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Ezra Chitando

1 Joachim Kügler, The Bible and Africa

Eight Points of Attention in Allyship

Abstract

Joachim Kügler has emerged as a reliable, consistent, sensitive, and trusted ally to generations of African scholars, students and citizens, as well as other citizens of the Global South more generally. In his actions and proclamations, he has embodied the qualities of an effective ally. This chapter seeks to utilize Kügler's personality and commitment, as well as a selected passage from the Bible (and the author's considerable experience in activism), to distil some key principles that can inform effective allyship. These can serve as the Eight Points of Attention to those who seek to become effective allies in their chosen areas of activism. While the chapter acknowledges the contradictions and challenges associated with allyship, it contends that activists for diverse causes can partner with allies in order to achieve better outcomes. It also encourages those who seek to be effective allies to follow the examples set in the biblical passage and by Kügler, while recognising the complexities of allyship.

Keywords: *Joachim Kügler, Africa, African scholars, Allyship, Bible*

1. Introduction

Allies abound. Some people of goodwill are always keen to assist those they regard as struggling for full liberation. Indeed, the tipping point in revolutions is often reached when those who have been in the class of the oppressor break ranks and either actively stand and walk with or speak on behalf of the oppressed. They can also passively resist actions that deepen oppression. Declaring that every struggle needs as many contributors as possible seems to be a straightforward truism. Every addition to the ranks

of those struggling appears to suggest that victory is certain. A few examples would suffice. White people in Black peoples' struggles. Men in women's fight against patriarchal oppression.¹ Heterosexuals in the lesbian, gay, bisexual, transgender, intersex, queer (LGBTQI) fight against stigma, discrimination and exclusion. Lecturers siding with students. Older people standing with the youth. Jewish people recognising the people of Gaza's battle for the right to live and own the land. The examples could be extended (Faith in Action Writing Collective, 2017), but I hope my basic point has been made. To paraphrase Gideon Byamugisha's (Igboin, 2015) formula in relation to the faith communities' response to HIV, victory is achieved when we multiply freedom fighters and decrease the number of oppressors.

Yet, who is an ally? What must an ally (or, at least, an effective one) be vigilant about or guard against? What must s/he/they do to contribute to the struggle they support in more strategic ways? What are pitfalls that all those of us who seek to be allies need to be acutely conscious of, if we are to be of any help to those who are in the struggle? How has Joachim Kügler sought to be an ally to African scholars (and other citizens of the Global South) and what are the lessons that we can derive from his engagement? What insights can we derive from the Bible, a text that Kügler has dedicated his professional life to analysing closely, to make allyship more effective? If Chairman Mao coined the Eight Points of Attention² for the Chinese Red Army in the Chinese Civil War (Uhalley Jr., 1988). The Eight Points of Attention are as follows:

- 1) Speak politely.
- 2) Pay fairly for what you buy.
- 3) Return everything you borrow.
- 4) Pay for anything you damage.

¹ I am indebted to my sisters, friends, and colleagues in the Circle of Concerned African Women Theologians (the Circle) and the global women's movement for guidance on male allyship. All the mistakes (including those relating to interpretation and practical engagement) remain mine.

² See for example, https://www.marxists.org/reference/archive/mao/selected-works/volume-4/mswv4_23.htm, 12.04.2024. While I identify with the idea of guiding principles, I am opposed to war, theologically and ideologically (except for oppressed groups fighting for freedom and dignity).

- 5) Don't hit or swear at people.
- 6) Don't damage crops.
- 7) Don't take liberties with women.
- 8) Don't ill-treat captives.

Can a similar list be generated for allies?

Informed by the foregoing questions, this chapter seeks to reflect on eight key principles, the Eight Points of Attention, that we can derive from the Bible and dedicated allies such as Kügler in order to promote more effective struggles for liberation that involve people from opposite sides of the struggle. In the first section of the chapter, I summarise the debate around the possibility of genuine allyship. In the second section, I present a popular biblical passage, highlighting some of the scholarship around it. In the third section, I read the popular biblical passage as providing key insights into effective allyship.

I reflect on the selected biblical passage as an “ordinary reader” (West, 2007, p. 2; Nadar, 2009; Gunda, 2015, p. 158; Chitando, 2020; Mbuvi, 2023, p. 152). I offer interpretations of the passage from the angle of radical solidarity and accompaniment – qualities I deem critical to the quest for allies who seek to go the extra mile. I insert Kügler in my interpretations of the text and highlight how he has sought to uphold the Eight Points of Attention in his engagement with African scholars, Africa and the Global South more generally.³

A word of caution. In this chapter, I do not seek to suggest that we must locate Kügler in the discourse and practice of white saviourism (Khan et al., 2023). This is a widely entrenched belief and system within particularly the non-governmental organisation (NGO), faith-based organisation (FBO), sectors and international relations where global North actors (individuals, organisations, governments and multilateral institutions) are presented as the saviours of hapless and clueless Africans. As I shall argue in this chapter, Kügler has stridently opposed such an identity. In word and in deed, he has sought to respect the endeavours of Africans and other

³ It is possible to read Kügler as a decolonial scholar. He challenges the hegemony of global North scholarship, respects the intellectual offerings by African scholars and has been particularly intentional about embracing publications (and the scholarship of) by African women scholars. He has been courageous to blacken his institute and faculty (Brown, 2004).

Global South individuals, institutions and countries to achieve full liberation through their own actions, often pointing out the skewed global systems that are designed to benefit the global North and exclude the Global South. Neither do I intend to hint that he must be put on a pedestal because of his commitment towards interacting justly with African scholars/Africa.⁴ No. All human interactions are replete with tensions, contradictions... yes, messiness even (Lapsley, 2012). Further, no single human person should be saddled with the responsibility of saving an entire continent/disadvantaged region of the world on their own.

2. Is Effective Allyship Possible? An Overview

Before we can locate Kügler among allies in the struggle by Africa/ns and other Global South actors, we must settle the initial question, namely, “is it possible for one who, by accident of birth, dint of history or earlier choice, is on the side of the oppressor to be on the side of the oppressed?” Space considerations preclude the possibility of bringing out the diverse perspectives in relation to this key question. However, in this section I shall seek to summarise two of the major positions that have emerged. It is also important to concede that in the different conflicts that are going on in the world today, identifying oppressors and the oppressed is not a straightforward issue. Further, these categories are not always absolute, thus, one can be partly an oppressor and partly the oppressed at the very same time! This is particularly so when one does not wield a lot of power while s/he is in the category of the oppressor. For example, while men generally have more power than women, some men are themselves oppressed by oppressive/more violent men (Ratele, 2013; Kügler, 2023, p. 49). For example, as a power-less man in a militarised state, I am vulnerable and oppressed, but at home, as a patriarchal figure within my family, or at work to the woman who is my assistant, I might be an oppressor.

As outlined in the first paragraph of this chapter, an ally is one who is not at the receiving end of oppression. S/He, however, is moved by a compelling sense of justice to relinquish/critique/challenge her/his position of

⁴ I acknowledge Blessing Nyahuma’s idea of multiple Küglers, namely, the academic, priest, German, etc. (discussions, April 2024). In this chapter, however, I adopt a more or less holistic perspective.

relative power and comfort to be on the side of the oppressed. S/He makes a conscious and deliberate effort to refuse to be an innocent bystander (Craig-Snell & Doucot, 2017), choosing justice over comfort (Soyemoto et al., 2021). As a member of a privileged social group, an ally supports and advocates for members of an oppressed group (Washington & Evans, 1991). However, critics have come up with the first definitive position, namely, that *it is not possible* for an ally to fully invest her/himself in the struggles of the oppressed. The struggle is the sole responsibility of the oppressed. It is neither possible, nor desirable, for those who sit on the other side to come across and act in solidarity with the oppressed. Paulo Freire placed a lot of emphasis on the oppressed acquiring the right level of consciousness and work for their full liberation (Freire, 2000).

Linked to the above critique is the notion that the oppressor has the option that the oppressed do not have: s/he can always withdraw from the struggle. On the other hand, the oppressed do not have this possibility, as they are always facing oppression. In this scheme, the ally has the exit/withdrawal option that the oppressed do/es not have. A related challenge is that the ally does not endure the pain that the oppressed experience. His or her solidarity is from at least some distance. If the oppressed are going hungry due to lack of food, the ally can still eat when s/he takes the momentary/long term retreat. If the oppressed are homeless, s/he can always have a roof over his or her head, while those s/he is in solidarity with remain vulnerable to the elements. Further, there is the danger of performative allyship where individuals are engaged in solidarity with oppressed groups for selfish reasons, often taking up the easiest and safest tasks (Kutlaca & Radke, 2023).

Despite the challenges associated with allyship outlined above, there is a different argument that is more positive. There are those who argue that *it is possible for one to be an ally* and act in solidarity with the marginalised. In fact, they maintain that the term “ally” is limited. For them, a better term would be “accomplice” and “co-conspirator” (Suyemoto et al., 2021). These alternative terms are meant to capture the willingness and commitment by the ally to take risks and identify completely with the oppressed. Research in the field shows that there are some stages that an ally can go through. These include apathy, dissonance, learning, stumbling and integrating (Martinez et al., 2024). Whereas Martinez et al. provide valuable

descriptions of these stages, in this chapter I maintain that their presentation of these stages as following each other in a logical sequence is problematic. Thus, as I shall argue in the Eight Points of Attention, it is critical for allies to adopt the stance of permanent vigilance. To be sure, even the most integrated of allies must guard against apathy and be aware of the possibility of stumbling. Thus: Being an ally is not a literal status you can achieve. It's more of a commitment to a certain way of living, something we always have to strive for. It is a lifelong process of learning, listening and self reflection. No one is going to be perfect at it as well. The underlying injustices and discrimination people face are ever evolving. We have to keep changing to face them in different ways (Amnesty International Australia, 2020, p. 3).

Having presented the two diametrically opposed positions regarding the possibility of allyship above, I would like to state clearly that I lean more towards the second position, while appreciating the insights from the first position. To be clear: I do believe that it is possible for the oppressed to have allies among the oppressors. I also believe that academics, often ridiculed as keeping a safe distance from various struggles, can be allies in such life and death processes as those relating to food security and food sovereignty (Levco, 2021; Maseno et al., 2024). At work, allies can be instrumental in reaching out to members of excluded groups, undo their biases and champion causes that matter (Ravishankar, 2023). However, and this is the focus of this current essay, those who are willing to take the risk to become allies (or, yes, accomplices and co-conspirators) must observe specific guidelines if they are to be welcome and successful in their advocacy efforts. In the ensuing section, I present a popular passage from the Bible to highlight the possibility of effective allyship.

3. The Good Samaritan: A Summary

The passage, Luke 10,25–37, has attracted the attention of, among others, scholars, preachers, artists and ordinary readers. It is known as the parable/story of the Good Samaritan (below I call him “The Daring Samaritan”). It is presented in the context of Jesus seeking to answer the question of who one’s neighbour is. It is striking for the power of its simplicity and effectiveness. Thus:

²⁵ An expert in the law stood up to test Jesus. “Teacher,” he said, “what must I do to inherit eternal life?” ²⁶ He said to him, “What is written in the law? What do you read there?” ²⁷ He answered, “You shall love the Lord your God with all your heart and with all your soul and with all your strength and with all your mind and your neighbor as yourself.” ²⁸ And he said to him, “You have given the right answer; do this, and you will live.” ²⁹ But wanting to vindicate himself, he asked Jesus, “And who is my neighbor?” ³⁰ Jesus replied, “A man was going down from Jerusalem to Jericho and fell into the hands of robbers, who stripped him, beat him, and took off, leaving him half dead. ³¹ Now by chance a priest was going down that road, and when he saw him he passed by on the other side. ³² So likewise a Levite, when he came to the place and saw him, passed by on the other side. ³³ But a Samaritan while traveling came upon him, and when he saw him he was moved with compassion. ³⁴ He went to him and bandaged his wounds, treating them with oil and wine. Then he put him on his own animal, brought him to an inn, and took care of him. ³⁵ The next day he took out two denarii, gave them to the innkeeper, and said, ‘Take care of him, and when I come back I will repay you whatever more you spend.’ ³⁶ Which of these three, do you think, was a neighbor to the man who fell into the hands of the robbers?” ³⁷ He said, “The one who showed him mercy.” Jesus said to him, “Go and do likewise.” (Luke 10,25–37).⁵

There have been many scholarly readings of the passage narrated above. I shall restrict my focus to more recent publications. For example, Moe maintains that readers must retain sight of both the Samaritan and victim in their interpretations of the liberating mission of Jesus (Moe, 2019). Muck approaches the passage from the perspective of inter-religious dialogue (Muck, 2016). On their part, Chamburuka and Gusha read the passage in the context of the COVID-19 pandemic (Chamburuka & Gusha, 2020). Esler interacts with the passage in pursuit of reducing intergroup tension and conflict (Esler, 2020), particularly between ethnic groups (Gatumu, 2019), while Vijayaraj reflects on the passage in the context of the discourse on human rights (Vijayaraj, 2006). Matsoto’s Master’s dissertation included the passage in her African feminist analysis of parables in the Bible (Matsoto, 1992). Confirming the multiplicity of perspectives, Nyawung interprets the parable in terms of what he regards as the need for

⁵ NRSV Updated Edition.

Africa's risk-taking and striving for socio-economic development (Nyaiwung, 2018). Nick Spencer's *The Political Samaritan: How Power Hijacked a Parable* is an informative analysis of the deployment of the parable for political mileage in the politics of the United Kingdom (Spencer, 2017). The foregoing paragraph has highlighted the multiple interpretations of the Lukan parable that have been proffered by scholars from diverse geographical and theological traditions. When the interests of earlier scholars on the authorship of the gospel, the role of parables, the context of the narration and the history of the interpretation of the parable are added, the complexity becomes clearer. However, this chapter, concentrating on the need for effective allyship, will not delve into these intricate issues, important as they are.

In the following section, I provide my own "ordinary reader's" interpretation of the parable. I should reiterate, however, that I would replace my sister Elizabeth Mburu's concern with reading the Bible "correctly," with "reading the bible more effectively" to address a pressing issue relating to the full liberation of humanity and creation (Mburu, 2019). As Kamudzandu rightly observes, "[T]he Bible is not a neutral document." (Kamudzandu, 2010, p. 3). To underscore my standpoint: my reading of the specific passage below is informed by my own preferential option⁶ for effective allyship.

In a sense, I regard the exercise I am engaging in within the scope of this essay as a form of dialogue between an African reader of the Bible (myself) and a European reader of the Bible (Kügler) (De Wit & West, 2009).⁷ This is with special reference to effective allyship in the execution of diverse struggles. The overarching motivation of this chapter is to draw lessons from the Bible, from Kügler and practical experiences to sharpen allyship. This is because allies have caused much harm. Sometimes this happens when allies think they know more, or have better ideas than the

⁶ I am indebted to Masiwa R. Gunda (in this volume) for reminding me about this concept.

⁷ For the effective decolonisation of African biblical studies to be accomplished, there must be internal conversations among African scholars. For example, while (Sr. Dr.) Gesila Nneka Uzukwu's exegetical study of Gal 3,28c is highly informative, she does not engage with the deployment of the verse in African (womanist) theology and African biblical studies (Uzukwu, 2015).

people they mean to serve. Allies can dilute indigenous voices and perspectives. Allies often disappear when the going gets rough, or switch sides when the issue changes, or disappear when a single issue is resolved rather than working for the long term and for future generations. There are allies who participate primarily for their own recognition and glorification. Sometimes people who intend harm have called themselves allies (Woodworth et al., 2017, p. 5).

4. The Daring Samaritan: Eight Points of Attention in Effective Allyship

The multiplicity of angles from which the parable has been interpreted (as summarized above) confirms the reality that every reader approaches the (or, a) text from their specific location. In this section, I seek to read the parable of the Daring Samaritan (my own descriptor) in the context of searching for principles for effective allyship.⁸ I shall read the passage from the perspective of the Samaritan as an ally. I will endeavour to identify some Points of Attention for those of us who seek to be allies. I have not restricted myself to what is provided by/in the text, but have also allowed my imagination to roam and anticipate some variables that the Samaritan might have had to engage with in fulfilling his role as an effective ally. The Eight Points of Attention that I derive from reading the text are presented below:

1. Be genuine

The Daring Samaritan was deeply genuine. All his actions stemmed from conviction and commitment. Due to his pre-existing belief of the full humanity of the other, he felt compelled to have his business disturbed when he encountered the reality of the badly injured man. In fact, the badly injured man became his only business. He was still interested in the welfare of the man, post his trip! Effective allies are genuine, passionate and dedicated to the cause. They are not motivated by the temptation of a good

⁸ Lynn Gehl and Algonquin Anishinaabe-kwe call them “Allies Bill of Responsibility” (Gehl & Anishinaabe-kwe, 2012).

press. Alone, the Daring Samaritan dared to risk his life. Possibly, the robbers might as well have been lurking close by, waiting for their next victim. Like the Daring Samaritan, allies such as Kügler are willing to interact with Africa and African/Global South scholars and other citizens on the basis of equality and justice because they are genuine. This is a non-negotiable quality, as Africans have experienced exploitation at the hands of many actors who pose as friends. They come to plunder Africa's resources and subject Africans to new forms of slavery (Murithi, 2014; Chipaike & Matarutse, 2018; De Heredia & Wai, 2018). This requirement for allies to be genuine applies to all other sectors. The Daring Samaritan was effective because he was genuine. All those who seek to stand with the oppressed in the different struggles can be most effective if they are genuine. Genuine white people can have genuine relationships with Black people (Selvanathan et al., 2023). Genuine German academic professionals/hosts can establish thriving relationships with their visiting African academic colleagues. Genuine heterosexual allies of LGBTQI people have a solid foundation for effective collaboration. Given the reality that ally experience and development is a lifetime process that requires continuous learning and growth (Suyemoto & Hochman, 2021), being genuine will go a long way in equipping allies to remain dedicated to the liberation agenda.

2. Acknowledge privilege

The Daring Samaritan recognised his privileged status. He might not have had the time to reflect and process the issue at hand. However, he had so much going for him, unlike the man who had been viciously attacked by the robbers. He had his good health. He had the means of transport. He had financial resources. He had oil and wine. The robbers had chosen another victim (the man in front of him) other than him. There was really nothing that the Daring Samaritan had done not to be attacked (in the same way that the man who had been attacked does not appear to have done anything to make him a target). All these were privileges that the injured man did not have. The Daring Samaritan acknowledged his privilege and went ahead to take concrete actions that promoted the health and well-being of the other person. To say that he was privileged is, however, not to suggest that he was rich: he could not pay the full cost of accommodation for the injured man.

Acknowledging privilege is a critical step for effective allyship. Kügler has accepted the privilege that he enjoys as a male German professor interacting with his peers (fellow researchers/professors) and students from Africa and the Global South. He recognises that the system in which he operates (institutional/national) provides him with many resources that his colleagues and students from the Global South do not have. Where some have used the opportunity to boast about the efficiency of their systems, Kügler has openly acknowledged his privilege (Kügler, 2012, p. 11 with reference to economics). This has enabled him to reach out and partner with colleagues and students from the Global South. His engagements with other citizens of the Global South (beyond the academic/professional) have been informed by his acute awareness of privilege. McIntosh underscores the need for whites and men to acknowledge their privilege if social justice is to be achieved. She writes as follows:

“I have come to see white privilege as an invisible package of unearned assets that I can count on cashing in each day, but about which I was ‘meant’ to remain oblivious. White privilege is like an invisible weightless knapsack of special provisions, assurances, tools, maps, guides, code-books, passports, visas, clothes, compass, emergency gear, and blank checks.” (McIntosh, 1988, p. 2).

3. Dare to be a sell-out⁹

I have renamed the Samaritan “Daring”, not because I feel “Good” is not good enough, but because his actions demonstrate his daring approach to issues. The Daring Samaritan dared to break ranks with those who upheld laws of purity. He dared to cut off ties with those who engaged in systematic analyses of safety and security: indeed, the entire scene might have been stage-managed to snare him/anybody who would fall for the ruse.

⁹ I am indebted to Gerald West for this concept in relation to activism. When I first heard it, my whole being was shaken to the core. In Zimbabwe, “selling out” has dire consequences. The concept was concretised during the 1970s war of liberation against settler colonialism. Just the accusation (unproven) was often enough to lead one to meet a slow, cruel and painful death at the hands of the guerrillas. For them, a known enemy outside was better than one hidden within. One of the songs I heard as a boy proudly proclaimed, “*Vatengesi tinouraya*” (“sell-outs we kill”) (Marowa, 2009; Machingura, 2012; Dzimiriri et al., 2014, p. 235).

The Daring Samaritan takes up a radical position by siding with the injured man. One could argue that he gives up his citizenship among those not injured and joins the community of the injured. He sells out his membership among the pure and resplendent and takes his place among those who are bloodied and call the dungeons home. The Daring Samaritan provides a powerful model for effective allyship by moving across and entering others' places of struggle and pain.

By establishing genuine, non-exploitative relationships with Africans, Kügler follows the example of the Daring Samaritan. Kügler refuses to buy the narratives of African inefficiency and incompetence. He decamps from the dominant European tradition of regarding Africa only for its usability. Instead, he has sought to cultivate, nurture and sustain meaningful relationships with Africans and other Global South individuals and institutions. Effective allyship calls for such courage. White people who think and act Black. Men who reject myths of women's incompetence. Heterosexuals who refuse to entertain stories of homosexuals' impurity and decadence. Older people who do not support suggestions that young people should not be trusted with power. Effectively, effective allies end up with many outgroup friends (Levin et al., 2003).

It is, however, crucial to acknowledge that the "sell-out" does not become superior to those who remain in his/her in-group. A gender-sensitive activist self-identifying as a man remains a man. He is as vulnerable to being biased against women as all other men are – except that he is perhaps more conscious about his vulnerability than many other men. He can be an advocate for promoting women's rights among fellow men. However, he must also budget for legitimate critique by and merited suspicion from, some women activists, as well as support from many other women activists.

4. Form deep friendships

Contemporary diplomatic procedures create the false impression that friendships and commitments are signified and confirmed by exchanging signed copies. The Daring Samaritan formed a deep friendship with the injured man by deed, not through empty rhetoric. He went beyond the call of duty to ensure that his newly found friend received the best care possible. Whereas conventional wisdom maintains that deep friendships

are sustained by reciprocity, the Daring Samaritan dared to extend the hand of friendship to one whose positive reaction he could not guarantee. Indeed, it is very much possible that upon recovery, the man who had been previously injured could declare his autonomy and sovereignty. If ever the Daring Samaritan dared to mention his benign acts, the now healthy man could nonchalantly ask, “Did I ever ask for your help? Did you see these lips of mine asking you to use your cheap oil on my wounds? Did I request you to place me on your bony animal? Did you hear me ask you to put in that dilapidated inn?”

Effective allies must budget for rejection from those they seek to partner with in the struggle for full liberation. They must cultivate deep friendships to understand the other, but without expecting to be lionised. Indeed, the one dimension that those with power cannot take away from those with less power is the power by the latter to reject any overtures by the powerful! Kügler’s strong friendships with actors from the Global South, like every friendship, carry with them the threat of abuse and rejection. However, allies must always strive to reach out and form deep friendships with those they seek to accompany. Whereas in intelligence circles it is strategic to gather as many secrets about one’s allies and friends as possible, in activism allies are expected to be part of the solution to an enduring problem (Isika, 2023). The indigenous institution of *usah-wira* (ritual/deep friendship) provides guidelines for friendship: a true friend is available to journey with the other every step of the way (Chikafu, 2012). Deep friendships help in equipping the ally to understand the experiences of the other and to appreciate their challenges, fears and hopes.

5. Respect the activists

With fear and trembling, allies enter the world of those struggling against oppression. The Daring Samaritan had high respect for the injured man, hence he did all he could to contribute towards the restoration of his dignity and health. The biggest danger that those of us who seek to be allies face is when we feel so accustomed to, and knowledgeable about, the issues that we are advocating for, that we (unconsciously/unintentionally) replace the activists. The Daring Samaritan, for all his daring acts, was not the one attacked by the robbers. Perhaps, if he had arrived earlier, when the robbers were attacking the man, he might have had the opportunity of

joining in the action, on the side of the man who was being attacked. We can acknowledge him for bandaging wounds (which is important), but not for taking the blows (which is deeply painful).

Kügler has sought to observe and uphold this key Point of Attention. He has resisted the temptation of declaring that he now knows all the challenges that African scholars face and that he can represent them effectively in different settings. Allies that respect the activists, that is, those who are at the coal face of the struggle, get respected in turn. Effective allyship includes the ally recognising the primacy of the activists/those directly affected by a particular issue in the struggle. Male allies must accept the leadership of women in the struggle for women's rights. Allies in the struggle against stigma and discrimination against people living with HIV must stand aside and let people living with HIV lead this struggle. White people should not lead the Black struggle for rights and dignity. Those who are economically privileged should not lead the struggle against poverty (see Kügler, 2012 for valuable reflections on poverty and the need to challenge the structural sin of global inequality). Allies come in to support, not to supplant, the people fighting for a cause. The (disability) activist slogan, "Nothing About Us Without Us" (Charlton, 1988) is instructive in this regard.

6. Be Humble

The Daring Samaritan did what needed to be done. Thereafter, he did not stand on a mountain top to proclaim the critical nature of his intervention. He only interacted with those who were central to his intervention; only his animal and the inn keeper knew of his actions. Although there were no cameras then, he certainly did not yearn for, or need, one! His ministry/critical task was to intervene and salvage the situation. His agenda did not include gaining a following on social media or winning awards for the most daring act.

I will readily concede that in the contemporary world, advocacy does include generating financial resources to support the cause. However, contradictions emerge when allies seek publicity and accolades for their advocacy work. Once again, Kügler has provided an effective model of allyship. He has remained behind the scenes, allowing African scholars to set

both the agenda and the pace, including in the *Bible in Africa* (BiAS) Series. Male advocates in the struggle for gender justice must work hard, but not suggest that their commitment surpasses the first-hand experiences of women and queer people. People with disability are best placed to lead the struggle for the rights of people with disability. Those who live in houses with many rooms cannot be at the forefront of the struggles by the homeless. Humility enables the ally to be open to new issues, positionalities and strategies.

7. Accept Mistakes

The Daring Samaritan plunged right into action. He saw a need and immediately sought to avail his services. He was vulnerable and could have made a number of mistakes. To begin with, he does not appear to have undertaken a security scan. The robbers might still have been around. Presuming the injured man could still speak, he does not seem to have sought his consent before placing him on his animal. They might not have had a conversation on which facility he was taking him to. In some jurisdictions today, he was definitely susceptible to some potential legal action against him!

Like the Daring Samaritan, allies must accept their vulnerability to making mistakes. They might be sincere in their endeavours, but this does not shield them from making mistakes/having their motivations questioned (Van der Zande, 2012). However, they should still strive to be friendly, respectful and caring towards those they are in solidarity with (Ostrove & Brown, 2018, p. 201). Thus, in his interactions with scholars and others from Africa and the Global South, it is possible (and likely) that Kügler might/would have made some mistakes. Indeed, every ally is liable to making mistakes, since interpersonal encounters are always fraught with contradictions and tensions. However, allies must embrace mistakes as teachable moments and utilise the experience to become more effective.

8. Sustain Compassion

The Daring Samaritan was initially “moved with compassion”. He went out of his way to ensure that the injured man received the medical attention that he needed. One could say that at that point, he had already exceeded expectations. However, he expressed his ongoing compassion

when he undertook to defray the in-keeper's expenses upon his return. He would not allow compassion fatigue to set in. He retained interest in the health and well-being of his friend beyond the initial interaction.

Most of the causes that allies sign up to are long-term struggles. The challenge, therefore, is that both the activists and their allies can suffer from fatigue. As the South African Black theologian, Tinyiko S. Maluleke has often said in relation to the slowing down of Black Theology in South Africa after the fall of Apartheid, "war is tiresome". As an ally, Kügler has not allowed "compassion fatigue" to overwhelm him. He has continued to collaborate and interact with different generations of African scholars. Allies need to invest in compassion for long term engagement. As both Dube and Zylla have highlighted, a theology of compassion enables one to enter into others' places of pain (Dube, 2007; Zylla, 2017). Allies must sustain passion and compassion as there is no easy walk to freedom, as one of Africa's greatest children, Nelson Rohilla Mandela, advised (Mandela, 1965).

5. Conclusion

Kügler has been a consistent ally in the struggles by African scholars to ensure that the academy is decolonised and their contributions receive due recognition. He has also interacted positively with other Africans and citizens of the Global South in various settings. His principled stance provides valuable insights into fair and balanced relations between European and African scholars, as well as the global North and the Global South more generally. Utilising the example of a well-known biblical passage, in this chapter I have reflected on the Eight Points of Attention for effective allyship. By drawing key ideas from the passage, I have drawn attention to how the text can be mined to provide guidance to those who are allies for diverse causes. Kügler's sensitive, respectful and justice-upholding interactions with African scholars provide a valuable paradigm for rules of engagement between activists and allies across different parts of the world. As the Daring Samaritan dared to cross the boundaries and as Kügler has been courageous to overcome differences, so are all allies encouraged to observe the Eight Points of Attention for a better world by all and for all.

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