

## Summary

### Juhoafrická čierna teológia zo stredoeurópskej perspektívy

### South African Black Theology from a Central European Perspective

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The purpose of this study is to point out a need to stretch our local theological horizons toward theological schools beyond the European region. As the plural and global circumstances become a reality also in the Central Europe, the study argues that it is necessary to start a theological dialogue with equals, with colleagues from other continents.

The current image of Christianity is represented by “the world/global Christianity” and it is characterised by a rapid decline in its traditional bastions and by a phenomenal boom at new locations across the world. The late 20<sup>th</sup> century saw the decline of the traditional Christianity’s centre of gravity in Europe as it shifted geographically, demographically and culturally from the Northern hemisphere to the Southern one. This fact is reflected in theological academy very marginally and hesitantly, especially in Central Europe.

On a general level this study seeks to demonstrate that it is not only interesting and inspirational but But also to be a plea to open our perspective to new thoughts. It argues for more attention to be given to the ideas and methods of theologians from Africa, Asia and South America within the discipline of systematic theology.

This study draws on the fact that the dynamics and diversity of the global Christianity is currently most vividly characterized by the African theologies. Therefore, the argument raised above is illustrated and applied on one particular example from the group of African theologies. Special research attention is given to the

South African Black theology. The study looks at this theology from the perspective of its theological liberation paradigm. Following its trajectory, the study seeks to identify, how and why the emphasis within the liberation paradigm shifted from *race* to *class* and from *class* to *gender*.

The specific intention of this study is, first, to illustrate that Black theology, despite its differences in methodology and paradigm, can contribute to our very specialized theological discourse. Second, to show the way Black theology is perceived at home, i. e. in South Africa. It seeks to demonstrate the new, growing demand for its fundamental theological motif of liberation, as well as its concept of blackness.