jose Eduardo dos Santos faced increasing criticism for rampant corruption, authoritative attitudes, bad governance, and government repression.

Unfortunately, from 2002 to 2017, Angolans never experienced freedom of expression because the government of Jose Eduardo dos Santos was practically based on intensive repression, restricting freedom of expression. These matters certainly blocked people to give suggestions as speaking out against Jose Eduardo dos Santos was seen as digging one owns grave. Freedom of expression is only for the ruling part which controls the public and private media. Hence, there is no channel where intellectuals can express their thoughts and views since the government scrutinizes and chooses the news which they want others to listen to. Internet, social media, are controlled by the ruling party.

Many tentative reflections upon Angolan political and economic issues have made by some intellectuals, but the government continues to target outspoken intellectuals, journalists and human rights activists accusing and defaming them as criminals. This is to stop them, and the government uses military forces to arrest, intimidate, people. Some police force use excessive force and engage in arbitrary arrests with violence removing street traders, including pregnant women and those with

babies. Whatever people try to do in the country is monitored; and if it is a protest against the authorities those who are involved are arrested. There are many other cases where people have been arrested in Angola. Some are done publicly and others in secret. Thus, the impunity for violent abuses caused by security agents are common. The victims of course are the protest activists. Opposition leaders, journalists and their respective families and the society in general do not live in peace. Therefore, Angola's laws are neither adequately to protect the people nor preserve the rights which people deserve. People live without legal protection. Many times, government leaders us police officers that force people to leave their homes without prior notice. They demolish houses and leave people in lands without any infrastructures and people are obliged to live in improved housing without social services such as toilets and sometimes without caring about schools from where children are forced to be leave. I think that freedom in Angola and in many African countries is still utopia...

IS THERE ANYTHING NEW ABOUT INCULTURATION?

KELVIN BANDA, OP

The concept of inculturation has been on the visible burner of theological discourse in the African continent and beyond. This was mostly prompted by the Second Vatican Council held on 11 October 1962 at St. Peters Basilica in the Vatican in which a strong case was made for the cultural adaptation of Christianity in Africa. This idea has deposited into several concepts such as 'Acculturation', 'Enculturation', 'Interculturation', 'Incarnation', 'Africanisation', 'Adaptation', and 'Indigenisation' of Christianity in Africa. These concepts rotate around the idea of making the Christian faith culturally permissible and acceptable in Africa.

The elementary concept of inculturation is the expression of the dynamic relation between the Christian gospel and world cultures for the consolidation of the faith (Ezechi 2011). It is a process or attempt to find or root Christianity in different cultures of the world. It is also a process whereby cultural values can be transformed through their exposure to the Christian message and the insertion of Christianity into indigenous cultures (Duncan 2014). Precisely, it refers to a movement for the Africanisation or indigenisation of Christianity in Africa. For inculturation to present something new to African cultures, there must be a change in the concept of culture. For Crolius (1978:735), instead of a more deductive, philosophical concept of culture, there is need to consider the 'investigations of cultural anthropology, sociology and ethnology'. The Second Vatican also acknowledged that the culture necessarily has a historical and social aspect and that the word "culture" often takes on a sociological and ethnological sense.

Culture encompasses all aspects of human life in society. This include problems of economic, political, domestic, philosophical and religious. Hence, inculturation instead of being just one aspect of the missionary activity of the Church, becomes the central concern of the Church's evangelizing activity. What matters is to evangelize the culture and cultures of humanity (*Evangelil Nuntiandi*, no. 20). The new aspect of inculturation would be the vivid awareness of the *dialogal* character.

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