

Introducing liberation theology

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**ASSIGN
BUSTER**

In "Introducing Liberation Theology," by Leonardo Boff, and "God is Black," by James Cone, the authors assert that God is "One who liberates victims from their oppression" and Christianity can be a liberation tool through "Active commitment." Boff holds a loyalty to people as individuals.

He points out that "Aid" is a strategy that treats the poor as "Collective objects of charity" and "Reformism" improves the situation of the poor." I draw from this that one treats the symptoms of poverty with "Aid" and the illness itself with "Reformism." Boff says, "One should recognize the situation and transform a subhuman situation;" hence, Boff shows his loyalty of treating people as equals.

Also, Boff has a loyalty to take action. He challenges Christians by asking, "How are we to be Christians in a world of destitution and injustice?" Cone has more of a defensive style. Cone writes, "God is the liberator who empowers the poor of the world to fight against their oppressors" and "God is identified with the oppressed to the point that their experience becomes God's experience, or God is a God of racism."

Cone feels God is on the side of the oppressed, blacks, and wants their liberation; Cone moves on to say that God is Black because he identifies with the weak. Cone draws his loyalties from the "Black church," and the "Civil rights and black power movements;" after all, he writes this in the first sentence of the passage.

What are my feelings on the writings? I agree mostly with both authors. God is a liberating God and he does take the side of the oppressed. God wants active involvement, not passive, to have justice. I agree most with Boff he is

more straightforward and doesn't draw from extreme ideas. I disagree with Cone that God is black.

Yes, God is on the side of the oppressed Blacks. However, I feel it is pretty arrogant to say God takes your form; after all we take his form. Western society has always said that God is on their side, but there are many depraved actions in history that suggest that he shouldn't be; look at the puritans and the witch burnings. All the same, I think there is much to gain from liberation theology.