Bonganjalo Goba and the ‘Challenge of Black Theology’¹

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Abstract
The article provides an overview of Goba scholarship, stretching over three decades. It also thematizes aspects of his scholarship, which invites further research in historisising ways in the specific historical contexts and socio-historical dynamics at the specific time in which he wrote and published. The article includes an identification of positions held, and on this score also raises the matter of the identification of his own innovative contributions in these contexts, and his own networks and contacts, at specific historical time junctures. References to his own publications stretching 30 years are also provided. It is planned to re-publish all of these, with the support of the publishers and his family. In addition, a colloquium will be organized in his honour, including critical and constructive scholarly reflections on his research and contributions to knowledge generation.

Keywords: Bonganjalo Goba, Black Theology, Black Consciousness, Theology of the Oppressed, Kairos Theology, ecumenical praxis, teaching theology

¹ This article is based on the presentation of Prof Johannes A. Smit, at the Memorial event organized in honour of the late Prof Bonganjalo Goba (1943 – 2016), on 15 November 2016. It is published as resource for the planned research volume on the contemporary relevance of the thematics deriving from Goba scholarship. (Assistant Editor: Denzil Chetty.)
In June 1980, the then, Rev. Bongajalo Goba, and Principal of the Albert Luthuli College at the Federal Theological Seminary, published an article, ‘Doing Theology in South Africa: A Black Christian Perspective’. He prefaced his article, with a quote from the ‘Preface’ of Allan Boesak’s landmark book, Farewell to Innocence: A Socio-ethical Study on Black Theology and Black Power (1976). This quotation comprises of the first line of Boesak’s ‘Preface’ and reads: ‘Engaging in liberation theology in the South African situation is an extremely difficult risky business’. It is this quotation, rather than the article’s title that captures Goba’s focus – that of ‘Black Theology’, and that ‘Black Theology’ is in principle, South Africa’s ‘Liberation Theology’.

Concerning his purpose with the article Goba says that it is intended ‘to provide a prolegomenon which hopefully will become a full blown, mature theology of liberation’ (p. 23). Significantly, this statement of purpose, is set against two existing gaps in ‘doing theology in South Africa’, i.e. what he terms the then current ‘problem’ and the then current ‘challenge’ facing black people, especially black Christians. The ‘problem’, he says is that due to the ‘nature of our political situation’ in South Africa, ‘blacks are not expected to think critically nor for that matter theologize’. The ‘challenge especially for black Christians’, he says is ‘to test the authenticity of our faith and to make a contribution to the current struggle for freedom that is going on in South Africa, and for that matter, around the world’. In what followed, Goba indeed outlined his ‘prolegomenon’, and in time, especially during the 1980s, it would be further developed – if not so much in theory, but in praxis.

Goba’s article deals with seven main themes. These are:

The Nature of Black Theological Reflection;
The Context of Black Theological Reflection;
The Praxis of Black Theological Reflection;
The Specific Goal and Dimension of Black Theological Reflection: A Quest for Change;
Towards a Theology of the Oppressed;
The Need for an Ecumenical Praxis; and
Teaching Theology.

During the 1980’s Goba played a public role in South Africa and abroad as
one of the Kairos Theologians, worked as a lecturer at Unisa in the Department of Theology, and then accepted a position as lecturer at the Chicago Theological Seminary in the U.S.A. While here – and eight years after his agenda-setting article – he published his book, *An Agenda for Black Theology: Hermeneutics for Social Change* (1988). Significantly, the book is a further developing of his article and develops the first five themes in the article in five consecutive chapters, e.g.:

- The Nature of Black Theological Reflection;
- The Context of Black Theological Reflection;
- The Praxis of Black Theological Reflection;
- The Specific Goal and Dimension of Black Theological Reflection: A Quest for Change; and
- Towards a Theology of the Oppressed.

In his book, he also echoes his article’s notion of the ‘challenge’ that faces black Christians, but now stating that ‘Black Theology’ itself is the challenge, now in the post-Kairos situation, by stating:

> In this hermeneutical study my aim is to explore the challenge of Black Theology by providing an agenda for the Black Christian community. I do not pretend in anyway to provide all the answers but to challenge members of the Black Christian community to reflect critically about the relevance of their faith in the current oppressive situation in which they find themselves. Like the Kairos Document this statement seeks to challenge Christians to be involved in a creative, but radical way in the current struggle that is going on at the moment. What I wish to emphasize is creative involvement, one that takes seriously the resources of the Christian faith (iii).

This definition also echoes his definition of Black Theology from 1971 already, where he says, in addition to the definition of June 1969 by the then National Committee of Black Churchmen in South Africa:

> Black Theological reflection is a critical reflection on the praxis of Christian Faith, one which participates in the ongoing process of liberation with the black Christian community (cf. Goba 1986a:60).
Central for Goba – as always – are the notion of ‘critical reflection’, that this needs to be grounded in the ‘praxis of Christian Faith’, that it is constitutive of ‘liberation’ and that if one participates in this process, it means a praxis as liberation ‘WITH’ ‘the black Christian community. I want to stress the notion of ‘with’, because throughout his life, this would remain central to Goba’s intellectual endeavours. For him to be an academic did not mean to be in the proverbial ‘ivory tower’ but to participate with the Christian community in liberation’, as part of their ‘praxis’.

II

Furthermore, indicative of Goba’s intellectual and academic focus in this statement, or his own ‘Challenge of Black Theology’ is his own areas in which he lectured and supervised postgraduate students over the years. These, in his own words were:

- Developments in Third World Theologies – Africa, Latin America and Asia;
- Contemporary Theologies – Third World Theology; Feminist Theology;
- Theological Reflection on the Concept of Leadership – Theories on Leadership, esp. Pastoral Leadership;
- Contemporary Developments in Black Theologies – in the U.S.A. and the U.S.A.;
- Ethics and Values Training for Senior Managers – esp. Public Sector Managers in KZN and more broadly in S.A.

His own publications in some of these areas, provide a brief insight into the body of the scholarship that he produced as well as propagated in his teaching and learning. (See the brief bibliography below. It is still developing, because I am still discovering materials not covered in his latest CV.)

III

In the rest of this brief presentation, I just want to reflect on three themes emanating from Prof Goba’s publications. These are:
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- That ‘Black Theology’ is Parallel to the Black Consciousness Movement.
- ‘Christian Identity’ in the ‘Third World’;
- Ethnic and racial conflict, and the churches’ response;

‘Black Theology’ as Parallel to the Black Consciousness Movement

In terms of this topic Goba makes a distinction between ‘Black Theology’ as part of the ‘black struggle’ whose nature is ‘political’ and that of ‘African Theology’ whose nature is ‘ethnographic’. Both ‘Black Theology’ and ‘African Theology’ have relevance to ‘Black Consciousness’. His own Black Theology focus though, is that of critically developing and engaging a hermeneutic of developing the ‘relevance of the gospel’ within the context of the black ‘struggle’ as it emanates from the ‘black experience’. This he qualifies as the ‘struggle for liberation which takes seriously the existential experience of being oppressed in South African context’. In his chapter dealing with this argument (cf. Goba 1986) he further provides a brief overview of the developing of Black Consciousness (BC) in South Africa under the leadership of Steve Biko as well as how it articulates with BC in the U.S.A. He then argues that Black theology is ‘parallel’ to BC both South Africa and the U.S.A. With regard to the then current situation in South Africa, he criticised those who participated in government programmes – such as those from the so-called ‘self-governing states’. To the contrary, he argues that his perspective is ideologically committed to the then current struggle – resonating with the UDF. This view he also contrasts with Boesak’s (1976:121) ‘ahistorical’ view that ‘Christian faith transcends all ideologies and all nationalistic ideas’. He counters:

… [t]he starting point of a relevant theology is actual involvement in the struggle and as such involvement reflects or embodies emancipatory interests of those who are in it. So Black Theology occurs within the context of the black struggle and inescapably will reflect the ideological interests of the black community. If it doesn’t it ceases to be Black Theology (Goba 1986a:66).

This also reflects his notion of Black Consciousness – that it is not just ‘to
promote psychological black self-affirmation’, or, ‘to make us feel good about our blackness’. Rather, and echoing Alhusser’s notion of ‘ideology’, it constitutes a serious political programme of action. It is political in the sense that it identifies, clearly for us, white oppressive [and ‘dehumanising’] socio-political structures. In other words, Black Consciousness is the critical starting point of engaging the black struggle because it takes seriously the particularity of black experience (Goba 1986a:66).

Important for Goba too, is that the nature of oppression is not just a class issue but a racial issue – and quoting Vilakazi, he says: ‘my beingness oppresses me’. That is why his notion of ‘Black Theology’ is a ‘black liberation struggle’. And this he says – as it is also assisted by BC – arises from the developing ‘theological hermeneutic of the oppressed’ in the interests of ‘the role of the church in radical social change’. This also calls for a deepening [of] the ‘social analysis of our present socio-political situation’, which includes the building of a future scenario of ‘what kind of society we … envisage and how … we work for it’ (Goba 1986a:67). Throughout his life, Goba would engage in both these focuses. This was equally true in both the pre-1994 and post-1994 phases of his life praxis (cf. his publications as well as the engaged positions he held in society in his abridged CV attached).

‘Christian Identity’ in the ‘Third World’
Thinking that he cannot speak for the ‘Third World’ Goba (1988d) focuses his argument on ‘African Christian identity’ as part of the Third World. In order to address this latter notion, he distinguishes between how ‘African Theology’ and ‘Black Theology’ provides two distinct answers to this question.

‘African Theology’, Goba (1988d:32) says, deals with the reality of a religious ‘schizophrenia’ of African Christians (quoting Tutu 1978:366), i.e. how they have internalised colonial missionary agents’ notions of Christianity in distinction to the ‘African cultural religious milieu’. With regard to the latter, he quotes Mbiti (1970:2) who argues that there is no distinction between ‘the sacred and the secular, between the religious and the
non-religious, between the spiritual and the material areas of life’ in the African cosmology. This is what African Theology accommodates and advocates, and amongst others impacts especially their understanding of the God concept. Another point is that African Christians are used to live in a context of ‘religious pluralism’ – which is not the same in Western Christianity. Among African Christians, Goba (1988d:33) says:

Religious pluralism is not viewed as a problem, but as a fundamental fact of religious life. There is an open and dynamic view here, that religious identity is something innovative and creative in that it involves a critical re-evaluation of our religious convictions, especially in any context of religious pluralism. African Christian identity, in other words, evolves out of this pluralism, in which there is a creative dialogue between contrasting and yet complementary religious worldviews. Interesting examples of this creative dialogue can be seen in many attempts by African theologians to develop relevant christologies for their churches. (Here Goba refers to Dwane 1982.)

With regard to ‘Black Theology’, Goba states that his own work has been ‘greatly influenced’ by this movement – as it developed both in the U.S.A. and S.A. In his definition – echoing the argument under the previous heading – he says:

Black Theology is an attempt by Black Christians to reinterpret the Christian faith in the context of Black religious experience. It is a theology whose basic hermeneutic expresses the challenge of being black in a context of white institutional racism. This exciting black theological hermeneutic is a response to the challenge of black power in the USA and black consciousness in South Africa. It is a theology whose point of departure is the experience of oppression in which there is a positive reaffirmation of our Black Christian identity (Goba 1988d:33f).

Important to note is that Goba relates his notion not only to BC but also to ‘black power’ in the USA, because it is this notion that impacted Steve Biko, the BC movement, and Black Theology, prior to Goba emerging on the scene.
(cf. Moore 1973). In terms of a black African ‘identity’ Goba, then, says that both the black power and black consciousness movements provide ‘hermeneutical keys’ ‘to unlocking the richness of the black religious experience’. He continues:

It is a redefinition of black personhood, by black Christians that authenticates their faith in Jesus Christ. The reality of blackness becomes the basic expression of our obedience to the imperatives of the gospel. Therefore, black theological reflection becomes the vehicle or channel through which black Christian identity is established (Goba 1988d:34).

With regard to a Christian ‘identity’ in Africa and also the ‘Third World’, Goba (1988d:34 – 36) then argues that there are three important points to be made. Firstly, the revaluation of African Christianity within the inclusive and holistic understandings of African life and culture makes for new exciting new Christian spiritualities. Secondly, within the context of Black Theology, African Christian identity serves as a reaffirmation ‘of our God-given task to challenge racist oppression on the basis of our faith in Jesus Christ’. He continues:

In a situation where our black identity is threatened and subjected to oppressive structures, black theological reflection becomes the basis for developing a critical consciousness, one which exposes the contradictions of our society. Our blackness becomes a point of departure for theological reflection. What authenticates this kind of theological reflection is a commitment to the struggle for liberation, as we struggle to dismantle the system of apartheid. We are challenged to expose contradictions in our everyday social life, as well las to discover our true black identity. For those of us who by choice are Christians, this identity is rooted in our black religious experience. There is a sense here in which our involvement in the struggle for liberation is shaped by who we are and at the same times defines who we are (Goba 1988d:35).

Thirdly, Goba (1988d:35) says that Christian identity for him is an evolving task characterised by the first two perspectives. As such, though, it is a
‘praxis’, i.e. ‘faith is validated by praxis … [it is] not a challenge of orthodoxy but orthopraxis’. He then analogically quotes Witvliet (1985:90) affirmatively where he says that:

linked to [the] praxis-centred understanding of knowledge is the presence of an equally different view of what constitutes truth …. In the praxis-centred understanding of knowledge the model of truth is one of transformation. Truth is perceived in the experience of social transformation.

For Goba (1988d:36), then, and echoing a central tenet of his scholarship, praxis-oriented Third World Christian identity is therefore closely linked to ‘critical reflection’, grounded in the ‘black experience’ and a ‘hermeneutic of suspicion’.

Within the ‘religion and politics’ discursive formation, for the thirty years 1960 – 1990, Goba (1990a) reflects on the ‘statements’ by mainline Protestant churches on ‘the problem of Apartheid in South Africa’. He thematises three topics for his argument, viz.:

(a) the ideological perspectives reflected in these statements; (b) theological vision, especially relating to the nature of the Christian faith and role of the church; and (c) how the issue of religion and politics is handled in these statements (Goba 1990a:1).

Prior to the 1960s, Goba (1990a:2f) correctly identifies (i.e. in terms of Althusser’s notion of ‘ideology’ – cf. Goba 1986a:66 above; and Smit 2010:15-21) the ideological implementation of apartheid through legislation, and the joint, ANC – Indian Congress organisation of the 1952 Defiance Against Unjust Laws Campaign (in short, the ‘Defiance Campaign’) as the main impetus for the church’s response in the 1960s and later. In brief, Goba (1990a) lists the laws that entrenched the ideology of apartheid, and with it racial intolerance, racial oppression and racial exploitation as follows:
The Separate Representation of Voters Bill (1951)
The Bantu Authorities Act (1951) – a forerunner of the Promotion of Self Government Act (1959)
The Population Registration Act (1950)
The Immorality Act (1950)
The Group Areas Act (1950)

Later, amongst others, came the following:

The Reservation of Separate Amenities Act (1953)
The Bantu Education Act (1953)
The Resettlement of Natives Act (1954)
The Native Urban Areas Amendment act (1955)

As ‘resistance’, the Defiance campaign ‘compelled the churches to come to terms with the contradictions in their professed official statements of faith (Goba 1990a:3). The main contradiction for the church was that some churches, especially the Dutch Reformed Church, promoted the ideology of apartheid through its theology. Goba (1990a:3) then quotes one definition of apartheid that brings this to the fore – the definition by the American Friends Service Committee:

Apartheid is South Africa’s economic, political and social system which is based on race. It is buttressed by a complex legal structure, security system, and theology that consolidates South Africa’s wealth, power and privilege in the hands of a white minority (e.a.).

Different from many other definitions of apartheid, this one explicitly identifies ‘theology’ as one of the ideological foundations of apartheid.

Goba (1990a:3-12) then consecutively discusses the following responses focusing on the issue of race – central to the apartheid ideology – by churches.

The Dutch Reformed Church responded in a statement in which ‘the cry for equality and unity in the world’ were rejected in favour of racial segregation – also between the white ‘mother church’ and the indigenous so-called DR ‘daughter’ churches. This forms part of a legacy since 1652, which included the non-acceptance of baptized slaves and non-white Christians into
the Reformed church (Goba 1990a:4f; cf. also Smit 2016:37-42). This statement of the early 1960s, would be further developed into the document: Ras, Volk en Nasie en Volkereverhoudinge in die Lig van die Skrif (1974) (Translated as: Human Relations and the South African Scene in the Light of Scripture). This was rejected by the N.G. Sendingkerk (Dutch Reformed Mission Church) under the leadership of Dr. Allan Boesak in its ‘Statement on Apartheid and a Confession of Faith’ (1982), and subsequently by the World Alliance of Reformed Churches (also in 1982). In contrast to the apartheid theological ideology, the document significantly, states:

Because the secular Gospel of Apartheid threatens in the deepest possible way the witness of reconciliation in Jesus Christ and the unity of the Church of Jesus Christ in its very essence, the NG Mission Church in South Africa declares that this constitutes a Status Confessionis for the Church of Jesus Christ …. We declare that Apartheid (separate development) is a sin, that the moral and theological justification of it makes a mockery of the gospel, and that its consistent disobedience to the Word of God is a theological heresy (in Apartheid is a Heresy, p. 178).

Goba (1990a:6) comments – important in the light of his theme of ‘Ethnic and Racial Conflict, and the Churches’ Response’ – that we have here ‘serious theological differences within the Dutch Reformed Church family’, which impacts on two profoundly different interpretations of the ‘ideological interests’ embedded in the ‘political context of South Africa’. As such, they epitomise ‘the profound contradictions within the church, especially between black and white Christians’.

This theological conflict within the DRC family exemplifies the theological and on state level, the ideological conflict that torn South African Christians apart – legally entrenched in the period 1948 – 1990. Goba (1990a:1f, 6-12) then continues to discuss the primarily ecumenical (and English speaking) Churches’ response to the apartheid theological ideology during the 1960s which will not be further discussed here. Suffice to mention the very important event of the Sharpeville massacre (1960); the Cottesloe conference organised by the World Council of Churches for the churches in South Africa in 1960; the founding and programmes of the Christian Institute under the leadership of Beyers Naudé; and ‘The Message to the People’
(1966; cf. De Gruchy & De Villiers 1968); which were also important factors in the churches’ responses (cf. Smit 2015:255-257). These though include notions of white ‘paternalism’; accommodations of some apartheid tenets present for instance in the Cottesloe resolutions’; and that nowhere do they ‘expose the plight of the oppressed masses or call for radical change’ (cf. Goba 1990a:7ff).

For the 1970s, Goba (1990a:10) highlights the importance of Black Consciousness and the Black Theology movement. These ‘provided the churches with a more aggressive black leadership – leaders like Bishop Tutu, Alan Boesak and Franck Chikane’. Other significant events comprise the state’s Eloff Commission into the South African Council of Churches (SACC) and the banning of the inter-denominational and inter-racial Christian Institute.

For the 1980s, Goba (1990a:10) mentions the new Apartheid Constitution (1983) that brought Indians and coloureds into the political decision-making process, the so-called Koornhof Bills, the State of Emergency, and the founding of the United Democratic Front (UDF) in 1983, and the National Forum (NF). The Kairos Document (1985) constituted the ecumenical Churches’ response in this regard. Goba (1990a:11) comments that the significant aspect of the Kairos Document is that it, for the first time, declared the churches as ‘part of the problem’, that it severely criticised what it identified as ‘State theology’ and ‘Church Theology’, and that, under the heading of ‘Prophetic Theology’, it identifies Apartheid as a form or tyranny to be removed by the Churches by engaging in acts of civil disobedience and giving moral guidance to the masses as they resist the South African State.

In his ‘Critical Observations’, in which he reflects on the nature of the theological alignment with apartheid in this article, Goba (1990a:12f) highlights Moodie’s (1975) notion of ‘theologized nationalism’ of ‘Afrikaner theology’ (cf. also Villa-Vicencio 1985), and Adam and Giliomee’s notions of ‘ethnic mobilization’ by Afrikaners that included the DRC and their propagation of the theology of a ‘divine calling’ in Africa which is founded on a ‘theology of separation’.

With regard to the English speaking churches, Goba (1990a:13f) points out that even though they criticised the Apartheid state and the DRC
for their racism, they were trapped in a ‘socio-political context’, in so far as white English speaking Christians benefitted from the apartheid state, remained committed to ‘the prevailing political status quo’ and ‘the free market system’. Another important point is that of Christian ‘liberalism’ that was the result of ‘colonial missionary policies’ (Goba refers to Elphick 1987; and Leatt, Kneifel and Nürnberg: Chapter 4). It emphasised ‘individual piety and reconciliation’ and ‘individual obedience and a commitment to the imperatives of the gospel’ but failed to ‘address and analyze [the] structural evil’ of the apartheid state (Goba 1990a:13). For Goba (1990a:13f), this constitutes what the *Kairos Document* called ‘Church Theology’ and in his assessment, a ‘luke-warm theology’. As his own evaluation or judgement, Goba (1990a:14) says:

If we take the analysis of the Church’s captivity to the dominant structure of the political economy seriously, and if we recognise that characteristic marks of this structure are domination and dependence, exploitation and poverty, then it must be faced that the conflict lies not essentially between Church and State in South Africa, but within the church. The Church is itself a sign of contradiction, at the same time as it proclaims itself, in contemporary terms, the sign of the Kingdom of God.

In conclusion, Goba (1990a:13f) reflects more broadly on the theme of ‘religion and politics’ in South Africa. For him, Black Consciousness and the Marxist-infused analysis of South Africa (Goba refers to Coste 1985) in the *Kairos Document*, means that ‘prophetic theology’ has,

… a political role as it reflects the concerns of the oppressed majority. The emphasis is on naming the nature of the structural evil by engaging in social analysis. Theology in this particular context takes sides …. ‘prophecy is always confrontational’.

And, with regard to the future, he continues to quote from the Prophetic Theology statement in the *Kairos Document*:

A prophetic theology for our times will focus our attention on the future. What kind of future do the oppressed people of South Africa
want? What kind of future do the political organisations of the people want? What kind of future does God want? And how, with God’s help are we going to secure that future for ourselves?

In the light of twenty-two years after our new constitutional dispensation, the perspectives – also about the future – Goba raised, remain seminal.

IV

Goba’s 1980 article and book *An Agenda for Black Theology: Hermeneutics for Social Change* (1988b), captured as well as advanced the Black Theology agenda in South Africa as our South African ‘Liberation Theology’. Significant is that for him, this is an engaged theology, a ‘praxis’, emanating from black experience and with black Christians. His subsequent publications, his focuses in his teaching and supervision, as well as the various positions he held in his life, provided further body to his initial ideas. The challenge is for scholars to not only further study Goba’s own intellectual legacy, but also seek to develop it further for the current ‘problems’ and ‘challenges’ we as Africans, and especially African Christians face today.

**Significant Positions Prof. Bonganjalo Goba Held throughout his Career**

(Dates are dates of appointment unless indicated otherwise.)

* 1970 - Minister, The United Congregational church, Benoni Circuit
* 1971 - Tutor, African Independent Churches Association, Theological Correspondence Course Under Auspices of the Christian Institute
* 1972 - Pastor, Langa United Congregational Church (UCCSA, RSA)
* 1974 - International Student, Chicago Theological Seminary (USA)
* 1978 - Student Pastor, Church of the good shepherd, United Church of Christ, Chicago
* 1979 - Minister, Imbali/ Sobantu Congregation, UCCSA Natal Region
* 1979 - Lecturer in Christian Ethics and Social Sciences, the Federal Theological Seminary and Principal of Albert Luthuli College at FEDSEM
* 1981 – Senior Lecturer, Theological Ethics, University of South Africa
* 1983 - Minister, Soweto Congregation Church of Southern Africa
* 1985 - Minister, Germiston Congregation
* 1987 - Associate Professor of Theology and Ethics, Chicago Theological Seminary
* January to May 1989 - Research Fellow, Yale University Southern Africa Research Program
* 1989 - Regional Secretary for Africa, United Church Board for World Ministries
* September to December 1991 - Henry Luce Visiting Professor, Union Theological Seminary, New York
* 1992 - Dean, Faculty of Theology, University of Durban-Westville; Vice Chairperson of the University Affirmative Action Affirmative Action Committee; Professor: Practical, Systematic Theology and Ethics
* March to May 1994 - Executive Provincial Coordinator of KwaZulu-Natal Electoral Observer Network
* January 1995 - National Director: Institute for Multi-Party Democracy
* 1996 - Acting Minister – Groutville Congregational Church
* July 1997 - Vice-Chancellor and Principal: M L Sultan Technikon (which transformed into the current Durban University of Technology under his leadership)
* 1998 - Chairperson of Tertiary Linkage Program for Historically Disadvantaged Universities (funded by USAID)
* December 2001 - Visiting Professor of Theology and Ethics, Lancaster Theological Seminary, USA
* June 2002 - Area Executive Africa Office Global Ministries, Christian Church (Disciples of Christ) and United Church of Christ
* 2011 - Director, Centre for African Leadership Development

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