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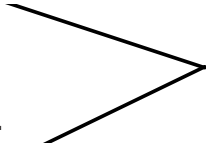
MORAL REVIVAL MOVEMENT

GUIDELINES (MWONGOZO)

FOR

PERSONAL

COMMUNAL



REFLECTION

MORAL REVIVAL MOVEMENT

FOREWORD

Early in 2015 the Christian Professionals of Tanzania (CPT) took the initiative to reflect on the idea of launching a moral revival movement.

We consulted several representatives of different religious groups, academics, NGO's and together we decided that in the present situation of Tanzania such an initiative would benefit our nation and the people of Tanzania.

After an official launching in June 2015 in Msimbazi Centre, we started the implementation stage.

As a first step we want to begin with ourselves, and invite members of our own Catholic Community to join us in this effort.

This Mwongozo is a practical tool for animation.

It is at the same time an invitation to other religious groups, NGO's, Academic institutions to use this booklet in their own communities, following their own approach and selecting maybe areas in which they have greater competence.

From this rich kaleidoscope of ideas we hope to arrive at common guidelines for our people and be able to share with everyone this basic concern of rebuilding the moral foundation for our nation.

Each one is responsible for the future of Tanzania.

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MWONGOZO

Moral Theology

The origin of moral theology lies in the church asking herself how to live morally upright lives, so as to respond to the call of baptism. For the last three centuries moral theology addressed mostly the questions people raised when asking what actions are good and which ones evil.

Moral theologians aimed especially at helping the priests/confessors to give people answers. The manuals of moral theology were oriented towards showing the right thing to do and avoiding doing wrong.

In recent decades moral theology has brought into its science a more positive note of trying to guide people to do the right and good thing, to achieve a deeper Christian life. Not only to avoid sin.

The stress is now more on the Scriptures, they bring Christ and his message as the centre and the goal of moral behavior. To stress the law too much, fails to develop the life of virtues and Christian ideals, hence law alone is not enough to build a truly moral behavior.

Not only do we have “the do not do ...” teachings of avoiding evil, but also “do the good things” the gospel call us to do.

There are the “do not” commandments and there are the “do” commandments.

The basic principle to guide us is – the life in Christ. The major fruit of this approach is that moral theology addresses itself also directly to the laity, not only to the priests.

Every person is called to a life in Christ.

This approach of moral theology calls for a brave stand for the truth and to practice the virtues which Christ and the Gospel call for. It builds committed Christians who learn to be true disciples

of Christ. Not just carrying a Christian name, doing some pious practices, but committed Christians who testify in their actions who is their Master. To be a responsible, accountable Christian in everyday life.

To be convinced that Christ is the good news who liberates us from evil. “We understand moral theology as the doctrine of the imitation of Christ, as life in-with-through Christ-the point of departure is Christ who bestows on us a participation in his life and calls on us to follow the Master” B. Haring

References – General works

- Bible
- Catechism of the Catholic Church (especially Part III)
- Compendium of the Social Teaching of the Church (English, Kiswahili)
- Abridged version of the Compendium of Social Teaching (English, Kiswahili)
- Moral Theology - Free and Faithful in Christ - B. Haring (Volume 2 and 3)

PART I

Introduction

Gen. 1: 27 – 28

Is. 61: 1 - 3

Lk. 4: 18 – 19

Mt. 7: 1 - 5

7: 17 – 20

God created the world out of love, to make people share in his vision – to build the reign of God where love is the source of all relationships. A world where every human being feels at home, respected in his or her dignity, where people care for one another, and for the created order. We are invited by God to participate in making God's dream over His world come true.

Jesus Christ was sent by God to announce the liberating mercy of God.

He used the words of the Prophet Isaiah (61, 1 – 2) to describe His ministry – Lk. 4, 18 – 19.

He shows us the way. His values are exposed in the Gospels. The golden rule we find in all religions is: "Whatever you wish that people should do to you, do so to them" Mt. 7, 12.

It is a universal moral foundation. To transform the World by strengthening the good things we do and diminishing the evil things we do.

Questions for reflection:

- Do I care for others? To care means to see others as part of me, to be ready to help, to be concerned with the wellbeing of others.
- Do I care for the common good?

- Do I feel responsible for participating in building God's Kingdom?
- Am I willing to commit myself to act morally so as to create a better Tanzania?

1. Why a Moral Revival Movement?

We are called to participate in God's Plan: The Kingdom of God. God needs us.

Thousands of small acts of goodness and solidarity are the answer to provide Tanzania with a climate which will protect the good. It is everybody's business.

- a) God had a purpose in creating the world namely to let everybody share in the gratuitous love he has for us and teach us to live in harmony and love for one another. He is part of our human history. He calls us to collaborate with Him to make his dream come true. It is God's work we participate in. A very noble task.
- b) We observe so much injustice in the World and in Tanzania. There is a lot of soft violence especially against the ordinary people: abusive structures, selfish use of power, greed, impunity, lack of service. We have become used to it and prefer not to get involved in a struggle against it. We just complain and stand aside.
- c) We are convinced that a cancer is at the roots of our social behavior. The moral foundation and the values that come from moral principles are shaky – it has become each one for him/herself struggling to get through life.
- d) We cannot serve two masters – God and money. We cannot live double lives being selfish and looking after the good of others. A Christian must be a grace for others. Together we must create a climate of goodness, wanting the good of others.

- e) We must stop being passive, letting evil people get away with it. We must react and we must react together.
That is why we want a moral revival movement. Many small acts of opposing and refusing evil, thousands and thousands of such small acts, will create a climate that protects the good of all in our society.
- f) It asks a deep commitment and being ready to join others to react and speak up.
To be baptized for a Christian means to live as a disciple of Jesus, live as he taught us in the gospel.

Reference – Paper: Spiritual foundation - Fr. Vic

2. There is a moral foundation which we can revive

After independence we agreed to follow a philosophy which we called Ujamaa as enunciated in the Arusha Declaration of 1967. It presented moral principles as the basis of our living together – equality, solidarity, service of the common good.

Elaborating the tenets of the Arusha Declaration Nyerere wrote:

“Inherent in the Arusha Declaration, therefore, is a rejection of the concept of national grandeur as distinct from the wellbeing of its citizens, and a rejection too of material wealth for its own sake. It is a commitment to the belief that there are more important things in life than the amassing of riches and that if the pursuit of wealth clashes with things like human dignity and social equality, then the latter will be given priority”

This basic philosophy is still valuable and credible.
It was a moral choice.

Much has happened since then – there were many efforts, good intentions: but also selfishness has grown especially

among those who had power (business power, political power, money power) our society is now divided. The desire for change which we witness is basically a desire to go back to that philosophy of equality among all Tanzania. We must go back to that Moral choice of equality, solidarity and service of the common good.

Especially the Wasomi have a special responsibility to lead this moral movement and use their knowledge to dig deeper into the truth and into the causes of our present situation and see that as a duty and a way of paying back society for the opportunity received to become a professional.

To create a consensus by being vocal and defend moral principles in public and in private.

It is not a utopia to start a moral revival movement. If many people come and stand together with us, we will succeed.

Reference – Paper. Concept note (Dhana) - by Prof. B. Mutagahywa
Campaign to renew moral fervor – by Fr. Vic
Book: Freedom and Socialism, Chapter 34 – Julius K Nyerere

3. The future of Tanzania Society is at stake.

- Development is more about human values than about money and material goods.
- To continue to neglect the majority and let them stew in their poverty, is not only immoral but also very foolish.
- Negligence and fear create human beings without bones and muscles – you cannot build a nation on that. A spineless people cannot build a future.
- Structures which are occupied by people who have no desire to serve but to serve themselves, destroy society

itself. The cohesion of society breaks down and the result is a rat race among people of selfishness – this dehumanizes the very humanity of people.

The heart of a society is not its material achievements, but the respect it has for each member, guaranteeing the basic needs of all citizens. We must build the spirit of patriotism expressed in the virtues of equality, truthfulness, freedom, justice and collaboration, guaranteeing real peace under a respectfulness for our common creator, making us all one family in spite of all our differences.

There is a real thirst in our society for this basic spirit to return to this foundation. There is no quick and easy solution to quench this deep thirst in our society. We must not treat it lightly, nor seek some superficial changes and pretend they will provide the solution.

This desire for change requires a fundamental approach where we touch the soul and moral principles of our nation and our people.

It requires the effort of many people, of many social groups and organizations and institutions. If we do not take care of this situation, then the desire for change will overtake us and become a monster let lose in society. This Moral Revival Movement requires strong moral leadership.

The desire for change became very evident in our Tanzania society during the preparation of the New Constitution, and it became even stronger during the election campaign – M4C became a political slogan.

It is now the time to work for change. We must begin by changing ourselves and our own communities and neighbourhoods. It cannot remain only a slogan.

**References for further reading:
Hali ya Nchi - Prof. J. Kanywanyi
Dr. J. Jingu**

4. Leadership for the Moral Revival Movement

- **It is the Spirit of the Lord who must guide us, not personal ambition or desire for gain or praise.**
- **We must practice the social virtues of listening, mutual acceptance, and supportive solidarity and forgiveness.**
- **We must listen with our minds and hearts to each other's needs.**
- This leadership must have a spiritual inspiration, namely to collaborate with God to build a world which corresponds to God's plan and priorities.
- It is a mission given by God, and it is not easy to understand this vocation. To be an activist in the line of a human institution is good and positive, certainly, but we aim further than that and are motivated by an apostolic mission. We ourselves, as CPT, have learned this lesson not without struggle. This is an important lesson to learn because it frees us from a dependence on money and donors. It

enables us to stand on our God – given capacity. We like to lead this Moral Revival Movement with this apostolic spirit, basing ourselves on our Christian Vocation to be a disciple of Christ, and based upon our own strengths (SCC, Parishes, service institutions).

- The life of Mwl. J. Nyerere shows that before he got deeply into politics (1954) he had already had a human preparation at the tribe, school, university. The religious upbringing received groomed him to become a leader with convictions and integrity. He had his principles and values in place by the age of 32 when he started political leadership.
- Such a background preparation is very important for everyone and must be maintained in an ongoing formation programme during one's life. This is a matter of personal discipline to take time to read and study. Reflection is indispensable in our lives.
- Another quality of leadership we need to strengthen is to learn to observe how established structures can prevent an open listening to one another and not allow true dialogue. When political parties are given too much importance in society, they often prevent an open debate. The Zanzibar situation, with CCM and CUF, after the 1964 revolution became such a situation which is maintained until today. We must learn the healing power of non violent relationships and political structures are not the best instruments to solve such issues. The process of making the new Constitutions is a clear example of how political representatives obstructed a proper listening to the people and imposed their own interests. Social virtues of listening, mutual acceptance, reconciliation do not come spontaneously, they must be formed and cultivated.

For our Moral Revival Movement we must:

- o Understand the vision God has with our world
- o See the good points in our behavior so that they can be strengthened and the bad points to be corrected (social analysis).
- o To practice the virtues which will draw out of people the best in them – call them to be committed, faithful, loyal, trustworthy and lovingly patient.
- o Listen with our mind and heart, to be touched by the needs of living people, to be compassionate, wanting to give them wellbeing, not just welfare. To be a leader/servant is a very special moral quality and can only be acquired through spiritual sensitivity learned in prayer and reflection.

From the previous reflections we can conclude saying:

- o Leaders are not born, they are formed and shaped.
- o Leaders need not be perfect, but principled and open to criticism to improve performance.
- o Leaders tend to have strong personalities, with the danger of imposing their views, hence the need to have control organized to build checks and balances by the distribution of power and decision making between the various organs of governing
- o Leaders are humanly tempted to seek their self-interest and give in to selfishness. Here also we need organized control. In fact it protects the leader against his/her own evil tendencies.
Leaders must be humble and understand that they can make or break a community or society. Therefore a leader must go for wise counsel from people who have society at heart, not people of vested interest.

Further References:

- **Lessons learned by our CPT history - by Mariam Kessy**
- **Spiritual foundation for leadership - by Fr. Vic**
- **Early years of J. K. Nyerere - by Thomas Malaney**
- **Moral revival and the Muslim Community - by Fr. Vic (using the book of Mohamed Said “Abdulwahid Sykes”**

5. Implementation – this is a special moral issue in Tanzania.

We are all aware that we often make good plans, but then implement them poorly.

It is a major cause of our poverty.

- To take up this issue we need to take it up first of all as a moral – spiritual issue. The social virtues start in the heart and soul of each one. To discern, what is the good to be done, and the evil to be avoided, is a personal choice to make first and then we act according to this inner light. We will be judged on our deeds and our actions, not on what we said and planned.
- We need to have principles and values and act upon them, not only individually, but also as society. Social ethics is the name we use to designate society’s stand.
- To create a culture and mindset, which wants the good for others, is essential for providing good government in any group or in society. It has enormous repercussion in public life. To lack such a social culture leads to moral breakdown.
- Not to think of others is one of the major causes of corruption, and of not serving others and not implementing what is asked for.

- It leads to poor enforcement of laws, rules and regulations, to the lack of discipline. It diminishes one's sense of human dignity, taking pride in a job well done.
- Mimi – centred culture is a cancer we need to cure.
- Create conditions for individuals and communities to determine their own destinies – subsidiarity principle.

Questions to help the reflection:

- Put in your own words why you think a moral revival movement is important today in Tanzania?
- Do you agree that Ujamaa philosophy was good for Tanzania? Has it died? What has gone wrong in our society?
- Has the spirit of patriotism disappeared? What good things do you see in our society?
- What do you think of our leaders in our society, political, business, social, religious leaders? What can we do to make sure we get good leaders? We are all responsible for this.

Why is it so difficult for Tanzanians to be good implementers of plans and decisions? What is it that makes us to be easy going and not acting consistently and perseveringly at our tasks? Is it a product of the dependency syndrome that has developed due to central control and diminished motivation for personal and basic community initiative for self development?

Further reference: Implementation problems - by Mariam Kessy

6. Summarising this Part I:

We list the social virtues which we must strengthen and the social vices we must diminish. By practicing these virtues and avoiding these vices, we build up the moral revival movement which will lead to a better moral foundation for our Tanzanian society.

Social Virtues

- Respecting each one's human dignity is the basic moral choice – utu wa mtu.
- Freedom of conscience
- Every citizen has rights and duties
- Common good must guide moral choice in political and economic policies.
- Respecting individual good, guarantees social peace.
- Universal destination of goods calls for fair distribution of income.
- A preferential option for the poor protects the rights of the underprivileged.
- Subsidiarity principle enhances creativity of people.
- Equality and justice for all is a moral choice.
- Participatory governing and shared responsibility is central to democracy.
- Solidarity with others is the cohesion which cements unity in a nation.

These social virtues call for basic moral principles to lead our society:

- The search of the truth as a society and also for every individual. It is an ongoing and continuous process which needs regular evaluation and adjustment.
- True human freedom means to deliberately chose what is good for society and for the individual self, and to avoid and prevent what is evil and harmful, which degrades humanity.

- Doing justice for each one requires more than laws, regulations, contracts. It means to give each one the chance to lead a life in human dignity. It opens up to the principle of solidarity and love.
- Love is the highest criterion of social ethics. It guarantees, in a practical way, the good of neighbor. It provides social conditions and social structures for neighbor to flourish and find fulfillment.
- Altruism is the best way to find one's own personal fulfillment.

Social Vices

- Dictatorial State power, over centralization of authority.
- Indoctrination and ideological imposition of vision by force.
- Heartless bureaucratization of administration
- Unfair distribution of resources and opportunities
- Discrimination and exclusiveness based on tribe, religion, gender, culture, poverty.
- Formation of cliques, mafias using aggressive methods
- Systematic disinformation of the public.
- Refusing to reveal the truth by people in authority
- Flattering the powerful to obtain favours
- Carelessness towards the poor, vulnerable, handicapped
- Fomenting hatred and dislikes between groups.
- Exchanging money and favour for power and influence. Squanderers of public wealth are admired and glorified because of the wealth amassed through their public offices.

It is high time we raise our voices in holy anger against social evils in our society and to which we pay little attention. We can no longer accept that these things are still possible in Tanzania today.

Just some examples of shameful realities:

- Large proportion of children dying before reaching 5 years
- Big percentage of stunted children
- Human trafficking of women and children
- Street children
- Killing of widows
- Mutilation of albinos
- Old people without pension or family
- Child headed households
- 28.2% below poverty line

There are many other examples. We must awake and react. It will not be an easy struggle. Evil forces will attack us, Christ has warned us clearly – read the long passage in Mt. 10 & following.

PART II

Role of the Family in the Moral Revival Movement

The family has inviolable rights, and society must recognize this as well as the State. Society and State exist for the family, they have the duty to sustain and support the family. (CST n. 252 – 254)

Lk. 2: 51

Jn. 2: 1 – 11

Rom. 12: 9 – 13

Phil. 2: 1 – 4

James 2: 14 – 17

1. Importance of the family

- It is the first and basic institution in a society. It is on the quality of family life that a nation can build positively its life. If family life is of poor quality, many problems will be encountered in society.
- It is also divinely instituted. We are called to live in the way that is willed by the creator. It is for every religious person a life commitment. From the beginning God created family life as the best way to live our life.
- To protect our created humanity we need to behave following ethical principles and values.
- Therefore family life calls for formation, faithfulness, discipline and ongoing care.
- Each member of the family must contribute to the family according to each one's talents and responsibilities.

2. The situation in present day Tanzania

In order to improve the quality of family life it is good to make an analysis first of what is the real situation. Only after that can we animate society properly and deal with the problems which families encounter in daily life.

- Many families live in poverty of material means, and cannot enjoy the basic human rights which have been agreed upon as being a minimum.
This is a very serious challenge. If a family lives in poverty, there are many things which follow from this condition. A nation which has a large part of its population living in such condition diminishes the national possibilities for development, progress and humanly satisfying wellbeing.
- A second aspect to consider is what are the actual ethical attitudes practiced by the population – attitudes towards work, duty, honesty, service, responsibility, time, discipline, money.
These attitudes tell us the moral quality of our public behavior. It affects directly family life, and it affects the behavior of a people as a whole.
- Social services, provided by society are of great influence in building good family life – Education, health, clean water, security, energy, employment, care for the handicapped, orphans, widows.
These services are life giving, or they are life destroying if they are not available.
These social services are a right for everyone to enjoy. They are not optional. How these are organized is one of the major challenges for any society, but it is a duty to do so. To say we are too poor is no excuse.
- Cultural issues are to be looked into: Customs and culture of traditional nature. But also new customs

and new cultural habits coming into our society. To be realistic we need to look into both areas. Some examples: The relationship husband – wife, the nuclear family and extended family, heritage questions, budget questions, the rights of the girl-child, how husband and wife manage their domestic finances.

3. Specific Issue

There are a number of new social realities which we must reflect upon. Just to enumerate some:

- 25% of our families are single parent families
- Some old age women are excluded from the families leading to accusations of witchcraft
- Danger for albinos being mutilated, handicapped children abandoned by the husbands.
- Street children running away from their families
- Human trafficking of women and children.

We also observe lack of marriage preparation, not accompanying married people who meet difficulties and our small Christian communities not being enough a place of trust and mutual help. There is a great potential in our SCC of providing moral support and social security by offering people a listening ear and providing a burden-sharing in spiritual and psychological support. But do we make good use of that?

Further references:

- **Role of the family in MRM** - by Mariam Kessy (Kiswahili)
- **Social analysis** - by Epifania Mfundo
- **Family Friendly Policies** - by Fr. Vic
- by Dr. V. Leyaro

Questions to guide our reflections:

- o What are the good things we experience in our families?
- o What are the main difficulties which our families encounter?
- o Do we support one another in our neighbourhood (e.g. SCC) and in our villages?
- o Can we talk openly together about our family life? Or is it difficult and why?
- o The Social Doctrine of the Church says (No. 250)
“that we are all responsible to create good public policies and guarantee good governance, provide employment and proper family wages that can support a family to live a decent life” do we apply this teaching in Tanzania?
- Do families have time to be together to plan for and manage the family on a regular, daily basis?

4. Challenges

Family life in Tanzania is a complex reality. It is not a static reality. It was not in the past, it is not in the present and it will not be in the future. It is an evolving institution, and it is in the hands of many people. Many players are involved. Guaranteeing good family life requires many agents to work together.

Therefore to apply to family life the idea of moral revival we need to pay attention to many things. It is too simplistic to think that to preach morals for family in Church or schools will suffice to build a good moral foundation. There are many supporting agents that must be told to act morally right in their service of families. One of the great challenges is precisely this weakening of moral standards and efficiency in these supporting services,

more especially at local and district level.

There are a lot of sins of omission by public services, which cause families to suffer and to fail to obtain what are their basic human rights.

There are so many injustices through inefficiencies and indifferences in services. We do not understand that such poor local government administration and poor implementation are sinful, they sin against the people and they should be held accountable.

Enumerating some of these administrative sins gives us the picture that much is wrong in the moral behavior of so many people. The major sin in all this is that people do not care, for them the common good is of no importance in judging whether an act is wrong or not.

Administrative sins (structural sins) against the people:

- Absence of medicines in dispensaries and hospitals
- Absence of teachers not performing in the class room during regular hours and yet appearing in tuition periods.
- Absence of textbooks, library books, desks in schools.
- Absence of cleanliness, cleaning the streets or environment, an attitude of careless neglect.
- Absence of providing clean water sources and not encouraging communities to avoid dirt and sickness of various kinds.
- Fail to organise people to cater for their own energy sources and let a dependency culture prevent self-help.
- Not reporting the presence of strange individuals entering an area creating a climate of fear and insecurity.
- Fail to report human rights abuses, like family

violence, neglect of children, abandoning old women to their fate.

- Doing nothing about the paralyzing sickness of fear.

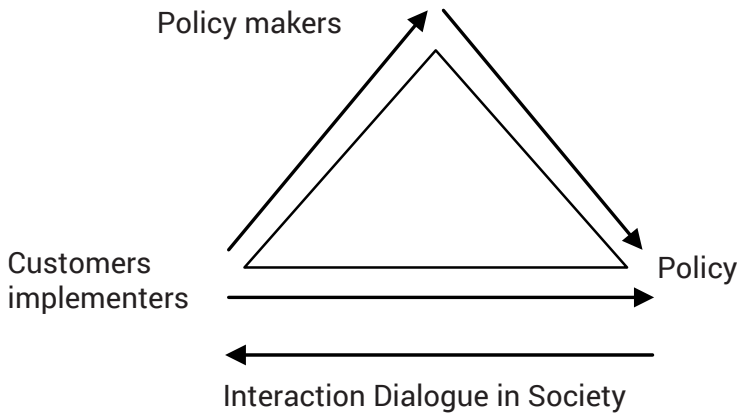
When we speak of moral revival and focus our attention on improving the families in Tanzania, we need to concentrate a lot on this middle level of social behavior.

In Tanzania we have neglected for a long time the importance of quality performance at local and district level. Too much centralization, both in politics and administration, has caused the people to stop participating in the decision making at local level.

Apathy is the result.

And Apathy is sinful – as it causes many sins of omissions and running away from one’s duty.

We can have many good plans, but if we do not give what belongs rightfully to the people, then this is a form of theft. It is stealing from the people their rights, and this stealing is done by authorities. This is punishable. It is not for this Mwongozo to enter into great detail. But this is obviously a vast domain where our moral revival movement can become very active and defend the rights of very many ordinary citizens of Tanzania. It will be one of the most important results of our movement’s activity, if we succeed in this. It can be done in every corner of Tanzania. The interaction between policy makers, policy implementers and policy consumers is a terrain for active moral revival activity. This healthy interaction, carried forward with healthy pressure from the ruled upon the rulers, will increase greatly the democratic culture in Tanzania which is still weak



Questions to deepen our understanding of how public policies influences the quality of family life:

- To preach about morals is not enough.
Do we teach and make children practice good morals in the family.
In the school
In the community?
- What do we mean when we say there are many sins of omission by public services, many structural sins which do not give people their rights?
- What must we do to improve social services at local level (education, health, services to widows, orphans, old people, and handicapped)? Each one must do his/her part – what does that mean concretely for our behavior?
- Apathy is a sin – what does that mean?
- Not to give people what is their right is to steal from them what they are entitled to. Do you agree? What can you do about it?
- How can we defend the rights of the people and get better results?

PART III

Moral Revival and Public Policy Making

Over the years the Church has reflected upon the demands of the Gospel with regard to the social issues and economic and political realities. The fruit of that reflection we call the Social Teaching of the Church. The Church has elaborated distinct principles to guide society. We can enumerate seven major ones:

1. Human dignity is the foundation. Each and every human person demands respect and dignity.
2. Common good: the human person is guaranteed the basic rights in community. The common good is the creation of the conditions of social life which make it possible for a person to enjoy dignity and humanity.
3. Rights and Responsibilities go together: the right to receive and the duty to protect the rights of others.
4. Preferential option for the poor means a special attention to those people and groups that are vulnerable or underprivileged or handicapped.
5. Solidarity aims at rendering justice to all in the distribution of resources, at participation by all in the production and income from human activity, and takes care that labour never be subordinated to capital and other resources.
6. Subsidiarity – authority is shared with all, starting from local initiative and leading to supportive authority from above to guarantee the common good.
7. Peace is the fruit of justice. This is true at the level of the local community, the national community and the international community.

These principles are the guiding criteria for the continuous and ongoing discernment of what constitutes the call of the Gospel on historical events and developments.

It is a process, never a static model or answer.

It calls for a mental attitude which

- Searches for the truth
- Respects the freedom of each one
- Practices justice and gives what is due to God and neighbor
- Lives the virtue of true love for all and each one

1. A basic Moral Choice

These basic principles of the Social Teaching of the Church can be expressed in our Tanzanian historical context using the basic moral choice we made after independence when we guaranteed that each Tanzanian citizen must receive - UTU wa MTU - That basic moral choice resonated with all of us as the right choice. From this basic moral choice, there flows further moral choices which we describe as follows:

- o Economic development and growth is at the service of all the people.
- o Never separate economic growth from fair social distribution of its fruits.
- o Need for ethical standard to control and regulate the economy and economic implementation
- o Distribute the care for social burdens in a fair and equitable manner.
- o Equal opportunity for all by an inclusive and participatory way of decision making.

- o Labour policy and income policy is the principle instrument to give each one his/her human dignity (employment, self-employment)
- o Building human capital (education – formation) is the way to give people a voice and power and participation in the life of society.
- o Money is never the aim of economic activity but a servant to obtain human well being.

2. The Continuous process of applying these principles

Human life, and therefore also social life , is a flow of events and happenings and changes. We need a continuous process of adjusting ourselves to these, and moral decisions and actions must be responsive to these changes.

Public policy making, social adjusting, calls for ongoing critical evaluation of our situation and our public responses. The above principles can guide us and give us ideas on what should be our priorities.

In recent years, especially since the Liberal Economic Reforms (1986) a serious social unbalance has been growing in our society. Fruits of Economic production, capital accumulation have gone to a minority, and the majority of our population has not benefited enough from the growth in our economy.

Moreover the actual structures and organizations which should normally provide checks and balances in decision making are left in a state which make them unable to challenge effectively the situation.

There is no political will at the top levels of decision making to change those structural weaknesses. However there is hope that a change is coming because people have become aware of this injustice in our situation. They have become annoyed and agitated. They want change.

We need to make the present anger of our people and its dissatisfaction with the present situation into a moral motivation to start to demand for effective change.

This social anger must become a moral force which makes us act. It must not be allowed to deteriorate into a destructive anger.

The way the Warioba proposal for a New Constitution was handled clearly showed that the political class cannot be counted upon to produce a truly patriotic Constitution. The ruling politicians became an obstacle to the fulfillment of people's legitimate and democratic desire for change. True reform will come from a general movement for moral revival taken up by society at large.

We must react together against the spirit of sloth, i.e. going for easy money, selfish greed, misusing resources for personal or family benefit. Only a national reflection on ethics and values will provide what people are looking and hoping for.

3. Some concrete orientations for policy making

At this point of our Mwongozo we cannot enter the whole area of overall decision making and planning.

This will require separate papers and research to apply the moral principles in a scientific way to the different professional levels.

In our Manifesto II or Ilani II – we have offered some more detailed reflections already.

Here we want to give some examples of our thinking

especially in the area of Economics and social protection policies.

In a further effort we will provide more material to invite ongoing reflection on further topics.

For the Economic policies we propose:

The “Social Market Economy model” To strike the balance between liberal capitalism and scientific socialism.

Tanzania has gone through the two systems. It is now in a good position to aim at policies which make the best of both systems and avoids the negative aspects of both.

It gives a basis to answer the moral choice of aiming at the goal that all the people can benefit fairly and equitably from the economy.

It requires special attention to the following areas:

- An income policy which guarantees that all able bodied Tanzanians enjoy a decent income – labour employment, informal employment, small farmer and village production and income, need special attention.

Many economic areas: transport, marketing, pricing, infrastructural services, local government – all these supportive structures are essential to provide income at the lower level of society. It should become the priority reflection for policy, if we are to alleviate poverty.

- We need financial policies, where financial institutions are obliged to take more responsibility for the overall development of the nation. For this an economic regulatory authority must be playing a controlling role. This applies to both the national and international financial policies and institutions. We cannot allow a complete free market principle to reign in this sector.

Finance cannot be allowed to continue to make/dictate and rule over the political and democratic processes. Control is necessary, although it is not an easy matter. At national level certain control mechanism can be introduced, which would make finances available and affordable for the lower income groups in society.

It calls for supportive fiscal and monetary policies that are in line with the social market economy model

4. Social Protection Policies

This covers a major part of all social activities in the country.

We can enumerate the following without being exhaustive:

- Law and order institutions and structures and their agents: judges, magistrates, legal professionals, various police branches, immigration, prison wardens.
- Media and communication structures and their workers and owners.
- Social services providing education, medical care, social needs institutions and the many people who work in these areas at various levels.
- Care institutions and services for special groups like handicapped, orphans, widows, street children, old age.

Clearly this is large part of society's life.

There are always two dimensions when looking at the moral side of these activities:

- o The structures, laws, regulations in these institutions must be expressing concretely the moral principles we have spoken about.

- o The people working in these services must behave also following moral principles, and not allow themselves to use their positions for private, personal gain.

It is obvious to any observer that this whole area of our society's life requires a lot of reflection when trying to start our moral revival movement.

These services touch the life of every Tanzanian, very frequently, and people complain, rightly, of poor or bad behavior in these activities on a daily basis.

We need therefore to work together to improve the situation, and analyse the causes of such behavior in a serious manner. This will require a long term, sustained effort.

It is everybody's duty, beginning with the families and local communities and primary schools, to teach and form our young people at a tender age.

We need to create a climate wherein the good is encouraged in various ways, where we do not praise ujanja and bad behavior and easy going practices. Too often we see that people do not stand up to abusive behavior.

Thoughts for Reflection

- Tell some stories of the way people experience the social services mentioned:
 - o In courts, in prisons, with the police, with lawyers.
 - o How radio and newspapers use their professions.
 - o The struggles of people in schools, hospitals, dispensaries, widows and pensions.
 - o How people with handicapped children, old age people are helped or neglected.

- We call these structures “services” but do they really serve the people, or are people at their service?
- People are tired and angry with many of these services – but how can we channel that anger that it may become a real force for change?
- Very often people are passive and do not know what they can do: what can we do to help people to take things in hand and become agents of change in their own situation?

CONCLUSION

A: Is a Moral Revival Movement in Tanzania possible?

- We answer “yes” because we believe that God will sustain our effort. But God expects that we collaborate with his grace and commit ourselves to do our part.
- It supposes a sustained effort:
 - o To have and maintain a sensitive social conscience
 - o A disciplined conduct in following the path traced by this conscience
 - o To take a stand and be ready to oppose evil and indifference.
 - o To continuously try to discern what is the right moral choice to make in public and social issues.
- It is to make a fundamental option of letting God be the guide over our life, and to always try to act as a human being made in God’s image and likeness.

- It does not mean to be perfect, or never to make mistakes but it means to be a person of principle who is guided by virtues and combats the dehumanizing vice and passions, which make us to fail in our human vocation.
- In Tanzania to-day we must work hard to bring forth a social conscience which encourages the good in our society.

We must analyse what is in fact our social conscience in our nation? What are actually the dictates of our social conscience as a people? We need to look openly and honestly at our actual behavior and not to deny the truth.

What are the social behaviours which are evident in our society?

We must answer these questions honestly, and dare to name the negative attitudes. It is a great temptation to live in denial of the truth about ourselves. But if we continue to do this we will never get the moral revival movement going.

We will only offer “mitumba and vilaka solutions.” If our fundamental option is: that we want to build God’s human family here on earth, with all the African characteristics of a human family, then so many effective choices will flow from this fundamental one. If many people make this option then our movement for moral revival will gain strength and power for the good of our country.

We appeal to all to join our effort and build a network of patriotic upright citizens.

B. A Moral Revival Movement requires a life of prayer and meditation, if it is to succeed.

A Christian lay person, who commits him/herself to the apostolate and to be a witness of one’s faith, must be a person of regular prayer and reflective meditation.

Meditation means to sit with God and let him come to you and inspire you. This must be done on a regular daily basis. Our short CPT paper 'Daily meditation for the laity' is a help to practice this.

We propose here also some 10 themes for spiritual reflection, to deepen our spiritual life and integrate it into our professional or work situation. The spiritual life of a lay person must be incarnated into daily life. The lay person is called to sanctify this world, that is to bring God's point of view into the affairs of this world.

As CPT we propose our method of going about this building up of our spiritual response to daily activity and work: See – Judge – Act.

- o To let the Word of God inspire us – listen to God.
- o To reflect on how this inspiration tells us how to conduct our life - judge.
- o To decide on how to act upon this insight - Act

The following is a list of spiritual themes which we think will be a great help to bring about a moral revival in our country.

We enumerate them without elaborating them now. But we have papers and materials which we can provide to help. At the end of this section we provide an extensive bibliography in conclusion of Part III of this Mwongozo. In that list one finds references to the papers which are part of the spiritual input for these 10 themes.

List of Themes:

- 1) Blessed are the poor – meditation on the Beatitudes.
(Lk. 6, 17-26 - Mt. 5, 1-11 and the Hymn of Mary - Lk. 1, 46-55)

- 2) Incarnation, God enters human history and makes it Salvation History.
- 3) Vulnerability, self knowledge – true starting point for a spiritual journey.
- 4) Kingdom of God – to let God’s values direct our actions and discover God’s presence among us.
- 5) Under the Father we become one family and care for one another (common good).
- 6) Paul, Thomas More – examples of apostolic and committed lay persons, showing us the way
- 7) Ethics makes a longlasting basis for good business.
- 8) Politics without ethics becomes inhuman and destructive.
- 9) You cannot serve both God and money
- 10) In the Christian view law and order must be joined by mercy, so as to become God’s justice.

List of Further References for this Part III
Moral choices, basis for National Policy making

- Family Friendly policies by Fr. Vic
- Manifesto I – Ilani I (2009) by CPT National Team
- Manifesto II – Ilani II (2013) by CPT National Team
- African Synod I - Lineamenta
- Report
- African Synod II - Lineamenta

Resolutions

- Uchumi Unaojali (Caring Economics) – 1998 by CPT National Team
- Uchaguzi wa Kisiasa kwa nini tujali by CPT 2000
- Kwa nini tujali – Manufaa kwa wote by CPT 2004
- Maandalizi – Uchaguzi Mkuu 2010 by CPT 2009
- Mpango wa Kichungaji – Uchaguzi by CPT 2009
- Vulnerability - by Fr. Vic

Further References for additional topics

Laws and Rights:

- Rights and duties of citizen by CPT & Inades (1998)
Haki na Wajibu wa Raia
- Sheria ya Ardhi - by CPT 2001
- Haki za Raia na Jeshi la Polisi by CPT 2003
- Tanzania Legal System by Prof. Kanywanyi 2009
- Open ended laws by Prof. Kanywanyi 2013
- Kitabu cha kiada kwa Mahakimu
wa Mahakama za Mwanzo - CPT 2001

Prisoners

- Wafungwa na Hali ya Magereza CPT 2001
- Utume kwa Wafungwa CPT 2004
- Ibada bila Padre CPT 2010

New Constitutions

- Katiba Mpya - Mchakato wa kuunda Katiba Mpya - CPT2012
- Maoni ya CPT (700 pages CPT National Team different papers (2012 - 2014)

Ethical Reflection Papers CPT & Fr. Vic

2008 – February - Ethical Reflection

- Self knowledge, self acceptance starting point for ethical response
- Leadership crisis, a meditation
- Ethics is good for business

2008 – December: Applied Pastoral Theology

- Paul, a thinker with a mission
- Spirituality and economics
- Culture and development
- Global financial crisis – ethical considerations

2009 – 2010: Theology for the laity

- Social justice: its meaning and required attitudes
- Prayer and Social commitment
- Daily meditation for the laity
- Models of the Church

2010 – July – Commitment for ethical politics

- To strive for ethical politics
- Formulation of election campaign issues

2011 – 2012 - Social Pastoral Ministry

- The Church in Tanzania Society (1961 – 2011)
- Inclusive and caring economics (October 2011)
- Mercy and Law and order (2011 April)

2013 - January

- The National Identity

Other Subjects

- o Thomas More and the Tanzanian Intellectual Fr. Vic
- o Maadili Mema – Mfano wa Jaji Nyalali CPT 2003
- o Rushwa CPT 2004
- o Maskini Unganeni kuondokana na Umaskini CPT 2001

- o The Poor will help the Poor – November 2002 CPT
- o Village Transformation Programme CPT and Kigoma CPT - JP
- o Theological Reflection on Money, Authority and Work (English, Kiswahili) - CPT 2002
- o Utume wa Haki na Amani - Mwongozo CPT 2004
- o SACCOs CPT 2007 Mwongozo kwa JNNK CPT - **National Team**

2. A MEDITATION: MORAL REVIVAL MOVEMENT THE SPIRITUAL FOUNDATION

1. It is God's Work

God not only created the World, He wants to remain part of our human history.

A spiritual life is rooted in this presence of God in each one, each community, each nation.

It is God alone who sanctifies and makes us holy. We open our hearts and minds to let God's Spirit come and live in us and guide our life and actions.

Metanoia = to take God's point of view – that must be the starting point of our moral revival movement. To let God's liberating love empower us to chose for the good and struggle against evil. Creating a climate in society to chose for good ethical behavior.

We, CPT, want to collaborate with God to build a better moral response in our Tanzanian Society. It is God's Work.

2. A continuous struggle against evil

The struggle for justice, against evil, against violence, is not a romantic exercise.

We will not create a moral revival movement by being nice all the time, allowing anything to pass, to be negligently tolerant of abuse of power.

There is so much injustice, so much violence. Not only the hard violence of armed conflicts and criminal violence.

But also the frequent soft violence that comes from abusing structures, laws, selfish use of power, greed. This soft violence is very widespread and we have become so used to it – we shrug our shoulders – what can we do? We are afraid to take up the struggle – also the church community in Tanzania is afraid to get involved. We prefer celebrations, jubilee, building churches rather than stand up publicly for the poor.

The soft approach will not create an effective moral revival movement. We need a stronger approach.

If it is true that a person has the right to defend oneself against aggression, then it is equally true that impoverished social groups, who have their rights denied, can defend themselves against the abusers.

We, CPT, are called to help these impoverished social groups, to claim their rights, to create a culture of solidarity, care for the common good, compassion, for those in need, respect for each one's dignity.

A moral revival movement requires moral forcefulness.

3. Disciples of Christ - Jesus the Way

Jesus was not passive in front of evil, he did not oppose it violently but he had a moral force in him that stood up to those practicing evil and abuse.

It means for us to stand up for moral values, for the teaching of the gospel, for gospel principles and to make our stand known in our words and especially in our deeds. We cannot serve two Masters – God and money. We must be known for our stand.

A Christian professional must be a grace, a gift to other, an example to imitate. He/She must not be perfect, or sinless, but principled – having convictions and not go with every passing wind or tendency or popular opinion.

Faith is never private only, it always has a social dimension, we influence through our personal and private behaviors. Together we create a social climate, a social correct behavior we agree upon - it is to say OK to do this or that, to allow things to happen without opposition and evildoers getting away with it. This is one of the hardest realities to tackle in Tanzania, people get away with evil doing and we do not react. The higher placed persons who behave immorally or corruptly have a very heavy responsibility in the creation of the present climate where people say corruption is normal, it is only a matter of not being caught.

To build a social spirituality for our Tanzanian society we must be warned about a danger which is called – worldly spirituality.

Pope Francis speaks about it in his letter “The joy of the Gospel” (m. 93 – 97) –

What does it mean?

It means to have a worldly spirit about religion, to let our human opinion about how to practice religion prevail over the real religious response to God by listening what He considers to be true religion, true love of God and of people. It happens when worldly attitudes rule our religious behavior, when we seek the power and influence and prestige of the religious institution to become more important than God’s priorities, when building big churches is more important than helping the widows and orphans, when religious authority imposes its views instead of listening and serving people in need, when religious leaders tell people all the time about sin and mistakes rather than offer God’s mercy – it corrupts the true nature of religion because it is abuse of power over people rather than offering God’s liberating love. When the religious institution changes from being a channel of God’s grace and becomes an end in itself, it has corrupted itself.

- Another pious illusion we must avoid when we build our spirituality for moral revival is to talk of pious do-goodism

but not being ready to act on it. An example is to say – God hears the cry of the poor – it is easy to say this, but do we know and agree to do what it means in the concrete of social realities. It means we must be ready to speak about food for the hungry, the welfare for those in need, how to provide education and health services for all, employment for the youth, just wages, clean water, poor-friendly financial institutions etc.

To be on the side of the poor is a call from God which is very demanding.

To start the Moral Revival Movement in Tanzania, is asking for a deep commitment and to be ready for a long term apostolic task. If we say yes – let us be serious.

- Jesus showed us the Way – the Gospel tells us how to live and act in our world. We must accept suffering and opposition when we start this apostolate. It is in fact putting our baptismal vows into practice to deny evil and follow Jesus doing good and liberating his people. To be baptized in Christ, is not buying a membership card in a religious organization.

There are no degrees in baptism, all are of equal status, no different hierarchies, a bishop or priest is not more baptized than a layperson. It is our common vocation to follow Jesus.

To love God and to love people are inseparable twins, the one cannot be alive without the other being practiced. It sounds so simple – but it is very demanding.

- Therefore we hesitate – and we are right to hesitate. Will we make it? Do we have the strength? Do we have the numbers to make such an impact? Who are we, CPT, to take on such a challenge? How can we create a movement in our society, in our church?
- We must answer together these questions. We must have a deep faith – if it is God's work, He will enable us and sustain us. Therefore we must pray for God's grace, to

- give us the inner strength and conviction.
- We must make a commitment, and make a community of committed people, who will give time and effort to this movement. Disciples of Jesus who want to liberate Tanzanian society from evil and selfish behavior and immoral social conduct.
 - We must get a movement going. A movement calls for a methodology which attracts people to join the movement and make a difference in society. This does not call for extraordinary actions, many small deeds of honest behavior creates an atmosphere of honesty in society, many small actions of refusing bribes and corrupt offers, break down the power of corruption; many acts of voluntary service to others creates a climate where doing good to others becomes a joy and honour in society.
 - We must decide on a action plan, and also allow for flexible initiatives at local level – we must choose some priorities and focus on some issues.
We propose as a first issue to work on the quality of our life in the families.
We will take up this agenda in our meeting.

Fr. Vic Missiaen
24/11/2015

3. THE SOUL OF THE ECONOMY

Introduction.

The title of this paper may seem a little unusual – but only at first glance. Economics and politics are concrete realities of human activity and society. We are all aware that human society, like an individual, has a spiritual and a material dimension. People have human aspirations and interests – some material, some spiritual. To reflect therefore on the spiritual dimensions and the repercussions they have on society, on the economics and politics, is a normal and necessary exercise.

Over the centuries humanity has discussed this relationship and offered ideas on how to balance these two main human forces.

All world religions have written or unwritten teachings on this matter and many are in agreement with one another so much so that we speak of the possibility of building a world ethos.

In this paper we follow more the Christian tradition. One thing that is striking in the Bible and especially in the New Testament, in the teaching of Jesus Christ, is a certain radicality in the teaching about justice and concern for the poor. They are powerful inspirational texts – reading the Song of Mary (the Magnificat) or the Beatitudes (Mt. 5, 1-11) or the invitation of John the Baptist to prepare the way of God in Society – such text are attractive ideas, but not easy to apply in concrete living.

There are some hard sayings of Jesus – “love your enemies, do good to those who hate you” “everyone who makes himself great, will be humbled, everyone who humbles himself will be made great – Lk 14,11

Not easy to put into practice or into structures. It may be a wonderful vision, but how do we make practical use of it?

The point we make with this paper is that practical politics and economics lose quickly its humane quality, unless we let a basic ethical vision guide our reflection on how we need to proceed with practical living and organizing our lives.

The vision is our goal, where we want to move, and then what should be the practical steps forward to get there.

A never ending process and dialogue and that is what we call the moral quality of our practical decisions and proposals and procedures.

Following the teaching of Jesus, referred to above, we think that our moral vision must be “people first” and not things and material growth first. In the planning and prioritizing policies we need to put people first, not material growth. This choice we want to explain at greater length.

1. Economic Science often evaluates growth in terms of material things.

Economists are accustomed to put quantitative data together in order to show whether there is progress or not. They reason like this: more consumption leads to more investment, and this result into greater production and greater income for the agents and hence the cycle can restart. In the last couple of centuries there has been a great deal of growth – but in the process it also showed a great deal of strain and tension in society, on account of unjust or unfair distribution of benefits of that growth. Much effort was made in introducing welfare policies which bring many people out of poverty – to make sure that growth benefits the people, all of them – not just a few. Much has been achieved in some countries, but much remains to be done – both nationally in Tanzania, and on an International scale.

We need to refocus and see whether our vision of equality and fair income distribution for all – can be improved. When in the 1980’s Tanzania changed its economic system from

socialist centralization to a more liberal capitalistic mode, we lived through the practical consequences of this refocusing of priorities. It was called Structural Adjustment Programme.

The focus was changing the structures; introduce initiatives for production coming from the so called private sector. But was it about people first? Or was it thinking how to increase production and then later about distributing the benefits to people?

This concrete historical example of our recent history shows that the issue at stake is far from easy.

There are some basic questions – is it possible to organize society in such a way that people think of others – how do we avoid the trap of organized selfishness and greed to take over the decision making processes.

It forcefully reminds us that economics is not a science which deals only with material resources and production and finances. It is also a human science, dealing with human behavior. It is not just about “the market” or activities of exchange and trade and rewarding self – interest.

Economics is not simply about things, but also about people who live together, interact, collaborate – people with their positive qualities but also their negative tendencies. Thinking of others, as the basis of human interaction, does not happen naturally. It requires an ethical attitude which must sustain the smooth running of the economic interactions between human beings. In other words economics must have a soul; it must have a spirit animating people’s behavior and guiding our society.

Do we have that soul, that spirit in our Tanzanian society? Do we grant others their due benefits? Do we have that spirit of trust which makes economic exchange smooth and trustworthy?

How often do we hear – do not trust people. They will cheat you, or nothing for nothing these days, volunteering is old fashioned, or look after yourself, no – one else will do it for you.

But in human society many things cannot be obtained with money, some of the most essential human activities cannot be “priced”- a baby coming to birth, love between parents, or parents and children, peace cannot be bought with weapons, trust cannot be bought with money in a climate of distrust.

Trust and respect are freely granted attitudes which cannot be bought, but which make good economics come at lesser cost. Who then is responsible for “shaping society” Who is responsible to make society behave in this ethical way”? Who must create that soul, that spirit?

The answer is: everybody.

It is everybody’s business.

Society must live and learn to live by collective discipline and acceptable values and principles.

Society can self destroy itself by giving free reign to selfish forces and lack of respect for others. But society can also build itself up positively and enjoy together the fruits of its virtuous living.

There must be a public will to live well together, in allowing each one to be oneself, respecting each one’s dignity, a willingness to work together, practice mutuality, be trusting and tolerant. We must also remember that people are no angels and that selfishness is a human reality and can pull people into the wrong behavior. Hence there must be agreed values and principles to guide us.

This raises a major issue: can this responsibility for agreeing on values and principles be delegated to a few chosen representatives who must take up this work of organizing society?

Can people delegate to a few the task of shaping the ethical values and rules? To give so much responsibility to a few is not good, it leads quickly to authoritarian decision making and to a “I know better mentality” and that always becomes abusive. In Tanzania this is a major issue and we have not found yet a good way of building the ethical foundation we must agree upon. We come back on that in a later section.

2. How can we create the condition to reach such an agreed upon foundation?

How can we obtain inclusive thinking in our society?

How can we make people think of others, of the common good, to respect each one’s equality and in a dignified manner? Is this wishful thinking?

It is not. But there must be certain conditions fulfilled.

- There must be a moral motivation – an ethical conviction that all people are human and equal in dignity. It was the strong point of the Ujamaa philosophy and people responded positively.
- We must remember the sinful nature of human beings, people are not without shortcomings and therefore we need sustaining and corrective measures. When the Ujamaa philosophy was implemented some people thought quickly of themselves as more equal than others and granted themselves privileges. It broke down a lot of the spirit of collaboration. Others practiced “Ujanja” to get their way or get more than their share. When the Zanzibar Declaration changed the leadership code the lid came off the pot and this abuse boiled over. Much distrust in leadership came

from this selfish behavior and it is not easy to counteract the results of this negative behavior.

We need to make an honest and open analysis of our character as people.

An honest appraisal of the positive qualities we have and the negative defects we show in practice.

- Some people argue that we will not obtain morally upright behavior if we do not use fear and discipline. Use the big stick approach.

It can be of help for a while and in limited ways. Making people afraid makes them more calculating, not more intrinsically honest.

A child that is educated in fear will never be free – so a people also. A society cannot build a valid foundation for good behavior on fear and discipline only, as the Bible says “It is from the heart that evil comes” If people are not convinced of the intrinsic rightness of an action to perform, then they will not continue doing it for long.

The struggle between good and evil is part of human history from the beginning. It is so for the individual person, as well as for communities and societies and nations.

Tanzania is no exception and therefore we must see and agree that there are evil forces at work and that there are good forces at work. Not to see that, and acknowledge that, is to practice the ostrich politics of not wanting to see the truth. It also prevents us for seeking the remedies needed.

Moreover there are ways of helping people to agree to do the right things and not to give in to the evil or selfish tendencies they feel within themselves.

If people can be made to understand that what is demanded is fair, and when it is demanded from all, then people will agree to restrict their own desires and accept that it benefits all the members of the community. (eg paying taxes, paying insurance contributions).

But it must be fair and people must see it that it is fair. This fairness principle is itself the fruit of public education and formation. It cannot be imposed by law and regulation only; there is need for agreed upon norms to be followed by all.

We can distinguish between moral norms, social norms and technical norms. We need all three to come to a healthy foundation for moral behavior.

- A moral norm comes forth from the nature of things, based upon the intrinsic value of things. They are universally valid and demand human commitment to live by them (eg. Do not kill, steal etc). If we transgress certain moral norms then we feel morally guilty.
- A social norm is an agreed upon behavior. It is not necessarily bound up in the nature of things. It is agreed that it is a proper thing to do. Many customs are coming from this source; they can change over time and place and cultures. Social norms are less deeply binding. To transgress them does not make us feel guilty, but rather ashamed, or out of the ordinary.
- A technical norm is an agreed behavior to act in a certain way. It is neutral in value (eg driving on the left or right). It is not based upon moral guilt, but is needed for orderly living and is socially binding.

To build values and principles and convictions holds the society together, it provides the foundation on which people can count that it will guide everyone.

If social bonds are strong then a society will go forward in harmony. In such a society corruption is being fought from within – its own convictions create the reaction against corrupt behavior.

The fact that in Tanzania we speak so much about corruption shows a deep uneasiness and that we have a serious problem with the moral quality of our society where we cannot stop corruption from within society itself.

Self - regulation is a fruit of formation.

It is also the fruit of a society which is organized through many informal ways and agreements (social norms and customs). In fact the majority of human actions are not regulated by law but by agreed conventions.

Among those there are also informal agreements based upon selfishness and discrimination and intolerance – here too we need intelligent counter – cultural efforts, animating society to see its shortcomings. It is not possible to make laws to cover all such abuses, but a moral formation through schools and adult education programmes are possible and fruitful.

The more a society can self – regulate itself into collaboration through informal ways, the better and more efficient such a society will run. It is therefore a sad thing when people to- day say that the spirit of volunteering has gone out of our Tanzanian society.

In this regard people sometimes talk of:

- Low trust societies (where there is a lot of distrust, poorly run services, corruption)
- High trust societies (where people in positions and institutions have a high moral quality on whom people can count)

How can we create such a climate where there is high trust? Is that an impossible utopian dream?

Such a high trust society comes from the people being trustworthy. It does not come from talking a lot about it.

This question of trust in society can hardly be exaggerated too much. Without trust an economy cannot thrive or even function. Even money loses all value when people have no more trust in it. Trust can ensure the predictability and safeguarding of commitments, contracts, and services between economic players.

We need to look at this question carefully in our country. The issue of scandals and corruption does a lot more damage to the economy than just the embezzlement of funds. People do not invest in a country where people cannot be trusted.

There is a need for greater sincerity in this matter. There are highly placed persons who have been under suspicion of corrupt practices, who remain in public functions. There were no cases brought forward.

There have been cases where harm was done to a person without any consequences

The fall out of public confidence in law and order gets a big drawback because of that. The negative influence on public morals is great.

The message conveyed to the public is that corruption is not a real issue for some. Even religious institutions are ready to take corrupt money in their religious innings without asking questions.

The message of the teachings of Jesus Christ is clear enough - you cannot serve two masters, God and Mammon.

We need to take an honest and daring look at the real situation and stop paying lip – service to this serious moral cancer.

It is essential for Tanzania to struggle and revive moral behavior – to focus and strengthen people's integrity. To give up on that is to stop believing in our people and condemn it to substandard status.

We need to appeal to the soul of our society; the nobility of our human spirit must be strengthened.

It is in everybody's interest to believe in the moral capacity of our people.

We all stand to gain.

We have much to lose if we do not do so.

There are enough clusters and forms of solidarity which can be build upon to develop a network of people of good intentions and clear will to change things. We must go in search for such clusters and unite them, bring them together and say loudly that enough is enough.

There are many teachers, social workers, moral community leaders, volunteers in community service who can join such a movement working for integrity in public behavior.

At the same time we must go in search for the clusters of evil power, of abusive behavior, of influencing bad policies and who can get away with it because no- one reacts and they receive at times even praise for pseudo- generosity in handing out gifts.

We must dare to present a higher ideal and advocate for honest behavior; even if there is no danger of being caught when doing wrong, we should still act correctly. To invest in honest conduct simply out of self – respect for one's own integrity. To stand on one's own dignity, not to go for the cheap gain. To praise the trustworthy person and to animate society to appreciate such people. It is what human self- respect means.

Self – discipline should be given the praise it needs and to be seen to be rewarded when it comes to appointments and promotions.

3. Moral quality building is a realistic utopia.

It is wrong to think that we cannot raise the moral quality in our society to a better level.

To think that we cannot pay more attention to others, and see the great advantage this brings to our living together.

We have seen enough damages being done by selfish behavior, for people not to see that we need change. There is no need to think that people must be angels to live a good moral life.

The great majority of people are motivated by the need for mutual benefit and equality and fairness. On that we can build a better moral quality life in society.

To give and take creates its own logic of gift among us. Economic exchanges are built upon such a logic of gift and if that is trustworthy the economic benefits are enormous.

Any good business person knows that the future of a business is based upon long term trust. Short – term profit by cheating destroys a business reputation and collapses it, in no time.

It pays to be honest.

To be a trustworthy person is far more important than obtaining a division one in knowledge in school

For an economy to flourish and make the best out of available resources and talents, we need an economy where people find joy in serving others. Improving other people's lives becomes a special reward which no money terms can equal.

Yes it has something of utopia about it, but it is a realistic utopia. Like the teaching of Jesus Christ is a utopia, but a realistic one worth living for.

So many lives in fact are living proof of this.

The opposite of this is so destructive – where people lose faith in the justice system, in the police force, in the principle of meritocracy for appointments, in the honesty of leaders – then money and power become the dictators of social life – social peace and cohesion are lost and the great victims are the majority ordinary citizens.

It is good to have a closer look at what is called Social Capital – which tries to describe the human capacity of the collective community – the sum total of the quality of the human resources, its accumulated knowledge and creative capacity, its relationships in economic and social activities, its political climate and exchanges.

Social capital is more than the material wealth and financial accumulation of a country; it is an essential notion to understand what we mean by the Soul of an economy.

4. Poverty and income inequality is another urgent issue for which we need to take an ethical stand.

Poverty and income inequality is a reality for the majority of our Tanzanians. Whatever definition one gives to poverty the reality is there for all to see. We do not need many statistics to prove that.

Poverty and income inequality is also a big international issue. Solutions can only be found if we give far more attention to the ethical dimension, not just the dry economic consideration of available actual resources.

Here again, on the national and on the international level, we need to find the soul of the economy – and again and again we see in human history that soul, piercing through the rough crust of hard economic self – interest. The nobility of humanity cannot be perpetually put down, even if at times it requires a

great price and sacrifice.
It is not that there has been no progress.

A major upheaval in history came with the revolt of the lower income groups against the rich at the time of the French Revolution. It set in train a lot of thinking and action to deal with the scandal of poverty versus the rich getting richer.

These last couple of centuries brought much progress and change and much of that can be grouped under the heading of social security and social protection.

That became a system of showing solidarity with those in need and assuring them of help in moments of need.

It was a security system based upon solidarity

It had a very clear moral motivation of thinking of others. What was a destructive revolution as the first step became an ethically motivated and technical response.

In facing poverty, at national level and international level, we see many similarities with the situation which prevailed around the time of the French Revolution.

A powerless anger of those who have no power or opportunities against those who hold the power of the purse and the decision. We seem to need more than to adopt the idea of social security and social protection to cater for the situation of the poor in our society. Because the principle pillars of social security namely contributions to a fund and use of the fund when in need, are not present in the situation of the poor in Tanzania.

To provide the majority of Tanzanian people with a free system has been tried, but the small economy could not carry the burden. To change the system later to Private - Public – Partnership did

not work either and it is still wanting to-day. Attempts are made in Tanzania and there is progress. But we are far from coming to a satisfactory solution. Moreover we are also facing an even more difficult issue namely how to help those in dire need to get a more decent human situation – those who are handicapped, the unemployable, and the permanently incapacitated.

Here the principle of contribution cannot function – nor can it be based on a productive capacity which is not there. The moral duty that comes from our being human and which must carry the burden of those who are unable, is not an easy one to convince people of, and is even more difficult to organize.

This issue of poverty and of dire poverty is calling for a better solution and cannot be found without moral choices. We come back to this in our section of policy proposals which we see as priorities in Tanzania.

5. Poverty on the international level.

It is a major size issue – some 2.5 bill. People who are living at an uncomfortable level – income wise, security wise, unemployment opportunities, sickness, education.

No one will pretend to find an easy solution, but there are certain considerations which can help us some steps forward.

- At first there must be a moral conviction that is based upon the human dignity of each one, a basic human life is a right that comes from being human. And that this duty is a communal one to solve.
- A second consideration is that social resources cannot be considered purely private property of those who have acquired them. Apart from the way they were acquired. There are social considerations which go with that acquisition.
- A specific aspect of this is social wealth like knowledge, technologies, infrastructures built by past generations, land, water, minerals, clean air, past and present labor – all these cannot be considered private property of one group

- or other and used or sold as they wish.
- Private property rights are not absolute, licenses for trademarks should not be limitless, food production should be subject to social regulations as far as price goes.
- Some people argue that together with the fact of being born human into a human society entitles a person to the right of getting a decent human start.

That should not be subject purely to the market and productive forces.

In Brazil the Bolsa Familia was introduced who provided poor families a monthly subsidy, provided the parents sent their children to school. It seems to work and illiteracy is declining and children get a better start to enter the workforce. India had a similar scheme for poor old age pensioners.

A support for a basic minimum income maybe the best way for those who start at a great disadvantage.

To some this idea of subsidy is anathema – naive do goodism. They say there is no free ride in life.

But to reject so simply the idea of a basic income is equally naive –because to leave so many people in dire poverty is no free ride to society either. Such a major break down in social cohesion becomes very expensive in society – not only in terms of peace and harmony, but also in terms of economic progress.

There are at present many pockets of armed conflict in the world which are basically caused by poverty – and here we do not even refer to the many thousands of people who immigrate from poor countries into richer countries. One cannot build walls against social problems.

There are many possibilities for a society to provide a basic income – it need not always be in terms of money or of subsidies: basic health care for all, a free and efficient justice system for basic social conflicts, good infrastructure and cheap subsidized transport system, provision for sports and physical training, cultural activities, public play grounds for children.

Why must government conclude before they consider the concrete proposals that there is no money for this. It is strange that increasing bonuses for those at the top never seem to be a problem of money.

- Another way of guaranteeing a basic income and a fair distribution of national income is to provide properly functioning checks and balances between different institutions so that all the people obtain their rights and do not fall victim of abuse of power.

To provide the proper information to all is a powerful means we can provide people to claim their rights.

This question of checks and balance is a highly understudied subject – it is not just balancing power between official organs of government – it is also about balancing the relationship between governed and governing, between those claiming their rights and those with the power to grant them. That there is so much poverty in Tanzania and in the world, that remains unsolved is in large part due the fact that the poor have no political voice and nobody is interested in giving them political clout.

In 1971 John Rawls, in his book Theory of Justice, formulated three helpful justice principles:

- Principle of basic freedoms and rights for everybody.
- Principle for equal opportunities, access to positions – must be equal for everybody with the same competencies.

- Principle of redressing inequalities at birth because of social backgrounds and disadvantage at the start of life.

The idea of redistribution and deprivatising of accumulated resources is not so naive after all. Efforts to redress inequalities and work away unfair disadvantage have always been alive in human society. Literature on this subject, both sacred and secular, testify to the strength of the human soul to improve the lives of those who are left behind and at a disadvantage.

But the struggle this redistribution has caused and the difficulties encountered in the working for change, show also very clearly that it is and remains a difficult struggle. Human goodness does not succeed without hard effort.

If we can look upon poverty and income - inequality as a social sickness, a social cancer, then we may become more committed to eradicate it.

It requires a commitment and motivation, but it also asks for a policy which supports and rewards such a commitment. A temptation for any government is to shed the burden of looking after the poor and handicapped to the voluntary institutions. But this is simply a shedding of responsibility. When an institution takes care of social problems, then government institutions should recognize that these voluntary agencies take over what is in fact the responsibility of government.

Much in the Public – Private Partnership policy is simply shedding a social burden by public institutions unto voluntary groups who have the moral sensitivity to cater for such people, or simply unto the people at large. It is a poor understanding of public responsibility.

A nation which does not take the responsibility for the less fortunate members of its society, is a nation which lacks

human civilization, it lacks the moral quality of catering for its less fortunate members.

So much poverty in Tanzania and in the world is due to this lack of concern for the less fortunate.

The problem of poverty in Tanzania, or in the world, will never be solved unless we take a stand and make that as a policy priority. Without that we will never solve poverty

To become more human in our relationships, and not take economic growth of things as our first priority in economic policy making – that is the only way we will deal creatively with the poor among us.

6. Is that moral attitude a practical possibility?

We have mentioned that a moral revival movement in Tanzania is possible as there are many good people and clusters and groups who desire change.

But it will not happen out of nothing. It needs a conscious effort and animation. There is a French proverb which says – “tout commence par l’ amour et finit par l’ administration” – freely translated it means – many an ideal starts in great love but ends up in administrative betrayal.

A moral revival movement must be a movement in the society. It cannot be institutionalized and easily betrays its inspiration or it is difficult to maintain its inspiration.

All idealistic movements and religious groups suffer from this human experience.

How to proceed then with this moral revival movement?

Can we depend on political leaders to guide such a movement?

Can we depend on religious leaders to organize and form the moral conscience of a nation?

Can we rely on nations and states to deal with these poverty issues?

Should we go beyond nation states and organize non-politically dependent institutes?

Is a world order based on human decency a realistic possibility? To lead a moral revival movement we need moral leadership – people who lead by example and can show the way.

In recent years leadership in Tanzania has lost a lot of credibility with people. They have seen so many examples of people who held leadership positions to use them for their own benefit or their relatives and friends.

This is the case for political leaders, for leaders of public institutions, but also for political parties as such.

Authority as service has almost become an impossible concept in the eyes of many people.

Even for the religious leaders and the clergy the people have lost a lot of confidence in them. They seem to be so concerned about their own institutional needs and demand constantly from them and there is little concern for the needs of the people – and yet this is the core – business of their religious message. The God of the Bible, the message of Jesus Christ in the Gospel is clearly on the side of the small people and those in need – why then have the clergy so little prophetic spirit to take the side that God takes.

Nation states also seem more in the hands of economic and political power interests. To be able to lead an anti – poverty movement and re-balancing of income inequalities requires a lot of courage and perseverance.

Hence to think of non – political entities beyond the real politics of inter – state relationship may not be so naive idea as it would seem at first.

In many ways national sovereignties are already being restricted – there is pressure on human rights abuses, discriminatory injustice within states and between states – people recognize the problems which arise from borderless financial speculation or multinationals abusing their power to obtain special concessions, not only in poor countries, but even in rich countries.

Can a spirit of globalizing human interventions in favor of those in need and under the hard fist of injustice become a practical reality?

The progress that some countries have made, over the years, to create greater distributive justice and offer opportunities to diminish poverty, can such progress be made more internationally?

How did those countries who succeeded come to realize their success?

Basically it came from movements, originating and sustained, by popular pressure, finding their way into cooperative movements and trade union organizations.

It is those movements that created a will to change, and political interest began later to take notice and see the usefulness to respond.

A moral revival movement must come from below. But must find its way into net – work movements which can become pressure groups on a large scale.

The pressure must come from below. It is clear from history that most social changes which have been of significant impact upon societies have been started from below.

But that does not mean that good leadership and committed elite and professionals were not part of such social changes in history. To – day also we see that movements for change can be supported or blocked by good or bad leadership, good or bad

moral behavior of elites and professionals.

Selfish leadership and selfish elites break down social cohesion; they serve selfish interests and create social anger and division.

This movement takes time and effort – even tension and suffering. It will not be offered on a plate, free of charge. This is true in all countries, it is also true for Tanzania.

To think in terms of world – government may be a jump too far, but to think in terms of specific needs and specific issues and make those into topics for lobbying and pressurizing.

In fact we have already a certain globalizing experience – like we saw over the debt crisis some years back, or the health issues like HIV, or the world attention to - day on environmental issues, on world hunger, provision of clean water.

It may not be so easy to come to binding laws and legal obligations and international agreements, but humanitarian concerns can carry a lot of moral obligation which societies cannot ignore.

Even if there is no universal agreement on how to tackle such issues, yet the international climate in favour of tackling needs, abuse, enslavement practice can create a lot of good will which ultimately finds its way into agreement. Moral responsibility is also a binding obligation, not just laws.

Even where a human right cannot be juridically claimed before a court, it does not mean that there is no longer a human responsibility in society to give people their rights. In fact targets can be and are being set even internationally – to eliminate hunger, illiteracy, basic health care provisions – it can be done – even in the short term.

7. Let us finally come back to our Tanzania situation.

How can we better mobilize our country to pay greater attention to the soul of the economy – to give a greater place to people – development planning and people first policies?

In our 58 years of experience of independence, we have had a centralized system of our economy, after that we adopted a more liberalized capitalistic system – but without the balancing structures for assuring checks and balances in the way the economy is being run.

There has been some privatization of some economic units and services, but that step has not been done properly and the political power over the whole process makes the new system not working fairly.

The much praised – Public – Private Partnership strategy has been basically a shedding of responsibility for social costs thrown unto the private sector – without studying seriously the capacity of that so called private sector.

In most cases it has not been a true partnership situation – burdens were shifted regardless of the capacity of the majority of the people.

The more liberal capitalistic approach since the mid 80's have brought positive results for the economy in terms of growth, gross national growth, making things available in the market and in services – but only for those who can afford them. If not you fall out.

As the result of that change in policy we see a large proportion of our people stagnating in poverty – some in dire poverty, some in uncomfortable life situation, full of uncertainties hanging over their heads.

Meanwhile high – rise buildings are coming up in towns- private

transport and private housing extol the opulence of some, or think of huge projects which will profit us in 20 years time, but which has to be paid for to-day.

We seem to be able to live with that situation without any conscience – problems.

We are not scandalized.

But God is. And so should we.

Self – interest and self – preservation are extinguishing our moral sensitivity.

A system which allows such great difference to continue is losing its own legitimacy from within – it empties its own foundation and one day the system collapses.

Our call for a moral revival movement is a call to re – awaken the better part of our humanity.

To let the soul of the economy and of politics put people centre – all the people – Money, power, resources, must be made to serve – must be in the hands of morally upright people.

Not to allow a mafia – type economy to reign

Not everything in life can be for sale – human values must guide our living together. The spiritual dimension must lead if we are to humanize our society. The material dimension and economic efforts to progress must be in function of building the human quality of life.

The intrinsic quality of our society comes from living from principles and values and convictions.

Punishment, discipline, fears, force may be of some help for a while.

But the durable moral foundation for our society must come from the values and principles which we agree upon.

The next step in this struggle for a healthy soul in our economy must be the organization of strategies and creating the concrete framework to guarantee that we can eradicate poverty and provide all Tanzanians with the benefit of enjoying basic social services (education, healthcare, and equal opportunities) and a decent income to live.

It is to be a flexible approach, building capacities to answer issues and problems – an approach that the Indian economist, Armatya Sen, talks about when he says development must lead to freedom.

To enable people to take care of their own needs – which must be the fruit of collaboration, solidarity and organized setting of priorities by the authority.

Hence it is to help people to set targets they are capable of reaching, a collaboration between the local level and the stage upward in administration – an application of the subsidiarity principle.

The social market economy model seems to be a flexible enough tool to realize this approach.

We present this model in greater detail and adapted to Tanzania in a paper we prepare for a Public Forum sometimes next year.

As a conclusion we present some policy priorities which we consider important and feasible for our economy.

They require further technical and professional development which we hope to present in that Forum mid 2019.

Conclusion

1. We believe in a step by step approach – setting realizable targets to answer specific needs, but with a clear vision of where we want to go.

2. To take up again the Constitutional Reform – to create a greater democratic culture will give us more efficiency and creativity and will harness our development capacity. The desire for Constitutional Reform is a right people have. They have claimed it for many years.
3. Local administration must be restored, with clearly defined responsibilities and power. Not a political party structural issue, but a civil service type capacity building at local level (village, mitaa/street)
4. Speed up the reforms of all cooperatives, and societies. De-politicize these reforms, and let the cooperatives rule their own affairs.
5. An income policy which guarantees basic income for all
 - A minimum wage which is a living wage
 - A price policy for agricultural products which can provide more stability to small farmers
 - Identify the urban poor – appoint advisory services at local administration to provide advice and information
 - Reduce income difference in salaries to a 1-7 proportion
6. Allocate at least 75% of the total budget to social services, education, health, water, sanitation, housing
7. Tax system to be directly linked to budgetary allocations for sectors under (6). Decrease the role of the Treasury in the exercise of budget allocation.
8. Social security issues.
Identify the extreme poverty groups and devise direct subsidized support: old age, widows, orphans, handicapped, human trafficking, drug addictions. Quantified analysis and cost calculations and possible ways of providing solutions to apply to these groups.

9. Social protection.

- Divide and separate the law and order institutions into local and national level – locally based village police, court, and reconciliation office or ombudsman service – with clear description of competence.
- Adult education programmes for formation of social conscience.
- Moral formation in school, to go beyond civic education.
- Church to actively form the faithful to participate in the shaping of the moral climate of society.

10. Family Friendly Policies.

- Realistic appraisal of social situation of our families
- Appraisal of present cultural situation of our families
- What policies support families, what policies break down families eg. School fees, PPP- policies, health care.

11. Financial institutions.

- Greater regulation for running financial institutions, to increase social responsibility.
- Regulate banks to aim at reasonable profit, not maximum profit (diminish proportion of speculative investments)
- Organize an exchange between stakeholders and government to make banking affordable and supportive of small industries (level of interest rates, taxation of financial profits)

12. Public Responsibility and Accountability.

- Motivation and formation of civil service
- Meritocracy the basis for appointment and remuneration
- Moral evaluation of the services at regular times.
- Providing public information on decisions affecting people's lives and provide opportunity to scrutinize such decisions and abolish excessive use of confidentiality.
- Control political interference in civil service.

13. Education for Self – improvement.

So much can be improved by people themselves at minimum cost. Waiting for others to act, and even discouraging people to take initiative, is a cultural attitude that obstructs development. Such an obstacle requires public education.

14. Too many professionals think of “big, modern, expensive technologies” as the gods of progress.

But the majority of our people cannot dream of that and much more effort is needed to encourage intermediate technologies – there are so many possibilities in Tanzania, but the mentality of too many in services and institutions is against such technologies and think they are not progressive enough.

15. Big projects, prestige projects, national pride projects are often wasteful and costly. Political glamour is not a very useful product.

The least that people are entitled to is to participate in the public debate before decisions are taken.

Public money is not government money but people's money.

Political pride is often a bad counselor.

Many a white elephant project has produced nothing and cost the society a lot.

Fr. Vic Missiaen
3rd November, 2018

4. USE AND ABUSE OF AUTHORITY

1. Issues raised
2. Definitions, descriptions, functions, types of authority.
3. Authority, Obedience, Prophetic voice, conscience
4. Bible – Cultural setting
5. Use and Abuse – in actual behavior, needed shifts for Tanzania

1. ISSUES RAISED

Authority we all know from experience.

A great variety of experiences, some good, some painful, some useful and satisfying, some annoying. A whole gamma of realities.

Living in society or community creates the need for authority to guarantee some order and organization.

The State, religious institutions, civic society, social movements need a structure and leadership.

How this comes about and how it is practiced that is the subject of our reflection, and with a special attention to our local Tanzanian situation.

Culturally we see that people express in their language a great respect for authority. Public authority is given great reverence, at least in the way of addressing people in authority but also the legal provisions in the Constitution grants to the President and to Ministers great executive power. Also in social organizations leaders are given great importance in terms of decision making, also in the religious sphere.

Why are people in authority so ready to be decisive, and why do subjects so easily accept such attitudes

It does not mean that people always agree with the decisions, but there seems to be a failure to organize themselves and argue for change if they so desire.

Also in the religious field there is a lot of uncritical acceptance of decisions by authority, a submissiveness which is not a responsible human attitude in the exercise of religiosity. Notions such as participation in decision making have a difficult time to get organized – ideology, religious views, law and order procedures are given a lot of say over the lives of people.

When there exists a situation of tension in communities, like Zanzibar, Rwanda, Uganda or also in Church communities we do observe that there is no structured way of dealing effectively with those difficulties and things get often out of hand because of it.

Even our Constitutions are not safe because a 2/3 majority can change that without difficulty in the present compositions of representation, so even Human Rights Declaration solemnly accepted by our society as other international instruments which have been ratified, do not carry the authoritative weight they should have.

Moreover the majority of our people have no or poor access to justice and court and no legal representation, so they are defenseless when wronged or abused.

So many refugees are the result of abuse of power and those who suffer most are the innocent.

Violence seems such a normal phenomenon, the big type of violence, but also the small type we see in neighborhoods, in households, in institutions.

We can add also economic abuse of power, or financial power taking advantage over those who are poor and there is no way to redress this situation.

A light on the horizon is that a change is growing, that education is rendering fruits, that a desire for greater participation is

increasing. But there is a long way to go to create a culture where people's sovereignty is well organized and structured and given force.

The right understanding and exercise of Authority is a big part for this needed change.

2. Definitions, and descriptions of authority, functions and types of authority – these may help to understand what is meant in our speaking about the subject.

Authority is a word derived from the latin language, "auctor" and can mean a cause, a sponsor, a promoter, a security. The verb "augere" means to increase, to enrich. On the other side potestas means to be able, to have power.

Subjective or personal authority is the recognition of someone's superiority in a given sphere.

Objective or official authority comes by reasons of a function (not so much personal superiority).

For an office or function to have authority it must be recognized by society, it must become legitimate and then it can impose obligations. A symbol, or a book, or an institution can be said to have authority if people have accepted it as a reference for their conduct.

Authority appeals to free assent – therefore it is distinct from power and coercion. To force one's will over another is not an exercise of authority but an act of violence or imposition.

Authority begins where it is freely recognized and it ends where it becomes power and coercion.

Real authority does not compel but persuades.

To have authority is more than to be in charge, to lead, it is serving the people to attain their values and their freedom and use it for the benefit of all.

Hence authority must be exercised in a relationship to God and in function of the fulfillment of people's lives and the common good.

We say authority comes from God, but only in so far that it mediates God's will and inspiration and purpose over his creation.

Looking at different functions and types of authority we can recognize that there exists sometimes the need for the function of tutelage – i.e when a person lacks capacity to make a free decision as is the case in the education of children, or when people do not understand some basic requirements of health like alcoholism, slavery.

But even in those cases authority tries to persuade or enlighten, not using force or coercion.

Another function of authority is the regulating and organization function. In order to avoid chaos, or division and stimulate unity of action – we need a regulating authority. Such an organizing authority does not suppress diversity or initiative and creativity; on the contrary these are enriching the social quality of life when kept in a bond of cohesive unity.

Besides these two functions Subjective and objective authority there are other different types of authority: we enumerate some without being exhaustive:

- Parental authority, both of father and mother in their complementarity.
- Educational authority imparting knowledge and formation of character and personality.
- State authority, those who are elected to institutions of

the state, but also the authority of the state vis – a – vis the protection of the common good and individual liberty of the citizens.

- Church or religious authority of those leading the believing members of society to grow in their knowledge and practice of their religion.
- Civic society authority of those who lead voluntary organizations.

Different types of authority must be recognized as meaningful and useful if they are to function properly in society. True authority persuades, respects the dignity and equality of those who are addressed, it tries to temper social inequalities and disrupting social differences.

When authority does not follow these principles and begins to use force and power it loses its moral quality and becomes authoritarian. This usually happens with people who are proud or arrogant or are having an inferiority complex or take authority to be their property or their right, and no longer see themselves as delegated to be mediators between God and society.

3. Authority – Obedience – prophetic voice – conscience.

On the other side of the scale there is the need for obedience, without which authority cannot function.

However the stress must not only be on the obedience of subordinates, we must also stress the ethics of authority and command. It is two way traffic.

The Bible sheds a lot of light upon this – (see section 4 of this paper).

The word obedience comes from the verb “obedire,” to hear, a readiness to listen.

There is an unconditional obligation to obey God, but obedience to human authority is conditional, that is depending on authority ordering something that expresses

the will of God, and is for the welfare of the community and the individual.

Obedience is not only a necessity to keep order and avoid chaos. It is also a virtue – because it builds the common good and welfare of the community and individuals.

It helps self – realization through collaboration with others. But human action is only virtuous to the extent that it is free – an order must be obeyed to the extent that it shares in the authority of God and His will over people and society. In speaking about subjective and objective authority we spoke of the difference that comes from a certain competence in a given matter and the authority that comes from a function. Functions can be graded in a Hierarchy of command. But it is good to remember that this hierarchy of functions does not mean that the persons holding them are more human than those who are under them.

There is no hierarchy of persons; all persons are equal in dignity and humanness. Obedience cannot be servile submissiveness, which is degrading the human dignity.

Human orders are to be obeyed when they express God – willed goals. We must not over – simplify the relation between God’s will and human laws and orders. We need to look in how far the divine will is embodied in human decision and order. It is not because an order comes from an authority that is legitimately in power, that it always expresses the will of God.

Human decision can be inadequate or even wrong because authority did not sufficiently look whether they were in the realm of God’s purpose with the world and with humanity. The voice of authority is not automatically to be called the voice of God.

Some people argue simplistically that because authority comes from God, therefore any act by that authority comes from God.

People in authority are not God's representatives; they are only mediators and try to see what God's will requires them to say and order – that is the function they are given.

Just as we said that there are different types of authority, so there are different forms of obedience.

Child – parent obedience: willed by God to pass on life and lead to growth into adulthood

Pupil – teacher obedience: a sharing of knowledge and a forming of character and moral personality.

Employee – employer relationship; a freely accepted relationship of providing work and talents for mutual benefit.

Citizen – state obedience: where belonging to a people, to a nation grows into an agreement of belonging and caring for one another's interests.

- Believer – religious community obedience: a freely accepted system of beliefs as a guiding light to direct one's life.

What is essential in all these forms of obedience is that there is a free decision to be part of the service to the needs of the other and of the community.

Restriction of independence and self – chosen forms of going beyond one's own limited interests so as to attain a greater availability of possibilities.

It means therefore the authorities propose and offer decisions which lead effectively to self – realization of the person and the community.

Asking blind obedience to orders is unworthy of a human person. Authority must not involve secrecy or refuse to give information and still demand obedience. Authority –

obedience must be in dialogue. But in this dialogue there must be a critical voice.

There is a need for what we call the prophetic voice and for affirming the supremacy of conscience.

The prophetic voice reminds those in authority that God's will must be respected and calls out when it is perceived that authority fails to be sensitive to God's will. The prophetic voice is by its nature a critical voice and must not be considered a negative nuisance on the contrary it is a sensitive barometer indicating the state of the social climate in a society.

To affirm the supremacy of conscience is not a fancy idea of some intellectuals. It is a God – given duty of any human being to use one's conscience namely the gift of discernment between good and evil, which every human being is obliged to follow because God gave the person a free will which is both a gift and a responsibility. Every human person must learn to act responsibly and that is why the conscience must be obeyed by the person. With this responsibility comes the duty to educate and form one's conscience and grow in sensitivity to God's will and inspiration. And such responsibility is not a general sort of attitude, but finds its concrete expression in the individual acts and choices of life.

That is a basic human right that no – one can take away. The evil of dictatorship and tyranny is an authority that takes away freedom and therefore loses its legitimacy.

Another principle propagated by liberal secularism is that authority resides in the will of the people. They claim that this is the essential value of democracy and they refuse to accept that authority comes from God.

But this secularist view of human society is a great

impoverishment of the nature of the human society. It reduces the moral level of a society to what public opinion regards as the going conviction.

In what we call a democratic system people elect those whom they want them to lead and organize their society, but that does not mean that those chosen receive the authority from the people. They are delegated by the people to seek from God the light how to rule and guide the society according to the plan the Creator laid in the natural order and the human society.

It is not numbers of opinions which guarantee the rightness or wrongness of decisions to be made, but the inner quality of the relationship with the divine plans over humanity.

Earthly authority which loses this reference to the moral values laid in the human heart develop into abusive and arbitrary use.

In order to avoid the volatility of public opinion and manipulation thereof, it is necessary for authority to go back to the moral values and to be reminded by moral voices to reduce their ways when necessary. Democracy is not about numbers in favor or against an opinion, but about open dialogue to maintain the foundational values of human society.

4. Some Biblical Sparks.

Reading the Bible, both Old Testament and New Testament give some surprising lights. There are a number of ideas which are raising the eyebrows of the reasonable common/political and social opinions.

There are a good many sayings which have sharp edges when talking of authority.

They make for uncomfortable reading.
They are emotionally loaded.

It is strange that modern management theories and experiments are at times more open to such biblical wisdom than many a religious authority or political authority. Modern management is discovering more and more the wisdom of dialogue and participation of its workforce.

In the Bible there are many instances where the values are upside down to the one's that are the worldly values of power and wealth and material abundance. The concept of obedience evolved in the biblical tradition. In the OT the essence of sins is to be disobedient to God's law. It is rooted in the fear of God. It is the community that is most often castigated as the sinners.

It is the unfaithfulness to the Covenant between God and his people that constitutes the great sin.

In the N.T Jesus gave another approach to obedience, not so much God's law, but God's will became the centre. Jesus does the will of the Father, not his own will. It is a constantly returning reference in His life. Obedience is a relationship to God. Jesus frees the disciple of legalism – not the law but God is the reference. Human law and authority have legitimacy in as far as they help building that relationship with God.

That is why authority in the N.T stresses the service function – at the service of people in their effort to relate to God and take from God’s inspiration their reference to judge their actions and decisions. Luke 22, 24, 27 says – “I am among you as the one who serves” – that is the main reference for authority. Or John 13:1 – 7 Jesus washing the feet of his disciples – asking – “do you understand what I have done? Do likewise” – Jesus refuses oppressive and despotic power (Mc. 10:42) temporal power is never divine or absolute; he refused to give in to the temptation of political messianism (Lc 4:5 – 8). He agreed to obey human authority in as far as it served God and the people.

The teachings of the Beatitudes (Mt. Chapters 5, 6, 7) sketch a world order and culture which is so different from worldly priorities. They seem so unpractical – and yet their inspirations are powerful forces which humanize society. It is a spirituality which takes human society beyond its own limits and opens it up to a force which makes it so much more human and caring. Jesus’ teaching is a very powerful and revolutionary turning around of values. We often want to domesticate the Gospel and take out its sharp edges and make it more reasonable.

That includes all of us, authority and followers.

Jesus provoked the Jewish authorities because of his teachings and finally they sought to kill him because for them Jesus was a blasphemer Jn. 11:45 - 53

People who listened understood that he spoke with authority, that is not from the laws, but he inspired thoughts which came from God. (Mk. 1:22 – 27) he claimed even authority to forgive sins (MK. 2:10) and had power over evil spirits (Mk. 1:27)

Jesus taught that the Law is subject to the will of God. Paul agreed that we must obey legitimate authority (Rom. 13:1- 7), we all have civic duties towards the community, for the good of people.

God created human beings with a free will and He respects this freedom, he allows people to decide.

So all authority must do the same, allow freedom and encourage people to choose well, but never impose or take away freedom. God created us as social beings, we have a social nature and it is on this foundation that authority rests and is given the function of upholding a good social cohesion and guarantee peaceful unity. It is in so far that authority respects God's purpose with humanity and the goods of the earth, that authority can claim that it comes from God.

5. An attempt at applying this to our actual Tanzanian situation – use and abuse of authority.

Some of the weaknesses we observe are not just true for Tanzania; they are part of any human society all over the world. Other factors are due to traditions and customs and culture.

To enumerate some of these factors is in view of coming to a better understanding of what we need to work on as a society and take up our civic duty to improve the quality of our life together.

We begin with presenting a brief catalogue of weakness we observe:

- There is a static legalistic attitude, following laws without reflecting about the purpose of a law and its continued value or whether other values are more important.
- We often educate children and adults in such a way that we create a submissive mentality encouraging people to think with the crowd, not to have a personal conviction, not teaching them to be critical.
- We stifle subsidiarity, collegiality and create an over – centralization in decision making in the hands of those in charge.
- We manipulate people and let public opinion develop in

such a way that people cannot see the true picture by receiving proper information.

- We refuse to listen to prophets, make their life impossible or find them a nuisance.
- We do not form people's conscience so that they are not able to search for truth and form a decision of what is good and evil.
- We neglect to take the side of the weak and oppressed, or allow violent oppression to flourish and ignore the problems involved.
- Many practice an ethics of control and prohibitions, of legalism and shaming people into submission instead of encouraging the spirit of freedom, personal fidelity to values and moral principles.

What comes through when we look at such a list is that society is always a work in progress. That building up society is a never ending process. That we must never expect a perfectly constituted society, but that it is made up of human beings who make decisions, use their free will and their limited understanding.

Nobody ever possesses a monopoly of the truth and we must always honor the Spirit who works in all, not just in a few privileged ones. Every person has body and spirit and is able to think and be taught.

Authority is called to guide this process, encouraging co – responsibility in reciprocity of consciences.

We must not be afraid of experiencing a certain tension and diversity of views coming from tradition, culture, law – making, religious convictions and religious differences. Such differences must be channeled via a spirit of tolerant acceptance of one another and by structured dialogue, allowing and encouraging an organized opportunity to exchange.

We should take care of our language and of our emotions in such dialogue. We must not use words like opposition, heretics, backwardness, uneducated – such words do not create tolerance but division and judging others.

We must also free people from an insecurity complex – “tell me what to do – mentality” – we must form society and its people to be responsible citizens. Ignorance often creates solidarity in sinful irresponsibility.

Human beings must never be used as means to an end – whether it is for political, economic or religious reasons. That is why fascist and totalitarian regimes are so dehumanizing – whether such totalitarianism is brutal or more subtle makes little difference in the result. There is much totalitarianism of the subtle kind in the formation of public opinion.

We take up some practical issues where we see abuse of authority.

- The family is a foundation of any society. It has inviolable rights which are based upon human nature, they are not granted by the state. They are natural basic rights. So society, the state, exists to support their families. The parents are the first authority in the education and formation of the children.

In Tanzania they abolished native authorities in 1962 and local government in 1969. The purpose was to build unity in a nation of many tribes and tribal authorities. They also abolished the independence of cooperative societies; because the authorities were afraid of divisive political rivalries to originate in strong cooperatives.

The result of those decisions was that the authorities which were close to the people lost their authority and therefore the power for local communities to organize themselves was taken away from them and a centralizing authority taking over.

It weakened greatly the local communities. Hence problems like elementary schooling, basic medical care, local communication and transport was not in the hands of the local community any more.

It was an abuse of authority – by neglect or poor oversight. It was an abuse of children, because they failed to get what was their right. When we speak of abuse of children we think mostly of sexual abuse. But there is also social abuse, neglectful carelessness, the street children phenomenon. Centralization of authority abused local authority.

- The Centralization of political power in the one – party system, plus the nationalization of basic resources and instruments of the economy, was in view of building national cohesion and redistributing benefits of production to all through the free social services. It was a laudable purpose.

However it failed to capture the richness that comes from the subsidiarity principle, building solidarity initiatives, respecting the dignity of persons and their legitimate achievements.

It has in fact diminished the economic capacity and initiative and structures which favored development from below.

The re – adjustment that was done as from the end of the 1980's has not yet succeeded sufficiently to allow the middle – level activities to develop. There is still too much of the old centralizing authority that is at work and unable to delegate authority.

Again Centralization prevented capacity from below to flourish. It was abusive.

- Too many unjust laws and the lack of willingness to write a new constitution are in fact an aggression against the

balanced authority we described above i.e. at the service of the common good and the interest of all the citizens.

A public authority which fails to seek the common good and seeks the interests of a group in power only, in fact delegitimizes itself. It is no longer at the service of all.

Resistance to such an authority is permitted. How this can be organized should be mostly from below, by a general dialogue and education of the public. Such a movement can take many forms and the possibility of many people of good will in Tanzania do allow for such a movement to take its course. We CPT have called it a Moral Revival Movement – going back to the basic values of our people and our country.

- The problems encountered with the Union between Tanganyika and Zanzibar is another issue which calls for a return to the role of authority as the builders of unity. We cannot live in denial. And do as if the problem will go away by itself.

There is need for much more dialogue and envisaging possible ways. In Zanzibar there are historical factors and perceived memories, cultural differences, all these need to be given a chance to surface in dialogue so as to come to a unity in diversity. One cannot impose one view only in such a situation.

- Our judicial system is not succeeding to serve everybody. Trials which are delayed too long are in fact acts of violence against those concerned; it is an unjust and intolerable reality. It is an abuse of authority which is frequent. Also the ordinary people have in fact no access to the courts and often cannot count on the police to defend them. Most of the time they are too far away from the people.

Too often justice is not done because there are too many technical obstacles and procedures used, based on legalistic attitudes, which thwart real justice to be done. The rule of law cannot proceed without the rule of ethics, which must temper legalism.

- Excessive bureaucratization and inefficient bureaucracy is another form of abuse of power.
People cannot go without those services, but they cannot attain their rightful service from them.
Often they can only get it when they use corruption and oiling the works by bribing.
An ethically motivated civil service is not something which happens through prayers only; it requires structures and measures which favor ethical motivation.

- The media and organized participation in decision making.
The people have a right to participate in the decision making in society – at different levels.
Voting at elections is only one way of making the participation a reality. There are many more ways and occasions for people to participate in the running of the life of the society.
One basic contribution in building and organizing this participatory capacity is to provide information and education to the public.

Authority should encourage good information, because it is about the people's own affairs and their life that decisions are made. It is a part of protecting the common good. It is a right for people to be informed.

The media have a great responsibility in this, as well as State organs providing reports on their activities.

Here again freedom is an important dimension to pass on information. Restriction of freedom of expression and

freedom of conscience become quickly abusive, and hurts in fact government itself because the truth is no longer available.

Fr. Vic Missiaen
October 17th 2018

5. VIOLENCE – PEACE AND MERCY.

Violence is sadly enough, a daily occurrence in our created world.
Peace is a deep seated desire in human society.
The bridge that spans the two is Mercy.

INTRODUCTION.

- This year the Nobel Prize Committee honored two people whose life and activities highlight abuse of women in violent situations – Nadic Murad, 25 years, of the Iraki Yazidis, was badly abused in the conflict zone of the Islamic State.
- Dr. Denis Mukwege, 63 years, of Panzi Hospital in East Congo, has treated countless women violated by soldiers over the years. His life was threatened by hired gunmen in 2012.
By honoring these two people the Nobel Prize committee drew special attention to a particularly vile type of violence – using rape and abuse of women as a weapon of war – creating deep fear by the use of pure brutality conducted often in the public eye to threaten and intimidate communities.
- St. Francis of Assisi used a greeting “Pace e bene” (Peace and well being) when meeting people.
It was a greeting – a wish – a prayer.
Many people use this greeting until to – day.
It is a profoundly spiritual wish – to be at peace and to be well.
In the midst of concrete life and circumstances to wish

someone to be in harmony with oneself, with others, with God and with life's situation, not to be disturbed or distressed or anxious, that is a beautiful wish to make.

A peaceful person is a blessing for society.

- When facing violence how can we move to peace – is there a way? This is a difficult subject with many aspects to consider. This is what this paper wants to write about and offer some reflections to help in finding an answer. We argue that the way to walk is called mercy.

I. Some clarifications of the terms.

- There are many types of violence and violent situations – there are the physical interventions using force, against the will of people; there are the situations of violent abuse of power over someone or group (coercion, manipulation); legal violence (which is at times legitimate) like incarceration, or unjust legal decisions, a state threatening sanctions (economic, political) against people's behavior; torture and terrorist activities by groups inside and outside a country; civil war; political pestering, hate speech, political aim of terrorism.

These are mostly human – made violent activities using arms and force.

But there are other types of violent situations like hunger, human trafficking, refugees running away from insecurity, children left uneducated or uncared for.

There are the natural calamities which can be destructive like earthquakes, volcanic eruptions, tsunamis, floods, droughts, famine.

There are the bodily and psychological break – downs, people suffering from natural processes in the body being disrupted, i.e. illnesses, accidents.

- Trying to define peace cannot be done in a simple sentence like absence of war, freedom or violent disturbance.

Peace comes from a deeper source welling up from within human persons and societies – namely to live together human values and principles where human dignity and respect for one another is expressed in social and private behavior – Where overcoming evil behavior or suffering and misery are being taken care of and organized in effective structures of repair, restoration, reconciliation.

We need a therapeutic spirituality and a strategy to deal with the innate power of violence, or the natural break downs in creation.

Peace is at the heart of God's promise and gifts.

The harmony experienced within the human person and within human society causes this deeper sense of peacefulness.

- Mercy – negatively we can say that to condone or hide or ignore sinful behavior is not mercy, not to seek justice after wrongdoing is not mercy, to withhold the truth (e.g. in sickness) is not mercy.

Mercy is the virtue that sees the truth, the real behavior, the evil but does not judge immediately, it is not proud with righteous thinking but reconciling, mild and tender. It seeks to reconcile and be fair to the person or situation which has gone wrong. To be merciful one needs the virtue of prudence and bring people together to seek solutions. Love and justice

go together in that love goes a step further than justice but supposes it to be there.

Having clarified some basic notions, let us now proceed in greater detail with our reflection.

II. Violence.

As we mentioned there are many types of violence.

Those caused by persons – a violent person wants to dominate, to convince by aggressive argument, using power and pressure in a position of authority, which has no mildness and tolerance for others.

Not only persons but also people's can be aggressive.

Some people, societies, countries can build aggressiveness either by natural dispositions or by education and formation – using verbal aggressiveness to get their way, or economic power. Too many times such aggressiveness leads to conflict and even war and some leaders excite their people to become aggressive. Often too it causes legal injustice and aggressiveness when people with political or economic power organize their own interest and not bothering about other people's interests. It results in destruction of social relations, becomes exploitative and oppressive.

What does the Bible say about violence?

It is clear that in the Old Testament we find many texts telling us of violent actions and events (the story of Cain and Abel, oppression of Israel in Egypt, David killing Uriah but not King – Saul, Ahab stealing the land of Naboth, Israel going to war against neighbors).

There are times of war, persecution and massacre. God is revealed or seen under some ambiguous light on the one hand he condemns violent injustice, but on the other hand allows the law of restitution (e.g. the Talion of Ex. 21:24 an eye for an eye).

God saves his people from slavery of Egypt, but He is also presented as the warrior who is on the side of his people. What is also clear in the O.T. is that there is a development in the understanding of God and how He acts in history. Slowly the image of God who is humble, a servant God – e.g. the hymns of the suffering servant (Isaiah), develops and unfolds.

That is what Jesus carries forward into the New Testament. Jesus shows that he has other priorities than those of Israel's religious convictions.

The notion of the Kingdom of God comes in as a different approach to the Law approach of established Jewish religion. He agitates against an order of rules and prescriptions and calls those in charge of them hypocrites and white washed graves.

Jesus established other values: authority as service, God's predilection for the poor and marginal who need to be given justice. Social structures which are oppressive (burdens) must be abolished.

He did not follow the temptation to use power and force to seek his own glory and fame.

He was presenting a counter – culture to religious pride and self – assured opinions.

Jesus was not aggressive but forceful and sure the Father was with him. Mercy, forgiveness, reconciliation, overcoming evil with the power of love: These were the themes he offered and when he saw that the poor people and lowly were unjustly treated, he raised the tone of his voice and holy anger came through.

The gesture of chasing out merchants from the Temple, the house of prayer, was emotionally charged anger against using religion for commercial benefit.

Jesus was mild and concerned but He was not soft when it touched His Holy convictions.

What stand do we take in the instances of violence in the light of the Bible?

To expect clear cut answers to concrete situations of violence and abuse from the Biblical Texts is not a correct use of that revelational history.

Religious reflections have in fact given complex answers to violence – an honest searching for the will of God and a weighing up of the values and principles of the religious understanding of a situation is the more honest approach.

In the case of war, abuse of power, wars of liberation, revolution against oppressive systems, organized resistances, the believing community has shown in the past and still shows in the present how different answers have been and are given.

The pages that were written on the Just war theory and the pages to defend pacificism and total rejection of war, manifest how difficult it is for the believing communities and for the human communities to come to clear – cut opinions and decisions. And now that we have enough nuclear power to be able to wipe out the whole of humanity, does it make sense to keep such poison in our society. And yet we keep to the opinion that we need nuclear power as deterrence.

Equally complex are the questions and instances of violence that come from natural disasters, famines, illness, handicapped people, aggressive personal behavior, nationalistic hate – rousing speeches, human trafficking, refugees running away to escape insecurity.

To come to clear cut lines of conduct and legal proceedings is very difficult and for religious people to think that they have always the right answers or that their religious leaders must always provide the answer, however complex the issue, is simply an attitude of dangerous running away from responsible conscientious seeking of God's light.

For very long time religious opinions and authority thought that religion was above science, and for many years scientific people taught that religion was outdated and a thing of the past. Both these trends imposed their views with an aggressiveness that had little to do with true religious vision of God and created realities.

Amazing enough this stand is as old as the world itself. Already the first human couple, Adam and Eve, they lived in paradise, and yet they managed to get into trouble – they had everything they wanted and yet they wanted more – they

wanted to be God as powerful as Him. It is a story at the beginning of the Bible, to show that the struggle between good and evil, between being content to be created and not final gods, is part of human life and human history.

To be created human means that we are called to learn how to be human, created, not masters but receivers of life.

Violence is part of the human trend that inclines us to do evil and try to be gods, masters over life, masters over others, masters over all the resources available for selfish purposes.

But equally vital is the force in us to seek to do good, the right thing, build a peaceful world. Peacefulness is equally human as violence is. To learn to be and become human is to learn to let peacefulness grow stronger and violence weaker. An ongoing call for all humanity.

III. Peace

The Jesus – event is the foundation of our peace – spirituality. When Jesus Christ appeared to his apostles after the Resurrection his greeting was “Peace be with you”

He was meeting a group of frightened and disappointed disciples who had witnessed the end of their hero who died at the hands of evil.

By appearing to them He showed that He was the one who conquered evil and was alive – He was the one that constituted their peace.

He is the answer when we question violence, suffering, pain, loss, destruction – these are never the last words in our earthly reality. Evil, suffering, pain are never the last realities.

This is a hard lesson to learn – a lifelong lesson to learn in our personal lives and in our human history. There is a lot of

thinking and work being done on this question of peace – building in the world.

Different religions, which have often been causing religious violence and tensions, are now inspired to seek how to build a peaceful world together (see Declaration of the Parliament for World religious (1993)

In this paper we reflect on our own church's effort and on our religious books to present a reflection on peace building.

We need to start from the nature of our humanity-peacelessness and peacefulness are not static realities in human beings and in human societies. These are processes, movements – sometimes they create conflicts, provide causes for conflict and become peacelessness.

Other times the effort leads to peacefulness and reconciliation. We see in the O.T. that there are these waves of peacelessness and peacefulness – and Israel had to learn slowly that God was not the instigator of wars or violence, but was the one who called out for healing and converting from sinfulness. When Jesus came he laid the accent on this healing love, forgiveness, self – sacrifice.

And yet the Christian Church continued, in spite of Jesus clear message, to struggle with violence and what was the right attitude to have. They defended Just war theory and the right to self – defense, to defend one's property, to protect our security against criminals – all these realities tested the Christian minds on how to apply Jesus' Gospel of peace in earthly realities.

Peace building is a process, a continuous effort to incarnate the love of God into the concrete realities – it is not the end result that shows the value of this spiritual struggle, but the quality of our effort to get to peace.

Instead of asking ourselves how much violence is justified to maintain peace, we should ask ourselves what practical

strategies we need to build peace so that we can avoid conflict. When conflict has exploded we are too late with our effort at peace building.

Before coming to practical strategies of peace building let us say a little more about the spirituality of peace building. What are the spiritual qualities needed, the spiritual attitudes.

Peace makers are people who feel a deep need for God as the source of inner serenity and harmony, the one who helps to see beyond the human limitations and tensions. A peacemaker radiates a certain restful assurance that all is well and one does not have to give in to unbalanced disturbance or distress. It is not a question of easy optimism, or of avoiding the truth and ignoring injustice. It requires good reasoning and discernment. It requires a proper diagnosis of the illness or tension concerned before one can apply the remedy.

One major way to build peace is to discover what are the walls of distrust between people and then try to build bridges.

Part of the spirituality for peace is the education and motivation for non – violent strategies, overcoming existing aggressiveness and hatred.

Some basic spiritual attitudes for peace – building are:

- To have a basic trust in being loved and accepted and to pass this on to anyone who lacks this experience.
- To approach others with a healthy self affirmation, not imposing but creating trust
- Not to create feelings of guilt
- Encourage other people's self worth
- Appreciate differences in people's identity
- Not to exclude people
- Radiate empathy and warmth and understanding.

As we mentioned already the people of Israel developed in its understanding of who God is – from Lord of the Law, to the God of the Covenant and to the idea of the Servant of Yahweh.

The New Testament built on that and spoke of love, justice, reconciliation, forgiveness. Jesus did not accept vindictive justice and taking revenge but rather walk the additional mile, and forgive 70 times 7 times.

To want to be a peace maker we need to believe and be convinced that peace is possible and never be discouraged to the point of giving up, even in situations of grave conflicts, or break down of relations.

When we read the Sermon on the Mount (Mt 5, 6, 7) we are given a powerful light – we will return to that in the next section.

We must not leave it at good intentions and spiritual considerations. We need to build up knowledge and ways and means to build strategies

- To develop a theological vision of non – violence as foundation for strategies.
- To do peace research and how to build up a peace policy and education for peace
- To dismantle the self – righteous claims of a political order, those who impose power and monopoly of power and kill any resistance.
- Dismantle the arguments of those who commit crimes in the name of religions of Jihad or kill in the name of a decision over life (abortion). To kill in the name of God is always a blasphemy; to kill in the name of freedom is inhuman.
- To learn strategies of civil defense and social defense building as opposed to armed rebellion and war like defense.
- To teach military power to be protectors and defenders of life, not destroyers of life. The army must be given the peace building education.

- To take the long term view in peace building. To justify war as a last resort is most of the time giving in to the obsessive commitment and opinion that violence is the only way out of a violent situation.

Peace building also applies to the social and psychological or natural disasters or illness. In such situation a person needs to be helped to build inner peace and harmony. Also in personal relationship there can be a lot of suffering and tension because of poor or aggressive behavior.

Psychology has a lot to offer in such situations.

Some special passages of the Bible may bring a great deal of light. In Pastoral theology there is a lot of effort to help people in such situations.

We offer here a short list of attitudes which flow from the reading of the Beatitudes in Mathew 5, 5 – 11

We can paraphrase these attitudes as follows:

- To pay attention to the concerns and pains and interests of others
- To take the first step to meet others in their difficulties
- Never to lose patience with people
- To listen before one speaks
- Seek what is right, good in the contribution of others
- Never take advantage of one's position to seek selfish interest
- Never to give in to disappointment and continue to reach out.

The text in Galatians 5:22 – 26 – remains a powerful inspiration.

“But the fruit of the Spirit is charity, joy and peace, patience, understanding of others, kindness and fidelity, gentleness and self – control.

For such things there is no law or punishment.

Yet those who belong to Christ have crucified the flesh with its vices and desires.

If we live by the Spirit, let us be led by the Spirit. Let us not be conceited, let there be no rivalries or envy of one another.”

It is a high ideal but it is the way to lasting peace.

IV. Mercy.

We have described violence and peace as two realities we encounter in the created order and human society.

They are opposites. How can we live with the two realities and come to an attitude and a way to deal with it.

To practice the virtue of mercy is the way to move from violence to peace.

How do we understand this?

Mercy is a very rich concept; it is not just a soft or emotional feeling, but a strong virtue which contains faith, hope and charity and divine strength. A virtue which sees the reality but is not despairing over it, believing in the power of conversion and seeing God’s – point of view; understanding that God’s justice is not punitive but justifying and redeeming.

Jesus taught us God’s mercy saying that all of us are having access to God. He is Father – Abba (Mk 14:36), He is our Father (Mt 6:9). The model of mercy he said was the Good Samaritan (Lk 10:25 – 37) and God behaves to sinners like the Father of the Prodigal Son (Lk 15:11 – 32)

Many people have great difficulty to understand and to accept this vision – they have been taught that God is a judge. Often preachers have used this judge idea to instill fear in people.

They have talked of purgatory as a place, a concentration camp for the expiation of punishment. But purgatory is not a geographical place somewhere out in space, but a final encounter with the purifying power of love where we recognize our faults and are prepared for full communion with God. It is the final act of mercy of God after our death.

Hence it gives so much meaning to the prayers which the faithful say for their deceased: that God may make this final act of mercy take place.

It is a daily reality that so many people experience suffering, undergo violence, suffer natural disasters, plagues, illness, handicaps, grief and accidents – Where is God in this? Where is His mercy?

God created this world and all it contains.

He respects his own creation; He does not by pass our freedom and the laws of nature.

He went further – He joins us in our history in order to walk the journey together with us.

As Benedict XVI said in “Spe Salvi – 2007”: man is worth so much to God that He himself became man in order to suffer with man...”

In all suffering and violence we are not alone but joined by a compassionate God. He does not stand outside it as a cold observer.

His mercy is the bridge over which we walk to go from violence, pain, distress unto the other side where we encounter peace and live in peace with our reality here on earth.

It is our hope and faith in the victory of God over evil and holding strong to the fidelity of God walking with us in all situations of hopelessness and peacelessness which are never the last word – it is that answer which guarantees the

final outcome.

For us that is the Paschal Mystery.

This is not a sweet or false hope saying “forget your troubles now because better life is coming”

To use this language is to betray the truth of God’s suffering presence with us.

To condone or hide or ignore sinful behavior is not mercy.

Not to seek justice after wrong doing is not mercy.

To withhold the truth is not mercy.

Mercy is an attitude which goes beyond these realities, judges with love, is not self righteous and proud but aims at reconciling, is mild and tender.

Mercy and justice together build the community. Cold justice does not do full justice to persons and events and circumstances. We speak therefore of jurisprudence, not juris – science – because prudence must be part of the judge’s attitude.

Mercy is a tough reality and not a cheap explanation.

When we read the book of Job we see the struggle of Job against the easy answer of his religious friends who tell him you are punished for your sin – Job refuses

To complain to God is revealed many times in the Bible. The nearness of God is in fact experienced in the very suffering experience and does not come without struggle.

Even Jesus in the Garden of Gethsemani: and on the Cross experienced great anxiety and abandonment by God “My God, my God, why have you forsaken me” Mk 15:34

The apostles, when they encountered the Risen Christ, and saw with their eyes God’s fidelity to His promise of conquering evil,

even that was not easy to accept – they had to accept in faith and that grace was finally given by the Spirit at Pentecost. Then they were enabled to witness to God’s Victory over evil in Jesus Christ.

In the hymn of Praise called the “Te Deum” – we have that beautifully expressed: “Have mercy on us, O Lord, have mercy on us. Bestow your mercy on us as we have placed our hope in you.

In you, O Lord, I have placed my hope. In eternity I will not be put to shame”

God’s mercy is revealed in His nearness to our human realities and negative experiences as the force of hope which will overcome all evil and suffering. As Martin Luther King would sing with the Black Movement in USA – “We shall overcome”-

This message of divine mercy, of divine nearness, has very practical consequences:

- Love one another – Jn 13:32 – 35
- Forgive one another – Mt. 6:12, Lk 11:4, Mt 5:38 – 42
- Love your enemy

Is that realistic – or utopian?

We can turn the question around: where do we go if there is no forgiveness? If we answer violence with violence?

If on the other hand we start from the evil done or the suffering experienced and make that our starting point to march to healing, reconciliation, harmony then we break the vicious circle of evil and violence.

This reflection on mercy also has an important social dimension – on how we can build positively this concern for one another in the form of social solidarity and thereby diminish people’s anxieties in time of need and suffering through systems of mutual help – (often referred to with the term Social Protection)

The social parameters of mercy want to convince us that to believe in the dignity of every human being in society, calls us to commit ourselves to make it a reality so that each one can live a decent and dignified life. Mercy calls out for solidarity among people.

And solidarity is not a sentimental feeling, but an active virtue which sets in motion and creates a movement of effective actions to support others and put together ways and means to make society into a place where each one can thrive and live well.

Obviously the Bible, and especially the Gospel of Jesus Christ, upon which our concept of mercy is based, do not provide a clear blue print for concrete social programmes, but it gives us the vision and the inspiration to organize such social programmes.

Solidarity is based upon personal relationships among people. It is not a dry, unpersonal bureaucratic organization which could not provide for that caring dimension of solidarity. It must of course also be organized and institutionalized so that all may contribute and all may profit. It is the horizontal dimension in solidarity programmes that guarantees that we can overcome the pitfalls of over – centralization.

A culture of love for one another must guide these solidarity programmes. That principle of love must be the motivation and inspiration for solidarity programmes and it must be the continuous spirit in guiding the search for concrete

solutions and technical means to establish the right ordering of such programmes. Because human weakness and evil is continuously at work in society and this causes abuse within these programme to raise its head. That too is human experience.

In Tanzania we are developing such a social welfare system. Nyerere had tried a system of free social services for the people, paid by the state and the national economy. His system could not be maintained because the economic capacity failed to continue to provide. But its abolishing brought the majority of our people back to the situation of lacking the help they needed to live a dignified life. Now we must re – organize this solidarity.

We must not now make the same mistake and think that it will come from the state or from central government or from donors.

It must essentially be based upon the horizontal dimension, namely the solidarity among people to help one another at local level, and then be coordinated into larger units by authority at regional and state level.

We need to study why this horizontal level of mutual help finds great difficulty into becoming a community solidarity and communal mercy. What are the causes of such reticence? Why does community solidarity find difficulty to get organized?

Distrust among people, lack of administrative power at local level, lack of honest practitioners of the programmes, selfish use of resources. Social mercy calls for social love, a social conscience and a social resolve to work on such solidarity programmes with the will to make them work and evaluate them continuously. Mercy is not some do – goodism sentimentality – it is a very demanding call which comes from

us to humanize more and more our society. We have work to – do!

V. Active Mercy – The true Peace maker

Violence is a reality we must face and try to solve in order to lead us into a situation of peaceful co – existence.

To lead us in this process we say we need to practice Active Mercy.

What do we mean by active mercy?

It is bringing together justice and mercy in order to lead people from violence into understanding one another. It is to tackle the causes of suffering, natural disasters and calamities and try to improve the situation by scientific and organizational means. It asks for moral motivation and skills to find ways and means to solve issues and it asks for effective commitment and dedication

Presenting a simple model we can use the method:

See: What is the problem, which are the causes, the obvious cause and underlying ones.

Judge: how to find out how this can be tackled, what programmes can be set up, what light do we need to find in order to motivate us.

Act: come to action – short term, long term, involvement of people, dividing responsibilities.

Evaluate: the regular revision of our See – Judge – Act circle.

Another important reflection is that this is a never ending process – it is a continuous process because it is in the very nature of the created order that good and evil, that vital forces of positive and negative powers are at work and live together.

We are born human and that is in itself a work in progress, in construction and at times a destruction.

That is what it means to be created – we are not God, we are not perfect. But we are created in the image of God, namely to become more and more into His image. To become human is our vocation, our call – it is not a finished product.

That is why we must know our situation, accept our reality, see what causes violence, suffering. That is always the starting point. See how justice must be done, what solutions must be found and can be applied, how to take away the sources of evil, violence, suffering, misery. Then move towards the solving of issues, for which we need the power of mercy, taking us beyond the calculations of right and wrong and motivate us to move to breaking down walls and building bridges. To move from situations of natural violence, violence found in nature and the created order, and see how we can apply remedies and improvements for such suffering.

Is Tanzania in need of Peacemaking?

- Many people in Tanzania say that they are grateful that there is peace in our country.
- By this they mean that there are no signs of violent confrontations and discord among different groups. It is a refrain we have often heard.
Is it true?
- There is indeed no civil war, aggressive confrontation and that is a great blessing. It is also the fruit of nation – building, where Mwl. Nyerere succeeded in uniting the many tribes and created a national identity which is the grace our country has enjoyed since independence.
- It is one of the great contributions of Mwl. Nyerere and for which we must be very grateful.
- Does this answer our question – whether Tanzania needs peacemaking?

To say no we do not need that – will be easily understood by most to be an illusion. Tanzanians are not perfect and sinless.

- The systems we have established to run the life of society are far from satisfactory – that is true of the political systems, the law and order systems, the religious systems and the psychology and character of the people – all these are far from perfect. There is a lot of denial about the reality of our situation, there is a lot of aggressiveness in the political system that smacks more of power politics than of service to the common good.
- To instill discipline in administration by use of aggressive language creates more discipline but at the same time creates fear. And distrust in people and fear does not create authentic discipline, but only military type of lining up to the commands from above.
- On this, one does not build a lasting commitment and moral rectitude, which must be the real basis for human relationship and human development.
- Fear has entered the population, especially in the administrative cadres, and that is not a conducive environment for creating authentic performance.
- Tanzanians have only themselves to blame for this, because they allowed the politicians to hijack the desire for change into the political power game in the short term.
- We, Christian Professionals of Tanzania (CPT) have started the Moral Revival Movement because the desire for change in our population goes much deeper and must go much deeper, than these superficial and populist measures to divert our attention away from the real and fundamental issues we face as a people.
- In how far do people feel secure in this country, especially the more reflective section of our population?

- To silence some individuals or some institutions is easy enough for a law and order institution, but to silence a growing larger concern of a population cannot be silenced for long. The truth will ultimately break through – history is full of examples.
- African leaders need to become more aware of this truth and allow different groups to emerge and together build the change that people desire.
- African leaders should lead their people's liberation and not block it for their own interest and holding on to power.
- African religious leaders are also not very interested in leading this moral change or encourage critical reflection as they are afraid to lose too much – to be prophetic is not a normal quality of an institution, even a religious institution. They want to preserve their interests.
- The economy of a country is run by many people. It is a participatory effort where all Tanzanians must contribute with their talents and capacities.
- To create this participation is a complex issue and it involves many factors.
- But all important is to create a climate of trust among different shareholders. The real power of an economy lies in its middle level agents.
- It is the middle class which is the engine of a healthy economy. This is a lesson which many people in Tanzania have not understood. Many cadres and academics are still sick with the colonial bug where they look upon small scale entrepreneurs as suckers. People are jealous of those who succeed in business. Hence there are many nuisance measures introduced which frustrate these people. There is a lack of trust and encouragement of these middle level agents. One has only to see how TRA can harass these small entrepreneurs to understand what an aversive climate means.

- A further consideration to mention is the lack of political will to strengthen people's power at local level. Local government must be given back to the people, the power and means to organize their own concerns. It means de-politicizing local administration. The national government is not interested in launching such a reform in earnest because it means power will be re – distributed in the country - and that means a major power shift. If there is peace in Tanzania it is to a large extent the result of apathy and fatalism because people know they have no power and cannot expect real change.
- It is a human trait to find excuses and accuse others to be the fault of our troubles and lack of success.
- It is as old as Adam and Eve – where Adam accused Eve and the latter accusing the snake.
- But this attitude of denying one's truth and seeking scapegoats for our difficulties does little good in trying to rectify faults and mishaps.
- Changing top managers, without looking at the health and efficiency of the whole unit, will not cure all ills.
- We need to appreciate and encourage a critical culture in our people. Not the negative type of always finding fault, but the positive critical thinking, seeing things as they are and propose alternative ways to find solutions.
- Critical thinking is in fact looked down upon in our Tanzanian society and it is true at all levels, starting with the family, local community, religious institutions. To be critical in public is bad manners. It is not appreciated.
- That is a major cultural weakness. Hence the frequency of denials and scapegoating.

Conclusion.

These factors of aggressiveness in our society are in need of peacemaking – to understand the weakness of our systems and to study what strategies can be applied to rectify the situation.

It will not happen without serious participation on the part of all the stakeholders in society.

Participatory democracy and common search for the interest of all the people is needed. This cannot be done from the top only; it needs the horizontal collaboration of all groups in society.

But to succeed it needs enlightened leadership that can guide such a moral revival movement.

It is the virtue of mercy in action.

Are we ready to look at ourselves in truth?

Fr. Vic Missiaen
30 – 10 - 2018