

**SALVATORIAN INSTITUTE
OF PHILOSOPHY & THEOLOGY**

THE REFLECTION MEDIUM

**AFRICA
TOMORROW**

Inculturation is a difficult and delicate task, since it raises the question of the Church's fidelity to the Gospel and the Apostolic Tradition amidst the constant evolution of cultures.

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Editorial

Dear Readers, welcome to *Africa Tomorrow* which features interesting, relevant and challenging topics of a wide range, reflecting on current issues of our contemporary society from the area of Philosophy and Human Sciences to Religion and Culture.

Muhoza tackles the question of African Ethnicity and Participation in Democratic process, investigating the pre-colonial, the colonial system and the present governments in Africa, revealing both the dangers of ethnicity thinking *vis a vis* participation in democratic processes together with the challenges facing African states.

The key for true development lies with man. This is the concept which Aidan underlines in his brilliant article, *Investing in Human Resources as a Key Prerequisite for Sustainable Development and Poverty Reduction in Tanzania*. Tanzania is extremely rich country with regards to natural resources, yet it remains one of the poorest nations on earth. Therefore he argues that if concrete efforts are made to invest in human resources, then Tanzania eventually will overcome poverty and Tanzanians will enjoy better lives.

The question of good leadership and the quality of a leader has been under discussion since the time of the Greek philosophers to our present day society. Polycarp in his article, *Statesman and Leadership in Tanzania and Africa*, points out what good leadership means as well as bad leadership, elucidating with vivid examples of past and present leaders in Tanzania and Africa.

Julian's article *A Portray of a Contemporary Missionary*, explores the concept of a missionary today and the purpose of missionary work as well as the formation required for contemporary missionaries, citing the most relevant documents of the Church.

Eberhard treats the question of *Theological Studies in African Context*, pointing out the objectives as well as the challenges of training future priests in the African context. The master of development he says is: discipline, self-sacrifice and commitment. Discipline is the master of success, and self-sacrifice is the mother of looking ahead, while commitment is the

pledge, promise, prophetic desire and devotion to do the good for all”.

Focusing on the African cultural context, Mbefo argues that “A scheme of formation into religious missionary life developed in Europe naturally takes as starting point European cultural presuppositions. Such formation cannot be transferred to the African continent wholesale without taking African viewpoint on board”. His article is enriched by Igbo wise sayings which capture and elucidate his arguments on restoring Africa’s self-confidence through reconstructing a traditional African anthropology which was destroyed by historical episodes like African slave trade and colonialism.

Our ancestors (Africans) do not expect us to be passengers and consumers of foreign products. We have to be experts of what we are as Africans. They expect us to take our destiny into our own hands and reflect on our cultural ideal. The world and the Church expect Africans to contribute from the African cultural world inspiration for enriching mankind and the Gospel message.

Environmental Issues have been at the centre of discussion in every aspect of human activities whether political, economical cultural or religious. Various policies and measures have been proposed and adopted by different nations in solving the environmental crisis. Buteta in his article *Environment: The Godly and Worldly perspective*, presents the Christian lifestyle mentality based on the proper understanding of God, as the permanent solution for this crisis. In other words, we cannot have appropriate solutions of this crisis, if systematically we continue denying the existence of God and his supremacy over the created world.

Jibreah reflects on the desired twenty first century teaching/learning skills which will maximize the students learning outcomes. She analyses the existing literature with regards to three areas: - the characteristics of the twenty first century, - the needed students qualifications, as well as the ideal teaching/learning methods adapted for our times.

Every article of this issue is capable of enriching and challenging its readers to take a stand on the discussed issues which are pertinent to our times. Enjoy your reading!

The Editor

PHILOSOPHY & HUMAN SCIENCE

African Ethnicity and Participation in “Democratic Process”

Rev. Dr. Josephat Celestine Muhoza, SDS

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Introduction

My paper touches on the issue of how Africans have traditionally made their decisions and how the crucible of slave trade and colonialism has made them strange, even to themselves and their priorities. This is only the proximate goal of this paper, the ultimate goal is an attempt to make a critical scrutiny of how Africans reached their decisions before the coming of foreign invaders and how the cruel capture and selling of many Africans as well as arbitrary segmentation of the continent of Africa resulted into what we witness as reality of an African today.

Nobody can deny that Africans are community oriented people. But it will be a historical heresy if someone says that before colonialism we had the types of political organization we call now countries or states. These entities were created arbitrarily by colonial masters in the Berlin conference of 1884/85 under the pressure and demand of Chancellor Bismarck, who saw the danger of clashes among European powers over the possession of colonies in Africa. Actually the foreigners who invaded Africa long before the Berlin conference, that is, the Portuguese and Arabs, were less interested in political organization; they were interested in economic exploitation of the continent than in organizing its people.

When the colonial masters occupied the territories assigned to them during the Berlin conference, they defined all aspects of life in those places they called spheres of influence, or territories, but also they dictated what, people should believe, what kind of education indigenous people should have and even what clothing people should wear. In short traditional Africa was starved either forcefully or gradually, by depriving it of self-determination and self-rule for a number of decades, in some cases centuries. That is why we today talk of French, Portuguese, and British Africa, as if Africa is the child of those powers. One strange observation of mine is that there is no Arab-Africa among non-Arabic population, and there is no German Africa.

Together with this definition of how Africans should live, colonial masters introduced also colonial rule, which under them, by the way, was not democratic in any definition imaginable of the term democracy. Colonialists, through education system, judicial and military threats tried to wipe out African consciousness and define what "Africans should be." In this way they had to teach Africans that they were people who, before invasion by foreigners, were tribal people, with the negative connotation of people who live according to customs and not codified law. It was after independence that African states started to declare themselves either capitalist, Marxist or socialist. *It was only a few bold African leaders, such as Mwalimu Julius Nyerere of Tanzania and Kwame Nkrumah of Ghana, who dared to think of pursuing a rule that was particularly African.* This is because only after independence the colonial masters started preaching what they never practiced themselves, that is, demanding that their former colonies should practice democratic rule, something they never practiced during their rule in those territories.

My aim here is to provoke Africans in their *zallah maskini* mentality to ask ourselves if the so-called democracy today is a way of organizing societies reflecting today's African reality. Africans have been faced, first of all with identity crisis. *Till today, 50 years after most African countries attained their independence; we do not witness any African country truly proud of its own political and social organization. When it comes to decision-making that involves the citizen of given countries,*

Africa ranks last in the world in rule through citizen consensus. We witness presidents who would love to die in office, life presidents, and countries ruled by armed gangs, or religious criminals. What has gone wrong, what can we do to rectify this disaster? The first thing is to know ourselves, especially our traditional African socio-political organization.

1. Are Africans Tribal or Ethnic?

The *Longman Webster English College Dictionary* defines the word tribe as, "a social group comprising numerous families, clans, or generations together with slaves, dependants, or adopted strangers." Or "Politically autonomous group that adheres to the same leaders, culture, and customs and is territorially defined." The same dictionary defines the adjective "ethnic" as, "of or being human races or large groups of people classed according to common traits and customs." The Greek word *ethnos* means race or people. It is used to describe any group of people distinguished by common cultural and frequently racial characteristics. The word has no territorial connotation, but only that sense of belonging together due to common origin and culture. In the ethnic group there is no tendency to include other groups, as one American sociologist puts it, "Ethnocentrism is an outlook in which one's own group is the centre of everything, and all others are scaled and rated with reference to it."¹ Here, unlike with the word "tribe" there is no territory mentioned but humanity and classification according to common traits and customs.

On the other hand the word tribe, from its Latin *tribus*, refers to a group of families who have a feeling of community through occupying a common territory and following similar customs. *Actually in its original use, among the Romans, the word tribus meant "one third," which referred to one of the three peoples who united to found Rome. Later, the Romans applied the word tribus to 35 peoples who, according to tradition, became a part of Rome before 241 BC. Still later, the word referred to segments of the Gallic or Germanic peoples whom the Romans had*

¹ *Encyclopedia Americana*, no. 10, p. 631-633.

conquered. Therefore members of a tribe are not necessarily related by blood, though they might share territory, language and customs. Most pre-colonial African societies were not tribal, but ethnic, since they were identified, among other things by common ancestors. We are going to see, though, that not all traditional African groups fell under one category.

The word ethnicity or sense of *peoplehood*, therefore, refers to a relationship among people sharing a common name, language, symbols, sociopolitical organization, religious beliefs, cultural heritage, sometimes territory, and above all common ancestry (descent), and a group identity. I agree with doctor Aquiline Tarimo, SJ that the term tribalism as coined by journalists and colonial-minded scholars, does not express adequately the African groupings, as it has the connotation of hostile human groups happening to live side by side² striving to occupy each other's territories.

Therefore ethnicity as understood here characterizes traditional African groupings and social organizations. Africans are community oriented people, being united by customs and daily life events such as celebration of birth of new members of the community, marriage festivals, initiation ceremonies, friendship oaths, funerals, wars, reconciliation meetings and other community undertakings. The connotation of power found in the definition of tribe is absent in the definition of an ethnic group. Here the main aim of being in a given group is to share life challenges and goods. As the Waha of western Tanzania have it: *uwanka bhenki numurozi*, one who shuns community life is a witch. Actually as Laurent Magesa characterizes African morality as the morality of abundant life, one can safely claim that African social life is for the celebration of life. Therefore the Aristotelian maxim that "the state is a creation of nature and man is a political animal"³ applies correctly and concretely to traditional Africans, if by the adjective "political" we mean "prone to congregate or

² Cf. A. Tarimo, *Human Rights, Cultural Differences, and the Church in Africa*, Morogoro: Salvatorianum, 2004, 209.

³ *Politics*, I, 1253a 1.

come together for solving life's challenges. But, before we praise too much Africans, who is an African?

1.1 African identification and acceptance

To define an African has been problematic to many scholars and there are probably as many definitions as there are thinkers about Africans. Most of the time Africans have accepted definitions allocated to them by foreigners, rather than defining themselves. However all definitions of an African are under one or two of the following four connotations: *skin pigmentation, consciousness and sense of belonging to African reality, living on the continent named Africa and common enemy*. The first connotation of an African has led to use the words "blacks" and "Africans" as synonyms. Every black person is an African and an African must be black. Skin pigmentation becomes an identity of an African.

Here we find a group of thinkers trying to use Bantu as a representative of proper Africans. But this definition is not only narrowly conceived but also discriminatory, since it excludes some Africans from their nature, only by an accidental attribute of pigmentation of their skins. Groups of people like Egyptians, Tunisians, and some Ethiopians are unfairly excluded from being identified as Africans.

The second kind of definition bases itself on consciousness and sense of belonging to African reality. In this group of scholars we have people like Steve Biko, who has this to say about blacks in Apartheid South Africa:

We have in our policy manifesto defined blacks as those who are by law or tradition politically, economically, and socially discriminated against as a group in South African society, and identify themselves as a unit in the struggle towards the realization of their aspirations. This definition illustrates to us a number of things: 1. Being black is not a matter of pigmentation-being black is a reflection of a mental attitude. 2. Merely by describing yourself as black you have started on a road towards emancipation, you have

committed yourself to fight against all forces that seek to use your blackness as a stamp that marks you out as a subservient being.⁴

Steve Biko agrees that skin pigmentation has something to do with the definition of an African, but adds *consciousness of African plight as the most important connotation of the term African*. Here blackness does not refer to skin pigmentation as such, but to sharing the fate of black people who were being oppressed under apartheid policy. Under this definition, it is consciousness and sense of belonging that determines who is an African. For Steve Biko “Real Black people are those who manage to hold their heads high in defiance rather than willingly surrender their souls to the white man”⁵ This definition is not only situation-conditioned, but also pre-supposes an enemy to fight, black people comes to be synonymous to being against white regime. When there is no enemy the identity also vanishes. That is why for Steve Biko, the black policemen who obeyed oppressive commands against Africans were not blacks at all!

Steve Biko’s definition of a black man touches also the fourth kind of definition, that is, defining an African as one facing a given situation, like colonialism, apartheid, economic exploitation and political manipulation from non-blacks. This kind of definition has inferiority complex behind it. It appeals for mercy and tries to portray Africans as people always playing victims of history or other human beings. This kind of definition has been used by the negritude movement and pan Africanism. It is a functional definition, or ideological definition, but it does not give the real definition of an African.

Apart from having the “dear me” mentality behind it, this kind of definition does not regard Africans as ones who can shape their own destiny, but as a group of people whose fate is decided by historical events in which they themselves have nothing to contribute. It is only unfortunate that history has not been very kind with those people identifying themselves as Africans. However, if we agree that we define something using its essence

⁴ S. BIKO, “The definition of Black Consciousness.” in P.H. Coetzee – A.P.J. Roux, eds. *The African Philosophy Reader*, 360.

⁵ *Ibid.*

as an important connotation, then being oppressed cannot be used to define an African. In that meaning Tibetans, Nicaraguans, Aborigines in Australia and red Indians in the USA would also be identified as Africans!

The fourth way of defining an African has been associated with the land mass or continent called Africa. This looks only on geographical location, and whoever is located in this geographical position is called an African. We can say that there is no one definition that exhausts the concept of an African. We can try to define *an African as one who shares with dignity and pride the historical, cultural, economic and political realities and challenges that have taken place and still take place on the landmass called Africa*. For me this definition puts together all the above kinds of definitions and is not enclosed into a passing event or an accidental color. There are those who do not live on the African continent, and do not have black skin pigmentation, but share the African challenges with pride and dignity. Here there is the issue of patriotism or belongingness and dignity and pride in that belongingness. *There are therefore those who are black than me, and live on the land mass called Africa but are not Africans, since they would avoid African reality if they could.*

We do not have to define ourselves using the *yallah maskini* mentality, so that we can attract sympathy from non-Africans. In the definition I propose we have even presidents, ministers or citizens physically residing in African countries who are not Africans at all. For example, one who lives in Africa identifies himself or herself as an African, but lives depending on AID and donations, even in things like food and clothing is, according to me, not an African at all. In short, those whose bodies are on the continent of Africa, but with minds and intellects in realities of other continents and other countries are not Africans.

2. Decision Making and Traditional African Rule

Plato, speaking of reasons for the coming into being of a political community, or city state has this to say:

Do you know... that governments vary as the dispositions of men vary, and that there must be as many of the one as there are of the

other? For we cannot suppose that States are made of ‘oak and rock’, and not out of the human natures which are in them, and which in a figure turn the scale and draw other things after them?⁶

Plato wants to tell us that human beings living in a given state give it also its characteristics and structure. That should be the case with the African continent and African countries. We cannot expect to have a prosperous continent with people who are ashamed of their reality; we can also not expect to have just government led by unjust citizens of a given country. Kenyans used to joke during their election campaigns, *Tunavumilia kuwa wakenya, hatujivunii kuwa wakenya* – “We tolerate to be Kenyans, we are not proud to be Kenyans”. We hear a lot about African governments being corrupt, weak, and unjust, but we hear little about citizens being the reason for such evils, since the one who is president today was an ordinary citizen yesterday. The only difference being that he, or she has now a chance that other citizens do not have, namely, the opportunity to show what he or she can do for his fellow countrymen.

The word democracy refers to a form of government in which sovereign power resides in the people as a whole, and is exercised either directly by them or by their elected representatives.⁷ It is known that the pre-colonial African societies decided things using participatory method. However during colonialism what would make an African an enemy of colonial government was to try to unite fellow Africans under any African common goal. African religions were termed barbaric, cultural practices were labeled uncivilized activities, and African government structures were called rudimentary and despotic. *For almost a century, and for most Portuguese colonies, for about five hundred years, Africans were taught to believe that they were incapable of deciding, be it for themselves or for others.* Decision making or leadership positions were given to white colonial masters, and Africans were trained to accept commands and execute them.

There was, almost in all pre-colonial African states that had achieved the status of self-governance, a kind of social

⁶ *Republic*, bk. VIII, 544.

⁷ *The Oxford Illustrated Dictionary*.

humanism, whereby citizens, usually elders, were involved in the governing process and decision making. The good example of this are the Buganda kingdom, the Chagga kingdoms and the waha, where we find a well-structured system of leadership with the *Kabakas*, *mangis* and *mwamis* respectively as the supreme leaders, with a council of elders under them. As Léopold Seghor puts it, "We had achieved socialism before the coming of the European," Kwame Nkrumah, too, noted that Africa's socialism was "more in tune with the original humanist principles underlying African society."⁸

Few African leaders after colonialism tried to go back to traditional political humanism and participatory kind of leadership where there would be no domination of one person by another. Julius Nyerere and Léopold Seghor are very explicit on this aspect. Seghor says, "The specific object of African socialism, after the Second World war, was to fight against foreign capitalism and its slave economy; to do away, not with the inequality resulting from the domination of one class by another, but with the inequality resulting from the European conquest, from the domination of one people by another, of one race by another."⁹

The fact that traditional Africa decided things in a participatory method does not mean that there was no respect and recognition of leaders in societies. As Senghor states,

Our Negro-African society is classless society, which is not the same as saying that it has no hierarchy or division of labour. It is a community-based society, in which the hierarchy-and therefore power-is founded on spiritual and democratic values: on the law of primogeniture and election; in which decisions of all kinds are deliberated in a palaver, after the ancestral gods have been consulted, in which work is shared out among the sexes and among technico-professional groups based on religion. This is a community-based society, communal, not collectivist.¹⁰

⁸ R.H. BELL, *Understanding African Philosophy. A Cross-Cultural Approach to Classical and Contemporary Issues*, New York: Routledge 2002, 38.

⁹ *Ibid.*

¹⁰ *Understanding African Philosophy*, 39.

In such a community there was no dictators, and if they happened to rise, then they would be removed through collective action of elders and soldiers, just as we know from examples of leaders like Chaka Zulu.

2.1 Betrayal of African Educational Elite

Unfortunately, after colonialism had ended Africans who had been educated under colonial education system replaced the colonial masters and became oppressors of their own brothers and sisters. Education became identified with power in the society. Since educational elite knew the benefits of education they made sure, sometimes even planned, to keep their citizens ignorant. Western democracy was adopted, but most of the time, only as a process to give legitimacy to the same political rulers year after year. In some African societies arose a strange coinage of “life presidents,” who openly refused to give way to any other person to lead their nations, till they died naturally or overthrown through revolutions.

The concept of life presidents and that of nominal democratic elections were introduced by education elite, who maintained relationships with former colonial masters, mainly for economic and military support. There was a change of dominators, but domination remained the same; education elite—most of whom had been educated in Europe, refused to see any other person as able to lead their nations. *Those leaders, brainwashed through western education, became even worse than colonialists. They lived in Africa only to maintain political power, but actually lived a Western style of life.* For example, Léopold Senghor had French citizenship, and was awarded French academic honor, as a distinguished French scholar. One wonders little when hearing him saying in his negritude movement, *L'émotion est nègre, la raison est hellène* (emotion is Negro, reason is Greek). Education elite did not identify itself with their fellow Africans, but live as if they are only accidentally on the African continent and their mission there is only to rule others. The colonial classes persisted even after indigenous leaders were in power. Leadership for this educated elite meant what the now CCM secretary general Yusuf

Makamba sounded in 2009, "first hating one's own poverty and making sure that the hungry and angry masses are kept in their places." Ordinary citizens must be kept ignorant, poor and obedient.

This brings us to the question, how is leadership in African societies today, and how was it, before the influence from outside? In the speech he gave on Mafia Island in February 1966, Mwalimu Julius Kambarage Nyerere said the following about his aim to establish ujamaa in Tanzania:

Normally a country is divided into two sections. Some people are called "masters" and others are called "servants." ... Yet it is true that even in countries where such divisions between masters (who cannot be bought like sheep) and servants (who are bought like sheep) are absent, the people are divided into classes. This division exists even though there are no slaves in a country. In such a case the masters have the habit of being served by other people... Our aim is to abolish this division of people between masters and servants, and to make every person a master-not a master who oppresses others, but one who serves himself. A person who serves himself is a true master. He has no worries; he has confidence in himself and is confident of his own actions. He dislikes being pushed around and being told what to do.¹¹

Nyerere gave the speech from which this passage is quoted in order to explain what ujamaa is, and how a leader should be viewed in a country practicing ujamaa. For Nyerere decision making in an African society should be participatory. This is because leaders do not own the countries they lead. Talking to people of mafia who had been afraid to ask him questions about their problems and those of the country Nyerere says:

This is a bad habit. You have been brought up badly. We have been treated as slaves and we have accepted that status. This is bad. What is the meaning of leadership? When you are selected to lead your fellow men, it does not mean that you know everything better than they do. It does not even mean that you are more intelligent than they are-especially the elders. Sometimes my own mother calls me and gives me some advice. She tells me not to do this or that. She

¹¹ J.K. NYERERE, "Leaders Must Not Be Masters", in E.C. Eze, ed., *African Philosophy: An Anthology*, Oxford: Blackwell 1998, 78.

advises me even in matters of Government. Why must she not advise me? She is a parent and parents are not afraid of their children¹².

Like many other freedom fighters Nyerere also blames colonialism for instilling fear into the minds of Africans and it is the responsibility of a responsible leader to remove fear from people's minds.

The fear which our people have can be removed from their minds. It was instilled in us by the Portuguese, the Germans, the Arabs, and the British. We have been told that we are not capable of doing this or that, and we have accepted this verdict. We are not even sure where to live. We fear to take decisions.¹³

This fear of taking decision is what we are seeing in our governments today. However, it is not a kind of fear originating from lack of knowledge due to invincible ignorance, but fear caused by lack of opportunity due to non participatory kind of leadership of our educated elite. The likes of Laurent Gbagbo, Muhamar Ghadafi, Yoweri Museveni and Robert Mugabe, together with good intentions they might have, keep on insulting the intelligence of their citizens by implying that their countries cannot prosper if not under their leadership.

Education for these leaders is an instrument of oppressing others. Mwalimu Nyerere warned against thinking that only formal education is the criterion for leadership and decision making. He talks of his mother advising him, even in government matters, and adds,

Why must she not advise me? ... Does it mean that a person who does not have formal education is a fool? What does education mean? An uneducated man has a brain-given to him by God. Does a man become a goat because he is uneducated? No! Such a person understands the nature of his children; he will know when one of them goes astray. It may be true that I am educated; but how can this mean that I am more intelligent than my mother?¹⁴

Our educated elite today, who occupy decision making offices have forgotten such wisdom. The likes of bogus economic contracts like Richmond, Dowans, and scams like EPA and

¹² J.K. NYERERE, "Leaders", 79.

¹³ J.K. NYERERE, "Leaders", 79.

¹⁴ J.K. NYERERE, "Leaders", 79.

Kagoda in Tanzania, and the killings of citizens recently witnessed in Libya, just give a hint of the betrayal of education elites in African countries today. Those leaders think that the countries they lead belong to them and only they can think properly. Decision making in such countries is designed to serve selfish interests of ruling elite and their families and friends. If democracy means the rule of people for people, then the term people for these scholars of ours means themselves and their families, not all citizens.

3. Ethnicity versus Collective Participation

With the above understanding of leadership as outlined by Julius Nyerere, capitalist democracy becomes next to impossible in African societies. Since in capitalism there are owners of capital, or to use American expression, creators of jobs, there must automatically be job seekers. And where the society is divided between job givers and job seekers, there must be masters and servers or bosses and employees. This is the current that we are witnessing fast growing with the spread of globalization. Actually globalization has to do with economics, but where there is economic undertaking, there must be political interests.

We have a mixture of contradictory trends in Africa today, namely, on one hand we have the feeling of belonging to the global community, but on the other we have strong identification with ethnic groups, sometimes with disastrous outcomes. After independence from colonial masters, many African societies, Tanzania included, aimed at restitution of the egalitarian traditional African community. Terms like ujamaa, consciencism and negritude have been suggested as philosophical framework in which to fit the African renaissance. Kwame Nkrumah defines consciencism as, "the map in intellectual terms of the disposition of forces which will enable African society to digest the Western and the Islamic and the Euro-Christian elements in Africa, and develop them in such a way that they fit into the African personality."¹⁵ This sounds very much like enculturation.

¹⁵ K. NKUMAH, "Consciencism", in E.C. Eze, ed., *African Philosophy: An Anthology*, Oxford: Blackwell 1998, 81.

To be able to devise a political system that is purely African, in the meaning of traditional African political system would be a futile undertaking. Time and realities today do not allow going back to traditional African leadership systems. *There must be attempts to devise a new political system suitable for African societies, looking at African realities today.* This was also Nyerere's idea in proposing ujamaa, which aimed at extending the idea of family to a nation. Nyerere says, "In a small (traditional African) family the father was respected. He was not feared. Similarly, in a nation it is better to respect leaders than to fear them. Yet respect is a two way process. Two or more people can respect each other. If one of them ceases to respect the other, they also withdraw their respect for him."¹⁶ Mutual respect therefore is the basis of African political organization. And Nyerere issues a warning:

If we do not remove fear from our people, and if we do not abolish the two classes of masters and servants from our society, clever people will emerge from among us to take the place of the Europeans, Indians and Arabs. These clever people will continue to exploit our fear for their own benefit. And we leaders can become the clever people.¹⁷

What Nyerere feared in 1966 today is a reality in Tanzania where we have leaders who sing the song of peace while sitting on people's rights. The gap between the haves and the have-nots is growing very fast. *Political leaders are taking lion's share of everything in the country, from land, high salaries and seating allowances in unending seminars, warshas, endless kamatis and congamanos, and as a result there is a vicious circle of poverty, the children of poor people are doomed to grow up poor and leave poverty as inheritance to their children.* At the same time there is a growing tendency for children of politicians inheriting their parents' trade, as if we are starting to live in a kingdom. Education also, which was given free during Nyerere time, today depends on economic position of one's parents. Those taking

¹⁶ J.K. NYERERE, "Leaders", 80.

¹⁷ J.K. NYERERE, "Leaders", 79.

loans from government for their education are children from poor families, while children of political elite are studying abroad.

Together with that problem is added the problem of ethnicity. Some political leaders in Africa use their positions to make sure that their ethnic groups have in hands all economic, political and educational benefits of the country. Kenya, Uganda, Ivory Coast, Libya and Congo DRC are good examples in this trend. Together with this trend is the practice of favoring people according to religious affiliation. In some African countries, under Islamic law pretence, non-muslims are discriminated against, economically and socially oppressed, and even killed, as the recent bombing of the St. Bishoy monastery in Wadi el-Natroun, 110 kilometers from Cairo in Egypt gives witness. The case of Sudan and Somalia comes to the front as other examples. All these practices lead to impossibility of freedom of choice. Democratic elections become a joke, since the results of the process are planned beforehand.

3.1 The Political Use of Ethnic Groupings and Religious Affiliation

Stating like Keneth Kaunda that, "In our original societies we operated by consensus. An issue was talked out in solemn conclave until such time as agreement could be achieved," or as Julius Nyerere put it, "...in African society the traditional method of conducting affairs is by free discussion" or, when he says, "The elders sit under the big tree, and talk until they agree." quoting Clutton-Brock, must be taken with a pinch of wisdom. While it is true that basically democracy in the sense of reaching agreement on various matters was practiced, we cannot conclude whole sale that there was democratic process in all important decisions about traditional African groupings.

Traditional African societies were not organized in the same way. It is important to note that traditional African political system displayed a wide variety. Apart from the fact that some African groups are matrilineal and others partrilineal, we should differentiate those societies which functioned under a centralized system, comparable to what we call government today, and those

which functioned without any centralized authority. The examples of the former are such as Baganda and Banyankole of Uganda, Zulu and Ngwato of South Africa, Bahaya, Waha, Wanyamwezi, Wachagga and Wahehe of Tanzania, and the Bemba of Zambia. Under the second group falls groups like Logoli of Western Kenya, Tallensi of northern Ghana and the Nuer of southern Sudan. Also among patrilineal societies like the Wanyamwezi, decision making functioned completely different as compared to matrilineal societies like Wayao or Wamwela of southern Tanzania.

For example, among the Waluguru who are partly matrilineal one takes clan name from the mother's side. The reason given is that it is possible to have complete certainty about the mother of a given person, than the father. This simple logical reasoning would affect not only decisions in family-related matters but also in some other issues. For example, as a result of this kind of thinking, when there is a life problem among the Waluguru, the uncle has a big role to play in helping to solve it. This is completely different from patrilineal ethnic groups like the Waha or Wasukuma, where ones uncle is just another simple relative, who happens to be the brother of one's mother.

It is of peculiar interest to note that colonialists did not form what we call today African nations taking in account such groupings. Those societies that existed without any centralized authority did function in a certain orderly manner. *It was usually in the less centralized societies where consensus was very important in reaching community goals. The settling of disputes in such societies rested purely on moral or metaphysical prestige of a given group of individuals.* Since the nations we have today were formed arbitrarily, whereby groups which were basically different in social structure were amassed together to form a nation, then it sometimes confuses when people are told to elect a leader from a group with a different structure of decision-making and authority. This explains the complaint in countries like Kenya, Rwanda, Burundi, and to some extent, South Africa, that people vote only for those from their ethnic groups, and as a result an ethnic group with large population becomes dominant in decision-making bodies of a given country.

The solution to such problems should be what Julius Nyerere did in Tanzania. There was a need to attempt the deliberate formation of coherent national culture, including common language, motivation for living and working together among ethnic groups and what I call translocation programmes. In Tanzanian educational system during Nyerere's term in office, there were things like the warrant system in transporting secondary school students to study in areas that are not under the territories of their ethnic groups. This programme did not only facilitate easier knowledge of other ethnic groups and give education system the face of national identity, but also facilitated intermarriages among Tanzanian ethnic groups, in that way forming strong cohesion among Tanzanians.

There was, and still is, a practice of making Tanzanians work outside the territory of their original ethnic locations. This has, over fifty years practically removed any possibility of discrimination based on belonging to a given ethnic group. This undertaking needs clear understanding, especially on the side of political leaders. It includes tremendous costs for transporting students and working people, who would cheaply be educated or employed in their territories of origin. In Tanzania this practice, especially that dealing with secondary school students is slowly dying out under the gaze of the government, with clearly harmful results. The *shule za kata* policy is adding insult to injury, since it encourages every group of people to establish their own local schools, and slowly coil into their own local mentalities.

3.2 Exploitation of Group Differences by Bogus Politicians

The example of *shule za kata* in Tanzania, which in my view is a bad example of decentralization of decision-making authority, is aggravated by bogus political leaders, who look for cheap popularity by deciding government policies in order to please members of their ethnic or religious groups. In my view the religious and ethnic motivated political decisions are the ones destroying many African countries. Tribalism nearly wiped out the whole Rwandan nation in 1994. Religious hatred has led to

civil wars in countries like Sudan, Somalia, and it is becoming strong day by day in Tanzania.

Here the problem is on the side of politicians, who, in this paper I call bogus. They are bogus politicians because they try to find legitimacy in exploiting religious differences. Such politicians have no motivation to offer to their electorate; as a result they decide to appeal to religious sentiments or ethnic feelings. To have a serious democratic process, there is a need to build government structures which favour the need for cooperation among the citizens.

4. Majoritarian Democracy versus Consensual Democracy in Africa

Just like the formation of what we today call African nations, African democracy is also a transplant from western social organization. The traditional African type of democracy is based on consensus, or what Kwasi Wiredu calls consensual democracy,¹⁸ while western democracy is based on consent given to the party with majority of citizens on its side. Although in majoritarian democracy consensus might be reached, but it is not always the case. There are times when the political party with majority voice bulldozes the rest of the country into what clearly contradicts national interests. There are cases of rubber stamp members of parliament, who support whatever their political party puts forward, without regard to what is useful to their electorates. Therefore, the members of parliament, who in majoritarian democracy occupy the position of the traditional council of elders, most of the time end up betraying their electorate for the imaginary, or fabricated “national or ruling party interests.” I call those interests fabricated or imaginary because, if really our governments are by the people and for the people, as democracy usually demands, there should be no other interests than those of the electorate.

¹⁸ Cf. K. WIREDU, “Democracy and Consensus in African Traditional Politics: A Plea for a Non-Party Polity”, in A.P.J. Roux – P.H. Coetzee, eds., *The African Philosophy Reader*, London: Routledge 1998, 378.

In most modern majoritarian African governments there is consent without consensus. This is caused by the fact that most African political ideologies are not derived from the real African situation. *We find some political parties identifying themselves as advocates of free market economy, but in practice that means taking away essential resources, like land, minerals or water from citizens and privatizing them to political elite or rich foreigners who produce for the so-called international market.* The results are clear contradictions, like having large animal ranches, fruit and vegetable gardens, and big food crop farms, and still suffer from malnutrition and famine. It is a contradiction for example, to live in an area where diamond and gold are mined, and still have no social services like good roads, efficient railway system or schools and hospitals.

Consent without consensus leads to the existence of political parties that are there to cling on in power by any means. Some thinkers have suggested that it is the fault of the multiparty system that African political conflicts are on the rise. Such thinkers give reasons that, in the traditional African political decision making there were no losers, since there were no political parties with different ideologies. This reasoning is only partially true. I agree with Kwasi Wiredu who says, "In the traditional set-up no party lost because all the parties (which did exist) were natural partners in power or, more strictly, because there were no parties (in the majoritarian and minoritarian sense of modern politics).

In the one party situation the reason why no party loses is because murdered parties don't compete."¹⁹ The party which loses an election is silenced for the whole time when the winning party is in power. This is the source of all the conflicts we witness in modern Africa. Worse is that, the winning party might have used some unfair tactics to win. The sense of shame and virtue of justice, which Plato sees as the foundation of politics is most of the time absent from our decision making structures. Plato says, anyone who does not have these two virtues, justice and shame,

¹⁹ *Ibid.*

should be put to death, because “he is a pestilence to the city.”²⁰ Harsh as it might sound, this statement indicates how important one should have the sense of respecting the needs of those who elect him or her in the political office. Most of the time political leaders have only their sense of shame and justice to appeal to for fulfilling their obligations.

Ethnic or religious affiliation of some political parties complicates the situation in modern African governments. In trying to make their rules legitimate, most weak political leaders seek the support of their religious communities or their ethnic groups. Such leaders have no argument or incentive to convince all citizens as a nation under the guidance of common good to elect them. To their own peril they appeal to ethnic or religious feelings of their citizens and end up setting religious groups or ethnic groups in their countries against each other. What is tragic in this situation is that, it is the very leaders who are first trapped in their own trap; they lose control of other ethnic groups or religious groups and fail to lead their countries. This trend is caused by nostalgia for traditional type of leadership, where the king had both religious and political powers, or in other words a political king was sometimes maintained in power by religious powers he was considered to have.

4.1 The Peril of Majoritarian Party Decision-Making on African Independence and Dignity

Kwasi Wiredu proposes that African countries should be ruled by non-party alternative because the majoritarian party system is proving disastrous. For him in consensual non-party system “government becomes a kind of coalition—a coalition not, as in the common acceptance, of parties, but of citizens.”²¹ And in this condition,

without the constraints of membership in parties relentlessly dedicated to wrestling power or retaining it, representatives will be

²⁰ Cf. Protagoras, 322d.

²¹ Cf. K. WIREDU, “Democracy and Consensus”, 380.

more likely to be actuated by the objective merits of given proposals than by ulterior considerations. In such environment willingness to compromise, and with it the prospect of consensus, will be enhanced.²²

What Wiredu is proposing here is the way to avoid wrangling on being socialist, Marxist, free market advocate or democratic-minded politician. *These ideologies, which actually do not have any cultural, economic or philosophical origin in Africa consume a lot of time and energy of African politicians with the common good of Africans as the victim.* For example, in Tanzania today we have the tragic problem of electricity, what we hear our politicians discussing is how to solve the problem keeping on with the principles of free market, *utawala bora* and good relationships with so-called investors. All those discussions do not help the *Mwananchi* who elected the representative to go to parliament and make sure he or she has electricity to run his carpentry workshop.

The problem in such case like Tanzanian TANESCO and other government owned projects is that, government leaders still cling to monopoly type of market, while on world stage, to please the benefactors of their political party ideologies, they keep singing the "free market" song. Without constraints imposed by western political ideologies the common good of citizens would be the motivation of our policies and government decisions. African leaders have reached a state where they decide as if they own the countries they lead.

In *Nipashe* of 15th May 2009, one writer Joseph Mwendapole wrote a very thought provoking article about "New type of Neo-colonialism in Agriculture." In this well-researched article, Mwendapole gave alarming data on how a number of Arabic, Chinese, Korean, Indian, European and American companies and individuals are grabbing large pieces of land through corrupt African leaders under the pretext of producing food crops. The tragic part of this practice is that the contracts to obtain those pieces of land are done under strict secrecy and ordinary citizens

²² *Ibid.*

are informed only when they are told to evacuate the land for the “investor.”

For example in 2009 at the time when Tanzania was preparing to give 500,000 hectares to Saudi Arabian company under the pretext of producing rice, in Madagascar, president Ravalomanana was overthrown by a young DJ-turned politician Mr. Rajoelina. The new minister of land in the Rajoelina government discovered that there was a secret deal to sell to one Indian businessman a land that would cost two billion US dollars. When investigations were made it was discovered that the government had also another deal to sell to a South Korean company about 1.3 million hectares of land. 1.3 million Hectors are about half the size of Belgium, and you have to imagine that this is land to be sold from an island, small like Madagascar.

To add insult on injury there was another secret talk to give more land to far eastern companies under the pretext of solving food problems. Mwendapole continues to say that in Zambia China was (in 2009) looking for two million hectares of land for *Jatropha* farming. The so-called investors had used about 100 million US dollars to buy land in Ethiopia, 45 Million in Sudan, 500, 000 dollars in Tanzania. Qatar had bought 40, 000 hectares of land in Kenya, and Libya had bought 100, 000 hectares in Mali for rice cultivation. The same trend is reported in Angola, Egypt, Mozambique, Nigeria, and Sudan.

What is alarming is that all those purchases of land were not discussed in parliaments of the concerned countries. The majoritarian parties, hiding behind democratic mandate given to them, decide to “sell their countries” to rich multinational companies, who in turn dictate policies in their favour and for the disadvantage of the rest of indigenous people. Ruling parties find it legitimate to sell important resources like land, minerals, water or tourist attractions only using the majoritarian political power they have. The consequences of such decisions do not affect only members of the ruling party, but all citizens. If democracy really means rule of the people for the people, then this is not the idea of democracy any African would accept.

Mr. Mwendapole quotes the then new Report of the international Institute for food and Research as saying: The

unequal distribution of power in making deals to sell land can put lives of poor people in a very grave danger. Since governments used to own land, the poor are removed from land so that it can be occupied by investors, without consultation or payment of compensation. In this report, Mwendapole says, there are about 50 examples of land sold in African countries since 2006.

Madagascar is again cited by this Institute as the country with this dangerous and careless purchasing of land by multinational companies under the advocacy of political leaders, who care only about the advantage they obtain from such deals personally. The South Korean company called Daewoo Logistics aimed at buying about one third of land in Madagascar for maize production. We remember that one of the slogans of those who overthrew the then president of Madagascar was "the Madagascan land is for Madagascans, not for sell to foreigners." The big problem here was the manner in which this land was sold, that is, with high degree of secrecy and not involving the ordinary Madagascans in the process.

This gives legitimacy to Wiredu's proposition of having non-party structure of decision-making in Africa. It is not a perfect political system but it has the advantage of operating under consensus and not consent.

Consensus as a political decision-making procedure requires in principle that each representative should be persuaded, if not of the optimality of each decision, at least of its practical necessity, all things considered. If discussion has been even moderately rational and the spirit has been one of respectful accommodation on all sides, surviving reservations on the part of a momentary minority will not prevent the recognition that, if the community is to go forward, a particular line of action must be taken.²³

Here Wiredu asks us to appeal to rationality, rather than party or group interests. For African nations, many of which still struggling to achieve basic state, economic and social infrastructure, party system can be only divisive than constructive. The role of the opposition parties becomes that of making sure the projects of the ruling party fail so that they can

²³ *Ibid.*

come in power, and this is clearly not the aim of any politics in any sane society.

This kind of consensus is actually now functioning in countries like Germany, Italy and the Netherlands. In those countries we cannot speak of ruling party with majority of the countries supporting them. Politicians have to make deals based on the consensus and the common good of the country. We all remember the words of Minister for Justice and Constitutional Affairs, *Waziri wa Sheria na Katiba*, when asked about the necessity of new constitution in Tanzania. She said, Tanzanians do not need new constitution, and moreover the idea of new constitution is not in the policies of CCM. This, to say the least, is a statement from one who is drunk with power.

The success of the consensual type of decision making is measured not by who wins, but by how better are the common citizens if the decision is implemented. Leaders who can put in practice such a system of decision-making should not be those who are afraid of rational discussions. They should be those who know what really their countrymen need and how those needs can be achieved. In such a system, special seats members, entering in parliament without consent from any electorate but only to defend the interest of their political parties would be unneeded appendix. Parliamentarians would be obliged "to consult with all the tendencies of opinion in their constituencies and work out, as much as possible, a consensual basis of representation."²⁴

²⁴ *Ibid.*

Investing in Human Resource/Capital as a Key Prerequisite for Sustainable Development and Poverty Reduction in Tanzania

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Introduction

0.1 Terminology

0.1.1 Human Resource /Capital

On its deepest and broadest meaning, human capital can be defined as a person, individual, employee or staff who constitutes the key workforce of an organisation, a society business or nation.¹ Human resource forms the critical and the most important element of core aptitudes, skills, competencies brains and “Think Tanks” necessary for effective, integral transformative, administrative efficient and sustainable development. Briefly stated, human resource or capital is the *conditio sine qua non* for sustainable use and management of both renewable and non-renewable resources.

0.1.2 Natural Resources

These encompass useful physical, biological, geological as well environmental endowments and riches² or material found on or below the earth’s crust. Among others these include forests, soil fauna, mineral deposits as anable gold, diamond, oil, natural

¹ [en.wikipedia.org/wiki/Human Resources](http://en.wikipedia.org/wiki/Human_Resources).

² *Ibid.*

gas biodiversity fresh water(s), seas, oceans and raw materials. Such naturally occurring riches ought to be sustainably and efficiently used in meeting not only the current needs of humans, but also the requirements of future generations of both human and non-humans.

0.1.3 Redefining Poverty

Jeffrey D. Sachs (2006:20) observes that

It is useful to distinguish between three degrees of poverty: extreme (or absolute) poverty and relative poverty. Extreme poverty means that the households cannot meet basic needs for survival. They are chronically hungry, unable to access health care, like the amenities of safe drinking water and sanitation, cannot afford education for some or all of the children and perhaps lack rudimentary shelter – a roof to keep the rains out of the hut, chimney to remove the smoke from the cook stove, the basic articles of clothing such as shoes.³

0.2 Thought Provoking Questions

What is wrong with Tanzania despite being rich in mineral wealth and abundant natural resources still remains one of the poorest nations on earth? What should come first, human resource development or natural resources management? Could we learn any lessons from the wrong trends and approaches Tanzania has been adopting in the last 50 years of independence? Which way Tanzania? (*Quo vadis*) Tanzania? Economically, technologically, educationally, environmentally, socially, religiously, culturally? etc.) As Tanzanians what do we want to achieve? Do we have a common viable and practicable vision, mission, and strategic plan for poverty reduction as a nation or we simply adopt copy and paste culture in order to quench our selfish political interests and individual successes? What is the impact of the extractive industry particularly gold mining to the poorest of the poor in Tanzania today? (Cf. gold, natural gas, oil, diamond, tanzanite, uranium etc., etc.) with life expectancy of approximately 51 years in Tanzania? Why is 89.9% of the entire population of 44 million still living on less than 2 USD dollars a day? Are the current

³ J.D. Sachs, *The End of Poverty*, 20.

governmental economic and investment policies for the profit of Tanzanian investors or foreign ones?

What are the effects of artisanal extractive mining, fishing to the soils, flora, fauna, environment, and climate and will it not be just and fair to affirm now that Tanzania has failed in combating corruptive practices, tax evasion, illegal contracts, resource depletion and unnecessary governmental and ministerial expenditures? Is true empowerment of human capital not the number one success factor? Why is for instance, Ruanda such a small country with the size of the Mwanza region today getting out of poverty? Are the Millennium Development Goals (MDG's) viable? achievable? mythological? magical? How is the status and quality of human resource in Tanzania? Do we really invest in quality education, excellence, competence and foresight or these remain mere political and academic hymns and songs? Is our tax system efficient? What will bring true societal, economic and developmental revolution in a country like Tanzania, only endowment of natural resources or transformative human resource? How serious are we as individuals and a nation prepared to make deadness and therapy on the seven traps or bottlenecks for economic growth particularly

1. Resource depletion and mismanagement?
2. Bad fiscal policies
3. Governance failures?
4. Cultural barriers and enemies?
5. Geo-political and geo-economics forces
6. The ever growing greed or individualistic culture?
7. Lack of innovative culture in research and development
8. Environmental and climate challenges against food sovereignty and sufficiency?

Are we investing enough in quality and transformative education from primary, secondary to tertiary education in Tanzania? What is the impact of our weak tax laws and regulatory mechanism? Are the mineral deposits in Tanzania a blessing or curse? Do we believe value-cantered learning for transformation encapsulated in the education for self-reliance? Do we have the courage to go back to core values of the Arusha Declaration? What about Nyerere's "Intellectual Mission and vision for

Tanzania's" *Nitajelimisha kwa kadiri ya uwezo wangu na kutumia elimu yangu kwa faida ya wote?*

Are the poor aware of what they are missing? Do we see the need to develop centres for applied development research and poverty reduction institutionally, regionally, nationally etc.?

0.3 Point of Departure

Undoubtedly, proper human resource development and use remains the key driving engine for efficient and sustainable natural resource use and management. As the adage goes, "we need to sit on the shoulders of giants in order to see far", there are neither shortcuts or magic bullets for poverty reduction 2025, realization of the so-called Millenium Development Goals (MDG's) 2015 and sustainable development without conscientiously investing in human capital and development. Any developed nation in the world has necessarily adopted this formula. Today the so called BRICS (i.e., Brazil, Russia, India, China and South Africa) are achieving immense socio-economic and technological development primarily through a radical revolution in human capital *per se*. A true revolution in human resource or capital needs to be considered as the driving force towards povertyreduction and intergral socio-economic and human transformation.

PART ONE

Mismanagement of Natural Resources in Tanzania: Key Socio-Economic and Developmental Dilemmas and Crises

The Extractive/Mining Sector as Engine for Massive Resource Depletion and Misuse of Resources

First, despite being one of Africa's most mineral rich countries in Africa with huge gold, tanzanite, diamond, oil, natural gas deposits, Tanzania remains one of the poorest counties in the world.

Second, in a recent research titled, "Someone Else's Treasure: The Impacts of Gold Mining in Tanzania" (2011:4) strongly affirms that "Tanzania is estimated to be sitting on top of a USD 39 billion treasure. When you factor in the large quantities of diamonds, copper, silver, gemstones, and other minerals – not to mention its wildlife, agricultural and human resources – Tanzania should be a very prosperous nation"⁴.

Third, recent statistics indicate that life expectancy in Tanzania has decreased to 51 years and 89.9% of the entire population struggle to survive each day approximately at USD 2 only.⁵

Fourth, besides huge mismanagement of Tanzania's mineral wealth, the extraction industry is causing also increased poverty, loss of indigenous and ancestral land, soil, flora, soil fauna and life in general. Worst still, observation shows that the prices of gold are appreciating annually.

Fifth, recently as far as natural gas is concerned, Tanzania has huge deposits and potential for natural gas production. Among others this includes the Songosongo in Kilwa, and the Mnazi Bay in Mtwara gas reserves. However, one really wonders and questions how does the natural gas benefitting the poorest of the poor especially the poorest families, towns, and regions of southern Tanzania like Mnazi-Bay, Ziwani, Tandahimba, Nanyamba, Kitangali, Msijute, Majengo, Magomeni, Majengo, Likonde, etc. How is the ongoing gas and oil exploration by rich Canadians and British Multinational companies directly benefitting these villages and areas? Is the exploration of natural gas in southern Tanzania a curse or a blessing? Does it in any way reduce poverty among the people in Mtwara- Mikindani, Lindi and Ruvuma Regions as a whole before being siphoned or transported to Dar es Salaam? Do we know and agree that charity begins at home?

⁴ A. Lissner, NCA & Act Alliance, "Someone Else's Treasure", 4.

⁵ *Ibid*, 4.

Mismanagement of Tanzania's Agricultural Resources and Potentialities

First, it is an undeniable fact that about 70% of all arable land in Tanzania is dug by hand, 20% is tilled by animal driven plough and only 10% is tilled by tractors or machines.⁶ Worst still, Tanzania is profoundly agriculture –dependent country for food production and exportation of cash crops for foreign income. Sporadic and unreliability of rains due to ever worsening drought spells resulting from the effects of climate change locally and globally Tanzania still depends on imported food as well as aid consequently about 40% of Tanzanians are still struggling for survival and they are hard hit by the vicious cycle of abject and extreme poverty failing to make the ends meet.

Second, despite the 2010 Kilimo Kwanza Programme to prioritize farming in Tanzania with about 903.8 billion shillings to boost the agricultural sector,⁷ the core competencies, expertise, skills for a true green revolution in Tanzania still remain a nightmare, if not illusive and mere political propaganda.

Third, as far as agricultural subsidies are concerned (seeds, fertilizers, voucher systems) recently donors have strongly opposed to agricultural subsidy. It has been confirmed that only “farmers who can afford the fertilizer at the subsidized rate are supposed to be deemed eligible by the village committees, headed by the village executive officer...some farmers sign for voucher they do not receive in exchange for a small cash payment. In other cases two farmers club together to redeem a single voucher. The minimum 50 kg bag fertilizer is sometimes sold in smaller units.⁸ Will such small subsidies in key agricultural implements propounded with massive redtepism, bureaucracy and corruption contribute to poverty reduction or poverty escalation? Are the “smiling cows” of Belgium who on daily basis get government subsidy of 10 Euros not better even than most Tanzanians who

⁶ Agenda Participation 2000, 12.

⁷ *Ibid*, 12.

⁸ Policy Forum, Tanzania Governance Review 2008-2009, 32.

get less than 1 euro as agricultural subsidy from the government in a year?

Fourth, annually farmers producing cash crops such as coffee, cotton, cashew nuts, pyrethrum cannot sell their products for money value. For example the current price of 1 kg of Arabica coffee from Kilimanjaro is about sh. 800/= or 0.5 USD. However, the total impute leading to acquisition of one kg of coffee is about tsh.2, 000/= or 1.3 USD. That means for every 1 kg of coffee, coffee growers invest 1.3 USD in order to get 0.5 USD. Worst still, 1 kg of Arabica coffee in Frankfurt, Geneva, Munich, Vienna, New York etc is approximately 10-12 USD. In this situation do we expect the poor farmers to alleviate poverty? Never. This is simply hoping against hope syndrome!

Mismanagement of Pastoral and Fishing (Marine) Potentiality and Resources

First, despite being the second country in Africa with highest number of cattle (19 million) goats (11.7 million) sheep (3.9 million), pigs and chicken/poultry (33 million),⁹ Tanzanians are not able to get out of the vicious cycle of poverty through proper and efficient use of these resources. Quite often such quantity does not give way to a better life quality and socio-economic transformation. Sadly, the contribution of this sector to the national income is very small and almost insignificant.

Second, Tanzania is blessed with a potentially rich and long coastal area for fishing. This is about 64,000 sq kilometres and an area of about 223, 000 sq kilometres of the Indian Ocean belonging to Tanzania fishing zone. Further, Tanzania has one of the longest fishing strips in Africa of about 800 km long¹⁰ from the Mozambique boarder to Kenya. However, all these fishing potentialities are either misused or underutilized.

Third, such coastal and marine resources of Tanzania (e.g. coral reefs, mangrove forests, marine biodiversity, tourist attractions etc.), could have a profoundly huge developmental

⁹ Agenda Participation 2000, 12.

¹⁰ Agenda Participation 2000, 12.

impact particularly towards poverty alleviation and socio-economic development in Tanzania. Unfortunately, proper human capital which is the driving force is still a very big challenge and impediment for the true change and transformation particularly of the poor at the bottom of the pyramid (BOP).

Mismanagement of Tourist and Wildlife Resources

First, ordinary Tanzanians are not the key beneficiaries of the income generated by tourism and wildlife resources. Tanzania remains one of the premier tourist paradises in the world. Among others, Tanzania has 12 National Parks including the famous Serengeti, 34 Game Reserves and 38 Game Controlled Areas.¹¹

Second, there are also many tourist attraction centres: these include the highest Mountain in Africa, Mt. Kilimanjaro, Oldivai Gorge, Ngorongoro Crater, Zanzibar's historic Stone Town and vast clean white sand beaches fringed with beautiful palm trees.¹²

Mismanagement of Manufacturing Industries

First, the entire manufacturing industry in Post-Independence Tanzania remains like a ghost. Most of the then nationally-owned manufacturing and agro-processing plants are moribund. Worse still, the small-scale industries under the umbrella of SIDO have remained as white elephants.

Second, most of the few manufacturing plants deal with processing of simple consumer products like food stuffs, beverages, tobacco, textiles etc.

Third, due to current climatic trends, Tanzania's industrial potential in poverty reduction has remarkably been impeded than ever before. The most immediate and notable impacts include decrease in industrial productivity due to unstable power supply, low or inadequate supply of agricultural materials. Hence resulting into scarce inflow of foreign exchange. Other

¹¹ United Republic of Tanzania, National Adaptation Programme of Action (NAPA), Vice President's Office, Division of Environment, January, 2007, 12.

¹² *Ibid*, 12.

detrimental socio-economic effects include huge inflation giving way to price rocketing every year.

Inadequate Investment on Education and Development of Human Resources

First, despite the quantitative increase of both primary and secondary schools as well as multiplication of colleges for tertiary education since independence, the quality of education in Tanzania has been on the decrease in quality and excellence which is the key driving forces and *hallmarks for socio-economic transformation has become a nightmare*. This has led to lack of professional competence and foresight particularly in the fight against extreme poverty in Tanzania.

Second, it is an undeniable fact that any society or nation is transformed through a skillful and competent human capital. That is why Julius K. Nyerere repeatedly asserted in one of his powerful national education-centered TANU precepts saying: *Nitajielimisha kwa kadiri ya uwezo wangu wote na kutumia elimu yangu kwa faida ya wote*¹³ Further, he went on reiterating, *Wengine hufikiri kuwa kujielimisha ni kujua kusoma na kuandika...wengine wetu hasa baadhi ya viongozi hufikiri kuwa tunajua kila kitu na hatuna haja ya kujifunza jambo lolote zaidi...*¹⁴

Third, there is always a big discrepancy particularly between the every year's approved budget and actual expenditure for transformative education. According to recent (2011) findings with regard to the Ministry of Education and Vocational Training (MOEVT), this Ministry spent "almost Tsh. 2 billion on the purchase of new vehicles. Of this amount, the inspectorate Department alone will spend Tsh.1.6 billion to acquire vehicles. This is subject to a lot of questions such as the sort of vehicles required, why the huge allocation towards them and why this amount shouldn't have been planned for development projects such as the construction of 160 teachers' houses."¹⁵

Fourth, structurally, the Tanzanian educational sector is characterized with multiple weaknesses and inefficiencies.

¹³ J.K. Nyerere, *Tujisahihisha*, 4.

¹⁴ *Ibid*, 4.

¹⁵ Policy Forum, (2011) 2.

Among others, lack of sufficient and competent and committed teachers, teacher absenteeism, facilitators, inequitable resource distribution and educators, inadequate quality teaching aids and facilities, conducive teaching and learning environments, classrooms, lecture halls, basic ICT, health, water, transport facilities just to mention a few.

Corruption, Tax Administration and Evasion as Key Obstacles for Poverty Alleviation

First, more than ever before, corruption has not only become deeply entrenched particularly in the public sector but also it has reached horrendous, monstrous and cancerous proportions. In the world Tanzania ranks 4th after Pakistan (1), Nigeria (2), Kenya (3), in corruption. As far as corruptive attitudes, culture and practices or syndromes are concerned, today, a huge number of government officers and workers, ministers, parliamentarians, politicians, police, medical staff, media, the army, private companies, NGO's, medical personnel and staff are used in taking and/or facilitating corruption. The tension, discussion and anger expressed in the National 10 Parliament on Thursday 19th April, 2012 expressed by Hon. Zitto Kabwe and its aftermath to dissolve the cabinet is the most vivid and current proof.

Second, according to Transparency International (TI) a global body in curbing corruption, Tanzanian's efforts in fighting corruption have substantially failed. Hence dropping from 102 in the year 2008 to 126 position in the year 2009.¹⁶ According to a recent report by Agenda Participation 2000, it is affirmed that *ubadhififu wa pesa za umma ulifanywa na serikali kuu ambayo kwa kipindi cha mwaka 2008 pekee ripoti ya mkaiguzi na mthibiti mkuu wa hesabu za serikali Tsh.772, 392, 715, 400/= zilipotea au kufujwa. Kiasi ambacho kingetumika kununua matrekta, 3,862 kwa ajili ya kuboresha kilimo kwa bei y ash. 20,000,000/= kwa trekta moja sawa na wastani wa matrekta mawili kila kata kwa Tanzania mzima.*¹⁷

¹⁶ Agenda Participation 2000, 23.

¹⁷ *Ibid*, 23.

Third, effective tax systems in any country are key stimulus particularly in poverty reduction and development. However, Tanzanian tax system and revenue policy lack public responsiveness, accountability, transparency as well as institutional capacity. According to a recent research, on the tax systems in Mozambique and Tanzania (2011) conducted by Chr. Michelsen Institute and the International Center for Tax and Development, it found out the following: "For Mozambique and Tanzania the tax-to- GDP ratio was 14.2% and 14.8% respectively in 2007, i.e. below the average (14.9%) for lower African income countries, while Zambia generated a tax ration of 17.7 %..."¹⁸

Last, besides inefficient tax system in Tanzania, poverty reduction still remains illusive in Tanzania due to the ever growing government's culture for over expenditure and allowances maniac. This is particularly evidenced in the struggle for lucrative allowances for seminars, workshops, conferences, symposia, bonanzas etc., and per diems which always benefit a very small section of selfish people today.

Having exposed the key areas and scenarios of mismanagement and misuse of natural resources in this beautiful country, let us now try the "missing link." That is by indicating the precedence and relevance of human resource in the quest towards poverty alleviation and integral and sustainable development in Tanzania. In this part, fundamental principles, criteria and success factors as far as human capital or resource is concerned strongly be rediscovered and re-emphasized.

¹⁸ O.-H. Fjeldstad – K.K. Heggstad, *The Tax System in Mozambique Tanzania and Zambia*, 12.

PART TWO

Investing in Human Capital for Poverty Alleviation and Socio-Economic Transformation: Key Principles and Success Benchmarks

The Principle of Priority of Human Resource/Capital Development

First and foremost, Opaschowsk (2008:449) strongly reiterates that, “anyone who gives up learning in future might just as well give up living”¹⁹. This means that learning for the acquisition of transformative core competencies, skills, attitudes, remains the most premier and essential values and drive engines for true change, politically, economically, socially, technologically, agriculturally etc.

Second, a true innovative drive particularly in human resource development is absolutely necessary. Today, China remains one of the clearest examples. According to Bob Wertz (2008.112) innovation particularly in human capital has become a highly cherished culture and value in China today.

Third, quality research for development (R&D) remains the most reliable panacea not only for poverty reduction but also for sustainable development. In this regard, Tanzania and Tanzanians individually and collectively need to shift from ignorance, illusion to real innovation. Every year China for instance educates more than 385,000 new engineers. China ranks second worldwide in the innovative drive and culture after USA.²⁰ In the year 2006, the following indicate the amount of US dollars directed in R&D (Research and Development) in developed countries: USA, 343 Billion dollars, Japan, 130 billion dollars, China 115 billion dollars.²¹ Skills, competencies or abilities in human capital do not

¹⁹ U. Reinhardt, *Future Expectations for Europe*, 73.

²⁰ B. Wertz, *Gigant China*, 114.

²¹ *Ibid*, 114.

simply fall from the blues. They are developed, made and nurtured.

The Principle of Sustainability of Human and Natural Resources

First, sustainability in both human and natural resources implies a conscientious empowerment of these resources for real change and transformation in not only skills and aptitudes but also in authentic human development.

Second, there is an intrinsic interconnectedness and interdependence between the qualities and quantity of human resource and natural resource development. That means the higher the quality and quantity of human capital the better the kind of integral development.²²

The Principle Holistic Character Formation

First, the fundamental goal of human resource development should be an all-embracing character transformation and problem-based. This should necessarily be emulated particularly in the cognitive, affective and more so in the psychomotor domains and/or levels of the human person. As such true character (*habitus*) building and change should be a priority.

Second, holistic education involves acquisition of a duty-based life view. That is, true empowerment of the human person to meet and master the exigencies of life particularly when the school days are over.²³ Such holistic view of education is necessarily opposed to Mahatma Gandhi's "Seven Blunders Theory." That is, wealth without work, pleasure without conscience, knowledge without character, commerce without morality, science without service and politics without principles. Briefly stated, by *ipso facto*, holistic education or human resource building necessarily is tantamount to learning for discipline and aptitudes, learning for deep change, learning from growth and values, learning for

²² A.G. Msafiri, *Towards a Credible Environmental Ethics for Africa*, 104.

²³ R. Gebrehiwet, *Philosophy of Education*, 13.

personal self-fulfilment and self-realization and learning for true socio-economic transformation.

The Principle of Efficiency Revolution and Climate Justice

First, there is urgent need for a paradigm shift particularly from the current model of wanton resource depletion. This implies resource efficiency, higher life quality, climate justice, compassion honesty, inclusivity and empowerment of human talent, skills academia and “Think Tanks”.

Second, as regards the current challenges and dilemmas particularly of climate change there is need to develop new ethics model or paradigm for climate change mitigation and adaptation²⁴. This must necessarily include particularly a call for climate justice.

Third, “Climate Justice should be realized between people, countries and generations, humans and non-humans and with the earth itself. Climate justice requires social justice. Climate justice includes implementation of the right to development, particularly in weaker economies. Climate justice requires the development of renewable energy and economies of sufficiency inspired by an ethic of self- limitation²⁵.

Fourth, on a more important note, climate justice needs to be considered as a conducive environment “for the eradication of poverty and the eradication of poverty is a condition for climate justice. Climate justice demands the primacy of democratic politics over economies and the embedding of market economies in social and cultural contexts (further developing the Social Market Economy), therefore holistic Answers²⁶. Last, more than ever before a new environmentally oriented developmental model needs to be prioritized. That is AGAPE Model (Alternative Globalization Addressing People and Earth).

²⁴ A.G Msafiri, “Climate Change And Mitigation“, 42.

²⁵ Budapest, Call for Climate Justice Addressing Poverty, 3.

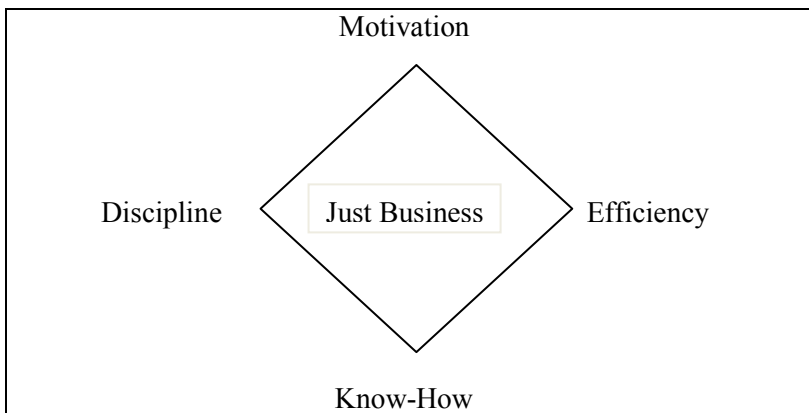
²⁶ *Ibid*, 13.

The Principle of Globalization of Concern

First, as a preventive and pro-active stance developed by Aidan G. Msafiri (2010), this holistic life view is based on the following Jewish philosophical background, “when good people do nothing evil increases” Admittedly, globalization is inevitable. It creates great winners as well as great losers. However, when society is globalizing evil, good people regardless of their number need to globalize its opposite. That is, globalization of good, noble etc. The current neo-liberal globalization model perpetuates not only the survival of the “fittest” (Charles Darwin) but also survival of the “fastest”²⁷ (Aidan G. Msafiri).

Second, there is need particularly in empowering the masses at the “Bottom of the Pyramid” (BOP), who are denied of both their human resource and natural resource rights. (Refer: The Champagne Glass Economy Model

Population	Wealth
A: First World 20 %	87%
B: Second World 20%	8%
C: Poor Nations 60%	< 6%



²⁷ A.G. Msafiri, *Globalization of Concern*, I, Dar-es-Salaam, DUP 2008.

The Principle of People's Wellbeing and Happiness

First, there is urgent need to radically restructure the current illusive neo-liberal economic formula expressed as GDP (GNP). Funny enough as John M. Itty argues, the GDP raises even when less people are employed (through capital intensive technology), GDP grows even when production of guns, bombs, narcotics, liquor increases, GDP grows even when natural disasters occur, GDP grows even when social services disappear, GDP grows even when more peasants are evicted, GDP grows even when the environment is damaged more.²⁸

Second, there is need to adopt a new qualitative model. That is shifting from the qualitative mathematical and functionalistic economic paradigm (GDP) to a more human and dignity based approach (GHI) implies Gross Happiness Indicators, which essentially deals with deeper human values and needs such as dignity, life quality, care and compassion.

The Principle of Responsible Leadership and Stewardship

First, Stueckelberger Christopher (2007:5) aptly argues that the Greek word "Oikos" today is present in three dimensions: the economy, the ecology, and ecumenism. The responsible steward cares for the economy as the material basis of life in the household. S/he cares for ecology as the fundamental basis of life in the household, s/he also cares for ecumenism as the spiritual basis for life and its inter-religious and intercultural community in the global household. S/he cares, protects, guides, orders, serves and shares on all three levels."²⁹

Second, as a value, virtue, – (*Habitus = habit, character*) and ethos based view responsible is a key pre-requisite for proper human and natural resource management and development. Commenting on the "Ethics of Stewardship" as developed by Emmanuel Asante, Christoph Stueckelberger concludes that Stewardship necessarily be holistic. That is "Stewardship of

²⁸ J.M. Itty, "Illusion about Economic Growth", 20-27 passim.

²⁹ C. Stueckelberger – J.N.K Mugambi, eds., *Responsible Leadership*, 9.

talents, of time, of wealth, of power, of sexuality, of poverty eradication etc³⁰. This is very crucial!

The Good or Best Practice Principle

First, as the axiom goes "if one is not part of the problem, try to be part of the solution," then there is need to learn from others particularly by doing. On the national Tanzanian level, the recent "Village Community Banks" (VICOBA) as well as the "Public Expenditure Tracking Systems" (PETs) redefine the best practice principle and approach. The former (VICOBA) is increasingly becoming a true vehicle for socio-economic and resource development particularly at the grassroots levels. The latter (PETs) tries to curb mismanagement of resources as a whole. Indeed, experience shows that in spite of abundance in natural resources and foreign aid most Tanzanians still live in extreme poverty. Consequently, the main objective of PETs approach is specifically to "build the capacity of ordinary citizens to track public resources at the grassroots level and to take leaders to account for misuse of public resources allocated for development at community level."³¹

Second, on the global level there is need to implement this developmental philosophy "global thinking, local Acting." This necessitates developing a new culture of learning from others. Today, as a poor developing economy, Tanzania could get best lessons for poverty alleviation and reduction from the BRICS countries (Brazil, Russia, India, China and South Africa). Among others, their socio-economic reform models particularly in human resource capacity building, IC revolution, empowerment of the people at "The Bottom of the Pyramid" (BOP), macro-economic reforms etc., could substantially reverse poverty in Tanzania as a whole.

³⁰ *Ibid*, 9.

³¹ Norwegian Church Aid (NCA) Tanzania, *Economic Justice*, 5.

Conclusion: Way Forward

Undoubtedly, the primacy and centrality of human resource over natural resource in poverty reduction and socio-economic transformation cannot be exaggerated. In this regard therefore few but very fundamental truths need to be re-emphasized in particular. First, as the Swahili dictum suggests *Ukiona vyaelea ujue vimeundwa*, there are not magic bullets or miracles or short cuts in our collective quest for socio-economic transformation. Always capacity building in terms of skills, technology, competencies, aptitudes, foresight, innovation have always been the powerful driving engines for efficient resource use and economic transformation.

Second, it must however be well understood that human societies have limited abilities for a rapid change. Sociologists do agree that societal transformation is a rather slow process. This is a challenge to all of humanity. Truly the large ship of the global economic meltdown cannot simply be overcome in one day. Nonetheless, this should not be considered or taken as an excuse for collective synergy and strategic thinking and action.

Last but not the least, it is absolutely necessary to reiterate the need for human resource capacity building as a means to achieve true socio-economic transformation in the following very insightful and formative story:

The King was lucky: the tribes of his kingdom had explored all his lands to bring him great riches and knowledge. The mountain people used their ropes to climb the highest peaks. The river-dwellers built boats to explore tributaries and deltas.

And the desert nomads had learned clever ways to conserve water for long journeys.

He knew that there were many more lands that might hold greater wealth and wisdom. He issued a proclamation: "All the peoples of my kingdom shall compete to discover new territories. Those that bring back knowledge and treasure will have half the share!"

The river-dwellers were overjoyed. "With our ships, no one can beat us to the new lands," said their chieftain. Two months went by, and finally one of the ships returned. But there was no gold or treasure. "We sighted land, but were running short of water so returned home empty-handed," said the captain. The river chieftain would not give up though. He went to the desert nomads. "Give us the secret of water storage so we can try again," he said. The nomads

scoffed, “What’s in it for us?” “We will give you a third of all the treasure,” he replied and the deal was done.

Three months went by before the ship returned. “We spent a month seeking an inlet,” said the captain. “But there was none, and we had no way of climbing the cliffs. Our food ran out and we had to return.” “Let us try, using your boats,” said the prince of the mountain people. “We can make food last, and climbing cliffs is easy!” The King agreed – but the river-dwellers refused because they could not agree how to share the spoils.

Years passed. The kingdom grew weary of disputes, and because the tribes spent all their time trying to discover each other’s secrets, they let hunger and disease spread across the land.

Finally the King had had enough. “I shall lead a new expedition using ships from the river people, we shall take nomads to store our water and mountain people to scale the cliffs. All our skills shall be used – and all of us shall reap rewards from the new lands we discover!” The mission succeeded. They returned with food, medicines and new allies from the far-off lands.

Moral: In quarrelling about the shadow, we often lose the substance. (See Scenario for the Future, p. 85).

Briefly, this story underpins the importance and precedence of investing in human capital or resource as a key pre-requisite and condition for poverty alleviation and integral socioeconomic development as a whole. This paper therefore calls for an urgent paradigmatic shift, both on the individual, societal, collective regional and national levels.

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Statesman and Leadership in Tanzania and Africa

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Introduction

Statesmanship is defined as skill and wisdom in managing public affairs.¹ Then, statesman/woman is described as a person who plays an important part in the management of State Affairs, especially, who is skilled and fair; a wise political leader. A writer in the Kenya Daily Nation Newspaper observes that in Africa the Nyereres, Mandelas, Tutus, Nkrumahs, Kaundas, Samora Machels and Annans are few.² To borrow the language of *Africa Tomorrow* 12/1, we have few philosopher kings.³ A word for thought, therefore, is: Are leaders (the philosopher kings) born or made? It is said, some people are born to move and shake the World. Such people have high energy, exceptional intelligence, self-confidence and a yearning to influence others. Most psychologists believe that leadership qualities are innate or generic; it is impossible to learn. Researches also show that leadership skills can be developed and mastered.⁴ Indeed, Statesmanship and Good Leadership are issues of concern in Tanzania and Africa in general. The following handful examples elucidate the identified problem.

¹ *Oxford Advanced Learners' Dictionary*, 2540.

² *Daily Nation Newspaper*, June 6, 2000.

³ *Africa Tomorrow*, 12/1, June 2010.

⁴ *Daily Nation Newspaper*, Oct. 15, 1999.

Good Leadership

There is much more to note on Nelson Mandela, a personality Africans are proud to be identified with. He is regarded as one of the best leaders of his time. It is said that once (after his release from the Jail he served for over 27 years) he was asked on how different he was as compared to the time he entered the prison. His answer was: 'I came out mature'.⁵ His voluntarily stepping down from the Presidency in 1998, the office he held for only 5 years, proved the skeptics wrong that all Africans are power-hungry; once they get it they will do whatever they can to remain in power.⁶ Comparing him with Steve Biko, it is noted that, 'Mandela is a single towering political super-hero of the last years of the 20thC; Biko was a victim, Mandela survived to be a victor; Biko was a symbol of anguish, Mandela became a symbol of achievement.'⁷

As our minds are still fresh with the politics of Tanzania prior to the 2010 general elections, during those elections and after, it is in order then to talk a bit about the Tanzanian politics. Lawrence (2009) commends that, Nyerere is recognized as an intellectual power, shrewd figure who could dare even what somebody else would have not done. That agrees with one of the stories our Primary School Teachers who happened to know Nyerere told us. He said truly Nyerere was an exception leader, exception president. He cherished simplicity and insisted on his children and all other family members getting the treatment like any other Tanzanians (not treated with favours attached to President's children or family members). Once he dared going to school where one of his sons was schooling. As canning was still the order of the day in primary schools, Nyerere disciplined his misbehaving son by canning him publicly. This is something unheard of with other politicians of his status (probably teachers were sparing him on account of being the President's son).

Similarly, commenting on Nyerere's death in 1999, the President of Finland once noted that during Nyerere's tenure,

⁵ M Meredith, *The State*, 562-563.

⁶ *Daily Nation Newspaper*, June 20, 2000.

⁷ *Sunday Nation Newspaper*, March 5, 2000.

Tanzania was one of the poorest countries in the World, but giant internationally in terms of political influence. Nyerere championed the independence struggle across the continent; he held the drive to oust Dictator Idi Amin from Uganda and spearheaded international efforts to dismantle South Africa's apartheid system. His role in African Independence is indisputable and incomparable. Unfortunately, a common remark is that 'a thing of value is most appreciated when it is gone.'⁸ Somewhere else it is noted that a number of revolutionary thinkers from Latin America, Europe and Asia were equally drawn to Tanzania and lived in Dar Es Salaam which was the centre of ideological ferment and provided an environment conducive to cross-fertilization of ideas stimulated by Nyerere's policies and ideological leadership. Nyerere's active participation in world affairs put the Tanzania in a unique position on a continent where few governments looked beyond their borders; most of them pursued national interests which basically meant securing and promoting interests of the leaders themselves.⁹

Complementing Lawrence (2009) comment on Nyerere, Dr. Shareef said, Nyerere was a true teacher; he preferred to teach his people through laughter and happiness because he believed that it was easier to learn in laughter than in loud noise and shouting.¹⁰ Nyerere preferred a name *Mwalimu*, a swahili word for an ordinary teacher. He authored a good number of books which are in the list of books worth for academic works (like references for Philosophy). Commending Nyerere, Mihanjo (2001) notes that Nyerere managed to systematize African basic assumptions which were otherwise scattered, forming part of African Philosophy – Ujamaa, (African Socialism or Family-hood). In his teachings he underlined the four essentials for any country to develop.¹¹ That include: people, land, good policy and good leadership. Indeed, his active participation and strong influence in the political affairs of the country, even after his stepping down from the presidency,

⁸ *Daily Nation Newspapers*, Oct. 15 and 16 1999.

⁹ G. Mwakigagile, *Tanganyika After Independence*, 117.

¹⁰ *Sunday Nation Newspaper*, Oct. 17, 1999:8.

¹¹ *Sunday Nation Newspaper*, Oct. 17, 1999:8.

helped CCM to continue enjoying support from many Tanzanians. 'His death in 1999 represented the passing of an era in Tanzania, the region and the whole of Africa.' This was the comment of Daniel Arap Moi in 1999, by then the President of the Republic of Kenya, on the death of Nyerere.¹²

Nyerere as an intellectual power, shrewd figure who could dare even what somebody else would have not done appointed Mwinyi to succeed him in 1985; in 1995 he is the one who influenced Mkapa to succeed Mwinyi, changing the preliminary voting trend (at the CCM Committees) which was favouring Kikwete. The patriotism Nyerere had for the country and the trust people invested in him made them bless what he did. Having experienced the leadership of Mkapa (in his two terms of Presidency) and now Kikwete people are already recommending what Nyerere did in 1995 (influencing the preliminary voting in favour of Mkapa for Presidency). In fact, the performance of Mkapa in his 10 years of Presidency (1995-2005) led to the great victory of CCM (over 86%) in the general elections of 2005 which brought in Kikwete. Thus, the intellectual power and the shrewdness of Nyerere can be debated on the bases of comparison between the results of Tanzania general elections of 2005 versus that of 2010.

Bad Leadership

The absence of Nyerere in Tanzanian politics, eventually, the prevailing poor performance of CCM and the Government can be observed in various ways, including the grand and systematic mismanagement of public resources. Furthermore if one compares with what the ruling Party (CCM) and Kikwete scooped in 2010 general elections, the elections disqualified by both international and internal observers, terming them not neither free nor fair. Thanks to God that Tanzanians are so tolerant and peaceful people; otherwise Tanzania would have gone the Kenya way. The post elections violence because of the massive irregularities observed. For instance, in Regions like Mwanza

¹² *Daily Nation Newspaper*, Oct. 16, 1999.

and Arusha, some results were delayed for the reasons known only to politicians. Thanks to some patriotic youth who kept vigilant over the ballots so that nobody tempers with them. In Arusha, people demonstrated to resist the attempted rigging; some of them fell victims to the bullets of the government which were available and employed leading to the death of some innocent lives. The By-Elections that were held recently in Arusha where CCM lost to CHADEMA was followed by considerable defection of CCM members to CHADEMA. In the same Region some comments were heard that even if the Opposition Party puts a Stone as its candidate against a CCM Candidate, people will never vote for CCM. Some of the questions people may pose today includes: Had Nyerere been still alive in Tanzania's 2010 Politics and General Elections, what could he have done or said?

On CCM performance, the By-elections held in Arusha which saw CHADEMA carrying the day and the nullifications of Lema's victory, one of CHADEMA legislature portrays a message. For instance, when the nullification of Lema's Legislature was nullified, some people were heard saying that, they are ready to vote for the Opposition Party even if the Opposition puts a Stone vs the CCM Candidate. This is very serious! The Daily Nation Newspaper under the heading: 'MPs Irked by the Ministers' Performance,' gives some details. To quote a few: "MPs across the assumed political divide are irked at how public funds are embezzled while the public is trying its best to make the ends meet."

Furthermore, referring to one MP who was very vocal during the 10th Parliament the writer observes: "He accused ministers of being driven by personal interests and for failing to hold their subordinate responsible for various controversies." He drew an example of Higher Education Students Loans Board (HESLB) as one of the couple of the bodies which executed their duties poorly and yet no one was complaining. Another example cited was the Tz Shs 2.26 billion EPA swindled by one of the CCM members, justifying the strong sentiment voiced by MP Filikunjombe (Ludewa CCM) who quipped: "This country is for all of us, we are all affected, why do we keep mum after seeing that these

irresponsible leaders including ministers have not been taken to task, for they are the ones driving this nation into hell?”¹³

Looking at Uluguru Mountains and some river valleys from Kola Hill you may see clearly how environment has been tempered. People have established residences and carry many other activities on the mountains; the river valleys also have not been spared. Residential houses and businesses have been established (like Chilekale Resort which stands along the banks of the river) interfering with the river system and the ecosystem in general. Irked by the situation I have been asking as to who are those culprits. I was shocked to hear that some of them are sons or family members of our politicians of higher ranks in this country; the people entrusted by the society to take care of what is for the common good (both natural and human) and paid hefty salaries taxed from ordinary Tanzanians. Like some MPs of the 10th Parliament I quipped: ‘Does Tanzania really having government leaders with national interest at heart? Does Tanzania have leaders worth of the title statesmen? Indeed, looking at the illustration given above on the leaders we have, one answers ‘Yes, but very few!’ Otherwise, they would have done what Nyerere did; they would have disciplined their sons and friends who have encroached the mountains, river valleys and other hefty lands. They would have not left their sons and friends mismanaging the resources, be it financial or any other natural or human resources and enjoying life to the extent observed.

Indeed, the impact of our leaders’ silence on their sons and daughters, family members and close friends mismanaging public resources complicates the work of other officials who are committed for the work given them. It demoralizes to see the son of the Legislature or Minister or President breaching the law (like encroaching Uluguru Mountains) at the eyes of his father or mother. The worst of it is when the father of the culprit directly or indirectly interferes with the efforts of the committed officials. In a nutshell, Africa Tomorrow 13/2, underlines the great environmental hazards resulting from encroaching natural environment (like mountain and forest) including: massive

¹³ *The Guardian Newspaper*, May 17, 2012:2.

extinction of biological diversity, depletion of species and habitats, water pollution, air pollution, deforestation, bush fires as well as continued fragmentation of Tanzania ecosystems, plants and animals as a whole¹⁴

Beatrice Philemon, one of the writers for the Guardian Newspaper registers the consequences of environmental destruction prevailing in Kilimanjaro. For instance, fires carried out by Kilimanjaro residents has reduced the beauty of the healthy lands that attract tourists and destroyed the flower trees for bees. She adds that the destruction resulting to environmental changes complicates living with increased climate variability in the future. That is due to the fact that reduced or significantly depleted natural resources base is unable to offer the demanded level of livelihood sustenance in times of environmental stress.¹⁵ Similarly, Gordon & Gordon (2007) highlights a few Africa's environmental problems, including: deforestation, desertification, soil erosion and degradation, development and the environment, among others.¹⁶

Today most of the political leaders belong to the class of politicians who are for their own interests; they say what they do not do and do what they do not say. When the time for general elections approaches some political alliances are formed. For instance, in Kenya prior to 2007 general elections we saw alliances like the Party of National Unity (PNU) under Kibaki, Orange Democratic Movement (ODM) under Raila and ODM Kenya (under Kalonzo). In this May 2012 strategizing the 2013 General Elections we have seen Uhuru Kenyatta and Ruto (people who were great rivals in 2007) allying to form the Party called 'The National Alliance' (TNA). At the time of campaigns they preach heaven but after they have been elected they preach hell. They move around even to the drinking places, bribing people, soliciting for votes (like: *Maisha bora kwa kila mtanzania*, meaning, 'Decent life for every Tanzania'). But after they have been elected they are nowhere to be found. They retire to their

¹⁴ *Africa Tomorrow*, 289-292.

¹⁵ *The Guardian Newspaper*, May 21, 2012:8.

¹⁶ AA. Gordon, A. – D.L. Gordon, *Understanding*, 239-261.

businesses in cities or elsewhere. Those who are interested in following the news broadcasted by TVs will agree that corruption and hunger for political power is becoming chronicle.

As already noted, in countries like Zimbabwe, Mugabe, about 88 years old and after being in power for over 30 years he does not want to leave it. He is known among the leaders leading in violating human rights, including, mistreating all people who are not dancing to his tune. Similarly, Bagbo in Ivory Coast thought that he was the only one worth of ruling the country even after loosing the election.¹⁷ Similarly, in Senegal we saw Wade in his 86 years old and the much he has been in Presidency still wanted to continue in the pretext that he has not accomplished what he planned for the nation. Thanks to the voters and the Electoral Commission which supervised the elections in a fair and free manner - they did not go a Kenya way whereby the Chairman of Electoral Commission (Samwel Kivuitu by name) in 2007 General Elections cooked the results. Heckled by the angry people once he found himself saying that he doesn't know exactly as to whom among Kibaki and Raila won that election. Indeed, Kenya's 2007 General Elections represent the classic bungled general elections and Kivuitu's of Electoral Commission represents the classic unworthy Electoral Commissions in Africa. Over 1500 lives perished and property of worth over millions of US Dollars was destroyed in the post elections violence that erupted following the mismanagement of the elections. Kivuitu and all members of his Commission had to be sent home unceremoniously. Thanks to the UN Mediator, His Excellency Koffi Annan, who chipped in to negotiate the two camps, the efforts that led to the formation of the Coalition Government.

Beginning in 2010 the role which was played by Ghana in 1957, inspiring other African nations to believe that independence is possible started being felt in North Africa and other Arabic countries. This time round was not the desire for independence from foreign rules but independence from dictatorships, monarchies, life presidents, not democratically elected rulers. Countries involved include: Tunisia, Egypt and Libya, to name a

¹⁷ M. Meredith, *The Struggle for Democracy*, 378-379.

few.¹⁸ Some of the presidents (like in Tunisia and Egypt) were forced to flee. Muamar Gadaffi in Libya, however, was different from his counterparts. He refused to flee, but waged a war. Unfortunately, he lost it and ended up dying like a thief dog – he was shot, pooled out from the curvet and taken around the streets dead. In some of these countries their president were in power for many years; some of them declared to be life - presidents. Their reigns were characterized by corruption, dictatorship, and all sorts of evils associated with overdue rules. The public reactions prove that patience and tolerance have their own limit; a point comes when people cannot tolerate any more; they stand up to demand for their democratic rights at any cost.

In countries like Uganda, Zimbabwe and Sudan, unless an extraordinary wind of change comes in, they may head to the same situation, because their presidents look as if they would like to cling to power at any cost. They have built up structures of protectionism by positing their own family members to take strategic political and military posts. This leads us to recall the wisdom of Nyerere that power corrupts. The more one stays in power the more he/she is attached to it. So, it is good and wise to step down before one gets used and gets corrupted by it. That is what Nyerere himself did; he stepped down in 1985 when he was 63 years old. In fact, it is said that he had planned to step down in 1980 at the age of 58. But he could not realize it following the 1978/9 Tanzania – Uganda War which left the country in a tricky situation; it was impossible for him to step down and leave the tricky situation to the successor. Inspired by his wisdom he made sure that he leaves the country with a Constitution which limits presidents into only two consecutive terms in Office. It is that article which helped to resolve the crisis when Dr. Salmin Amour wanted to run for the 3rd term as President for Zanzibar. It also helped to explain why Benjamin Mkapa did not think of vying for the 3rd term in 2005, despite the fact that he had considerable support from his Party and the public in general. Indeed, we

¹⁸ T. Krabacher, *et al.*, *North Africa*, 108-110.

cannot tire recounting the deeds of this great man (Nyerere), worth of the title: 'statesman'.¹⁹

In Kenya and Tanzania, the 2 ministers, coincidentally sharing even their first names (the late John Michuki and John Magufuli respectively) will remain in the minds of the people. Both happened to be Ministers for Roads & Transport and they made histories. The former (Michuki), managed to bring sanity in the transport sector by introducing seat level in all public buses. Today in Kenya you hardly find passengers standing or being packed like luggage in the buses. Unfortunately, for reasons only known to politicians he was removed from the Ministry. Some people tried to ask for his reinstatement to the ministry, but the plea was turned down. The later (Magufuli) ministered the Ministry of Roads & Transport that many good roads were constructed in the country. Likewise, for reasons only known to politicians he was removed from the Ministry. It is only after 2010 general elections and for reasons only known to politicians he was reinstated to the ministry. His reinstatement was celebrated by many people who have the interest of the nation at heart.

Conclusion

Concerted efforts are needed to reverse and environmental destruction and climate change effects observed. We have few leaders who belong to a class of leaders like Edward Moringe Sokoine (once the Prime Minister of the Republic of Tanzania), MPs and Ministers John Magufuli and Mwakyembe among others. Whoever is entrusted with leadership (be it a parliamentarian, minister or president) should know that he/she is given a post to serve; hence, serve faithfully and hard (instead of just sitting in offices enjoying coffee and hefty allowances). The statements which were made by Minister John Magufuli when he visited one of the departments under his ministry in a company of his Deputy Minister (Mr. Mwakyembe) deserve emulation by all given to be ministers at all levels. He said that for him being the

¹⁹ G. Mwakigagile, *Tanzania Under Mwalimu Nyerere: Reflections on an African Statesman*, 1.

Member of Parliament and the allowances attached to it were enough. But getting a Ministry is an additional task and he accepted it because it is important and service to the Nation. He urged all people in that ministry understand that way and do it accordingly. Those who are not ready to understand that and work accordingly or should feel free to park and go! Such leaders can make policies and reinforce their implementation.

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THEOLOGY & CULTURE

A Portrait of a Contemporary Missionary

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Introduction

The portrait of a contemporary missionary might be introduced by answering the following 3 basic questions: 1. Who is a missionary today? 2. What is the purpose of missionary work and how is its purpose achieved? 3. What kind of formation does today's missionary need?

Who Is a Missionary Today?

In the Middle Ages and during modern times, the widely-held opinion was that only a priest (diocesan or religious) could become a missionary. Religious brothers and sisters working on missions were considered only collaborators of the missionaries. Pre-Vatican II Code of Canon Law (*CIC*, 1917) speaks about assistants and apostolic prefects working under missionaries who were diocesan or religious (can. 295)¹.

Contemporary understanding of the missionary call became effective after publication of the Vatican II Decree on The Mission activity. Paragraph # 23 reads:

They are assigned with a special vocation who, being endowed with a suitable natural temperament, and being fit as regards talent

¹ In the old *Codex of Canon Law* (of 1917) to missionary work applied, primarily, the following canons: 252 (*about duties of the Congregation for the Propagation of the Faith*), 293-311 (*about Apostolic Vicars and Prefects*), 1350 § 2 (*about sacred mission at mission territories*). See: T. Lincoln Bouscaren & Adam C. Ellis, *Canon Law. A Text and Commentary*, Milwaukee: Bruce, 1951, 164, 170-171, 753.

and other qualities, have been trained to undertake mission work; or be they autochthonous or be they foreigners: priests, Religious, or laymen. Sent by legitimate authority, they go out in faith and obedience to those who are far from Christ. They are set apart for the work for which they have been taken up, as ministers of the Gospel. (AG 23)

Pope Paul VI in his exhortation *Evangelii Nuntiandi* (67-72) and John Paul II in his encyclical *Redemptoris Missio* (61-76) repeat the teaching of Vatican II enriching it with some new practical aspects.

The New Code of Canon Law defines a contemporary missionary in the following way:

„Missionaries, that is, those who have been sent by the competent ecclesiastical authority to engage in missionary activity, may be chosen from the indigenous population or from others, be that secular clergy, or members of institutes of consecrated life or of a society of apostolic life, or other lay members of Christ’s faithful (c. 784)

Let us take a closer look at this definition.

1. Missionaries are, in the strict sense, those who have been sent to preach the Gospel.
2. To become a missionary, it is necessary to neither leave your homeland, nor change your geographical location nor to be a priest. A missionary, according to the new Canon Law, may be secular clergy and religious, members of Institutes dedicated to the consecrated life (brothers and sisters), native or foreign or other lay members of Christ's faithful (men and women, young and married).

In addition, two other legal aspects determine who may become a missionary: (1) sent by the competent ecclesiastical authority and (2) “to engage in missionary activity”.²

The competent ecclesiastical authority is the bishop of the missionary places where the missionary is sent and not the bishop or superior who has sent them there as missionaries (c. 790, 2).

Obviously Christ entrusted to St Peter and the College of Apostles the authority to send forth missionaries and this is why

² See J. Garcia Martin, *Nuovo Ordinamento Giuridico delle Missioni*, in: *Missiologia oggi*, Subsedia Urbaniana 14, Roma: UUP, 1985, 169-170.

the pope and bishops in union with the whole Church also possess this authority. Through the Constitution, General Superiors and Major Superiors of the monasteries and societies having apostolic or diocesan approval (firstly for the universal church and secondly for a diocese) also received and participated in this authority.

For over 400 years the Congregation for the Evangelization of Peoples has supported the Pope and bishops in their responsibilities in proclaiming the Gospel and to lead missionary activities.

Since the establishment of the Congregation, that is from 1622 to 1969 a legal system called *ius commissionis* was predominant and the Congregation for the Propagation of the Faith could entrust to specific religious orders or religious societies, new mission territory created by the Holy See.

In practical reality, the Congregation could not entrust territory already assigned to the religious orders, to others at the same time.

On the other hand, the superior general or provincial, on behalf of the Society, had to send appropriate numbers of missionaries and provide the material resources to carry out their missionaries' activities. A member of the society was appointed by the Congregation to be in charge of the entrusted mission.

Salvatorian missions in Assam, India, in Shaowu, China and initially the mission in Tunduru-Masasi, Tanganyika/Tanzania operated according to the legal system of *ius commissionis*.³

The instruction of the Congregation for the Evangelization of Peoples, *Relationes in territoriis* (Relations between the Local Ordinary and Missionary Societies) of February 24th, 1969 introduced a new juridical norm called *ius mandatum*, for all dioceses under its own jurisdiction. This is a new contemporary form of cooperation between bishops of missionary dioceses and missionary societies engaged in evangelization endeavours.

Characteristic elements of this system are the following: the missionary bishop has total responsibility for the missionary activities in his diocese and all missionaries on his territory are

³ J. Garcia Martin, *Nuovo Ordinamento*, 181-182.

working under him. Their presence and type of missionary work should be determined through bilateral agreement between the bishop and the society who can be represented by the superior general or provincial superior. Such bilateral agreement can be entered into by the bishop with any number of societies and also with religious men and women.

Furthermore, upon request by the mission bishop, the Congregation sanctions this agreement through a special Decree and thus we can say that they have received a *mandate* to lead missionary activities in his diocese. Without a Decree from the Apostolic See, the bilateral agreement is only a common convention.

Under the jurisdiction of the Congregation for the Evangelization of Peoples there are 1098 administrative church's units (figures from 2008), among them 963 mission dioceses; another 135 are lesser administrative units (such as administrator and apostolic prefectures or mission *sui iuris* (independent)). Presently the system, *ius mandatum*, is the dominant legislative form regulating missionaries' activities in the contemporary Church.⁴

Based on centuries-old tradition, The Second Vatican Council, based on centuries-old tradition, speaks beautifully about what skills a contemporary missionary should have and how he should be spiritually prepared.

Here you have some quotations:

They are assigned with a special vocation who, being endowed with a suitable natural temperament, and being fit as regards talent and other qualities, have been trained to undertake mission work; (AG 23)

(Missionary) By a truly evangelical life, in much patience, in long – suffering, in kindness, in unaffected love, he bears witness to his Lord, if need be to the shedding of his blood. (AG 24)

(Missionary) For he must have the spirit of initiative in beginning, as well as that of constancy in carrying through what he has begun; he must be persevering in difficulties, patient and strong of heart in bearing with solitude, fatigue, and fruitless labour. He will encounter men with an open mind and a wide heart; he will gladly

⁴ See: *Relationes*, n. 3-12.

take up the duties which are entrusted to him; he will with a noble spirit adapt himself to the people's foreign way of doing things and to changing circumstances; while in the spirit of harmony and mutual charity, he will cooperate with his brethren and all who dedicate themselves to the same task, so that together with the faithful, they will be one heart and one soul in imitation of the apostolic community. (AG 25)

Concerning the attributes of the contemporary missionary, both Paul VI in *Evangelii Nuntiandi* (76-80) and John Paul II in *Redemptor hominis* (65-72) write in a similar vein.

In a nutshell, the contemporary missionary must have at least three of the following skills: health, appropriate intellectual abilities, and good character. Commentators DM and mission canons CIC speak about *genuine intention, free decision, appropriate and necessary quality* of character.

Genuine intention is understood as a willingness to dedicate oneself to the mission service within the Church.

Free decision is a total internal and external freedom in answering the Lord's call to a missionary vocation.

Appropriate and necessary quality is understood as a huge range of requirements which enables those called to a missionary life to undertake the work; that is good health, maturity of character (common sense, stability, determination, reliability, openness to others, readiness to accept any kind of work, an enterprising spirit, and the ability to cooperate with others) and preparation (*spiritual*: prayer, contemplation; *intellectual*: knowledge of languages, history, culture, and religion of the country where the missionary work is to take place).⁵

It seems obvious that a missionary should be open to new methods of evangelization offered by the progress of technology. Mass media like magazines: (weekly, monthly magazine, etc. published at a diocesan level or nationally and even the weekly parish newsletter), catholic radio and TV programs (diocesan or national), religious films (movies), religious music CDs and conference recordings and the parish, diocesan or Episcopal

⁵ See: A. Marzoa – al., *Exegetical Commentary on the Code of Canon Law*, III/1, Eng. ed. E. Caparras, Chicago: Midwest Theological Forum, 156.

internet websites. Having all these however is no replacement for the traditional live preaching of the Gospel and the witness of one's own life.

It is good to bring to the reader's attention, that the applied CIC does not use such terminology as "mission countries", or "mission land" but "mission territory." This term ought to be understood in the legal sense and not the geographical one. Canon Law specialists agree that mission territories are the Church's administrative units under the jurisdiction of the Congregation for the Evangelization of Peoples. They are not only mission *sui iuris* (independent), apostolic prefectures but also dioceses and archdioceses.

Missionaries are present on all continents: 498 in Africa (469 dioceses, 17 apostolic vicars, 8 apostolic prefectures, 1 independent mission), 472 in Asia (413 dioceses, 16 apostolic vicars, 35 apostolic prefectures, 3 independent missions and 4 apostolic administrations), in America 85 (38 dioceses, 45 apostolic vicars, 2 independent missions), 46 in Oceania (43 dioceses, 1 apostolic prefecture, 2 independent missions), 14 in Europe (12 dioceses, 1 apostolic prefecture, 1 apostolic administration).⁶

The *Code of Canon Law* (1917) unambiguously stated (can. 252), that the Congregation for the Propagation of the Faith has jurisdiction where there is not yet an established hierarchy and where mission conditions prevail and missionaries are working.

Meanwhile, during this evangelical development, Pope Pius XI and his successors began almost everywhere to elevate mission units of the lower level (independent mission, prefectures and apostolic vicars) to diocesan level and entrusting them, where possible, to native clergy.

With astonishment, we read letters from missionaries who worked in China, written after 1946 when the Church's hierarchy had been established there, that their mission activities in that country had come to an end. Large scale and even rapid renaming of apostolic vicars into dioceses in Africa, the day before gaining

⁶ Congregatio Pro Gentium Evangelizatione, *Guida delle Missioni Cattoliche 2005*, Roma: UUP, 2005, 1512.

independence, became one of the major causes of an identity crisis among mission Societies which had been solely responsible for the mission territory entrusted to them.

In this difficult task the bishops of the mission territory were supported by the Congregation for the Evangelization of Peoples who provided them with suitable numbers of missionaries. The Congregation – according to the norms established in the Apostolic Constitution of John Paul II, *Pastor Bonus* (28.06.1988) – was to be given the tasks of ensuring the fair distribution of missionaries, of supervising the formation of native clergy and catechists, of entrusting to societies and apostolic associations or local churches, the task of evangelization within their territories.⁷ Moreover, the Congregation for the Clergy published an instruction, *Postquam apostoli* (25.3.1980) concerning cooperation among the local churches especially where there was a shortage of priests.⁸ In 1980, Pope John Paul II established the Interdicasterial Commission to take on the responsibility for the fair distribution of the clergy in the world. Its work is under the prefecture of the Congregation for Catholic Education, led by Cardinal Zenon Grocholewski.⁹ The Congregation for Bishops works with The Pontifical Commission for Latin America.¹⁰ Furthermore, *Congregation for the Evangelization of Peoples* published on 21.4.2001 a *Pastoral Guide* concerning the assignment abroad of diocesan priests to mission territories.¹¹

⁷ See: *Pastor Bonus*, 85-92

⁸ The text was published in: *Acta Apostolicae Sedis*, 72 (1980) 343-364.

⁹ Its tasks describes the rescript of July 13, 1991. Actual members of this commission are given in: *Annuario Pontificio 2010*, Città del Vaticano, Libreria Editrice Vaticana 2010, 1212.

¹⁰ Cf. *Annuario Pontificio 2010*, 1188-9, 1841. (The tasks of this commission describe art. 83 and 84 of Apostolic Constitution *Pastor Bonus*. One of the most important tasks is coordination of the new evangelization at the territories of the Latin America).

¹¹ The text of this guide (instruction) can be found at Vatican website or in: *Enchiridion della Chiesa Missionaria*, I: *Chiesa cattolica romana e attività missionaria*, Bologna: Edizioni Dehoniane 1997, 1092-1157.

In the Society of the Divine Saviour (Salvatorians) the general secretary directs missionary activities and matters. He is responsible for the preparation of missionaries and for assigning them to places with the greatest need (*General Directory*, 7.46). In recent years this subject has caused lively debate at General Chapters and practical instructions have resulted from their decisions: e.g. Directive nr 1 XVII General Chapter *Expanding Society* formulated binding rules in establishing a new foundation (most often on mission territories) and in collaboration with the Province, in assuring them of new members.¹²

What Is the Purpose of Today's Missionary Work and How Does It Achieve This Purpose?

The *Code of Canon Law* is binding in its description of missionary activity as follows: can. 786:

Missionary activity properly so called, whereby the Church is founded amongst peoples or groups where it has not taken roots before, is performed principally by the Church sending heralds of the Gospel, until such time as the *new Churches are fully constituted, that is, have their own resources and sufficient means, so that they themselves can carry on the work of evangelization.*

This description is based on the following text from *AG 6*:

¹² See: *Annales SDS*, XVI (2006), nr 1, 80-81 (English edition). In the light of the above mentioned criterions our Society has, according to *Catalogus Generalis SDS 2010*, 213 missionaries (December 2010), among them 157 autochthons (working in their homeland: in RD Congo – 38, Tanzania – 56, India – 19, Taiwan (Republic of China) – 6, Philippines and ChPR – 4) and 56 foreign missionaries working in: RD Congo – 7, Tanzania – 9, Morogoro – 6, Mozambique – 5, Comoros (& Mayotte) – 6, Cameroun – 5, Suriname – 2, India – 1, Sri Lanka – 1, Philippines – 9, Albania – 4, Montenegro - 2 (among them 19 were from Poland, 10 from RD Congo, 9 from Belgium, 5 from Brazil, 3 from Tanzania, 3 from USA, 2 from Germany, 1 from Austria, 1 from Switzerland, 1 from Columbia, 1 Great Britain, 1 from India). In the collection of the *Salvatorian Spirituality and Charism* appeared recently book nr 14 which is about contemporary Salvatorian missionaries under title: *Salvatorians Today Witnessing to Missionary life*, published on behalf of the Salvatorian Generalate in India in 2009 (195 pages). It can be found in 19 of our missionaries, among them 12 from mission territories.

"Missions" is the term usually given to those particular undertakings by which the heralds of the Gospel, sent out by the Church and going forth into the whole world, carry out the task of preaching the Gospel and planting the Church among peoples or groups who do not yet believe in Christ. These undertakings are brought to completion by missionary activity and are mostly exercised in certain territories recognized by the Holy See. The proper purpose of this missionary activity is evangelization, and the planting of the Church among those peoples and groups where it has not yet taken root".

The Canon states that missionary activity is different from other forms of Church activity (pastoral and new evangelization). Missionary activity is unique in its three characteristic elements. These are: 1. Addressee, 2. Contents, 3. Goal;

1. **The Addressee or receiver** of missionary activity is a group of people where the Church has not yet established roots. According to DM this group of people does not yet know Christ. If we take into consideration the present global population of 7 billion people, then missionary work is far from finished despite the fact that many administrative church units are found almost everywhere. This demonstrates that the Church is not yet rooted everywhere, nor self-reliant.
2. **The Contents** of missionary activity are first of all proclaiming the Good News of Salvation announced in the Gospel. This first proclamation is focused on the Person of Christ sent by his Father to save the world. According to DM 6 the first preaching is an essential measure to establish the Church in any new location. Canon Law 787 reminds that the first period of evangelisation in different cultures, societies and regions demands a special sensitivity to humanitarian and social problems. At the same time, missionary activity cannot be opposed to or confused with work for humanitarian aid and development that is often found in areas with very poor economic and social conditions. The Church always strives to cooperate with others in large development works by becoming involved in most regions.¹³ Full and real development has also a spiritual dimension. Evangelization is,

¹³ Cf. Encyclicals: Paul VI, *Populorum progressio*, John Paul II, *Sollicitudo rei socialis*, and AG 12.

above all, to promote the message of Jesus Christ and by using all methods to strive to establish church community whose members contribute to strengthen justice and aid progress in accordance with God's Law (RM 58-59).

3. **Goal.** "Missionary activity (...) is performed principally by the Church (...) until such time as the new Churches are fully constituted, that is, have their own resources and sufficient means, so that they themselves can carry on the work of evangelization." (c. 786)

Commentators emphasize that Canon Law speaks about the dual purpose of missionary activities or to put it another way, about one purpose with two stages of realization. The main purpose is to root the Church where she is not yet established. Establishing the Church leads to the creation of local churches which would all have the constitutive elements. For this, the Code of Canon Law states: a bishop ordinary and suitable numbers of priests and faithful. The territory is not constitutive but only a canonical element of demarcation. The legislator, in the last part of can. 786 states that, "young churches" usually do not have sufficient resources and sufficient means to carry out missionary activities. As long as these churches are not capable of performing the work of evangelization on their own, we can say that they have not yet reached the goal of missionary activity.¹⁴

Canon 787 is concerned with the methods of missionary activities and describes two of them:

1. The first one is the community of the faithful and of missionaries giving witness through their lives and words, dialogue with those who do not believe in Christ and their receptiveness to faith through cultural means and their environment.
2. The second method is suitable for missionaries only: to lead those who do not believe in Christ into the mystery of faith with full awareness of their freedom. Missionary Evangelisation will reach its goal when a person becomes a member of the Church through baptism. To do that, an adult

¹⁴ Cf. J. Garcia Martin, *Nuovo Ordinamento*, 167-169; A. Marzoa – *al.*, *Exegetical Commentary*, 162-167.

person has to get to know Christ and learn the truths of faith step by step. Therefore can 788 speaks about pre-catechumenate (§ 1) and catechumenate (§ 2). The norms for catechumenate need to be determined by the conference of bishops (§ 3). The third and last step is the further formation of neophytes (can. 799).¹⁵

Preaching the Word of God has priority above all forms of activities. It is necessary to remember that mission territories are very often poor countries in terms of economic and social development. It is rather difficult to imagine mission activities without charity in medical care and education as well as without material assistance to the poorest and without promoting social justice. In these places, missionaries are often the only ones speaking on their behalf and standing up for their rights.

A missionary ought to be open to carry out any task and to always strive to answer those questions concerning the Gospel and the truths of the faith in a comprehensible way. Also, he should be able to help people to solve problems related to living a life of faith in the cultural context of their country. For missionaries, the possibilities of providing material aid in response to requests of the people are very limited. Nevertheless, one can do much good if a diocesan missionary is well organized and cooperating with different institutions that are supporting the missions (church or other).

For almost a hundred years, from Benedict XV and his encyclical *Maximum illud* (1919), the Popes have put huge pressures on the formation of native priests. Since Vatican II, concern for good formation was extended to consecrated persons and lay faithful ((layperson). Therefore missionary-professors are needed in the missionary diocesan and religious seminaries, in houses of formation for consecrated persons, in large catholic universities with fast growing numbers of students of theology, for future teachers of religion, editors of religious magazines, news editors of religious programmes on radio and TV.

¹⁵ Cf. J. Garcia Martin, *Nuovo Ordinamento*, 170; A. Marzoa – *al.*, *Exegetical Commentary*, 168-181.

A missionary does not have to be a social activist or a good manager. He should however be able to help others to fulfil their duties for the greater good of missionary activities.¹⁶

A missionary must not only be a specialist in theology. A missionary must be primarily a witness to the Gospel, a witness of Christ. In the Greek language, to witness is translated as “*marturein*”. Today, the Gospel and those who preach the Gospel meet with rejection and sometimes they are persecuted and even brutally murdered. Preaching the Gospel still demands heroic witness.

In 2010, 23 missionaries died as witnesses of faith (martyrs). Between 1980 and 2007 at least 892 missionaries were killed worldwide. Six Poles were also victims of attacks: three religious, religious clerics, a diocesan priest and a religious sister. Every year, on the 24th March, a Memorial Day of Prayer is held for contemporary Missionary Martyrs.¹⁷

What Kind of Formation Does a Contemporary Missionary Need?

Most attention concerning the formation of the future missionary is described in the Decree on the Church's Missionary Activity. Paragraph 26 outlines brief formation elements prior to departure on the missions as well as after arrival. The next paragraph (27) is dedicated to the formation for mission work in Societies or Associations exclusively devoted to mission work. Vatican II teaching is based on missionary Encyclicals of the

¹⁶ Just to show the Church engaged in the economical development in the mission territories I would like to quote some data published by Agenzia Fides on the occasion of Mission Sunday in 2010 given for Africa. Catholic missions are very strongly engaged in the education of children and youth, therefore dioceses and missionary societies are running 12,689 kindergarten (with 1,308,053 pupils), 34,162 elementary schools (with 14,525,493 pupils), 10,536 secondary schools (with 3,753,688 pupils). At high schools and colleges 68,782 pupils and 88,822 students were registered. In the area of healthcare and welfare the following numbers were given for Africa: 1,137 missionary hospitals, 5,375 ambulatories, 184 leprosaria, 834 homes for elderly and handicaps, 1,285 orphanages, 2,038 Jordan Gardens, 2,882 centres for re-education and 1,364 other centres.

¹⁷ Agenzia Fides, www.missionarii_uccisi_2010_final_English.

Popes.¹⁸ Concerning the formation of missionary-priests, Vatican II's Decree on Priestly Formation also speaks about this issue in paragraph 19-21. Further development of this issue can be found in the Apostolic Constitutions of John Paul II: *Sedes Sapientiae* (1979) and *Ex Corde Ecclesiae* (1990).

The goal of mission formation is to form a man of God and a zealous apostle who lives harmoniously with regard to his human, Christian, priestly and apostolic dimensions.

1. Human formation.

The missionary as an apostle from his vocation needs above all harmonious formation of his own personality (character). Noble virtues: courage, loyalty, politeness are indispensable requirements for mission activities. In modern times there is a need to have critical look at the world. While at the Seminary, any future missionary should learn to listen, to plan, and to cooperate with others. He should develop the ability to give equal value to opposing opinions and to learn to stand up against the popular trend when it is not in accordance with human dignity and his natural vocation. It is also essential to master the art of dialogue.

2. Cultural formation (philosophical) and theological should include at least the following aspects:

- The theological study of missionary activities, with at least a missionary slant to the individual courses.
- The study of Christian anthropology to learn that the Church and the world are destined to live alongside and influence each other.
- To learn the skills of dialogue and competent conflict resolution in modern society, an openness to various cultures and to non-Christian world religions.
- To avoid excessive Europeanization of theology and to avoid regarding it as the one and only binding model in the Church.
- Apart from the usual theological courses in formation programmes in seminaries, both in mission territories and as

¹⁸ It should be mentioned among others : *Maximum illud*, (Benedict XV, 1919); *Evangelii precones*, (Pius XII, 1951; *Princeps pastorum*, (John XXIII, 1959). See: *Enchiridion della Chiesa Missionaria*, I: *Chiesa cattolica romana e attività missionaria*, Bologna: Edizioni Dehoniane, 1997, 148-177; 252-307; 362-415.

well as outside of them, it would be useful to add such courses as: theology of evangelization, theology of non-Christian religions, enculturation, inter-religious and inter-cultural dialogue.

3. Spiritual formation should include at least the following elements:

- Obedience to the Holy Spirit who directs the missionary activities.
- Openness and living the Word of God to continuously grow in personal union with Christ.
- Pastoral love according to the design of the Divine Pastor, which excludes nobody and remembers everybody.
- Living through the Sacraments as a source and grace capable of evangelisation.
- Apostolic eagerness in leading people to Christ because only in him can everybody reach his fulfilment.

4. Pastoral formation.

Not mentioning seminaries in mission territories, the future missionaries, during their basic formation, will have rather limited possibilities of practising pastoral work. Nevertheless, pastoral practice with the terminally ill, handicapped, addicts and among emigrants or prisoners could be a good opportunity for preliminary preparation of some future aspects of missionary activities.¹⁹ For native as well as for foreign missionaries, preparatory formation for their missionary activities should strive to enhance the following skills and attributes needed for their future mission ministry:

- The ability to learn a local language and a willingness to dedicate the required time.
- Maturity of character which leads to independent and self-reliant action
- The skill to adapt to new and difficult living conditions and to accept them as a temporary form of new apostolate.

¹⁹ See: V. Del Prete, *The Good Earth. Reflections on Evangelization* (ed. E. P. Pacelli), Rome 2010, (chapter 2: *For a missionary formation of priests*), 241-246.

- The ability to work as part of a team.
- The Ability to train local leaders and communities towards self-sufficiency while avoiding attitudes of superiority and of ethnocentrism.
- Being aware of one's own personal values and foreign culture while endeavouring to preach the Gospel in the local context (enculturation). The basic form of enculturation is to accept, to understand and to tolerate.
- The skill to live and cope with different kinds of frustration, and to be aware of avoiding the need of falling into the "effectiveness" syndrome which often permeates Western culture.
- A readiness and ability to share life with the poor.
- Apart from the above skills and attributes the missionary has to have "'nerves of steel', eternal optimism, and trust."

Formation of a contemporary missionary, both of beginners (before departure to the mission country and before starting missionary activity) as well as ongoing formation, should take into account preparation to work in global situations - that is:

- Where there are frequent changes, movement and lack of security causing frustration and tension;
- Where interpersonal relations are valued and there is a need for easy interpersonal skills amongst different communities and groups struggling with issues such as age, race, sex, nationality;
- Where there is a need to depend more on the local resources to self-finance missionary activities rather than on "external" help.²⁰

In conclusion it is worth mentioning that different forms of contemporary missionary formation should prepare a missionary with regard to: 1. dialogue, 2. enculturation, 3. sensitivity to justice (social and economical) in the location of his missionary activities. Every candidate for a missionary life should carefully study the *Pastoral Guide* published in 1989 by the Congregation

²⁰ See: W. Jenkinson, ed., *Trends in Mission. Toward the Third Millennium*, Maryknoll: Orbis Books, 1991, (*Formation for Mission Today. Reflections of Participants at the SEDOS Conference*), 352-363.

of Evangelization of People for diocesan priests working in the mission churches, where he can find listed priorities for contemporary missionary activities as well as many valuable directives concerning proper preparation for this work.²¹ The Salvatorians' *General Directory* in art 2.5 and 2.6 obliges candidates to receive special training before acceptance for missionary work or in areas with young Churches. The Polish *Provincial Statutes* speaks about these matters, too.²²

²¹ See: *Enchiridion della Chiesa Missionaria*, 1092-1157.

²² Articles: 2:15-2:22 in chapter II: *Our apostolic life*, subtitle: *Foreign mission*.

Theological Studies (Formation) in Higher Institutions in African Context

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Introduction :Agenda for Theological Studies in African Context

Who moves the cradle, moves the world or What the little Kivebulaya did not learn, the grown up Kivebulaya will never learn.

What the little John did not learn, the grown up John will never learn.

These are pieces of Proverbs which are very relevant to our presentation on the Theological Studies in higher Institutes of learning in the African Context. These proverbs have got their foundation in the Scriptures, that, “Only, everyone should live as the Lord has assigned, just as God called each one”. 1 Cor 7:17ff. Each one has got a duty or responsibility to work upon the talent he/she was given to work upon.

Kivebulaya is a name of a very powerful Catechist who was born in Uganda, went to Eastern Zaire as a missionary and worked there and in the Western part of Tanzania. He learnt true Christianity from the missionaries, certainly from the White Fathers, who are known as Missionaries of Africa before the First World War 1914. When several missionaries with the Germany origins were sent back to their respective countries, he was one of the strongest champions who remained very active, powerful and lived what he had learnt as a young man until the reinforcement of different missionaries later in 1920s came back or were allowed to work as missionaries in Tanzania. He died in 1933 in Eastern part of Zaire.

We know that each prophet or an apostle is empowered by the one who calls him, but it is true, however, the personalities differ

in different circumstances, such as the work of prophet Amos is different from the work of St. Paul or prophet Jeremiah. The missionaries who returned to the same areas wondered how successful was the strong catechist Kivebulaya. He had learnt well, he was conscious of his vocation and he could visit all local authorities intelligently and wisely.

In this presentation we want to emphasize the fact that understanding this African young man is the person in the context of **progressive growth**. The way one is educated in the family, the way one is disciplined in the family, continued in primary school and later education in secondary school grows with what essentials he had learnt along this chain of education until the later stage. He will continue to the same growth and dynamism. I would join Zahan, D. in his book, *The Religion, Spirituality and Thought of Traditional Africa*, when he writes, the African person is defined *more in terms of becoming than being*. Never in this world that one can claim to have reached the saturation or apex of training, or formation, or of growth as such. The instructions in families give way to teachers in different levels of schools. Primary Schools, Secondary and High Schools are all linked to receive young people in Philosophy and latter in Theological higher Institutions.

We also need to bear in mind that talking about theological Studies in African context implies inculturating the faith. On this subject, thus, Blessed John Paul II once wrote in his Post-Synodal Apostolic Exhortation *Ecclesia in Africa* that “the synthesis between culture and faith is not only a demand of culture but also of faith, because a faith that does not become culture is not fully accepted, not entirely thought out, and not faith full live”. (*Ecclesia in Africa*, 78).

Objectives of the Theological Studies

The theological programme aims at making the candidates for priesthood true shepherds of souls after the example of our Lord Jesus Christ, the teacher, priest and shepherd. (Cf. Vatican Council II Dogmatic Constitution, *Lumen Gentium*, 28).

Theological Studies provide the students with a basic understanding of the Christian faith in its totality (as the Holy Father, Pope Benedict XVI writes to the seminarians at the close of the Year for Priests and repeated on Jan. 27, 2012 (in Zenit.org). The Philosophical-Theological formation of future priests is not only a question of learning useful things, but of knowing and understanding the structure of the faith in its totality, which is not a summary of these; but an organism an organic vision.... So that it becomes an answer to the questions of men, who change in externals from generation to generation but who remain fundamentally the same. This basic understanding is provided also in its various aspects, along with the Holy Scripture which is the foundation of all theological studies as well as giving scientific skills for the right interpretation and reading of the sacred books and for pastoral Ministry in Africa.

"Today more than ever there is a need to form future priests in the true cultural values of their country, in a sense of honesty, responsibility and integrity. They shall be formed in such a manner that they will have the qualities of Christ, of true servants and animators of the Christian community". (EA, 95).

The emphasis on African thought and Inculturation as well as on a new form of evangelization is underlined.

In particular the theological studies in the theological Institutes or Major Seminaries aim to accomplish the following:

1. They are for the formation of future priests in the true cultural values of Africa- South of the Sahara, i.e. to inculturate the Good News through the interaction of the Christian faith and the historical milieu of African countries, and thereby shed helpful light on traditional African societies on the one hand, and on the other, to offer to these African cultures the traditions of the Church. These future priests are to be true servants of God dedicated to evangelization, and capable of living a simple life for the benefit of the Church.
2. They are for the training of future ministers to understand the content of theology as the Revelation of God in Jesus Christ. Christology plumbs the mystery of God and the mystery of human nature. All theological knowledge is viewed as being derived from this revelation of Jesus Christ.

3. We want to instil in the future priest a proper understanding of the Church's mission, stressing its nature and function in which the Word of God is the criterion for both theology and the Church.
4. It is in the theological formation that the future ministers understand the meaning of **progressive growth of an individual**. Since his basic education in the family he has been taught, he has seen or he has been experiencing how to become a person step by step. And he has learnt how to accept others in the community of dynamism. No one can claim to have reached the apex of training to an extent that there is no room for further growth-training.
5. The theological studies are put into concrete terms through stresses of disciplines. Progressive growth of an individual will not take roots without those disciplines that bring to light the different values found in the various human cultures. These human and African values include: i). Sense of Community life; ii). Sense of Good human relations; iii). Sense of the sacredness of Life; iv). Sense of hospitality; v). Sense of the sacredness and of religion; vi). Sense of respect for authority and the elders; vii). Sense of language and proverbs.
6. An African in this formation should accept the day to day struggles in the process of growth and should be open to receive from others and to learn from others. Therefore he is in the process of becoming and making ongoing formation essential.
7. The theological studies are in line with the promotion of inculturation of the Gospel in a context of African diversity. The intellectual understanding of theology should be in line with its practical implementation in the daily life. Besides the academic formation students are having their self reliant programs, such as manual work which is done in the afternoon hours.

In all AMECEA countries there is a pastoral policy of living in a practical way of Christianity by building the "Small Christian Communities". These SCCs are taught in Pastoral Theology, are being practiced in formation Houses and in Major Seminaries. For example in Major Seminaries of Tanzania, Small Christian

Communities are taught and practiced, so that when future priests are ordained they become good animators of this practical ways of living Christianity.

Which Is the Best Approach for Training Future Priests in African Context? (For the First Degree in Theology or Being Trained in Foreign Countries)

We begin this sub-topic in this presentation with the Proverbs we have introduced above with the very accentuation of the biblical text, "Only, everyone should live as the Lord has assigned, just as God called each one. I give this order in all the Churches". (1 Cor. 7, 17).

1. *What the little Kivebulaya did not learn, the grown up Kivebulaya will never learn.* The proverb means that, the chain of growth of a child in the family upbringing, being connected to the education the child is getting in primary school and later on continued in secondary school and further handed on to the formation in Philosophy and Theology and throughout the ongoing formation is the best way of preparing good leaders. That is what we call progressive growth. The education the child, like, Kivebulaya gets in the family is the basis of all traits one will develop later as a grown up Kivebulaya. Therefore good order, discipline in different families were appreciated in the traditional ways of Africans and are still valued today in any field. The history of studies or formation in different schools, colleges and Universities shows that the best achievements of students in studies have not been reached because of only special students (genius), special teachers and the like, rather on the sense of discipline, order and trust built between a child and parents, between a pupil and teachers, between a student and his/her formators or lecturers. When a child has been educated very well in the family; He learns very well in primary schools, later on he gets good environment of learning in Secondary Schools; In Philosophy and Theology he will grow very well because his developments have passed in the natural ways and transparency. The good basis will always produce good

developments in studies and formation. Growth will always aspire and wish for “becoming” a transformed person.

2. “The second proverb which is in this line of thought is *who moves the cradle, moves the world*. This proverb has its origin in China, but one can find it also in several peoples of Africa. The cradle is the source of many things. A child can be seen as a helpless human being, later on one sees the change from helpless human being to a grown up helpful person. A child, who is the source of many things is called a cradle, if educated in the right channels he will later produce wonderful achievements. This child, born of a human being can be moved in the right and genuine orientation to the present and to the future, then we have made the world anew and meaningful place to live. We want in theological studies to touch the lives of the youth; we aim at giving them the desired environment, so that they become the source of moving the world.
3. To these young men who are the future leaders of the Church and of different nations we *aim at inculcating the idea of true hope*, as the Holy Father, Pope Benedict XVI said on the soil of Africa in Benin while addressing the president of Benin and other authorities. He gave a passionate address on the socio-political and economic life of the continent and on inter-religious dialogue he said, “Do not deprive your people’s hope! Do not cut them off their future by mutilating their power. The people’s future is in the power of the cradle according to me. (Zenit.org. Nov. 20, 2011 in Benin).

As time goes on, we understand the significance of the words of the late Pope John Paul II to the youth. He trusted them and gave them what he had; the best of all what he gave them is hope and truth. If you trust the cradle and the one who moves the cradle you will move the world. The proverbs have been more clarified with the citation of the Biblical texts, “Only, everyone should live as the Lord has assigned, just as God called each one” (1 Cor 7:17). The unique character of the individual’s relationship to Christ can lead one person give a fundamental option for Christ or against Christ; to serve Christ or to remain idle.

1. The future priests learn or study very well and deeply through a Guide for One's Life. These young people as we can know the youth of the whole world study, learn and are formed by models which pass through the human eye and psychology. The eye begins with personal encounter. The client or the seminarian and the formator or lecturer both experience the importance of the eye. The eye experiences who is a priest? What and how does the priest act? From such experience, future priests are formed with powerful experiences, models and long lasting images and symbols. The warmth of the formators, of their leaders, their faith, charisma and truth make the youth learn as a right path to take in life.

Arturo Mario, the personal photographer of five Holy Fathers in supporting our point, writes, "The Holy Father, John Paul II had a great hope in youth, at the time when many leaders and adults say that today's youth are burned –out, lost, frustrated have nothing of hope left". The Holy Father reached out to young people. He gave them all that he had and he became young among the young. He knew how to transmit the warmth of his personality and his great faith. (Sacerdos, 6/20, March-April 199, p. 8). The eyes of the young people were fixed to the Holy Father, they listened to his words. They were seeking the truth, the right path in their life. It is a challenge, and a duty for a priest that has to live with youth, the seminarians and all young people so that through him they can see Christ.

2. Priestly formation requires integrity, of formation, as well as "heroic constancy and fidelity, a clear *sensus Ecclesiae*" and an openness to fraternity without exclusion or partiality. Profoundly, we aim at forming the future priests in human formation, spiritual formation, intellectual formation, Pastoral and missionary formation. There was a time when Spiritual formation was the sorely basic formation, today we start with human formation- Psychological formation then we continue with other faces of humanity in this formation. A future priest requires knowledge on what the Church says about his vocation of priesthood and above all his opinion about himself whether his lifestyle and services are questionable or not. The future priest continues to study all core courses and sub-core

courses in Theology, so as to equip him for guiding his Christians, i.e. to enable him to serve the people of God effectively, “a priest must live in deeds what he believes and preaches in action.

3. *The future priest is trained to be a messenger of his community.* He brings Good News of comfort, hope, encouragement, assurance, healing and salvation to the faith of the community. The structures of our seminaries provide room and good chance of learning and practicing communal values. The seminarians “learn to live in community in such a way that the common life may later lead to an authentic experience of the priesthood as close priestly fraternity”. (Africae Munus, 122).
4. *The future priests are trained to live the life of “witness of Christ’s love to the people”* and who make Christ alive in their lives. A priest responds to Christ in faith, as a member of the People of God. He is called to sanctify and fulfil the radical call of the Gospel and to live a life of union and communion with Jesus. On this point the Holy Father, Pope Benedict XVI, on May, 26, 2006 while he was in Warsaw emphasized, “The faithful expect only one thing from priests, that they be specialist in promoting the encounter between man and God. The priest is not asked to be an expert in economics, construction or politics, he added, he is expected to be an expert in the spiritual life.
5. *There is genuine theological Study and Formation on African soil.* There are more advantages if the future priests are trained for the first degree in Theology in African context. I do not deny the fact that here in Rome, various young men come for theological studies and experience a worldwide significance of the universal Church. If we were to debate between the contributions of the priests trained in abroad and priests trained in their home countries, the later would have proved a bigger success. -It is fitting that the future priests are trained in Africa, where they start their journey of formation. They can come for further studies abroad after two years of ongoing formation. -The candidate to priesthood study many things by seeing, by touching and by being part and parcel of the African values found within their reach. That is what at the

beginning of our presentation we talked of continuous growth of becoming. -In their formation houses or in their Inter-Major Seminaries they live practically, the life participation of what they have studied in their lectures, e.g. Self-reliant programs and Small Christian Communities being available for service and for others and living a life participation of prayer and acceptance to one another. -It is true Universal Theology will remain one but the interpretation; the putting down into practice of what one has learnt will differ. Harry Sawyer, in *What is African Theology*, 21 writes, the Universal Theology of the Christian faith will and must always remain one. But interpretation will be in terms of the African soil. Most likely the real value of a theological study in African context is one of the "functions" of Theology.

6. The theological studies in African Context should be more preferable because the future priests experience development of natural abilities in African environment and in the African social structure. There are natural abilities and dispositions which are evolved by and from the family environment in the African youth and later in the ongoing formation. Abilities evolved in the child and to building up of the youth, for practical activities. -The African young people see, hear and perceive many more things in the African environment than any other person outside Africa. They can detect all foot prints on the path, know to whom they belong, how much time passed since the author of these foot prints went along on this path. At his young stage he can know how to interpret all noises and voices of the surroundings. The future priests in theological studies experience the celebration of the death and resurrection of our Lord, the Word of God and the life of the faithful in Small Christian Communities and in their daily Liturgy.

The Role of Future Priests in Theological Studies

When we speak about the role of seminarians in their theological studies (formation), in actual fact, we aim at presenting the role of the future priests, when they will be in their new ministry. The reason is very clear; we are looking at the

expectations of the faithful and of all people who are going to be served by these trained priests.

The active participation of the future priests during study period; formation programs of self-reliant, readiness to be formed are some of the central points in preparing oneself for the future ministry.

The faithful are looking for priests who “witness” Christ’s love to the people and who make “Christ alive in their lives”. A priest responds to Christ in faith as a member of the people of God.

The priestly studies are aiming at the Mission and Vision of the Church. To train someone without a target of the mission or one who has no vision is just too hard to arrive somewhere with a good hope. The role of a future priest must be centred on the mission of establishment and building of the Kingdom of God. The future priest has been invited to “transfer life and bring it to the fullness of life to others”. Each candidate to priesthood must create a vision for his service in the vineyard of the Lord. From this vision he will find means to reach the fulfilment of his proposals, his struggles and his great trust on the name of God. These future priests with their visions will be prepared to give people light and hope, creativity, generosity, dynamism and productivity among the people of God.

- The expectations of the people or of the world are to be inspired in faith, love and healing. The integrity and faithfulness of the priest should penetrate his personal life and his commitment.
- These candidates to priesthood are expected to listen, appreciate dialogue and respect others to facilitate and coordinate essentials in transformation.
- In the 21st Century Evangelization needs leaders who value other people’s potentials and talents. The vision in priestly ministry remains “the transformation of the world in all aspects of life”.
- The future priests with mission and vision will convert and transform the world, change people’s attitudes and behavior and create a just integral society where people can live in peace and harmony.

- The reputation of the future priest brings the worthiness of Christ to others through prayer, affirmation, consolation, hope and healing.

Challenges in Theological Studies in Africa

(1) Sometimes, we do not have enough committed formators for a long period, a fact which is very important so as to have stability of formation team and progressive growth. We need to give service with commitment.

(2) Besides the preaching and teaching on Peace, Reconciliation and love, we do experience in Africa: wars, injustices, tribal conflicts in areas where the number of Christians is very high.

3. Leadership in the African Context. According to Jesus' model of leadership, a leader is the least and the servant of all, (Matt 20:28). There is a number of priests and sometimes even of higher authorities who want to live as African chiefs, not as servants of all. There are true leaders who want really to serve the people of God with all simplicity.

(4) While a priest should work hard for giving hope to the hopeless, poor and oppressed in this world, we see this option for the poor still remains a big challenge.

(5) Even if we have many seminarians in our major Seminaries, we are aiming at the quality of future priests, not so much on quantity. Therefore the scrutiny for priestly candidates in theological formation is very high.

(6) Within the last ten to twenty years a number of countries in Sub-Sahara Africa have been celebrating the centenary of their evangelization. Yet, today we have many Religious Sects in Africa. And worse still we face the question of Syncretism. What is the response of Catholic theological formation?

(7) The biggest question now is, what should be done to deepen the Catholic faith so that it becomes a Christian tradition?

Expectations through Models

We have many formators who are living models for the African formation. Yet, the future priests are looking at the few

who are not giving good examples. These few make us continue growing in understanding, vigilance and improving in formation.

- Whenever we get good leaders, working together in formation, making personal encounter between those formed and the formators, we make the hope and total future brighter.
- Formation is a process which addresses issues, challenges, problems and needs, and assists the person being formed to be able to face life in its context.
- When there is coordination from the family education, process growth in secondary schools and later in Philosophy and Theology until ongoing formation after priestly ordination, we shall get more servants of the Lord and committed leaders in the vineyard of the Lord.

Relevance Formation for Priests

Our call is to aim at the relevant formation for priests, so as to address the needs of humanity in the process of building the Kingdom of God.

- Witness to Christ through lifestyle, building the argument on vision and mission are very relevant for the growth of each one who wants to live his prophetic role in his way to the goal.
- Following Pope Benedict XVI's word, "to make a solid and proper contribution to African Society, it is indispensable that students be taught the Church's social doctrine. This will help the Church in Africa serenely to prepare a pastoral plan which speaks to the heart of Africans and enable them to be reconciled to themselves by following Christ". (*Africae Munus*, 137).
- On-going theological formation of Catholic ministers in response to current challenges: As we have emphasized above in this paper "the progressive growth of this future priest or of this grown up Kivebulaya is a necessity if we want to reach at an ideal goal. For a long period we had at Salvatorian Institute, Theological workshops for priests in different groups.

Conclusion

At the end I would like to hint the philosophy which is behind this conception of continuous growth of the young man,

development of the theological studies. It is the Philosophy which roots in the tradition of the Greek philosopher Aristotle. As one of the greater thinkers as far as we know who taught that a sound evolution of mankind is based on three pillars: the family, the state and private property. The family evolves in the child the natural abilities necessary for life and puts the child into a concrete social order of life.

It is this child that has been identified as Kivebulaya, or the cradle, if there is an institution which has understood how to make the cradle grow continuously and expand, then, this institution has shown how to make development in theological studies in the concrete environments which will produce fruits.

The master of development in many programs or in different endeavours is discipline, self-sacrifice and commitment. Even if we get talented young men in theological studies without discipline we shall never come to the target of our Visions and purpose of our Studies. Discipline is the master of success and self-sacrifice is the mother of looking ahead and far more in future distance. What about commitment? It is that pledge, promise, prophetic desire and devotion to do the good for all. (But then the word becomes like fire burning in my heart, imprisoned in my bones; Jer 20:9b).

Some Reflections

1. What should be done to deepen the Catholic faith so that it becomes, *Christian tradition*? For example: the language problem with regard to the Scriptures and theology; clear and simple theological explanation of Catechism and the Liturgy; Can it help us to reach the purpose?
2. Do we have what is called, *African theology*? Or should we call it Theology in Africa? Example is Prof. Emeritus, Charles Nyamiti and his Doctrine of God and the idea of Christ our Ancestor; Bishop T. Tshibangu, Theology in Africa; Kofi Appiah- Kubi Christology. African Theology is another thing.
3. What about the question of Syncretism and the response of Catholic Theological formation?

4. Where is the strength of Traditional African Religions *vis-a-vis* Christian Theology?

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Restoring Africa's Self-Confidence: Through Reconstructing a Traditional African Anthropology

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The Present Situation of Africans

“Here was I, thinking he would be sure to come out to me.... Surely, Abana and Parpar, the rivers of Damascus, are better than any water in Israel? Could I not bathe in them and become clean?” (2 Kings 5:11-12). That was Naaman the Syrian's infuriated reaction at what he considered an apparent snobbery on the part of Elisha the prophet from Samaria. Naaman thereby displayed a sense of his self-worth as a person as well as his being conscious of his hereditary background. He felt he could stand eye to eye, shoulder to shoulder with anybody from what he considered arrogant Israel. He thus vocalised his patriotism, his pride in his fatherland and the treasures that fatherland had to offer. The Apostle Paul would later on pride himself as a native of Tarsus, a Roman citizen (Acts 16:37; 22:29) and boast of his Israelite descent (Rom 11:1; 2 Cor 11:21). Why should he take advantage of the waters of Jordan while Samaria has its own rivers? And he stormed away from Elijah's residence. In the recent past, a rugby club in Mombasa, *The Masai Warriors*, made up of Masai people displayed a similar pride and patriotism in opting to play a match in South Africa dressed in Masai colours complete with sandals made from recycled car tyres. The Igbo of South-Eastern Nigeria have an expression for such an affirmation of pride in one's own heritage: *Nkem akonam* literally, *may I not lack what belongs to me*. What belongs to Africans is their cultural heritage, a heritage that is irreplaceable and un-negotiable. After all, as the proverb picturesquely puts it: *Ejula*

kwuru, o kwuru nkirike ya. That is to say, when the snail decides to move house, it carries everything, including its shell, along. In other words, Africans can never part with their cultural heritage even if they wanted to without thereby losing their identity as Africans. Have you seen a snail without its panzer, its amour?

It seems, therefore, appropriate to begin any sort of talk about religious formation on the African continent with that reminder of an indigenous Igbo wisdom consciously before us. A scheme of formation into religious missionary life developed in Europe naturally takes as starting-point, European cultural presuppositions. Such a formation cannot be transferred to the African continent wholesale without taking African viewpoint on board. Otherwise it would issue in a form of de-Africanization. It is a historical platitude to mention that present-day Africans are the heirs of a two-fold namely, the indigenous and the foreign. The indigenous heritage is the culture they are born into. The foreign derives from colonial activity among them and this is a partly shameful heritage namely, slavery and colonialism. The aura of this historical past still lingers in Africa's action and reaction to European overtures. Their ancestors were colonised by European imperialism and enslaved by both Arab and European slave merchants. The cumulative result of this two-fold foreign action is that their self-confidence in their native ability as well as their self-worth has been massively eroded. They have become homeless in their homes. Occasional articles in the daily newspapers stress the need to regain the self-confidence that would result in Africans taking their destiny into their hands. That historical episode should not signal African capitulation to foreign interpretation of human life. As an Igbo proverb reminds us: the visitor must eventually go home. Political independence announces the departure of the foreign visitors. This departure is the *kairos*, the appropriate opportunity to rearrange our lives in accordance with our customary traditions.

Karl Lyimo, for example, in an article in *The Citizen* of Thursday, 29 March 2012 titled "When and how will Tanzania stop relying on foreign handouts?" remarks: "Inexplicably, resource-rich Tanzania still depends upon budgetary support from extraneous sources by up to a third of its annual budget, usually in

the forms of grants and loans – complete with the ‘inconveniences’ and disruptions generally associated with that Whichever way you look at it, dependence on extraneous handouts is most unsatisfactory situation that perpetuates the Acquired Dependence Syndrome (ABDS) fifty years after Tanzania became independent from foreign rule”. (p. 23). One has the impression that what is said about the national government could, *mutatis mutandis*, be said of the Church in Africa.

Need to Rediscover Africa's Cultural Foundations

To rebuild their self-confidence, it seems important that we start by re-constructing their situation in life prior to the entrance of foreign imperial powers and money-mongering slave merchants. An excavation of indigenous African wisdom, which has been lying fallow since outside intervention on the continent put it in the shade, would uncover the meanings and values that informed Africans before alien and often, alienating culture was introduced. If we can recover the self-confidence, the self-consciousness built on those indigenous foundations prior to European and Arabic incursion, Africans would have truly gained their lost independence and be in the position to chart their future without dictation from elsewhere. Like Naaman the Syrian, they would be in the position to affirm their own independent heritage and take pride in it. Although in the long run Naaman did accept the waters of Israel, he had nonetheless not overlooked what his own country possessed. Africans can similarly appropriate outside influence through adequate criticism without thereby neglecting their cultural heritage. *Nkem akonam* is a wise counsel for this enterprise as provided by the Igbo sage.

One may add that Africans were aware of their independent achievements and proud of them. Indeed they thought of their indigenous achievements as a treasure without comparison. Among the Igbo the word has gone abroad: *Nkem ji ka* namely, what I have is greater; what I possess is a treasure of the highest value. Another of their many proverbs ratifies this claim: *The*

amuru amu ka ihe agworogwo. What has been learnt and gotten used to, is greater than what one obtains by magic and witchcraft. In an Igbo worldview, the white man is a magician, a status achieved through his use of empirical science and accompanying technology.

There is a saying among this people: *Bekee bu agbara* namely, the white man, he is a magician. This epithet is easily explainable. The traditional Igbo were so awestruck or rather star-struck by the scientific and technological achievements of the white man, that they classified the whites among their demi-gods. *Agbara* in Igbo religious thought is a sort of evil genius that confuses people and has the power of striking one with insanity. The technical accomplishments of the white people, the telephone, the clock, the airplane were curious wonders that make the Igbo mad from wonder. Take for an example the appearance for the first time in the experience of an Igbo village of a white man on the motor cycle. The palm-wine harvester on the top of the palm tree, whose vision is far-reaching and whose elevated position allots ripple waves of voice resonance, proclaimed from the tree-top a novelty without precedence: *Anya m ahuna nti m; leekwenu nwoke nodiri ani na agba aso!* Literally: I have seen a fabulous impossibility, something never heard of in our traditional world of experience. "My eyes have seen my ears. Behold a man is sitting down and running at the same time".

It is my contention that this initial shock of difference with which the Europeans broke into the world of primitive (in the sense of original and traditional) situation of African life has continued to keep Africans in bondage to European power. They are unsure what next the Europeans will bring out from the storehouse of their magic-box. The same conclusion about this cataleptic effect of European technology on Africans is arrived at by Ali Mazrui in his *The Africans: A Triple Heritage*. There he claims that the European Maxim gun silenced Africa's warrior tradition as represented by the likes of Shaka, the Zulu leader. It seems that the time has come for Africans to re-discover the original confidence their ancestors had before the coming of the Europeans and on the strength of that confidence to attempt to

rebuild an African worldview that is able to compete with alternative worldviews.

An Assessment of European Colonialism

John Gunther in his *Inside Africa* (1953) gives the impression that colonialism benefited Africa. The Europeans may have ravaged a continent, he writes, but also they opened it up to civilization. He goes on: "Colonialism made today's nationalism possible, and opened the way to democracy. The Europeans abolished slavery (which, of course they introduced) and ended tribal warfare. They created communications, improved the standard of living, developed natural resources, introduced scientific agriculture, fought to control malaria and other diseases, established public health controls, gave natives only an inch away from barbarism stable administration and a regime based in theory at least on justice and law (The white man's law, of course.) most important, they brought Christianity and western education..." (cited from David Lamb, *The Africans*, Vintage books, 1987, p. 137).

It is precisely this form of paternalism that modern Africans resent. Such an evaluation of colonial activity totally weighted on the side of European benevolence is entirely unacceptable. It assumes the sort of situation which informed or rather misinformed Joseph Conrad's *The Heart of Darkness*. It seems to say that without European presence, Africa was at worst chaotic; at best inhabited by noble savages. Pre-colonial Africans, it would seem, did absolutely nothing to develop themselves, precisely the view of Hegel in his *The Philosophy of History*. Basing his judgment on the stories of explorers and missionaries, Hegel theorized that slavery introduced Africans to culture. What is argued here is that the impression canvassed of Africans by non-Africans is at war with what Africans hold about themselves. Judgments are made of Africans by visitors and tourists, explorers, novelists and fortune-hunters most of whom did not take the trouble to discover the Africans from within. Today Africans are defiant: they refuse to be defined by outsiders whose intention was to "civilize the natives" as proclaimed by the

colonial program: “the white man’s burden”. African worth does no longer want to be evaluated on the standards set by European culture. The recovery and reconstruction of the *status quo ante*, before European colonialism seems to me, the appropriate starting-point for rebuilding African self-worth.

An American journalist, David Lamb, who made a thorough study of Africa after colonialism, questions the European sense of achievement through colonialism. His comments on the above cited John Gunther seems to reflect the real situation. He writes; “In reading these words (of Gunther) today one gets the impression that Gunther probably spent too much time talking to British governors and not enough to Africans. The benefits he mentioned were not lasting. They vanished almost as soon as the Europeans left. The Europeans built artificial foundations for Africa’s fledgling nations, and when the tide changed, they crumbled like sand castles. Only one aspect of colonialism was strong enough to survive the transition to independence – economic enslavement” (*The Africans*, 137). Lamb’s insight is massively supported by Igbo proverbs. The first proverb says: the bed-bug advised its brood to patiently endure the on-going situation of heated water because what is hot will eventually become cold. The second proverb says: tolerate the alien because the visitor will eventually make his way home. Translated into popular idiom, the Africans patiently endured the superior fire power of European imperialism buoyed by the hope that their presence was only an episode and that their departure would eventually re-launch the evolving confidence of Africa’s ability to cope. So long as the Europeans remained, Africa’s traditional self-understanding hibernated in a state of suspended animation. Now that political independence as well as ecclesiastical administration has been won, Africans are invited to show nerve in re-affirming their indigenous life-style. Africans do not come from nowhere. They have a trove of priceless heritage that have been left fallow. The world can be enriched with such a heritage if only the Africans can exhibit it. The Church, which has come as a liberator from enslavement, has always been the custodian of cultures. If she has to be true to its historic contribution to the

world’s ongoing evolution, she needs to champion the cause of Africa’s cultural renaissance.

Indices of Indigenous Worldview

In this paper, I intend to highlight some cultural values promoted in Africa before the continents contact with European civilization, values that need to be resurrected in order to remind the new generation of Africans of the cultural models set by their ancestors. Briefly, a representative sample suffices to indicate how the task can be undertaken. I am neither a Kikuyu nor a Chaggar. I opt to use the Igbo as the representative sample. What I attempt to do here is neither exclusive nor exhaustive. It is only a template. It should give an indication of what I think should be done by the different tribes of the African continent. We shall examine the place of God, of humans and of community in the Igbo universe as paradigms. Such a portrait would function as a template for other African cultures to interrogate the neglected riches of their cultures. Folklores, the names given to people and spirits, the songs and hymns, the proverbs and metaphors, the whole apparatus of social communication oral, written or sculptured, become the sources of reconstructing the past. We may be missing the values and meanings that informed our people unless we undertake this difficult but exciting enterprise. By recreating the traditional scenario, we may succeed in rekindling the love for things African. In that way, Africans may have their opportunity to be contributors to, rather than be mere consumers of, alienating foreign cultural heritage.

The Gods of the Igbo People

Against the allegations of many pious writers, the Igbo worshipped many nature gods and goddesses. The various shrines that dotted their many “bad bushes”, *Ajo Ofia*, bear abundant witness to their religious polytheism. But they had special devotion and respect to a supreme God they named *Chi-ukwu*, the great God who also was understood as mysterious and ineffable; he had many names indicating the perspectives from which one appropriates him: *Amaama amsiamasi* namely “the one known

but never exhaustively. One should aspire to know this God, *Marachukwu*, respect him *Sopuluchukwu*. He is a God full of mercy, *Amarachukwu*, and the giver of grace *Ogochukwu*. Highly gifted and charismatic individuals were named either *Nwachukwu* (Son of God) or *Ifechukwu* (God's own property). This God is to be worshipped but not to the point of annihilating the human subject. *Ana achuaja ka ikpe na ma ndimmuo*. One has to fulfill one's religious obligations so that if things do not go as expected, the judgment will go against the spirits. Nobody may fear another human being as such because no human has the last word on another human being's destiny: *Ibe abu chi*. Literally, the neighbour is not my God or my fate. The same appropriation can be put in rhetorical form: *Ibu Chi m?* Are you my God/destiny? This belief draws a boundary between the individual and God and between an individual and his fellow human. Even in their relations with God, the Igbo created space for human enterprise. The majesty of God is not so overwhelming that it evaporates human enterprise. In their commerce with fellow human beings, they relied on who God was for them, so as to give each human being his or her appropriate place. Nobody was a cipher. Everybody had his/her place in the Igbo universe. This God has a sense of justice that does not overwhelm human effort.

The original Igbo response to Christianity attests to this claim and it can be paraphrased thus. When the missionaries originally preached the Christian faith among the Igbo, the elders had the audacity to respond: we have our own God. We hold on to our God if by receiving the Christian baptism your God would separate us from our ancestors whom your God condemns to hell-fire. Again, since this Original Sin you preach as caused by eating the apple is so pervasive, we can in all honesty say that since the tree does not grow in our land, we never inherited the Original Sin. Keep your religion for yourself but give our children the white man's knowledge. We build the schools and you send us teachers. The Igbo ancestors, it would seem, were not overawed by the God of the missionaries but they were highly fascinated by the superior technical *savoir-faire* of the European visitors. They were open to learn from the Europeans while at the same time

they did not abandon what they already had. Their contact with the other did not imply the neglect of what is native with them. Such a contact has to be seen as an enrichment that increases the original stock. Naaman the Syrian, for example, added the soil of Israel to that of Syria. By profiting from Israel he did not thereby look down on what was Syrian. Such was the Igbo attitude to European arrival.

Igbo Anthropology

The Igbo had before them a model of what a true Igbo had to be. Theirs was a hierarchical society based not so much on heredity as on personal achievement. Their chiefs were chosen on merit and became hereditary thereafter. If the heir did not satisfy their expectations, they usually unseated him and chose somebody else that represented the aspirations of the clan. The generic word that designated the Igbo expectation of their race was *Di*, meaning "master", "husband" "expert" or "lord". Any and every Igbo man was expected to be master of something. The question: *Ibu di gini?* Namely, what are you husband of?, exhibits the folks' expectation from any male member. Before European experience diversified areas of human aspiration, the Igbo had a limited field of research and operation. As a rural and farming community, yam-farming was a male occupation. Women do help in the farm but their area of specialization was the coco-yam. Hence a master farmer was a *di ji*, a master of yam. The palm tree grows everywhere in Igboland and yields a milk-white juice that is alcoholic which is called *manyi nkwu*, literally palm wine. Many palm wine harvesters adulterate their wine by adding water thus reducing its potency. The palm wine harvester who genuinely offers an unadulterated wine becomes the *di ochi*, "master of the gourd", a euphemism for the wine stored in the gourd. Some of the men were hunters. The master of the game becomes the *di nta*, the expert hunter. He knows the behaviour system of the animals and where to trap them when he wanted. He shoots with bow and arrow with unerring accuracy. You could rely on him for the type of meat, usually bush-meat, which you fancy. In those days, the main recreation was wrestling for the

men. The master wrestler, which was the ambition of every participant, was to be a *di mgba*, the master wrestler who represents his clan or village when competition time comes. When the yams have been planted, there was enough leisure for recreational activities. Wrestling was the activity participated in with fanfare. Music supplied by drums and fifiers with adoring women audience garnished Igbo village life. Young men engaged in these wrestling matches with zeal and commitment. Their performance often dictated what girl they were to marry. Indeed *di m*, my Lord was the official appellation a woman gives her husband.

Over and above these functional specialities were titles given and aspired to from the point of view of how one manages or controls one's life. One should be able to rule over his household, form his children into responsible and respected citizens, feed them and look after his harem. Hence he has to be a *di bi n'ulo*, literally master of the household. Beyond and different from that, he is expected to be a *dike*, literally the master of strength, meaning he has to be a strong man capable of defending his family and the clan, doing the household work reserved for men. His strength should be relied on when a state of emergency in the village requires it. Hence he is a *di mkpa*, the husband of need. He supplies the need when it arises due to a lack. This title directs attention more on reliability to deliver when other avenues of help fail. This quality and characteristic is transparently derived from observed performance of the one who carries the title. One does not have to advertise oneself to merit it because, as the saying goes, *Ora ma dike*, the people easily recognize the "man-for-all-seasons". A man that has proved himself exceptionally, in other words, a hero in any area of human undertaking becomes a *Nwoketeghete*. He is a man nine times over; it is the title of perfection expected in any Igbo man. It is not officially given as a title but pronounced intuitively as the recognition of excellence. Modern Africans can equally aspire to be a *di*, the masters of their profession, and experts of their trade.

The Igbo Community

The Igbo is a complex group. While their place in society derives from their perceived performances, they are not totally individualists. So long as their parents are alive, they are still "children" who must listen to their parents. The parents choose for them their wives and their husbands and instruct them on what type of profession they may undertake. Village decisions are taken in the palaver assembly where every member has the opportunity to air their views on any given issue. A decision taken by the Igbo assembly is binding on all even on those who are absent. Anybody who absents himself from such assembly has to pay a fine. No one individual is greater than the community. Their situation of extended families could be seen as supportive arrangement that sustains the weak and the poor; but it could also be seen as a burden on the more enterprising individuals. The African proverb: it is one man who killed the elephant that fed the village is typical of Igbo sense of communality.

Communities do celebrate achievement by conferring titles on who they consider merited them. Such occasions are occasions for community cultural celebrations marked with exhibitionism of riches, vanity and extravagance. The Igbo know how to show off. Individuals could also give themselves titles to mark their own sense of achievement by instituting celebrative festivals where they are conferred the titles they wish to be known by: *Igwe, Owa, Ugo, Udu ako miri etc.* Nollywood videos have diffused these extravagant ceremonies wherever they are viewed. Thus the idea of "halls of Fame", the conferment of Papal knighthoods or Queen's birthday honours as signs of recognition were already present in Igbo lifestyle even before Europeans entered their cultural space. The cultured model, the Igbo equivalent of the gentleman in English cultural expectation is the *Nwoke eji eje mba*, the man fitted to represent the community to other peoples, in short, the ambassador of the Igbo people. The tortoise is the totem of the Igbo people. In their folk lore and fables, the tortoise is the symbol of wisdom, of prudence and tact, of cunning. It has a way, in their fables about the exploits of the tortoise, of getting out of any otherwise embarrassing situation. It is presented as

inventive and as having the capacity and ingenuity to outsmart other animals. The Igbo people regard themselves as endowed with the same type of resilience and inventiveness as they ascribe to their totem. Their conduct of the unfortunate Biafra war displayed some of the characteristics of enterprise and inventiveness they attributed to the tortoise.

The symbol of the Igbo man is the ram, the epitome of endurance. Just as the ram does not complain but bears every hardship, including defiance when being slaughtered, so every Igbo man is expected to endure hardship without a show of weakness. The tropical environment is seen as harsh and challenging for human habitation. One has to get along with the inauspicious situation, take up the challenge and forge a responsible life without a show of weakness. A religious missionary could learn from the Igbo ideal on how to come to terms with ministerial hardship.

The Igbo woman, on the other hand, is expected to complement her male folk by personal industry. Her symbol is the hen. Just as the hen toils all day long to feed her chicks, and protect them from the predatory hawk, so the Igbo woman is expected to be industrious in feeding and safeguarding her family. Although, she calls her husband *dim*, namely, "my lord", she indeed wields a greater authority in the home. Igbo women organization is very strong and vocal. Two incidents in Igbo history give an indication of the awesome power at Igbo women's disposal. The first is the famous Aba riot in the 1920's, an event without precedence and which changed the foreign prejudiced perception of African women namely, that African womenfolk are passive. The British administration had imposed poll tax on merchandize traded on by women. The Igbo women in Aba organized themselves and made the district ungovernable for the British. The British were surprised that African women could exhibit such fury and dissent.

The second incident concerned Igbo women in their relation to their husbands. It is normal among the Igbo that the men own the land; women are married out and assume the clan name of their husbands. It is men who continue the line of descent of the family; *Aham efuna*, may my line of descent never be lost, speaks

of the need for male heirs in the family. Men often marry many wives because they want to have a male child to carry on the name/line of the family into future generations. Only men who are the traditional heirs can dispose of land. When the pioneer Irish Catholic missionaries wanted land to build a church and their house on, the men folk at the village of Emekuku in today's Imo State of Nigeria refused to assign them a land to build in their community. The women came together and decided to act on behalf of the missionaries. Since men in Igbo land were forbidden to enter the kitchen, the women decided to starve their husbands until they allotted land to the missionaries. When the men hesitated, the women invited the missionaries to indicate where they wanted to build. It was the women group that assigned community land to the missionaries and their men kept away. Since then Emekuku has offered the universal Church many priests and religious including an archbishop for Owerri archdiocese. That primitive (in the sense of original) Christian Emekuku community) has left us perhaps the first efforts at formulating an indigenous African theology. In their attempt to come to terms with God's ubiquity and his particular presence in the Eucharist, they inventively came out with the formula: God is present everywhere but has his residence in the tabernacle at Emekuku.

The Igbo in Society

The Igbo are basically a forward-looking and optimistic people. This openness to the future is carried by one of the names they give their children: *Nkiruka*, what lies in the future will be greater than what we have at present. A proverb confirms this attitude of an open future: *Echi di ime*, namely, tomorrow is pregnant. Implied is that just as we are not sure what the pregnant woman will bring forth – male or female, single or twins (a proverb dating from before modern technology invented a means for accessing the contents of the womb) - so also the future is unpredictable. In other words, we have to be prepared for all eventualities. When the Europeans surfaced in their land, they were totally surprised but not quite unprepared. They have had

experience of albinos among themselves. Indeed one of the first acts to confront the white people was to sacrifice an albino, one like themselves, to see if the gods would accept the sacrifice and turn the white people away from their land. This did not happen so they had to find a way of accommodating the new situation. But they were quite uncomfortable with the white new comers. One of their proverbs dramatizes their unease: *ihe ka nte batakwuru nte*, namely, what is bigger than the cricket has entered the cricket's abode. How uncomfortable the situation has become is left to one's imagination to supply!

But then, from their commerce with their non-Igbo neighbours, they had experienced welcome and hospitality. Hence their saying: *nwanne di n'mba*, there is a friend in another country. But the Igbo are circumspect. Notice the behaviour pattern of chickens when they find themselves away from their accustomed habitat. When chickens arrive at a foreign place, they customarily stand on one foot and survey the terrain to observe how the chicken in the new place behave. Prudence requires that the Igbo behave similarly and that their visitors respect this way of life. Visitors to a foreign land likewise should take time to observe the *Lebenswelt* and learn the life-style of their hosts before they begin to do their own thing. *Obira be m abiwukwana mu* ; "may my visitor not be the cause of my downfall", is a saying common among the Igbo. The Igbo are hospitable. With them, the visitor is king; everything is done even to personal inconvenience to make the visitor comfortable. Igbo demand, as their proverb suggests, that the host sits when it is raining at that part of his grass-roofed house through which the rain drops come into the room. The Igbo would, therefore, consider it a breach of etiquette and common sense for the European explorers to have condemned African life-style without first taking the effort to have understood what was evolving. They are righteously aggrieved by European writings like Joseph Conrad's account of Africans in his *Heart of Darkness* and of the policy implied by the colonial programme code-named, "the white man's burden". It is important for the Africans not merely to learn who they are from the accounts of European visitors. It is even more important for the Africans to complement such accounts by their own

accounts of themselves to any visitor interested in listening. If this assessment is accepted, it is clear that African cultures have riches that should be cultivated even after imbibing European and Arabic legacies.

It is also a misimpression to assume that the Africans of the slave trade represented the Africans of the mainland. Those sold into slavery were generally the *atamgbolokos*, the never-do-wells, those captured in inter-tribal wars or the upstarts, the genuinely gifted individuals who posed a threat to a conservative and traditional society. The local chiefs sold off potential rivals for power in the villages into slavery. Before the trans-Atlantic slave trade came into business, there were slaves, usually war captives, who looked after the local shrines. They were consecrated to the gods and goddess; forbidden to marry with the free-born (the *Ama alas or Amadi*), and restricted from fellowship with the free society. For the Igbo, the slave has no rights; that is, he/she is not a child (freeborn), *Ohuabunwa*. There are still Catholic communities in Igbo land that refuse to accept any priest assigned them whose background is traced to an Osu (slave) genealogy. The Igbo can be defiant in their defence of their freedom: *Igbo ama Eze*, the Igbo recognize no kings, in the sense that each of them considers himself a king in his own house. They do not accept to be dictated to by anybody else.

Conclusion

What I have done is to present snap-shorts of a tribe in Africa to serve as a sort of sample for other tribes in the enterprise of re-appropriating the values and meanings that informed traditional African society. Despite a slavery and colonial past, present-day Africans need to re-discover their roots presently blotted out by an historical episode in their emerging history. Our ancestors should not be turning in their graves because of our inability to affirm who we are. We come from somewhere, for instance, from a background that admired and cultivated excellence took pride in and recognized achievement as well as discredited mediocrity. That "somewhere" consists of the legacy which we are supposed to have inherited from our ancestors as authentically typical

Africans. The Igbo propose the virtue of excellence namely, that one aims at to being the expert of what one has chosen to be; to be like the ram in enduring difficulties, to be like the hen in being industrious and so on. They expect us to be *Nwokedeghete*, the man for all seasons, heroes of our trade. Our ancestors do not expect us to be passengers and consumers of foreign products. We are not to be imitators of foreigners. They expect us to take our destiny into our own hands and reflect the cultural ideal. The world wants to see and hear what this part of the planet is capable of. The wider Church expects Africans to contribute, from the African cultural world, inspiration for enriching the Gospel message. We should not be found lacking.

Hence it seems to me appropriate that in the formation houses of religious missionaries in Africa, the candidates should be grounded on Africa's heritage. We find these resources in African histories written by foreigners and Africans which treat of the slave trade, the colonial period of African history; the colonial policies of both the British and the French. We need to get interested in the stories of African resistance to foreign imperialism. We need to know of the great leaders on the African continent from Shaka the Zulu through Moshweshue of Lesotho to modern freedom fights and nationalists: Kwame Nkrumah; Julius Nyerere, Odumegwu Ojukwu, Jomo Kenyatta. The Agricultural, mineral, and economic potentials of the various countries that resulted from the Scramble for Africa and the new nations that emerged after political independence build up our background knowledge.

Above all, literature whether fiction or didactical, in English, or French; tourist guides and tourist accounts of the different countries including occasional projections of films based on Africa, the *Discovery Channel* or the *National Geographic* would be sources of discovering our past. Depending on the time available, language studies could be added as a need for working and for appreciating peoples other than our own. Missionaries of the 21st century need to have indigenous courage and self-confidence derived from their cultural heritage.

Environment: The Godly and Worldly Perspectives

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Abstract

This paper presents aspects of environment in both Godly and Worldly contexts. Recently, there have been numerous attempts on the environmental conservation in the media and intellectual arena across the globe. Consequently, appropriate solutions have not been found yet. As more and more countries try to improve their standards of living today, the health challenges become greater and greater because of the damage done to the environment. This phenomenon appeals for the intervention efforts from the Christian lifestyles mentality as a result of proper understanding of God. The creator spent the first five days of creation week getting the environment ready for human beings to enjoy, grow healthy and take care of it as God's representatives on earth. However, sin changed God's plan to the extent that the environment became an enemy to humankind. The abuse of the earth's natural resources began and continues tremendously to this day. Therefore we need altogether be alerted on our responsibility to God and his created works. That way we can sustainably protect our precious environment and benefit from the blessings we receive daily, monthly and yearly from our master and our maker Jesus Christ. This is recommendable good news to share along the world today before Jesus comes back to take us to our original home where pollution is no more.

Keywords: *Environment, Godly, Worldly, Human being, Sin, Pollution*

Introduction

In a narrow sense the word environment is usually understood to mean the surrounding conditions that affect people and other organisms. In a broader definition, environment is everything that affects an organism during its life-time (Enger and Smith, 2004). In turn, all organisms including people affect many components in their environment. Ecologists¹ argue that, our survival depend upon how well we could observe variations in the environment and predict the responses of organisms to those variations (Molles, 1948). Biblically, the word environment refers to the natural world. The Bible adds that: *The earth belongs to the Lord. And so does everything in it*².



Figure 1: The beautiful environment God created

The creator spent the first five days of creation week getting the environment ready for Adam and Eve. They were to be created soon. He put them in a Garden³ and gave them the responsibility (work; duties) over all living creatures. This offered Adam and Eve the opportunity (chance) for study, enjoyment, and growth as God's representatives on earth.

Sin changed God's chosen plan. The environment became an enemy of humankind. Hard work took the place of enjoyable work. Selfishness ruled. Abuse of the earth's natural resources began and continues to this day. Forests have been cut down. Water courses (paths) have been changed, and pollution⁴ is bad.

¹ People who study the relationship between organisms and the environment.

² Read the Bible in Psalms 24:1, New International Revised Version

³ Read the Bible, Genesis 2:8, 15, King James Version.

⁴ The action or process of making land, water, air, and other things in the natural world dirty and not safe or suitable to use

The richness of the soil has been spoiled thoughtlessly. Sunlight is important for health, but it can become an enemy of health if we are exposed to it too much. But the world still supports our life here, even through our endless abuse of the planet.

The following questions probably would be important for us in this world:

1. The environment and global warming often have been the subject of today's news on television and in the newspapers. How do your nation, your community and your church answer these issues?
2. How should a Christian⁵ deal with questions about the environment differently than someone who believes we are here by pure chance alone?
3. What lifestyle changes could you make that could influence the environment for good?
4. If Jesus is coming back soon, should we really worry about the environment?

Creating the Environment⁶

Some theories⁷ today picture the creation of the earth and life on it as nothing but accidents. At the age of 22, a British scientist Charles Darwin raised a theory that natural selection guides the evolutionary process of the universe and its inclusions (Mader, 2003). Darwin's demonstrates that the earth just happened by chance over time and without thought (Mader, 2003). All living things were believed to be brought to life by evolution⁸. Probably the question arises on what could be the source of the evolution. Significant responses have not yet been addressed to date. But the bible shows a different picture of our beginnings. The difference between the godless model of our beginnings and the Genesis

⁵ Someone who believes that God did create the world

⁶ Read the Bible, Genesis 3:7, 17-19; Genesis 2:1-7, King James Version.

⁷ Ideas or sets of ideas that are intended (meant) to explain facts or events.

⁸ A process by which populations change over time.

Creation story is very big. These two views are so different that they cannot agree.

Let us stop for a minute at the scene of Creation. The Creator God is working on the creation of man and woman. First, He makes Adam from the ground. God is the Sculptor. Then, when all else is ready, He bends down and breathes His own breath into Adam's waiting form (shape). God the Giver of life brings Adam to life. We are "fearfully and wonderfully made"⁹. WE are each given a conscience to keep us on track; a full range of feelings and emotions to enrich our lives and a brain that we can never use up or wear out (Ludington and Diehl, 2002). What a marvellous picture of our God at work!

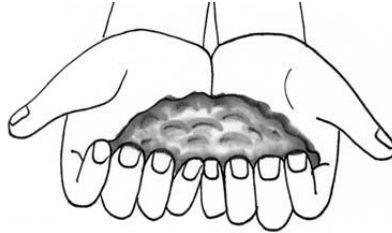


Figure 2: God, the Sculptor, makes Adam from the ground

But that is not all. He becomes God the Surgeon as He takes a rib from Adam. And He forms Eve to be the partner of Adam and the mother of the race. She is also to stand by his side as his helpmate in this perfect, beautiful place¹⁰. He then puts these new humans (man and woman) into the place of beauty He has prepared. God gave Adam and Eve the most healthful place to live. The restful green leaves, the colourful flowers, and the fruit made a perfect home for them. The Lord did not plan for our first parents to be lazy. They were to work in the garden and take care of it. In this way they would find satisfaction and enjoyment. They would learn more of God from "God's second book—nature".

⁹ Read the Bible, Psalms 139:14, King James Version.

¹⁰ Read the Bible, Genesis 2:18–24, King James Version.

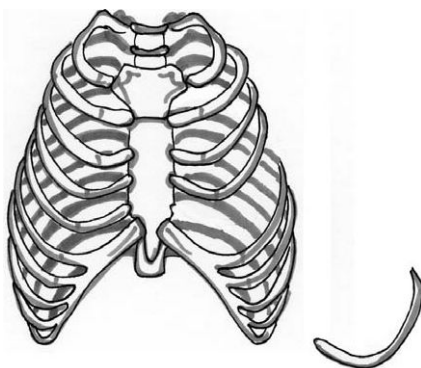


Figure 3: God, the Surgeon, takes a rib from Adam and forms Eve

Changes in the Environment after Sin¹¹

When sin entered into their lives, Adam and Eve faced its terrible results. First, the clothing of light that had covered them disappeared. The environment that had clothed them changed. The environment of the plant world changed too. Thorns and thistles grew. It became hard to grow crops in the soil. And worst of all, there was now death. Death was something Adam and Eve never were to have known.

Suddenly, the wonderful environment that had been theirs to enjoy now had a new face. It also presented to them new challenges that became worse over time. Meanwhile, humans (men, women, and children) began to abuse the earth, often for their own gain and glory. Enger and Smith (2004) add that, the pollution of air and water, the spoiling of soil, the presence of new and fearful diseases point to the aging of the earth and the growing need for renewal. However, as more and more countries try to improve their standards of living today, the health challenges become greater and greater because of the damage done to the environment (Easton, 2008).

¹¹ Read the Bible, Genesis 3:7, 17-19, King James Version.



Figure 4: After sin entered the world, thorns and thistles grew

In commenting to the political position with regard to spiritual affairs, Rourke (2008) testifies that, years ago, a political leader made a statement: *We do not have to worry about the environment because Jesus is coming back soon.* What is the danger in the thinking behind that argument? How would you answer it?

Our Responsibility for Environment¹²

We need to begin by reminding ourselves of the Lordship of God over the earth. We are not free of responsibility to Him and His created works. Not only is the earth His but all the people are His too. We have responsibility to Him for other people and for the rest of the earthly creation. We can still protect good things on earth.



Figure 5-The earth and all that is in it is the Lord's

¹² Read the Bible, Psalm 24:1, King James Version.

One example is water. We should be thoughtful in using water. We should support efforts (work) to give clean water to those who do not have it. In certain parts of the world, lack of clean water is a serious problem. This leads to a great loss of life. We should follow the diet that the Lord has outlined for us. If more people were on a vegetarian diet, there would be more food to go around because it takes a lot more resources (good things) to support a meat-eating diet than it does a vegetarian one.

We should care for the plants and trees that we have responsibility for. This will help to keep the air clean. As much as we can, we should try to lessen carbon emissions (output). This is becoming more and more of a worldwide concern due to the dangerous influence of carbon emissions (out put) caused by cars upon the environment. These emissions may eventually accelerate the free radicals¹³ which are primary chemical threat to the brain (Pamplona-Roger, 2010). We should try to be good stewards of the earth. We should try to take care of the environment by devising appropriate environmental conservation measures (Molles, 1948). We should try not to abuse (hurt) resources (good things) on earth. We should try to share with others all the good things that we have. By doing this, we can improve the daily lives of those who need our help. A medical doctor Pamplona-Roger (2010) adds that, *human beings do not just have bodies rather they are bodies and that health and wellbeing depend primarily on knowledge about those bodies and how to care for them*. Now as Christians, we are responsible for helping those in need.

Conclusions and Recommendations

Generally, ever since the world was created it has been possible to see the qualities of God that are not seen which are his eternal power and the fact that he is God¹⁴. The things of nature that we can now see give us only a weak understanding of Eden's glory. Sin has spoiled earth's beauty. We can see the work of evil on all things on earth. But still there remains much that is

¹³ Waste products or toxins produced in the body.

¹⁴ Read also the Bible, Romans 1:20, King James Version.

beautiful. Nature testifies that the eternal God, who is great in goodness, mercy, and love, has created the earth and filled it with life and gladness. Even in their spoiled condition, all things show the handwork of the great Master Artist. Wherever we turn, we may hear the voice of God and see examples of his goodness.

Therefore, we must always acknowledge the mightiness of the creator in our lives (homes, colleges, offices, churches etc.). We should share around the good message we get from our natural world so that we can altogether conserve our environment and benefit from the blessings we receive day and night from our master and our maker Jesus Christ.

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Maximizing Students Learning by Teaching Based on Students Needs

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Introduction

The teaching/learning that is done in Tanzania Higher Learning Institutions does not reflect the higher order thinking skills which students need in order to thrive in the twenty first century society.

This paper will review the existing literature regarding the following:

(i) The characteristics of the twenty first century society as contrasted with the past centuries. (ii) Needed students' qualifications of the twenty first century. (iii) Ideal teaching/learning for the twenty first century.

The following questions will serve as guideline for surveying the literature.

- How do the twenty first century technological changes affect students learning? - What do theorists/scholars say about teaching/learning in the twenty first century? - Do Tertiary educators base teaching/learning on students' needs of the twenty first century? - How is students learning maximized?

Characteristics of the Twenty First Century

The twenty first century is characterized as a networked society, empowered by a range of higher speed technologies, constant social mobility and diversifications of life trajectories. It is a digital society powered by ubiquitous computing. It is a century that is characterized by advanced technological capacity, high productivity, modern and efficient transport, communication infrastructure and highly skilled manpower imbued with initiatives. Learning tools, media, telecommunications and

network technologies are rapidly evolving into a powerful support system for acquiring the skills needed for the twenty first century. Therefore, these new technologies necessitate a change in relationship with information and thus change the teaching/learning goals. With instant access to facts, higher learning institutions need to rethink the role of memorization and focus more on higher order thinking skills such as analysis, synthesis and evaluation.

Technologies also change the ways in which learning takes place. High band with networks, sophisticated simulations and adaptive software are all creating new opportunities for collaboration and innovation in and among higher learning institutions and places of work. (Partnership for the 21st Century Skills, 2006).

Characteristics of Today's Students

Today's students are able to connect and create with their peers and with the wider world in ways that were unthinkable just a few years back. In an article called, "New Vision for Teaching and Learning in the 21st Century, Ian Jukes and Ted McCain asserted that, 'Students are not prepared for life, for workplace, for a life time learning not just earning a living but learning a living'".

In the twenty first century networked society, students have access to ideas, resources, and communities to support their learning; students are thus driven by their personal needs and choices and are able to develop self-regulatory skills (personalization) which is distinct from the mere consumption of educator's supplied information (productivity). In addition to scaffolding linkages dialogue and connections in and across communities and global distributed networks (participation) for the purposes of sharing ideas inquiry and problem solving. McLoughlin & Lee (2008) asserted that, "Tertiary Students' profiles indicate that most students now mix work and study, they are technological savvy and use networking tools as a central part of their academic and social lives".

Conole & Creanor (2006) as cited by McLoughlin & Lee op. cit., reported that, "Students have high expectations of how they

should learn, selecting the technologies and learning environments that best meet with a sophisticated understanding of how to manipulate these to their advantage”.

What Is Lacking in Today's Teaching/Learning Methods

Paavola & Hakkarainen (2005) as cited by McLoughlin & Lee *op. cit.*, proposed the knowledge creation metaphor of learning which builds on common elements of Carl Berester's (2002) theory of knowledge building, Ikujiro Nonaka and Hirotaka Takeuchi's (1995) model of knowledge creation and Yiso Engestrom (1987, 1999), theory of expansive learning. From the perspective of knowledge creation metaphor, learning means, becoming part of a community through participation, exchanging of ideas, sharing, contribution of ideas and knowledge generation. Students become both producers and consumers of knowledge, ideas and artifacts. As newcomers to a community of practice, students not only engage in legitimate peripheral participation to develop their own mastery of knowledge and skills through interaction with experts, but they also have a responsibility to play a part in the continued advancement of the community's existing body of knowledge as they progress towards full participation in the social-cultural practices of the community.

Despite sincere well intentioned efforts, schools are still lacking clear and consistent guidance, that is, they still continue with the methodologies that were inherited 100 years ago for the needs of a society which is quite different. The industrial model of schooling that was designed a century earlier has now outmoded and outlived its usefulness.

Most research has shown that traditional lecture methods in which professors talk and students listen, dominate college and university classrooms (Bonavell, C. & Erison, J. (2003).

Reynard, R. (2008), asserted that “Current mobile technology challenges instructional design as it demands a totally different approach to instructional design and teaching methodology. It requires new skills from both educator and the student.”

Yolder & Salyor, (2002) contented that, “the traditional teaching is overloaded with information. It is too much busy work

and there is a disconnection between the study and the real world.” Sfard (1998) as cited by McLoughlin & Lee op. cit., distinguishes between two metaphors of learning, “The acquisition metaphor and the participation metaphor.” The acquisition metaphor represents a passive reception view according to which leaning is mainly a process of acquiring ‘chunks of information.’ Chertanan, G. (2008) Chairman of the 21 Century Skills Task Force, asserted that, “the world is changing quickly around us and there is a growing concern among employers that our schools are not keeping up. Today’s jobs require employees with more than a Diploma or a Degree. They want employees who can think creatively, work collaboratively, take initiative and are globally aware. In short they want candidates who are steeped in the 21st Century skills.”

Too many of the Tertiary students finish schools unprepared for a livable wage career.

A study done by Employees Perspective on the basic knowledge and applied skills to the 21st century reported that, “40% of job candidates were unprepared as ‘deficient’ for the demands of the working world.”

In the same study employers rated high school graduates as ‘deficient’ in basic English, Maths, Reading Skills, Written Communications, Critical Thinking, Problem Solving and Professionalism.

What Students Need

In such a landscape there is need to rethink models for teaching/learning in order to replace the ‘closed classroom models which put more emphasis on the delivery of information by an educator and/or textbook rather than being learner centric’. A Global imperative by the New Media Consortium (2005), as cited by McLoughlin & Lee op. cit., “places greater emphases on the development of the 21st century literacy as a set of skills and abilities where aural, visual and digital literacy overlap.”

Calls for a rethinking of pedagogy to meet the demands of a new era where ubiquitous computing and social connectivity mediated by ICT is reshaping the academia. The calls for change

and innovation in pedagogy are representative of an emerging view of learning as knowledge creation.

McLoughlin & Lee op. cit., mirror a societal shift towards a knowledge age in which creativity and originality are highly valued. Sfard (1998) as cited by McLoughlin & Lee op. cit., distinguishes between two metaphors of learning, "The acquisition metaphor and the participation metaphor." The acquisition metaphor represents a passive reception view according to which leaning is mainly a process of acquiring 'chunks of information' while the participation metaphor perceives learning as a process of participation in various cultural practices and shared learning activities. In this metaphor, the focus is on the process, that is, on learning how to learn and not so much on the outcomes or products.

Lave and Wenger, (1991) as cited by McLoughlin & Lee (op. cit.), asserted that, "Learning occurs through sustained interactions and conversations with practitioners. Social networking practices also enable the creation of virtual communities as well as the building of relationships and sharing of common interests and ideas within the communities. These social experiences are often the foundations of learning."

By adopting this perspective, the study is making a case for a new understanding of teaching and learning that addresses a networked, collaborative, and connected decision.

Supporting the theory of networked society is the theory of connectivism (Siemens, (2005) as cited by McLoughlin & Lee op. cit., which stresses the importance of building networks and collaborative linkages to foster communication and dialogue. In order to thrive in a digital economy students need digital age proficiency. What students need today are skills to read critically, write persuasively, think and reason logically and solve complex problems.

Maximizing Students Learning

Educational research and theory have long recognized that learning processes are socially situated and networked, and ideas are generated as a result of collective intelligence efforts and

collaboration. (Scardanalia & Berester, 1994; Tharp & Callimere, 1988; as cited by McLoughlin & Lee op cit).

Connectivism situates learning with the dynamics of social interaction, connections and collaboration. Maintaining the connections is a skill that is essential for life long learning in a knowledge based networked society.

The metaphor of learning as knowledge creation is a fundamental perspective that capsulize the processes and outcomes that students need to engage in so that they learn to operate successfully in the networks. Both metaphors challenge the educators to question whether the current education system and pedagogy based on the delivery and consumption of content and the acquisition of abstract knowledge and skills are adequate to support the development of the competencies and digital literacy that characterize the knowledge society.

Schools have always had a responsibility of addressing all of students needs. Today the emphasis on dealing with students needs is greater than ever before. The question to ask is, ‘How can one best prepare students to succeed in the 21st Century?’

Jerome Brunner (as cited by, Partnership for the 21st Century Skills op. cit.), contested that, “what one resolves to do in school only makes sense when considered in the broader context of what the society intends to accomplish through its educational investment”.

Shulman, (2005) asserted that, “pedagogies of engagement which engage students in thinking, discussing, reading, researching, arguing, debating, defending, presenting, experiencing, reflecting, inquiring – these are the activities that promote the development of concepts, deep understanding and transformations.” The interactive pedagogies emphasize growth and development in inquiry and other ways of thinking and learning.”

This study acknowledges the intellectual enquiry that needs change. The attention is drawn to the tension inherent in educational reflection *vis a vis* holdings fast of the old traditional teaching practices and the willingness to risk an encounter with the 21st Century Skills.

The important key questions to ask are: What do we want students to be able to do when they finish school? How is the future different from the past? What are the values, attitudes, attributes, skills, knowledge that students need in order to thrive in an uncertain future? To realize the above, what values, and teaching will schools need to implement to ensure that students are able to thrive in an unpredictable future, Hammond, B. Thomas; Angelo and Patricia Cross. They asserted that, "classroom research and classroom assessment respond directly to the concerns about better learning and more effective teaching. Classroom research is developed to encourage college teachers to become more systematic and sensitive observers of learning as it takes place everyday in their classrooms. Educators have an exceptional opportunity to use their classrooms as laboratories for the study of learning and through such study to develop a better understanding of the learning process and the impact of their teaching upon it."

Sheridan, (1989), as cited by Collaborative Learning in Adult Education, – Eric Digest No 113 (1991), points out that, "Collaborative learning takes place only in an environment in which participants feel free to exchange ideas and share experiences in order to create knowledge. Therefore, the environment should be unthreatening and democratic, discouraging hostile competition as well as encouraging mutual respect for the ideas and opinions of others. To create this environment, students must be willing to listen to and respect different points of view as well as tolerate divergent opinions, engage in discussion and conversation rather than speech making. The authority relinquishes his/her powers and develops a sense of commitment and responsibility. The facilitator must be willing to surrender complete authority for the learning process and become co-learner with other participants. (Bruffee 1987, McGregor, 1990; Power 1985 as cited by ERIC, 1991).

The study calls for the refraining of the past traditional role of the teacher as the sole authority and transmitter of knowledge. In the collaborative learning the teacher becomes a facilitator and enters into the process of inquiry relating to students as a knowledgeable co-learner; authority expertise power and control are redefined (McGregor, 1990; Sheridan, 1989).

Facilitators have responsibility to describe the collaborative learning and to provide a rationale for its use as well as any training needed to engage, in it effectively.

The students shift roles from listeners, observers and note takers to problem solvers, contributors and discussants; from low or moderate to higher expectations; from private to public classroom presence; from competition to collaboration with peers; from responsibilities associated with learning interdependently and from viewing teachers and texts as the sole sources of authority and knowledge to viewing peers, oneself and the thinking of the group as additional, important sources of authority and knowledge. McGregor, (1995) as cited by ERIC Digest No. 113-(1991).

Many research studies have demonstrated that students who learn operatively get higher grades than students who try to learn the same materials individually (Johnson et al 1991 (b) as cited by Felder, R. (1996)

In classes where students worked individually (TShumi, 1991) as cited by Felder, R. (1996) reported that; 36% of students earned good grade (while in classes taught co-operatively 58% and 65% of students did so. Those earning A's in the course included 6.4% first offering and 11.5% second offering of those who worked cooperatively and only 3% of those who worked individually.

Analysis of Research literature as advocated by Chickering, A. & Garison, Z. (1987) as cited by Bonwell, C. & Eison, J. (2003) suggest that, 'Students must do more than just listen. They must read, write, discuss or be engaged in solving problems. Most important to be actively involved, students must engage in such higher order thinking tasks as analysis, synthesis and evaluation'.

Other research studies evaluating students' achievement have demonstrated that many strategies promoting active learning are comparable to lectures in promoting mastery of content but superior to lectures in promoting the development of students' skill in thinking and writing. Further, some cognitive research has shown that a significant number of students have learning styles best served by pedagogical techniques other than lecturing.' (Bonwell, C. & Edson, J. 2003).

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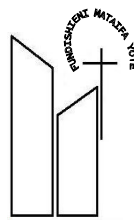
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