

God Must Be on the Side of the Poor and the Oppressed through the Lense of the black Theology and Liberating Theology

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ABSTRACT

Colonial Christianity has brought misery to the lives of Africans and the people of the Global South. It brought colonisers and imperialists who oppressed, killed, stole the land and the precious minerals of the Africans and the people of the Global South. Christianity was used as a tool of oppression and racial discrimination on the Global and African land. They came to the people's land with Christianity to save the barbarians from Africa and the global South. This kind of Christianity must be rejected with the contempt it deserves, as it promotes blasphemy of theft, oppression, and poverty of people who are non-white from Africa and the Global South. Christianity must give power and peace to Christians irrespective of their gender, creed, sexual orientation, colour of the skin and the land of origin. It must be the equal answers to their prayers for a prosperous and peaceful life on equal footing.

INTRODUCTION

It needs to be noted that besides many Africans and people from the Global South are Christians, their lives are worse than those of their counterparts from the Global North who also claim to be Christians. They are all Christians, but it seems the answers are not the same; some are very successful, while others are beggars living on grants from the Global North, who are mainly white people, the colonisers, imperialists and the source of the poverty, inequalities and social injustice of the Global North. This paper argues that Christianity can be just a mere gospel truth; it must change people's lives irrespective of colour, creed, gender, sexual orientation, and the origin of the person. Abstract Christianity must be rejected, but the practice of Christianity should aim to change people's lives and the lived and learned experiences of those in poor nations or communities. These theologies are centred on the rejection of injustices and oppression.

Tabular Comparisons Of The Liberating Theories

TOPICS	BLACK THEOLOGY	LIBERATION THEOLOGY
Ancestries	From the era of the US civil rights movement and Black Power in the 1960s. Referenced to James Cone: <i>Black Theology and Black Power</i> .	Born in Latin America in the 1960s-1970s. It was responding to oppression by dictators and socioeconomic injustices. Ignited by the Medellín Conference of 1968.

Worth	Christ's life must be viewed through the lens of the experiences of Black people. God must be in solidarity with the poor, marginalised and the oppressed. The faith ownership must be taken away from the racists in South Africa and the Republicans in the USA.	It wants the oppressed to be freed from the evils of greed, inequalities, injustice, the rise of imperialism through Donald J Trump, and genocide in Palestine. It critiques the existing devastating socioeconomic structures on the oppressed and marginalised.
Goal	Black people must be freed from racial and socioeconomic oppression. Jesus Christ must be seen to be liberating all His people, regardless of creed, colour, gender, or country of origin. Africa must be saved and freed from the injustices, racism, poverty, and imperialism of Donald J Trump.	Ignites social justice for the poor and oppressed. Church activities must stop oppression, injustice, and genocide.
Today's world	Resolve injustices worldwide, including social, political, and economic inequalities.	Stimulate the universal war against capitalism, poverty, inequalities, and marginalization.

CONCLUSION

Black Liberation Theology is an extension of broader Liberation Theology, using theology to liberate the poor, marginalised, and those affected by injustices. They are all centred on Christian faith as a vehicle of combating injustice, like apartheid, genocide, and injustices like what is happening in Palestine since time immemorial. They strived for the end of social, economic, political, and racial inequality using biblical texts or scriptures to justify their course for equality and justice for all God's people. Real change needs to be seen that prayers of the Global South and Africa must be answered just like the evil Global North, since time immemorial, through colonisation and imperialism have been answered from the word go.

The Global South and African people must use the scripture to be integrated in the transformation of non-white peoples' lives. The bible or theologians must reject inequality, poverty and injustices in Palestine and other oppressed people with tangible answers to the oppressed people's prayers. The Gospel of Exodus in the Bible seeks to bring about systematic change in people's lives, particularly in terms of their belief in the mighty God. It cannot just be a belief and a prayer every day, but nothing changes. Social justice, equality, fair treatment, and socioeconomic empowerment must be the pillars of Christianity for all.

These are the dictates of the Book of Exodus, as well as the Black and liberating theologies. God's solidarity with the marginalised, the oppressed, the economically exploited, the poor, the helpless, and the defenceless is the pillar of these theologies. All people's identities, their lived and learned experiences, must be treated in a fair and just manner everywhere. There cannot be neutrality of Christianity amid injustices in the Global South and Africa. A neutral Christian or Christianity is amid economic exploitation, and injustices are the betrayal of the word of God and Jesus Christ stood for. White supremacy and economic exploitation of the non-Europeans must be confronted at all costs using Black and Liberating theologies.

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