The Quest for African Morality and Ethics for Sustainable Development: Theological Perspectives from African Christology

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Abstract

Morality and ethics are imperative for sustainable development. Without morality and ethics, children grow up into adults who have no values. Such immoral adults lead institutions and such institutions that are supposed to contribute towards development become malfunctional. If our institutions that are supposed to contribute towards development malfunction and the situation is not curbed in time, future generations will have nothing to inherit. Correction of the pattern is imperative. The objective of this paper is to explicate the moral paradox in the society and elucidate the centrality of morality and ethics in sustainable development. This will be made clear by an explication of Sustainable Development Goals. Sustainable Development Goals are a global call to action to end poverty, protect the earth's environment and climate change. The call to action for Sustainable Development aims at ensuring that people everywhere can enjoy peace and prosperity. This research entails a review of archival and multimedia sources. The article approaches the discussion from Charles Nyamiti's African Christology as a model that can influence change of character. In the African Christology as espoused by Nyamiti, Jesus Christ as the ancestor of humankind, and the foundation of existence and reality continuously seeks to achieve social and economic progress in ways which will not exhaust the Earth's finite natural resources.

Key Words: *Culture, Ethics, Morality, Moral-Paradox, Sustainable-Development, Christology*

1.0 Introduction

The seventeen *Sustainable Development Goals* (SDGs) are an urgent call for action by all global citizens in general and Africans in particular. The five principles of sustainable development are: i) conservation of the ecosystem or the environment, ii) conservation of biodiversity of the planet, iii) sustainable development of the society, and iv) conservation of human resources among many. Sustainable development is about meeting the diverse needs of different communities to create a better quality of life and future for all. The current study focuses especially on: i) Green Spaces, ii) water efficient fixtures, iii) crop rotation, iv) solar energy, and v) wind energy. The SDGs, also known as Global Goals, build on the success of the Millennium Development Goals (MDGs) and aim to go further to end all forms of poverty. The new Goals are unique in that they call for action by all countries, poor, rich and middle-income to promote prosperity while protecting the planet. The features of sustainable development are: i) respect and care of all the life forms, ii) improving quality of life, including ensuring longevity, iii) minimizing depletion of resources, iv) checking the pollution levels, and v)

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making arrangements so that future generations are able to meet their own demands. The four main types of sustainability are i) human ii) social iii) economic and iv) environmental.

The argument of this study is that, without contextual morality, sustainable development is impossible. The five critical obstacles to sustainable development are: i) Overutilization of resources and environmental decline, ii) Population Growth and Urbanization, iii) Poverty and Social Disparity, iv) Climate Change and its Ramifications, and v) Inadequate Access to Fundamental Human Needs. To achieve these goals, Africa as a continent has a stake in it. This is why this article turns to African morality as encapsulated in the African philosophy of Ubuntu. Only African Morality and ethics in the African existential Bantu Philosophy hold promise in addressing political instability between nations that occurs due to conflicts, poverty, unemployment, building institutions that follow strong governance, and authentic care of creation and protection of all forms of life. No single goal of the Global Goals is possible without morality.

2.0 The problem

It is paramount to have two levels of clarifying the problem of this study, on the first level, the problem of this study is five-fold: i) the decadence is rampant in Africa, ii) there is a disconnect of moral education and the condition of Africa, iii) there is no clear relationships between *moral education* and culture, politics, poverty and religion; iv) the several factors that contribute to moral decadence which include societal influences, lack of proper education and guidance, and individual choices are not only unchecked, but also unbalanced as well; and v) the SDGs are not only vague, complex, and costly to measure or implement, but also lack the moral and ethical dimensions. The decadence manifests in various forms, such as the breakdown of trust, a decline in empathy and compassion, a disregard for honesty and integrity, and a lack of accountability. Factors contributing to moral decay include societal changes, cultural shifts, technological advancements, and individualistic mindsets. These are the problem(s) that make the current study necessary. In African traditional religion, *the ancestors and the divinities reprove members of the society for wrong doing.*

On the second level, and as indicated in the abstract above, the world is in a moral paradox. In traditional African communities the upbringing of the youth as morally upright and responsible person was a collective responsibility. There was a well-defined social structure which ensured the attainment of this goal. Dialogue with the youth at the family level with the parents, grandparents, brothers and sisters was cherished as a means of teaching, counseling and giving warnings when necessary. This model no longer operates in most families and communities due to various factors such as:

i) *Adoption of Western values where* emphasis is put on the nuclear family and individualism.

ii) *Our education system is examination oriented* and not community. The future of an individual rests on the passing of the examinations with good grades. This has brought about the struggle among many parents to send their children to school at a very tender age of 2-3 years. The school therefore has become an important institute as a socializing agent. Teachers have to shoulder the greater burden in molding the youth into worthwhile members. They have indeed become scapegoats whenever youth manifest unbecoming behaviors.

iii) *The practice of double standards and hypocrisy by those expected to guide the youth undermines proper moral development.* Leaders for example, have on several occasions called for peace and unity in the country. On the other hand, some of the same leaders have physically confronted their political opponents in front of the youth during public rallies.

iv) *The failure for religious bodies to provide the role-models for the youth to emulate.* For example, other religious leaders have organized youth to physically confront their opponents in the society.

v) *Globalization:* The world is becoming more and more of a global village. Through the technological advancement in mass communication, human interaction has been greatly improved. This implies that the youth are exposed quite easily to new ideas, practices and new cultural values from other countries. Not all the new values are compatible with the African cultural values. Most of youth find anything from abroad to be superior to what is found in Africa. This then creates a conflict among the youths as to what to choose and what to leave out from the wide menu of morals. It is advisable that the youth in Africa should aspire to uphold their African identity in the face of a globalized world community

3.0 Previous Attempted Solutions

The African continent witnessed the Liberation theology as a theological approach emphasizing the 'liberation of the oppressed' by many philosophers like Paulo Freire (Freire, 1986). Liberation theology engages in socio-economic analyses, with social concern for the poor and political liberation for oppressed peoples (Cook, 1998:203) and addresses other forms of perceived inequality.

Liberation theology was influential in Latin America, especially within Catholicism in the 1960s after Vatican II, where it became the political praxis of theologians such as Frei Betto, Gustavo Gutiérrez, Leonardo Boff, Juan Luis Segundo, and John Sobrino. It is from Liberation theology we get the construction of a construct known as 'preferential option for the poor' (Groody *et al*, 2016, Pennington, 2018). The option for the poor is simply the idea that, as reflected in Canon Law, the Christian faithful are also obliged to promote social justice and, mindful of the precept of Jesus Christ, to assist the poor. It indicates an obligation, on the part of those who would call themselves Christian, first and foremost to care for the poor and vulnerable.

Latin America also produced Protestant advocates of liberation theology, such as José Míguez Bonino who in the 1970s called for integral mission, emphasizing evangelism and social responsibility. Theologies of liberation have also developed in other parts of the world such as black theology in the USA and South Africa, Palestinian Liberation theology, Dalit theology, and Minjung theology including Liberation theology in Ireland. What remains missing is a direct morality and ethics on sustainable development.

Africa also witnessed the Theology of Transformation. Transformational Christianity interprets the gospel from a unified perspective of transforming individuals, relationships, and institutions. It thus tends to align intellectually with evangelicals, emotionally with charismatics, and socially with ecumenicals. Theologically speaking, transformation means a change of our very nature or a change at the heart of who we are. We experience a transformation of the heart when we receive Christ. We become a new creation (2 Corinthians 5:17). We are born again (1 Peter 1:23) to become children of God (John 1:12). We receive the

3

Holy Spirit (Acts 2:38). Transformative theology also did not put a clear emphasis on morality and ethics.

Reconstruction theology is an approach that assumes that a religious practice needs to be restored in order to return to its founding principles. Reconstruction theology is somewhat controversial as there are often mixed ideas about whether or not a religious practice requires reconstruction (Mugambi, 1995).

The Continent of Africa and the World have witnessed the *Laudato Si'* as part of the previous attempts to the problem(s) of the current study (Pope Francis the Pontificate, 2015). *Laudato Si'*, a Latin word meaning 'Praise Be', is the name of Pope Francis' encyclical on caring for our common home, Planet Earth. The letter is addressed to 'every person living on the planet' and calls for a global dialogue about how we are shaping the future of our planet through our daily actions and decisions. The seven goals of *Laudato Si'* are: i) the Cry of Earth, ii) the Cry of the Poor, iii) Ecological Economics, iv) Simple Lifestyles, v) Ecological Education, vi) Ecological Spirituality and vii) Community Involvement and Participation. Four simple themes of *Laudato Si'* are: i) everything is connected, ii) we are broken, iii) the earth cries out, and iv) a call to conversion. *Laudato* Si' is a call for the following: i) We must be neither exploiters of nature, nor worshipers of it, ii) There is need to change structures and change hearts, iii) A paradigm shift is needed, iv) A return to ethics and moral realism, and v) The connection between social issues and environmental issues. The only problem on *Laudato Si'* is that the world may not have heard about it as it is not yet in many languages of the world. it comes closer to solving the problem of the current study, but the emphasis on morality and ethics is only indicated but global citizens need to know what is morality and ethics to sustainable development. *Laudato Si'* is an indelible document, but very few people especially the main actors of the Development Goals for Africa know about it.

4.0 Methodology, results, findings and discussion

This section explicates the methods and methodology before delving into results, findings and discussion.

Methods and methodology

The methodology used for this study is qualitative inculturation methodology. This methodology draws heavily from the sociology, African Writers Series (AWS), African studies, African religion and philosophy. Inculturation methodology suggests that African cultural immersion as opposed to scientific distance as the best way to understanding social phenomena. The metaparadigm aspects of Inculturation are: cognitive, structural, and functional. Other scholars, especially based on Eurocentric literature wrongly condemn and judge Inculturation and or African theology as syncretistic. This kind of a condemnation and or judgment is a Deliberate Barren Dogmatic Prejudice (DBDP), is totally ego-centric and should be frowned upon. Africans are human beings, and Africans are created in the Image and Likeness of God (*Imago Dei*). There is a general belief in African ontology that the world was created by God. In fact, the creation of the universe is understood in Africa as being part of the natural attributes of God. This explains why during prayers, Africans in songs and proverbs refer to God as the maker or creator of the universe. This is also evident in different titles or names Africans give to God. The Nyamwezi and Sukuma people of Tanzania call God *Li Welelo* --- God is everywhere in the world, *Lilugaba* --- God the Provider (providence), *Li Masanja* --- God who is everywhere (omnipresent). All these dimensions include *creation ex-nihilo*, the enduring

nature of divine creation and the sustenance of creation. This study argues that within the parameter of belief, the world was created by God. Because there is no lesser God in Africa, there is no lesser human in Africa. Africans are not monkeys. Inculturation methodology is a paradigm based on the idea that Africans should and need to re-assert a sense of agency in order to receive credit and sanity. It is a cultural worldview that narrows its focus on the history of the Africans.

In his analogical method, Charles Nyamiti views God as Ancestor (Nyamiti, 2005, 2006). Charles Nyamiti uses Wanyamwezi of Tanzania, the Gikuyu people of Kenya, and the Barundi of Burundi as his reference point. These three East African tribes consider the dead father or mother their true ancestors and occasionally offer them rituals. In this aspect, Charles Nyamiti believes that the word ancestor bears the closest analogy to the divine ancestorship (Nyamiti, 2005, 2006). He firmly holds that in an African worldview, the dead parent continues to live even after death and is interested in the offspring's welfare. In other words, death brings about the deceased closer to God, resulting in a new relationship between the ancestor and his children. If the parent died in God's friendship, he/she has a special love for their children and can help them through their intercession with God. Matters may worsen if the living children ignore the dead parent. In such a case, the parent may become angry and can only be appeased by prescribed rituals. The ancestors can visit the living in different forms, such as snakes or lizards. Hence, ancestral spirits are a source of supernatural power and can be anywhere, but they prefer places like trees, graveyards, and shrines. The ancestors are mediators between God and the living and the source of tradition and stability. In short, after death Africans remain human, but with new qualities (Nyamiti, 1978:45).

Charles Nyamiti discusses the concept of ancestorship, highlighting the fact that when a person dies, they are considered alive in the spiritual world. It is this belief that causes some cultures to bury slaves with kings so as to continue serving them in the spiritual world. Death, therefore, is not the end. Instead, it is the beginning of another life whereby the living dead, that is the ancestors, assume the guardian role of the earthly family. This concept reinforces Africans to live a good, moral and ethical life because they desire to live to old age to qualify in death as ancestors. Charles Nyamiti observes that if the family mistreats or does not respect the departed family member, the ancestors will visit them to demand their respect by inflicting torment on the living members of the family. As Africans, this idea of ancestorship is not just a theory but a deeply held belief in many African communities. The idea that Jesus Christ our Guaedin is watching, morality and ethics emanating from this belief will facilitate Sustainable Development in Africa.

People in some religious traditions, such as Christianity, may derive ideas of right and wrong from the rules and laws set forth in their respective authoritative guides and by their religious leaders. Nyamiti's Theology rightly equates morality to adherence to authoritative commands in the Bible, Church Traditions, Philosophy and Church Documents (Nyamiti, 2005; 2006; 2007; 2010; Gichure *et al.*, 2016).

The success of Nyamitology is seen in the way he engages the African Culture, the Anthropology of the African People, and their music. His approach is helpful for the assertion of African Personality and Identity. What Nyamitology leaves out is that dimension of the African Morality and Ethics to Sustainable Development. His theology has focused more on power and authority, to politics and maintenance of the *Status Quo* --- evidenced in his main two areas of focus which are similar: i) *Ancestor* and ii) *Uthamaki*. The future of Africa in terms

of advocacy for women, children and youth are missing. Morality and ethics for sustainable development are also omitted.

However, overall, Nyamitology is important because Systematic theology must serve as a foundation for any set of moral standards that pleases God and fulfills human nature. Establishing such a set is difficult today because of the emergence of the postmodernism which denies the existence of absolute truth, absolute moral standards, and universal ethics. Advances in science, medicine, and technology increase the difficulty of creating a system of Christian ethics. The inevitable connection between ethics and systematic theology requires that one has a good foundation in systematic theology for his ethics. A separation between the two fields occurred largely as a result of the Enlightenment which caused theology to be viewed as a science. Since the study of a science must be separate from a religious perspective, theology underwent a process of becoming a profession and the responsibility for educating theologians became the responsibility of the college rather than the church. This solidified the barrier between theology and ethics. Who God is must be the root for standards of right and wrong. God's glory must be the goal of ethics. Love for God must be the basis for one's love for and behavior toward his fellow man. Other doctrines besides the doctrine of God, especially the Bible, play an important role in determining right ethical standards. The Church has a contribution to intergral human development (Gichure *et al.*, 2016, pp. 122-42). African Christian Morality must be captured (Gichure *et al.*, 2016, pp. 83-95). Africa needs to see Theology in context (Gichure *et al.*, 2016, pp. 49-61).

5.0 Results, findings and discussion

This study recognizes Nyamiti's integration of the traditional Christian doctrines with the African (Bantu) thought-patterns in the construction of an African Christian theology including moral theology. It centers on Nyamiti's christology and ecclesiology. African Christian theology by Charles Nyamiti is constructed on the basis of perceived parallelism which exists between the role and authority of the traditional African (Bantu) ancestors and that of the person of Christ and his role in the Church and society (Nyamiti, 2005, 2006, 2007, 2010, Gichure *et al*, 2016). The traditional Christian doctrine is the foundational framework of any theology. The traditional Christian doctrine teaches that God was incarnate in the person of Christ. Thus, doctrine depicts Christ as both human and divine and the two natures are united together and are inseparable. Those who have faith in Christ and his teachings are united together with Him. This study finds it important to discuss the Bantu existential world-view which includes the role of ancestors in the community. The concept of interrelatedness of hierarchy of dynamistic powers in the society are also recognized. Charles Nyamiti tries to. bring these two world-views together and suggests that they are compatible. The study ends by offering a theological evaluation and reflection on Charles Nyamiti's construct. The study argues that Charles Nyamiti picks up some of the elements found in the nature and function of Christ according to the explanation given in the traditional Christian doctrine and then parallels them to that of the role of the traditional Bantu ancestors to formulate his Christology and ecclesiology (Nyamiti, 2005, 2006, 2007, 2010; Gichure *et al.*, 2016). Although Nyamiti's theological construct aims at illuminating the Christian faith among the peoples of Africa who count on the authority of the traditional ancestors, it is central as it contributes to morality and ethics. It is good to understand Nyamiti's vision:

His vision for African theology is the realization of an African theology of reconstruction. A kind of African theology which will authentically and scientifically marry the inculturation approach with the orientation of liberation theology adhering strictly to

orthodoxy and relevance to our changing society and new economic, political and cultural realities. He would wish to be remembered most in this realization, through the students who have successfully passed through him and in his published works (Wachege, 2006, pp.149-62).

Based on Nyamitology (Nyamiti, 1978a, 1978b, 1984a, 1984b, 1989, 1990, 1992) as highlighted above, it is paramount to address African morality in the following steps: First and foremost, it is important to know who is behind morality in Africa, the meaning and value of morals to all shapes of life and to all social institutions. Social institutions include: i) the family, ii) religion, iii) education, iv) health, sports and entertainment, and v) the socio-economic, political system or government. It is also propitious to elucidate the meaning and value of morals. There is a connection between God's self-revelation and the revelation of truths of faith. Divine revelation and truths of faith are mutually related *nexus mysteriorum* (Nyamiti, 2006:262). On the same note and before delving into results, findings, and discussion; it is important to generally discuss morality in relation to sustainable development as morals deal with the questions of what is right and good, and what is wrong and evil, in human conduct. African peoples have a deep sense of right and wrong. In the course of the years, this moral sense has produced customs, rules, laws, traditions and taboos which can be observed in each society. The morals of Africans are embedded in these systems of behavior and conduct.

From Faith and Reason *Fides et Ratio*, it is believed in many African societies that their morals were given to them by God from the very beginning (Nyamiti, 2005:41). According to African socio-cultural data, it is also believed or thought that the spirits keep the moral laws and punish those who breach these morals deliberately or knowingly (Nyamiti, 2005:18, 70; Nyamiti, 2005:72-181). All these beliefs strengthen the authority of the morals. Going back to the question as to what is the meaning and value of morals, morals deal with human conduct. This conduct has two dimensions: i) *there is personal conduct*, which has to do specifically with the life of the individual, and ii) *there is social conduct*, that is, the life of society at large, the conduct of the individual within the group or community or nation. African morals lay a great emphasis on social conduct since a basic African view is that the individual exists only because others exist. Because of this great emphasis on one's relationship with other people, morals have been evolved in order to keep society not only alive but in harmony. Without moral laws there would be chaos and confusion.

Secondly, it is also propitious to know the foundations of Values and Norms. Understanding of ethics indicates that morality derives from people's understanding of the Holy. The Holy does not only encourage commitment, it demands it. Ethical commitment is ultimately anchored in the people's conception of God who is the Holy, and their interpretation of what God demands of them in real life. Invariably, this interpretation flows from their image of God and their perception of their relationship with God (Nyamiti, 2005). Admittedly, the similarity…can only be appreciated and not complete; however, the understanding of the Triune God remains the standard against which the moral standard of human beings are measured (Nyamiti, 2005, pp. 48-170). It is imperative, therefore, to understand the moral qualities attributed to God by African Religion in order to get an accurate understanding of the African ethical system itself (Nyamiti, 2005:194487-97).

Third, in a nutshell; it is necessary to also know functions of morals in African perspectives which encompass the relationship to God, neighbor, and nature as a Family of God (Nyamiti, 2010). Morals guide people in doing what is right and or for both their own sake and that of their community. They help people do their duties to society and enjoy certain rights from

7

society. They produce the virtues that society appreciates and endeavors to preserve, such as friendship, compassion, love, honesty, justice, courage, self-control, helpfulness, bravery, and so on. Morals sharpen people's dislike and avoidance of vices like cheating, treachery, theft, selfishness, dishonesty, greed, and so on. Morals keep society from disintegration. Even if the ideas in morals are not always reached, they nevertheless challenge people to aspire to them. They give a sense of inner peace to the one who observes them in his/her conduct within his/her community or among his associates, because he/she knows that he/she is not doing wrong or going against the accepted code of conduct. Many morals have become rooted in the life of the people concerned because of differences of cultures, language, social structure, economic and political factors, as well as changes that take place slowly or rapidly in everyday society.

Having discussed morality as seen above, as God's family, it is as well necessary for the study now to venture into the following important themes: i) Family morals, ii) community morals, iii) God and human morals; and iv) education in traditional African societies (Nyamiti, 2010).

With regards to family morals, each person in African traditional life lives in or as part of a family. The concept of the family covers a wide range of members, including children, parents, grandparents, uncles, aunts, various relatives on both the father's and mother's side, and the departed.

In Africa, there are rights and duties of members of a family. This means that, in the family, individuals are closely bound to each other, both because of blood or marriage and because of living together. The moral order within the family must therefore be complete in order to regulate and maintain its welfare. In all African families, there is a hierarchy based on age and degree of kinship. The oldest members have a higher status than the youngest. Within that hierarchy there are duties, obligations, rights and privileges dictated by the moral sense of society. For example, parents have a duty to look after children, protect them, educate them, discipline them, cloth them and bring them up to be well behaved and integrated. If parents fail in their duties towards their children, the wider community may punish them through pouring shame on them, ostracizing them, or even taking more serious steps. If children fail in their duties, they may often be beaten, or have something taken away from them. At home, it is expected that children will learn to tell the truth, to help other people, to be honest, generous, considerate, hardworking, friendly with one another, hospitable, and so on. These are fundamental moral duties which begin to be taught and practiced at home.

The duty of hospitality is another important aspect in the African families. There are morals concerned with hospitality to relatives, friends and strangers. It is held to be a moral evil to deny hospitality, even to a stranger. There are also other more morals of the family as well. These other family morals concern prosperity, the care of the home, the fields and the animals. People know what is right or wrong in their use of family belongings. For example, it is wrong for a person to let cattle eat the crops in the field. There are morals concerning the husband's and wife's responsibility. It is held to be morally right that they should be faithful to each other and wrong when either of them sleeps with someone else (unless custom permits such arrangements). It is held that they care for each other, and each should do his/her duty for the welfare of the whole family without quarrelling or fighting all the time.

Concerning community morals, there are many morals which govern the welfare of the community. What strengthens the life of the community is held to be good and right. What weakens the life of the community is held to be evil and wrong: i) Taboos that safeguard the community. To safeguard the welfare of the community, there are many taboos concerning what

may not be done and the consequences of doing so. For example, it is taboo in many African societies for a person to marry a close relative. Breaking this taboo constitutes a breach of morals within the community. It would be morally wrong to molest a child or steal other person's property. The community which belongs to God as His Family must show justice towards the individuals, for this is a moral duty of society (Nyamiti, 2020).

Concerning morals of the whole community, there are morals concerning the social, economic and political life of the people as a whole. These cover aspects like: i) mutual help in time of need, ii) maintaining social institutions like marriage and the family, iii) defending the land in time of invasion or aggression; iv) protecting the children and the weak, v) punishing the offenders, and vi) maintaining peace, law and order, and so on.

Morals, customs, law and traditions working together are the main pillars of the welfare of society. Africans know the distinction between evil and moral behavior. There are many things held to be morally wrong and evil, such as: robbery, murder, rape, telling lies, stealing, being cruel, saying bad words, showing disrespect, practicing sorcery or witchcraft, being selfish, breaking promises, being lazy or greedy, interfering with public rights, and so on. All these and many others are moral vices in the eyes of the community. Whoever does them is considered to be an immoral person or a bad evil person. On the other hand, there are many things that are held to be morally right and good such as: kindness, politeness, showing respect, being truthful and honest, being reliable, keeping promises, working hard, being hospitable, being considerate, helping others, looking after the homestead, practicing justice in public life, and many others. Whoever follows these precepts is approved by society and considered to be a good person.

Africans see God in all morals. God is thought to be the ultimate guardian of human morality. God punishes offenders for any moral offence. In some places, it is believed that certain diseases or accidents come only from God in punishment for unknown or unconfessed moral offences. If there is a large-scale natural calamity such as a serious drought, flooding, or devastating earthquake, people often interpret it as a punishment from God upon the community or society concerned as a result of increased moral offences. This interpretation means that natural calamities are believed to be caused by society itself because of its falling moral standards (Ngugi wa Thong'o).

Because the subject of our study is morality for sustainable development, it is true that the importance of good moral conduct assures peace for present and future generations. The Africans are aware of the importance of good moral conduct. Morals are the food and drink which keep a society alive, healthy and happy. Once there is a moral breakdown, the whole integrity of society also breaks down and the end is tragic. Traditional African societies kept a close eye for any individual needs in its moral life and often uprooted them before they turned human life into an immoral wasteland. Thus, African Religion emphasizes the importance of morals in practice, and insists that they must extend into all areas of life for the welfare of the individual and society at large.

With regards to education in traditional African society, education in traditional African society aimed at producing persons who upheld the values that helped the society to remain integrated. These were values of peace and harmony, respect for authority, respect for and fear of supernatural realities. Since a society is defined by the kind of individuals who constitute it, education has also aimed at inculcating personality values which help the individuals to be integrated in them. Personality values were such moral values as honest and reliability,

generosity, courage, humility, solidarity, justice, and so on. A society which was educating people for life and for its own welfare necessarily emphasized the need for people to be the best that they could be. This does not mean there were no immoral people. Immoral people existed, but the society distinguished them for what they were and dealt with them through a vigorous judicial system and strong public opinion. In traditional society it paid to be moral than to be immoral or amoral.

6.0 Conclusion

The African Ancestral Christology has some impacts on the moral and cultural life of the Africans. Charles Nyamiti has given an analysis and interpretation of the African traditional religion and point to its relation to the Christian faith. Moral theology interprets the implications of faith on attitudes, motives, values and behavior. It draws upon scripture, tradition, the human sciences and reason. Morality refers to the set of standards that enable people to live cooperatively in groups. It is what societies determine to be right and acceptable. Sometimes, acting in a moral manner means individuals must sacrifice their own short-term interests to benefit society.

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