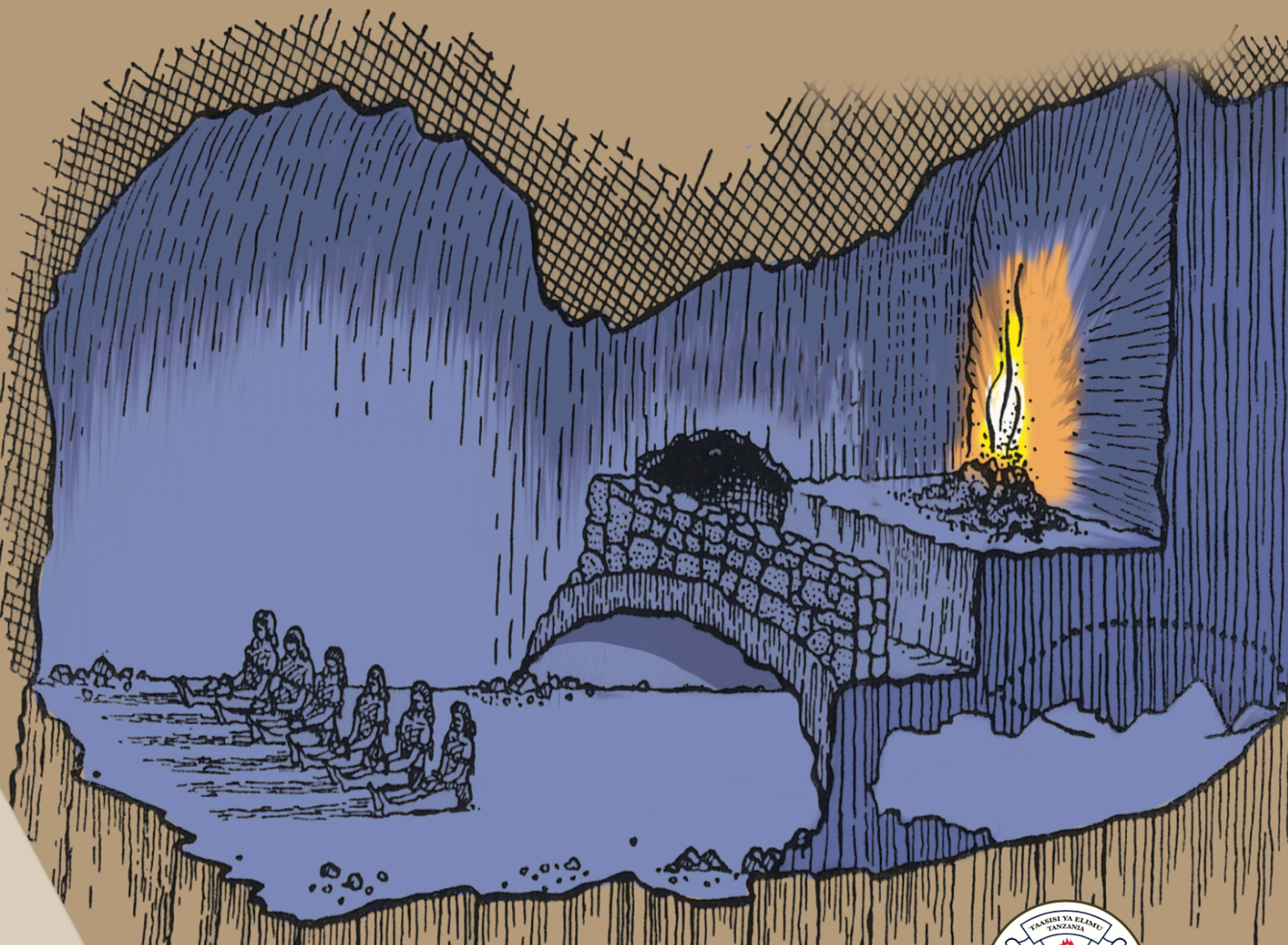


General Studies

for Advanced Secondary Schools

Student's Book Form Five & Six



Tanzania Institute of Education



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General Studies

for Advanced Secondary Schools

Student's Book

Form Five and Six

THE UNITED REPUBLIC OF TANZANIA
MINISTRY OF EDUCATION,
SCIENCE AND TECHNOLOGY

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Dr Lyabwene M. Mtahabwa
Commissioner for Education

Tanzania Institute of Education

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Abbreviations

ABC	Abstain, Be faithful, Condomise
ADHD	Attention Deficit Hyperactivity Disorder
AfDB	African Development Bank
AI	Artificial Intelligence
AIDS	Acquired Immunodeficiency Syndrome
AIM	African Independent Movement
AMISOM	African Union Mission for Somalia
AMNUT	All Muslim National Union of Tanganyika
ANC	African National Congress
ARVs	Antiretrovirals
ASP	Afro-Shiraz Party
AU	African Union
BAKWATA	<i>Baraza Kuu la Waislamu Tanzania</i>
BCE	Before Common Era
CAFTA	Central American-Dominican Republic Free Trade Agreement
CAG	Controller and Auditor General
CBO	Community Based Organisation
CCM	<i>Chama Cha Mapinduzi</i>
CCT	Christian Council of Tanzania
CCTV	Closed-Circuit Television
CEDAW	Convention on the Elimination of all Forms of Discrimination Against Women
CHRGG	Commission for Human Rights and Good Governance
CNS	Central Nervous System

COMESA	Common Market for Eastern and Southern Africa
COSTECH	Commission for Science and Technology
COVID-19	Coronavirus Disease of 2019
CSOs	Civil Society Organisations
CT	Computed Tomography
DCEA	Drugs Control and Enforcement Authority
DNA	Deoxyribonucleic Acid
DPP	Director of Public Prosecutions
DRC	Democratic Republic of Congo
DUCE	Dar es Salaam University College of Education
EAC	East African Community
ECG	Electrocardiogram
ECHO	Echocardiogram
ECOSOC	Economic and Social Council
ECOWAS	Economic Community of West African States
ETA	Euskadila Askatune
EU	European Union
FBOs	Faith-Based Organisations
FDI	Foreign Direct Investment
FGM	Female Genital Mutilation
FLQ	Front du Liberatio du Quebec
GA	General Assembly
GBV	Gender-Based Violence
GHB	Gamma - Hydroxybutyric Acid
GMOs	Genetically Modified Organisms
GNP	Gross National Product
HIV	Human Immunodeficiency Virus

IBRD	International Bank for Reconciliation and Development
ICJ	International Court of Justice
ICT	Information and Communications Technology
ICTR	International Criminal Tribunal for Rwanda
ICTY	International Criminal Tribunal for the Former Yugoslavia
ILO	International Labour Organisation
IMF	International Monetary Fund
IRA	Irish Republic Army
IT	Information Technology
IUCEA	Inter-University Council of East Africa
LDCs	Less Developed Countries
LGAs	Local Government Authorities
LHRC	Legal and Human Rights Centre
MDAs	Ministries, Departments and Agencies
MDGs	Millennium Development Goals
MIGA	Multilateral Investment Guarantee Agency
MKUKUTA	<i>Mpango wa Kukuza Uchumi na Kuondoa Umaskini Tanzania</i>
MKURABITA	<i>Mpango wa Kurasimisha Rasilimali na Biashara Tanzania</i>
MOAT	Media Owners' Association of Tanzania
MRI	Magnetic Resonance Imaging
MUCE	Mkwawa University College of Education
NACP	National AIDS Control Programme
NAFTA	North American Free Trade Agreement
NAO	National Audit Office
NATO	North Atlantic Treaty Organisation
NEC	National Electoral Commission
NECTA	National Examinations Council of Tanzania

NGOs	Non-Governmental Organisations
NPBFP	National Property and Business Formalization Program
NSGRP	National Strategy for Growth and Reduction of Poverty
OAU	Organisation of African Unity
PAP	Pan African Parliament
PCCA	Prevention and Combating of Corruption Act
PCCB	Prevention and Combating of Corruption Bureau
PCP	People's Convention Party
PDP	People's Democratic Party
PLO	Palestine Liberation Organisation
PPRA	Public Procurement Regulatory Authority
PVR	Permanent Voters' Register
SACCOs	Savings and Credit Co-operatives
SADC	Southern African Development Community
SAPs	Structural Adjustment Programmes
SARS	Severe Acute Respiratory Syndrome
SC	Security Council
SDGs	Sustainable Development Goals
SIDO	Small Industries Development Organisation
SQA	School Quality Assurance
SS	Secondary School
TAA	Tanganyika African Association
TACAIDS	Tanzania Commission for AIDS
TAMWA	Tanzania Media Women's Association
TANU	Tanganyika African National Union
TAWLA	Tanzania Women Lawyers' Association
TAZARA	Tanzania and Zambia Railway Authority

TCs	Teacher's Colleges
TEC	Tanzania Episcopal Conference
TGNP	Tanzania Gender Networking Programme
TIE	Tanzania Institute of Education
TIRDO	Tanzania Industrial Research Development Organisation
TPDF	Tanzania People's Defence Force
UDHR	Universal Declaration of Human Rights
UDOM	University of Dodoma
UDSM	University of Dar es Salaam
UK	United Kingdom
UN	United Nations
UNDP	United Nations Development Programme
UNGA	United Nations General Assembly
UNICEF	United Nations Children's Fund
URT	United Republic of Tanzania
USA	United States of America
USSR	Union of Soviet Socialist Republic
UTP	United Tanganyika Party
VCT	Voluntary Counselling and Testing
WB	World Bank
WFP	World food Programme
WHO	World Health Organisation
WTO	World Trade Organisation
ZNP	Zanzibar Nationalist Party
ZPPP	Zanzibar and Pemba People's Party

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Dr Aneth A. Komba

Director General

Tanzania Institute of Education

Preface

This textbook, *General Studies for Advanced Secondary Schools*, is written specifically for Form Five and Six students in the United Republic of Tanzania. It is written in accordance with the *2009 General Studies Syllabus for Advanced Secondary Education Form V-VI*, issued by the Ministry of Education and Vocational Training. The book consists of eight chapters, namely, Introduction to General Studies, Philosophy, Religious studies, Contemporary issues in Tanzania, Science and technology in development, Democratic process and practices, International affairs and Life skills. Each chapter comprises activities, exercises and revision exercises. You are encouraged to do all the activities and exercises, and other assignments provided by your teacher. Doing so will enable you to develop the intended competencies.

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**Chapter
One****Introduction to General Studies****Introduction**

General Studies is a multidisciplinary subject, which involves issues from different subjects. This chapter covers a wide range of issues related to the concept of general studies and the importance of general studies. Competencies developed will facilitate easy comprehension and appreciation of a general studies as an academic discipline.

The concept of General Studies

General Studies is a subject that encompasses a wide range of topics, from different academic disciplines. It is a subject which enables students to learn in a general manner, a wide range of issues prevailing in the society and the academic world.

Scope of General Studies

In Tanzania General Studies is one of the compulsory subjects for all advanced secondary school students. Although the subject is very wide, this book will focus on the following subjects and issues: Philosophy, Religious studies, Contemporary issues in Tanzania, Science and technology in development, Democratic processes and practice, International affairs and Life skills.

Philosophy

The study of philosophy is one of the main components of General Studies. The chapter on philosophy is not a complete philosophical exposition, but it is selective. It focuses only on the philosophical narratives of ancient, modern, and contemporary thinkers from Europe and Africa, whose ideas have shaped the world as we know it today. In particular, the chapter examines the ideas of Plato, Aristotle, Karl Marx, Vladimir Lenin, Kwame Nkrumah and Julius Kambarage Nyerere on the nature of the state, democracy, education and the economy and the impact of these ideas on the social, political, and economic policies of Tanzania. The structure of the chapter shows the logical connection between the ideas from ancient, modern, and contemporary philosophers. More significantly, the criterion used in selecting the thinkers' narratives helps to determine the development of their ideas. It is easy to distinguish the ideas that are still relevant and those which are outdated. Thus, for example, after discussing conceptual issues about the meaning and nature of philosophy, the branches of philosophy, the relationship between philosophy and human beings, and the role of philosophy in human life, the chapter examines the

ideas of Plato and Aristotle who were among the prominent philosopher to articulate philosophical ideas about the nature of the state, democracy, education, and economy. They are, in other words, the pioneers and fathers of philosophy as we know it.

Karl Marx and Vladimir Lenin focus on the modern period. Although they tried to deviate from Plato and Aristotle, Lenin retained their basic ideas about the nature of the state, democracy, education, and economy, and tried to apply them to the conditions of the European societies of his time. The contemporary period has had African philosophers like Kwame Nkrumah and Julius Kambarage Nyerere. These philosophers, in their own ways, took the basic ideas of Plato and Aristotle, modified them in relation to the situation in Africa, and then deployed them to advocate against the problem of poverty on the continent. The examination of each philosopher is prefaced with some background information, mainly because ideas always arise in a concrete historical contexts and reality, and not in a vacuum. For that reason, the background information places the philosophers in their proper context and helps to know the factors which influenced their ideas.

Religious studies

Like philosophy, religious studies is also an essential component of General Studies. However, religious studies have not been given sufficient academic attention in General Studies. It has always been examined superficially, focusing mainly on the meaning and nature of religion, its function in society, and the significance of religious tolerance. Equally significant or important issues pertaining to the religion were left out.

This chapter introduces students to methods through which Religion as a human phenomenon is scientifically studied because this methods does not take interest at how faith wants religion to be understood. This is important because it helps to show that the study of religion is intended to give students a broader and deeper understanding of the phenomenon of religion its totality. Therefore, the chapter also presents different explanations that scholars of religion have provided concerning the origin and practice of religion. For example, where does religion come from? How are different religions practiced? How do people of different religions in Tanzania relate to one another? These are some of the questions that religious studies seek to answer.

The chapter also examines the basic tenets of some of the world's major religions. This is important because it enables students to understand some of the essential characteristics of such religions. Exposure to other religions contributes significantly to the broadening of student's understanding of other religions, apart from his or her religious faith. More significantly, the exposure develops the student's respect for other faith traditions to enhance religious tolerance.

The relationship between religion and other aspects of human life shows that, religion permeates all spheres of life. In particular, religion plays an important role in society's activities and in how it relates to politics, how it relates to human health, and how it relates to the environment in general. Moreover, the chapter examines the relationship between adherents of different religions in Tanzania and the significance of religious tolerance.

Contemporary issues

Chapter Four of this book covers various cross-cutting issues, including gender and development, environmental issues, the HIV and AIDS pandemic, corruption, and drug abuse. This chapter makes students familiar with gender, particularly the systems that influence gender, the effects of gender discrimination, and affirmative action. The concept of gender influenced the patriarchal system. The chapter discusses the patriarchal system, which considers men dominant and women as subordinates to men. In this situation, men are decision-makers and property owners. The system is practised at family, community, and institutional levels, either directly or indirectly.

Drug abuse is another aspect discussed in this chapter. The chapter presents the meaning, types and effects of drug abuse in our society. However, the government and individual citizens have taken the same measures to mitigate the extent of drug abuse in Tanzania. The measures are also presented in the chapter. In Tanzania, drug abuse has several effects including the spread of diseases like lung cancer, HIV and AIDS, poor intellectual functioning, school dropouts, family displacement, marital breakups and deaths. These effects and the mitigation measures are presented in the fourth chapter.

Corruption is another concept discussed in Chapter Four. It is a form of dishonesty or a criminal offence committed by a person or an organisation to gain illicit benefits, or to abuse power in one's own interest. Corruption has many effects on the development and well-being of our society. Thus, it must be prevented and combated at all costs. Corruption also causes environmental problems. The problems include pollution (air, water, and terrestrial pollution), land degradation, destruction of the ozone layer, greenhouse effects or global warming, the loss of biodiversity, deforestation, and natural hazards (droughts, floods, earthquakes, volcanic eruptions, acidic rain, and storms). Environmental problems have caused much harm, including the death of people and other living things, property damage, and the occurrence of infectious diseases. Further effects and mitigation measures are discussed in the chapter.

Science and technology in development

Chapter Five of this book covers issues related to science and technology. Science and technology have brought about different levels of development in the history of humankind. The application of science and technology dates back to the ancient

time. In all fields human development depends on the invention of new technologies. Furthermore, the development of science and technology began in the Stone Age and continued to the Iron Age. The chapter outlines various stages of development and factors that affect development so that students can understand why some countries developed faster than others. The chapter also discusses the key factors that stimulate development and indicators of a country's development. In addition, the concept of sustainable development is presented along with the reasons that have made sustainable development a global agenda. Sustainable development emphasises sustainable use of resources; thus, resources should be utilised in consideration of the present and future generations.

Furthermore, technology transfer and the role of science and technology in modern industrial technology and its contribution to the production and provision of goods and services are also discussed in this chapter. The challenges hindering the development of science and technology and various efforts made by the government to promote the development of science and technology are also discussed.

Democratic processes and practices

Chapter Six of this book is about democratic processes and practices in Tanzania. Particular attention is paid to the role that the government plays in the democratisation process and the practice of democracy. The chapter starts by offering a brief history of the development of democracy worldwide. It shows that, democracy is a combination of two Greek words: *demos* (people) and *kratos* (rule). Democracy is a form of government in which the people rule. The chapter then examines the process of democratisation process in Tanzania, which is traced to the pre-independence era or period. During the colonial period and the early years of independence, Mainland Tanzania (Tanganyika) was a multiparty. It became a one-party state in 1965. However, after almost thirty years of practising single-party politics, the multiparty system was re-introduced in July 1992. The other issues examined in the chapter include human rights, the meaning of human rights, history, features, and development of human rights, in relation to Tanzania. Nonetheless, the practice of democracy and human rights involves multiple actors, including, but not limited to, individual citizens, civil society organisations, and the government.

International affairs

International affairs are covered in Chapter Seven. The academic discipline called International affairs emerged after the First World War (1914–1918), in the process of finding ways to establishing everlasting peace. The discipline mainly focuses on state relations and relationships, which have traditionally been understood from diplomatic, military and strategic perspectives. However, the nature and direction of the discipline have changed over time.

The first ‘great debate’ about international affairs took place between the 1930s and 1950s. It was between liberal internationalists, who emphasised the possibility of peaceful cooperation, and realists, who believed in the politics of inevitable power. By the 1950s, realism was gaining ground within the discipline. The second primary ‘debate’ took place in the 1960s and involved behaviourists and traditionalists who were trying to find out whether it was possible to create ‘rules’ for international relations. The third primary ‘debate,’ sometimes called the ‘inter-paradigm debate’, took place in the 1970s and 1980s. It involved realists and liberals on the one hand, and Marxists on the other. They interpreted international relations in economic terms. The fourth ‘great debate’ began in the late 1980s and involved positivists and post positivists. The debate was on the relationship between theory and reality. This debate highlighted the growing influence within international affairs of various new critical perspectives such as social constructivism, critique theory, post-colonial structure, feminism, and green politics, which are widely regarded by many foreign policies.

The interests of nations are defined in relation to many factors. They include economic needs and resources, geography, defence and strategies, and the cooperation between one nation and other nations. However, the success of the foreign policy of any nation depends on the nature of diplomacy. It is important to note that, there is a difference between foreign policy and diplomacy. A foreign policy is the substance of foreign relations, while diplomacy is how foreign policy is implemented. The art of diplomacy involves prudence and the use of intelligence. Thus, the work of a mission is paramount. The diplomatic process, its mechanisms, and agreements have become very complex. The growth of diplomacy has responded to the interconnected developments of complex governance structures in human societies. As a result, more complex issues have sought to ‘negotiate’ or ‘represent’ each other.

There are several bilateral and multilateral relations in the core responsibilities of international affairs and development. Bilateral cooperation is a two-state partnership in which no specific or collective ideology guides the implementation of the partnership. However, States may agree to cooperate in various economic, social, cultural, scientific and technological and political spheres, or in security and defence. In contrasts, multilateral cooperation is a type of partnership that involves more than two parts or countries focusing on the promotion of investment, addressing barriers to infrastructural projects through capacity building, information exchange and more the mobilisation of resources for development. All these and related issues are discussed in detail in Chapter Seven.

Life skills

Following the effects of globalisation and the development of science and technology globally, it is essential to acquire and develop various life skills to interact effectively with other people worldwide. The significant aspects of life skills covered in Chapter

Eight include source of moral values and why it is necessary for the people of Tanzania to embrace the values. The causes of moral decay as well as the indicators, and effects of moral decay in society are well explained in the chapter.

Moreover, the impact of cultural and technological changes on moral values is discussed. The purpose is to give the students the ability to accommodate changes positively. Another item covered under this is the culture of caring for and maintaining of property. The concept of personal and public property and its importance are explained in detail. In addition, the effects of failure to develop this or both personal and public property are revealed. All these things are learnt to make individual citizens understand the expenses and the damage that occur when someone lacks the skills and knowledge required to develop the culture in question.

Furthermore, leadership and ethics have been on the national agenda as they are the important to the well-being of our nation. Therefore, Chapter Eight covers the concept and qualities of leaders and the effects of failure to adhere to leadership ethics. However, several strategies for maintaining and promoting moral values in Tanzania have been adopted. The aim is to equip individual citizens, particularly the youth, with the necessary values as our country's future leaders. The chapter also looks at how personal and interpersonal skills develop, and at the importance of personal and interpersonal skills, in solving socio-economic problems. The concepts of self-reliance and entrepreneurship are discussed or explained to enable the students become responsible citizens.

The importance of studying General Studies

General Studies subject cuts across all subjects and provides students with a general knowledge of life. They are expected to benefit from studying this subject in the following ways:

- (a) *It enhances students' leadership skills:* As students learn life skills, including the qualities of a good leader their leadership skills are strengthened so that they become better leaders in the future;
- (b) *It raises awareness about the availability of natural resources and how to utilise them:* People's awareness of their natural resources and their role in managing them can bring about development in their communities;
- (c) *It informs students about the current world issues:* The subject teaches students about the current issues and encourages them to be informed about what is going on in the world. Current issues can be political, economic, social, and environmental. Thus, the subject develops their interest in discussing world issues;

- (d) *It enables students to develop the ability to think logically:* Learning about philosophy, improves students critical thinking which is important for analysis of various issues for decision making. Critical thinking enables them to argue critically and make strong arguments in resolving issues in society;
- (e) *It informs the students about moral values:* Learning about ethics, religious studies, HIV and AIDS, drug abuse and globalisation helps students to improve their values and become responsible members of our society;
- (f) *It provides civic education:* Through democratic processes and practices such as civic responsibilities, leadership, human rights, and constitutional issues, students become more aware of national issues and responsibilities that they have to deal with as the member of the society; and
- (g) *It helps to develop students personality:* General Studies promotes the personality and status of students by making them responsible citizens from the knowledge derived from philosophy and religious theories, ethics, leadership skills, moral values, and life skills.

Exercise 1.1

1. Explain the scope of General Studies.
2. Explain the primary objectives in studying General Studies in Tanzania?
3. Write short notes on the concept of General Studies.
4. Explain why General Studies is considered a multidisciplinary subject.
5. Write a summary of the sub-topics covered in General Studies in advanced secondary education.



Activity 1.1

In groups, explore further how General Studies relates to other subjects. Present your answers in the class for discussion.

**Chapter
Two****Philosophy****Introduction**

Every human act or is a manifestation of philosophy in some kind. This chapter will enable you to learn about philosophers like Plato, Aristotle, Karl Marx, Vladimir Lenin, Julius Kambarage Nyerere, and Kwame Nkrumah. Specifically, you will learn their philosophical ideas about the state, democracy, education and economy. The competencies developed will help you to be critical and analytical in solving challenges. They will also help you to determine the values and philosophy of life in context of Tanzania regarding social, political and economic issues. In addition, they will help you deal with not only the symptoms but also causes of challenges. Furthermore, the competencies will help you to avoid deceptions and live a life of dignity.

Meaning of philosophy

Philosophy is often described as a search for wisdom or truth. Here, the word 'search' refers to a rational investigation, instead of a faith-based inquiry. The 'search' is philosophical and is carried out principally by reasoning and not by faith. Traditionally, since the time of Plato and Aristotle, the term 'wisdom' was used to signify the ability to know what is good and what is bad. Wise people did not only possess the knowledge of morals, but they were also morally upright. As time went by, wisdom came to signify moral knowledge and knowledge in general.

However, the knowledge that philosophy seeks is true knowledge, and not false, uncertain, and erroneous knowledge. Philosophy is sometimes defined as a systematic search for the truth of physical and metaphysical realities. Western philosophy has been preoccupied with the search for truth from the very beginning. All philosophers from all generations have been trying to answer some fundamental questions: What is the nature of the world, human beings, society, and morality? What does it mean to be a human? Is there a human destiny? And what constitutes a good society? Throughout history, philosophy has been concerned with these fundamental questions of human existence. Generally, philosophy can be defined as an academic discipline concerned with the fundamental questions of human existence. It is a rational and systematic inquiry into fundamental issues at the core of human life.

The nature of philosophy

Philosophy is speculative, critical, analytical, and synthetic in nature, as explained below;

- (a) *Speculative*: Philosophy is speculative because most of its assumptions are made without any foundation in facts based on empirical observations. Philosophical assumptions, in other words, are intelligent guesses that hypothesise about the nature of phenomena that are not based on empirical facts.
- (b) *Critical*: Philosophy is critical because a philosopher does not make assumptions without questioning, evaluating, and assessing their truth. Philosophy questions everything; thus, it develops an individual's tendency not to take for granted everything that they come across.
- (c) *Analytical*: Philosophy is analytical because it breaks down complex ideas and concepts into their simplest components. This means that, it always goes back to the first principles through which some realities can be demonstrated and clearly understood. Therefore, philosophy goes back to the root of a problem.
- (d) *Synthesis*: Philosophy is synthetical in the sense that, it brings together and integrates different types of knowledge, thereby producing new comprehensive knowledge.

Branches of philosophy

Traditionally, philosophy is believed to be composed of five main branches: Metaphysics, Epistemology, Ethics, Aesthetics, and Logic. The important thing to note is that philosophy has not remained static. With time, needs, changing historical circumstances other philosophical branches have emerged. They include social and political philosophy, the philosophy of language, the philosophy of education, the philosophy of law, the philosophy of science, the philosophy of religion, the philosophy of mind, and, more recently, African philosophy. However, these branches are studied from the perspective of the traditional branches. Therefore, the traditional branches of philosophy are the following:

Metaphysics

Metaphysics is sometimes called the 'First Philosophy'; it is the branch of philosophy that investigates beings in their nature and existence. It systematically studies being in its most profound nature or form. It is an ordered investigation into the nature of existence that involves a critical study of the real nature of things through their ultimate causes. Therefore, metaphysical knowledge consists of certified truths about things that cannot be grasped by sense experience as they are beyond perception.

As a distinct branch of philosophy, Metaphysics attempts to provide answers to the following questions: What is being? What are its fundamental features and properties? Are there source and order in the universe, independent of what the mind imposes? What is the mind? And where is it located in the body?

Epistemology

Epistemology is sometimes known as ‘Gnoseology’ or ‘Theory of Knowledge.’ It is a systematic inquiry into the nature, source, scope, and justification of human knowledge claims. This means that, whenever a person claims to have knowledge regarding any area of inquiry, there must be some justification for the source, nature and scope of such knowledge. It seeks to answer the following questions: What is knowledge, and what is the source of knowledge? What can we know? Is knowledge possible? Are there things that cannot be known? What are the limits of our knowledge?

Logic

Logic is the branch of philosophy that mainly deals with human reasoning and argumentation. An argument is a series of statements, called premises, intended to determine the degree of truth of another statement, the conclusion. Therefore, an argument consists of premises and a conclusion. The term conclusion refers to that which is inferred from or derived from the premises. Premises are the components of argument from which the conclusion is derived; therefore, good argument depends upon good supportive premises.

For instance, if one says:

1. All bachelors are unmarried (premise)
2. Chacha is a bachelor. (premise)
3. Therefore, Chacha is unmarried. (conclusion)

In this example, a case is not only stated, but is also established by providing reasons for its truthfulness through the premises. This means that, in order for a person to claim to have made an argument, there must be justifications. For instance, when someone supports a belief by giving reasons for accepting the belief, he or she has made an argument.

Generally, logic is primarily concerned with the relationship between the claims we make and the reasons we provide to justify it. However, since not all reason is sound, Logic helps determine if the reasons given are sound.

Ethics

Ethics, or Moral Philosophy, is the branch of philosophy that studies moral judgments and values. It seeks to determine what is good and bad, just and unjust, and right and wrong. Thus, Ethics can be defined as a systematic study of fundamental principles that determine the rightness or wrongness of human actions. It can also be defined as a normative science of human conduct. Unlike Epistemology, which focuses on the nature of knowledge, Ethics focuses on the nature of morality. Ethics answers questions such as the following: Is there a moral law? Are there really good, bad, right, or wrong things? And if there are, what makes one thing right and another wrong? What is the ultimate justification for moral standards? What are moral judgements? What makes a moral judgement a moral judgement? How are such judgements different from other value judgements, factual assertions, and pieces of practical advice? What distinguishes reasoning about moral issues from reasoning about other things? What is freedom? Are human beings really free or pre-determined?

Aesthetics

Aesthetics is sometimes called the Philosophy of Arts and beauty. The arts include music, visual, literature performing art and architecture. Therefore, Aesthetics can be described as the branch of philosophy that deals with various forms of art. In other words, it is a philosophical inquiry into the nature of arts and beauty. Its fundamental questions are: What is art? What counts as art? What makes art valuable? Is it because of the pleasure it gives us or its beauty? What is pleasure? What is beauty? Is beauty the object of art or the human mind? Figure 2.1: shows branches of philosophy.

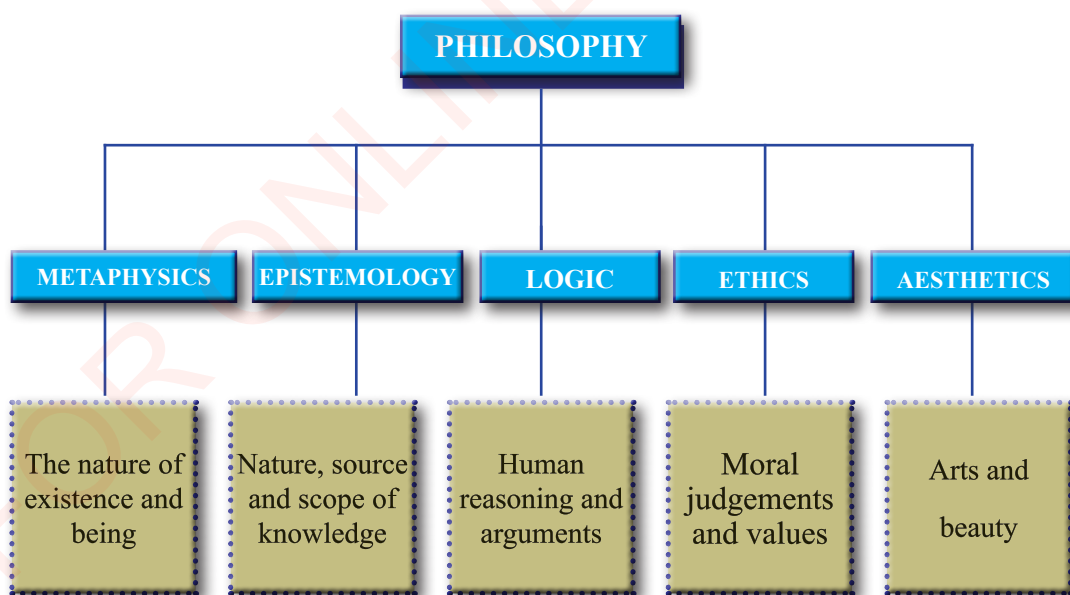


Figure 2.1: Branches of philosophy

The relationship between philosophy and human beings

In examining the relationship between philosophy and human beings, it is possible to identify three main types of relationships. First, philosophy and human beings appear to be one. Second, human beings are the producers of philosophy. Thirdly, philosophy moulds and shapes human beings into what they ought to be as human beings.

The oneness of philosophy and human beings

The relationship between human beings and philosophy is so complex and inseparably connected that one cannot isolate them without destroying the whole person. It is impossible to have a human being who has no reason. It is equally impossible to have a philosophy that is independent of reason, which exists outside the mind of a human being. Although the tendency is to examine human beings and philosophy separately for pedagogical reasons, the two must never be separated or treated separately as if they were different realities.

How human beings produce philosophy

Although human beings and philosophy are one, it cannot be denied that human beings precede philosophy. This means that the existence of human beings precedes the existence of philosophy. We do not usually begin with philosophy and then move on to human beings. To be sure, as rational discourse, philosophy is a product of human beings. This means that it is men and women who produce philosophy. This is to say that human beings are creators of their philosophies. Human beings can produce philosophy because they are naturally rational beings. This means that human beings think. As René Descartes, a French Philosopher and mathematician of the Enlightenment, once said, a human person is a *‘thing’* that thinks. Unlike animals and other inanimate objects, human beings are endowed with the faculty of reason, which makes it possible for them to think and thus produce philosophy. The faculty of reason, which is necessary for producing philosophy, is natural to men and women, and not an additional feature from outside. Generally, it could be argued that philosophy exists in people as a potentiality and a natural quality.

How philosophy moulds human beings

It was pointed out above that human beings produce philosophy. It must, however, be accepted that the philosophy produced shapes and influences human beings profoundly. In other words, human beings do not produce philosophy for its own sake. The answers they give to the most fundamental questions are not idle talk. They are often used to improve their living conditions, determine what is good and bad, and pursue worthwhile goals. As a result of philosophical inquiry, the answers people give to the basic questions of existence are used to make the world

a better place to live. Arguably, a better life, a better world, cannot be achieved if the requirements of a particular philosophy are not followed. By adhering to the philosophy produced, people's goals and the world they envision can be realised. Thus, there is mutual reciprocity, in the sense that people produce philosophy and philosophy moulds people. To be more precise, philosophy creates people; it forms, fashions, and influences them and thus makes them what they are.

Exercise 2.1

1. How would you describe the concept of philosophy?
2. Briefly describe the main branches of philosophy.
3. Briefly describe the relationship between philosophy and human beings.
4. Differentiate epistemology from ethics.
5. Differentiate the following pairs of concepts:
 - (i) Analytical and speculative
 - (ii) Critical and synthesis



Activity 2.1

In groups, study the 'Philosophy of Arts', select one of its aspects and explain how the group members perceive it. Write down the answers for presentation and discussion in class.

The importance of philosophy to human beings

The importance of philosophy as a foundational subject is so broad and diverse that it cannot be exhaustively explained in a single section. However, in general terms, the following is the importance of philosophy to human beings:

- (a) *Solving problems:* Philosophy enhances human beings' potential to solve problems. It enables human beings to analyse concepts, definitions, arguments and problems. Philosophical knowledge contributes to one's capacity to organise ideas and issues, deal with values, and determine essential information. In some respects, it helps to distinguish clear differences between

views and to synthesise by discovering shared grounds between opposing positions and making decisions.

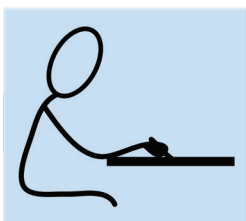
- (b) *Effective communication:* Philosophy is important because it helps people to communicate effectively. It provides tools for self-expression. For instance, it provides one with the skills necessary to systematically and coherently presenting ideas in a well-constructed argument. In so doing, philosophy helps one eliminate ambiguities and vagueness from one's arguments and thus facilitates the expression of complex issues.
- (c) *Fostering the dignity of human beings:* Philosophy is important because it enables people to know what is important, true, and real. It also enables people to know how life should be organised. Endowed with the ability to synthesise, criticise, systematise and evaluate a wide range of types of knowledge, philosophy enables people to lead a life of dignity.
- (d) *Intellectual humility:* Philosophy is significant because it helps people to be intellectually humble. In their quest for the meaning of life, people discover a variety of truths, and the more they carry on with their investigations, the more they realise how little they know and how easy it is to fall into error. This often leads to the realisation that one may not after all, possess all the answers to the most fundamental questions in life. This realisation obliges one to abandon intellectual arrogance.
- (e) *Being reasonable:* Philosophy is important because it helps people to be reasonable. Learning to be reasonable is very important because we all have to make choices and accomplish goals. Being reasonable enables people to make good choices, accomplish their goals, live a better life, and become human beings.
- (f) *Determining good and bad, right and wrong:* Philosophy is essential to human beings because it helps them to be moral. Morality is vital because our decisions have powerful effects on ourselves and on other people as well. Our decisions can help or hurt other people. Thus, philosophy is important because it prescribes the norms pertaining to how people should behave and treat one another. In addition, philosophy provides moral theories and the most reasonable principle for making moral decisions.
- (g) *Generates knowledge:* Philosophy is important because it is a knowledge generating discipline. It has throughout history generated knowledge necessary for developing natural science and discover highly plausible beliefs. The highly speculative area of philosophy, Metaphysics, require a great deal of philosophical knowledge. Even the most recent developments in science

and technology, like the computer and mobile phones, involve much logic, epistemology, ethics, and aesthetics. It also involves political philosophy, the philosophy of the mind, and the philosophy of science.

- (h) *Better life:* Philosophy is important because it helps people to live a better life which is, a life of peace and harmony with oneself, others, and the environment, and not a life full of pleasure, material goods, power, wealth, and honour. Besides, philosophy shows how people should live (how they should live, instead of how they are living), as human beings are endowed with reason, and not animals who are controlled by passions and emotions. Therefore, it could be argued that philosophy helps people to achieve their goals, especially the goal of living a better life. It offers them ways of improving their lives.
- (i) *Identifying deception:* Philosophy is essential because it helps people to identify or recognise deception. Deception is the act of lying, falsehood, or of not telling the truth. It is a form of fraud. A deceived individual is a person who has been told lies, cheated, or tricked. The world is full of words. Advertising agencies often attribute goods, qualities, and functions that commodities do not possess to make people buy them. The mass media and social media networks make propaganda and spin news to achieve their interests. In order to be elected, some politicians often make promises, that they cannot fulfil. Even other sciences like medical, health, and agricultural sciences can no longer be trusted. Philosophy helps people to know that good sciences promote human life and wrong sciences are after profit and lower the quality of human life. It is also known that there is good and bad reasoning. Philosophy also helps us to know the difference between the two. Once the difference is known, we can identify deception, avoid it, and help others not fall victim to deceit. Fighting against lies and promoting the truth is essential for making the world better. Those using deception to attain wealth, power, and prestige hurt other people. If philosophy becomes widespread and is seriously valued, people's behaviour will likely change and the world will likely be a better place to live for all.
- (j) *Enhancing creativity:* Philosophy helps people to be creative. Specifically, it can help people to think more creatively. Studying the answers that other people have given to certain questions. This helps them to discover what is new and how such ideas could or might be relevant in their context.

Exercise 2.2

1. How does philosophy describe a human being?
2. Account for the claim that philosophy and human beings are one and that they are an indispensable reality.
3. Explain why philosophy is important to human beings.
4. Briefly explain the role of philosophy in effective communication and in social problem-solving.
5. Why is it essential to be reasonable?

**Activity 2.2**

Find three advertisements from the mass media or on billboards on the street. Write down the contents of each and then determine whether it is deceptive or not. Give reasons for your answer and present it in the class for discussion.

Philosophical ideas

There are different philosophers who convey various philosophical ideas in diverse contexts. At this juncture, we represent the ideas of Plato, Aristotle, Karl Marx, Vladimir Lenin, Kwame Nkrumah, and Julius Kambarage Nyerere.

The philosophical ideas of Plato and Aristotle

Plato and Aristotle are the most influential thinkers of Western philosophy and Western civilisation. Since Western civilisation has been adopted to a considerable extent by all societies in the world, it is logical to argue that the ideas of Plato and Aristotle have been adopted all over the world. Plato and Aristotle, therefore, have, in general terms, influenced human civilization.

Originated from the Ancient Greek city of Athens between the 4th and 5th centuries before the Christian Era (BCE), the ideas of Plato and Aristotle have moulded the world. There is nothing in contemporary life on this planet that is not infused with or shaped in one way or the other by the seminal ideas of Plato and Aristotle. Their ideas are present in almost every field of human endeavour. They are present in religion, the health science, education, astronomy, mathematics, politics, sociology,

geography, psychology, biology, chemistry, and the military sciences. For example, in religion, the belief that a human being is composed of body and soul, and that, after death, it's only the soul that goes to the perfect world has an aura of platonic philosophy. This belief compartmentalised the human being and conceived the world of ideas as being the perfect and most real world. In politics, the idea of justice and just society, democracy, and education may have undergone various historical modifications. However, they are essentially reflecting Platonic and Aristotelian epistemology.

However, the dominance and influence of their ideas should not be interpreted to mean that philosophical reflections started and ended with Plato and Aristotle. Nor should anyone think that no other serious and influential thinkers succeeded Plato and Aristotle. There have been many philosophers such as Socrates, Thomas Aquinas, Augustine of Hippo, René Descartes, Immanuel Kant, Friedrich Hegel, Karl Marx, Julius Nyerere, and Kwame Nkrumah, who have also significantly contributed to creating the world as we know it. Nevertheless, as most students of the history of philosophy know, there is often a commentary or footnotes or modifications of the original ideas of Plato and Aristotle. They took either Plato's or Aristotle's seminal ideas, refined them in relation to their historical circumstances, or developed them to respond to the needs of the time. Below, we explore the philosophical ideas of both Plato and Aristotle, starting with those of Plato.

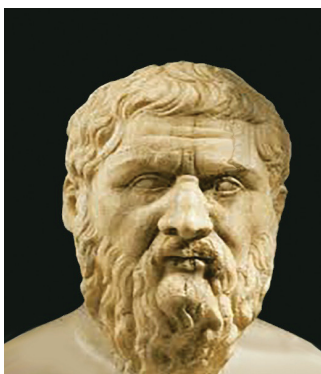
Plato, The Man

The exact date of Plato's birth is not known, but scholars of Alexandria say that he was born between 427 and 428 B.C.E. in the Ancient Greek city of Athens. His father, Ariston, and his mother, Perictione, both from Aristocratic families, enjoyed all the privileges such a background provided. Like many children from such families, the baby Plato was also well taken care of by his parents. After his father's death, Plato's mother, then a widow, remarried.

That situation obliged Plato to live with his step father, a prominent figure in the politics of Athens who belonged to the 'Periclean' regime, which was against democracy. At the time of Plato, Athens was characterised by corruption, wars between states, rampant immoral activities and hopelessness. In other circumstances, the situation which prevailed in Athens would have led the young Plato into despair, finding himself with nothing meaningful to do apart from hooliganism and other criminal activities. However, Plato did not follow that route. At 20 years of age he was already eager to reform the political system in Athens, and thus he joined the company of other young aristocrats who were already associated with Socrates and who used to listen to his teachings in the marketplace. Plato had met some wise men before, but none impressed him profoundly as Socrates did. For Plato, Socrates

was an original thinker and a wise man per excellence. There are two main reasons for Plato's admiration of Socrates. The first concerns his philosophical method. Socrates' way of interrogating his interlocutors impressed Plato immensely. Using what is known today in philosophy as the Socratic Method or Dialectic Method, Socrates engaged his partners in dialogue with a series of questions. Secondly, Plato was impressed by the courage, honesty, moral integrity, devotion to truth, and intellectual virtues Socrates embodied.

However, some of the citizens in Athens were not impressed by Socrates' direct questioning of the moral and political order. His method of interrogating his interlocutors was not only seen as capable of corrupting the youth, but was also considered to be a way of challenging the traditional political and moral order. Fearing a revolt, the authorities dragged Socrates to court on false charges. Socrates drank hemlock and died. Plato was in his 20s when his teacher died. Disappointed with the tragic death of his master, Plato left Athens for a while and went to live in



Megara, another Greek city. Later, he returned to Athens and bought a piece of land to build an academy. He wanted to build a pool of citizens who could think of how to create a political system founded on moral principles. Popularly known as 'Plato's Academy', the institute was the first intellectual organisation in Europe. One of its most famous students was Aristotle. His ideas will also be examined in this section. Plato died between 348 and 347 B.C.E. He was 80 years old when he died. Figure 2.2 shows the portrait of Plato.

Figure 2.2: *Portrait of Plato*

Plato's conception of the state

As Plato conceived it, the state is a product of the nature of human beings as "social beings."

A being is said to be 'social' when it lives in a community, and not in isolation. In the case of human beings, being social means living with other people in a community. For Plato, the state arises out of the nature of men and women as creatures who need various things for their survival and well-being. It is precisely because of such necessity that a human person establishes a partnership with others and decides to live together with them so that they can help one another in meeting their different needs. In the *Republic*, one of Plato's well-known books, Plato describes the origin of the state as follows:

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DO NOT DUPLICATE

I think a city comes to be because none of us is self-sufficient, but we all need many things. Do you think that a city is founded on any other principle? No. And because people need many things, and because one person calls on a second out of one need and on a third out of a different need, many people gather in a single place to live together as partners and helpers. And such a settlement is called a city [Plato, the Republic, Book VII, No. 473c-d]

This passage is crucial in trying to understand his idea of the origin of the state. Plato believed that no human being could thrive alone. Yet, the people who come together to form a state are not all of the same nature. Using his theory of the nature of the human soul, Plato established three categories of citizens, namely the rational, the spirited, and the appetitive.

Rational citizens

Among the people who come together to form a state, there are some whose rational part of the soul is dominant. Plato categorised them as ‘rational.’ They are citizens who love to think, analyse, and evaluate options to get the best outcome out of any situation. They love, logic, reflective thought, and academic studies. Because of their developed rational capacities, they are capable of distinguishing between what is true and what is false, and between what is good and what is evil.

Spirited citizens

Plato also identified spirited citizens. The lives of such citizens are associated with honour, bravery, and the ability to overcome challenges. They are hot-tempered and have passionate principles.

Appetitive citizens

Plato identifies appetitive citizens as those who are controlled by bodily desires. They are usually ruled by sexual gratification, greed for money, power, food, and other material necessities that usually take up an individual’s life. Usually, those who are controlled by desires fulfil their daily obligations, but they have no ambitions or higher goals.

Although the three parts of the soul have distinctive functions, they are mutually dependent on each other for survival and well-being. Furthermore, if justice is to be achieved at the level of the individual, the soul’s rational part must assume full control of both the spirited and appetitive parts so that they function in harmony and not in opposition to the others. In other words, justice or harmony at the level of the individual is premised on reason.

Plato was aware that since the people coming together to form a state are different, it would be impossible to build an ideal state that is a state that does justice to its people and enables them to live in harmony. To build an ideal state, Plato, sought to organise citizens according to the specific natures of their souls. Thus, he identified three classes of people: leaders, auxiliaries, and artisans.

- (a) *Leaders:* Plato's ideal state was composed of leaders. The task of state leadership was assigned to philosopher kings or citizens for whom reason was the dominant part. In Plato's view, philosophers were appropriate rulers of an ideal state because they had souls in which reason reigned over spirit and appetite. As a result, they possessed the foresight and knowledge to rule wisely. In Plato's estimation, these rulers were not merely elite intellectuals but moral leaders. They were supposed to live together without owning any property of their own.
- (b) *Auxiliaries:* Plato also identifies auxiliaries. These were naturally spirited citizens charged with protecting and providing security in the state. That is mainly because, to Plato, spirited citizens possess the courage crucial in protecting the state, its people, and their property. This category of citizens included soldiers, police officers and security guards.
- (c) *Artisans:* The task of producing what is necessary for the state was assigned to artisans. This category of artisans included labourers, carpenters, artists, farmers, traders, hunters, fishermen and women gatherers. To Plato, artisans were appropriate for carrying out the task of production mainly because the dominating soul was appetite or bodily desires and not reason or spirit. For that reason, they were destined to produce material goods for the state. The fundamental question here is, how this arrangement was supposed to produce an ideal society. Having assigned different functions to citizens according to the nature of their souls, Plato argued that, in an ideal state, each class of citizens had the duty to remain faithful to its determined nature and engage solely in its destined occupation. In other words, the ideal society that Plato envisaged was one in which each person played their part according to the most prominent part of their soul. Those the prominent part of whose soul is reason would be rulers or guardians. Those the prominent part whose soul is desires, especially bodily desires, would be producers, while the spirited people would be soldiers.

Plato believed that the proper management of one's soul would yield immediate happiness, harmony, and well-being in a state. If each citizen was given his or her due (which is what Plato meant by justice), or the possibility to function following the most prominent part of the soul, then every citizen would be

happy because each would have received what they deserved, that is, what is due to them by nature. This way of organising the state mirrors an aristocracy, a society ruled by a privileged class rather than a democracy. Nevertheless, to Plato, the aristocracy was the best way to ensure that people get their due. It was the best way to realise justice in a state. It was meritocratic because it gave each citizen what they deserved by nature.

Plato's ideas on education

As Plato conceived it, education is simply an 'enlightening experience.' An experience is said to be enlightening when more 'knowledge' and greater understanding and clarity about a certain reality are gained. The keyword here is knowledge, for, although the term has been described differently by different scholars, to Plato, it signifies 'certified belief'. It is absolute, certain, and good. Plato's philosophy of education can be understood by looking first at his theory of knowledge as described in his famous metaphor, the '*Allegory of the Cave*' Figure 2.3 shows Plato's Allegory of the Cave.

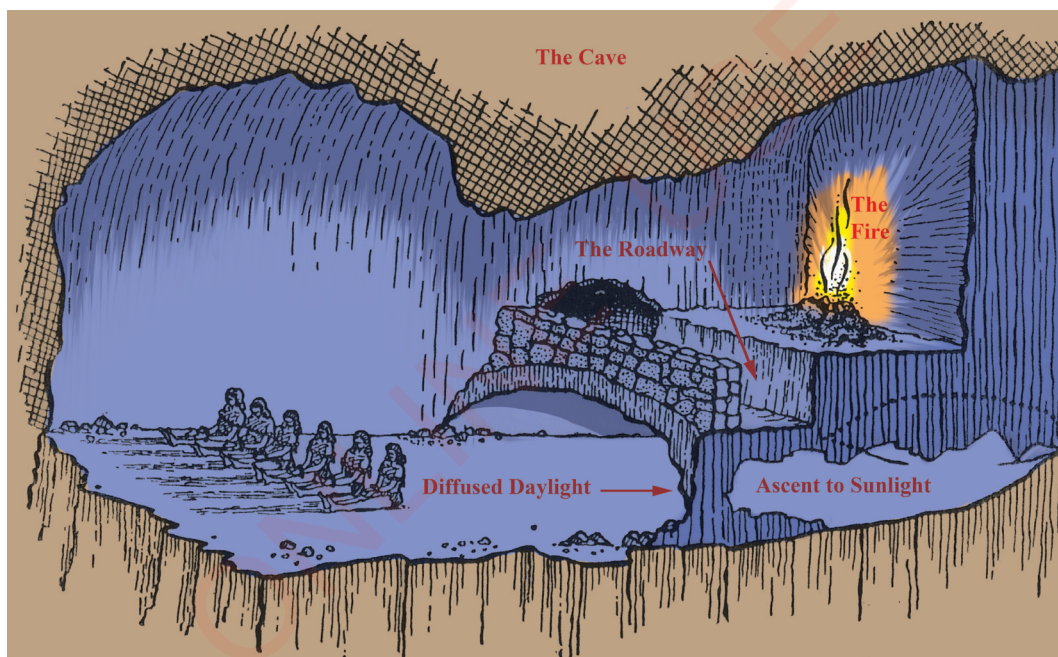


Figure 2.3 : Plato's Allegory of the Cave

Source: <https://mytok.blog/platos-allegory-of-the-cave/>

The Allegory of the Cave

“In the allegory of the cave, Plato tells a story of the people who have lived in a cave (prisoners) for a long time without seeing any light. In their dark cave, they can only look straight ahead. Behind them is fire and behind the fire is a partial wall. On top of the wall are statues manipulated by another group of people behind the partial wall. Because of the fire, the statues cast shadows across the wall that the prisoners are facing. The prisoners watch the stories that these shadows play out, and because they only see shadows, they believe them to be the real things in the world. When they talk to one another about objects such as trees, men, and horses, they refer to those shadows but not to actual objects. The prisoners’ knowledge is, in a real sense, at the level of imagination. It is not real knowledge.

A prisoner is then freed from the bondage and is forced to look at the fire and the statues. Since he has exposed his eyes to the light of a fire, he realises that the things he sees are more real than the shadows he used to consider real. He understands how a combination of fire and statues cause shadows and copies of the real things. He then accepts the statues and fire as the most natural things in the world. This stage of knowledge represents, what Plato calls, belief. The prisoner has made contact with the real things, but he remains unaware that there are things of a greater reality in the world of ideas, which is the world beyond the cave.

After that, the prisoner is dragged out of the cave into the world above, where because of the brightness of the light, he can only see shadows, but then after reflection, he sees objects as they really are. At that point, the prisoner has reached the cognitive stage of thought. He has a glimpse of the real things, namely the Forms. After adjusting his eyes to the sun’s brightness, he looks at the sun, and realises that it is the cause of everything he sees around him. The sun is a symbol of the Good and the former prisoner’s knowledge is at the level of understanding now.”

The implications of the Allegory of the Cave for education

The Allegory of the Cave presents some of Plato’s basic and fundamental ideas about knowledge and education. To come to terms with the implications of the allegory helps to clarify the meaning of the symbols used. The cave symbolises this world, the world of empirical realities, the world of shadows, the unreal world. The shadow symbolises the kind of knowledge obtained in this world. The prisoners are all human beings in this world. We are all chained in this world and conditioned

to look only in one direction. Because of that, we have a very narrow knowledge of reality. The prisoner who was dragged out of the cave represents the educated, those who have had the opportunity to acquire education and access true knowledge. They have seen the light from the sun and can know things as they are, though imperfectly. The mission of the enlightened or the educated members of society is not to stay above the cave, only writing books and articles. However, they need to return to the cave and help the prisoners they left behind (the people who did not get an education) as teachers, leaders, and other members of society. Mentioned above, the prisoners are all the human beings in this world, therefore, even those who are educated (but can be ignorant about other things) also become prisoners; hence the circle continues. This implies that, does not stop learning or learning is a lifelong process.

Knowledge

Plato identified four levels of knowledge or states of mind: imagination, belief, thinking, and perfect intelligence.

- (a) *Imagination*: This is the lowest level of knowledge. It involves accepting the visible world, the appearance of material things, as the true knowledge or reality. For Plato, the knowledge acquired through sense experience is deceptive and it is often an illusion. What is seen are just shadows of the real objects. That they are perceived through the senses. For instance, in poetry, one can read words, but may not understand their real meaning.
- (b) *Belief*: This is the next stage on the ladder of Plato's knowledge. It involves seeing an object and developing a firm conviction about what is seen but not with absolute certainty. The prisoner made contact the real things but was not sure whether he knew everything. According to Plato, this stage is more advanced than the imagination stage because it is based on reality. However, it does not follow that just because one has seen the object, and not its shadow, one knows all that is to be known about the object.
- (c) *Thinking*: The next step on the ladder of Plato's knowledge involves 'thinking'. Thinking, according to Plato, is a transcendental activity. In thinking, the knower leaves the empirical world and moves to the intelligible world. In Plato's estimation this is the world of scientists. At this stage, the mind abstracts properties from a visible object and applies them using certain hypotheses or intelligent guesses. At this stage, the knower can recognise the interconnectedness of all reality. The thinking activity does not provide the knower with all the information that the knower strives to attain. That is why, in spite of understanding things in their totality and knowing how they are connected, the knower still asks, why is that so?

- (d) *Perfect intelligence*: This state is reached when the mind is free from empirical objects, or to use the language of the allegory, when the slave is released from the cave and is able to see the sun, the symbol of ‘Forms’ the Good. The idea of ‘forms’ need to be clarified. In Plato’s epistemology, the ‘real’ world is the world of ideas, the intelligible world, and not the empirical world, or the world of sense experience. More specifically, forms are not objects that can be empirically experienced. They are the thoughts in people’s minds such as the thought of a perfect man or woman, a perfect circle, a perfect shape, and a perfect size. While these are generally considered abstracts, for Plato, they exist in the world of ideas. They are, to be sure, colourless, formless, intangible and visible only to the intelligence. In the language of ‘realists’, the ‘forms’ have objective existence, independent of the human mind. Traditionally, these levels of knowledge have been represented by what is known as the ‘Divided Line’. The divided line depicts the four states of mind: *intelligence* for the highest state of the mind, *thinking* for the second state of mind, *belief* for the third state of mind, and *imagining* for the last state of mind. Figure 2.4 shows Plato’s analogy of the divided line.

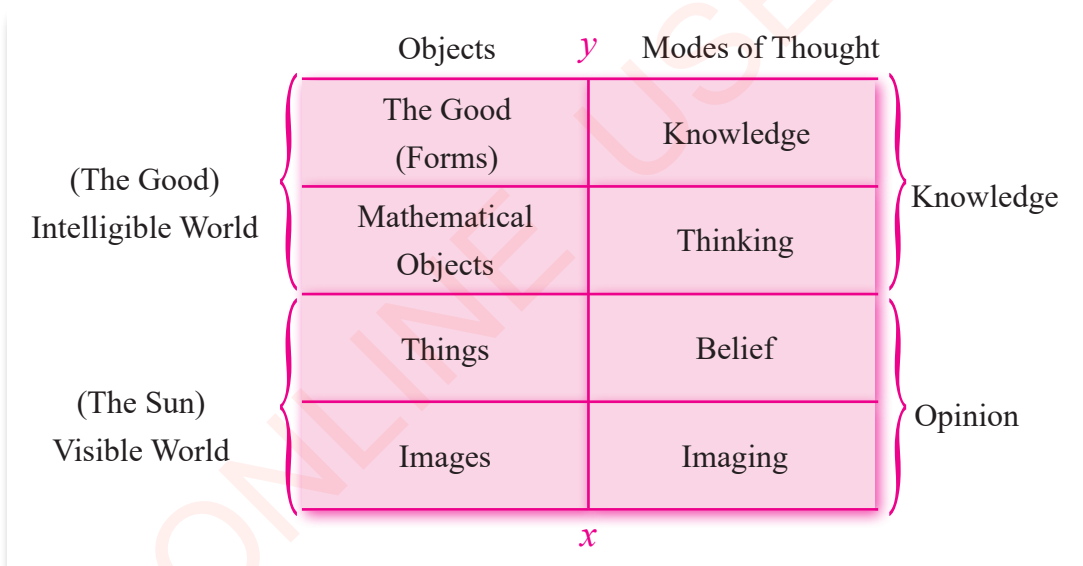


Figure 2.4: The divided line

Education

According to Plato’s thoughts, education is a process of enlightenment. An individual or a group of people gains a greater understanding and clarity of reality, and not as it appears to the senses. This part of the book presents the function of the state in relation to education, the purpose of education, the role of teachers, and pedagogy or methods of teaching.

- (a) *Function of the state:* One of the primary functions of the state, as Plato conceived it, is to educate to whom reason is the dominating part of the soul. Suppose one uses the language of the Allegory of the Cave. In that case, one has to say that the primary function of the state is to drag some of the prisoners (citizens) from the cave (from ignorance), to the world beyond the cave (to school) where through the illumination of the sun (education), they can acquire the knowledge of things as they are.
- (b) *The purpose of education:* The purpose of education, as Plato conceived it, is to radically turn the mind of students towards the 'Form of the Good'. The first step of education according to Plato, is to turn one's soul or mind away from this artificial world of shadows, empirical realities, towards the representations of objects and ideas themselves, thus moving towards the realm of 'Forms', which is the realm of the 'Good'. Education provides moral formation, which is necessary for the state's survival. Enlightened citizens must know what is good and bad, apart from acquiring empirical knowledge. Real knowledge is the knowledge of right and wrong, good and bad, apart from acquiring and not the other way around.
- (c) *The role of teachers:* In Plato's estimation, those privileged by nature to acquire education should not spend their entire life contemplating and reflecting on the Forms of the Good, and producing volumes of books and articles about it. They have to return to the cave, either as leaders or as teachers, to help the prisoners they left behind. In other words, Plato believed that educated members of the state have the duty to either provide leadership in a state or to teach others who did not have the privilege of acquiring true knowledge, the knowledge of things as they are.
- (d) *Pedagogy or methods of teaching:* Those who return to the cave as teachers or leaders should not treat the mind of prisoners or the people they left behind in the cave as 'tabula rasa', like a white sheet of paper on which nothing is written. Instead they should treat them as people with 'innate ideas'. These are ideas or concepts which are present in mind before one gets any experience. In practical terms, Plato believed that in a state citizens' minds were not like empty vessels. However, they all possess basic knowledge that often serves as an opening into real knowledge, the knowledge of 'forms'. Therefore, the role of teachers is not to put knowledge into the souls of citizens, to or fill an empty vessel with specific skills and competencies. Rather, is to turn their soul towards the right desires. In Plato's view, that can be achieved by encouraging students to redirect their minds and rearrange their priorities to give room for reason to rule over the irrational elements of the soul, namely the spirit and the bodily desires.

Influenced by his master, Socrates and Plato believed that the ‘dialectical method’ was far better and more appropriate for teaching students than the rhetorical methods employed by the sophists. Part of the explanation for this is that the dialectic method allowed the teacher to refuse a student’s false opinion until the student pursued a true opinion capable of surviving the rigours of critical scrutiny. A person endowed only with basic knowledge, knowledge of the shadows, deserves to learn how to access the storehouse of true knowledge in his or her soul. It is against this background that Plato famously said that ‘to know is to remember’ or to ‘recollect’ or to ‘call to mind’, the previous knowledge that one had in the world of ideas, the real and perfect world. Thus, Plato regards education as a process that must help one remember. Moreover, for Plato, no method is so well disposed to help students remember as the dialectic or Socratic method.

Plato’s ideas on democracy

Almost all Greek philosophers and writers, including Plato, used the term ‘*demos*’ to refer to ‘people’ or the ‘masses’ who, at the time of Plato, consisted mainly of the poor, those who were disadvantaged and who did not own property. Democracy then implied not so much political freedom and equality as it does today, but it signified a conscious and deliberate option for the poor. It was a system of government which was formed by the poor masses and which worked for them. That is the kind of democracy that Plato contested. It is assessment of that democracy is examined here. Plato was dissatisfied with democracy for three main reasons: it did not produce good leaders, was inefficient and was an unjust system of government.

- (a) *Democracy does not produce good leaders:* Plato contended that the democratic culture in Athens and other Greek city-states left much to be desired. The mass elected leaders, but the leaders were not intellectually capable of dealing with important state issues, such as economics, foreign affairs, and diplomacy. It appeared to Plato that the people elected leaders on issues that were not even relevant to the state. In addition, the leaders elected by the masses were not trained in the art of governance. They were voted into the state’s leadership either because they manipulated the masses or their votes were based on their emotions or feelings towards a given candidate. As a result, in Athens democracy governed in accordance with feelings and emotions, and not reason.

Plato’s solution to the malpractice of democracy in Athens was introduction of aristocracy. In his view, the state should be governed by people who are trained in the art of governance, namely, philosopher-kings. By having reason as the dominant part of the soul, philosopher-kings constantly search

for knowledge and truthfulness. Since they are knowledgeable, they are politically well informed and, therefore, well disposed to discharge the duties of state nationally and internationally. As far as Plato was concerned, the practice of democracy in Athens deprived the elite of power and influence. Above all, it was depriving philosopher kings of their natural right to govern.

- (b) *Democracy is inefficient:* Plato noted that in Athens democracy treated all people as equals regardless of whether they were equal or not. To Plato, treating all people as equals, while they were not equal, was a matter of serious concern. He believed that some are born to rule in a state, some to produce goods for the state, and some to protect the state. These categories of people are naturally not equal. Nature has endowed them not only with specific dominant souls, but it has also enabled them to perform the functions specific to each soul. Therefore, the democratic principle of equality is not only an attempt to obliterate the nature of men and women but is also perfect for inefficiency in society. It allows citizens to perform functions that are not theirs by nature, a situation that can either cause conflict or failure to perform duties adequately and with efficiency. Since democracy is oblivious to the nature of citizens, it is challenging for it to lead the mass who are poor to prosperity.
- (c) *Democracy is unjust:* Plato conceived justice as giving to everyone what is due. Justice means giving to each one what belongs to them. It presupposes that each person should be given what belongs to him or her. Citizens to whom reason is the dominant part of the soul should be leader. Those to whom spirit is the dominant part of the soul should, by nature, assume protect the state against invaders (soldiers). Those whose soul is dominated by bodily desire should produce for the state. Therefore, justice would be realised in the state because every citizen would be performing duties according to their nature. The state, in other words, would have given each of its citizens what belongs to them by nature. And that is what is meant by justice.

However, in a democratic Athens, that kind of justice was not provided to citizens. The distinctive nature of citizens was not considered because they were all considered equal. Thus, leaders became producers; producers performed the functions of a leader; and auxiliaries, who were supposed to protect the state, became either leaders or producers. It was simply a chaotic and unjust society. Having failed to provide justice, Athens was constantly at war with itself and with its neighbours.

Exercise 2.3

1. Following Plato's view, explain how justice can be attained in a state.
2. Explain the four states of mind as elaborated by Plato.
3. Describe three reasons for Plato's dissatisfaction with democracy.
4. Explain what Plato meant by "Leaders should not treat the minds of people as 'tabula rasa.'"
5. Elaborate on the concept of 'philosopher-kings'.

**Activity 2.3**

In groups, study carefully Plato's Allegory of the Cave. Then, analyse its implications on education in relation to Tanzania. Present your analysis in the class for discussion.

Plato and economy

Plato's conception of economy is premised on two main assumptions. The first is that human beings desire to live the good life, which is a happier life. The second is the claim that human beings can be happy if and when they know the meaning of true happiness.

- (a) *Desire to live the good life:* The ultimate objective of people living together in a state, according to Plato, is happiness. Human beings desire happiness or the good life. According to Plato, order to discover the organisation of the economy which promotes happiness, it is important for people to possess some knowledge of the nature of happiness. Plato argues that the best economic state is one in which individuals are encouraged to work and behave virtuously, and in accordance with the requirement of their specific temperaments, which is in accordance with their dominating parts of the soul. Virtuous behaviour demands that individuals behave in a just, honest, truthful, and temperate way, and that individuals use wealth liberally. In practical terms, it means that individuals must acquire knowledge, must be fair and just in dealing with their fellow citizens, must be temperate in their desire to accumulate

wealth, and must use the wealth accumulated appropriately. To do that, one needs a well-ordered soul, the rational soul that controls both appetitive and spirited citizens. In other words, reason must guide the individual in his or her search for happiness. In order for human beings to discover knowledge, it is necessary for them to secure the means of livelihood. How then can that be achieved in a state? For Plato, one way of achieving it is through the division of labour.

- (b) *Division of labour:* Plato considered the division of labour to be important for five main reasons. The first is based on the belief that human beings are essentially different from one another; hence, different jobs require different capabilities. The introduction of the economics of specialisation means that a person can be more productive in the work that is specialised. Secondly, the division of labour provides one with the freedom to work without interruption from other people who are not even knowledgeable about the job. Thirdly, it allows a person to carry out tasks at the moment when they can be done well. Fourthly, the division of labour allows a person to attend to his job as their main affair, and not as a by-work. Finally, more things are easily produced and with good quality when one performs a task according to his nature, and at the right moment. For Plato, the division of labour is important, because it is economically efficient but because it creates harmony and justice in a state.

A virtuous economy

Plato associated a happy life with the virtues of knowledge, courage, justice, and temperance. In an ideal state, which is the Platonic state, these virtues apply to all the activities that an individual and the state do.

- (a) *Commodities and services:* Plato believed that the economy should not produce commodities and services for the satisfaction of bodily pleasures; rather, it must produce commodities and services which citizen's need and which they can afford. In practical terms, it means that the production level should not be too small, lest it be the same as denying people time to engage in contemplation and reflection. It should not be too big either as to oblige men and women to focus their attention on the management of things that have no permanent existence, that is, things that pass with time and have no permanent value.
- (b) *Ownership of property:* In Plato's ideal state, property would exist in the form of lots to be drawn up by the state. They would be distributed to the citizens of the city by its founders. The lots would not be equal in size but would vary in accordance with the principle of proportionate inequality. According to this

principle, the inhabitants of a city deserve unequal distributions of property because of the temperamental differences that exist in their natures.

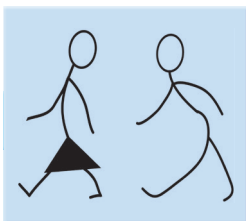
- (c) *Accumulation of wealth:* According to Plato, the accumulation of wealth is strictly limited by the authorities. The permitted spread of wealth would be no more than fourfold. The most valuable estate would be no more than four times more valuable than the least valuable lot. In this way, Plato intended to allow for differences in wealth that suit the people's temperaments, while at the same preventing an accumulation of wealth that would encourage the timocratic development of money-loving within the souls of the citizens. However, one measure described by Plato that would limit wealth accumulation is punishing the selling and buying of estates.
- (d) *Property registration:* All property accumulated on an estate must be registered with the authorities. This not only facilitates the assessment of its value for purposes of taxation but also permits close monitoring of estates to prevent an excessive accumulation of wealth. These limitations correspond with Plato's belief that happiness and material wealth are not usually found together.
- (e) *Money:* Plato has no problem with the existence of money in the city. He admits that money can serve as a useful standard and a store of value. In this context, money is seen as being superior to a barter system because it enables craftsmen to look after their crafts, rather than remain idle in the marketplace. In addition, it provides work for tradesmen. However, the existence of money can turn the souls of noblemen away from virtue and on to craving for money. For this reason, Plato limits the use of money within the Magnesian economy. First, there will only be token money in circulation in Magnesia. Plato writes, "No private person shall be allowed to possess any gold or silver, but only token coinage for day-to-day use."
- (f) *Foreign currency:* All privately held foreign money such as the common Greek coinage, should be confiscated by the state. In addition to limiting currency circulation to just token coinage for day-to-day use, Plato suggested that artisans should not work for money. Instead, when artisans bring their products to the market, they should exchange them for money, and then exchange the money for needed commodities and services. Moreover, the traders of the city, who are permitted to work for money, should be the group of resident aliens or metics. Therefore, citizens of the state should not be permitted to become money-changers.
- (g) *Bureau de change:* Plato places a further restriction on the use of money in the Magnesian economy. Money must not be used to make money and there should be no lending of money at interest. Plato notes that it will be quite

acceptable for borrowers in the Magnesian economy to refuse to repay both principal and interest upon being charged interest by a lender.

- (h) *Market and trade:* Metics and other visitors will work at the marketplace, some as craftsmen, and others as tradesmen. Neither citizens nor metics should be permitted to work at two or more jobs. Plato notes that the cultivation of a virtue requires full-time effort and is, therefore, inconsistent with part-time jobs. Retail trade in the Polis should be regulated so that avarice is checked by virtue. The exchange of commodities and services should be regulated by market-wardens. Their job is to ensure that the exchange between the citizens and metics and 99 visitors occurs in the manner prescribed by the law. In addition to ensuring that only appropriate commodities are traded at each market described by the law, the market-wardens are empowered to regulate the prices of commodities. Plato considers prices to be proper and to give the 103 retailers a “well-measured gain.” The city’s guardians are supposed to meet to establish in writing the “ratio of expenditure to receipts” that provide this profit margin. The recorded prices are to be displayed in the marketplace and imposed by the market-wardens.
- (i) *Agriculture:* Plato’s laws on economy extend beyond the regulation of the market place as to include restrictions on agricultural production and resource utilisation as well. In general, these laws require that citizens of the Polis not try to produce more than is proper from an estate. One must not attempt to encroach on another’s property. One must not damage the water supply and thereby render it unsuitable for use by the farmers who live downstream. Most importantly, one should not attempt to stockpile a surplus of agricultural products over and beyond what is needed on the estate.
- (j) *National and international trade:* The regulation of the economy that Plato envisions includes the restriction of international trade. Plato, through the Athenian Stranger in the Laws, advises that cities should be founded on land that is not overly easy to cultivate. Moreover, the city’s location should be away from safe harbours. As with domestic trade, Plato encourages moderation when approaching trade with foreign economies. Plato approves importing “what’s needed from another 106 cities.” Imported necessities, however, do not include supplies used in religious ceremonies. Nor are imports of “substances needed for an unnecessary purpose in any other art” approved. In any case, retail trade between states, whose sole purpose is to increase the State’s wealth, should not be allowed in the well-conceived 108 cities.

Exercise 2.4

1. Basing on Plato's view, how would you describe the concept of virtuous economy?
2. Explain the importance of division of labour.
3. Describe the four main virtues that Plato considers essential for building a just economy.
4. Analyse Plato's view on property ownership.
5. Why does Plato think that wealth accumulation is antithetical to a virtuous economy?

**Activity 2.4**

Go to a nearby market and find out if business and trade are done in accordance with the virtue of wisdom, temperate, courage and justice. Present your findings in the class for discussion.

Philosophical ideas of Aristotle

Aristotle was born in 384 Stagira B.C.E and raised as an orphan. Aristotle, the son of Nicomachus, a medical doctor, was one of the greatest philosophers and scientists who ever lived. His contributions span all fields of philosophy and science. He invented the field of formal logic and various scientific disciplines, including biology, metaphysics, politics, and physics. At the age of 18, he attended Plato's academy, thus familiarising himself with Plato's philosophical ideas. Figure 2.5 shows a portrait of Aristotle.

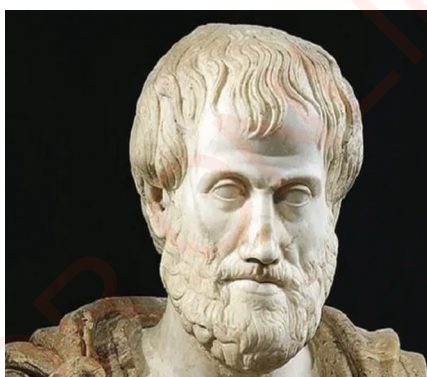


Figure 2.5: *Portrait of Aristotle*

Although he did not agree completely with Plato's understanding of things, he was nevertheless able to acknowledge Plato's contribution to developing his thoughts and ideas. After Plato's death in 347 and 348 BC, Aristotle left Athens for a town known

as Lesbos, where he carried out research in biology. While in Alexandria, he was asked to provide tutorials to a young man called Phillip, who later became known as Alexander the Great. Aristotle returned to Athens in 336 B.C.E and founded his own academy, the Lyceum. At the Lyceum, Aristotle wrote his most influential works on logic, the fundamental tool that makes all understanding and learning possible, biology, ethics, politics, and rhetoric. Aristotle died in 322 B.C.E

Aristotle's ideas on the state

Aristotle accepted Plato's assumption that, the state comes into existence as a consequence of human beings' failure to be self-sufficient. Thus, people come together in order to complement one another in their basic needs. However, that is only part of the story. For Aristotle, there are different communities in a state, like families and villages. The state comes into existence to preserve life for families and villages that are not self-sufficient. Beyond the economic function, the state exists in order to ensure the supreme good of human beings, namely the moral and intellectual life of its citizens.

Aristotle accepted that a community could organise itself into at least three kinds of governments: a community governed by one ruler, a community governed by a few rulers, and a community governed by many. In each case, the government can be conducted either in the selfish interest of the rulers or for the benefit of the entire community. When a government functions properly and governs for the good of all people, Aristotle calls it a genuine or legitimate government. In contrast, a government is perverted when rulers govern in their own interests. Figure 2.6 shows Aristotle's classification of government.

		Who rules?		
		One person	The few	The many
Who benefits?	Rulers	Tyranny	Oligarchy	Democracy
	All	Monarchy	Aristocracy	Polity

Figure 2.6: Aristotle's classification of government

On rule by one: Aristotle considered monarchy as one of the genuine forms of government when a ruler makes decisions based on what is for the greater good, for example increasing wealth for all citizens through job creation or increased trade. Since monarchy can become a tyranny, therefore he considered it a perverted form

of government. This happened when a monarch such as a king or queen ruled only to increase the monarchy's wealth and power.

On rule by few: When a few elites ruled by making decisions in the best interest of all citizens, Aristotle considered that an aristocracy. An aristocracy is a form of government where only a few people participate in governance. They are considered the wisest, the justice, and the most honest people in the state. They are more contemplative and careful in their actions. Together, they make governmental decisions. However, when that group of people ruled for personal gain, it was considered an oligarchy, which is a perverted form of government.

On rule by many: When all relevant citizens of the state participate in the decision-making process through open discussion, compromise, and conciliation, Aristotle considered that a polity. The characteristics of this form of government are justice, the highest form of wisdom, compromise and conciliation, and government that generally work for the benefit of all. Aristotle considered democracy a perverted form of government because he felt that it caused competition between the classes, and it was vulnerable to leaders ruling by emotion rather than strict adherence to the law.

Aristotle's ideas on democracy

Like Plato, Aristotle also did not have a high regard for democracy. He believed that, it was not wise to construct a city on the principles of democracy. He noted that, one of the fundamental principles of democracy is freedom or liberty. However, the concept of liberty is vague and subject to different interpretations. On the one hand, it signifies the sovereignty of the mass, the people, and the equality of all under the law. On the other hand, freedom in a democracy, freedom signifies the ability to do whatever one wants. Aristotle contends that, if all people were equal, as the principle of liberty in democracy claims, then all would be rulers, and there would be no people who are ruled. The dichotomy between the ruler and the ruled would, therefore, not exist. The question for Aristotle then was, how can the principle of equality be secured in a democracy?

Aristotle's answer was to find the mean between the two extremes of democracy and oligarchy. Following his theory of virtues, Aristotle suggested that, power should be given to the side that has more wealth, namely the oligarchs. This oligarchy gives importance to wealth and at the same time is democratic because it allows the poor to count. Although, Aristotle gave this suggestion, he did not believe that, democracy is for everyone in the state. The best segment of the citizens who Aristotle considered to be more receptive to democracy are farmers. They are good for democracy because they work hard and are spread apart so they cannot spend much time in government. Thus, if they can select their own representatives into

government, and their wealth is well protected, then they would be happier to work on their farms, than working in government offices. The rich hold all the wealth, but they are entirely accountable to farmers.

The worst kind of population for a democracy is made up of mechanics, shopkeepers, and labourers. Because they are all crowded around the city centre, they take a very active part in politics and tend to encourage mob rule and demagoguery. Aristotle reminds us that, the best democratic policy is not the most extreme, but rather the one that ensures the survival of democracy. As a result, the populace should not be able to gain from confiscating the wealth of the rich. Payments to the poor should be in the form of block grant that allow them to make a meaningful investment profit to change their life.

Aristotle ideas on education

Aristotle believed that, education was very important to human beings. He asserted that, an educated person is a fulfilled and happy person. Considering the centrality given to education, he thought it was better for education to start in the early years of childhood. He categorised education into three main stages: primary, secondary and higher education.

- (a) *Primary school education:* This stage is appropriate for children aged between 7 and 14 years. These children are supposed to learn gymnastics, writing, reading, music and drawing.
- (b) *Secondary school education:* This level is appropriate for young people aged between 14 and 21. In addition to the subjects studied in primary school, students at this level are also supposed to study literature, poetry, drama, choral music and dancing. In the remaining four years, they are supposed to acquire military drills, tactics and strategy.
- (c) *Higher education:* One was supposed to begin pursuing higher education at the age of 21 as long as one was willing and able to do so.

Aristotle urged educators to infuse their beliefs and thinking with a clear philosophy of life. They were supposed to be concerned with the ethical and political aspects of their students. They must continually think of how to work for that which is good and right rather than that which is merely correct.

In agreement with other scholars of his time, Aristotle placed strong emphasis on a holistic and balanced education. That required the formation of the body, the soul, and the mind. In order to achieve that it was important for students to play, do physical training, dance, engage in debate and study science and philosophy. For Aristotle, the learning process was supposed to include both theory and practice.

He encouraged learning by thinking and doing. He was of the view that anything that we have to learn to do we have to learn by doing it. Thus, we become just by doing just acts, temperate by doing temperate acts, and brave by doing brave acts. Such learning is complemented by reason and this involves teaching ‘the causes of things’.

Aristotle’s ideas on economy

Aristotle is perhaps the first analytical economist to lay the foundation of the science of economics. Even though Aristotle was a student of Plato, he differed with him on important issues like the origin of the state, private property, and communism. For Aristotle, the term economics signified management of the household. Aristotle developed the theory of economics while discussing the elements of household management. There were two elements, namely economics and chrematistics; the former is concerned with the consumption of wealth satisfy wants and the latter with the art of acquisition of wealth either by making money or by exchange.

Aristotle identifies two types of exchange. The natural form of exchange satisfies the human wants. The unnatural form of exchange is for momentary gain. Aristotle identifies two kinds of use. The other is similar to the science of supply. For example, a shoe can have dual use for wearing and for exchange.

The first type of use is economy proper and the second one is value-in-exchange or chrematistics. By saying this Aristotle laid the foundation for value in-use and value-in-exchange, which were later popularised by Adam Smith. Barter is also a natural branch of chrematistics. Thus, natural chrematistics concerns the satisfaction of natural wants by natural uses of a commodity, while exchange is an unnatural process of making money because man goes on undertaking this activity even after he has reached the point of satiety.

On private property: Plato advocated public property unlike Aristotle who supported the institution of private property. Aristotle argued that, public property would not be looked after as carefully as private property. To him, private property was superior to public property on five grounds, which are progress, peace, practice, pleasure, and philanthropy. Private property is more productive than public property. The principle that “what is everybody’s business is nobody’s business” is applicable here. Hence, Aristotle said that, property should be private. When there is private property, there will be much progress because everyone will be attending to his own business.

Aristotle believed that, communism is not conducive to social peace. Quarrels are bound to develop when the principle of equal wages for equal work is not followed. Under public property, there is the possibility of someone doing more work but getting

a small reward. Private property enables people to be sympathetic. The institution of private property promotes good conduct among citizens. If a man has property, he can have a part of it for himself and share the rest with his friends. Furthermore, Aristotle was against the imposition of restrictions on private property. Instead, he advocated checking the growth of population. If population is not checked, it will result in poverty, which is the root cause of revolution and crime. Aristotle wanted the owners of private property to accept public responsibility. Property owners must act as trustees of society. Aristotle insisted, in arguing against public ownership of property, that people will not look after it carefully, as they will if it is private ownership. To him property ownership was a natural instinct of man. While private ownership of property was to Aristotle a priority, the use of it should be common. In that way, he modified Plato's ideas and complemented theory of Communism. He did not accept the extreme individualism of the Greek as he wanted more and more goods under common use without affecting individual proprietary rights.

On money: Aristotle's theory of money explains "what money is and what money does." Unlike Plato, Aristotle explained the necessity of money. Plato explained only one important function of money, namely as a medium of exchange. In contrast, Aristotle explained the other functions of money, which are based on the store of value and measure of value. Aristotle advocated a non-communist society. In such a society, there would be barter trade. However, the difficulties of barter trade resulted in the introduction of money. He believed that, money came into existence through legislation. Aristotle's treatment of money is said to be the best part of his economic thought. He said that, money was introduced to facilitate commercial dealings. In the opinion of Schumpeter, Aristotle's theory should be called the *Metalist theory* of money, in contrast with the *Cartel theory* of money propounded by Plato.

On interest: According to Aristotle, interest-taking was the most unnatural of all the methods of getting wealth. Money should only serve as a medium of exchange. It cannot be regarded as productive as one piece of money could not produce another. Therefore, interest was unjust as it had no business increasing from hand to hand. In those days, the poor borrowed money for consumption purposes and, therefore, interest taking was considered unjust.

On slavery: Aristotle's views regarding the division of labour, inheritance, population, and slavery were more or less similar to those of Plato. He supported the institution of slavery. He divided slaves into natural slaves and legal slaves. Natural slaves were inferior to others, both in body and mind. Those conquered in the war were treated as legal slaves.

Exercise 2.5

1. Discuss different types of government identified by Aristotle.
2. Explain why Aristotle was in favour of aristocracy.
3. Comment on Aristotle's holistic education.
4. Comment on Aristotle's understanding of economy.
5. Describe Aristotle's position on property ownership.

**Activity 2.5**

Assess whether the learning process in your school is holistic or not. Present your findings in class for discussion.

Philosophical ideas of Karl Marx and Vladimir Lenin**Historical background to Karl Marx**

Karl Max was born Trier, Germany on the 5th of May 1818 to a wealthy Jewish lawyer, Karl Heinrich. Marx did his law studies in Bonn and Berlin, where he was introduced to the ideas of Hegel, a famous philosopher in Germany. After graduating in 1841, Marx served as an editor of a liberal newspaper in Cologne, before moving to Paris, France, with his wife, Jenny. He met Friedrich Engels, with whom he co-authored the famous pamphlet entitled *The Communist Manifesto*, which was published in 1848. Shortly after its publication, in 1849, Marx moved to London, where he stayed until 14th of March 1883 when he died. Marx is known today as a philosopher, a social scientist, and an economist. His critique of capitalism has never been surpassed by any philosopher, economist or social scientist. Figure 2.7 shows a photo of Karl Marx.

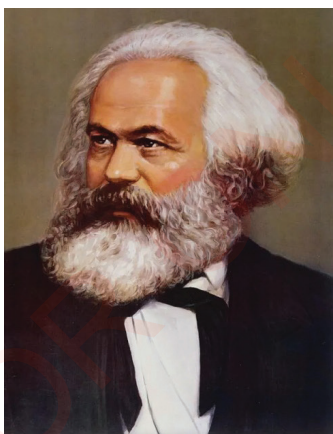


Figure 2.7: Photo of Karl Marx

Karl Marx on capitalism

In the opening pages of the *Communist Manifesto*, Marx makes a famous and popular claim among Marxists, which sums up the main characteristics of capitalist societies as he understood them. He notes that the history of all hitherto existing society is the history of class struggle. In Marx's analysis, a capitalist society is made up of three main classes of people: the bourgeoisie, the proletariat, and the lumpen proletariat.

- (a) *The bourgeoisie*: The bourgeoisie is the upper class and is constituted of people who own the major means of production such as land, industries, factories, banks, financial institutions, schools, universities, and the media.
- (b) *The proletariat*: These occupy the second class, in which workers or employees mainly constitute the major means of production. The proletariat are usually educated and skilled people. They are well educated and have the skills and competencies to run the economy of the entire society. They are teachers, medical doctors, professors, nurses, engineers, carpenters, bricklayers, pilots, drivers, and so on. The main feature of the proletariat is that they do not own major the means of production. They sustain their existence by selling their energy, skills, and competencies to the owners of the means of production, the bourgeoisie.
- (c) *The lumpen proletariat*: The lumpen proletariats occupy the third class in society. Their main feature is that they do not own any means of production and are not educated. Therefore, they do not have the skills and competencies to sell to either the bourgeoisie or the proletariat. They are on the margin of the capitalist society; so they do not count.

In terms of the relation between the classes, Marx observed that the *bourgeoisie* class oppressed the other classes, especially the proletariat and the lumpen proletariat. The owners of the major means of production were hiring or employing the proletariat and were obliging them to work long hours, sometimes without any payment. Moreover, Marx noted that, in order for the owners of means of production to make a profit, it was necessary for them to exploit the labour value of proletariat by paying them very little. Thus, employees were alienated from the fruits of their labour, which provoked resentment among workers and triggered conflict between the employees and their employers.

Eager to protect and maintain their class, the bourgeoisie also employed social institutions, including government, media, academia, organised religion, and banking and financial systems, as tools and weapons against the proletariat. Ultimately, the inherent inequalities and exploitative economic relations between these two classes inevitably lead to a revolution in which the working-class rebels

against the bourgeoisie, takes control of the means of production, and abolishes capitalism.

In the light of the above analysis, Marx believed that, the capitalist system contained the seeds of its own destruction. The alienation and exploitation of the proletariat that are fundamental to capitalist relations would inevitably drive the working class to rebel against the bourgeoisie and seize control of the means of production. This revolution would be led by enlightened leaders known as “the vanguard of the proletariat,” who understood the class structure of society and who would unite the working class by raising awareness and class consciousness. As a result of the revolution, Marx predicted that, private ownership of the means of production would be replaced by collective ownership, first under socialism and then under communism. In the last stage of human development, social classes and class struggle would no longer exist.

On socialism: Marx believed that, the aim of socialism is the man or human beings. In society, socialism emerges to help human beings, and not the other way round. Practically, this means that, socialism aims to create a form of production and an organisation of society in which human beings can overcome alienation from the products of their labour, work, fellow human beings, and nature. It is a system that makes it possible for human beings to return to themselves and grasp the world with their powers. Socialism, as Marx conceived it, has the following characteristics:

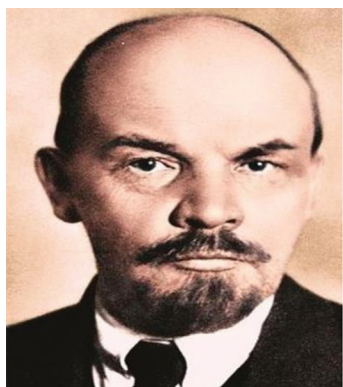
- (a) *Communal life:* In a socialist society, a person produces in association with other people and not in competition with his fellow human beings;
- (b) *Absence of exploitation:* Under socialism, individuals produce without being under the control of other people; what they produce divided equally to all members of the society.
- (c) *Participation of member of society:* In a socialist society, individuals participate in dealing with social and economic issues. They participate in planning and in the execution of national plans; and
- (d) *Communal ownership of the major means of production:* In a socialist society, means of production such as land are owned by the society members, and not by a few individuals. This puts an end to the alienated mode of production and competition.

Utopian socialism: Thomas describes utopian socialism as the presentation of vision and outline for an imaginary, ideal society in which all social conflicts and distress have been overcome. Although Marx and Engels defined their socialism in opposition to utopian socialism (which had many advocates in the early nineteenth century), they had immense respect for the great utopian socialists like Charles Fourier and Robert Owen. By describing how people would live if everyone adhered

to the socialist ethic, utopian socialism does three things: it inspires the oppressed to struggle and sacrifice for a better life, gives a clear meaning to the aim of socialism, and demonstrates how ethical socialism is, in such a way that the precepts of socialism can be applied without excluding or exploiting anyone.

Communism: Marx and Engels' ideas laid the groundwork for the theory and practice of communism, which advocates a classless system in which all property and wealth are communally (rather than privately) owned. However, the former Soviet Union, China, and Cuba (among other nations) have had nominal communist governments. There has never actually been a purely communist state that has completely eliminated personal property, money, and class systems.

Historical background to Vladimir Lenin



Vladimir Lenin, who was born in Simbirsk Russia in 1870 in the small town of, was a very influential figure in Russia and the socialist movement in general. He is recognised as the founder of the Russian Communist Party. He was the inspirer, and person who led the Bolshevik revolution of 1917. For most observers of the Russian scene, Lenin was the main architect and first president (1917-1924) of the soviet state. He died on the 24 January, 1924. Figure 2.8 shows the photo of Vladimir Lenin.

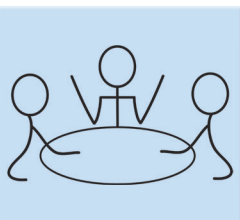
Figure 2.8: Photo of Vladimir Lenin

On socialism: Lenin's theory of socialism is directly derived from the views of Marx and Engels, and it is manifested in his famous work, *The State and Revolution*. Marx and Engels' theory on socialism was so important for Lenin that he never gave it up, not even during the period of war communism when for a short time he thought that the measures of war communism could accelerate the transition to socialism.

Based on Marx's theoretical tradition, Lenin's interpretation of socialism outlined a higher form of communal ownership, direct control over the workplace through the soviets of workers. The first historical ancestor was the Paris commune, closely watched by Marx. When following Marx, Lenin posited his own "three-step" concept in his *State and Revolution* in which socialism, as the "lower phase" of communism, is preceded by a "transitional period." He could not have known that the Russian Revolution would end up being isolated. As a result, as a practical issue theoretical socialism had to be put off the agenda and history moved toward the possibility of socialism in its peculiar Russian form, something he had wanted to avoid.

Exercise 2.6

1. Describe capitalism according to Karl Marx.
2. Prove that a capitalist society is not classless.
3. Differentiate socialism from communalism.
4. Explain the difference between Marx's socialism and Lenin's socialism.
5. Explain the characteristics of socialism as identified by Karl Marx.

**Activity 2.6**

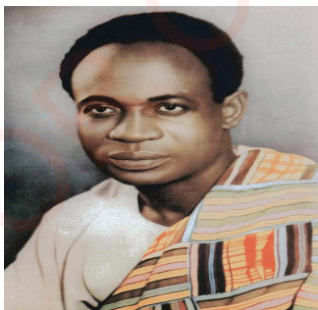
In groups, read various sources to explore the features of socialism and capitalism. Present your responses in the class for discussion.

Philosophical ideas of Kwame Nkrumah and Julius Kambarage Nyerere

In Africa, Kwame Nkrumah and Julius Kambarage Nyerere are among the prominent philosophers. This part of chapter presents their historical backgrounds and ideas.

Historical background

Kwame Nkrumah and Julius Nyerere are perhaps the most well-known African philosophers and heads of state who tried to build socialist societies based on the African worldview. Nyerere's philosophy of "Ujamaa" and Nkrumah's "consciencism" are among of the philosophies of African socialism.

Kwame Nkrumah's philosophical ideas

Kwame Nkrumah was born in Nkroful, Ghana, on 21 September 1909. He was a Ghanaian politician, political theorist, and revolutionist. He was the first Prime Minister and President of Ghana. He led Ghana formerly known as Gold Coast to independence from Britain in 1957. He died in Bucharest, Romania, on 27 April 1972. Figure 2:9 shows a photo of Kwame Nkrumah.

Figure 2.9: Photo of Kwame Nkrumah

Consciencism

Nkrumah's political philosophy brings together strands from the three main traditions that make up the African conscience: The Euro-Christian, the Islamic, and the original African society. He characterises traditional African society as essentially egalitarian and argues that, a new African philosophy must draw its nourishment chiefly from African roots. He reviews Western philosophy in some detail to illustrate the thesis that philosophy, however academic, is always trying, explicitly or implicitly, to say something about society. This particular relevance of philosophy to society and social and political action chiefly interested him.

In Nkrumah's thought, African socialism, consciencism, is designed as an evolving African tradition. As such, it is the socialism of a special brand. Although African socialism may show some organisational resemblance to Communism, it differs from the Marxist socialist approach on vital points. It does not advocate a violent revolution, but advocates a peaceful revolution through which the state assumes control of the major means of production. Consciencism is a philosophy that calls upon Africans to be conscious of their social, political, and economic problems, and join hands to use all possible means to find solutions to the problems which are based on the African context.

On democracy: Nkrumah was a democrat. He believed in the ability of citizens to choose their leaders within the time specified by the constitution. However, as time went by, he began to prefer a kind of democracy in which only one party rules. It was a one-party democracy.

On education: Nkrumah's philosophy of consciencism could not be implemented without education. Education was the foundation of and the pillar for raising people's consciousness of the new philosophy. This means that the people had to reinstate their African values which had been destroyed during colonialism. Education was supposed to show people the importance of African values and the way to integrate them into the new reality of modernity and create a new synthesis, which is consciencism.

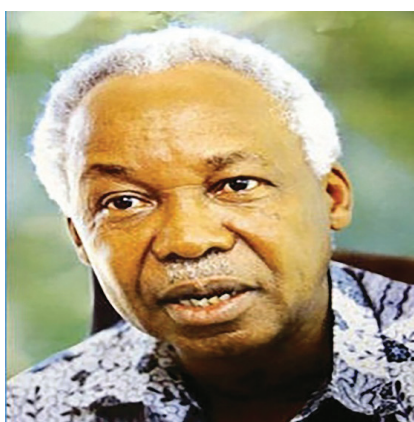
African Unity: Nkrumah and Nyerere were the main architects of African Unity. They agreed that, in order for Africa to develop, it was not enough to articulate different brands of African socialism. However, it was also necessary for Africa to unite. The methods of achieving that, however, differed. Nyerere argued for a step-by-step approach to Africa unity. In practice, that meant starting with regional integration. Nkrumah, however, was not of that view; he wanted the whole of Africa to be united immediately and thus face the question of African underdevelopment as single entity.

Julius Nyerere's philosophical ideas

As a philosopher, Julius Nyerere articulated the ideas presented as follows.

Historical background

Julius Kambarage Nyerere, also known as Mwalimu (Teacher in Kiswahili), was born in Butiama, Tanganyika (now Mainland Tanzania), on 13 April 1922. He died in London on 14 October, 1999. He was the first Prime Minister of independent Tanganyika, and the first president of Tanzania. Nyerere was also among the founders of the Organisation of African Unity (OAU), present-day African Union (AU). Nyerere was a son of the chief of the Zanaki ethnic group. He attended Tabora Secondary School and Makerere College in Kampala, Uganda. He taught in several



Roman Catholic schools before going to the University of Edinburgh to pursue a Master's degree. He was the first Tanganyikan to study at a British university. He graduated with a Master of Arts in History and Economics in 1952 and returned to Tanganyika to work as a teacher. In 1954, he transformed the Tanganyika African Association (TAA) into Tanganyika African National Union (TANU). This political party led Tanganyika to independence. Figure 2.10 shows a photo of Mwalimu Julius K Nyerere.

Figure 2.10: *Photo of Julius K. Nyerere*

On democracy: Nyerere was a democrat in the sense that, he believed in the ability of people to elect their leaders and participate in the affairs of the state. He always insisted that, the people should be allowed to express their opinions. Indeed, since independence, Tanzania has been holding a general election every five years. Even though Tanzania was a one-party state for a long time that did not make it impossible for people to choose their leaders. Even in a single-party state, people were still given the opportunity to choose their leaders at all levels of government. It was in 1992 that multiparty democracy was reintroduced in Tanzania, ever since Tanzania has been practicing multiparty democracy.

On socialism: Like Nkrumah, Nyerere also believed that, Tanzania could easily overcome the scourge of poverty if society embraced the ideology of *Ujamaa*, that is, family hood. Drawing on traditional society, Nyerere ascertained the values found in that society. He noted that, in traditional African society, people lived and worked together for the common good. He also observed that, in traditional African society, the gap between the rich and the poor was not as big as it was at the time

of independence. People were free, but they were not allowed to use one's freedom to infringe on the freedom of others. Traditional African society was made up of individuals, but the individuals did not prioritise the communities they belonged to.

Nyerere and his fellow leaders enshrined the African values in the Arusha Declaration. The Arusha Declaration, which declared Ujamaa to be the official ideology of Tanzania, established three main strategies for creating a socialist state. The first involved nationalising some of the major means of production. The second was the provision of education for self-reliance. The third was the establishment of *Ujamaa* villages in rural areas through a villagisation policy.

On education: Like Plato, Nyerere criticised the type of education that was given during colonialism. He claimed that, the education provided did not help the young people of Tanzania to live and work in their own context and culture. He believed that colonial education was elitist, that is, it had been preparing young people for an elitist life, which did not exist in Tanzania. It made them behave like Europeans, and not as Africans. In addition, Nyerere thought that colonial education treated Africans as empty vessels in which information had to be put. He argued for a holistic type of education which would mould the young people of Tanzania, mentally, spiritually and physically. In his view, education for self-reliance was the most appropriate for the young people of Tanzania. It would prepare them for employment, but it would also enable them to undertake relevant and diverse activities. For instance, education for self-reliance would prepare young people to be farmers, fishermen and women, and livestock keepers. After primary school, they would be capable of taking care of themselves and of their society.

African Unity: Nyerere was an ardent believer in the unity of the whole of Africa. In addition to being the chairperson of the Frontline States, the states that facilitated the demise of colonialism in southern Africa, Nyerere wanted Africa to be independent and thus unite to consolidate power so that it could deal with the colonial powers and make economic progress. He believed that, African unity was the tool that would make Africa strong and have a say on international affairs. However, for Nyerere, unity was not a luxury but a source of survival. Although, Nkrumah wanted African countries to unite immediately, Nyerere did not. He believed that, a strong united Africa would be achieved if unity was constructed gradually and step by step. He proposed to start with regional integrations.

Analysis of socialist and capitalist economies

This section provides an analysis of socialist and capitalist economies. Specifically, it presents the characteristics, advantages, and disadvantages of such economies.

Characteristics of a capitalist economy

The following are main characteristics of a capitalist economy:

- (a) The economy is market based and made up of buyers (people) and sellers (private or corporate-owned companies). In a capitalist economy, it is the market that determines the prices of goods and services;
- (b) Goods and services that are produced are for making a profit which is re-invested in the economy;
- (c) The government does not interfere in the economies of the free market, meaning that, the market determines investments, production, distribution, and decisions. For that case, the government intervenes only by making and enforcing the rules or policies governing the conduct of businesses and by improving the business environment;
- (d) There is a continuous production and purchase of good to enable the economy to operate efficiently; and
- (e) Capitalists believe that, governments do not use economic resources as efficiently as private enterprises do. Therefore, they should only be the regulator of business.

Advantages of a capitalist economy

The following are the advantages of a capitalist economy:

- (a) Provides a wide consumer choice-individuals choose what to consume, and this choice leads to more competition and better products and services;
- (b) Enhances efficiency of economics – the goods, and services produced on the basis of demand and supply provide the incentives to cut costs and avoid waste; and
- (c) Enhances economic growth and the increase in the gross national product leading into improved living standards.

Disadvantages of a capitalist economy

The following are the disadvantages of a capitalist economy:

- (a) The capitalist economy is oppressive and alienating. It makes the rich get richer and the poor poorer, thus widening the gap between the rich and the poor;
- (b) It is exploitative in a sense that; workers are not paid fairly. The owners of the major means of production accumulate wealth at the expense of their employees;

- (c) Provides chances for Monopoly—Firms with monopoly power (when a specific person or enterprise is the only supplier of a particular commodity) can charge higher prices and sometimes provide service in an inefficient way or manner;
- (d) Leads to inequality—A capitalist society is based on passing wealth down to future generations. If a small group of people holds all the wealth and that wealth continues to be passed down to the same groups of people, inequality and social division occur; and
- (e) Recession and unemployment—An economy based on a market can decline easily. Since price depend on market situation, manufacturer strive for profit maximization regardless of other humanistic requirements like employment and wages.

Characteristics of a socialist economy

The following are the main characteristics of the socialist economy:

- (a) The means of production are owned by public enterprises or cooperatives (the state), and individuals are compensated on the basis of their contribution to the economy;
- (b) There is equal opportunity for all. Large-scale industries are cooperative efforts, and thus, the returns from these industries must be returned to and benefit society as a whole;
- (c) Economic activities and production are planned by the central planning authority and are based on human consumption needs and economic demands; and
- (d) Socialists believe economic inequality is bad for society, and the government is responsible for reducing it by making various interventions.

Advantages of a socialist economy

The following are the advantages of a socialist economy:

- (a) *Social justice*: This is perhaps the greatest advantage of socialism. Socialism advocates the elimination of economic inequalities and enhancement of even and equitable distribution of the national income. Under socialism, everyone gets a fair share of the national wealth. Therefore, all people are given equal opportunities and exploitation is eliminated;
- (b) *Production control under a socialist economy*: Production is directed to ensure that, the basic needs of the masses are met first;

- (c) **Egalitarian distribution of wealth and income:** Socialist economies are dedicated to provide equal opportunities for all. This means that wealth is distributed to workers on the basis of their input in the economy. This prevents situations where a few members of society take advantage of the efforts of workers to create and accumulate wealth for themselves;
- (d) **Rapid and balanced economic development:** Under a socialist economy, there is a central authority in charge of planning and making quick decisions. Resources are used fully, and there is minimal wastage. This leads to fast economic growth. A good example of this is the development that the USSR made in its early years. Instead of focusing on certain areas, economic planning ensures that all regions are developed. Similarly, planning ensures that all sectors of the economy develop at the same pace.
- (e) **Economic stability:** Socialism also minimises the risk of economic instability. Under capitalism, economies often undergo fluctuations, which can lead to wastage of resources and a high levels of unemployment. This is very unlikely in a socialist economy. Since the economy is well planned, and there is no private investment, economic fluctuations are rare;
- (f) **Minimal exploitation and class struggles:** One of the main objectives of socialism is to create a classless society in which all members are equal. There is no rich class that can exploit the poor. There is no discrimination and no favours are given to some members of the society. This eliminates the class struggles that are a major part of capitalistic economies; and
- (g) **Social Welfare:** Another advantage of socialism is that it caters for the needs of all members of society. All the basic needs of an individual are met by the state. If you get involved in an accident while performing your duties, the state cares and provides for your family as you continue to recover. In such an economy, people can dedicate themselves to work without worrying about tomorrow, which leads to increased productivity.

Disadvantages of a socialist economy

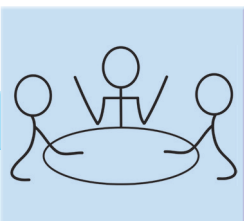
Despite its numerous advantages, socialism has certain disadvantages, some of which ultimately led to the fall of some purely socialistic economies. Some of its disadvantages are as follows:

- (a) Socialism kills personal initiative because the individual mostly depends on the government;
- (b) Socialism strives to secure economic equality, which is very difficult, since every individual or entity has their own needs.

- (c) Socialism restricts the liberty of an individual, on the ground that, all means of production are owned and controlled by the state.
- (d) Socialism can give birth to a strong and powerful bureaucracy that can misuse its powers and cause unnecessary delays and maladministration; and
- (e) Socialism overestimates the state's capacity and increases its functions and burden.

Exercise 2.7

1. Explain the difference between Nyerere and Nkrumah on African unity.
2. Both Nyerere and Nkrumah were socialists who believed in democracy. Explain why they resorted to one-party rule.
3. Describe the differences and similarities between Nyerere's "Ujamaa" and Nkrumah's "consciencism" ideologies.
4. In five points explain what did Nyerere's education for self-reliance policy advocate for?
5. In five points, explain the challenges which hindered the successful implementation of Nyerere's education for self-reliance policy.



Activity 2.7

In groups, using various sources of information, investigate how the ideas of Marx and Lenin influenced Tanzanian socialism.

Revision exercise

1. "Philosophy shapes and influences human beings profoundly". Assess the validity of this statement.
2. Describe the five major branches of philosophy.
3. Referring to the Plato's analogy of the divided, how would you explain the levels of knowledge.

4. Explain the relevance of the Allegory of the Cave to Tanzania's education system.
5. Account for Plato's categorisation of citizens in a state.
6. State the similarities and differences between Plato's and Aristotle's philosophical ideas.
7. Summarise the nature of philosophy.
8. How would you summarise the Aristotle's philosophical ideas about education?
9. "Plato was dissatisfied with democracy." Focusing on the strengths and weaknesses, verify this statement.
10. Argue for or against the contention that Tanzania is a socialist country.
11. Evaluate the influence of Nyerere's education for self-reliance policy in Tanzania.
12. Basing on Karl Marx and Vladimir Lenin's ideas describe the following terms:
 - (a) Socialism
 - (b) Utopian socialism
 - (c) Communism
13. Referring to Karl Marx, explain how the bourgeoisie class differs from the proletariat and lumpen proletariat classes.
14. Why did Aristotle believe that private property is superior to public property?
15. State the similarities between socialism and utopian socialism.

Chapter Three

Religious studies

Introduction

Religion is a human phenomenon. Almost all human beings believe in God or some superior beings or power through which reality is interpreted and understood. In this chapter, you will learn about the meaning, nature, and origin of religion. In addition, you will to understand the basic beliefs of world religions, development and the role of religion in environmental protection. Finally, you will learn about the importance of religious tolerance in Tanzania. The competencies developed will help you to live in peace and harmony with people belonging to other religious beliefs. They will also help you broaden your mind so that you can respect those who belong to other religious faith and thus, avoid religious extremism. Most significantly, the competencies developed will foster your personal development and the development of the society to which you belong.

The concept of religion

There is no consensus about the exact definition of religion. This does not mean that, all attempts to describe it have been unsuccessful. Some definitions are more comprehensive than others, and they can serve as a starting point. One of the most comprehensive definitions of religion postulates that, religion “is a believing view of life, approach to life, way of life, and therefore a fundamental pattern embracing the individual and society, man and the world, through which a person sees and experiences, thinks and feels.” Describing religion in that way has a particular relation to the way Africans understand the phenomenon. Kiswahili speakers refer to the same phenomenon as *dini*. However, as religious writers have frequently pointed out, *dini* is an Arabic word. When Kiswahili speakers talk about the phenomenon of religion, they use *mila na desturi*, which refers to customs and traditions or *imani za jadi*, traditional or ancestral beliefs. In West Africa, especially in Ghana, the word used to describe religion is *malma*, which signifies culture, tradition, or ancestral beliefs.

The nature of religion

If religion is life or culture as Africans perceive it, then what are its main features? What features appear in almost every religion when all religions are considered? It is indicated that religion is a phenomenon that is characterised by the following

features: the existence of supernatural being or power, manifestations of the Holy, the existence of the sacred and the profane, morality, worship and prayer, the practice of rituals and sacrifices, faith, reason, and personal affairs.

The existence of the supernatural power

The supernatural power or God's existence is essential feature of any religion. Every religion is founded on the belief in God or a supernatural being who causes and sustains everything in existence. The supernatural being is understood to be pure spirit, trustworthy, loving, righteous, holy, and merciful. The being is said to be omniscient (all-knowing), omnipotent (all-powerful), immutable (unchanging), and eternal (with no beginning or end). However, belief in the supernatural being differs from one religion to another. For instance, the Hindus believe in the existence of a number of gods and goddesses; therefore, they are called polytheists. Meanwhile, Christians and Muslims believe in the doctrine of one God; thus, they are called monotheists.

Experience of the Holy

Closely related to the existence of supernatural beings is the human experience of the Holy. Believers of every religion experience the Holy in two opposed ways: first, it manifests itself as mysteries that repels. Thus, human beings treat it with great apprehension, anxiety and fear. It causes people to be frightened and worried. In a sense, the Holy is experienced as a mystery with overwhelming power, which threatens human beings. Secondly, the Holy manifests itself as a mystery that attracts. In its manifestation as an attractive mystery, human beings find themselves irresistibly drawn to the glory, beauty, and adorable quality of the Holy. It is so attractive that, human beings cannot resist seeking its protection here on earth and salvation at the end of time.

The sacred and the profane

One of religion's essential features concerns the sacred and the profane. By nature, religion is a phenomenon based on distinguishing between the sacred and the profane. The sacred is considered holy either because of its connection with God or because of its dedication to a religious function. The sacred could be a book, text, animal, or city. For example, Muslims believe that Mecca is a sacred city, and that the Koran is a sacred book. Christians believe that the Bible is a sacred book, and the Hindus believe that the Cow is a sacred animal. As a result, the Holy commands respect, veneration, and sometimes adoration. The term profane usually signifies anything that is not connected to God or the sacred reality. It is sometimes equated with secular things. In almost all religions, the separation between the sacred and the profane is important.

Morality and ethics

Although morality and ethics are different, they are often used interchangeably. Morality refers to the norms and values that determine how people relate to reality in a specific society. In contrast, ethics is a scientific study of normative order. When the study is done within the context of religious beliefs, it is called ‘religious ethics.’

Morality or ethics is an essential component of the nature of religion. Morality and ethics are intimately connected to a religious belief. It must be pointed out that, religion is not just a metaphysical phenomenon. Its very nature leads believers to concrete action in the form of rituals in which the desires and needs of human life are reflected. In other words, the Holy does not only encourage devotion, but demands it. It induces not only intellectual assent, but also enforces emotional and moral commitment. If, for instance, the Holy makes it known that, it is terrible to kill or steal other people’s property, the true believers are expected to commit themselves to that. That is why every religion has a moral code that tells its believers how to relate to themselves and other realities. A religion without a moral code can hardly be called a religion. Therefore, morality is a constitutive element of religion and its *raison d’etre*.

Worship and prayer

Religion is characterised by worship and prayer. To worship is to express feelings of reverence and adoration to a supernatural being or God. Prayer is a conversation between a human being and a supernatural being or God. Although the two seem to be similar, prayer usually takes place when a person lifts their whole being to God and lays bare their needs in life to God for assistance. Although all religions do not worship or pray the same way, every religion has moments of prayer and worship for its followers.

Rituals and sacrifices

Rituals and sacrifices characterise religion. Ritual acts and religious ceremonies by which believers serve God, deities, or other sacred rituals are performed in a prescribed manner. Some rituals are performed by individuals alone and others by a group of people. In some religions, pilgrimages are a journey to holy places. Believers also make pilgrimages to sacred places such as birthplaces or tombs of the founder of their faiths. This includes, fertility rituals consisting of actions to enable a barren male or female to have children. There are also rituals of reconciliation involving actions that enable people who are quarrelling to reconcile and live in harmony and peace with one another. There are also rituals to re-establish harmony between human beings and God, especially when it is clear that someone has offended God or a supernatural being. In contrast, sacrifice, consist of acts of slaughtering an animal

or animals as an offering to a deity or god, to appease him or seek forgiveness for a wrong or protection.

Faith

By its very nature, religion is a phenomenon that, to a considerable extent, belongs to faith. There is no religion without faith. However, the term faith is not easy to describe. For our purposes, however, we describe it as an evolving pattern of belief that grounds and guides authentic living and gives meaning in the present time. It is a platform for finding and creating meaning within a human experience. In some way, faith facilitates the development of a life pattern to support individual and collective perseverance in life's journey. Faith is a strong belief in religious teaching based on spiritual conviction rather than on empirical proof. Every religion has its own faith. That is to say, it has its own set of beliefs, which makes it different from other religions.

Reason

No religion is solely based on faith. Religion is also characterised by reason, and reason is an essential component of it. Without reason, religious knowledge and even awareness of the sacred would be impossible. This is particularly true of revealed religions, such as Islam and Christianity. The actual contents of their beliefs are revealed to human beings by God through a messenger and the holy books. Nevertheless, human beings can only comprehend the revealed messages of God through reason. It is the reason which enables them to process, comprehend, believe, and ultimately have faith in God's message. In other words, religion is based on reason. Religion is a human phenomenon, and not a phenomenon of animals, insects, or other inanimate beings. The phenomenon is unique to human beings mainly because they are the only beings on earth who are capable of using reason to understand and interpret the revealed messages of God.

Social phenomenon

Religion is, by nature, a social phenomenon. All the world's significant religions involve different communities, societies, nations, and even races. Even religions that do not proselytise or try to convert people to their faiths have a social basis. Indeed, without society, it would be complicated to imagine the existence of religion. The purpose of religion is human beings, and not the other way round.

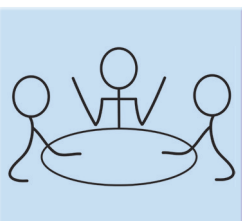
Religion is a personal affair

After affirming the social nature of religion, we now examine the private or personal nature of religion. Religion is a private or personal affair in at least two ways: First, when consideration is given to the history for instance of Islam and Christianity, it

becomes clear that its founders were individuals, namely the Prophet Muhammad and Jesus Christ. The same is true of Buddhism and Confucius. Buddha and Confucius founded Buddhism and Confucianism. Only after their enlightenment did they attract people to the faith they had received. Secondly, religion is personal in terms of salvation. Although it is a sociological phenomenon and is lived in society, the promised salvation depends upon an individual's efforts, and not the society's. A society may provide a conducive environment for a person to practice their religion. It may even go the extra mile by taking care of an individual. However, the salvation expected after death is the result of an individual's efforts. Although eternal life is open to all in all religions, people attain it as individuals and not as a community ever since it is a personal disposition to supernatural being.

Exercise 3.1

1. Describe the term religion.
2. Discuss the main characteristics of religion.
3. Why religion is regarded as a personal and not a community affair?
4. Differentiate the 'sacred' from the 'profane.'
5. Explain why God's holiness is experienced in different ways among believers.



Activity 3.1

In groups, observe some of the rituals and sacrifices founded or practised in your community.

Document the activities done during the rituals and sacrifices, and state reasons why they are performed. Write the findings and present them in class for discussion.

Methods of studying religion

There are many ways of studying religion scientifically. It is possible to study religion from philosophical, psychological, sociological, political, and biological perspectives. This part of the chapter focuses on the philosophical method, which has been used for decades to study religion. The philosophical perspectives also has many methods. The focus will be on the three main methods: positivism, phenomenological, and hermeneutical methods.

The positivism method DO NOT DUPLICATE

The primary assertion of positivism is that, all knowledge regarding matters of fact is based on the “positive” data of experience and beyond the realm of fact is that of pure logic and pure mathematics. On the negative and critical side, positivists became noted for their repudiation of metaphysics, of speculation regarding the nature of reality that radically goes beyond any possible evidence that could support or refute such “transcendent” knowledge claims. Positivism is thus worldly, secular, anti-theological, and anti-metaphysical in its basic ideological posture. Strict adherence to the testimony of observation and experience is the all-important imperative of positivism.

According to positivists, the task of sciences and knowledge, generally, is to study the facts and regularities of nature and society. In positivists’ estimation, human beings came a time when they abandoned the pseudo-explanations of the theological and metaphysical phases and substituted an unrestricted adherence to purely scientific methods.

Those who study religion using the positivist philosophy focus their interests on religion’s visible and empirical aspects. They try to describe religion in its physical aspects, and not beliefs or faith. Thus, their focus is mainly on activities that believers do, such as prayer, rituals, ceremonies, music, dances, images, and religious icons. This implies that, their study of religion is sorely based on empirically accessible and proven things. Anything that is not empirical and accessible to the senses is irrelevant. Therefore, it can legitimately be concluded that, they study religion from an empirical standpoint.

The phenomenological method

The phenomenology is the study of the structure of consciousness as experienced from the first-person point of view. The central structure of an experience is its intentionality and its being directed towards something since it is an experience of or about some object. An experience is directed towards an object by its content or meaning (representing the object) and appropriate enabling conditions. The phenomenological study of religion deals with the personal participation of a scholar in religious activities. Scholar seek to understand the essence (meaning) and manifestations of particular religion. They do this by grouping phenomena, suspending previously held value judgment about that religion, and taking a neutral stance on what they are studying. Therefore, those who use phenomenology to study religion usually deal with the personal participation of an individual in a given religion.

There are two ways an individual can participate in the scientific study of religion. One can participate in it as an *insider* or as an *outsider*. Insiders are known as *first-*

order observers because their way of observing and acting is relating to the world religion in this case. Thus, insider access to religion means observing religious affairs as a religious person, that is, without observing how one observes them.

Outsiders, in contrast, are sometimes described as *second-order observers*. Practically, all scholars of religion(s) are *outsiders*. Therefore, the methodological question of whether or not a student of religion should be or become a member of a particular religion in order to study it loses all “metaphysical” character. The issue then becomes no more extended access to special knowledge but the practical (and sometimes ethical) problem of gaining access to particular data. This has significant consequences for a conceptual perspective. For instance, a member of a particular religious group can be a member of another religion. Nevertheless, the instant this member does so he or she carries out a *second-order observation* and thus becomes an *outsider*.

The *emic* and *etic* views in studying religion are closely related to the inside and outside distinction views in studying religion(s). *Emic* perspectives refer to behaviours and beliefs meaningful to people who belong to a specific religion. The behaviours and beliefs include how people perceive and categorise their religion and experiences, why people believe, what they do, and how they imagine and explain things. To uncover *emic* perspectives on religion, researchers or students talk to people, observe what they do, and participate in their daily activities. Studies done from *emic* perspectives often include more detailed and culturally rich information because the observers place themselves in the cultures they want to study.

By contrast, *etic* views refer to explanations about religious behaviours made by an outsider in ways that are meaningful to the observer. In other words, *etic* studies involve data gathering by an outsider. For a student of religion, *etic* descriptions come from conversations between the student and community of believers. These explanations tend to be informed by historical, political, and economic studies, and other types of research. The *etic* approach acknowledges that, religious members are unlikely to view what they do as noteworthy or unusual. They cannot easily stand back and view their behaviour objectively or from another perspective.

Therefore, believers rarely question why they kneel during prayer or why they have to show reverence in churches or mosques. More often than not, such practices are taken for granted. They are considered normal and natural. An *emic* lens gives us an essential alternative perspective when we are constructing a comprehensive view of religion. However, one problem with the use of *emic* perspectives is that, people tend to act differently when they are being observed. It is challenging for an outsider to access certain private rituals, which may be necessary for understanding religion.

Hermeneutical method DO NOT DUPLICATE

Hermeneutics is the philosophy that deals with a theory of interpretation. It could have been argued that, any discussion of the relationship between science and religion is implicitly or explicitly a matter of interpretation. Interpretation is a way of explaining a text, words, actions, symbols or signs. The purpose of interpretation is to facilitate the intelligibility of knowledge so that, it is easily understood by the target audience. It could be asserted that knowledge is acquired through the interpretation of reality. Interpretation is also connected to language. Words have meanings, and properly understanding them can make a message easily understood. Interpretation is also connected to critical thinking. Although words have meanings, they must be interrogated or critically analysed. People who study religion using the hermeneutical method analyse and interpret religious language on the basis of the historical, social, political, and economic situation that prevailed at the time it was founded. They also look at the background of the people who started it, why it was started and how it was started. All that is done to understand it well.

Others who use the hermeneutical method in studying religion do it by examining the origin of the religion, the historical context in which it arose; the social, political, and economic situation that prevailed at the time of its emergence; the history or background of the founder; the motivation for establishing a religion, and the ultimate goal of the religion.

The origin of religion

Explanations concerning the origin of religion are many. However, we shall focus on only two: the economic origin given by Karl Marx and the sociological origin given by Emile Durkheim.

The economic origin of religion

Karl Marx was a social scientist and a philosopher, but his ideas about ideology touched on religion and its nature. According to Karl Marx, religion is like other social institutions. It is dependent upon the material and economic realities obtained in a given society. It has no independent history; instead, it is the creature of productive forces. Marx wrote, “The religious world is but the reflex of the real world.” According to Marx, religion can only be understood by examining other social systems and the economic structures of society. Religion is dependent upon only economics, such that, the actual religious doctrines are almost irrelevant. This is a functionalist interpretation of religion: understanding religion depends on what social purpose religion serves, not the content of its beliefs.

Marx believed that, religion is an illusion that provides reasons and excuses to keep society functioning just as it is. He believed that religion reflects the social

stratification of society and that it maintains inequality and perpetuates the status quo. For him, religion is just an extension of working-class (proletariats) economic suffering. He famously argued that, religion is “the opium of the people” as he viewed that, religious teachings were the means used to perpetuate the oppression and humiliation of the proletariat so that they could continue working in the interest of their masters. Marx argued that, religion makes the proletariat’s minds docile so that they could not organise themselves and resist their masters. They also used religion to get comfort or relief from the pain of oppression and injustice they suffered at the hands of their masters.

The sociological origin

Sociologists study religion as both a belief system and a social institution. As a belief system, religion shapes what people think and how they see the world. Religion is a partner of social action organised around the belief and practices that people develop to answer questions about the means of existence. Modern academic sociological study of religion began with Emile Durkheim writings. In his theory, he viewed religion as something eminently social. Recognising the sociological origin of religion, Emile Durkheim argued that, religion acted as a source of solidarity that provides meaning to life. It provides a social control, cohesion, and purpose for people. It is also a means of communication and gathering for the individual to interact with others and reaffirm social norms. He believed that, religion develops in a society where there is a separation between the profane and the sacred. A rock, for example, is not sacred or profane as it is. But, if someone turn it into a headstone or someone else person uses it for landscaping, it takes on a different meaning; the first is sacred and the second is profane. The sacred brings out an attitude of reverence, respect, mystery, awe, and honour. Respect, according to certain phenomena, transforms them from the profane to sacred. Society creates religion by defining certain phenomena as sacred and others as profane. The aspects of social reality which are regarded as sacred are set apart and deemed forbidden. The rest are regarded as profane.

If the moments of collective enthusiasm are the origin of religious feelings, religious rituals must be repeated to reaffirm the collective unity of society; otherwise, the existence of the religion is at risk. Durkheim remarks that, if the societal forces central to the religious life of a society are not re-animated, they will be forgotten, leaving individuals without knowledge of the ties that exist between them and of the society to which they belong. This is why religious rituals are necessary. Collective beliefs are reaffirmed, and individuals expresses their solidarity with the sacred object of society or society itself. The form of a specific ritual can vary greatly, from funerals through rain dances to patriotic national holidays, but its goal is always the same. Through rituals, society sustains itself. They integrate individuals into the social fold,

exerting pressure on them to act and think alike. While Durkheim analyse religion, it is essential to note that, the ritual interaction processes he describes take place in different and less formal contexts as well. Ritual processes can be considered a part of daily life and are instrumental in regulating group solidarity and interpersonal relationships in different social institutions and at different levels of formality.

Exercise 3.2

1. Describe any two methods of studying religion.
2. Differentiate between emic and etic perspectives in the phenomenological study of religion.
3. How is an “insider” differentiated from “outsider” in the study of religion?
4. Briefly describe the sociological origin of religion.
5. How will you explain the Marx’s view that “religion is the opium of the people”?



Activity 3.2

In groups of five students, make a collection of five religious symbols and explain their meaning and significance to the believers, and how they help to foster social cohesion. Then present your findings in the class for discussion.

World religions and their features

There are various definitions of the concept world religions. However, it is correct to define a world religion as that which has many followers in the world. At this juncture, it may not be possible to describe all of such religions. Therefore, we will focus only on five of them, namely African religion, Islam, Christianity, Buddhism, and Confucianism.

African religion

African religion is the totality of the Africans’ way of life or life itself as lived by Africans. Although Africans religion is practiced differently in African societies, there are many similarities. This implies that, although there are variations, most of the practises in African religion are similar, regardless of where they are practised. The following have been identified as the main features of African Religion.

- (a) *Absence of sacred writings:* The uniqueness of African religion is that it does not have sacred scriptures, Churches or Mosques. African religion is not a religion of the book. It is the religion of the heart and the soul. Its precepts are written in the hearts of the men and women who belong to an African family or community. In other words, African religion is part of the African heritage. It is the African way of life or life itself. Therefore, it is unlike other religions that have written scriptures. Oral sources form the core of African religion. The oral sources are interwoven into arts, the political and social structure, and material culture.
- (b) *Rituals, ceremonies and festivals:* African religion is characterised by its rituals, ceremonies and festivals of the people, such as the birth of a child, the giving of names, marriages, funerals, harvest festivals, and circumcision. African traditional religion is also characterised by shrines, arts and symbols, music and dances, proverbs, riddles, and wise sayings. It is characterised by names of people and places, myths and legends, and its beliefs and customs. Therefore, to be precise, African religion is manifested in adherent to African way of life. This implies that it is less concerned with doctrines instead, it is more concerned with rituals, ceremonies, and life practices.
- (c) *Belief in one God:* Contrary to popular opinion, African religion is not ancestral worship, superstition, animism, paganism, and or fetishism. Generally speaking, African religions holds that there is one creator, God, the maker of a dynamic universe. The myths of various African peoples indicate that, after setting the world in motion, the Supreme Being withdrew and is remote from the concerns of human life. For instance, in Tanzania, the Chagga call God as *Ruwa* and the Sukuma *Lyuba*. Similarly, in Nigeria, the Igbo call God as *Chineke*. These few examples signify that African religion believes in one God.
- (d) *Secondary divinities:* Despite the general belief in a Supreme Being, cults to the “high God” are notably absent from African religion; prayers of petition or sacrificial offerings are offered to secondary divinities, who are messengers and the intermediaries between the human and sacred realms.
- (e) *Community support and harmony:* African religiousness is not a matter of obeying a doctrine, but is concerned with supporting fecundity and sustaining the community. African religion emphasises the importance of maintaining a harmonious relationship between people and the divine powers. Their rituals attempt to harness cosmic powers and channel them for good.
- (f) *Shrines:* The cults of the divinities are visible in many shrines and altars. Shrines and altars are generally not imposing or even permanent structures.

The right relations with the divinities are maintained through prayers, offerings, and sacrifices, especially blood sacrifices. The shedding of blood in a sacrifice, which is believed to release the vital force that sustains life, precedes most ceremonies in which blessings are sought from the ancestors or divinities.

- (g) *Belief in ancestors*: African religion believes that, ancestors maintain a spiritual connection with their living relatives. Ancestors also serve as mediators by providing access to spiritual guidance and power. Death is not a sufficient condition for becoming an ancestor. Only those who lived a full measure of life, cultivated moral values, and achieved social distinction attain this status. Ancestors are thought to reprimand those who neglect or breach the moral order by troubling the errant descendants with sickness or misfortunes until restitution is made. Therefore, when a serious illness strikes, it is assumed that the ultimate cause is the interpersonal and social conflict. A serious illness is thus a moral dilemma.
- (h) *Rituals*: Rituals often mark a transition between physiological stages of life (such as puberty or death) and a change in social status (from child to adult). Rites of passage are natural occasions for initiation, a process of socialisation, and education that enables the novice to assume a new social role. Initiation is also a gradual acquisition of knowledge about the nature and use of sacred power. The Sande secrete society of the Mande-speaking peoples is an essential example because its religious vision and political power extend across West Africa. The Sande initiate girls by imparting to them domestic skills, sexual etiquette, and the religious significance of female power and womanhood. The society's sacred mask of the spirit Sowo is an iconographic depiction of the association of women and water spirits. It attests to the creative power of both. Masks are a vital part of a ritual in many African religions; they often represent ancestors, cultural heroes, gods, and cosmic dynamics, or the cosmic order. Among the most striking features of masks are the coils of flesh at the neck, which represent the concentric rings of water from which women, initially water spirits themselves, first emerged. In Western art, the neck coils function like the halo, signifying that the wearer is human in form but divine in essence.

Islam

Islam is a monotheistic religion whose central text is the Koran, which is considered by Muslims, to be the word of God. Islam teaches that God is merciful, powerful, and unique. God has guided humanity through the Prophet Muhammad's scripture. Islam literally means surrender, that is accepts to surrendering to Allah's will. Islam is built on five core pillars, namely the declaration of faith (*shahada*), prayer (*sala*), Alms-giving (*zakat*), fasting (*saum*), and pilgrimages to Mecca (*the Hajj*).

- (a) *Declaration of faith (shahada)*: The shahada is the Muslim profession of faith and the first of the five pillars of Islam. The word means “testimony”. Shahada is testifying two things that are central to Islam:
- (i) Nothing deserves worship, except God (*Allah*).
 - (ii) Muhammad was the messenger of God (*Allah*).
- (b) *Prayer (sala)*: *Sala* is a daily ritual prayer through which all believers confirm the will of God (*Allah*). Muslims are directed to pray facing *Kaaba* in Mecca five times a day: at dawn, noon, mid-afternoon, sunset, and night. When the time for prayer comes, the *adhan* (a call to prayer) is pronounced. During prayer, the worshippers stand in parallel rows behind the imam or proper leader. Each prayer takes at least five minutes but it may be lengthened; prayer includes recitation of the opening chapter (*Surat*) of the Koran and is sometimes performed on a small rug, used expressly for this purpose. Muslims can pray individually at any location or together in a mosque. Friday is set as a special day for congregational prayer. Typically, on that day Muslims are obliged to go to the mosque to pray unless there is a critical emergency.
- (c) *Alms (zakat)*: *Zakat* is a compulsory charity donation of a portion of the surplus wealth a Muslim possesses. It is necessary for those who have received wealth from God to support the community members in need. *Zakat* must be paid on different categories of property; gold, silver, money, livestock, agricultural products, and business commodities. *Zakat* is payable each year; an individual is supposed to give an amount of wealth or assets. The *zakat* collected is used to relieve the needy or vulnerable groups like the poor and victims of disease and wars.
- (d) *Fasting (saum)*: During the daylight hours of Ramadan, the ninth month of the Islamic calendar, all healthy adult Muslims are required to abstain from food and drink. At sunset, the fast is broken with a light meal popularly referred to as *iftaar*. Through this temporary deprivation, Muslims renew their awareness and gratitude to God for everything he has given them including the Koran, which was first revealed during the month of Ramadan. During Ramadan, they share the hunger and thirst of the needy as a reminder of the religious duty to help those less fortunate.
- (e) *Pilgrimage (hajj)*: Every Muslim who is in good health and financial position must make at least one visit to the holy city of Mecca, Saudi Arabia in life time. The *Ka’ba*, a cubical structure covered in black embroidered hangings, is at the centre of the *al masjid al-Haram* in Mecca. Muslims believe it is the house Abraham (Ibrahim in Arabic) built for God. Since the time of the

Prophet Muhammad, believers from all over the world have gathered around the *Ka'ba* in Mecca on the eighth and twelfth days of the last month of the Islamic calendar. Apart from the hajj, the minor pilgrimage or umra is undertaken by Muslims during the rest of the year. However, this pilgrimage has nothing to do with the *hajj*.

Christianity

Christianity is a monotheist religion based on the life and belief of Jesus Christ of Nazareth.

Its followers are known as Christians. The main characteristics of Christianity are the following: the personality of Jesus Christ, the duality of Jesus Christ, the Holy Trinity, the Bible, a promise of heaven, and final judgement.

- (a) *Jesus Christ as the Messiah or Saviour:* Christianity is a Messianic religion, which fervently believes that, the historical character of Jesus of Nazareth came to the earth as an incarnation of God to fulfil the Jewish prophecies about the advent of a Saviour, who would cleanse man from the original sin. For Christians, this messiah is Christ.

The influence of this historical figure and this religion in the world is such that, not only does his death and resurrection, mark the beginning of Christianity, but the world today tells its time from the birth of Christ. For historians, our age was born with Jesus so that all events are counted from the years Before Christ (BC) and after Christ (AD).

- (b) *The Divine and Human Nature:* Christianity is characterised by firm belief that Jesus Christ is both human and divine, his divinity is derived from the fact that he was a son of God and his humanity is based on the blessing that he assumed the human flesh and become a man.
- (c) *The Trinity:* Another fundamental belief of every Christians is the Holy Trinity, which consists of the triad of God, the Son, and the Holy Spirit. However, this deity is one of the great theological mysteries. According to Christianity, it is not three different forces or deities that make up a single force. However, the three divine persons (Father, Son and Holy spirit) are the same God. In this way, the Father (Godfather) Son (Jesus) and the Holy Spirit form the great mystery of the Most Holy Trinity. Therefore, the teaching on the Holy Trinity is the fundamental belief of Christianity.
- (d) *The Bible:* Christianity considers the Bible, as a sacred book, containing the words of God. The Bible is divided into two main parts, namely the Old Testament and the New Testament.

- (e) *Heaven*: Christians also believe in the existence of a heavenly paradise that will be given as a reward only to the righteous of heart. In this sense, for Christians, the Demon or Satan (evil deity that goes against God's teachings) is constantly at work to make humanity commit sins to be damned. That is when the figure of Christ arises to accompany man in his efforts to achieve the salvation of his spirit.

Christians do not believe in reincarnation, a possibility regarded as being accurate by religions such as Buddhism and Hinduism. On the contrary, for Christianity, once a person dies, his soul immediately goes to the presence of God to account for his actions while on earth. From there, the spiritual fate of the individual is decided, either the individual goes to hell (a place of punishment and torment) or in paradise to rest in God's blessings.

- (f) *Final judgement*: Christianity is not only a messianic religion, but is an apocalyptic religion. It believes in the end of the world. In this way, Christianity firmly believes that, Jesus will return to earth for the second time, to judge the living and the dead (who will be resurrected) based on their behaviour that they demonstrated during their earthly life. Christians believe that, the dead will rise from their graves, and the Great Universal Judgement will be made. So, it could be argued that, ultimate goal of the Christianity is to salvage the spirit, a salvation which is achieved through faith in Christ, in God and the Holy Spirit, as well as in following the Christian doctrine, preached by Jesus while on earth.

Buddhism

This religion was started by Siddhartha Gautama (the Buddha) in India more than 2500 years ago. Buddhism is deeply interwoven into the religion and culture of the entire Asia. The religious founder of Buddha is considered an extraordinary being, but not a god. The word Buddha means "Enlightened". Buddhists focus on achieving enlightenment as a state of inner peace and freedom. When followers reach this spiritual echelon, they are said to have experienced *nirvana*. The path to enlightenment is attained by utilising morals, meditation, and wisdom. Buddhists often meditate because they believe meditation helps to awaken truth.

Although Buddhism emerged as a rival tradition to Vedic religion in ancient India, the Buddha is greatly respected and venerated by Hindus as an incarnation of the Lord Vishnu. Buddhism also profoundly influenced Hinduism, especially in the spiritual field. Many Buddhist practices found their way into Hinduism, and vice versa. Today many kinds of Buddhism exist around the world. They include:

- (a) *Theravada*: This kind of Buddhism is prevalent in Thailand, Sri Lanka, Cambodia, and Burma.

- (b) *Mahayana*: This kind of Buddhism is prevalent in China, Taiwan, Japan, Singapore, and Vietnam.
- (c) *Tibetan*: This kind of Buddhism is prevalent in Tibet, Nepal, Mongolia, Bhutan, parts of Russia, and India.

Buddha is derived from the Sanskrit word, *Buddhi*, which means intelligence, a higher mind, or wisdom. Buddha means the person in whom the Buddha is fully awakened, the person who can discern truth. Thus, Buddha is a title or a state rather than someone's name. Anyone can attain Buddhahood and become a Buddha by purifying their mind and body. The original Buddha who founded Buddhism is usually referred to as "the Buddha" to distinguish him from others. The Buddha had other titles, such as *Aryaputra* (the son of an Arya or a noble person) and *Sakyamuni* (the hermit of the *Sakyas*). According to the original Buddhist teachings, a person attains the Buddhahood after innumerable births, having overcome the defilements of the mind and body through purification. Some Buddhists believe that, there were several Buddha's before him, and that there will be many more after him. Buddhism is characterised by the following teachings and beliefs:

- (a) *Belief in the Three Jewels of Buddhism*: The three jewels refer to the three main aspects of Buddhism, namely the Buddha, the Dharma, and the Sangha. In many Buddhist traditions, the monks are expected to take refuge in them at their initiation, reciting the mantra, "*Buddham sharanam gacchami, Dharmam sharanam gacchami, and Sangham sharanam gacchami.*" "I go forth taking refuge in the Buddha, the Dharma, and the Sangha." They may also use it as an affirmation of spiritual cleansing to strengthen their resolve to attain nirvana. In the days of the Buddha, his followers used to recite it during their wanderings and while seeking alms. It helped them to remember the purpose and resolve, and to attract to the fold the people in the areas where they wandered. The Buddha's teaching is known as "dharma". The Buddha noted that, wisdom, kindness, patience, generosity, and compassion were important virtues.
- (b) *The four noble truths*: The four noble truths that the Buddha proposes constitute the core philosophy of Buddhism. They are:
 - (i) The truth of suffering (*dukkha*): Suffering exists; life is suffering. Suffering is real and almost universal; suffering has many causes; loss, sickness, pain, failure and the impermanence of pleasure;
 - (ii) The truth of the cause of suffering (*samadaya*): It is the cause of suffering. It is a desire to love good things; it can take many forms for example,

craving for sensual pleasure, the desire for fame, and the desire to avoid unpleasant sensations like fear, anger, or jealousy;

- (iii) The truth of the end of suffering (*nirhodha*): This is an end of suffering. Attachment can be overcome. Suffering ceases with the final liberations of *nirvana*. The mind experiences complete freedom, liberation, and non-attachment. It lets go of any desire or craving; and
 - (iv) The truth of the path frees us from suffering (*magga*): To end suffering, you must follow the eight-fold path. Collectively these principles explain why humans are hurt and how to overcome suffering.
- (c) *The impermanence of everything*: Buddhism believes there is nothing permanent or eternal about existence. There is neither an eternal God nor an eternal soul. It also teaches that, there is no creator, God, or an efficient cause of creation. Even gods are subject to decay and disintegration. Things and beings come into existence through cause and effect. Beings may have minds and bodies, but they are temporary formations subject to aging, sickness, and death. The impermanence of existence is a significant source of suffering for beings. They develop attraction and aversion towards sense objects and become attached to them through desires. Because of impermanence, beings are subject to birth and death.
- (d) *Karma*: Buddhism believes in the law of cause and effect. The Buddha says, “For every event that occurs, there follows another event whose existence was caused by the first, and this second event will be pleasant or unpleasant accordingly. As its cause is skilful or unskilful,” The Buddha used the term *karma* explicitly refer to the violation, the intention or motives behind the action that determines the karmic fruit. If our acts are motivated by greed, hatred, or delusion, we are planting the seed of suffering. When the acts or actions are motivated by generosity, love, or wisdom, then we are creating the karmic condition for abundance and happiness. *Karma* is then a means by which a person controls their destiny through good or evil deeds.
- (e) *The five precepts*: They are rules to live by; they are somewhat analogous to the half of the Ten Commandments in Judaism and Christianity. However, they are recommendations, and not commandments. Believers are expected to use their intelligence in deciding exactly how to apply these rules which are:
- (i) *Do not kill*: This is sometimes translated as not “harming” or the absence of violence;

- (ii) *Do not steal*: This is generally interpreted as including the avoidance of fraud and economic exploitation;
 - (iii) *Do not lie*: This is sometimes interpreted as including name-calling, gossip, etc;
 - (iv) *Do not misuse sex*: This means any departure from complete celibacy for monks and men. For the believers, adultery is forbidden, along with any sexual harassment and exploitation within marriage; and
 - (v) *Do not consume alcohol or other drugs*: The main concern is that intoxication clouds the mind. In other words, by practising moral virtues discerning wisdom, and training the mind through restraints, one can enter the highest state of self-absorption (*jhana*) and attain *nirvana*.
- (f) *The eightfold path*: Buddhism believes in the prescribed eight practices to end suffering and attain peace and *nirvana*. Followers are advised to avoid extreme practice and follow the middle path to minimise suffering and hardship. The eight paths to end suffering are:
- (i) The right understanding and viewpoint (based on the four noble truths);
 - (ii) The right value and attitude: compassion rather than selfishness;
 - (iii) The right speech: do not tell lies, avoid harsh, abusive speech and gossiping;
 - (iv) The right action: help others, live honestly, don't harm living things, and take care of the environment;
 - (v) The right work: do something useful, avoid jobs that harm others;
 - (vi) The right thoughts: encourage good helpful thoughts, discourage destructive thought;
 - (vii) The right mindfulness: be aware of what you see, feel, think and do; and
 - (viii) The right meditation: calm mind, practice meditation which led to *nirvana*.
- (g) *The circle of birth and death*: Buddhists conceive the world as a suffering-laden circle, death and birth without beginning or end. This cycle is known as *samsara*. Buddhists believe that they will be reborn as something else, or reincarnated. The reborn beings depend on their way of life in their personal life (*karma*). Buddhists also believe a person can be reborn in one of three levels of existence:

- (i) The world;
- (ii) The hell below; and
- (iii) The heaven above.

Since only humans can break into the circle or reincarnation, human life is seen as an opportunity that must be seized upon to improve one's fate and efforts toward transcendence.

- (h) *Nirvana*: Is a belief in liberation from worldly existence. *Nirvana* does not mean death. Instead, it means nothing less (*sunyata*). In this “nothing less” framework, nirvana extinguishes the self so completely that the illusion of reality has no more impact. Nirvana is not only the state of liberation from wants but also freedom from the suffering associated with them. *Nirvana* is the goal of the Buddhist path and mark the release from the world of suffering and rebirth in *samsara*.

Religion and society

Religion permeates all aspects of human life. Here we describe how religion relates to politics, the environment, development activities and policies, and human health (healing).

Religion and the state

The current relationship between religion and the modern state harks back to the 17th century, during the Treaty of Westphalia. The Peace Treaty of Westphalia established two main principles. They are the sovereignty of the state and the principle of religious tolerance.

Avoiding the religious wars which were ravaging Europe, the treaty did not seek to eradicate religion. However, it allowed religion to exist without interfering in the sovereign states' political affairs. States were obliged to grant freedom to religions so that they could function without interfering in their affairs. In other words, the treaty established the principle of the separation between religion and the state. The state had power in the public arena, which is the political arena, and religion had power in the private sphere, the arena in which states could not interfere.

In separating religion from the affairs of sovereign states, the agreement created what is popularly known today as *secular states*. In order to understand clearly the relations between the state and religion in the contemporary world, we need to examine four main concepts namely the secular, secularity, secularism, and secularisation as follows:

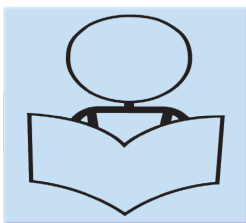
- (a) *Secular*: The term 'secular' refers to a world view, a system of belief or modality of sense-making determined by non-religious ideas. In a secular age, many people, including religious people, make sense of many things within the 'immanent frame,' which is the frame of reason. They see non-metaphysical, non-transcendent knowledge as being sufficient to understand the world in which they live. In a way, the claim that, Tanzania is a secular state bears this connotation. Tanzania is a secular state whose functions are according to reason, and not in accordance with a religious belief or faith. Tanzania and most African states are secular in that sense. Although religion plays a significant role in the country's development activities, the government formulates its development policies and implements them not because God reveals them but because they are reasonable.
- (b) *Secularity*: Secularity is an approach to religion-state relationship that avoids identifying the state with any particular religion or ideology, including secularism itself. Likewise, the refusal to have a state religion does not mean that the state is hostile to religion. However, the state endeavours to provide a neutral framework capable of accommodating a broad range of religions and beliefs. In other words, the concept of secularity is best used to refer to states committed to creating a broad realm of 'constitutional space' in which competing conceptions of the good may be worked out in theory and lived in practice by their proponent adherents and critics. Many African states, including Tanzania, have consistently avoided having a state religion. Instead, they have assumed the attitude of neutrality towards religion, which has allowed them to accommodate all religions and movements without favour.
- (c) *Secularism*: Closely related to secularity is the term secularism. Secularism is the name of a political doctrine committed to the separation of the church and state or, if outside the Christian context, the separation of religion and politics. The concept is generally used to denote an ideological position committed to promoting a secular order. Human activities and decisions, especially political ones, should be based on evidence and facts. The principle of secularism is in three categories:
- (i) The separation of religious institutions from state institutions;
 - (ii) Freedom to practise one's faith or beliefs without harming others, to change it, or not to have one in accordance with one's conscience; and
 - (iii) Equality.
- When the state assumes secularism as its ideology, state actors may adopt certain attitudes towards religion. First, they may oppose religiously based or

religiously motivated reasons or adopt a hostile attitude towards religion in public life. Secondly, state actors may require religious activities to remain strictly private. Where necessary, state actors may even encourage or promote atheism or what is known as “secular fundamentalism.” Thirdly, in its extreme form, proponents of secularism can desire and attempt to remove faith and religion from individual consciousness and the public sphere. Examples can be obtained from post-revolutionary Russia or the USSR (Union of the Soviet Socialist Republics). In Maoist China, religion was prohibited mainly because it was considered an ‘opiate.’

- (d) *Secularisation*: The term ‘secularisation’ means the process by which religious thinking, practises and institutions lose their *significance*. Secularisation signifies the assertion of the autonomy of the human person (the rational individual) and society (the rational human community). Underpinning this is the slogan that, “humanity has come of age”, which means that, human beings can handle the universe without reference to God. Expressed differently, one can say that, secularisation is the process of delivering a human being from religion and then from metaphysical control over his reason and his language. Humanity has gained confidence because religion is no longer necessary for understanding the world. In that way, reason has replaced faith and make it redundant.

Exercise 3.3

1. Explain the major beliefs of Christianity.
2. Explain the relationship between religion and the state.
3. With example, how would you describe the following terms:
 - (i) Secular
 - (ii) Secularity
 - (iii) Secularism
 - (iv) Secularisation
4. Critically assess the importance of the five precepts of Buddhism in creating a moral society.
5. Describe the five pillars of Islam.



Activity 3.3

Read various sources of information to explore the relationship between religion and the state, environment, and development activities. Present your findings in the class.

Religion and development

Development is a process of improving the quality of life. The process involves creating of material and spiritual conditions that make human beings to be at their best. Improving the living standards of human beings has been going on in every society since the beginning of life on earth. However, after the Second World War, development discourse became an exclusive reserve of third world countries, most notably African, Asian, and Latin American countries. Initially, the discourse in Africa in general and in Tanzania, in particular, was dominated by Marxist theories and analysis, and religion did not feature in it all. The assumption was that poverty could be eradicated using socialist principles.

The dominance of Marxism relegated religion to the sphere of the absurd. Religion was set aside, and in some cases, it was ignored entirely and marginalised. Underpinning the attitude was Marx's claim that "religion is the opium of the people". Since religion distorted people's minds, it was considered irrelevant in addressing the problem of poverty in Africa.

Although, the exclusion of religion was important, it missed out an important moment. As generally known, Africans 'are notoriously religious' because religion permeates all aspects of their lives. In addition, most Africans engage in some form of religious practise, and many profess membership of some formal religious organisation; African religion, Islam or Christianity. Many Africans voluntarily associate themselves with religious networks, which they use for social, economic, and even political purposes. Most religious ideas typically govern people's relationships with a perceived spiritual world. This conception can govern relations between one person and another, one person and community, and people and the land they cultivate. This situation makes religion a resource for development. This section identifies specific sectors in which religion has played an important role. The sectors include conflict prevention, resolution and peace building, wealth creation and production, governance, health, education, welfare, and the management of natural resources. The following explanations substantiate this further:

- (a) *Conflict prevention and peace building:* Peace is essential for human development. In fact, without peace, there cannot be any human development. Traditionally, religions have been the source of violence, conflict. However, on the whole, religious messages are almost always messages of peace, love for one another, tolerance, and peaceful co-existence. Of all world religions, none was founded to carry out violence their goal is to bring peace on earth and among people. Religion has played an important role in discouraging violence;
- (b) *Wealth creation and production:* It is widely acknowledged that, religious ideas played an essential part in the development of capitalism in Europe. Although it was not always direct, religion influenced people's thinking on the legitimacy of wealth and on the moral value of saving or investing. The most notable here, is the Protestant ethic. It is generally held that, the Protestant ethic was an essential factor in the economic success of Protestant groups in the early stages of European capitalism. In Protestant ethics, worldly success was interpreted as a sign of eternal salvation, vigorously pursued. Calvinism's deep-seated feelings for the worship of the flesh emphasise the religious duty to make fruitful use of the God-given resources at each individual's disposal. Its orderliness and systematisation of ways of life have also been regarded as economically significant aspects of ethics.

Later the same spirit was taken over by other religious groups in Europe, who, like Calvin, encouraged people to work and pray to create the wealth necessary for the good life. The famous Motto, *Ora et Labora* prayer and work, is a case of that ethic. It encouraged people not only to pray endlessly, but also to integrate work and prayer. It was essential to find time to pray and to work. The two activities were necessary for producing wealth, at least among European Christians. The same work ethic presents even in contemporary Christian societies.

In Islamic societies, productive activities are under the guidance of God. Therefore, it is not surprising that, at the beginning of any productive activity, a special *dua* or prayer is said so that, wealth can be produced by the grace of God, and not by human efforts alone. Religion then seems to be a motivating factor in producing wealth. The act of praying before beginning any productive activity sanctifies the activity and the products. In that way, wealth creation and production are a sacred duty and an obligation in many religions, the products of which are sanctifying in that they make human life better. To acquire property and to own goods, Islam places certain restrictions. One of these being that, it is *haram* to get money or goods through gambling, betting, and usury. This is because gambling and usury involve taking another

person's money without work involved something that is quite contrary to a well function society;

- (c) *Governance:* Revenue collection is one of the main problems facing African states, which usually have budget deficits and are unduly reliant on dues levied on import-export goods or external funding, including aid. The relationship between the state and its domestic taxpayers is essential for the development. Meanwhile, many religious networks in Africa survive largely or entirely on tithes or the money donated by their members. In effect, their ability to tax their members is a testimony of the success of many religious organisations in developing a close bond with their adherents, and a degree of accountability to them, in contrast with the problems of citizenship facing African states in general. Religious, therefore can promote citizen's patriotism, and loyalty to their nation by encourage their believers pay tax to the government;
- (d) *Health, education, and welfare:* If there is an area which the contribution of religions have been widely acknowledged, it is the area of health and educational service provision. Religions are widely known for assisting governments in providing health care and education to their citizens. In Tanzania, for instance, Faith-Based Organisations (FBOs) complement the government in providing education and health services and clean water, building roads and bridges, and providing transport to and from rural areas. Religious institutions in welfare provision cannot be ignored. In most cases, religious organisations and institutions have participated in the fight against health pandemics such as AIDS, EBOLA, and COVID-19. They have also supported communities afflicted by natural disasters such as earthquakes. In addition, they have been active providers of assistance, both financial and material, to refugees and displaced people. Religious organisations or institutions also support abandoned children, orphans, the elderly, and the marginalised in society; and
- (e) *Management of natural resources:* These resource are internationally regarded as crucial to Africa's development. Traditional African religious networks continue to play a substantial role in the management of natural resources. Typically, this is done via the conviction that, the relationship between people and the land they live on or cultivate is governed by identifiable spirits, whose favour may be earned by maintaining a relationship with the land itself. Examples of how this can be turned into positive results include the work of the Association of Zimbabwean Traditional Ecologists (AZTREC), which is associated with traditional cults of the land which have conducted tree-planting campaigns. In addition, in Africa, some ethnic communities have forests, water sources, mountains, and big trees for worship.

Religion and the environment

There are three religious doctrines essential for understanding the relationship between religion and the environment. The first posits that God is the creator of the universe and is that He sustains everything. The second, which is closely related to the first, posits that nature or the cosmos, to be precise, is God's gift to human beings, God's generosity and love to humankind. The third, which is similar to the second, is that nature is given to human beings not to destroy it, but to take care of.

More recently, it has been realised that, the environment is being destroyed at a rate likely to threaten human life. Human beings are no longer taking care of the earth. The misuse of the environment has inevitably led to global climate change, species extinction, loss of the wilderness, and toxic chemicals being pumped into the air, water, and earth itself. Adherents of different religions have reacted with dismay to that dreadful reality. They maintain that committing a crime against the natural world is a sin.

There seems to be a recognition in religious circles that the discovery of a transcendent presence in creation must also lead us to the rediscovery of our *fraternity with the earth*, to which we have been linked since creation. If nature is not violated and humiliated, it becomes the *sister of humanity*.

The role and contribution of religion to environmental protection

Religion has different institutional, cultural, and moral practices that help to protect or conserve the environment. They include religion's culture, rituals, and declarations.

- (a) *Religious environmental activism*: Religious activism can take a wide variety of forms, including public statements, books, films and teachings. However, in this part of the chapter, the focus is on efforts, including lobbying government activities or even taking part in government activities participation in ecological restoration or clean-up campaigns, public demonstrations, and challenging polluting corporations.
 - (i) In Tanzania, religious institutions facilitate environmental conservation activities by persuading their members to plant and protect trees. For instance, in Kilimanjaro region, a successful tree planting programme was organised by the Evangelical Lutheran Church of Tanzania (ELCT);
 - (ii) In Tanzania, religious leaders have collaborated with government leaders to urge with fishermen and women employ safe means of fishing;
 - (iii) Religious witnesses for the earth, an interfaith activist environmental group based in New England, engage in various walks and demonstrations to protest against policies, strategies, and actions that endanger the environment, including those contributing to global warming; and

- (iv) The Sikh religion has committed itself to a three-hundred-year policy of responsible ecological practices in India. Since the *Sikhs* fulfil one of their religious commitments by giving free food to the poor and providing tens of millions of meals a day, this means changing their energy use patterns, packaging, and cleaning up the environment.

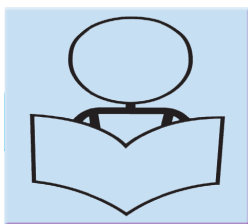
- (b) *Religious culture*: There are also essential resources from what might be called the “culture” of religion, Values and practices that are not necessarily limited to faith traditions but are most widely present in them. For example, religious practices stress the need to confront life’s most challenging aspects, including deficiencies in one’s moral character. These practices are essential because, in a sense, the most significant environmental problems are not present on the usual list of climate change, pollution, and species loss. Instead, the worst threats are the human habits of avoidance and denial. Above all, our inability and unwillingness to face the truth keeps the environmental crisis in play.

In essence, religious culture provides a repository of values that stress that there is more to life than accumulation. A secularised, globalised world tacitly assumes that the goal of life is money, toys, pleasure, and power. In contrast, religious values such as the joys of contemplation, a quiet enjoyment of family love, and a focused study of spiritual texts are more reliable sources of human happiness. Environmental movements can achieve a genuinely global level of support they need if these religious cultural values are considered. This is because they constitute situations that provide absolute pleasure and prospect of human fulfilment.

- (c) *Religious rituals, statements, and declarations*: Furthermore, in the face of the environmental crisis, religious ritual can be devised to meet the current distinct emotional needs. These include special prayers and declarations about awareness of individual and collective sins and the commitments to change. At present, leaders of major religions urge their members and all people of goodwill to take the current environmental crisis seriously to serve the planet earth.

For example, Muslim spiritual leaders convened a major conference in Istanbul, Turkey, in August 2015 on the eve of the Paris conference on climate change. They issued a statement which situates the current ecological crisis in the context of traditional Koranic teachings. Similarly, in 2015, during preparation of the same conference, Pope Francis issued a statement that provided an unethical grounding for the environment based on the Christian ideology. There are several consortia to promote action programmes by

religious organisations that conserve the environment. Examples are; Alliance of Religion and Conservation International (ARC), United Religion Initiative (URI), and the World Wildlife Fund (WWF).



Activity 3.4

Conduct research in your community to investigate how religion relates to culture and gender. Present your research findings in the class for discussion.

Interreligious relations in Tanzania

This section describes the relationship between the main religions found in Tanzania, namely the African religion, Islam, and Christianity. It is significant to bear in mind that of the three religions, it is the adherents of African religion that have historically been the target of conversion for both Christianity and Islam. As a result, there are Africans who have been converted in Islam and Christianity.

The presence of Africans in both Islam and Christianity has strengthened those religions numerically and has also contributed significantly to peaceful relations between them. For it does not matter which religion one turns to; one is constantly confronted with a majority of Africans in those religions. In general, interreligious relations in Tanzania and Africa can be described in terms of tolerance, tension, and violence. Even in countries like Tanzania, where the adherents of these faith traditions have lived together for a long time without much friction and violence among them, there are times when relations have been tense. Healthy relations among believers of African religion, Islam, and Christianity require changing in the way they view one another and a better understanding of the practices and beliefs of each of these religious traditions.

Relations between Christianity and African religion

The indigenous peoples of sub-Saharan Africa have their own heritage, including religion. African religion is a way of life or life itself, a force or power or energy that sustains humans. African religion gives Africans the capacity to face death and its agents. Data on believers of African religion is not readily available because some of believers also believe in either Christianity or Islam. Nevertheless, some Tanzanians are adherents of African religion. Christianity is not an indigenous African religion, even though it has long been in the continent to acquire some African spiritual

elements. It entered sub-Saharan Africa (including Tanzania) through European Roman Catholic and Protestant missionaries during the colonial period (1886-1960). Since then, it has spread throughout Tanzania and currently forms one of the main features of the religious landscape.

Adherents of African religion and Christianity in Africa have been in contact with each other for centuries. On the whole, the two religions have co-existed peacefully. Members of African religion and Christians live together in the same families and communities; they inter-marry, participate in burial ceremonies, and cooperate in a number of social, political and economic activities. Adherents of African religion attend schools, colleges, and universities set up by Christians. They receive treatment in Christian hospitals and use infrastructures built by Christians. However, this does not mean that relations between African religion and Christianity are entirely healthy. They are affected significantly by varying perceptions of each other.

From the beginning of Christianity's encounter with African religion, some perceptions and attitudes have not helped in this regard. One attitude concerns Christianity's mistrust of African religion is that Christianity was introduced in sub-Saharan Africa as a superior, modern and civilising religion. Closely associated with the colonial enterprise, early Christian missionaries did not believe that Africans were rationally sufficiently developed to have a religion. They did not perceive any founder or founders of African religion. They did not find any written material resembling the Bible or the Koran. They did not notice Africans preaching or seeking converts to their own way of life and above all, they did not see any visible structure of central governance and authority. They, therefore, concluded that Africans have no religion.

The religious beliefs and practices observed among Africans were described by the pioneers of Christianity in Africa as superstitious, paganism, animistic, and magic. It was believed that Africans worshipped their ancestors but not God. The assumption behind these derogatory perceptions was that, African religion, if it existed at all, was inferior to Christianity because it was less developed and uncivilized. Thus, from the very beginning, the relations between African religion, and Christianity can best be described as being relation between an inferior and superior.

Furthermore, since the beginning of the encounter between African religion and Christianity, Christianity has viewed adherents of African religion as legitimate targets for conversion. The consequence of this continues to be the abandonment of African values and way of life. Africans who converted to Christianity adopted European customs. More specifically, the process has almost always involved abandoning traditional rituals and ceremonies like polygamy and forsaking initiation rites. Overwhelmed by the dominance of mainstream Christian churches, Africans

established what are variously known as African ‘independent’, ‘indigenous’, ‘initiated’ or ‘instituted’, churches.

Adherents of African do not understand why they must abandon their traditional customs to be Christians. More specifically, they do not understand why they have to abandon their names, family structures, marriage practices (polygamy), languages, traditional medicines, naming ceremonies, burial rites, and the veneration of ancestors to become Christians. Finally, they have tended to view Christianity as an elitist religion in terms of its organisation, structure, and beliefs. The teachings of the Christian faith are considered difficult to understand without the assistance of educated people with the knowledge and expertise to explain its doctrines and practices.

However, these negative perceptions of Christianity by Africans have not prevented them from converting to Christianity, attending Christian schools, receiving health services from Christian hospitals, or using the infrastructure established and maintained by Christians. Africans have been the primary consumers of the social services provided by Christians. This may explain why, since its introduction into the region, Christianity has consistently grown. Some scholars have warned that the conversion of Africans to Christianity is superficial. When it comes to matters of life and death, African converts easily revert to their traditional ways of addressing life challenges. It could be argued that, although the adherents of African religion and Christianity interact and cooperate in many social, political and economic activities, the relations between them are occasionally strained owing to their different perceptions of each other. These differences have to be addressed so that there is a healthy relationship and a sustainable, peaceful co-existence between them.

Relations between Islam and African religion

Islam was founded by Prophet Muhammad in Mecca, Saudi Arabia, in 622 AD. It quickly spread to different parts of sub-Saharan Africa, including Tanzania, where it came in contact with black people between the 7th and 8th centuries. It arrived in sub-Saharan Africa from North Africa long before the arrival of Christianity. Its spread was facilitated by the trade interaction between Arabs in the north and Africans in the south. Today Islam is found everywhere in Africa, including Tanzania. It forms an essential part of the Tanzanian religious landscape. Islam believes it has a divine mandate to convert people all over the world to its respective belief. The belief is justified through the Koran.

In Tanzania, the relationship between the adherents of Islamic and African religion, has been positive. The adherents of these religions live together in the same families and communities, some marry each other, cooperate in different ceremonies such as burial ceremony and in several social, political and economic activities.

Relations between Christianity and Islam

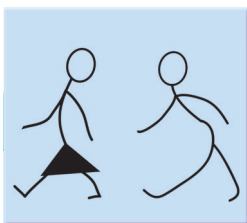
Like Christianity, Islam is not an indigenous African religion. It arrived in sub-Saharan Africa from North Africa long before the arrival of Christianity, and thus it may have acquired more African traits. Islam quickly spread to different parts of sub-Saharan Africa, including Tanzania, where it came in contact with black people between the 7th and 8th centuries. Facilitated by the trade between Arabs in the north and Africans in the south, Islam spread to different parts of Africa south of the desert. Today Islam is found everywhere in Africa, including Tanzania. Islam is an essential part of the Tanzanian religious landscape.

There are elements that Christians and Muslims have in common. Both Islam and Christianity are proselytizing religions. Both believe that they have a divine mandate to convert people all over the world to their respective beliefs. Christians and Muslims justify this by using the Koran and the Bible. Both Islam and Christianity have founders, the Prophet Muhammad and Jesus, respectively. Both are ‘revealed’ religions in that they came into existence as a result of God’s direct intervention, correspondingly through the Bible and the Koran.

In Tanzania, the relations between Christians and Muslims are generally good. The main Christian organisations – the Christian Council of Tanzania (CCT), the umbrella organisation for the Protestant churches; the Evangelical Lutheran Church of Tanzania (ELCT); the Church Province of Tanganyika (CPT), the Anglican organization, the Union of Pentecostal Churches in Tanzania (UPCT), and the Tanzanian Episcopal Conference (TEC), the Catholic body of bishops have had very good relations with Muslim organisations, including BAKWATA (*Baraza Kuu la Waislamu wa Tanzania*) or the Supreme Council of Muslims in Tanzania, the Supreme Council of Shia Ithnasheri of Tanzania (SCSIT), Muslim Development Foundation (MDF), and Islamic Propagation Centre (IPC). Usually, the leaders of these organisations take a common stand on issues that affect religions in the country. Generally, Christians and Muslims tend to see each other as fellows, comrades, neighbours and brothers a perception that makes religious tolerance easy and sustainable.

Exercise 3.4

1. With examples, examine activities that unite people of different beliefs in Tanzania.
2. The occurrence of many religions in Tanzania helps to foster peace and harmony in the society. Justify this statement.
3. Five points explain why religious tolerance is important in Tanzania.
4. How will you examine the relations between the adherents of African religion to Christianity?
5. Comment on the factors contributing to the harmonious existence of various religious ideologies in Tanzania.

**Activity 3.5**

Conduct a research to examine factors that facilitate peace between religions in your community. Present your findings in the class for discussion.

Revision exercise

1. Explain how the worship is guaranteed in Tanzania's Constitution.
2. With examples, explain why the government of Tanzania can not intervene in religious affairs.
3. Why is it necessary for holders of major public positions in Tanzania to take an oath?
4. Explain why is it important for the religions in Tanzania to have good relations.
5. Explain the major beliefs of Buddhism.
6. Discuss the significance of religious secularism.
7. Explain the influence of religion on the creation of peace and harmony in the society.

8. Summarise the three strands of the philosophical method of studying religion.
9. Explain how religion can be a social and personal phenomenon.
10. With reference from your society, explain the features of African religion.
11. Describe the main pillars of Islam.
12. Why is it necessary for a Muslim to go for a pilgrimage?
13. Describe the main activities done in the hermeneutical study of religion.
14. “Peoples’ economic activities are said to be the source/foundation of most religions.” Validate this statement.
15. Assess the role of religion in conflict management and peace building in Tanzania.
16. With examples, explain the importance of religion in protecting the environment in Tanzania.
17. How does the five Buddhism’s precepts help to build a just society?

Chapter Four

Contemporary issues in Tanzania

Introduction

Tanzania, like any other country in the world, is faced by some challenges in her development programmes. Some of the challenges are rooted in the history of our country but others, are more recent. The focus of this chapter is on issues which have emerged in our country, in recent years and which in some ways have stunted the nation's development. While the list of such issues is long, this chapter will enable you to learn about gender and development, environment, HIV and AIDS, corruption, and drug abuse. The competencies developed will not only enable you to overcome gender discrimination and engineer holistic view of development, but will also help you to handle the environment in a way that will bring about sustainable development in our country. In addition, competencies gained will help you to remain healthy and uncorrupt.

Gender and development

Gender is a term referring to roles that men and women play in a society. Traditionally, women have been assigned inferior roles than their male counterparts, such that women were supposed to perform domestic duties and responsibilities. They were, for example, assigned tasks related to cooking, care of children, and the general cleanliness of the household. On the other hand the tasks of men were to rule or govern, determine policies, make decisions that affect everybody, enact laws, run business, and conduct internal and external trade.

However, the justifications for the difference in gender roles ranges from political, cultural, psychological and social. In Africa, this practise has been based on the assumption that, women are physically, emotionally and intellectually weak and for that reason they were supposed to be protected by men who are relatively strong and who by virtue of their physical strength can perform heavy and stressful tasks in the public domain.

Moreover, in the last few decades there has been tremendous changes in the perception of gender roles. The Feminists movement initiated in the 1960s in the USA, has not only made possible for some women to break the barrier of segregation and thus enter the public domain, but it has also helped people to realize that, there can be no human development if women rights cannot be respected and if they are not allowed to play a positive role in their own societies.

Such a recognition has been accepted because gender and development have a very close relationship. Development, as the creation of physical and spiritual conditions that make human beings to be at their best, requires equal participation of both men and women. In order to attain human based development, it is necessary to involve all members of society, men and women alike, in the productive activities of society. Assigning development activities to only one segment of the population brings about imbalance and inequality between men and women. Not only that but, gender inequality tends to stunt economic growth and hinder development thus is based on the fact that it prevents a segment of members of society from contributing their full potential to the development activities. The following section, explains how the patriarchal system in Tanzania has influenced the formation and articulation of gender relations.

The Influence of patriarchal system on gender relations

In order to understand the influence of patriarchal system on gender relations, it is important first to come to terms with the idea of a patriarchal system. For instance, what is a patriarchal system? How does it function? What are its core beliefs? The following section provides answers to such questions.

Patriarchal system in Tanzania

Patriarchy is hugely entrenched in Tanzanian society in terms of norms, values, and customs thus separating it from life and culture is unthinkable for many people. It has patriarchal features that are typical of most societies in Africa and the world at large. As a country, Tanzania epitomizes a typical patriarchal Africa society in which a system of social stratification and gender differentiation enables men to dominate women in all aspects of life. This system which is sometimes known as ‘patriarchal hegemony’ or ‘hegemonic masculinity’ is characterized by the following features:

- (a) *The superiority of men:* In a patriarchal society, men are considered superior to women. Superiority is a state or a condition of feeling better, more important or feeling higher in rank than others. More specifically, in a patriarchal system, men feel that they are by nature better in everything they do than women. They believe that, they are very important and very central to all activities of life, that somehow without them nothing can be done well. When it becomes necessary to determine ranks or categories, men always feel that they rank higher in the ladder. This attitude of superiority which men have is often reinforced by African traditional norms, values and customs and religion. It is therefore not surprising that in a patriarchal society like Tanzania, it is men who hold authority over women, children and property.

- (b) *Male power and domination:* Patriarchal systems encourage male leadership, male domination, and male power. It is a system in which women are subject to economic dependence, violence, domestication, and the peripherals of decision-making. It imposes structures that categorise some types of work as 'men's work' and some as 'women's work'. The element of male power and domination is clearly visible in the institutions of the marriage and family. In those basic institutions, authority is vested in the male as head of the family and the guarantor of security and economic well-being. In other words, in a family, it is a man who oversees the ownership and earnings of the household, and that he controls the household's preferences for work, leisure, and the overall affairs of the family.
- (c) *Gender inequality:* A patriarchal society is characterized by discrimination of women on the basis of sex or gender, a situation which causes one sex or gender to be routinely privileged or prioritized over another. In Tanzania, for example, men and boys have for a very long time been a privileged gender in the sense that they were accorded educational and employment priorities and privileges. In some ethnic groups women, especially girls, were not allowed to go to school to acquire formal education because education was not considered important to them. Presumably, education was irrelevant to the kind of domestic works they had to do at home and in their own families.
- (d) *Sexism:* Closely related to gender inequality is sexism. Patriarchal societies are based on the assumption that, one sex is superior to or more valuable than another. Traditionally, and to some extent even today, there are people in Tanzanian society who still believe that the male sex is more superior to female sex. That explains why in some ethnic groups, girls have no other value apart from getting married and bringing wealth to the parents.
- (e) *Exaggeration of biological differences:* In most patriarchal societies, biological differences between men and women, are often exaggerated by claiming that, men have the masculine, dominant, and therefore superior roles and that women always have the subordinate or feminine ones. This ideology is so powerful that 'men are usually able to secure the apparent consent of the very women they oppress'. Such men are able to do this through various institutions, such as the academy, church, and in the family, each of which justifies and reinforces women's weaknesses and subordination to men.
- (f) *Socially constructed or man-made:* Patriarchal systems and institutions are 'man-made'. The patriarchal construct is real, and it is embedded in cultures. It imposes masculinity and femininity stereotypes in society which strengthens power relations between men and women. In some culture and religion have imposed certain responsibilities on women regardless of their employment status and career.

The Influence of patriarchal system on gender relations

Discussion about gender relations usually focuses on the way people in a particular culture or society define their relation to one another. In particular, it is concerned with ways in which society defines rights, responsibilities, and the identities of men and women in relation to one another. For example, in African societies, women are supposed to dress in a typically feminine way, respectful, and caring. Society, on the other hand expects men to be strong, aggressive, daring, and courageous. In Tanzania, and almost everywhere in Africa, gender relations have been to a very large extent determined by the patriarchal system. Some of the rights, responsibilities and identities existing in Tanzania as a product of the influence of patriarchal system are the following:

- (a) *Right to inheritance:* In Tanzania there are some traditions for whom inheritance of property of the deceased is a prerogative of men and not women. It is only men who qualify as heirs and not women. This is possible because Tanzania is largely a patriarchal society, in which men are accorded more rights than women;
- (b) *Serving in the army or military as a soldier:* Until recently, the opportunity to serve in the army as a soldier was open only to men and not women. This was only made possible because of the patriarchal system which has for centuries characterized men as strong, tough, powerful, daring, and courageous. Women on the other hand, were characterised as weak creatures, and not courageous enough to face the challenges of life in the army. Slowly and with time, it became fashionable to believe that men are protectors and guardians of women, and are there to provide them with security. Growing up in such a context, women also developed an attitude of depending on men for the security and protection;
- (c) *Employment opportunities:* Employment opportunities have been secured by men and not women. Of course, the criteria of education as a condition for employment can be cited as a hindrance to women's employment, but education became an obstacle only because, the Tanzanian society, which is essentially patriarchal, did not send girls to schools to acquire education. Many parents, did not see the merit of sending girls to school, because that was considered a privilege of boys and not girls. Because of the patriarchal sensibilities, men are highly considered for leadership positions, sometimes just because they are men. Clearly, this undermines women's role in society, especially in leadership positions;
- (d) *Productive activities:* The patriarchal attitude mentioned before, has been so much entrenched in the psyche of so many Tanzanians, that it has also

impacted productive and economic activities. In agriculture, for instance, most people involved in farming are women. Yet, the women who spend most of time in farms cultivating and producing goods, do not most of the time benefit from the goods they produce. Those who reap the benefits of women's labour are men, who at the end of the day, are the ones who decide how the goods produced should be used. Again, that is only possible because of the patriarchal attitude embedded in society. In addition, women are still responsible for the care of children, preparing food, and household chores. Men, on their part, have neither time for the kitchen, nor for rearing children. Theirs is the task of earning a living, working in the public domain, so as to earn the money necessary for the survival of the family;

- (e) *Education opportunities:* As in employment opportunities, education has also been a victim of patriarchal system. In education, the patriarchal ideology did not see the importance of women to acquire education. Constructed by men, traditional norms, and customs prohibited girls to attend school, presumably because of their role as child bearers, and as a source of income (bride wealth) to the family to which they belong. Consequently, a few went to school, but the majority remained illiterate, depending on their male counterparts, who took upon themselves the task of explaining to women the complex reality of modern life. As the saying goes, 'knowledge is power'. By acquiring modern knowledge, men also acquired power over women, the majority of whom were illiterate.

Exercise 4.1

1. Write short notes on patriarchal system.
2. With examples, explain the traditional and cultural practices of patriarchy in Tanzania.
3. Using any two Tanzanian societies, explain the traditional and cultural practices associated with the matriarchal system.
4. Write short notes on gender relations.
5. What is the significance of balancing gender relations?

**Activity 4.1**

In groups, identify the traditional beliefs and practices of the patriarchal and matriarchal systems and state how they influence gender relations in our society. Present your answers in the class.

Gender discrimination

Gender discrimination refers to unequal or improper treatment of an individual or a group of people on the basis of their sex. It can be in different forms, but it involves a process of isolating one sex and treating it differently because of its being male or female. In patriarchal societies, gender discrimination against women leads to imbalances in income, access to resources, and participation in decision-making. The negative effects of gender discrimination are experienced by women and girls. This can mean restricted access to education, lower status in society, less freedom to discuss personal and family life, and lower wages for their work.

Despite formal recognition of women's rights and legal equality worldwide, women still face discrimination. Most African governments have formally adopted the 1979 Convention on Eliminating all Forms of Discrimination Against Women (CEDAW). However, the CEDAW principles are far from being implemented. It has been noted that many legal rulings concerning women's rights in Africa continue to follow customary law. Non-adherence to the international agreements or constitutional provisions enshrined in the bill of rights and the basic legal regime of a country further undermines the CEDAW. Indicators of gender discrimination may be blatant or not. For example, in many African societies, men have gained more freedom than women if one looks at the individuals' access to education, employment, property, and other opportunities. However, the following are the general indicators of gender discrimination:

- (a) *Economic inequality:* In many countries, women have more economic disadvantages than men do. The inequality between men and women persists. The majority of women have limited opportunities for decent and higher-paying jobs. In addition, the laws governing land management that would allow women to own land are not adequately enforced. As a result, women, especially in rural areas, continue to be poor, depending on men for their livelihoods;

- (b) *Inequality in the labour market:* Fewer working-age women are in the labour market than men. Women continue to be unfairly burdened with unpaid domestic work, which limits their ability to participate in paid employment. In addition, historical, social, cultural, and ideological factors can also contribute to the inequality seen in the labour market;
- (c) *Education inequality:* In many African societies, women's social status and negative attitudes towards them often affect their educational rights. As a result, men continue to benefit from education; and
- (d) *Political inequality:* Several political institutions still do not guarantee equal political participation for both men and women. In some cases, even laws against domestic violence are not adequately enforced to bring about gender equality. As a result, women continue to be underrepresented in decision-making bodies.

The impact of gender discrimination on socio-economic development in Tanzania

Gender is a developmental issue. As such, any discrimination based on sex has negative social, political, and economic implication. The following are the impact of gender discrimination:

Social impact

The social effects of gender discrimination are many. First, discrimination has a lasting psychological impact on victims such as lowering self-esteem, depression and resentment. Those who are discriminated against may feel helpless. If discrimination progresses to gender-based violence (GBV), it may lead to injuries or deaths, increased costs of medical expenses, and legal bills;

Gender discrimination affects access to the health care and well-being of girls and women. Many female health problems are linked to gender discrimination, such as female genital mutilation, infant and maternal mortality, malnutrition, and lower life expectancy; and

Gender discrimination denies women the right to education. In patriarchal societies, educating girls is considered fruitless. As a result, only a small per cent of girls have access to education. Education is essential for women's health and well-being, income-generating opportunities, and participation in the formal labour market.

Political impact

Gender discrimination affects women's participation in political and government affairs. When women are excluded or less involved in decision-making, the policies formulated do not consider diversity and inclusiveness. However, equal

representation in decision-making enables both males and females to share the views and concerns affecting their lives.

Economic impact

Gender discrimination and inequality reduce economic growth by lowering productivity levels and the quality of human capital. When a considerable portion of the population is discriminated against, a country may experience economic growth problems. In some societies, women are not allowed to work outside their homes. In that case, average productivity in agriculture, manufacturing, and the service sector may be affected. Gender discrimination in employment deprives the use of female labour for economic growth purposes. When more women work, economic growth is likely to be realised or attained.

Possible measures for improving gender relations in Tanzania

Equality between men and women has become a priority on the African continent in general and in Tanzania in particular. The main issues are ensuring respect for women's rights, ending gender discrimination, and improving gender relations among Tanzanians. Tanzania is a signatory to various international and regional treaties. As a member of the United Nations, Tanzania adheres to the Universal Declaration of the Human Rights of 1948, which banned discrimination based on race, gender, and ethnicity. The country has also ratified the Convention of the Elimination of All Forms of Discrimination Against Women (CEDAW), the Beijing Platform for Action, the SADC Protocol on Gender and Development, and the African Charter Human and Peoples' Rights. Therefore, Tanzania is committed to promoting equality and non-discriminatory policies for both men and women. The measures to address gender discrimination and improve gender relations adopted in Tanzania include the following:

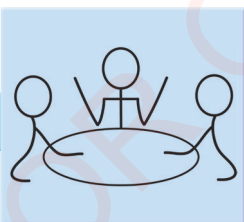
- (a) *Improving access to education:* Education is one of the best and most effective ways to improve gender relations. Access to quality education can be achieved by providing free primary education to all. The government of Tanzania has implemented a fee-free education policy since 2016. The policy has enabled girls and boys from low-income families to access education. The implementation of the policy is necessary for social, economic, and political development;
- (b) *Improving access to resources and economic opportunities:* Women's access to and own resources such as land, houses, and credit contributes to women's dependence on men and, consequently, their subjugation. The government of Tanzania has undertaken measures to improve women's access to material resources. These include implementing gender-centric poverty alleviation

strategies, changing the laws and traditions that have restricted women's ownership of property, allowing smooth operation of microcredit institutions (SACCOs, Banks), and removing bias in employment;

- (c) *Enhancing political representation in the decision-making process:* One of the common reasons women are subjected to discrimination is their under-representation in the decision-making process in ministries, legislative bodies, the civil service, and the private sector. To ensure that women's representation in decision-making bodies increased, civil society organisations have made efforts to build the capacity of women by providing them with training. The training enables them to acquire knowledge, generate capital, and fight against discriminatory laws and traditions. The government of Tanzania, for example, has set aside special seats in Parliament and the councils for women; and
- (d) *Improving health care:* Access to health care is a gendered question. Issues such as infant and maternal health that give women more caring roles and responsibilities limit their participation in various activities. Hence, such a burden can be eliminated by improving the quality of and access to health care.

Exercise 4.2

1. Describe gender discrimination.
2. Discuss indicators of gender discrimination.
3. Discuss the socio-economic and political impact of gender discrimination in Tanzania.
4. Identify at least four laws passed by Tanzania to address gender discrimination and inequality.
5. Define gender discrimination and suggest ways of eliminating it in Tanzania.



Activity 4.2

Conduct research to find out why gender discrimination persists in Tanzania despite the measures that the government has taken. Present the findings in the class for discussion.

Affirmative action

Affirmative action refers to the policies and practices in a government or organisation that are intended to favour a particular group on the basis of their religion, sex or race in areas in which they are under-represented such as education, employment, or leadership positions. Therefore, affirmative action is intended to bridge the gap and inequalities in employment. Access to education, promote diversity and redresses past wrongs, harms, or hindrances. Affirmative action includes things like quotas for women in certain positions. There are three forms of affirmative action, as shown below:

- (a) Compensation procedure to address past injustices;
- (b) A corrective tool to address the present discrimination; and
- (c) Making interventions to promote social equality and diversity in a given society.

Affirmative action to improve gender relations in Tanzania

The government of Tanzania has introduced gender-equality policies in the economic, political, and social spheres. The policies emphasise non-discrimination and the use of affirmative action. Examples include a commitment to increase the number of parliamentary seats for women, the need for employers to register and report on equality issues to the labour commissioner, and the provision of maternity and breastfeeding leave rights. The policies reflect the principles of equality enshrined in the Constitution of the United Republic of Tanzania of 1977, which outlaws gender discrimination of any kind. For instance, in higher education institutions, affirmative action has promoted equal access to education for groups that have been historically excluded or underrepresented, especially women.

The impact of affirmative action on improvement of gender relations in Tanzania

The following are the impact of affirmative action in balancing gender relations in Tanzania:

- (a) Affirmative action has led to the preparation of a policy document that recognises that, the marginalised position of women is attributable to poor access to land, credit, and services. The documents emphasise the importance of creating extension services by recognising women's multiple roles and time constraints. For example, the abolition of customary and traditional land-ownership practices and the enactment of new laws to provide gender equality in the ownership, use, and management of land have increased women's land ownership rates in the society;

- (b) Affirmative action has also been used in politics to promote women's representation in decision-making bodies such as Parliament and the district, municipal or city councils. For example, the government has taken constitutional measures to ensure women's participation in political and public life through special seats as stipulated in Article 66 (1) (b) of the Constitution of the United Republic of Tanzania (1977). The article 97 provides that women should form at least 30% of all elected Members of Parliament. Affirmative action such as special seats for women increased their participation in Parliament from 9.6% in 1985 to 37% in 2020;
- (c) As a part of the strategy to improve gender relations, the government developed the policy on employment which obliges public and private employers to employ women;
- (d) There is a law that prohibits, among other things, discrimination in the workplace based on gender, marital status, disability, and pregnancy. In addition, the law requires employers to report their plans to the labour commissioner to promote equal opportunities;
- (e) As part of affirmative action, the government adopted the Women and Gender Development Policy of 2002. The policy promotes the participation of women in employment by reducing inequality between men and women. The policy has increased the number of women in different organisations. Affirmative action has also been applied in higher education institutions. Lowering the entry cut-off points by 1.5 points for women, remedial, pre-university classes to improve their performance, retention in science and mathematics, and financial assistance have increased the number of women enrolled on higher education institutions in Tanzania;
- (f) The government has enacted laws for disadvantaged groups. One of the laws is the Sexual Offence (special provision) Act, 1998, which protects women and children against sexual abuse; and
- (g) The government issues guidelines for each sector so that it incorporates gender issues into its budget. The communities at different administrative levels (villages, wards, and districts) have been directed to include gender perspectives in their plans for social development.

Challenges in applying affirmative actions in Tanzania

Despite the existence of affirmative action for improving gender relations, there are still challenges to gender equality in different areas, as shown below.

- (a) There have been government's efforts to balance employment opportunities in the workplace, however, women's participation in employment opportunities

is still low. There is a negative attitude towards involving women in rational decision-making and women's absenteeism during maternity leave;

- (b) There is a lack of understanding of the policy document recognising the marginalised position of women in relation to the acquisition of land. Individuals must be educated on such and similar policies so that the measures taken are effective; and
- (c) There are still barriers to women's representation in various decision-making bodies and politics. This situation indicates that affirmative action has not been as effective as it should be.

Exercise 4.3

1. Describe the concept "affirmative action."
2. Describe how affirmative action have improved the gender relations in Tanzania.
3. Explain the advantages of affirmative action in ensuring gender equality in higher learning institutions.
4. Assess the effectiveness of affirmative action in improving gender relations in Tanzania.
5. Describe the three forms of affirmative action for improving gender relations.



Activity 4.3

Read the Constitution of the United Republic of Tanzania and assess how gender equality has been articulated. Present the findings to the class for discussion.

The concept of environment

The term environment has been derived from the French word 'environne', which means to encircle or surround. Initially, the concept involved physical things such as land (lithosphere), air (atmosphere), water (hydrosphere), and biotic communities (biosphere). However, with time and the advancement of society, human beings extended the concept of environment to include social, economic, and political

functions. The surrounding that affects an organism during its lifetime is collectively known as the environment.

Therefore, environment is the total of all surrounding conditions. In other words, the “environment is a total of land, water, and air inter-relationships among themselves and with the human being, other living organisms and material goods or property.” Everything that surrounds a person is part of the environment. It includes natural things (air, forest, soil, plants) and human-made things (buildings, bridges, roads and, canals). It comprises both the physical and biological surroundings and their interactions. Therefore, environmental protection helps us to set the benchmark for a safe and healthy natural ecosystem.

Types of environment

There are three basic types of environment: the natural, human, and physical environment.

- (a) *Natural environment*: It is a type of environment that includes living and non-living things made by nature such as mountains, lakes, rocks, and vegetation;
- (b) *Human environment*: It is a type of environment consisting of buildings, roads, vehicles, and industries made by human beings; and
- (c) *Physical environment*: This is a type of environment including all resources such as land, air, water, and soil that provide us with our basic needs.

Environmental issues

Environmental issues are the problems affecting the earth’s surface and its natural systems which are caused by human activities and natural calamities, which threaten the balance of our ecosystem. The main environmental issues are pollution, global warming, overpopulation, waste disposal, and ocean acidification. Others are the loss of biodiversity, deforestation, and depletion of the Ozone layer. Climate change, for example prolonged dry seasons, rising atmospheric temperature, and unpredictable rainy seasons, can also be caused by natural factors and human behaviour, thus leading to increased environmental hazards. It is, therefore, essential to have an understanding of environmental issues. Environmental issues such as environmental degradation lead to widespread poverty and ill-health, and undermine people’s capacity to manage resources wisely. Figure 4.1 shows environmental degradations in Tanzania.

(a) *Waste disposal*(b) *Charcoal burning*(c) *Soil erosion*(d) *Forest burning***Figure 4.1:** *Environmental degradation in Tanzania*

Additionally, some environmental problems such as global warming and climate change are inherently global. Therefore, global initiatives are required to address them. The interface of the environment and development makes understanding environmental issues paramount. Preserved environments foster development. Both the environment and development are necessary for our survival.

Preservation of the environment

The environment needs to be preserved and conserved in order to be helpful to all living organisms. The terms preservation and conservation are often used interchangeably. However, they mean different things. On the one hand, preservation means people realising that any resource is exploited to the point of exhaustion and thus deciding to take deliberate steps to stop further damage. On the other hand, conservation allows for sustainable use of natural resources for future generations. It is about saving resources from being exploited untenably. So, preserving the environment means setting aside areas of land on which human activities like the construction

of roads, agricultural activities, and habitation are not done. Environmental preservation also involves maintaining the present condition of an area for a specific purpose. It is, therefore, the responsibility of every citizen to preserve and conserve the environment for sustainable development.

Individuals' role and responsibilities in preserving the environment

The following are individuals' role and responsibilities in preserving and conserving the environment:

- (a) *Planting trees*: Planting more trees is crucial as it contributes to the reforestation efforts, the restoration of lost forests, the repair of damaged ecosystems and the reduction of climate change. At the same time, people should refrain from cutting down trees without replacing them;
- (b) *Applying proper methods of agriculture and fishing*: In order to control soil erosion, it is advisable to adopt sustainable agriculture practices such as crop rotation, contour farming, mulching, and bush fallowing. Livestock keepers should adopt destocking and should not practice a nomadic system. Fishers should do sustainable fishing by not using dynamite, poison and unauthorised nets. This approach helps to preserve marine organisms and other aquatic resources;
- (c) *Avoid using old and noisy vehicles and motorbikes*: It is the government role and responsibility to enforce laws, and individuals should avoid using motor vehicles and other machines that produce much noise and emit a large amount of smoke. This will help to reduce noise and air pollution;
- (d) *Using proper waste management facilities*: Proper waste disposal is the responsibility of every individual. It helps to manage the waste from various sources such as industries and homes. Waste management facilities include sanitary landfills, incineration, and recycling. These help to reduce air and land pollution; and
- (e) *Using alternative energy sources*: Using alternative energy sources such as gas, kerosene, or electricity will help avoid excessive use of forest materials that often leads to pollution and soil degradation.

Environment friendly activities

These are eco-friendly, nature-friendly, and green activities, which means that they have less or no damaging effects on the environment. Products, events, and eco-friendly activities such as the planting of flowers in gardens improve and maintain the natural world.

Environmental protection

Environmental protection has always been the responsibility of individuals, organisations, and governments. By definition it refers to any act of maintaining or restoring the quality of the environment by preventing the emission of pollutants or reducing polluting substances in the environment. Therefore, it should be seriously considered by all nations.

The role of the government in protecting the environment

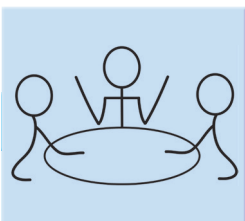
The role of the government in protecting the environment is explained below.

- (a) The government is responsible for providing training, awareness, and environmental education to people on how to preserve, conserve, protect, and exploit our natural resources such as the forests, wildlife, minerals, water bodies, fossil fuel, and natural gas in a sustainable manner in the interest of the present and the future generations;
- (b) It is responsible for developing and enforcing strict environmental policies which can be reviewed and implemented from time to time. These policies can protect the environment from pollution and degradation;
- (c) It has to cooperate with development stakeholders at a global level to initiate, support, and implement various strategies and plans to address global warming and the emission of gases, especially from heavy industries;
- (d) It has to encourage and maintain the use of renewable energy sources like hydropower, geothermal power or energy, solar energy, natural gas, hydrogen fuel, wind power, and biomass. This is necessary for discouraging the excessive use of forest materials;
- (e) The government has to adopt environmental-friendly technology such as improvement of the combustion system in the engine so that, the fuel can be properly burnt;
- (f) The government must discourage the burning of materials that release harmful greenhouse gases, especially carbon dioxide. Such gases can be discharged through excessive use of fossil fuel, coal, and firewood;
- (g) The government should encourage the use of recycling technology to make products that can be reprocessed and repacked for further use such as plastic materials, paper, metal scraps, and glassware, while prohibiting the making of products that cannot be recycled; and
- (h) The government should allocate adequate human, financial, and other resources to the environmental management research centres that can be

used to do various innovations, experiments and investigations, and provide relevant solutions to challenges. For example, facilitating veterinary clinic centres to dwelling with agricultural products and wildlife management so that they can effectively protect the environment.

Exercise 4.4

1. How would you describe the concept of environment?
2. Briefly explain how an individual can preserve the environment.
3. Examine the role of government in protecting the environment.
4. Differentiate environmental preservation from environmental protection.
5. In six points explain why the understanding of environmental issues in our society is so important?



Activity 4.4

In groups, do a mini-project work on the strategies for conserving the school environment. Present your findings in class for discussion.

HIV and AIDS

AIDS is an acronym for Acquired Immune Deficiency Syndrome. It is a condition in which the body's immunity weakens. This leads to the inability of the bodies to fight against infectious or opportunistic diseases such as malaria, tuberculosis, and skin diseases.

This condition is mainly caused by the Human Immunodeficiency Virus (HIV). The virus enters the human body and infects the white blood cells which protect the body. The virus then grows and multiplies in the white blood cells. Each virus kills the cells and slowly weakens the body's immunity, which eventually causes AIDS. At this point, an individual's body becomes vulnerable to opportunistic diseases. AIDS is a disease that has no cure. It was first reported in America in 1981 and later in East Africa, where the first HIV/AIDS cases were reported in Uganda. In Tanzania, the first cases of HIV/AIDS were reported in Kagera Region, which borders Uganda in 1983.

The transmission of HIV/AIDS

Studies show that, HIV can survive in the human body throughout its lifetime. The virus is found in the human body fluids, especially blood. The report released by the Tanzania Commission for AIDS (TACAIDS) in February 2022 shows that, about 50% of the newly infected victims were youths aged between 15 and 29. So, there is a need for the government to strengthen the efforts to educate people on how to protect themselves against HIV infections, especially to the youths. The following are the way in which HIV is transmitted.

- (a) *Unsafe sexual intercourse:* In incidences that a person has unsafe sex with an infected person, a person is likely to contract HIV. To avoid being infected with HIV, it is advisable that one should abstain from sex until it is certain that both partners are not HIV positive;
- (b) *Sharing of unsterilised sharp tools:* The sharing of sharp tools such as razor blades, needles, syringes, or any other piercing instruments which are not well sterilised should not be shared. There is a possibility of diffusing blood from an infected;
- (c) *From mother to child during delivery or breastfeeding:* When an HIV-infected mother who does not attend clinic during pregnancy is at the risk of transmitting HIV to her baby during delivery or breastfeeding;
- (d) *Intravenous drug use:* People who use illicit drugs like cocaine, heroin, or mandrax by sharing syringes are at the risk of being infected with HIV. It is recommended that they should not use and sell illicit drugs; and
- (e) *Blood transfusion:* During a medical process, if a person donates infected blood without thorough screening, the recipient is highly likely to get infected. So, improper screening during blood transfusion can cause a person to contract HIV.

Symptoms of HIV and AIDS

A person who is infected with HIV or a person with AIDS may experience the following symptoms: loss of body weight, skin rashes, diarrhoea, frequent fevers, and being vulnerable to opportunistic diseases such as tuberculosis (TB). Other symptoms include fatigue, dry cough, failure to recover quickly from illness, and joint pains. Sometimes he or she may experience swollen lymph glands, muscular aches and pain, and short-term nausea. However, it should be noted that, not every person who experiences such symptoms has AIDS. There are many other diseases with similar symptoms apart from AIDS. Therefore, it is suggested by professional medical practitioners that, the disease be detected through HIV tests. These tests are provided free of charge and available in all medical centres.

Effects of the HIV and AIDS pandemic

The following are the effects of the HIV and AIDS pandemic:

- (a) *Death of people:* From the early 1980s to 1990s, many people died from AIDS. However, the death rates have been reduced following the discovery of Antiretrovirals (ARVs). ARVs help to make HIV inactive thus enabling a person to continue living. Death has caused the loss of labour force in many countries.
- (b) *An increase in number of orphans:* Following to the death of parents or guardians, especially when children are still young, the number of orphans has increased tremendously, which has in turn increased the number of street children;
- (c) *A decrease in productivity:* The death or falling sick of several energetic people who could engage in production activities leads to low productivity;
- (d) *Loss of financial and physical resources:* Families with AIDS patients can spend a lot of money and some instances forced to sell family property to take care of the patients. This in turn may lead to poverty in families;
- (e) *An increase in the number of school dropouts:* The rate of students who drop out of school has increased because of the AIDS pandemic. Lack of parental care has left parental responsibility in the hands of grandparents and other close relatives, who are not economically capable of taking care of the children;
- (f) *A burden to the government:* The government spends much money to provide health services because of the increase in the number of people who suffer from AIDS; and
- (g) *Increase in stigmatisation:* Due to a low level of health education, the victims of HIV and AIDS are sometimes mistreated and discriminated against by family members. As a result, they lose hope and fail to engage in various socio-economic activities.

Strategies for preventing and combating HIV and AIDS

Various strategies can be employed to combat HIV and AIDS in Tanzania. These include behaviour change and medical intervention. These strategies are applicable at individual, community, government, and non-governmental levels. The following are strategies for preventing and combating HIV and AIDS:

- (a) *Provision of HIV and AIDS health education:* This should be provided to all people so that they are aware of and reduce HIV infections: Education on HIV has been clustered to several issues. The first emphasis is on ABC, which means, 'Abstain' from sex, 'Be faithful to one HIV free partner',

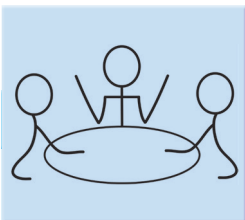
or 'Use condoms'. Secondly, HIV education also emphasises behavioural change among community members such as refraining from outdated socio-cultural practices that can lead to the spread of HIV, for example female genital mutilation (FGM) and widow inheritance. It is also emphasised that, people should avoid sharing sharp instruments and tools such as toothbrushes, syringes, razor blades, and needles. Furthermore, through HIV education, people are asked not to stigmatise those living with HIV and AIDS. Stigmatisation discourages the victims from opening up about their HIV status causing them to infect others;

- (b) *Prevention of mother to child transmission:* All pregnant mothers and their spouses are encouraged to attend clinic and have an HIV test for the safety of their babies. With appropriate medical support, it is possible to prevent the transmission of the virus from the mother to child during pregnancy, birth, and breastfeeding;
- (c) *HIV voluntary counselling and testing (VCTs):* Under this strategy, people are encouraged to undergo voluntary HIV tests and counselling. Testing helps to reduce the spread of the disease as many people know their health status, and infected individuals are advised to start using ARVs immediately;
- (d) *Condom use:* Through the ministry of health in partnership with NGOs, the government distributes condoms throughout the country and educates people on the correct use of condoms to reduce the rate of infections; and
- (e) *Multi-sectoral efforts:* The establishment of the Tanzania Commission for AIDS (TACAIDS) and the National AIDS Control Programme (NACP) has helped to provide HIV services in Tanzania. The commission and the programme have increased awareness and encouraged the making of multi-sectoral efforts to combat HIV and AIDS.

Exercise 4.5

1. Describe the ways in which HIV is transmitted.
2. Discuss the socio-economic impact of HIV and AIDS in Tanzania.
3. Describe the effects of stigmatisation on those living with HIV and AIDS.
4. Explain why it is important to test for HIV.
5. Evaluate the effectiveness of the ABC measures in preventing HIV and AIDS in Tanzania.

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Activity 4.5

In groups, examine how HIV and AIDS programmes instituted by Civil Society Organisations (CSOs) and the government help to slow down the spread of the pandemic. Present the findings in class for discussion.

Corruption

There is no universal definition of corruption. However, a working definition that is usually used by many international organizations and national institutions dealing with corruption states that, Corruption is the misuse of public office for private gain or profit. Corrupt behaviours and conduct are sometimes referred to as broken morals, decadent social conduct, or broken contract.

Types of corruption

There are two types of corruption namely petty and grand corruption.

Petty corruption

Petty corruption, sometimes is called “administrative” or “bureaucratic” corruption. It refers to the dishonesty that takes place during the implementation of policies when government officials interact with the public. Although amount of money involved seems insignificant, it is far from “petty” for those concerned. Examples include providing bribes to get an identity card, to be enrolled on a school or to have electricity installed to a house. In Tanzania, petty corruption has affected various sectors. Citizens sometimes provide gifts or money to get services.

Grand corruption

Grand corruption relates to political decision-makers. It is chiefly committed at the highest levels in private or public organisations. Usually, it involves considerable benefits obtained by the officers involved and substantial losses for the country and its citizens. A favour can be a reward from people seeking to invest, buy or sell products in the country.

Nonetheless, grand corruption also refers to unlawful exchanges in policy formation. Although large sums of money may be involved, other benefits includes appointments to senior positions, access to secret information, and influence on policy. Sometimes, at this level corruption is also referred to as *political corruption*.

Grand corruption affects various government areas, including procurement, privatisation, election financing, taxation, and customs clearance. Grand corruption leads to the misallocation of resources and perverts the manner in which decisions are made.

Forms of corruption

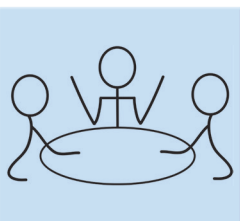
Corruption occurs in various forms, but the most common ones are the following:

- (a) *Bribery*: This is generally criminalised through international and national laws. It refers to the unlawful act of offering or receiving money, services or other valuable goods to induce an office bearer to discharge official duties in one's interest. Bribery requires two participants: the giver and the receiver and either of the two may initiate the act. In bribery, there is no coercion. Therefore, both the giver and the receiver are guilty for bribery;
- (b) *Extortion*: This is the unlawful solicitation, request or receipt of property or money by using or threatening to use force to induce the giving of a bribe. Extortion usually involves dealings between citizens and government officials. Extortion by a public official means seeking or receiving 'corrupt' benefit. The receiver is guilty of extortion and the giver is a victim of extortion;
- (c) *Kickbacks*: This is a form of negotiated bribery providing for services rendered. Kickbacks differ from other kinds of bribes in that, there is an implied collaboration between the two parties, rather than one party extorting the bribe from the other. The purpose of the kickback is usually to encourage the other party to cooperate in an illegal scheme.
- (d) *Sextortion*: This is a form of corruption which involves demanding sex in exchange for access to essential resources, services, and opportunities. In this form of corruption, sex is the medium of exchange of the bribe. This is a gendered form of corruption. Evidence shows that women are disproportionately targeted. Four key elements distinguish sextortion from other kinds of offence:
 - (i) The perpetrator is someone entrusted with authority;
 - (ii) The perpetrator abuses authority by exerting it for personal gain;
 - (iii) The personal gain takes a sexual form such as sexual intercourse, exposure of private body parts, or inappropriate touching; and
 - (iv) The perpetrator relies on the coercive power of authority, not physical violence, to obtain sexual benefits.

- (e) *Cronyism*: This is a form of corruption which involves preferential treatment of friends and associates in distributing resources and positions, irrespective of their qualifications. This can occur in two basic forms: instrumental cronyism and relational cronyism. In instrumental cronyism, the motivation is usually monetary and self-interest consideration. In contrast in relational cronyism the motivation may be a relationship, affection, and loyalty;
- (f) *Nepotism*: This is a form of corruption in which public officers favour their relatives or friends. People abuse their authority to get jobs or other favours for their relatives or friends. In other words, nepotism means giving relatives special treatment, especially in the workplace or in appointing people to positions. Types of nepotism are:
- (i) Political corruption: This happens when the relative of a powerful political figure occupies power position seemingly without appropriate qualifications;
 - (ii) Organisational corruption: This happens when an individual is employed due to family ties rather than their qualifications; and
 - (iii) Employment corruption: This entails increasing opportunities for getting a job or being paid more than others holding similar position with qualifications.
- (g) *Patronage*: This is the support or funding provided by a wealthy patron or an influential guardian. Patronage is used, for example, to get government jobs, or promotions. The motive behind many patrons is to gain power, wealth, and status. Patronage violates the boundaries of political influence and meritocratic and competitive principles;
- (h) *Embezzlement*: This is the misappropriation of property or funds legally entrusted to someone in his or her capacity as an agent or guardian. For instance, accounting officers such as accountants and financial managers have access to an organisation's funds and property; therefore, they are in a position to embezzle them. Other forms of embezzlement include the taking of supplies such as stationery and equipment; and
- (i) *Fraud*: This refers to the various, usually complex and imaginative, schemes coordinated by some government officials to appropriate public funds, often in collaboration with civilians. Fraud includes establishment of illegal companies, the listing of ghost workers on payrolls, overbilling the government on contracts, or the fixing of the accounts books to hide the loss of public funds.

Exercise 4.6

1. Briefly describe two major types of corruption.
2. How would you describe the following?
 - (a) Nepotism
 - (b) Cronyism
 - (c) Patronage
3. Discuss the impact of extortion on the rights of women and girls.
4. Explain the difference between bribery and extortion.
5. With examples, examine the economic and political effects of corruption in Tanzania.

**Activity 4.6**

In groups, search for information about corruption and pinpoint the common forms of corruption mostly practiced in your society. Present your answers in the class for discussion.

Causes of corruption

Corruption can be caused by several factors, including the following:

- (a) The existence of complex and opaque laws, rules, regulations, and administrative orders, especially when they are applied selectively, inconsistently, and without transparency, may cause corruption;
- (b) Granting government officials extreme powers to interpret rules; The freedom to decide on how and on whom the rules should be applied; and vesting them with powers to amend, change and repeal the rules, or even to supplement the rules by invoking new restrictive administrative measures and procedures;
- (c) The absence of effective mechanisms and institutional arrangements to hold officials accountable for their conduct and misconduct;

- (d) The lack of transparency and accountability. Activities and functions are carried out secretly, and are not open to scrutiny by other government officials or the public;
- (e) Low salaries and lack of motivated administration, particularly at the lower levels, can cause graft;
- (f) The decay of public ethics and the loss of moral make public servants engage in corruption; and
- (g) Ineffective accounting practices and auditing process cause corruption as many public resources are not utilised appropriately.

Effects of corruption

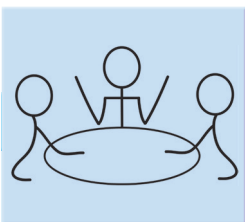
Corruption poses significant development challenges around the world. It has direct effects on various groups of people and the development of the country. Tanzania like many other countries faces several corruption-related challenges which affect individual rights and freedoms, and socio-economic development. The effects of corruption include the following:

- (a) Corruption undermines the stability and security of the country as a result of the decline of law and order. It also leads to a loss of legitimacy, credibility, trust, and confidence in public officials and institutions;
- (b) Corruption also retards the efforts made by the government to achieve sustainable development. It undermines economic development by generating considerable distortion and inefficiency;
- (c) In the private sector, corruption increases the cost of running businesses through illegal payments, high management costs and the breach of agreements;
- (d) In public administration, corruption results in inefficient and ineffective provision of services. It violates the right to be treated equally. For instance, a person is asked to pay a bribe to get a public service and better treatment, and thus violating the right of an individual who does not give a bribe;
- (e) In the judicial sector, corruption damages the right to a fair trial. It erodes the judiciary's integrity, impartiality, and freedom. The absence of the independence of judges, prosecutors, and lawyers directly violates the right to a fair trial. Furthermore, corruption limits the administration of justice and the credibility of the whole justice system. Thus, corruption compromises the rule of law;

- (f) Corruption affects the efforts to promote and strengthen democratic institutions and values. Corrupt practices can have a detrimental effect on all aspects of political participation. For instance, the buying of votes violates the right to vote or to be voted for because it limits people's freedom of choice and affects the electoral process by undermining its legitimacy;
- (g) Corruption can also affect the functioning of the market and distorts the allocation and use of resources;
- (h) Corruption violates many aspects of the right to good health such as the management of financial resources, the distribution of medical supplies, and the relationship between health workers and patients. For example, the right to health and its accessibility is violated when one has to give a bribe to access health services;
- (i) Corruption can violate the right to an adequate standard of living, which includes the right to adequate food, clothing and housing, and the continuous improvement of living conditions. For instance, the right to food security is at risk when low-quality food products are found on the market because of corrupt practices, for example when a government officer disregards the requirement to issue a permit to produce a food product to someone, or to carry out an inspection, in exchange for a bribe; and
- (j) Other effects of corruption include an increase in poverty, a reduction of government revenue, the creation of an unlevelled playing field, a reduction of productivity, and damaging a country's reputation and that of its citizens.

Exercise 4.7

1. With examples, explain the major causes of corruption.
2. Explain how the lack of transparency and accountability influences corruption in a country.
3. Analyse the effects of corruption on access to equal social services.
4. What is the relationship between the low payment of workers and the persistence of corruption in Tanzania?
5. Describe how legal institutions can encourage and discourage corruption in society.

**Activity 4.7**

In groups, search for information from various sources and write an essay on the effects of corruption on economic, social, and political rights. Present your essay in the class for discussion.

Measures for preventing and combating corruption in Tanzania

Corruption is a serious offence in Tanzania. The main anti-corruption law in Tanzania is the Prevention and Combating of Corruption Act 2007, which emphasises conjunction-related laws such as the Anti-Money Laundering Act, 2006, and the Economic and Organised Crimes Control Act 2019. Tanzania has signed and ratified the United Nations Convention Against Corruption (UNCAC) and the African Union Convention on Preventing and Combating Corruption. However, the fight against corruption has involved the government, civil society organisations, the media and the general public. Measures for preventing and combating corruption in Tanzania are implemented under the National Anti-Corruption Strategies and the 1999 action plan.

- (a) *Promoting transparency and accountability:* This includes effective enforcement of a leadership code of ethics to ensure that, public leaders are held accountable. The leadership code of ethics requires government leaders to declare their assets upon assuming and leaving office and annually while in office. In addition, Tanzania has adopted the public service code of ethics so that public servants do not engage in corruption practices. Furthermore, public leaders, public servants, and those in the public sector are required to sign an integrity pledge. The Commission for Human Rights and Good Governance can collect citizen's complaints and start investigation;
- (b) *Protection of whistle-blowers:* Whistle-blowers are people who report to the public or authorities about corrupt dealings or any illegal or corrupt behaviour. These people often need protection from those they have exposed. Whistle-blower protection refers to the measure taken to safeguard the informer from revenge. This is reinforced through the Whistle Blower and Witness Protection Act, 2015;
- (c) *Establishment of PCCB:* The government has established, the Prevention and Combating of Corruption Bureau (PCCB), which is mandated to investigate

corrupt practices, promote preventive measures, and raise public awareness. PCCB has offices in all headquarter of the regions and districts in the country so that, it can be accessed by the public. Other anti-corruption agencies include the Economic and Organised Crime Control and the Police Force;

- (d) *Establishment of the Ethics Secretariat:* The Public Ethics Commission, is an organ which administers the declarations of property and conflicts of interest amongst elected public officials and senior civil servant. The secretariat supervises the enforcement of the Public Leadership Code of Ethics Act;
- (e) *Enforcement of the law and actual punishment of the persons involved:* For instance, the Office of the Director of Public Prosecutions (DPP) is responsible for prosecuting those who commit corrupt acts;
- (f) *Overseeing all the functions in public finance and procurement:* The National Audit Office (NAO) is an independent institution. It oversees and scrutinises all public finance and procurement functions. In order to avoid corrupt practices in public procurement, the government has established the Public Procurement Regulatory Authority (PPRA) to ensure that, MDAs and LGAs adhere to the provisions of the Public Procurement Act;
- (g) *Using Parliament:* Parliament plays a vital role in ensuring accountability by scrutinising the annual reports by the Controller and Auditor General (CAG). In addition, it ensures that the legal and institutional frameworks are conducive to the prevention of and fighting against corruption;
- (h) *Responsible media and access to information:* The media play an important role in revealing and fighting against corruption. They collect, analyse, organise, present, and disseminate information to create greater awareness among public members and to make certain changes to fight against corruption; and
- (i) *Civil Society Organisations:* The involvement of CSOs in the process is important in preventing and combating corruption. Some CSOs have raised serious questions about the incompetence of some government officials, abuse of human rights, and corruption.

Effectiveness of anti-corruption measures in Tanzania

Tanzania has taken several measures to prevent and combat corruption in the public and private sectors. Below are explanations of the effectiveness of the measurement taken:

- (a) There has been a significant improvement in the freedom of the press. The media have done an outstanding job in exposing corrupt practices through investigative reporting. The media also enlightens the public on the nature and seriousness of corruption in the public and private sectors. In addition, whistles-blower use social media platforms to reveal some dubious conducts by governmental officials;
- (b) The PCCB has been strengthened in terms of manpower, fund and autonomy to enhance its capacity to prevent and combat corruption;
- (c) Other government institutions, include the Police Force, the Office of the Attorney General, the Office of the CAG, the Ethics Secretariat and the Commission for Human Rights and Good Governance, cooperate reasonably with PCCB in the war against corruption; and
- (d) The anti-corruption measures have improved public service delivery and reduced the loopholes that encourage corrupt practices.

Exercise 4.8

1. Choose two institutions responsible for preventing and combating corruption in Tanzania and assess their effectiveness.
2. Discuss the effects of corruption on individuals' rights and freedom.
3. Explain the role of the media in preventing corruption in Tanzania.
4. Identifying the main governing anti-corruption laws in Tanzania.
5. Discuss the role of Parliament in preventing and combating corruption in Tanzania.



Activity 4.8

In groups, discuss the weaknesses of the measures taken to prevent and combat corruption in Tanzania.

Drug abuse

Drugs are technically referred to as chemical substances that affect the normal functioning of the body and brain. They are categorised into legal and illegal drugs. Legal drugs include caffeine in coffee, tea and kola nuts; nicotine in cigarettes, tobacco; and alcohol. Illegal drugs are very harmful, and countries worldwide have decided to control them. They include cannabis, heroin, methamphetamine, hallucinogens, ecstasy, and inhalant vapours like gasoline. The tendency to inhale volatile solvents (petrol and glue as stimulants) has become common among drug users, especially to the youth.

Until the 1970s, Tanzania had relatively few cases in relation to international crime, drug trafficking and abuse. The situation changed when drug barons started using Tanzania as a drug trafficking transit point to South Africa, Europe, and the United States of America. The status of drug abuse in Tanzania has continued to worsen. This is because drugs such as heroin and cocaine increased and became more common in Dar es Salaam and Zanzibar, as these places are essential entry points. The common illegal drugs in Tanzania are khat, marijuana, heroin, cocaine. In recent decades, cannabis or marijuana has become the most highly abused substance in Tanzania. It is the cheapest drug in the market and more easily available than other illicit drugs like cocaine and heroin.

In response to increased drug abuse, the government, non-governmental organisations, and international organisations took various measures to curb drug trafficking. The Government of Tanzania has established a Drugs Control and Enforcement Authority (DCEA) to prevent illicit drug trafficking. The authority works together with an anti-drugs taskforce. The taskforce consists of members from the drugs control authority, Police Force, the Immigration Service Department and the Office of Director of Public Prosecutions. Tanzania also ratified a number of international and regional treaties for combating drug trafficking such as the African Union Plan Action on Drug Control and Crime Prevention (2019-2023) and the Indian Ocean Forum on Maritime Crime Initiative, aimed at disrupting heroin trafficking on the East Coast of Africa. The international community declared 26 June every year the World International Day against Drug Abuse through the United Nations General Assembly.

Types of drug abuse

Drug abuse falls into three categories as shown below.

- (a) *Pharmacological effects*: These are stimulants, depressants, and hallucinogenic drugs. Stimulants cause some stimulation in the brain. They make a person feel more alert and awake. Examples include the caffeine present in small amounts in coffee, tea and soft drinks; and nicotine in cannabis and cigarettes.

Depressant can act on and lessen the activity of the Central Nervous System (CNS) and the body, thus causing drowsing, sleep, and relaxation. They are sometimes called seductive or barbiturates such as heroin from opium, mandrax, alcohol, barbiturate, and inhalants from glue, gasoline and nitrous oxide. Hallucinogenic drugs make one lose hallucinations. Hallucinogens may cause distorted sensory perception, delusion, paranoia, and even depression. Examples include ecstasy and marijuana;

- (b) *Emerging period in the society:* Drugs can be categorised depending on the time they emerge in society, some of the drugs like cannabis and opium emerged back to 8000 BCE while others like morphine, codeine, heroin, cocaine, methadone and pethidine come later. Psychotropic substances tend to alter perception and consciousness. Most of them are contained in the group of pharmaceutical products like mandrax and valium; and
- (c) *Source:* Under this classification, the drugs are group out into three main types: naturally-occurring, semi-synthetic, and synthetic drugs. Naturally occurring drugs are obtained directly from drug plants or plant products like opium (opium poppy), morphine, and codeine. Semi-synthetic drugs such as heroine are partially produced using chemical processes, heroin. In contrast, synthetic drugs like methadone and pethidine are made in the laboratory.

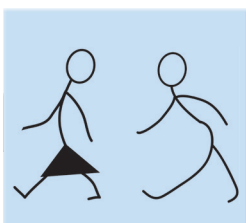
Drug trafficking

This refers to illicit trading that involve the cultivation, manufacture, distribution and sale of substance which are subject to drug prohibition laws. Drug trafficking involves criminal networks trading a range of drugs, including cannabis, cocaine, and heroin, across countries. Owing to globalisation, universal abuse and availability of drugs have become more extensive. This international trade involves growers, producers, couriers, suppliers, and dealers. It affects almost all countries, undermines political and economic stability, affects the lives of individuals, and damages communities. The users and addicts are often victims of a powerful and devious business. Drug trafficking is often associated with other crimes, such as money laundering, human trafficking, firearms, and corruption.

Meanwhile, criminals can use trafficking networks to transport other illicit products. Individuals acting alone do not regularly move significant quantities of drugs; hence, the effort to control the supply of drugs is made by organisation. Usually, traffic patterns follow drug types and the country of origin. Cocaine trafficking, for example, starts in the Andean region, extends towards Central America, Mexico, the Caribbean region, and end in North America, Europe, and other parts of the world.

Exercise 4.9

1. Define the term drug abuse and explain its impact in the society.
2. Write short notes on the following types of drugs:
 - (a) Stimulants
 - (b) Depressants
 - (c) Hallucination
3. Comment on the world's concern about drugs abuse and trafficking.
4. Account for the challenges experienced by developing countries like Tanzania in combating drug abuse.
5. Assess the measures taken by the government of the United Republic of Tanzania to curb drug trafficking.

**Activity 4.9**

Conduct research to investigate the common types of drugs misused and their impact to the society. Present your findings in the class for discussion.

Reasons behind drug abuse and trafficking

There are many reasons for engaging in drug abuse and trafficking. The reasons include the following:

- (a) *The market demand for drugs:* The number of drug users has increased, causing high demand for illicit drugs. This problem is severe because it is not just illegal drug use that can lead to drug trafficking but also a massive market for hospital prescriptions. On the contrary, other people are addicted to prescription drugs such as painkillers. Much of this addiction is caused by overuse of legal drugs. These drugs are often addictive, and some are illegal. Most of those who use them are abusing or selling drugs, but are suffering from an addiction to drugs. These people often turn to illegal opioids like heroin if they cannot get legal opioids;

- (b) *Corruption*: The drug trade is a global business that affects the entire world. Usually, the global drug market is worth being well funded and organised. Drug dealers can operate smoothly in many countries because of corruption. They can also use violence and threats to obtain drugs at the lowest possible price;
- (c) *Eagerness to get money and power*: Drug trafficking is considered to be an illegal business. For that reason, some people, especially the youth, are made to believe that perception and take advantage of it. In fact, drug traffickers profit from this illegal and risk business temporarily. Because, if they are caught and convicted, their lives become miserable;
- (d) *Influence of peers and friends*: Most of the youth in drug trafficking are either connected or influenced by people close to them (either their partners or close friends) who always share information, dreams, and hope. Negative peer pressure can lead them in the wrong direction. Such as engaging in drug trafficking, drop out of school or engaging in other kinds of risky behaviour, which can affect their health; and
- (e) *Unemployment*: Most youth are victims of unemployment. They cannot employ themselves because they either lack skills, need higher salaries than the value of the skills they possess or lack of capital with which to start their own businesses. The idea of traveling and dreaming decent life, particularly possessing prestigious houses and high-class cars, cause them to engage in drug trafficking.

Effects of drug abuse in Tanzania

The effects of drug abuse are the consequences abusing drugs. These effects can be looked at two major levels: The individual and community level and the national level.

At individual and community level

The consequences of drug abuse are extensive and cause permanent, physical and emotional damage to the users apart from harmfully impacting families, co-workers, and many others with whom those who abuse drugs in contact. Furthermore, drug abuse has adverse effects on individuals and the community. There is a wide range of drug abuse on individuals. Although drug users consume a lot of illicit drugs for different purposes, in the long run, they are likely to be affected in the following areas:

- (a) *Occurrence of diseases*: Drugs affect feelings and moods, decision-making, learning, and memory, and is a source of mental and physical health problems: cancer, heart disease, lung disease, and liver dysfunction. Other effects

include mental disorders and infectious diseases such as AIDS, hepatitis B, and tuberculosis;

- (b) *Psychological problems:* Drug users are likely to suffer from mental health-related diseases such as depression, bipolar disorder, or anxiety. In co-occurring disorders, ill mental health issues addiction to drugs or alcohol have detrimental effects that make a victim unable to function well at work or school, maintain a stable home life, run a normal life and relate to others;
- (c) *May cause addiction:* Excessive consumption of drugs causes an individual to be addicted to the drugs. Addiction refers to a chronic and relapsing disorder characterised by compulsive drug-seeking and non-stop using of drugs despite their harmful effects and long-lasting changes in the brain. It is considered both a complex brain disorder and a mental illness;
- (d) *Engagement in crimes:* There is a close relationship between drug abuse and crime. Drug abusers commit crimes as they search for money to buy drugs. Moreover, many criminals are under the influence of drugs while committing crimes. Drug trafficking is another outcome of drug abuse. There is a direct relationship between drug abuse and the type of drug and crimes committed. With increased drug abuse, the law-breaking rate and its intensity have increased. Addicts are forced to commit a crime to secure money for acquiring drugs. Most addicts are jobless and thus do not have income. Therefore, they turn to illegal activities such as smuggling, drug dealing, theft, and prostitution;
- (e) *Acceleration of poverty:* Once someone has a drug abuse disorder, it can be challenging for him or her maintain a stable economic status because every little income obtained is used to buy drugs. Furthermore, most drug users are difficult to employ because they lack integrity, are dishonest, and the majority of them, as the result of addiction, are physically unstable and weak. In a situation where every amount of income obtained is used to buy drugs, the family can easily fall into absolute poverty;
- (f) *Death:* There are many cases in which people are found dead because of excessive use of drugs or doing certain activities under the influence of drugs. The connection between drug abuse and sudden death is undeniable; and
- (g) *Stigma:* Individuals who are addicted to drugs are regarded as more dangerous and guiltier than individuals with mental illness or physical disabilities. They are isolated because drug users lack, integrity and dignity. Most people believe that, they are dangerous people and can easily harm others. Some traditions believe that family members who abuse drugs can be a source of misfortune in the family.

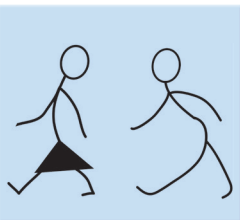
At national level

Drug abuse affects socio-economic status of many countries and cultures. It can also affect production activities as most drug addicts cannot work. As a result, there has been an increased number of dependants, corruption, social unrest, and moral decay. The following are the effects of drug abuse in Tanzania:

- (a) *Increasing government expenditure:* An increase in drug abuse and supply leads to the increase of budgets for law enforcement, the justice system, and health care. Instead of allocating to development activities, the government is forced to use a substantial amount of money to prevent and combat drug abuse and rehabilitate the victims;
- (b) *Increasing in crime rates:* The use of illicit drugs such as “marijuana” and “khat” is unacceptable and illegal. Those who abuse drugs are regarded as criminals because drug abuse accelerates social evils. In addition, most victims are both jobless and drug-addicted. The only way they can obtain drugs is through theft, prostitution, and other illegal means;
- (c) *Decreasing labour force:* Drug abuse decreases productivity in a sense that, the workforce become weak and unfit for production, in most cases drug addicts prefer to engage with trafficking, prostitution, and robbery; and
- (d) *A source of accidents:* The effects of drugs on driving skills differ depending on how they act in the brain. For example, marijuana affects the psychomotor and cognitive functions which are critical to driving, including vigilance, drowsiness, time and distance perception, reaction time, divided attention, lane tracking, coordination, and balancing. Drivers taking cocaine or methamphetamine can be aggressive and reckless, something that may cause accidents. Several accidents may lead to the loss of lives, property, and disabilities.

Exercise 4.10

1. Explain why some youths engage in drug use and drug trafficking in Tanzania.
2. Discuss the effects of drug abuse on an individual, a community, and the country.
3. With examples, assess the socio-economic effects of drug abuse on national development.
4. Asses the contribution of individuals in the prevention of drug abuse.
5. Elaborate how peer pressure can contribute to drug abuse among the youth.

**Activity 4.10**

Conduct research to find out how drug abuse can impair psychomotor and cognitive functions to the extent that one cause accidents. Present your findings in the class for discussion.

The role of the government and individuals in preventing drug abuse

Both government and individuals have a role to play in preventing drug abuse.

The government's role in preventing drug abuse

At national level, the government does or could do the following in preventing drug abuse:

- (a) *Establishment of the drug control enforcement authority:* The Government of Tanzania has to continue strengthening the established drug control authority so that, it can control and prevent illicit drug trafficking. In the international community, Tanzania, through the UN General Assembly, continues to recognise and honour the International World Day against drug so that the international community is free from drug abuse;
- (b) *Provision of education:* The government has continued to provide education on the consequences of drug abuse. The purpose is to create awareness of the root causes and effects of drug abuse on national development. The media and civil society organisations are also important in providing education or offering support to drug addicts;
- (c) *Provision of loan:* The government in collaboration with various financial institutions provides access to soft loans for vulnerable groups (youth, people with disabilities and women) in all regions to establish small businesses and other economic activities. The strategy is useful as it reduces the unemployment challenge that may otherwise make them engage in drug dealings;
- (d) *Law enforcement:* The government enacts strict laws and enforce them to prevent drug abuse. The enforcement of laws is done in partnership with the neighbouring countries to reduce the magnitude of abusing and dealing with drugs. For example, there is an initiative and a combined maritime force established to control the trafficking heroin on the East African Coast;

- (e) *Intensive monitoring of the importation and exportation of drugs:* Using security organs, the government has continued to control and discourage the importation and exportation of drugs. The use of new technology devices and trained animals like dogs to detect illicit drugs at the airports, harbours, and borders exemplifies this;
- (f) *Controlling illegal farming:* The government discourages people from planting prohibited plants like cannabis and khat. Illegal farming is dangerous to peoples' welfare; in fact, it kills the dreams of future generations;
- (g) *Community police centres:* At the grassroots level, the government has established security centres include community members to assist in combating illegal drugs. In the centres, various forms of information, including on drugs related crimes are reported; and
- (h) *Recreational centres:* In the recreational centres, various kinds of sport and games are performed, such as athletics, swimming, football, basket, and netball. Therefore, the government supports the building of playgrounds and facilitates competitions. Engaging in sport and games helps people improve their health and avoid unacceptable or risky activities such as drug use and trafficking.

The individuals' role in preventing drug abuse

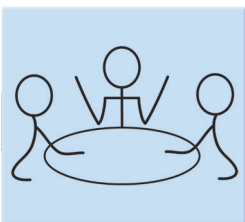
The rate of drug trafficking and people's engagement in the production and use illicit drugs is growing fast. The government alone cannot address this challenge. All stakeholders should be involved in fighting against the production, transportation, and consumption of drugs. They are responsible to ensure that drugs are controlled, and those who caught are brought before the law. In preventing drug abuse individuals can play the following roles:

- (a) *Avoiding temptation and peer pressure:* Teenagers and youths get tempted to engage in drug abuse to portray a remarkable image of themselves in front of others. Some youth believe that engaging in drug abuse or consuming alcohol makes them more acceptable and popular with others. The provision of life skills education to youth is important as it will give them the tool with which to fight against peer pressure;
- (b) *Drug awareness:* Knowing about the risks, health, and legal consequences of drug abuse, and other information about drug abuse gives many people a great reason to avoid abusing or trafficking drugs. Although some people use drugs while they know the consequences, many do not know the consequences. When people are not aware of the consequences they may be more susceptible to abuse drugs;

- (c) *Abstinence*: This is the best way to prevent drug abuse or addiction. Some drugs are highly addictive, with many people developing an addiction after using drugs for the first time. However, it may be challenging, especially for people experiencing peer pressure or those who are having physical or emotional pain, to abstain;
- (d) *Developing close family ties*: Research indicates that people who are in close relationship with their families are less likely to become drug addicts. The guidance and support provided by the family make it easier for a person to deal with life pressures and not to use harmful substances. The same is true with the respect to being in a close relationship with good friends, who are responsible and trustworthy;
- (e) *Learning stress coping mechanisms*: Some people claim that, they take drugs or alcohol to refresh their minds and get rid of negative feelings or emotions. The best way to deal with these emotions is to learn how to exchange views with others, join good social groups, read story books, and do physical exercises;
- (f) *Living a healthy, well-balanced life*: Eating a balanced diet and exercising frequently is another way of preventing drug and alcohol abuse. Being healthy and active makes it easy for people to deal with stress; and
- (g) *Parental monitoring*: Parental monitoring is the most effective way to reduce the rate of drug abuse in families. The family has to ensure that, children grow up and observe social norms and values. Parents and guardians are supposed to note any changes in an individual or a child's behaviour, and take immediate action so that, they behave in accordance with acceptable social norms and values. This strategy helps children to cope with peer pressure and prevent them from being involved in drug abuse networks.

Exercise 4.11

1. Briefly explain the role of individuals in preventing drug abuse in your society.
2. Explain the challenges in eradicating drug abuse and trafficking in our societies.
3. Argue for or against the claim that most drug addicts in Tanzania are the youths.
4. Show how the media and civil society organisations are involved in preventing drug abuse in Tanzania.
5. Discuss the role of parents and the family in preventing drug abuse among the youth.

**Activity 4.11**

In groups, identify the measures that should be taken to prevent the youth from abusing drugs. Present your answers in class for discussion.

Rehabilitation of drug addicts

The World Health Organisation defines rehabilitation as “a set of interventions designed to optimise functioning and reduce disability in individuals with health conditions in interaction with their environment.” Rehabilitation involves medical or psychotherapeutic treatment to people depending on psychoactive substances such as alcohol, prescription drugs, or illicit drugs such as cannabis, cocaine, heroin, or amphetamines. The purpose of rehabilitation is to help those addicted to alcohol or drugs to get ride off drug consumption. It involves extensive therapy, intended to change drug-seeking behaviour, instil better coping mechanisms, and teach important relapse prevention skills. Rehabilitation helps a child, adult, or an older person to be independent and responsible, through enabling them participate in education, work, recreation and meaningful activities or roles such as taking care of the family.

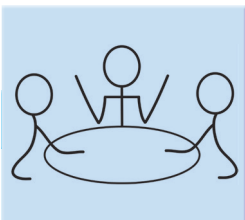
Steps in rehabilitating of drug addicts

Rehabilitating of drug addicts is not a straightforward process. Rehabilitation can be viewed as back and forth process, depending on the nature and types of drugs. The following are steps suggested:

- (a) *Pre-contemplation stage*: In the first stage, addicts refuse to be rehabilitated. This phase is characterised by the defensiveness of the addicts and endless justification of their behaviour. There is a lack of insight into the negative effects of excessive drug or alcohol abuse, and a strong focus on the positive effects they experience after using drugs. At the start of the rehabilitation process, they do not want to seek help. The abuse of alcohol or drugs is seen as forgivable;
- (b) *Contemplation stage*: This is the next stage and is characterised by contemplative readiness. At this stage, an individual is ready to change, but in future, and not immediately. Unlike in previous stage, in this stage addicts are aware of the pros of becoming quitting drug abuse. However, they are also

still acutely aware of the pleasure they get from alcohol or drug abuse. This stage is critical to family members and treatment facilities, because an addict is likely to listen to them. Addicts are beginning to realise the harm caused by their habit. If they are not blamed, judged or accused. Addicts can be open to the prospect of recovery and be willing to consider it;

- (c) *Preparation stage:* In the preparation stage if , individuals build a sense of urgency regarding their desire for abstinence. They usually make steps towards taking action, for example intending to join a gym, consulting a counsellor, or attempting to quit drug abuse by themselves. They may not take drugs or alcohol for a day or two days. However, it is also possible for them to return to the contemplation or pre-contemplation stage if serious emotions arise. They realise that becoming sober is for a human being who accepts that living an alcohol-dependent life is unhealthy, and that it is important to change. While learning about new treatment options, the patient becomes more proactive regarding substance abuse issues. He or she may have verbally or in writing committed to receiving assistance;
- (d) *Action stage:* The person makes significant changes and is committed to changing. This stage is characterised by prolonged periods of abstinence and the desire to become a professional. Self-care and self-understanding are present in this stage but counselling and guidance are required to keep addicts on the right path. In phase of the rehabilitation process victims are prepared to begin therapy and learn other ways of dealing with their addiction;
- (e) *Maintenance stage:* In this stage, individuals work hard to prevent becoming addicted again. They also try to change their lifestyle. By doing regular exercise, engaging in recreational activities, and stay sober. This stage can last for six months to five years, depending on the severity of the addiction and the individual's genes and experience. Individuals who have completed their treatment programme can be on their own in the process of achieving and maintaining their behavioural health. People who relapse during the maintenance stage do so because they are not very diligent about getting treated and;
- (f) *Termination stage:* In this stage, individuals are likely to regain their health, leave unhealthy behaviour ties, have and maintain stable employment or careers and be financially independent.

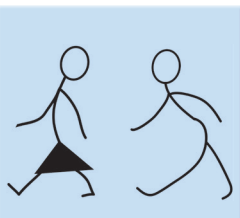
**Activity 4.12**

In groups, assess the effectiveness of the procedures followed by medical practitioners to rehabilitate drug addicts. Present your answers in the class for discussion.

Programmes for rehabilitation of drug addicts

Facilitating one's recovery from addiction often involves various stakeholders such as the government, NGOs, the community and individual citizens. Treatment programmes are either provided free of charge or through cost-sharing. There are rehabilitation centres in towns and cities in Tanzania, especially in the most affected towns like Dar es Salaam and Zanzibar. In Tanzania, the rehabilitation of drug addicts is done in the following ways:

- (a) *Provision of free treatment to victims:* This programme involves providing treatment to outpatient drug addicts through the free provision of medical care and instructions. There are specific hospitals and centres that provide the services. This involves helping to stabilise the patient and helping him or her overcome the symptoms of withdrawal from drug or alcohol abuse. These programmes may last a few days to weeks. Once stabilisation is achieved, the patient may need an inpatient programme;
- (b) *Inpatient rehabilitation programme:* Inpatient rehabilitation is a type of addiction treatments in which patients stay at a rehabilitation centre while receiving care. They become full-time resident and receive care and support for twenty hours. They can live alone in a room or with a roommate. The benefit of inpatient treatment is that, it keeps patients away from their potentially risky home environments; and
- (c) *Outpatient rehabilitation programme:* Outpatient rehabilitation is a form of alcohol or drug rehabilitation that allows patients to stay at home. Patients regularly visit a treatment centre, hospital, mental health clinic or behavioural counsellor. Outpatient treatment can vary and may take place in rehabilitation centres, community health clinics, mental health clinics, hospital-affiliated clinics, office settings, or residential facilities that provide outpatient clinics. Outpatient treatment may consist of several therapeutic interventions and support services, including group and individual counselling, family therapy, education of sessions, occupational or recreational therapy, psychotherapy, family therapy, medication-assisted treatment, and other treatment services.

**Activity 4.13**

Visit the hospital counselling/rehabilitation centre available in your community, then interview the medical practitioners or counsellors on how they rehabilitate drug addicts. After the interview, assess the contribution of the government and NGOs to fight against drug abuse in Tanzania.

The role of the community and individuals in rehabilitating drug addicts

Community members can help their loved ones abstain from drug abuse. Despite seeing a loved one suffer, community members can and should ideally play a significant role in the treatment process. They can facilitate the rehabilitation process in the following ways.

- (a) *Providing of rehabilitation services:* Rehabilitation can reduce the effects of a broad range of health conditions, including diseases (acute or chronic), illnesses or injuries. Through mobilisation, the community can facilitate the development of rehabilitation centres and the development of various programmes to treat drug addicts. The government, private companies, civil society, and religious organisations could fund the facilities;
- (b) *Monitoring and evaluation:* The community has to monitor and evaluate the programmes. Apart from establishing rehabilitation facilities the community should supervise and monitor them to ensure the set goal is achieved. Some rehabilitation centres are run by individuals who may have other goals than saving addicts;
- (c) *Providing education:* The provision of educational drug-related programmes helps to prevent drug abuse. This education provides safe and healthy resources that promote the building of a healthy body. It may also raise awareness of the community's needs such as a lack of proper community health facilities or addiction treatment options, and a lack of safe and healthy recreational activities. The education shows what resources may be missing from an affected community and can increase awareness and safety from the community;
- (d) *Providing health care facilities:* The community can provide health-care facilities that are needed to make rehabilitation centres effective. Facilities such as buildings, medication, and well-trained personnel are needed;

- (e) *Preventing attraction drugs:* In every community, there are norms and values which showing the best practices. Community mobilisation focuses on readiness to institute various intervention programmes. These include waging an anti-drug intervention war through the media, conferences, concerts and school debates, and enacting by-laws about the production, trafficking, selling and use of drugs; and
- (f) *Creating of a positive attitude towards addiction:* An attitude is one of the big problems facing drug addicts. The community's positive perceptions enable them to recover and become valuable members of society. Positive relation enable the building of trust and make addicts free to explain how they feel, and to be ready for help. Moreover, positive people usually experience far less stress and consequently are less likely to develop stress-related illness.



Activity 4.14

Imagine you have been appointed a leader at a rehabilitation centre at Mtakuja District.

Propose measures that can be used to eradicate the drug abuse in a district. Present your answers in the class for discussion.

Revision exercise

1. Discuss the socio-economic effects of gender discrimination in Tanzania.
2. Describe the efforts made by the Government of Tanzania to improve gender relations.
3. Explain the role of the Ministry of Community Development, Gender, and Children.
4. Identify and discuss the ways to stop the stigmatisation of people living with HIV.
5. Substantiate the statement that "Gender is socially-constructed."
6. Briefly describe the main environmental issues in Tanzania.

7. Account for the higher HIV infection rates among the youth in Tanzania.
8. With examples, explain the factors for and suggest ways of preventing the disappearance of water sources in Tanzania.
9. Explain why is it important to understand the environmental problems.
10. In six points, discuss the link between corruption and poverty.
11. State strategies that the government could use in dealing with corruption in Tanzania.
12. Explain the challenges involved in implementing a rehabilitation programme in Tanzania.
13. Demonstrate how drug abuse can influence someone to commit crimes in society.
14. Explain the stages in rehabilitating drug addicts.

Chapter Five

Science and technology in development

Introduction

Science and technology grant knowledge and skills that have contributed significantly to the development and progress of humankind. In this chapter, you will learn about science and technology, the concept of development, the role of science and technology in development, technology transfer and issues relating to science and technology in Tanzania. The competencies developed will enable you to understand global changes in science and technology, and how one can use the changes for personal and national development.

Science and technology

Science and technology are interdependent, though they differ in respective goals. While the goal of science is to answer questions and increase knowledge by making discoveries, technology focuses on using scientific inventions to solve problems. In that case, science is an intellectual and practical activity of systematically studying the structure and behaviour of the physical and natural world through observation, experiment, and theoretical explanation of natural phenomena. Science is commonly divided into two major types, as shown below.

- (a) Natural science - the study of the natural world; and
- (b) Social science - the study of human behaviour.

Historical development of science and technology

Technology is an outcome of human thought. Human beings interact with objects and materials in the world; they become experienced with them, think about things, and make new things. For instance, a significant number of the archaeological museums found in various parts of the world contain ancient tools or objects like knives, chains, spears, shields, and battle or stone axes made tens of thousands of years ago. In addition, there are also recently produced tools or objects developed by skilled people in various modern museums. As such, there is a gap in time between the ancient and the modern era and a significant difference in sophistication of the products. However, a problem arises when some people, often scientists or historians of science, want to equate human thought with scientific thought. This makes technology to be regarded as an outcome of science. Scientists do research, and technologists apply the knowledge to produce tools or objects.

The relationship between science and technology

The relationship between science and technology is complex, and varies substantially within a particular technological field. This section discusses the relationship between science and technology. The following therefore are the ways in which science and technology are related:

- (a) The development of new technology depends on scientific discoveries. This means that, technology is a product of science developed from scientific inventions. For instance, scientists facilitate the creation of various instruments like electrical items or gadgets such as computers. Technologists apply them in activities like learning and data storage;
- (b) The relationship between science and technology can be explained through research findings. While technology can influence the course of scientific research in one way, scientific discoveries can also influence technological development;
- (c) Technology has led to the innovation of advanced and modern instruments, which profoundly affect scientific theories. For example, the revolutionary telescopic discoveries by Galileo led to the revelation of the four most massive moons of Jupiter; namely, Io, Europa, Ganymede and Callisto;
- (d) As a human activity, technology precedes science and is often the result of scientific innovations. In that case, scientists may be considered technologists. Science and technology are inseparable. For instance, the application of modern ways of farming like in increasing agricultural production is facilitated by the work of science and technology; and
- (e) Technology is the application of science. Throughout history, science has paved the way for various advancement in our society. Science offers the knowledge needed to create, develop, and improve technological devices. For example, during the agricultural revolution, human life changed significantly; human changed from being hunters and gatherers; to farmers. It was in this period when humans started mass production. All this was achieved through science.

Science contributes to advancement of technology in several ways. New scientific knowledge serves as a direct source of ideas for new technological possibilities, a source of tools and techniques for doing efficient engineering design also, a knowledge base for evaluating the feasibility of methods; and research instrumentation.

The development of science and technology varies from country to country. Most developed countries, for example, are technologically and economically advanced than the developing or least developed countries. In Africa, for instance,

the development of technology began with the conversion of natural resources into simple tools. The invention of fire and metal tools helped Africa increase the production and availability of food. Africa began to expand its technological level by adopting foreign technology.

Notwithstanding the initiatives undertaken by African countries to improve their level of technology, the continent needs to work harder to reach the level reached by developed countries. Among the robust world scientific discoveries and inventions made by developed countries include Deoxyribonucleic Acid (DNA), Internet, Artificial Intelligence (AI), antibiotics, and medical imaging x-rays (radiography). Artificial intelligence is the ability of a computer or a robot controlled by a computer to do tasks that humans usually do because they require human intelligence and discernment.

Other kind of advanced technology include, the Computed Tomography (CT) scan machine, Ultrasound, the Magnetic Resonance Imaging (MRI), and nuclear medicine imaging. Other significant developments in science and technology are the discoveries of satellites, electricity, telephone and telescopic. In the medical field, science and technology has led to innovations in vaccines that have prevented the increase in the number of deaths and the spread of pandemic diseases like HIV and AIDS, Ebola, polio, Severe Acute Respiratory Syndrome (SARS) and the Coronavirus Disease 2019 (COVID-19). Figure 5.1: shows diagnostic medical imaging equipment.



(a) *Magnetic Resonance Imaging (MRI) machine*

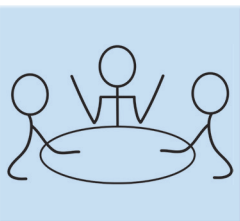


(b) *Computed Tomography (CT-scan) machine*

Figure 5.1: *Diagnostic medical imaging equipment*

Exercise 5.1

1. Discuss how science and technology are interdependent disciplines.
2. Justify the assertion that “technology is an outcome of science.”
3. Examine the relationship between science and technology, and the development of any country.
4. Using examples, describe five tools commonly used in any society which are products of science and technology.
5. Provide a detailed explanation on how science and technology improve people’s lives in Tanzania.

**Activity 5.1**

In groups, study your school surroundings and point out hard and soft materials that are products of science or of technology. Explain the importance of each, and then present your findings in the class for discussion.

The concept of development

Development is a complex and relative term that can be explained differently. Generally, development refers to an improvement in the quality of life in a given society or nation. It involves the improvement of both the welfare of human being and economic growth.

Factors for development

As development entails a gradual advancement or growth through a series of progressive changes, certain pre-conditions are necessary for its occurrence. The following are some of the factors for development:

- (a) *Natural resources*: The availability of natural resources and their proper utilisation constitute an essential factor for development. For example, arable land for undertaking agricultural activities, minerals, and forest resources are resources needed for development. It is important to emphasise that, if resources are not utilised properly, they cannot lead to development;

- (b) *Capital accumulation:* In order for a country or an individual to achieve a high level of development, having adequate capital is necessary in making investments; capital can be accumulated through saving, borrowing and others;
- (c) *Market:* Development require availability of reliable market for produced goods. For example, if the agriculturalist or industrialist are assured of markets for products, likely efficiency in production will increase, leading to improved individual and national income as well as living standard;
- (d) *Economic system:* The development of a country depends on its economic policy. For example, if it is a capitalist system, there should be clear conditions and terms for success. Another system is the command or planning economic system. These two systems can be a factor for development, if they are managed appropriate;
- (e) *Human resources:* A country's population is another factor for development. Human resources should be well trained and used so that they contribute to economic development. Otherwise, they will be a burden and an obstacle to development;
- (f) *Technical know-how and general education:* Education is another essential tool for development. It improves the technological know-how of individuals, which leads to high productivity. A literate population and much-skilled people maximise production. On the contrary, an illiterate and unskilled population lowers productivity;
- (g) *Improved technology:* This is the application of scientific knowledge in socio-economic activities. There should be enhanced skills and equipment for production such as machines and efficient use of natural resources, including land;
- (h) *Good governance:* If a country has good governance or a good leadership that promotes transparency, people will exercise their social, economic, and political freedom and utilise resources for economic development; and
- (i) *Social organisation:* In order to attain higher levels of development, there should be equal distribution of the country's resources. In that case, if there is unequal distribution of resources people lose trust and are discouraged from participating in production.

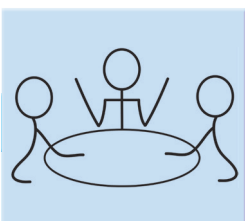
Indicators of development

The following are indicators of development in a country:

- (a) *High per capita income*: This is obtained by dividing the total annual national income by the number of people in a country. If per capita income is high, there is an improvement in development in the country and vice versa;
- (b) *Agricultural labour force*: In developed countries, the number of people engaged in agriculture is small but they are capable of producing enough food to feed the rest of the population, while in Less Developed Countries (LDCs) almost 80% of the population are engaged in agriculture, yet they cannot produce enough food for their subsistence consumption. This is due to the poor technology used, in agricultural production;
- (c) *Maximum utilisation of natural resources*: To attain development, natural resources must be utilised to the maximum using technology. If a country has low technology, it is likely to underutilise its natural resources;
- (d) *High level of science and technology*: High level of science and technology enables a country to improve the living standards of its people. It also enables the government to offer better social services to its people, including health education, water, housing, transport and other infrastructure. Low level of science and technology is an indication of underdevelopment;
- (e) *Low rate of population growth*: A rapid increase in population without proper infrastructure is a negative indicator of development because it limits the provision of social services like health care, security, and hygiene. A gradual increase in population in accordance to available infrastructures is a positive indicator of development;
- (f) *Low mortality rate*: In advanced economies, the number of people who die per year is small because they provide better social services. In developing countries, the number of deaths per year is high because of poor health care, an unhygienic situation, and disease. Therefore, if the mortality rate in a country is high, then the country has a low level of development; and
- (g) *Literacy rate*: A country's economic development is measured by the number of literate people against illiterate ones. Developed countries have a large number of literate people compared to less developed countries.

Exercise 5.2

1. Briefly describe the concept of development.
2. Explain why countries differ in terms of levels of development.
3. Assess the role of education in attaining development.
4. Give five reasons as to why natural resources are an important factor for the economic development of a country.
5. Why most African countries are less developed, although they are endowed with abundant natural resources?

**Activity 5.2**

Conduct a debate in the class on the motion “Economic development is more important than political development.” In groups evaluate the points given by the opposers and those given by the proposers.

Sustainable development

Sustainable development is the overarching paradigm of the United Nations. It refers to a development that helps to meet the needs of the present generation without endangering the ability of future generations to meet their own needs. The current generation can utilise resources today to meet their needs, but they should diversify their economy in the interest of future generations. Therefore, more investments are needed to protect the environment and our socio-cultural values for survival of the current and future generation.

Indicators of sustainable development in a country

The following are indicators of a sustainable development in a country:

- (a) *Democracy*: The development of democracy in a particular country is one of the indicators of sustainable development. The rule of law, stable and reliable means of exchanging power between one regime and another, a good policy that ensures proper utilisation of natural resources, reduction of poverty,

protection of human rights and tolerance among citizens are essential features of democracy and development;

- (b) *Gender equality*: Providing women, girls, men and boys with an equal opportunity to access education, health care, employment, and representation in political and economic decision-making at family, council, and parliamentary levels accelerates sustainable development;
- (c) *Environmental policy*: A country with sustainable development has clear environmental policies that guides sustainable utilization of its natural resources.
- (d) *Availability of clean and safe water*: Water is essential to humans and other creatures. The availability of clean and safe water in a country is an indicator of sustainable development. The sustainability of water resources insures availability of adequate water to meet domestic, agricultural and industrial needs as well as sustaining the aquatic environment;
- (e) *A consistent increase in productivity*: When a country increases the production of goods and services in terms of quantity and quality, it makes them cheaply available to its people. A country's production is measured through changes in the Gross National Product (GNP), the total of all the manufactured goods, minerals, buildings, roads, and services produced in the country;
- (f) *Healthy economy*: One of the indicators of sustainable development is to build a healthy economy in order to meet people's needs and improve the quality of life. This, in turn, can protect human healthy and the natural environment; and
- (g) *Availability of energy*: One of the key indicators of sustainable development in a country is to supply energy for domestic and industrial uses.

The role of sustainable development in promoting a quality life

Sustainable development ensures everyone's well-being by integrating economic and social development, environmental conservation and protection, and cultural diversity. Therefore, the role of sustainable development can be manifested in the following areas:

- (a) *Inclusive education*: Inclusive education benefits every person, regardless of race, gender, disability, and others. It is a global agenda which targets Sustainable Development Goal (SDG), that focuses on the provision of inclusive and equitable education, and promote lifelong learning opportunities for all;

- (b) *Environment:* Environmental conservation and protection is encouraged in the SDGs to avoid pollution and degradation. A clean environment provides fresh air, clean water, and a favourable climatic condition so that the present generation and future generations can lead to a quality life;
- (c) *Equality:* Sustainable development goal number five insists that, people should be treated equally, and that resources should be distributed equally through good socio-economic policies, which are just and fair. Equality can foster development and improve the quality of life;
- (d) *Natural resources:* The SDGs emphasise improvement and maximum utilisation of resources and their protection in the interest of future generations. The use of charcoal and firewood as sources of energy is discouraged because it compromises the needs of future generations;
- (e) *Democracy:* The SDGs state that, every country should adhere to democratic principles and encourage democratic practices;
- (f) *Peace and justice:* The SDGs state peace and justice as a peaceful and just society promotes development and improves the quality of life;
- (g) *Agriculture:* Mechanised agriculture is necessary for improving people's lives; and
- (h) *Health services:* The SDGs emphasise improvement of quality health services and making them accessible to all societies' members. This strategy helps to build a healthy society and reduces death rates as a result of disease. Healthy people participate effectively in economic activities hence improve the quality of their lives and bring about national development.

Exercise 5.3

1. With examples, describe the indicators of a developed country.
2. Discuss the role of sustainable development in improving the quality of life.
3. Analyse factors that contribute to the development of different economies in the world.
4. Examine the indicators showing that a country's economy is sustainably developed.
5. Explain the main obstacles that a country might face in the development process.

**Activity 5.3**

In groups, search for information from various sources concerning the strategies adopted by Tanzanian government to ensure that there is sustainable development in the country. Present your answers in the class for discussion.

The role of science and technology in promoting sustainable development

Science, technology, and development are interrelated with human life. Technology is the result of science, which provide ways of making tools, which are used for development purposes. For example, science leads to the manufacturing of tractors (application of technology), which are used to increase agricultural productivity to have an abundant food and raw materials supply that contributes to development. The following is the role of science and technology in development:

- (a) Promoting industrialisation through the discovery of modern machines;
- (b) Improvement of the quality of goods and services;
- (c) Improvement of productivity in different sectors such as agriculture, mining and industries;
- (d) Improved health services as a result of discoveries of equipment like x-ray and CT-scan machines and the establishment of pharmaceutical industries;
- (e) Advancement in communications, for example the discovery of mobile phones, emails, aeroplanes, and electric trains which have turned the world into a village. People communicate and conduct trade easily and look for various socio-economic opportunities such as education and employment easily in various countries. This helps them to improve their living standards;
- (f) The use of agrochemicals and agro-machines has solved the problem of food and the supply of raw materials;
- (g) Crime rate have been reduced because of the improvements made to security machines like Closed-Circuit Television (CCTV) and other crime detector facilities;
- (h) Provisions of alternative sources of energy that is friendly to our environment. They include solar energy and wind energy; and
- (i) Promoting innovation and creativity.

The role of science and technology in modern industrial development

Science, play a significant role in the development of industrial sector and technology. In order for a country to have modern industries, science and technology must play the following role:

- (a) Invention of new technology in the production of goods and provision of social services enhances quantitative and qualitative output;
- (b) Ensuring the use of little inputs to obtain high output, reliable and sufficient energies which are environmental-friendly to minimise the cost of production of goods;
- (c) Enabling sustainable utilisation of natural resources like minerals and forests while conserving and protecting the environment;
- (d) Improving the transport services, to facilitate the transportation of raw materials and goods from the industries to the market;
- (e) Improving provision of health services to promote a better life for the people. The use of scientific equipment in providing health care ensures a constant labour force supply; and
- (f) Advanced technology in the mining sector enables nations to have effective extraction and use of natural resources like minerals such as gold, silver, diamond, iron, and coal to develop advanced industries.

Role of science and technology in the provision of social services

Science and technology play the following roles in the provision of social services like education, health, transport, and communication.

- (a) Science and technology help to ensure the availability of clean and safe water in a country through drilled wells and water purification;
- (b) Science and technology help to improve the quality of education, particularly in terms of using modern technology in teaching and learning;
- (c) Transport services have been improved as evidenced improved infrastructures such as roads and electrical railways which connect different part of the country;
- (d) Improvement of medical services which, in turn, improve people's lives and increase life expectancy;
- (e) Communication problems have been solved following the discovery of phones (telephones and mobile phones), and the Internet; and

- (f) They have helped to ensure that there are reliable sources of energy for domestic, mechanised farming, and industrial use. The energies include electricity, liquidity natural gas, solar, and wind energies.

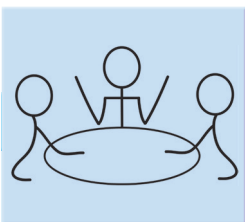
The role of science and technology in agriculture and food security

Agricultural activities depend much on the application of science and technology. Technological advancements in farming methods and techniques play an important role, in securing food security, as explained below.

- (a) The application of more advanced farming methods like the use of machines such as tractors, planters, and combine harvesters to improve productivity in agriculture has led to the provision of sufficient, safe, and nutritious food;
- (b) The use of modernised hybrid seeds which can grow in harsh climatic conditions and produce enough products;
- (c) The use of advanced irrigation systems in dry seasons without depending on nature, for there is always a scarcity of rainfall;
- (d) The introduction of plants or crops that tolerate biotic stresses, for example Genetically Modified Organisms (GMOs), to get more outputs;
- (e) The turning of critical micronutrients and vitamins into staple crops. This process increases the nutritional value of crops and combats malnutrition. For example, Vitamin A can be obtained from oranges fleshed sweet potatoes, and maize, and Iron and Zinc from crops like beans, dark green leafy vegetables, pumpkins and cashnuts; and
- (f) The use of modern technology, helps in preserving food products.

Exercise 5.4

1. Explain the contribution of science and technology to the provision of social services in Tanzania.
2. How will you describe the following concepts: development, sustainable development, science and technology?
3. Asses the contribution of science and technology to agricultural development in Tanzania.
4. Explain the challenges that a country can face while applying science and technology in modern industrial development.
5. Show the relationship between science and technology, and sustainable development.

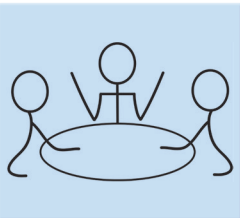
**Activity 5.4**

- In groups, (a) Go to the library and search for information on how science and technology promote the development of local industries in Tanzania.
- (b) Write a project concerning measures that should be taken to improve the use of science and technology in the provision of social services in Tanzania. Present your answers in the class for discussion.

Challenges facing the use of science and technology for sustainable development

Sustainable development means achieving all the necessary needs without compromising the needs of future generations. However, in the process of attempting to attain sustainable development through the application of science and technology, a country can face several challenges including the following:

- (a) A rapid increase in a population that has inadequate knowledge and limited access to technology makes its application for sustainable development more challenging;
- (b) Environmental degradation has been a global challenge. Technology destroys the environment through the emission of greenhouse gases and nuclear radiations;
- (c) Inadequate availability of clean and safe water is the result of environmental degradation and pollution that can be caused by science and technology;
- (d) Increasing Global warming: This is a serious challenge because some living organisms are disappearing owing to environmental destruction;
- (e) Food insecurity because of the environmental problems associated with the use of science and technology;
- (f) The recycling of technological wastes disposal like nuclear and some agrochemicals is still a challenge that affect people's health and environment; and
- (g) The absence of good governance in some countries leads to insecurity and poor development of policies on the use of science and technology.

**Activity 5.5**

In groups, review different kinds of literature and write a summary about the use of science and technology for sustainable development. Present your summary in the class for discussion.

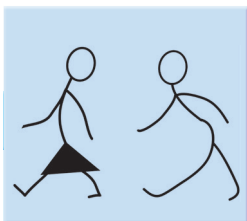
The role played by the government in promoting science and technology in Tanzania

Since independence, Tanzania has been promoting science and technology. Different regimes came up with a number of strategies attain the goal. Generally, the following are the steps taken by Tanzania to promote science and technology:

- (a) Formulation of policies that encourage and motivate local innovators and scientists to protect their property rights;
- (b) Allocation and utilisation of resources so that science and technology are properly utilised;
- (c) Establishment of the Small Industries Development Organisation (SIDO) to enable local artisans to produce quality goods by giving them special training and capital;
- (d) Establishment of the Commission for Science and Technology (COSTECH). The commission is the chief advisor to the government on policymaking with respect to science and technology, and the importance of both to socio-economic development in the country;
- (e) The creation of a conducive learning environment especially for subjects that promote science and technology and encouraging students to take science subjects;
- (f) Providing scholarships for students to study abroad and acquire new knowledge and skills relating to science and technology; and
- (g) Establishment of vocational training and polytechnics institutions in order to produce qualified technicians.

Exercise 5.5

1. Substantiate the contention that “There is no sustainable development without science and technology.”
2. Propose ways to overcome the challenges hampering the use of science and technology to achieve sustainable development in Tanzania.
3. Discuss the role of the Commission for Science and Technology in promoting science and technology in Tanzania.
4. Explain the role of science and technology in developing transport and communication services in Tanzania.
5. Explain how brain drain is a hindrance to the development of science and technology in developing countries like Tanzania.

**Activity 5.6**

Conduct a study to find out how science and technology is applied in any small-scale industry found in your community. Present your findings in class for discussion.

The meaning of technology transfer

Technology transfer is a process in which technology, knowledge, and information skills developed in one organisation, area, or for one purpose are utilised in another organisation, place, or for another purpose. For example, cars manufactured in Japan are used in Tanzania. Similarly, shoes made in Tanzania can be exported to and be used in Japan. Various stakeholders are involved in technology transfer include universities, business organisations and research and innovation societies. Such transfer is done to share skills, knowledge, technologies, and methods of manufacturing, among others. The transfer is also done to provide improved accessibility to a wide range of users who can further develop and exploit the technology to develop new products, processes, applications, materials, or services.

Types of technology transfer

Technology transfer can be broadly classified into vertical and horizontal transfer.

- (a) *Vertical technology transfer*: This chain of transfer includes basic and applied research from development to production. It is also known as internal

technology transfer. This type of transfer is mostly done between research associations, universities, and governments among others; and

- (b) *Horizontal technology transfers:* This happens when the technology found in one place or used in one organisations is further transferred and used in another place. This transfer is also known as external technology transfer and it is between private companies, and small-scale business organizations and large-scale business organizations, among others.

Means of transferring technology

Technology can be transferred directly or indirectly thus, licence agreements, joint ventures, turnkey solutions and franchising agreements would be direct transfers. In contrast, the transfer of technology via business visits, seminars, and training could be regarded as indirect technological transfer. However, the following are the means of transferring technology;

- (a) *Licencing:* This is the contract under which the owner of a patent, trademark or other intellectual property permits another company to use the technology developed in a particular area during a specific period. So, the product is produced in another country under the owner's licence;
- (b) *Joint venture:* This is an agreement between two or more companies to do a particular business;
- (c) *Franchising:* This is an agreement in which one company grants another the right to use its trademark and business model. The franchise buyer starts manufacturing and selling goods in accordance with the seller's specifications. Usually, the owner of a trademark also shares its experience in operating and managing the product or technology;
- (d) *Strategic alliance:* A Strategic alliance agreement is usually concluded between two or more prominent companies, and provide a permit to use the skills of each of them in the development of new, innovative technologies;
- (e) *Foreign Direct Investments (FDI):* Foreign direct investments are part of the main ways of transferring technology at state level. Generally, a foreign company invests in developing countries to create a new market, remove export barriers, and access cheap labour;
- (f) *Equipment acquisition:* Equipment acquisition is simple and, therefore, one of the standard ways of transferring technology. The main disadvantage of this method is that a company limits itself to the technical knowledge incorporated into the equipment and does not get any new competencies

in the management and production. Moreover, the equipment available on the market does not provide any unique privileges to the buyer as any other competitor can purchase it; and

- (g) *Turnkey agreement*: under this agreement, the contractor is responsible for all the procedures relating to technology transfer, such as the design of technology, financing, equipment supply, construction, and commissioning.

The impact of technology transfer

Technology transfer implies the movement of physical structures, knowledge, skills, organisations, values, and capital from one place to another. The process can have both positive and negative impact.

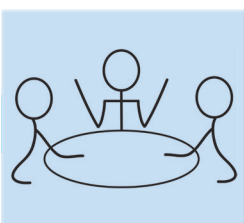
The positive impact of technology transfer

Technology transfer has the following positive impact:

- (a) Technology transfer has made modern and advanced tools available for agricultural and industrial production. The use of advanced machinery in industrial and agricultural activities has increased production and accelerated the expansion of market;
- (b) Technology transfer contributes to resource extraction. For example, advanced mining machinery from industrialised countries has made it possible for less technologically advanced countries to obtain underground minerals;
- (c) Technology transfer has improved service delivery. In the health sector, for example, there has been an increase in the use of advanced equipment such as ultrasound machines. The Magnetic Resonance Imaging (MRI) machine, Computed Tomography (CT scan) machines, X-ray machines, Echocardiogram (Echo), and Electrocardiogram (ECG). It has become easier for health workers to give proper prescriptions to patients using such technologies;
- (d) Technology transfer has facilitated interaction as transport and communication networks have been improved upon. Examples of these technologies are mobile phones, the Internet, and high-speed trains and airplanes; and
- (e) Technology transfer helps to develop local technologies by improving technical capabilities.

Exercise 5.6

1. With examples explain the importance of transferring technology.
2. Suggest ways whereby African countries could stop importing technology from developed countries.
3. Explain the advantages and disadvantages of franchising.
4. Describe different methods of transferring technology.
5. Explain the advantages and disadvantage of Foreign Direct Investment.

**Activity 5.7**

Form two groups, One for the opposers and the other for proposers on the motion “Technology transfer is necessary for Tanzania’s development.” Each side should consult different sources and prepare arguments to support or oppose the motion.

The negative impact of technology transfer

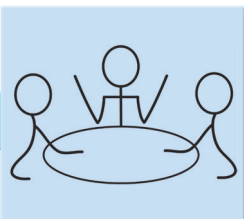
Below is the negative impact of transferring technology:

- (a) Adopting technology from abroad is always expensive as it involves paying for the technology itself and maintenance;
- (b) Technology can be transferred while it is outdated. For example, importing used or modified vehicles and related products affects economic growth and the environment in the recipient country;
- (c) Technology transfer threatens the market for locally produced goods or services as the same products and services are available at lower prices. As a result, local producers or service providers cannot compete with foreign ones. They may eventually leave the industry and cause several people to lose their jobs;
- (d) Technology transfer can be associated with certain conditions. One of the conditions is having local manufacturers of similar products to reduce prices in order to attract to investors regardless of the operating costs incurred;

- (e) Some imported technologies may be a threat to the local culture. For example, the importation of outdated products like food, drugs, and chemicals those, products become poisonous after expiring; and
- (f) Technology transfer has accelerated civil wars and terrorism in the world. For example, some countries have developed nuclear weapons and others, especially those with strong economic power. Such weapons and technologies threaten world peace and security.

Exercise 5.7

1. With examples, explain the social benefits of using appropriate technology.
2. Using Tanzania as an example, explain the economic benefits of using appropriate technology.
3. Write short notes on technology transfer.
4. What challenges does Tanzania face in the process of transferring technology, and how could the challenges be addressed?
5. Explain the side effects of technology transfer.



Activity 5.8

In groups, discuss and write a short report on the consequences of using inappropriate technology in Tanzania.

Challenges related to science and technology in Tanzania

There have been certain challenges in building a scientific and technological base in Tanzania. The challenges are explained below.

Challenges hindering the development of science and technology in Tanzania

As a developing country, Tanzania faces certain challenges in building its scientific and technological base. Some of the challenges are external, and others are internal as explained below.

- (a) *Lack of a clear policy:* There has been a challenge in determining the type of technology to use or transfer into the country. Therefore, the kind of technology to be developed should be specified in a policy. Emphasis should also be placed on science and mathematics subjects and technical schools;
- (b) *Dependency syndrome:* Like many other developing countries, Tanzania has been relying on technology generated abroad, especially in developed countries. This dependency has a historical background. Since independence, Tanzania has not managed to set up its technological base. As a result, it has become a reliable market for imported manufactured goods and technology;
- (c) *Low motivation for scientists:* Since independence, the government has attempted to educate and train more scientists. However, unfavorable condition have made some of them move to other countries in search of green pastures. Continued importation of foreign science and technology demotivates local scientists;
- (d) *Lack of fund:* The importation, researching into and development of technology as well as training of scientists require adequate fund. Although the government subsidises research for the development of technology, the budget allocated has always been insufficient to compete with developed countries in terms of research and development; and
- (e) *Competition:* Tanzanians who engage in activities such as iron-smithing, curving, and machine-making face strong competition from their counterparts abroad who makes sophisticated products.

Challenges related to technology transfer in Tanzania

Technological learning and innovation are necessary for economic growth and development. They are important determinants of the long-term improvements in income and living standards. In developing countries, technological progress is strongly influenced by ability to access, adapt, and diffuse technical knowledge that has been generated abroad. However, there have been various challenges in acquiring, modifying, and disseminating technological knowledge. The challenges include the following:

- (a) *Corruption:* Tanzania has been importing technology for decades. According to past reports by the Control and Auditor General (CAG) in many sectors the procurement process is beset by corruption cases;
- (b) *Conditionalities:* Developed countries usually impose conditionalities on countries that want transfer. The conditionalities are barriers to developing countries like Tanzania that need to buy or use Western technology. For

example, political and economic conditionalities such as privatisation and introduction of a free-market economy may be imposed on a country;

- (c) *Payment burden:* One of the challenges in transferring technology is the lack of sufficient funds to pay for and maintain technology. Transferring technology is very expensive in most cases. Therefore, buying and maintaining imported technology requires huge resources. Buying technology puts a burden on citizens (taxpayers), and it may lead a government to reduce spending on the provision of social services;
- (d) *Foreign interference:* The capacity to develop technology is limited as the country relies on the technology produced abroad. Developed countries, however, may use the advantages of their advanced science and technology to interfere with the local political, social and economic affairs of developing countries like Tanzania;
- (e) *Environmental degradation:* Although technology transfer plays an important role in the nation's economic development, it also has effects. For example, Foreign Direct Investment in mining, industry, agriculture, and road construction has resulted in deforestation, pollution and soil degradation among others; and
- (f) *Cultural distortion:* Technology transfer is done through several mechanisms. Some of these include Foreign Direct Investment (FDI) and imitation. This approach adversely leads to the distortion of culture as the foreign companies investing in our country do not consider some of our cultural values. For example, there are social media or television programmes which promote foreign culture and undermine our culture. The importation of foreign clothing jeopardises the production and use of traditional clothing.

Exercise 5.8

1. With examples, explain how limited capital affects the development of science and technology in Tanzania.
2. Explain the effects of technology transfer on Tanzania's cultural values and practices.
3. Suggest the ways to mitigate the challenges related to technology transfer.
4. "Technology transfer is a threat to the development of local technology". Comment on this statement.
5. Explain the relationship between science and technology.

**Activity 5.9**

In groups of opposing and proposing sides, gather information from different sources and debate on “The problems hindering the development of science and technology in Tanzania are primarily internal and not external.”

Reasons for the decline of local technology in Tanzania

Many African countries, including Tanzania, had their own scientific and technological bases in the pre-colonial era. Their technology was independent of Western technology. Industries such as weaving, blacksmithing, pottery, sugar plants and curving illuminate the technology that existed in Tanzania. It is evident that these Tanzanian societies had reached a certain level of technological development, even before the advent of colonialism. However, the technology began to decline during the colonial period due to the following reasons;

- (a) *A colonial legacy:* Colonialism came with negative policies with respect to the development of local technology. History evokes that the colonial masters introduced policies which in one way or another discouraged the development of local technologies in the country;
- (b) *Technology transfer:* This is one of the reasons for the decline of local technology as the country now relies heavily on imported technology;
- (c) *Lack of funds:* The government has formed organisations to promote science and technology through research and development. However, they do not have enough budget for performing their function;
- (d) *Corruption:* Another reason for the decline of local technology is corruption, which causes misuse of resources. Companies take a long time to register by the government; This creates room for corruption. As a result, some individuals have been discouraged from investing in technological development; and
- (e) *An influx of foreign goods:* The Tanzanian market abounds in imported goods that are sold at low prices, thereby causing competition for local goods. Thus, most local producers tend to slow down production.

Measures for the reviving and developing of local technology

Advanced science and technology are the key pillars of development. It has been our country's primary goal to achieve, among other things, socio-economic growth. Thus, there is a need to develop measures to revive and promote local technology. The following are some of the measures that could be taken:

- (a) *The fight against corruption:* Corruption is the force behind the importation of counterfeit and outdated products or technologies. Corruption can also lead to overpricing, which burdens taxpayers;
- (b) *Political will:* There must be strong political will to support organisations that promote the development of science and technology. Organisations such as Commission for Science and Technology (COSTECH) must be allocated a sufficient budget to train and improve scientists and conduct research to inform policy reforms.
- (c) *Empowering our local artisans:* Local artisans such as weavers, wood makers, and blacksmiths, must be facilitated. There must be a concerted effort to support them with capital and further training. The government should also focus on eliminating the tax burden on the export of the products produced by local artisans. This strategy could help to revive and develop local technology;
- (d) *Effective implementation of science and technology policies:* There are several precise policies which have been formulated in Tanzania to foster the development of science and technology however they are not effective in implementation. Therefore, the government in collaboration with various developmental partners must ensure that the policies are implemented accordingly; and
- (e) *Reducing dependency on foreign technology:* This should be done by promoting relevant local technology. Our people must also be encouraged to use locally made products.

Exercise 5.9

1. Comment on the status of local technology in Tanzania.
2. Explain the limitations relating to the application of local technology in Tanzania.
3. Assess the effectiveness of the existing strategies for promoting local technology in Tanzania.
4. With examples, explain the contribution of local technology to socio-economic development in Tanzania.
5. Comment on the current state of technological development in Tanzania.

**Activity 5.10**

In groups, search for information from different sources regarding local technologies in Tanzania. Suggest possible measures to promote it. Present your answers in the class for discussion.

Revision exercise

1. With examples, discuss the role of government in promoting the development of science and technology.
2. With examples, comment on the view that foreign direct investments are sources of environmental problems.
3. Account for the existence of weak scientific and technological base in Tanzania.
4. Identify and explain the effects of using appropriate technology in Tanzania.
5. Suggest possible measures for reviving and developing local technology.
6. Why is technology vital for any country to develop?
7. Explain why corruption is a significant obstacle to the development of science and technology.
8. Differentiate between science and technology.
9. Differentiate sustainable development from development.
10. Discuss the importance of environmental conservation to sustainable development.
11. Briefly explain the historical development of science and technology in Tanzania.
12. What does appropriate technology mean? Explain the importance of applying appropriate technology in production.
13. Explain why the utilisation of resources could be regarded as an indicator of development.

Chapter Six

Democratic processes and practices

Introduction

Rights and freedom are fundamental features of any democratic society. They include the right to life, personal choices and decisions, and the right and freedom to elect and to be elected as a leader. However, this can only be possible in a democratised society. In this chapter, you will learn about the concept of democracy and its historical development, the role of the government in the democratisation process in Tanzania, the political concept of power, the role and responsibility of individual citizens and civil society organisations in a democratic society, and the practice of democracy and human rights in Tanzania. The competencies to be developed will enable you to observe democratic values and principles.

The concept of democracy and its historical development

Etymologically, the word “democracy” originates from two Greek words: *demos* (people) and *kratos* (rule). This means, it is a form of government in which the people rule and the sovereign power is entrusted to them. Democracy can be practised directly by the people or indirectly through their elected representatives. According to Abraham Lincoln, democracy is a government of the people by the people, and for the people. Essentially, Lincoln emphasises that, people should be in the driver’s seat in making decision and choices that determine their destiny. For many decades, there has been a serious debate on how democracy should be practised. However, the practice of democracy has been varying in different social-cultural traditions and contexts. Some governments are relatively more representative, participatory, accountable, transparent, and stable than others.

The democratisation process in Tanzania

Democratisation refers to the process of change towards having more democratic forms of rule, or is the process through which a political system becomes democratic. It is the movement towards broad citizenship, equality, binding consultation with citizens, and the protection of citizens from arbitrary state action. The history of democracy in Tanzania can be traced back to the independence era. Mainland Tanzania (Tanganyika) had a multiparty political system. The Tanganyika African National Union (TANU), formed in 1954, was the major political party in the pre and post-independence period in Tanganyika. Other political parties that existed during the struggle for independence included the African Nation Congress (ANC), the All

Muslim National Union of Tanganyika (AMNUT), and the United Tanganyika Party (UTP). Three more parties were registered after independence, namely the People's Convention Party (PCP), African Independent Movement (AIM), and the People's Democratic Party (PDP). Similarly, during Zanzibar's independence of 1963, the political parties that existed on the isles were the Afro-Shiraz Party (ASP), the Zanzibar Nationalist Party (ZNP), the Zanzibar and Pemba People's Party (ZPPP) and the UMMA Party.

In Tanganyika, multiparty elections took place in 1958, 1960, and 1962 when Tanganyika became a republic. Mwalimu Julius Kambarage Nyerere was the first President of Tanganyika. In 1964, Tanganyika and Zanzibar united to form the United Republic of Tanzania. Tanzania became a one-party state with TANU ruling Tanganyika and ASP in Zanzibar.

The one-party state was enshrined in the interim constitution. The multiparty system was regarded as undesirable and incompatible with Tanzanian's development goal. On 5 February 1977, the Afro-Shiraz Party (ASP) and TANU were merged to form Chama Cha Mapinduzi (CCM). The one-party system started in 1965 and ended in 1992. Thus, from 1965 to 1992 only TANU in Mainland Tanzania and ASP in Zanzibar, and later CCM in the United Republic of Tanzania participated in the elections.

At the beginning of the 1990s, many African countries liberalised their forms of politics by abandoning the mono-party system and embracing a multiparty political system. Tanzania re-introduced the multiparty political system in 1992. This was done through the 1992 constitutional amendment following the recommendation of the Presidential Commission chaired by the former Chief Justice Francis Nyalali. The Commission recommended, among other things, that Tanzania should abandon the one-party system and adopt a multiparty system instead. The adoption of the multiparty system resulted in major changes, which influenced democratisation process in the country. In 1993, grass-roots (hamlet and village) multiparty elections were held. The 1995 general elections marked the end of mono-party system in Tanzania.

The democratisation process is also concerned with the consolidation of democracy. In this regards, it is difficult for a country to return to the mono-party system. Through the multiparty system, the majority of community members and all political actors understand that, whenever a conflict arises the best way to resolve it is establishing democratic politics and constitutional rules. However, democratic consolidation requires several conditions namely, adherence to democratic principles such as the rule of law; an independent judiciary, frequent, competitive, accessible, fair elections, and an active civil society. Therefore, these conditions are inculcated

into government institutions. Some of the indicators of democratic consolidation in Tanzania are:

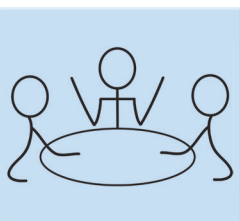
- (a) *Enforcement of human rights:* The Bill of Rights was introduced for the first time in the Constitution of the United Republic of Tanzania by the Fifth Amendment Act of 1984. Moreover, Tanzania has several instruments for enforcing human rights. One of them is the Commission for Human Rights and Good Governance (CHRGG). The Commission is an independent government institution with the mandate to promote and protect human rights in Tanzania. Its functions include handling complaints about violations of human rights and contravention of the principle of good governance. It advises the government on human rights issues, deals with systemic human rights issues through research, public inquiry and monitoring, and provide education to the public and implements other sensitisation programmes.

Apart from promoting human rights and providing education on human rights, the commission is constitutionally mandated to institute an investigation in any violation of human rights. Those liable for investigation include public servants, political party leaders and commissioners and employees of government commissions, parastatals, private companies, societies, and cooperatives. The commission is also empowered to file cases in a court of law to either stop of human rights violation or to rectify the anomaly resulting from the violation of human rights. Moreover, the Bill of Rights categorically establishes the High Court of Tanzania as the main means by which victims can fight against human rights abuses;

- (b) *Affirmative action:* The need for gender balance has been an issue in the democratisation process. Most of the reforms concerned with gender equality with respect to women's participation in politics are assessed by looking at the extent to which women are part in decision-making bodies, especially the Parliament.
- (c) *The Establishment of a Permanent Voters' Register (PVR):* Elections require clear, transparent, and fair competition rules. The voter registration system used during the 1995 and 2000 general elections was not adequately helpful to build mutual trust amongst the key political actors in the country. A Permanent Voters' Register (PVR) was introduced in response to this challenge. The PVR reduces costs and the tediousness of the election process, and limits the possibility of cheating during elections.
- (d) *Independent legislature:* During the one-party era, the Parliament served as a committee of ruling party. This limited its capacity to function as the government's oversight organ. The removal of an article that had made

Parliament the government committee, has increased the independence of Parliament. In addition, it has increased its capacity to contribute to the democratisation process through increased representation, accountability, and law- making; and

- (e) *Frequent and competitive elections:* Elections are an important indicator of the country's level of democratisation. The 1995 general election was the first multiparty election to be held in Tanzania after the reintroductions of multipartism in 1992. Since then, Tanzania has held competitive elections in 2000, 2005, 2010, 2015 and 2020. This has facilitated greater participation of the citizens in decision-making as voters or election candidates. Unlike in some African countries, elections in Tanzania have been generally peaceful.



Activity 6.1

In groups, visit different sources of information about democracy and comment on the development of democracy in the world. Present your answers in the class for discussion.

The role of the government in the democratic process in Tanzania

The government plays an important role in the democratic process. In collaboration with other stakeholders, it provides civic education, ensures the freedom of information and the press, creates a conducive environment for people to exercise the freedom of association, and has put in place a supportive institutional and legal system.

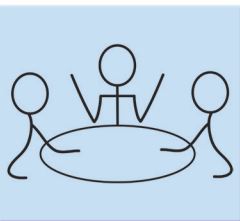
- (a) *Provision of civic education:* Civic education has been recognised as an essential strategy for developing citizens' civic competence. Before the re-introduction of the multiparty system, civic education used to be provided by adults. The youth in schools and colleges learnt about the ruling party's ideology. It was called political education including long-term socialist objectives. This education was also provided in popular economic and social development campaigns with slogans such as *Ujamaa Vijijini*, *Mtu ni Afya* and *Siasa ni Kilimo* through radio programmes and village meetings. It was also through books and newspapers belonging to the government and the ruling party such as *Uhuru*, *Mzalendo*, *Mfanyakazi*, Sunday News and the Daily News. The purpose of the political education programmes was to make citizens accept values and cherish the ruling party's ideology of socialism and

self-reliance. The adoption of the multiparty system created the need for more civic education programmes in the country to enhance citizens understanding of multiparty system operations.

In a democratic system, civic education is an education about self-government. Democratic self-government means that, the people are actively engaged in their own governance; they are not passive recipients and don't agree with all the demands and directives of others and the government. As Aristotle once said, "If liberty and equality, as is thought by some, are chiefly found in democracy, they will be attained when all people share in the government to the utmost." This means that democratic ideals are attained when each member of the political community participates fully in its governance. Citizen participation in a democratic system must be based on an informed, critical reflection understanding and acceptance of the rights and responsibilities that go together with the membership. In a democratic society, civic is concerned with promoting understanding democratic ideals and a rational commitment to and respect for the values and principles of democracy;

- (b) *Freedom of the press:* The Government of Tanzania guarantees the freedom of the press. This is critical mainly because the media play an important role, especially in issues of accountability, responsiveness, and transparency, which are critical elements of a democratic government. For instance, during elections, the media link political parties with their candidates and voters. The media play this role by informing the public and voters about the policies that every political party promotes. Thus, the media need a deeper understanding of the policies so that they can help voters make informed decisions. However, while playing this role, the media are supposed to be neutral and objective in their analysis of the electoral process received. Secondly, the media serve as a channel through which voter information and correct information about in the electoral process. For example, information about when and where to register as voters, when the election is to be held and what to do or not to do on Election Day is provided through media. Thirdly, the media serve as an election observer. They ensure that, the relevant procedures and rules are observed. When the rules are not observed, the media act as the voice of the people showing that something is wrong;
- (c) *Civil Society Organisations (CSOs):* Another area that shows that, a political system is democratic is the right to form and join civic organisations such as CSOs, and NGOs. In Tanzania, CSOs function freely. It is observed that, a strong and active civil society is the foundation on which the four pillars of governance, namely transparency, accountability, participation, and the rule of law; and

- (d) *Clients' Service Charter:* As part of Tanzania's public sector reforms, the government has introduced 'Clients' Service Charter.' All ministries, departments, and agencies (MDAs) are supposed to have a clients' service charter. These charters are published and include the mission, vision, core values, standards, and complaint procedures. Among the core principles in these charters is the commitment to being open and ready to provide information. If clearly articulated and published, the charters could be an excellent source of information for a citizens and that could help them to know their rights and duties in public service provision.



Activity 6.2

In groups, read different sources and identify ways through which NGOs are engaged in the provision of civic education and promotion of human rights.

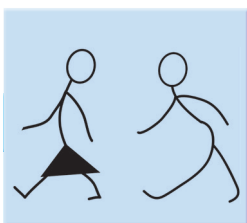
A supportive institutional and legal framework

The government has an extensive legal system for providing civic education to citizens so that they can participate fully in democratic activities such as elections. With regard to elections, the National Electoral Commission (NEC) organises and supervises them. It is not supposed to be interfered with in any way by any person, government institution, or political party. Its duties are to:

- (a) Supervise and coordinate the registration of voters;
- (b) Supervise and coordinate the conduct of the Presidential and Parliamentary elections;
- (c) Demarcate the United Republic into constituencies for the purpose of holding Parliamentary elections. The Constitution of the United Republic of Tanzania empowers the NEC to review the delimitation of constituencies at least once every ten years;
- (d) Supervise and coordinate the registration of voters and conduct the elections of local councillors in mainland Tanzania; and
- (e) Provide voter education. The National Elections Act, 2015, states that: "the Commission shall be responsible for providing voters education throughout the country and shall coordinate and supervise the persons who provide such education."

Exercise 6.1

1. Analyse the democratic consolidation in Tanzania.
2. Describe the challenges facing multiparty democracy in Tanzania.
3. Assess the democratisation process with respect to Tanzania.
4. Discuss the strengths and weaknesses of the single-party system.
5. State the limitations of the general elections during the one-party system in Tanzania.

**Activity 6.3**

With the help of your General Studies teacher, in a group of five individuals conduct a trip to any local government authority. Then discuss with the local authority leaders on how they emphasise the practice of democracy in their locality.

The concept of political power

Power is the ability to influence the behaviour of others. The concept of political power is based upon the relationship to legal structure, party affiliation and bureaucracy. Political power is institutionalised in the form of large scale government bureaucracy. In the government and societal systems, political power refers to the ability to influence others and control the resources. There are various sources or types of political power.

- (a) *Legitimate power*: This refers to the authority granted to someone in a group or organisation. Legitimate power is the power that comes with job titles, positions, and roles. Legitimate power can be derived from cultural values. Some individuals (respect for one's elders) accept structure that grants legitimate power to certain people (i.e. British loyalty) therefore, the position one holds in the leadership hierarchy gives one the power to influence and direct subordinates. A leader's scope of authority is normally defined in written documents such as an organisational chart, contracts or job descriptions. A leader exercises his/her authority only within the limits indicated in the documents;

- (b) *Referent power*: It refers to the power to influence others using one's personality, traits, interpersonal skills, and integrity. It depends upon how one is loved or admired because of his/her work or other important attributes. This type of power is exercised when a leader has strong interpersonal skills which make other people follow his or her orders. A charming and trustworthy leader possesses and uses referent power more often than others leaders do;
- (c) *Information power*: This is the power that a leader exercises because of the access to information he or she has. For instance, the president of a given country has access to all information on what is going on in the country. This enables him or her make informed decisions. Indeed, information power is the power to influence others based on available facts and data;
- (d) *Expert power*: This is the power derived from group members' assumption that, the leader possesses superior skills, knowledge, and abilities. When a leader has much expert power and is trusted by followers as a valuable source of wisdom and information, the leader can have tremendous influence on them over a long time;
- (e) *Reward power*: This kind of power is based on the belief that a leader controls important resources and rewards that his or her followers want. Reward power is most effective when followers see a direct connection between performance and reward. The leader can make followers view this relationship in purely transactional terms. That is, "I will do X because you will give me Y";
- (f) *Coercive power*: This power enables a leader to make subordinates act in the right way. It is used to make subordinates comply with demands. The use of coercive power depends upon the leader's physical strength, verbal faculty, or ability to grant or withhold emotional support or tangible resources from others. However, coercive power is in most cases used as a last resort as it has many negative effects; and
- (g) *Charismatic power*: This power is exercised by a person on the basis of his/her inherent persuasive personality that attracts and influences others. Charismatic power enables a person to lead or inspire others without using a formal set of rules. A charismatic leader attracts followers because they consider him or her to be a wise or capable leader. Charismatic power is generated by personality and the myth about the individual; example of charismatic leaders are Jesus, Muhammad, Ghandi, Martin Luther King Jr, and Mwalimu Julius Nyerere.

Abuse of power in a democratic society

Abuse of power means using the power associated with the position one is holding contrary to the interests of the community or society. In democratic society, power abuse can cause political unrest. This may happen when the government misuses its position and takes unfair advantage over individuals and organisations or when a leader acts in a manner that manipulates an area of control for personal gain at the expense of followers. It may involve abusing interpersonal power, abusing political power, abusing professional power, and abuse of social power, among others.

Form of abuse of power

Abuse of power can take place in various forms including the following:

- (a) *Physical abuse*: This is the form of abuse that involves physically restraining individuals against their will. It can include punching, hitting, slapping, kicking and strangling. It can also include invading someone's physical space;
- (b) *Sexual abuse*: Is a form of abuse which involves engaging in sexual acts with woman or a man without his or her consent. Can also be in non-physical form through insulting a person based on his or her sex;
- (c) *Verbal/emotional abuse*: This entails using words like weapons. The effects of emotional abuse are harder to see and harder to prove. As such, emotional scars can often take longer to heal;
- (d) *Mental/psychological abuse*: Mental or psychological abuse happens when a sense of action or words wears away at the other sense of mental wellbeing and health; It often involves making the victim doubt their own sanity;
- (e) *Financial/economic abuse*: Because abuse is about power and control, an abuser will use any means to maintain power and control. This includes controlling all the budget in the household or organisation, and not letting others have access or information about it. One can misuse finances; and
- (f) *Cultural/identity abuse*: Cultural abuse happens when the abuser uses aspects of a victim's particular cultural identity to inflict suffering in him or to control him.

Effects of abuse of power in a democratic society

In a democratic society power abuse has certain adverse effects. The effects can be seen at a personal level, as well as in social, economic, political, and cultural matters as follows.

- (a) *Personal effects:* Abuse of power creates a stressful working environment, which affects individuals physically and psychologically. This situation lowers the morale of workers and causes stress-related illness, high turnover, and frequent absenteeism;
- (b) *Social effects:* In a society, the effects of abuse of power include human rights violation, poor provision of social services by government organisations, an increase in social evils, rebellion behaviour, and the emergence of classes;
- (c) *Economic effects:* Abuse of power affects the standard of living, causes underdevelopment, damages reputation of an organisation, and lowers productivity;
- (d) *Political effects:* It causes maladministration on the part of government leaders. The major political effects of power abuse are anarchy, rebellion, coups, underdevelopment crises, political turmoil, assassinations or even breakup of the state. Political instability is linked to governments' abuse of power. Somalia and Afghanistan are case in point. Given the enormous consequences of abuse of power, leaders are advised to avoid it.

Possible measures to prevent abuse of power in a democratic society

Abuse of power has serious consequences; that is why measures to prevent it are important. The measures may include the following:

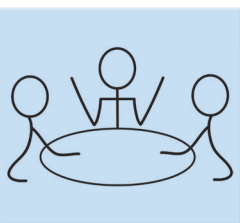
- (a) *Accountability and transparency:* Various government decisions, policies, and actions are supposed to be transparent. As such, various institutions, local government authorities, government departments, hospitals, schools, colleges, and universities have to be accountable and transparent. The government is required to unveil up-to date information to the citizens so that they may be aware of what is happening in government. Therefore, the principles of accountability and transparency make it easy for citizens to use democratic methods to hold their leaders accountable in case of any abuse of power in executing their official duties and responsibilities;
- (b) *Separation of powers:* In modern states, political or state power manifests itself in three major forms: legislative, executive, and judicial power. Legislative power refers to the power to make laws. Executive power refers to the power to implement, and enforce laws. Judicial power refers to the power to interpret laws, determine the rights and obligations of persons, and making authoritative decisions on whether the laws have been adhered to and enforced. The separation of power provides checks and balance for different state powers so that they do not interfere with each other. This enables the state to deal with matters falling within its jurisdiction;

- (c) *Adhering to the principle of the rule of law:* There are diverse but related ideas concerning the conception of the rule of law. Firstly, the rule of law means that no one is above the law. Secondly, it also means that every person is equal before the law. Thirdly, it prohibits jailing someone without trial. All these concepts are based on respecting and obeying the laws of the land. Every individual or organisation that exercises authority or public power has to justify any trial by referring to the law. This signifies that, in a democratic society the rule of law helps to control power abuse as it ensures equal and fair treatment of all people before the law;
- (d) *Protecting and guaranteeing the bill of rights:* In any democratic society, inclusion of human rights in the basic laws is mandatory. A Bill of Rights is the list of rights and freedoms guaranteed to all citizens. It was first included in the Constitution of the United Republic of Tanzania in 1984 to prevent power abuse by the government machinery;
- (e) *Publicity:* The media are important in checking and controlling power abuse, in a democratic society. Apart from other functions of the media like the surveillance function, the consensus (correlation) function, and the socialisation (transmission) function, the media offer authentic and timely facts and opinions about various events and situations to people. However, with the advancement of science and technology, there are other types of media, such as the digital media, which use software, video and video games, websites, social media, and online media. Some of these digital media have public concerns, challenges, and problems, among many others, across the world through information-sharing. For example, there were cases where certain peoples' rights were said to have been abused through digital platforms such as Instagram, Facebook, and WhatsApp, which led to the enactment of cybercrime laws in different countries including Tanzania;
- (f) *Allowing CSOs to operate:* CSOs include Non-Governmental Organisations (NGOs) like Community-Based Organisations (CBOs) and Faith-Based Organisations (FBOs). CSOs do not make profit, and are voluntary entities. They play an important role as watchdogs in protecting and defending citizens against abuse of power by governments. Some of the CSOs found in Tanzania are the Tanzania Media Women Association (TAMWA), the Legal and Human Rights Centre (LHRC), Tanzania Women Lawyer's Association (TAWLA), Tanzania Episcopal Conference (TEC), *Baraza la Waislamu Tanzania* (BAKWATA), and the Christian Council of Tanzania (CCT). These CSOs and many others help to enhance and protect democratic principles and human rights in Tanzania; and

- (g) *Introduction of multiparty politics:* The multiparty system is considered an effective system of governance for it helps to check abuse of power in democratic societies by especially ruling political parties. In Tanzania, for instance, opposition parties play an important role in ensuring that the ruling party does not abuse of power.

Exercise 6.2

1. How would you describe the term 'power' from a political perspective?
2. How would you characterise the concept of the rule of law?
3. Drawing examples from Tanzania, explain the effects of abuse of power on national development.
4. Examine how the separation of powers can be a powerful instrument in preventing the abuse of power.
5. Suggest possible measures to prevent abuse of power in a democratic society.



Activity 6.4

In groups, assess the practices which lead to abuse of power in Tanzania and suggest possible preventive measures. Present the findings in the class for discussion.

The role and responsibilities of citizens and civil society organisations in a democratic society

This section provides a brief discussion on three issues; The first is the role and responsibilities of citizens and CSOs in a democratic society. The second is the importance of playing one's role and fulfilling one's responsibilities in a democratic society; and the third is the effects of not playing one's role and fulfilling one's responsibilities in a democratic society.

The role and responsibilities of citizens in a democratic society

In a democratic society, every citizen has to participate in development activities such as building hospitals, schools, and the infrastructure for supplying water. Meanwhile, the government incurs costs in purchasing building materials and obtaining technical skills. If community members take part in development projects, the costs that the

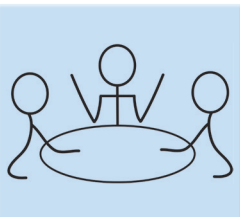
government would have incurred such as labour charges are reduced. Citizens are also required to pay taxes so that the government can carry out its functions such as, preventing crimes, in cooperation with the police and other security organs, caring for the environment, and protecting public property. In this regard, individual citizens are obliged to obey laws and respect other people's rights. Every citizen is required to support the government in fighting against corruption, drug abuse, racial and gender discrimination, and vices like prostitution. Citizens maintain and promote peace and security by reporting potential and actual cases of insecurity. Citizens are also expected to participate in political activities like elections.

The role of CSOs in a democratic society

As explained previously, CSOs are non-state actors, not-for-profit, voluntary entities formed by civilians. CSOs represent a wide range of interests and have a wide range of ties as well. They include Community-Based Organisations, Faith-Based Organisation as well as Non-Governmental Organisations (NGOs). They play the following role in a democratic society:

- (a) CSOs oversee the way the government functions. They look at how the government respects and protects human rights and whether it does so in accordance with the international standards set out in the Universal Declaration of Human Rights of 1948;
- (b) They act as a bridge between donors and aid recipients (government institutions or citizens). In Tanzania, for instance, some aid may not be directly given to the government's institutions, instead, it is provided through certain civil society organisations. They foster community development by improving their well-being through advocating, educating, and directing people's attention to major public issues. They monitor the conduct of government and private enterprises;
- (c) They inquire into government performance and look at the behaviour of specific public officials to ensure that there is no power abuse in the country. For instance, matters regarding public employment opportunities in Tanzania must consider gender and special groups to avoid discrimination;
- (d) They mobilise people in constituencies, especially the vulnerable and marginalised groups, to promote their participation in public affairs. These include women, unemployed youth, people with disabilities, and elders;
- (e) They support policy formulation, implementation and evaluation using practical advice and advocacy. For example, the Tanzania Gender Budget Initiative (GBI) is organised by feminist activists under the support of the Tanzania Gender Networking Programme (TGNP) so that facilitates women participation in public policy-making processes at different levels; and

- (f) They enhance freedom of the press that promotes independent media, train journalists, and set standards for ethical journalism. For example, media associations such as Editors' Forum, Media Owners' Association of Tanzania (MOAT), and Tanzania Media Women's Association (TAMWA) play an important role in protecting the right to information and promoting the journalism industry in Tanzania.



Activity 6.5

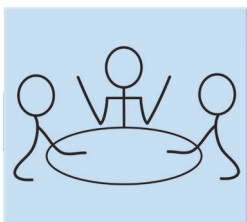
In groups, outline at least six CSOs registered in Tanzania and provide their roles and responsibilities in the country. Present your work in the class for discussion.

The importance of individuals playing their roles and fulfilling responsibilities in a democratic society

An individual is required to play his or her role and fulfil his or her responsibilities in a democratic society by promoting peace and harmony.

- (a) *Facilitating the provision of social services:* When individuals pay taxes the money is used to provide social services such as water supply, electricity, and health and educational services.
- (b) *Preventing evil and crime:* One does this by reporting all evils and crime cases to responsible authorities such as security forces. This helps to maintain peace and security in a society. It also enhances observance of law and human right;
- (c) *Fighting against social misconduct:* It helps to fight against social misconduct for example embezzlement of public funds, corruption and bribery, and protecting public resources; and
- (d) *Protecting public property:* Public property includes infrastructure such as roads, railways, buildings and bridges, and other public assets. Every citizen has mandatory role to protect public property for their sustainability and for them to support the needs of the current and future generations.

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Activity 6.6

“The development of any democratic society rests on the involvement of its people in various activities.” In groups justify this statement.

Effects of individual's failure to play their roles and responsibilities in a democratic society

The following are the effects of individual's failure to play their roles and responsibilities:

- (a) *Deficit in a state's budget:* If citizens do not play their roles and fulfill their responsibilities such as paying taxes, the state is likely to have a deficit in its annual financial budget. An inadequate state budget can lead to poor provision of social services like education, health, water, electricity, transport, and communication services;
- (b) *Mismanagement of public resources:* This is done by corrupt government leaders. A country that does not manage public resources due to corruption, nepotism, and other abusive practices cannot provide her citizens with basic social services. In the long run, this state may lead to frequent conflicts which hinder development;
- (c) *Weakening peace and harmony:* This happens when there is unfair and unjust treatment among people. This implies that, only a few people enjoy the resources of the country. This situation widens the gap between the rich and the poor, hence the emergence of socio-political conflicts;
- (d) *Poor environmental preservation, conservation, and protection:* In a country where people do not take responsibility for its sustainability of preserving, conserving and protecting the environment. This may lead to the depletion of the resources due to over exploitation; and
- (e) *Occurrence of crime and evil:* This results from citizens not living in accordance with the established moral conduct. When the majority of citizens have bad behaviour, crimes like theft, murder, corruption, and social violence occur.

Exercise 6.3

1. Distinguish the following terms; CBOs, FBOs, and NGOs.
2. Describe the forms of abuse of power prevailing in a democratic society like Tanzania.
3. With examples, explain why individuals should perform their roles in democratic society.
4. Discuss the roles of CSOs in a democratic society.
5. Examine the challenges facing the multiparty system in the developing democracy in Tanzania.

**Activity 6.7**

Prepare a short role-play portraying some of the responsibilities of a citizen in a democratic society and dramatise it in class.

Human rights in Tanzania

The United Republic of Tanzania is a multiparty state consisting of the mainland and the Zanzibar archipelago. The union is headed by a president, who is also the Head of State, Head of government and the Commander-in Chief of the Armed Forces. It has a unicameral legislative body, that is, National Assembly (Parliament). The history of human rights started soon after independence when the government ratified different treaties and agreements. Tanzania's subscription to human rights is reflected in the Constitution, Acts of Parliament, customary law, religious law, received law, international treaties and conventions, bylaws and subsidiary legislation and orders or circulars.

The concept of human rights

These are the basic rights inherent to all human beings regardless of one's race, sex, nationality, ethnicity, language, religion, or state. Human rights include the right to life and liberty, freedom from slavery and torture, freedom of opinion and expression, the right to work and education, and many more. Everyone is entitled to these rights.

Human rights are needs that every individual in any society has to meet because he or she is a human being. Generally, human rights are established to protect, appraise, respect and preserve human dignity. However, the United Nations International Children's Fund (UNICEF) defines human rights as the standards that recognise and protect the dignity of all human beings. Human rights govern how individual human beings live in society and with each other, as well as their relationship with the state and the state's obligations towards them.

Human rights law oblige governments to do some things and prevent them from doing others. Individuals also have responsibilities; in exercising their human rights, they are required to respect the rights of others. Human rights symbolise vital values such as fairness, dignity, equality, and respect. They are instruments of protection to all individuals, especially those who are abused, neglected, or isolated.

The history of human rights development in the world

Although human right expression had its origins in international law, individual inalienable rights have their origins in the doctrine of natural law and natural rights. Thomas Hobbes (1588-1679), John Lock (1632-1704), and Jean Jacques Rousseau (1712-1778) are the three main thinkers who developed the natural rights theory.

Thomas Hobbes was the first pioneer of natural rights. In his book, *Leviathan*, he said that, nobody should ever be deprived of the right to life, which is enjoyed in the state of nature. He asserted that, all human beings are equal without any consideration. John Locke developed the idea further. He argued that, every human being has a natural right to life, personal liberty and property, and that no government authority has the power to deprive an individual these rights because they have been enjoying them even before the creation of the State.

Jean Jacque Rousseau is regarded as the greatest master of natural law. In his book. Roseau stated that, "all men are born free". He proclaimed that, men are bestowed with inalienable rights of liberty, equality and fraternity. These concepts become the basis for the declaration of the rights of man and of citizens. The idea of human rights quickly spread to places like England, Rome, and Greek. The most important advances made since then include the following;

- (a) *Magna Carta*: The Magna Carta was issued in June 1215. It was the first document to state that, the king and his government were not above the law. The main theme of the Magna Carta was protection against arbitrary action by the king. The 63 clauses found in it guaranteed basic civic and legal rights for citizens and protect barons from unjust taxes. The king was compelled to grant the charter because barons refused to pay heavy taxes, unless king signed the charter;

- (b) *The 1628 Petition of Rights*: A petition can be a written instrument directed to certain individuals, officials, a legislative body, or a court to redress a grievance or to request the granting of a favour. Petitions are also used to collect signatures to enable a candidate to contest leadership post or put an issue before the electorate. They are also used to pressure representatives and deputies to vote in a certain way. The English Parliament sent to King Charles I, in 1628 complaining of a series of impunities and breaches of law in England. The petition required recognition of four principles, namely, absence of taxation without the consent of Parliament, non- imprisonment without cause, non-quarterming of soldiers on subjects, and absence of martial law in peacetime;
- (c) *The Habeas Corpus Act of 1679*: This law was passed by the English Parliament during the reign of King Charles II. The law requires the court to examine the lawfulness of the detention of prisoners and prevents unlawful or arbitrary imprisonment. The law laid out certain temporal and geographical conditions, under which prisoners had to be brought before the court. Today, habeas corpus is part of the court due processes which is the group of constitutional guarantee rights that include a fair and speedy trial, counsel, being tried by a jury of peers, freedom from unlawful search and seizure, and appearance before one's accusers;
- (d) *The English Bill of Rights of 1689*: The English Bill of Rights of 1689 was enacted by the British Parliament. The British Parliament states its supreme power over the crown in clear terms. The English Bill of Rights declares that the king has no overriding authority. It codifies a customer's laws and clarifies the rights and liberties of citizens. It declares the supremacy of law;
- (e) *The 1776 United States Declaration of Independence*: After the independence, American constitution proclaimed the right to life, liberty, and the pursuit of happiness. To secure these rights, governments are established and derive their just powers from the consent of the governed. People can raise concerns about the need to abolish a government whenever it infringes upon the rights of individuals.
- (f) *The 1789 France Revolution*: The French revolutionaries declared the rights of man and citizens in August 1789, which led to the collapse of the hereditary monarchy and the establishment of a new system based on the principles of equality. This philosophical movement flourished in the eighteenth century. This led France's National Constituent Assembly to pass a declaration in August 1789 that granted civil rights to some commoners. It completely abolished the French monarchy and feudalism, and withdrew political power from the Catholic Church. The idea spread to other European countries;

- (g) *The UN Charter of 1945:* The 1945 United Nations Charter was drafted, approved, and unanimously adopted by the all the delegates of 51 states who attended the United Nations Conference at San Francisco. The charter contains provisions for the promotion and protection of human rights. The importance of the charter lies in the fact that, it is the first official document in which the term human rights, was used and which recognised respect for fundamental freedom; and
- (h) *The 1948 Universal Declaration of Human Rights:* The 1948 Universal Declaration of Human Rights (UDHR) is a document that protects the rights of every individual in response to the “brutal acts which outraged the conscience of mankind” during the Second World War. Preparation of the UDHR began in 1946 by a drafting committee composed of representatives of various countries; it was discussed by all members of the UN Commission on Human Rights and adopted by the UN General Assembly in 1948. It contains thirty rights and freedoms that belong to all individuals. These rights still form the basis for international human rights law.

Characteristics of human rights

The following are some of the key characteristics of human rights:

- (a) *Universality and inalienability:* Human rights are universal and inalienable. This means that they are conferred on an individual because of his existence, and that no one can take them;
- (b) *Indivisibility:* Human rights are indivisible. Human rights, whether civil, political, economic, social, or cultural, are indivisible in the sense that they have equal status and are all inherent to the dignity of every human being;
- (c) *Inter-dependence and inter-relatedness:* This means that when a certain right is realised, it provides a way to the realisation of another right. For example, the realisation of the right to education provides a way to the realisation of the right to health;
- (d) *Human rights are never absolute:* Man is a social animal and lives in a civic society that always restricts the enjoyment of his rights and freedom;
- (e) *Human rights are dynamic:* Human rights are not static; they are dynamic. Human rights continues expanding or increasing. Judges should interpret laws in such a way that they are in tune with the changes in social values. For example, the right to be cared for in sickness to includes full medical treatment under the public health scheme, for certain special groups;

- (f) *Rights as a limit on state power:* Human rights imply that, every individual has legitimate claims upon his or her society for certain freedoms and beliefs. Hence, human rights limit the state's power. They prevent it from violating the alienable freedom of the individuals. Freedoms that are enumerated under the right to liberty forbid the State from interfering with the individual; and
- (g) *Human rights are irrevocable:* This means they cannot be taken away by any power or authority because these rights originate with man's social welfare and the society of human beings, and belong to a person simply because he/she is a human being.

The development of human rights in Tanzania

The development of human rights in Tanzania can be put in three phases, namely the pre-colonial, colonial and post-colonial era.

Pre-colonial era

Before the coming of Europeans, human rights were recognised and respected although not to a great extent. Many societies exercised human rights on the basis of traditional institutions such as the family, and clan or kinship, which protected fundamental rights and duties in the societies. The enjoyment of human rights was determined by a person's place of birth, tribe, or social unit. In that case, human rights were protected by custom rather than by codes. However, this protection involved procedures that had the character of conciliation, arbitration, and mediation similar to the Western codes. Moreover, the perception of human rights was embodied in culture and African religion. Culture and African religion formed a legal system and shared a moral code that respected human rights. Therefore, every society member had the right to choose religion and to manifest it through ritual, taboos, sacrifices, liberations, and regulations. Other rights recognised and respected in pre-colonial African societies include freedom of movement, the right to work, the right to education, the freedom of assembly, the freedom of association, the freedom of expression, and the right to privacy. Human rights were linked to duties. This implied that, the enjoyment of rights and freedom was guaranteed by fulfilling ones responsibilities. Therefore, every community member had the duty to protect the community and provide for those in need.

The colonial era

The scramble for and partition of Africa changed the structure of the African political and administration system. The coming of Europeans to Africa was associated with things such as the introduction of political systems, culture and economic systems. The invasion and then occupation of African violated many human rights. It violated Africans' right to self-determination. As they were colonised, this situation made

Africans unable to determine their political status, thus limiting their ability to pursue economic, social, and cultural development. This created classes in the society; whereby Africans were accorded lower status than that which their colonial masters enjoyed or had.

It is important to bear in mind that colonialism itself was a violation of human rights. The development of a human rights culture undermined the purpose of colonialism. The pursuit of colonial goals in the economic, social and political spheres went hand to hand with the violation of human rights in every colonial territory. This was manifested in colonial laws that embraced inhumanity and indignity, and the courts that endorsed these practices. The legal framework categorised social status, and individuals were treated on the basis of their status. For instance, a native had to have a licence in order for him or her to visit European hotels or residences. Colonialism was mainly driven by the desire to obtain raw materials, markets and cheap labour. It was mainly characterised by massive land alienation and the removal of the natives from arable land. This was against the right to property, privacy and the right to movement. Therefore, this system violated the right to movement, the right to adequate remuneration, the right to find a family, the right to privacy, and labour rights. In some cases, the colonial judiciary undermined African values and traditions. Generally, the colonialists did not observe human rights; the use of authoritative measures undermined the rights of many African people.

The post-colonial era

Remarkable changes with respect to human rights provision in Tanzania were realised during the post-colonial era or after the independence of Tanganyika and then after unification of Tanganyika and Zanzibar in 1964 as shown below.

- (a) *The Westminster Constitution of 1961 (Independence Constitution)*: The British passed the Independence Constitution at Westminster. Under this Constitution, the Queen of England was the Head of the State, the Head of Government and the Commander-in-Chief of its Armed Forces. The constitution did not contain a Bill of Rights (a chapter in the constitution providing for basic rights and duties, and their enforcement mechanisms). During the independence negotiations, the British propagated the inclusion of the Bill of Rights in the constitution to protect the remaining British subjects rather than the native people. Some argued that, human rights would frustrate the development efforts.

Although the constitution did not contain a Bill of Rights, it acknowledged fundamental freedom. It vested the Legislature with the power to make laws

to maintain peace, order, and good governance. Also fundamental freedom recognised by the Constitution, as Tanganyika was a vibrant multiparty system at independence that provided the wide choice for people participate in political affairs. For instance, these were the United Tanganyika Party (UTP), formed in 1958, which was backed by the landed section of white settlers to counter the influence of TANU, and African National Congress (ANC), which was also formed in 1958 by Zuberi Mtemvu after leaving TANU;

- (b) *Constitution of Tanganyika of 1962, (the Republican Constitution):* On 9th December 1962, Tanganyika became a republic. The Constitution of Tanganyika of 1962, the “Republican Constitution” declared Tanganyika a sovereign republic and this abolished the sovereign power which had been vested in the Crown (Britain). Under this constitution, the president replaced the Queen as the Head of Government, State and the Commander-in-Chief of the Armed Forces. There was no Bill of Rights in the 1962 constitution, but the constitution recognised people’s fundamental freedom;
- (c) *The Interim Constitution of 1965:* The interim Constitution of the United Republic of Tanzania of 1965 was the third constitution. This constitution was interim. According to the Articles of the Union of Zanzibar with Tanganyika of 1964, a new permanent constitution was supposed to be written within a year since the establishment of the Union. The Union treaty was ratified by the Legislature of Zanzibar and the Legislature of Tanganyika. There were no significant changes made to the structure of the constitution, rather, apart from indicating the unification of Tanganyika and Zanzibar, how the interim government will operate, and the division of powers among leaders from both parts of the Union. The interim constitution declared Tanzania a one-party state. Its preamble contained constitutional guarantees equivalent to a Bill of Rights;
- (d) *The Constitution of the United Republic of Tanzania of 1977:* The interim constitution was replaced by the Constitution of the United Republic of Tanzania of 1977. At its inception, the constitution did not contain a Bill of Rights either. However, during all this time, human rights, especially those related to principles of natural justice, could be enforced through judicial review. The constitution has been amended several times. Many of the amendments are related to the Governments of the United Republic of Tanzania and Zanzibar. Furthermore, the constitution emphasised the power of the executive, two governments, the one-party system, the supreme of the party and the constitution powers of the president. The following were the major constitutional amendments made to the 1977 constitution;

- (i) *The 1984 Constitutional Amendment:* The major changes were the introduction of a Bill of Rights in 1984. The 1984 amendments also limited the presidential mandate to two terms and introduced two Vice-Presidents; one would also be the President of Zanzibar and the other would also be the Prime Minister of Tanzania;
- (ii) *The 8th Amendment of 1992:* Parliament endorsed constitutional changes to re-introduce the multiparty system into the country. Consequently, on 29 May 1992, Tanzania passed the Political Parties (Act No. 4, 1992). The passage of the Political Party's Act led to the formation of political parties. The tenant of the multiparty system also includes the existence and operation of CSOs, an important proponent of human rights. Furthermore, the amendments of impeachment of president by Parliament; and
- (iii) *The 13th Amendment of 2000:* This amendment was passed in 2000 and involved making four changes to the constitution. The changes related to the election of the president. Prior to the changes a candidate needed 50% of valid a votes cast in a presidential election to be declared to have won a presidential election. Other changes introduced a simple majority as the requirement for one to be declared the winner of presidential election. Other changes were the increasing number of special seats for women from 15% to 20%, depending on a declaration made by the National Electoral Commission (NEC). Other changes included the declaration that, the judicial had a final say on determining rights and duties. Finally, the changes led to the establishment of the Commission for Human Rights and Good Governance (CHRGG).

Development of human rights practices in Zanzibar

The First Constitution of Zanzibar was the 1963 Independence Constitution, which was overthrown by the revolution of 1964. From 1964 to 1979, Zanzibar was ruled through a constitution decree passed by the Revolutionary Council. Following the merging of the parties and the passing of the 1977 Union Constitution, the Revolution Council passed the First Constitution of Zanzibar in 1979.

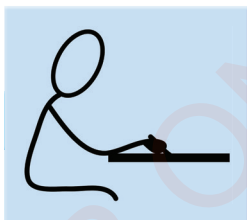
- (a) *The 1979 Zanzibar Constitution:* In 1979, Zanzibar adopted a new constitution. The constitution was almost identical to the constitution of the United Republic of Tanzania of 1977. The new constitution provided the same structure of government as that of the union and adopted all its provisions. The presidential selection became democratic, with a special committee submitting two candidates to the National Executive Committee so that it could select one of them. The candidate's name would then be put before the

electorate rather than the Revolutionary Council. The constitution established an elected House of Representatives. It gave legislative powers over all non-Union Matters, which slightly reduced the power of the Revolutionary Council. The constitution did not include a Bill of Rights;

- (b) *The Constitutional Amendment of 1984*: The document is sometimes called the Second Constitution of Zanzibar. It was approved by the House of Representatives which for the first time introduced a Bill of Rights in Tanzania; and
- (c) *The 2002 Constitutional Amendment*: It introduced the separation of powers' stipulated the accountability of government organs, and introduce the freedom to form human rights bodies and NGOs. It also stated that, the office of the Director of Public Prosecution (DPP) would be independent, demanded that the limitation of human rights pass specific tests, and allowed any person file a law suit in the High Court to protect the constitution.

Exercise 6.4

1. Explain the development of human rights in the world.
2. Describe the main characteristics of human rights.
3. Explain the historical development of human rights in Tanzania.
4. Why was it important to include the Bill of Rights in the constitution of Tanzania?
5. Assess the contribution of thinkers on the development of human rights.



Activity 6.8

Conduct a library research to identify different human rights practices in Tanzania. Present the findings in class for discussion.

The role of the government and individuals in protecting human rights

In order to ensure that human rights are protected in the interest of citizens, both the government and individuals have to play their roles.

The role of the government in protecting human rights

The primary role of the government is to engage in the development of human rights standards, institutions, and supervisory mechanisms; as explained below.

- (a) *Ratifications of different treaties and conventions:* The government has to ratify and implement different international human rights laws. Also it is required to refrain from interfering with the enjoyment of human rights and enhance protection of individuals and groups against human rights abuses;
- (b) *Ensure access to justice:* An independent legal profession is crucial to ensuring access to justice. This means that, there must be effective, adequately resourced offices of the Public Solicitor and the Public Prosecutor so that the legal system can function effectively. Thus, strengthening the judiciary's capacity and the legal aid system should be given high priority in national budgets;
- (c) *Provision of public education:* Whatever mechanisms are adopted, there must be effective strategies for providing education to the public so that it is aware of human rights and protect them. This can only be achieved if the government collaborates with other stakeholders like civil society, the private sector and individuals. In enforcing human rights law, the reasons for making certain judgements must be published, and the media coverage of different cases assists in improving people's understanding of human rights;
- (d) *Perceived conflicts between international standards and cultural rights and practices:* The relationship between customary law and international human rights standards continues to be antagonistic. Whenever a collision occurs the government needs to contextualise international human rights laws. It is crucial to identify human rights issues about which people need more education;
- (e) *Non-discrimination:* The government has to ensure that no one is discriminated against. States and governments are required to refrain from discriminatory practices in implementing laws, regulations, and programmes; and
- (f) *Maintain peace and security:* The government has the legal obligation to protect and promote human rights, including the right to social security, and to ensure that people enjoy their rights in freedom.

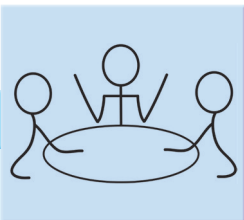
The roles of individual citizen in protecting human rights

The role of individual citizens in protecting and promoting human rights is stipulated well in the Universal Declaration of Human Rights (UDHR), as follows.

- (a) *Individual citizens must know their fundamental human rights:* It is the responsibility of every individual to understand human rights. If they know them, it will be difficult for anybody to deny them their rights. It can also protect them from any form of abuse and discrimination;
- (b) *Individuals with knowledge of human rights must educate others:* Those who received education about human rights during formal studies are responsible for imparting the knowledge to those who do not have it. The knowledge will enable them to promote and enjoy human rights and defend or protect other people's rights;
- (c) *An individual can establish human rights forums:* Everyone is free to enjoy human rights. There are some rights that an individual can enjoy in groups such as the freedom of assembly, having a family, and receiving an education. It is the individual's responsibility to start human rights forums;
- (d) *Reporting cases of human rights abuse to the relevant authorities:* In Tanzania, it is the citizen's duty to cooperate with the government in protecting and promoting human rights; and
- (e) *Being a good example to others:* A good citizen must uphold human rights by promoting and protecting them by obeying laws voluntarily and acting as an exemplary person in pursuing human rights values and promoting peace and harmony in the society. Therefore, every person must refrain from every source of evils and protect others, especially those subjected to abuse, neglect, and isolation.

Exercise 6.5

1. Explain how human rights were enjoyed during the pre-colonial era.
2. Describe the role of individuals in protecting and promoting human rights in Tanzania.
3. Who were the pioneers of natural rights theory? What did they state in their theories?
4. Describe the resolution of the *Nyalali Commission* of 1992.
5. Assess the role of the Tanzanian government in promoting human rights.



Activity 6.9

In groups, interview some community members in your area and investigate the following:

- (i) Their awareness and understanding on the concept of human rights.
- (ii) Their awareness on the promotion of human rights.
- (iii) Their understanding on human rights violation in society.

Present your findings in the class for discussion.

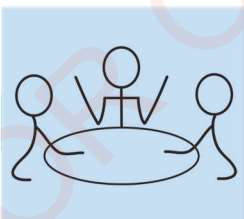
The role of Civil Society Organisations in developing and protecting human rights

Civil society can be defined as non-state actors or not-for-profit, voluntary entities formed by civilians. CSOs represent a wide range of social, political and economic interests. They include Community-Based Organisations, Faith-Based Organisations, philanthropic organisations, and NGOs. In this context, CSOs do not include business or for-profit associations. Civil society plays a vital role in developing and supporting public policies, raising public awareness of fundamental rights, advocating against human rights violations, and providing services to vulnerable groups. CSOs play the following role in promoting and protecting human rights:

- (a) *Increasing government accountability:* The role of CSOs is to provide a critical foundation for holding the government accountable, ensuring good governance, and promoting all human rights in the economic, political, social and cultural spheres of life. Through advocacy, encourage governments to respect and protect human rights. Civil society express public demands and concerns pertaining to transparency, protection of the environment and war on corruption. They promote charity and relief work and defend the rights of the poor and special groups. This helps to build and maintain a healthy and vibrant society.
- (b) *Promoting awareness about human rights:* Unlike the government, CSOs succeed in promoting awareness about human rights because of their ability to reach the vulnerable and special groups. They devise various strategies to create awareness among the public. CSOs work at the grassroots level,

providing education, organising conferences, and using cinemas, sport and games, songs and exhibitions to convey their messages. Moreover, CSOs organise campaigns on social media platforms, radio, television and magazines to raise public attention to socio-economic and political issues;

- (c) *Advocacy*: Civil Society Organisations advocate incorporating the concerns of human rights promotion by lobbying political parties, parliament and other government institutions. Advocacy through CSOs plays a key role in democratising decision-making and other legislative processes for the public interest. CSOs, through lobbying and mass-media campaigns, can promote the implementation or abolition of a particular law if it is discriminatory;
- (d) *Checks and balance*: CSOs track decision making processes closely to make sure they are democratic and transparent. They also monitor the implementation of laws, policies, and regulations by ministries and executive agencies to ensure that the will of Parliament is observed. They act as the voice of the primary and secondary stakeholders, particularly the poor and marginalised groups, and help to ensure that their views are integrated into government policy and programmes. This strengthens decisions and leverage the impact of development programmes by providing local knowledge, identifying potential risks, and expanding assistance at community level;
- (e) *Bringing innovative ideas and solutions to development challenges*: At local and global levels, CSOs provide professional expertise and improve capacity for effective service delivery, especially in post-conflict situations or humanitarian crises; and
- (f) *Providing social services*: CSOs development partners that participate in the provision of various social services, including education, health, and water services. Most of the services are provided to vulnerable groups and other people with special needs such as elders, orphans and widows. This helps to complement the role of the government in enhancing people's welfare.



Activity 6.10

In groups, discuss the roles of CSOs in promoting and protecting human rights in Tanzania. Present your answers in the class for discussion.

The practice of democracy in Tanzania

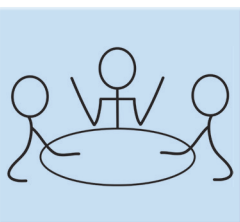
The history of democracy in Tanzania can be traced back to pre-independence period. The preamble to the Constitution of the United Republic of Tanzania reads that “We people of the United Republic of Tanzania, have firmly and solemnly to build in our country a society founded on the principle of freedom, justice, fraternity and concord, and whereas those principles can only be found and practised in a democratic society in which executive is accountable to Legislature composed of elected members and representative of the people, and also a Judiciary which is independent and dispenses justice without fear or favour, thereby ensuring that all human rights are preserved and protected and that the duties of every person are faithfully discharged”. Therefore, these manifest the practise of democracy in Tanzania.

Democratic behaviour, practice and norms

Behaviour, practice and norms provide fundamental beliefs and standards which unite people in political, economic and social activities. The following are some democratic behaviour, practice and norms:

- (a) *Democratic decision-making*: In order for process to be democratic, it must be conducted on the basis of equality and fairness. This means that, no single person is responsible for making decisions, because democratisation depends on a group rather than single person. However, it is not easy for a group of people to agree on an issue thus, democratic decisions are attained through resolutions.
- (b) *Social justice*: Social justice refers to fairness among individuals; it means showing equal access to wealth, opportunities, and social privileges. The actual implementation of social justice policies is done by individuals, government officials, non-profit organisations, foundations, and agencies. However, political factors largely influence the extent to which social justice shape policies;
- (c) *The rule of law*: The rule of law is a principle under which all persons, institutions and entities are accountable to laws that are equally enforced. This is achieved timely through provision of accessible and impartial justice by a competent, ethical judicial system. In addition, the judicial system must have adequate resources in order for it to be adequately accountable to people in administering justice;
- (d) *Citizen participation*: Citizen participation refers to the active involvement of citizens in public decision making. Citizens’ may be individuals or organised communities; and

- (e) *Equality*: Equality means ensuring that, every individual or group of individuals is treated fairly and equally. Equality may have the following dimensions: Political equality means that, every citizen has the right to vote or to be voted for. Legal equality means that, all people equally enjoy the protection provided by laws, regardless of their social, political, economic status and religion. Moral equality means that, every citizen is respected by law.



Activity 6.11

In groups, prepare a role-play to demonstrate how democratic behaviour, practices and norms enhance people's ability to govern themselves. Presents the findings in the class for discussion.

The concept of civic education

Civic education is also known as citizen education. Broadly, it refers to the provision of information and learning experiences to prepare and empower citizens to participate in democratic processes. Civic education is a form of education which is primarily designed and organised to produce good and useful people who know what is happening in the government and beyond. This education can take different forms, including classroom-based learning, informal training, experiential learning and mass-media campaigns. At local, national, and international levels, civic education is given to the youth and adults, using various methods.

The role of civic education in building civic competence

Civic education helps to build civic competence that enables citizens to promote and enhance democratic governance. Civic education is useful in the following ways:

- (a) *Provision of knowledge of the political system*: Civic education imparts knowledge to the citizens of how different political systems are formed and of their composition as well. It enables for citizens to understand the composition, function, and role of the government in relation to citizen and vice versa. It enables citizens to fulfil their responsibilities and hold the government accountable, whenever it fails to fulfil its mandatory roles;
- (b) *Enabling them to analyse public issues*: Civic education enables citizens to analyse, evaluate, and defend positions regarding the implementation of

various policies, programme and projects. This gives them the ability to monitor government performance and mobilise other citizens to express their concerns;

- (c) *Provision of knowledge on disposition adoptions:* These are citizen traits which enable them to cope with the democratic process. They include political, cultural, and religious tolerance, and willingness to listen, negotiate, and compromise. This makes the citizens embrace diversity, while respecting the rights of others;
- (d) *Provision of knowledge of responsible citizenship:* Civic education imparts to citizens' knowledge on the role and responsibilities. This knowledge empowers and gives them confidence to engage in various political activities. For instance, citizens with such knowledge are likely to participate in voting exercises, community problem-solving initiatives, public meetings, election campaigns, and other political activities; and
- (e) *Provision of knowledge of advocacy:* Civic education imparts to citizens knowledge of the mechanisms and procedures through which they can be accountable to their government. It also helps them to know how such actions help to improve the quality of social services and the wellbeing of people.

The importance of democratic principles in conflicts management

Democracy provides ways to deal with differences and conflicts as different people have diverse opinions and interests. Yet, the people can live with one another in harmony and peace. The following are the roles of democratic principles in managing conflicts in the society:

- (a) *Democratic principles promote fairness:* Every citizen deserves to benefit from the resources available in the country. However, resources should be utilised sustainably and equitably. If this is not done, conflict may happen;
- (b) *Democratic principles promote peace:* Equality promotes peace which in turn promotes participation of all citizens, in the public life of their country. Equality in representation, resource utilisation, and social justice provides a strong foundation for developing sustainable peace. Sustainable peace demands social justice and social cohesion. Equal access to productive resources, economic recovery and reconstruction are essential aspects of social justice. Therefore, sustainable peace requires transforming attitudes that promote violence and discrimination into those that promote peace and harmony;

- (c) *Democratic principles facilitate justice:* Social justice promotes fairness and equity in many aspects of democratic life. For example, it helps to ensure that equal economic, educational and workplace opportunities are available. It is also essential for the safety and security of individuals and society; and
- (d) *Democratic principles promote human rights:* Democracy helps to promote fundamental human rights. Countries that have adopted the Universal Declaration of Human Rights and claim to be democratic must guarantee and recognise the human rights. Moreover, civil rights are necessary in democratic decision-making. However, rights such as the freedom of speech, press and assembly; the right to privacy and equal voting rights make people demand rules and laws.

The role of consensus and compromise in building and enhancing a culture of democracy

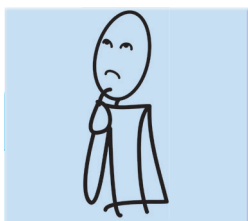
Consensus refers to the act of people developing and agreeing to support a decision in the best interest of the public. Every person's input is carefully considered, and there is a reasonable effort to address all legitimate concerns. Compromise means a settlement of differences by mutual concessions. It is an agreement reached by adjustment of conflicting or opposing claims and principles, through mutual modification of demands. Consensus and compromising behaviour play roles in building democracy by:

- (a) *Enhancing participation in decision-making:* Consensus in decision-making promotes trust and creates a sense of ownership and commitment. An effective process of decision-making is inclusive and includes all participants. Decisions reached through consensus can lead to the attachment of quality. Decisions made by all stakeholders build a sense of ownership that influences others to participate in their implementation even if they do not benefit them. For example, in elections, defeated candidates can accept election results;
- (b) *Engaging and empowering peoples:* Consensus and compromise are vital when group are making decisions. It involves an agreement that is participatory and collaborative. They help to develop a mutual understanding among group members. Consensus helps to increase group morale and productivity. Through compromise decision-making, the minority groups and marginalised people create a good atmosphere and facilitate the development of a sense of togetherness, and trust;

- (c) *Equalising the distribution of power:* Occasionally, an institution or a state adopts two different mechanisms to govern decision-making: voting and consensus. This is because they want to balance power. Voting cannot be the only possible means of making a decision to write a highly divided society. Possibly results of votes can be the source of more conflicts and misunderstandings. Hence, consensus's the best option; and
- (d) *Creating a shared understanding:* Discussions bridge differences and promote the development of a shared understanding among groups with different opinions. The opinions may be accepted or rejected, all or some of them. Everyone's opinions are heard and understood.

Exercise 6.6

1. Elaborate the importance of civic education to the people of Tanzania.
2. How does civic education promote democracy?
3. Explain how civic education could be used as a tool to fight corruption.
4. How does civic education promote civic competence?
5. Differentiate civic education from civic skills.



Activity 6.12

Imagine you are a chairperson of the school election committee. After your announcement of the students' government election results, some of the candidates express dissatisfaction with the results. Explain the strategies you might use to deal with the situation.

Revision exercise

1. Highlight the historical development of democracy around the world and explain its contribution to the development democracy in Tanzania.
2. The democratic process in Tanzania has gone through various stages. Justify this statement.

3. Describe the role of the government in the democratisation process in Tanzania.
4. Explain the consequences of abuse of power in a democratic society like Tanzania.
5. As a citizen of Tanzania, propose possible measures to prevent the abuse of power in our country.
6. In a democratic society, every person has a right to enjoy human rights. With examples, analyse the factors that hinders some Tanzanians from enjoying their rights.
7. With reference to Tanzania, compare and contrast the states of human rights in the pre-colonial era and in the post-colonial era.
8. With examples, assess the effectiveness of government institutions in promoting human rights in Tanzania.
9. With examples, comment on the role of CSOs in promoting human rights in Tanzania.
10. Describe how individual citizens can promote and protect human rights.
11. In relation to Tanzania, explain the importance of democratic values, norm, and behaviour.
12. Explain how democratic behaviour, practices and norms enhance people's ability to govern themselves.
13. Discuss the role of civic education in promoting human rights in Tanzania.
14. With reference, show how democratic principles could be applied to manage conflicts in a society.
15. Consensus and compromise are part of peacekeeping principles in a democratic society. Briefly explain how they could be used to resolve political conflicts.
16. How would you characterise a democratic consolidation in democratic country like Tanzania?
17. Highlight the reasons behind the introduction of the Permanent Voters' Register (PVR).
18. With examples, discuss the challenges limiting the consolidation of democracy in Tanzania.

Chapter Seven

International affairs

Introduction

In international affairs, diplomacy is driven by the change of phenomena that dramatically increase contact between states. Thus, international trade, tourism, migration, development assistance, and cultural exchanges link countries to one another. In this chapter, you will learn about the concepts of foreign policy and diplomacy, bilateral and multilateral cooperation, regional organisations in Africa and the African Union. You will also learn about international peace, terrorism, the United Nations (UN), and globalisation. The competencies to be developed will enable you to interact with people from different nationalities and know the role of Tanzania in the international community and its relationship with other countries. It will also enable you to develop skills in conflict management and in maintaining international peace.

The concepts of foreign policy and diplomacy

Every nation would like to build and maintain good relation with other nations. Good relation promotes the reputation of a nation in the international community. This reputation is always the result of foreign policy and democracy, which are important pillars in international affairs. Foreign policy is the foundation of foreign relations, which include a set of expectations, goals and strategies that guide a nation in its relations with other nations and international agencies. The objectives of a foreign policy are increasingly influenced by internal and external forces, which constantly change with time. Thus, the propagation of the media and communication technologies, the emergence of new characters in international affairs, as well as the complex integration of these elements and of standard communication practices in diplomacy are facing a great challenge. Managing the flow of information in such a context is the realm of diplomacy, especially in this world of globalisation and communication.

Diplomacy is the management of communication and relation between nations. Nation-states can use diplomacy to achieve political goals. It also helps to control the objectives of foreign policy by countries pursuing goals and making foreign-policy decisions.

Implementation of foreign policy

Foreign policy has always been inclusive, as it primarily addresses domestic, continental, as well as global disparities and inequalities. Some countries formulate and publish their foreign policy objectives, while others keep them confidential for security purposes. The techniques or methods used by states to implement their foreign policy include:

- (a) *Diplomacy*: This is management of conflicts through communication and negotiation between nations;
- (b) *Sanctions*: These are penalties imposed by one or several states on another state in an attempt to persuade or compel that state to amend its behaviour, or for other strategic reasons. Sanctions can involve military actions or the interruption of normal trading practices;
- (c) *Military force*: This involves military action taken by one or more states against another or more states. Military intervention has been used by big powers to archive their foreign policy objectives;
- (d) *Alliances*: A group of nations can unite to promote peace. Examples of alliances include economic relations such as the North American Free Trade Agreement (NAFTA) and the North Atlantic Treaty Organisation (NATO);
- (e) *Intelligence*: This refers to secret collection, evaluation, and processing of socio-economic, political and military information;
- (f) *Foreign aid*: This refers to the military or economic assistance that one country provides to another. Foreign aid can take many forms, including financial donations, goods and services, and technical expertise. Foreign aid can be bilateral, which means it is given by one country to another. It can also be multilateral, that is, it is given by a group of countries to a certain country; and
- (g) *Propaganda*: This is one-sided information used by a government to persuade its citizens or citizens of another nation. It comprises information in most cases, biased or misleading.

Diplomacy and diplomatic functions

The diplomatic mission usually performs functions consistent with its objectives, contributing to the harmonious and close relations between two states, as well as promoting friendly multilateral cooperation between them. According to Article 3 of the Vienna Convention 3 of 1961, the following are the functions of the diplomatic mission:

- (a) Representing the sending state in the receiving state;
- (b) Protecting the receiving state, the interests of the sending state and of its nationals, within the limits permitted by international law;
- (c) Negotiating with the government of the receiving state;
- (d) Ascertaining by all lawful means conditions and developments in the receiving state, and reporting to the government of the sending state; and
- (e) Promoting friendly relations between the sending state and the receiving state, and developing their economic, cultural, and scientific relations.

Tanzania's foreign policy

The United Republic of Tanzania has experienced tremendous policy changes in the social, and economic spheres since 1964. At the end of the Cold War, the global shift towards market led-economies that was associated with regionalism, globalisation, and liberalisation, as well as the greater global need to embrace democracy, human rights and good governance are attributed to these changes. Global changes have forced the country to reform its foreign policy. The new Tanzania's foreign policy is guided by the following objectives:

- (a) To protect and promote Tanzania's political, economic, social, and cultural interests through active and sustainable economic diplomacy;
- (b) To ensure that, Tanzania's relations with other nations and international entities are also in line with its economic interests;
- (c) To build a self-sustaining economy, preserve the national peace and security, and support regional and international endeavours to build a better and peaceful world;
- (d) To accelerate the political and socio-economic integration of the region; and
- (e) To create the conditions necessary for Tanzania to participate effectively in the regional and global economies, and international negotiations.

The principles of Tanzania's foreign policy

For many decades Tanzania has adhered to the core principles of its foreign policy. The principles are:

- (a) *Recognition of the importance of the United Nations:* Tanzania joined the United Nations (UN) because the UN promotes and protects human rights and equality, and is committed to maintain world peace and security;

- (b) *Opposition to colonialism in Africa or in any other part of the world:* Tanzania's foreign policy opposes any form of colonialism. In line with this principle, Tanzania helped other countries, especially those of Southern Africa, to gain their political independence;
- (c) *African Union:* The African Union is the collective mission of African countries. It seeks to end conflicts on the continent and fight poverty, disease, and ignorance;
- (d) *Good neighbourliness:* Tanzania has chosen to be neutral when international crises like wars involving the big powers occur; and
- (e) *Non-interference in the internal affairs of other countries:* Tanzania believes that it is not right to interfere in the internal affairs of other countries.

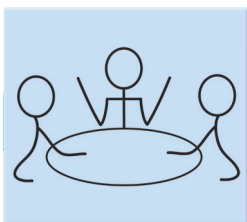
The importance of Tanzania's foreign policy

The following are the importance of Tanzania's foreign policy is explain below:

- (a) Tanzania's foreign policy helps to protect the country's interests in the international community;
- (b) It provides guidelines for establishing and maintaining diplomatic relations with other countries;
- (c) It promotes economic prosperity;
- (d) It is a guide on how Tanzania should participate in the formulation and maintenance of international law; and
- (e) Through its foreign policy, Tanzania has maintained, and promoted its status and culture.

Exercise 7.1

1. Describe the concept of foreign policy.
2. With reference to Tanzania, highlight the importance of diplomacy in international relations.
3. Discuss how the principles of Tanzania's foreign policy have shaped the country's foreign relations.
4. Assess the relevance of Tanzania's foreign policy objectives in the context of globalisation.
5. Explain the importance of foreign aid in implementing foreign policy.

**Activity 7.1**

In groups, assess the effectiveness of the strategies used by the Government of Tanzania to implement its foreign policy.

International cooperation

International cooperation means the interaction and relations between countries seeking to achieve a common goal. At the core of international cooperation and development, there is bilateral and multilateral cooperation associated with aid programmes under the World Bank and UN agencies which support development, especially in developing countries.

Bilateral cooperation

This refers to the relationship between two countries, for example, a partnership between Tanzania and Kenya, Malawi and Zambia, China and India, and the United States of America, and Canada. In bilateral cooperation, there is no specific or collective ideology that guides the implementation of cooperation. The two countries can agree to cooperate in various spheres, for example the economic, social, cultural, science and technology, politics, security and defence spheres.

The importance of bilateral cooperation

Since bilateral cooperation involves only two countries, bilateral cooperation is important in a number of ways:

- (a) It builds confidence by strengthening friendship and strategic communication between governments, defining shared interests, and adopting reconciled approaches;
- (b) The Bilateral agreements increase trade between two countries. They provide markets for the raw materials and goods produced by both countries. As companies benefit, they increase productivity and customers benefit from the lower price of manufactured goods and services;
- (c) It promotes economic development through the import and export of goods and the sharing of resources;
- (d) It creates more job opportunities for the citizens of the two nations;

- (e) It builds cultural relations that may play a unique role in maintaining dialogue and cooperation between the nations in times of challenges; and
- (f) Bilateral agreements enhance regular diplomatic visits of leaders and facilitates free movement of ordinary citizens who may be interested in socio-economic opportunities.

Tanzania's bilateral cooperation

Tanzania had a number of bilateral agreements since independence. In most cases, they are mainly economic agreements such as the trade agreements between Tanzania and Kenya, South Africa, Sweden, India, China, and Russia.

Experience and achievements

China constructed the railway connecting Tanzania with Zambia which is called Tanzania and Zambia Railway (TAZARA). The railway has played a major role in the decolonisation of Southern African countries such as Namibia, Zimbabwe and Mozambique. Also, it has been a major economic stimulus to Tanzania and the neighbouring countries. Tanzania-China relations have continued to improve, especially in the economic, cultural, and social spheres.

Furthermore, Sweden's early cooperation with Tanzania was largely based on ideological affinity. Sweden supported the provision of adult education and industrialisation. Between 1962 and 2013 Swedish aid to Tanzania amounted to approximately USD 7 billion. This made Tanzania among the largest recipients of Swedish bilateral aid during that period.

Multilateral cooperation

This type of cooperation is the legal agreement among nations aiming at safeguarding the interest of its members. Multilateral cooperation promotes investment in various areas, including infrastructure. Furthermore, it can focus on the exchange of information between its members and other development institutions, as well as on the creation of opportunities to improve the institutional capacity of developing countries to manage their investment climate, sustainable debt, transparency, and develop specific projects. Multilateral agreements are usually negotiated between countries that share a geographic region. Some of the most well-known regional communities are the Southern African Development Community (SADC), the North American Free Trade Agreement (NAFTA), and the Central American-Dominican Republic Free Trade Agreement (CAFTA).

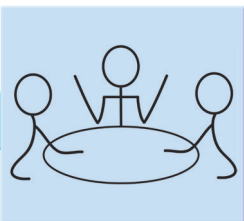
The importance of multilateral cooperation

Multilateral cooperation has the following importance:

- (a) It enhance peaceful resolution of conflicts;
- (b) It facilitates the development of good relations among countries;
- (c) It enhances negotiation of international trade agreements; and
- (d) It promotes cooperation in international issues such as human rights and climate change.

Exercise 7.2

1. Differentiate bilateral cooperation from multilateral cooperation.
2. Highlight the advantages of bilateral cooperation over the multilateral cooperation.
3. Assess the contribution of TAZARA to the economic development of Tanzania.
4. Explain the importance of multilateral cooperation to a country like Tanzania.
5. Describe challenges faced by African countries in promoting multilateral cooperation.



Activity 7.2

In groups of five students, identify any four bilateral relations that Tanzania has been having with other countries and assess how it has benefited from them.

Regional integration in Africa

This is the cooperation of two or more countries seeking to achieve peace, stability, and wealth among others. Regional organisations are formed through formal treaties for handling or serving common interests that are governed by international law. Such organisations include the East African Community (EAC), the Southern Africa Development Community (SADC), and the Economic Community of West African States (ECOWAS).

East African Community (EAC)

This regional organisation is made up of some of the countries in the Eastern part of Africa or in the Great Lakes. It was established by the three East African countries

(Tanzania, Kenya, and Uganda). Later, other countries like Burundi, Rwanda, South Sudan, and Democratic Republic of Congo joined the EAC. It has become a unique integration in Africa as it has in cooperated Democratic Republic of Congo and South Sudan which are not found in the East African Zones opposed to other regional integration in Africa. The development of the organisation went through two historical phases, as explained below.

Before independence

The Britain formed the East African Governors' Conference in 1923 which aimed at facilitating continuous and effective cooperation. The conference was abolished in 1947, on 1st January 1948, the East African High Commission was formed under the governors of Kenya, Tanganyika, and Uganda as a replacement.

After-independence

After Tanganyika's independence they formed the East African Common Services Organisation. On 1 December 1967, Julius Kambarage Nyerere of Tanzania, Milton Obote of Uganda, and Jomo Kenyatta of Kenya signed a treaty in Uganda to form the East African Cooperation. Its headquarters were in Arusha. The cooperation collapsed in 1977. The reasons for its collapse included: Ideological differences among the member countries, the coming into power of Idd Amin through a coup d'état, delays in paying annual contributions and a misunderstanding caused by Kenya's demand for more seats in the decision-making organ. There were also disagreements between the member countries on different economic systems, mainly between Tanganyika and Kenya. Whereas Tanganyika had adopted a socialist economic system, Kenya adopted capitalist economic system.

On 30 November 1999, Benjamin William Mkapa of Tanzania, Yoweri Kaguta Museveni of Uganda, and Daniel Arap Moi of Kenya signed another treaty to form the East African Community (EAC). This treaty became effective on 7 July 2000. The headquarters are still in Arusha. Burundi and Rwanda joined the community in 2007, South Sudan in 2016, and the Democratic Republic of Congo in 2022.

Objectives of the EAC

The following are the objectives of the EAC:

- (a) To promote peace, security, and stability within and among the member states. These are the necessary tools for development, thus, they should be enhanced by all the member states;
- (b) To conserve the environment: The member countries educate East Africans on the effects of environmental degradation and the benefits of conserving and protecting the environment;

- (c) To widen and deepen cooperation among the member states in political, economic, social, cultural, defence, security, judicial matters, science, and technology for their mutual benefits;
- (d) To establish a common market where there will be free movement of people, goods, services, capital, labour, and information;
- (e) To promote the role of women in socio-economic development;
- (f) To promote good governance. The member states should ensure that the pillars of democracy like accountability and transparency, equality, and rule of law are observed; and
- (g) To enhance and strengthen partnerships with the private sector and civil society in order to achieve sustainable socio-economic and political development.

Achievements of the EAC

Since its formation, the EAC has achieved the following:

- (a) *Rehabilitation and establishment of infrastructure in the region:* Different kinds of infrastructure have been constructed and rehabilitated. They include roads, harbours, and railways such as the East African road in Arusha;
- (b) *Widening the market for raw materials and goods and services:* The increase of population add demand for goods and services in the member states;
- (c) *Removal of tariff barriers:* The member states have lessened restrictions on trade activities, which has promoted the development of trade;
- (d) *Strengthening unity and cooperation among the member states:* The member states have a long-standing history of cooperation. The community has strengthened their unity and cooperation in different social, political and economic spheres. For instance the treaty signed between Tanzania and Uganda for construction of crude pipeline oil;
- (e) *Collective bargaining:* The countries can stand together and speak with one voice in multilateral negotiations, instead of each country standing by itself;
- (f) *Harmonisation of fiscal and monetary policies:* This is supervised by ministers of finance and the East African Monetary Affairs Committee, which includes the governors of the central banks; and
- (g) *Development of science, technology, and human resources:* The community has promoted joint research projects, for example that of Lake Victoria. Such kind of project promotes development and improves the lives of the people in the member state;

- (h) Signing of treaties to enhance cooperation of member states in social political and economic affairs for instance in 1979 EAC member states signed a tripartite agreement on avoidance of double taxation.

Challenges facing the EAC

Regardless of the above achievements, the EAC is facing the following challenges:

- (a) *Insufficient and unreliable sources of energy:* There are no sufficient and reliable sources of energy for meeting the needs of industries in the region. Energy is mostly generated from water which is often affected by climate changes, especially during droughts;
- (b) *Environmental degradation:* This is the result of inadequate protection and conservation of the environment. Thus, the region experiences drought, floods and pollution like air, water and land pollution. This has affected agricultural production. As a result, the region often faces food insecurity;
- (c) *Nationalism:* Although the member states have agreed to work together in the interest of the community, in practice, they prioritise national interests. As a result, the implementation of the community's plans is delayed in most cases.
- (d) *Terrorist threats and civil war:* For decades, terrorists have been attacking the member states. Similarly, there have been frequent tribal and civil wars in member states such as South Sudan, DRC, and Burundi. The Frequent attacks by terrorist groups like Al-Shabaab hinder the movement of labour and capital within the region; and
- (e) *Rapid population growth:* The community is experiencing rapid population growth. This entails high demand for food and other basic needs, while production is still very low. The mismatch between population growth and economic growth has increased poverty.

Possible measures to address the challenges

There are various measures that could be taken by the member states and the Community Secretariat to address the challenges. Some of the measures are as follows:

- (a) *Maintaining peace and security:* The community should continue maintaining peace and security in the region. This will create a smooth way of undertaking various development activities;
- (b) *Support for generation of reliable energy:* The EAC Development Bank should support the member countries to generate sufficient and reliable energy and to utilise alternative sources of energy, which are friendly to the environment;

- (c) *Improvement of the quality of health services:* Improvement of health services will help to combat diseases such as HIV and AIDS and other pandemics in the region. Healthy people in the member states can effectively engage in economic production provide markets for goods and services is essential for development. Therefore, the community must ensure that, people have adequate health services by building hospitals, training of health workers, and supplying adequate medical facilities and drugs;
- (d) *Promoting environmental conservation:* The EAC should emphasise that, the member states take proper measures to conserve the environment in order to avoid or minimise the effects of natural calamities like drought and floods which are a major problem in the region;
- (e) *Ensure food security in the region:* There has been food shortage in almost all the member states in the region. This makes them spend much money for importing food, rather than doing development activities. Therefore, proper measures to improve agriculture should be adapted;
- (f) *Active involvement of individual citizens in decision-making:* Citizens from all the member states should be actively involved in decision-making. This helps to improve their well-being and develop a nation. It also makes them develop a belonging and avoid conflicts caused by feelings of being excluded from decision-making; and
- (g) *Improving transport and communication networks:* Improvement of transport and communication networks is important. It also increases labour mobility, capital transfer, and the transport of goods and services.

Exercise 7.3

1. How does the EAC pursue its objectives?
2. Account for current challenges facing the EAC?
3. Discuss the measures that the EAC could take to solve the challenges it is facing.
4. Show how Tanzania benefits from its membership in the EAC.
5. The EAC was originally formed by three countries, but later other four member states joined it. Show the factors that prompted other countries join it.



Activity 7.3

In groups, consult different library sources and assess the socio-economic benefits that Tanzania get from being a member of EAC. Present the findings in the class for discussion.

Southern African Development Community (SADC)

The Southern African Development Community is a community of independent countries from East, Central, and Southern Africa. The community was established so that the member countries could liberate themselves from the big powers. Historically, the organisation was first known as the Southern African Development Coordination Conference (SADCC), which was formed in Lusaka in April 1980. The member countries were expected to become self-reliant and reduce their dependence on South Africa, which was still under apartheid rule, to have one voice on international issues, mobilise resources, and attain regional integration.

On 17 August 1992, the Southern African Development Coordination Conference (SADCC) was transformed into the Southern African Development Community (SADC) in Windhoek, Namibia. Its members are Angola, Botswana, Comoro, the Democratic Republic of Congo (DRC), Eswatini, Lesotho, Madagascar, Malawi, Mauritius, Mozambique, Namibia, Seychelles, South Africa, Zambia, Zimbabwe, and the United Republic of Tanzania. Its headquarters are in Gaborone, Botswana.

Objectives of SADC

The following are the objectives of SADC:

- (a) To evolve common political values, systems, and institutions;
- (b) To promote and defend peace and security in the region for it is an essential tool for development;
- (c) To achieve development and economic growth in order to eradicate poverty, enhance the standard and quality of life of the people, and support the socially disadvantaged groups through regional integration;
- (d) To promote self-sustaining development on the basis of collective self-reliance, and the inter-dependence of the member states;
- (e) To promote and maximise productive employment and effective utilisation of the resources available in the region;

- (f) To combat HIV and AIDS and other deadly and communicable diseases;
- (g) To achieve sustainable utilisation of natural resources and effective protection of the environment;
- (h) To strengthen and consolidate the long-standing historical, social, and cultural affinities and links among the people of the region; and
- (i) To mainstream gender in the process of community building.

Achievements of SADC

Since its establishment, SADC has achieved the following:

- (a) Promoting cooperation among the member states. This has made it possible for the Heads of States Summit to be held annually and ministers to meet frequently to discuss regional issues;
- (b) Creating a conducive environment for investment in various economic sectors such as industrial development, energy transformation, communication infrastructure, and the agriculture sector;
- (c) Increasing the effort to combat the HIV and AIDS pandemic and thus saved the lives of many people in the region;
- (d) Maintaining peace and security in the region. This is due to the fact that, SADC has participated in restoring and maintaining peace and security in countries such as the Democratic Republic of Congo (DRC);
- (e) Promoting gender equality. This has been achieved by condemning any kind of stereotyping, stigmatisation, and the discrimination of women in the region; and
- (f) Solving political disputes in different member countries. For example, SADC managed to solve the general- election crisis in Zimbabwe which involved President Mugabe and Morgan Tsvangirai, the former opposition leader.

Challenges facing SADC

- (a) *Multi-membership of SADC members:* The regional members are also members of other regional grouping. For example, Tanzania was once a member of SADC, The Common Market for Eastern and Southern Africa (COMESA), and the EAC. Later Tanzania ended its membership of COMESA. Multimembership is a burden on the member states as they are supposed to be accountable to many cooperation including paying membership fees;
- (b) *Nationalism:* Most of the member countries give priority to their internal affairs. This tendency lowers the efficiency of SADC;

- (c) *Terrorist Threats:* The member states face frequent attacks from various terrorist groups. The community also suffers from chronic civil wars which directly affect social, political and economic development;
- (d) *Poor transport and communication systems:* its members have characterised poor transport and communication infrastructure such as roads, railways, Internet services and other means of communication. This problem hinders the transport of raw materials, goods, services and labour as well as information sharing among the member states;
- (e) *Low level of science and technology:* The member states and the organisation cannot invest in technological innovations due to poor economy. As a result, the region relies on local and outdated technology imported from abroad. This affects the development of industrial sector as it leads to high costs of production, thus, the regional product cannot compete with imported products;
- (f) *A weak financial base:* This forces SADC to seek for aid and loans from the big powers. The aids and loans are often attached with exploitative conditions;
- (g) *Environmental problems such as natural disasters:* The member countries have been experiencing frequent drought, floods, and storms. This lowers the efficiency of the organisation because it causes a shortage of food in many member countries; and
- (h) *Heterogeneity of members' economies:* The heterogeneity of the members' economies prevents the countries from having common power. Thus, the member with larger economies in most cases overshadow those with smaller ones. For example, South Africa has been dictating the terms of reference and operation to other members.

Possible measures to address the challenges

There are various measures that SADC could take to address the challenges, including the following;

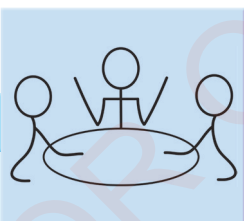
- (a) *Finding of sufficient and reliable sources of energy:* The member states need to find sufficient and reliable sources of energy by having joint projects. This will enable to meet their energy needs and increase productivity;
- (b) *Improvement of science and technology:* There should be clear policies and the allocation of enough funds to improve this sector. A high level of science will lead to industrialisation hence, increase the production of goods and services, in terms of quantity and quality;
- (c) *Promoting environmental protection and conservation:* Clear policies should be implemented in order to minimise the number of problems caused by

environmental destruction. Therefore, afforestation and reforestation should be emphasised and alternative sources of energy which are friendly to the environment should be promoted;

- (d) *Maintaining political stability and solidarity:* Political stability and solidarity should be maintained to create trust among investors and make them invest in various sectors;
- (e) *Payment of membership fees:* The member states should pay the membership fees on time. This will enable them to implement development projects of the organisation;
- (f) *Having strategic plans for poverty alleviation:* There must be strategic plans to alleviate poverty at the country and regional level. Poverty alleviation will help to improve the quality of life and meet Sustainable Development Goals; and
- (g) *Developing policies:* Policies are needed to eliminate obstacles to the free movement of capital and labour, as well as goods and services within the region.

Exercise 7.4

1. Discuss reasons behind the establishment of SADCC.
2. What measures have been taken by SADC to overcome its challenges?
3. Discuss the objectives of SADC.
4. Explain how Tanzania benefits from its membership of SADC.
5. State how SADC implements its objectives.



Activity 7.4

In groups, discuss how SADC contributes to the sustainable development of its member states. Present the answer in the class for discussions.

Economic Community of West African States (ECOWAS)

Most of the West African countries were colonised by Britain, Portugal, and France. During the colonial era, they struggled for independence. In 1972 a proposal to establish a union of West African countries was made by General Yacoba Gowan of Niger and Gnassingbe Eyadema of Togo. They visited a number of countries in the region to propagate the idea. As a result, the benchmark of the Lagos Treaty was signed in 1975, leading to the establishment of ECOWAS on 2 May, 1975. The main goal was to foster interstate political and economic cooperation. The member countries are Nigeria, Ghana, Sierra Leone, Liberia, Togo, Guinea Bissau, Cameroon, Cape Verde, Guinea, Ivory Coast, Mauritania (associate member from August, 2017), Senegal, Benin, Mali, Burkina Faso, Niger, and Gambia.

Objectives of ECOWAS

The following are the objectives of ECOWAS:

- (a) To have a free movement of people and goods among the member states. Free movement of people will create labour mobility helpful in sharing experience, and free movement of goods allows for the import and export of goods between the member states;
- (b) To have joint ventures on different projects like agricultural and industrial projects in order to reduce dependency on the outside world;
- (c) To create unity and solidarity so that to have a collective bargaining power with the big powers;
- (d) To increase trade between the member states;
- (e) To finance dam construction projects in order to ensure there is reliable supply of energy;
- (f) To create peace and harmony among the member states because peace is necessary for development;
- (g) To promote industrialisation and harmonise economic and monetary policies; and
- (h) To reduce customs duties to enable people to sell their goods anywhere in the community.

Achievements of ECOWAS

The following are achievements of ECOWAS:

- (a) Promotion of peace and security in the region. In Africa, this is the only organisation that has its own army called the Economic Community Monitoring

Group (ECOMOG). The army (peacekeeping force) has restored peace in a number of member states including Liberia, Sierra Leone, Ivory Coast and Gambia;

- (b) Free movement of people within the region and allowing people to seek different socio-economic opportunities in the member states;
- (c) ECOWAS has created a friendly environment for member states. It introduces a common external tariff in January, 2015 which make it possible for trade to be conducted smoothly;
- (d) Promotion of economic investments among the member states. Citizens from the member states are allowed to invest in any of the countries;
- (e) Widening the market of goods and services owing to the large population and minimal trade restrictions among the member states;
- (f) Implementation of different environmental conservation projects, for example afforestation project in the Sahel region in 1982;
- (g) Promotion of industrial development which has been stimulated by the expansion of the market and the availability of raw materials in the region; and
- (h) Promotion of the development of infrastructure, like rehabilitating roads, railway lines and harbours.

Challenges facing ECOWAS

In spite of its success in various sphere, ECOWAS has been facing a number of challenges that pursue hinder attainment of its objectives: the challenges include:

- (a) *Nationalism*: Most of the member states give priority to internal affairs rather than organisational affairs. This delays the pursue of the organisations goals;
- (b) *Political instability*: Since the formation of ECOWAS, there have been several incidences of political instability in the countries like Liberia, Sierra Leone, Ivory Coast, and the Gambia. Apart from these, there had been frequent coups d'état in member states like Nigeria, Mauritania, Chad, Mali, Guinea Bissau and Burkina Faso;
- (c) *Neo-colonialism*: the member states countries usually do not have common agreements because of the influence of the former colonial masters. Britain, Portugal, and France have great influence on those countries;
- (d) *Poverty*: Most of the member countries are economical poor, a situation which makes them fail to pay membership fees and other contributions on time.

- (e) *Low level of science and technology:* One of ECOWAS's goals is to improve science and technology, but because of lack of funds its improvement has been gradual. Therefore, the low level of science and technology hinders industrial development in the region;
- (f) *Difference in economic levels:* Nigeria is the largest and economically powerful in the region. This situation has made other countries lose confidence and decision making power on various issues, thus, an obstacle to the pursue organisational objectives;
- (g) *Presence of rebel and terrorist groups in the region:* ECOWAS has been spending a large amount of money solving conflicts and maintaining peace and security, instead of implementing developing programmes Due to presence of rebel and terrorist groups that endanger peace and security in the region. For example, Boko Haram in Nigeria endanger peace and security in the region;
- (h) *Language differences:* The absence of a common language in the region creates a communication barrier among the member states. For example, the former British colonies speak English, the former French colonies speak French, and the former Portuguese colonies speak Portuguese. This is a problem at community level and at individual level in pursuing their daily activities;
- (i) *Transport and communication problem:* The region is faced with transport and communication problem due to lack of funds to construct and rehabilitate roads and other infrastructure;
- (j) *Similar products:* The member states produce similar products, thus making development difficult to attain, and
- (k) *Occurrence of coups d'état:* There have been frequent coups d'état in countries such as Mali, Burkina Faso and Guinea. Thus, the organisation is reluctant to work with these military governments. Similarly, some of these governments have been reluctant to obey and implement some agreements and pursue the organisations objectives. This situation has been a stumbling block to social, political, and economic development in the region.

Possible measures taken to address the challenges

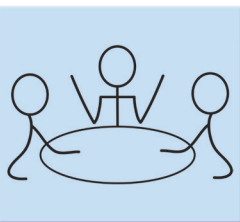
The following are the measures which could be taken to address the challenges;

- (a) *Promotion and maintenance of peace and security:* ECOWAS makes effort to promote and maintain peace and security in the region. For example, it has been holding meetings with the police chiefs from each member country to share expenses and experience on best ways to deal with smuggling groups, drug trafficking and rebels, as well as terrorist groups so as to maintain peace and security in the region;

- (b) *Settling conflicts in the region:* Efforts have been made by ECOWAS to settle conflicts whenever they arise in the region. For example on 24 March, 2022 ECOWAS Heads of State held an Extraordinary Summit on the political situation in Mali, Guinea, and Burkina Faso, to end conflicts;
- (c) *Seeking for assistance from international organisations:* ECOWAS seeks assistance from various organisations like the European Union (EU), the African Union (AU), and the United Nations (UN) so as to identify, neutralise and dismantle criminal gangs and recover their illicit wealth to enable the organisation achieve its goals;
- (d) *Ensuring good management of natural resources:* The management of various natural resources like minerals as well as environmental protection and conservation have been the focus of ECOWAS to enhance sustainable use of natural resources in the region;
- (e) *Ensuring free and fair elections:* Most of the elections held in the region have been to some extent free and fair, this has enhanced the practise of good governance among the member states which is an essential tool for achieving development;
- (f) *Implementing communities economic plans:* ECOWAS has been emphasizing the implementation of the economic activities in the community among the member states which are geared towards creating employment opportunities among community members especially the youth; and
- (g) *Diversifying the production of goods:* ECOWAS emphasises its member countries to improve the production of goods which are unique to create competitive advantage in the region in order to capture the market. On the other hand, roads and railways are being constructed to create transport network among the member states. This has facilitated mobility of people, goods and services to stimulate the undertaking of economic activities.

Exercise 7.5

1. Discuss the strategies used by ECOWAS to maintain peace and security among the member states.
2. Discuss the objectives of ECOWAS.
3. Explain advantages that a country can get by being a member of ECOWAS.
4. Assess how the objectives of ECOWAS have been achieved.
5. Propose measures to be taken by ECOWAS to overcome its challenges.

**Activity 7.5**

In groups, discuss the role that ECOWAS plays in solving civil wars in its member states.

The African Union (AU)

The African Union (AU) is an international political organisation of African countries. It was officially formed in Durban South Africa on 9 July, 2002 to replace the former Organisation of African Unity (OAU). OAU was established in Addis Ababa, Ethiopia on 25 May, 1963. The objectives of the OAU were to get rid of the continent's remaining vestiges of colonisation and apartheid, promote unity and solidarity of African states coordinate and intensify their cooperation and efforts to achieve a better life for the peoples of Africa, and safeguard the sovereignty and territorial integrity of the member states. The idea to turn OAU into AU was announced at a summit held in Tripoli, Libya, in July, 2001. The primary purpose of this transformation was to create a more vital and influential political organisation that could concentrate much on political integration and on economic matters. Morocco, which was exempted from being a member of OAU because it had invaded Western Sahara (Sahrawi Arab Democratic Republic) in 1984, was not invited to the launch of the AU in 2002. In 20017, however Morocco joined the AU through a popular vote by the Heads of the States.

Transformation of OAU into the AU

When OAU was formed in 1963, it had only 32 member states. Other African countries had not yet gained politically independence. However, members have been gradually increasing to 55 independent states. Its objectives are, among others, to liberate African countries from colonial domination. Thus, after the decolonisation of Africa, there was a need for this transformation. The following are the reasons for transforming OAU into the AU.

- (a) OAU failed to end dictatorships because of its principle of non-interference in the internal affairs of member states;
- (b) OAU wanted to change its structure to meet changing needs of the member states. Africa needed to speak with one voice on international matters;
- (c) OAU focused on liberation of Africa thus, focusing more on political matters. However, the AU diversified the focus to include economic, political, social and cultural matters;

- (d) OAU was an organisation of the Heads of State and government with little accountability to the African citizens. This means that, it protected the Heads of States and government, and neglected the citizens by not taking actions against African dictators and dictatorships; and
- (e) There was a need to have a new constitution, which could give more power to the new organisation. For instance, OAU had failed to resolve political conflicts in Chad in 1970, especially when Libya withdrew its army from Chad without consulting the organisation. The Ugandan army invaded Tanzania in 1978, and yet the organisation remained silent as if nothing had happened; the Morocco invaded Western Sahara (Sahrawi Arab Democratic Republic) in 1984; A genocide occurred in Rwanda and Burundi in 1994, as result of the assassination of two presidents: Juvenal Habyarimana of Rwanda and Cyprian Ntaryamira of Burundi.

Objectives of the AU

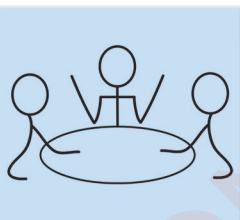
The following are the objectives of the AU:

- (a) *To promote democracy:* The AU aims to promote good governance and democracy in the member states;
- (b) *To promote unity, solidarity, and tranquillity:* The presence of unity, peace and solidarity creates good relation among the member states. This situation enables them to address, political, social, and economic challenges;
- (c) *To eradicate diseases:* Africa has faced pandemics and epidemics such as cholera, malaria, hepatitis B, yellow fever, and meningitis. Also, it also faces viral like HIV and AIDS, Ebola, and COVID-19. These diseases have led to the loss of peoples 'lives. So, one of the objectives of the AU is to deal with health issues, in particular pandemics;
- (d) *To promote economic development:* Economically, many African countries are still poor. Therefore, measures and policies to alleviate poverty are necessary;
- (e) *To defend sovereignty:* All member states, territorial integrity, and independence AU seeks to achieve that;
- (f) *To promoting and protecting human rights:* The AU wants its member states to take measures to ensure that human rights are well maintained and protected; and
- (g) *Conserve and protect the environment:* One of the objectives of the AU is to coordinate different programmes to protect and conserve the environment in Africa. This is because it has been experiencing floods, drought, higher increase in temperature, wildfires, and other environmental problems.

Pursuit of the AU's objectives

The AU formed several organs to fast-track and ease the pursuit of its objectives:

- (a) General Assembly consists of the heads of state and governments. The highest organ entrusted with the power to make final decisions over AU matters. The host Head of a State or Government chairs in a particular year;
- (b) The Executive Council which consists of Ministers of Foreign Affairs. Deals with foreign trade, social security, food, agriculture, and communications;
- (c) The Permanent Representative Committee consists of ambassadors from the member state and prepares work for the executive;
- (d) Establishment of organs that supervise peace and harmony on the continent, for example Peace and Security Council;
- (e) The Court of Justice interprets laws and deals with human rights violations;
- (f) The Eco-social and Cultural Council, deals with social and economic issues;
- (g) Formation of the commission which coordinates AU activities and meetings;
- (h) Formation of financial institutions such as the African Central Bank, African Monetary Fund, and African Investment Bank, which provide funds for implementing projects and programmes; and
- (i) The Pan-African Parliament (PAP) ensures that African people participate fully in their governance.

**Activity 7.6**

In groups, discuss the role of the Pan-African Parliament in fostering the pursuit of the AU objectives and implementation of its regulations. Present your answers in class for discussion.

Achievements of the AU

The AU has made the following achievements:

- (a) *Maintainance of peace and order in the member countries:* AU deployed a peacekeeping force to Somalia, that is AMISOM (African Mission for Somalia) and resolved conflict in Burundi, Kenya, and Comoro;

- (b) *Resolution of conflicts:* AU has resolved several conflicts in Africa; for example, it resolved the conflicts that occurred after the 2007 disputed Kenyan election;
- (c) *Creation of innovative decision-making structure:* These are innovative decision-making bodies dealing with peace and security, human rights, education, science and technology. For example, the bodies observe general elections in the member countries;
- (d) *Establishment of the African Court of Justice and Human Rights:* The court interprets laws for Africans and protects them from any human rights violation;
- (e) *Establishment of the Pan-African Parliament (PAP):* This legislative body ensures that African countries adhere to the rule of law and good governance. For example, in 2016 the government of Mauritania was charged at the AU for not taking action on slavery and child abuse cases presented by NGOs;
- (f) *Establishment of financial institutions:* African financial institutions such as the African Development Bank (AfDB), the African Monetary Fund, and the African Investment Bank provide loans to so that the member states can implement various projects and other development programmes; and
- (g) *Efforts to combat disease:* The AU has intensified its efforts to fight against disease. In collaboration with the World Health Organisation (WHO) in providing vaccines to people against viral diseases such as polio and COVID 19. It also, offers ARVs to the people living with HIV and AIDS.

Challenges facing the AU

The AU also is facing the following challenges:

- (a) *Limited civic education:* The majority of the citizens of the member states are less informed of their civic rights. As a result, some government leaders abuse power and engage in corruption, and violate human rights without any action being taken by the citizens against them;
- (b) *Gender inequality:* Gender equality has not been given priority by the member states in various aspects of development such as employment opportunities, decision-making bodies like parliament and other sectors of the economy;
- (c) *Unemployment in many member countries:* Due to low economic growth in the member states, unemployment persists to the extent that some youths have lost hope and are moving out of the continent to search for green pastures abroad in other continents. This has led to the loss of manpower;

- (d) *The absence of democracy in some African countries:* The AU has failed to hold accountable country leaders for violating the constitutions in their countries for personal interest. For instance, some leaders in Africa have been change constitution in order to continue being on to power, but the AU has not taken any action against them;
- (e) *The AU dependency on foreign aid:* The operation of the AU depends on its member's fees and other, forms of contribution, which do not suffice the needs and depend on donor countries. Moreover most donor countries have been imposing tough conditions on the AU. This financial dependency has undermined the pursuit of its goals;
- (f) *Environmental problems:* Many African countries are facing critical environmental problems, including drought, floods, and pollution. These problems have adverse effects to people's health leading to food insecurity and the loss of biodiversity. However, this situation stems from the lack of proper strategies to protect and conserve the environment in the member states;
- (g) *Terrorist threats:* Terrorism is a threat to many African countries. For example, Al-Shabaab threatens the security of the Great Lakes countries. Boko Haram affect security in West African region. The rebel groups in the Central Africa republic, Libya, Chad, Mozambique, Darfur in Sudan, DRC, and Uganda hinders effective pursue of AU's objectives; and
- (h) *Heavy debts:* African countries are heavily indebted to the World Bank (WB), International Monetary Fund (IMF), individual developed countries, and metropolitan and international companies. These debts are a burden to African individual states. They hinder development and are used by the world's leading nations to foster their social, political academic mission in Africa. This has intensified exploitation of African natural resources and increase poverty in the member states and in general.

Possible measures to address the challenges faced by AU

The following are some of the measures which should be undertaken by AU:

- (a) *Having joint military troops:* The AU must have a strong army to resolve the conflicts in such member states as the Democratic Republic of Congo, the Central Africa republic, Chad, Liberia, Sierra Leone, Libya, Sudan (Darfur), South Sudan, Somalia, Mozambique, Ivory Coast, and Burundi;
- (b) *Economic independency:* The AU must be economically independent. Natural resources should be exploited and utilized jointly and efficiently to grow the economies of the member states. This will enable the union to stop depending on foreign aid;

- (c) *Proper utilisation of natural resources:* The AU must assist African countries in making sustainable use of their natural resources. Most of the conflicts in the continent are linked to the big nations. Such nations take advantage of the wars to exploit natural resources. Some of the leaders in African countries use public resources for personal gain;
- (d) *Financial Institutions:* The AU and its financial institutions, must come up with proper strategies to the debt problem facing member states. Sustainability can only be achieved if most of the financial resources are spent on investment projects;
- (e) *Promoting good governance and the rule of law:* The AU must ensure that its member states practise good governance and rule of law through enhancing democracy, transparency and accountability; and
- (f) *The African Court of Justice:* This court must be facilitated to be strong enough to hold accountable all member states against abuse of power and violation of human rights done by African leaders.



Activity 7.7

In groups, examine the reasons for the transformation of OAU into the AU. Present your answers in the class for discussion.

Exercise 7.6

1. Briefly explain the historical development of the AU.
2. Discuss the importance of the AU to the development of African countries.
3. Assess the strengths and weaknesses of the AU with respect to its objectives.
4. Explain how inadequate civic education provided in the member states hinders the development of democracy in Africa.
5. How could the African Court of Justice help to reduce complaints on some African leaders, especially on issues relating to crimes against humanity?

International peace and understanding

The world is facing several problems such as pollution, poverty, terrorism, unemployment, intra and inter-state wars and conflicts, and the proliferation of nuclear weapons and armaments. These problems need to be tackled through a shared understanding and cooperation. Failure to address the problems is a threat to the survival of human beings and animal species.

International peace

International peace refers to the absence of war and violence in relation to antagonistic nations. In order to achieve international peace, all international organisations need to take effective joint measures to prevent and eliminate threats to peace and suppress aggressive acts or other breaches of peace. They also need to develop peaceful means of settling international disputes or dealing with situations that might lead to a breach of peace. Although peace is one of the oldest human desires, the history of human beings is full of conflicts and violence. For instance, the two world wars shocked the international community. This situation made political leaders and lawyers find ways to reduce threats to peace in the international community. Peace day is celebrated on 21st September every year. The celebration of this day is intended to strength peace through observed 24 hours of non-violence and cease fires.

International understanding

In order to develop and sustain relations with each other in a long run, it is essential for them to promote good shared understanding, friendships and goodwill between them. International understanding is sometimes referred to as internationalism. Internationalism is the feeling that, a person belongs both to his or her own country and to the world as well. This feeling makes individuals hold an international perspective, instead of holding only local or national perspectives. International understanding encourages people to live together peacefully and take adequate measures to eliminate negative differences in religious, racial, social, and national issues. The goal of international understanding is to ensure that peace prevails in the world by preventing the occurrence of world wars, promoting human welfare, promoting a shared understanding and interdependence, and maintaining the sovereignty of an individual.



Activity 7.8

In groups, discuss the importance of international peace and international understanding in maintaining peace. Present your answers in class for discussion.

Peace-making

When a violent conflict has occurred, the immediate attention is always focused on ending it. Therefore, peace-making is referred to as a diplomatic effort to achieve a peace agreement or, it is the effort to bring antagonistic parties to a negotiating table so that they reach agreement through non-violent means like negotiation, enquiry, mediation, conciliation, arbitration and judicial settlement. Generally, peace-making includes measures to address ongoing conflicts and often includes diplomatic action intended to make conflicting parties reach an agreement. The main objective of peace-making is to end a violent conflict so that people's suffering and the destruction of the environment, economy, property, and infrastructure are stopped. The measures taken can be both non-violent and violent.

Peacekeeping

Peacekeeping monitors and facilitates compliance with agreement on a ceasefire. It is one of the mechanisms of conflicts resolution. Peacekeeping involves, for instance, the deployment of troops somewhere by international organisations such as the United Nations (UN), regional organisations like the African Union (AU), the Economic Community of West African States (ECOWAS), and the South African Development Community (SADC), or even by individual neighbouring countries. In most cases, the peacekeeping process follows the signing of a peace agreement which forecasts its implementation and prevents the re-occurrence of the conflict. It is considered one of the most effective instruments of resolving conflicts. For instance, the UN and the AU currently have several peacekeeping operations in various countries to maintain peace and security, facilitate political processes and protect civilians. They also assist in disarmament, process, the demobilisation and reintegration of former combatants constitutional processes and the organisation of elections, protect and promote human rights, and assist in restoring the rule of law and extending legitimate state authority.

Peacebuilding

Peacebuilding is a long-term process of creating the necessary conditions for sustainable peace by comprehensively addressing the deep-rooted structural causes of violence conflicts. Strictly speaking, peacebuilding is a stage in the peace process that happens after the completion of peace-making and peacekeeping. As long-term conflict resolution peacebuilding involves a variety of strategies; economic, political, social and military strategies. These include economic reconstruction, repairing or improving the economic and social infrastructure, disarmament; demobilization and retraining of former soldiers, reintegrating of displaced persons, and establishment of community organisations.

Maintaining peace

Maintaining peace and security in the present world requires engagement and coordination. It involves taking collective measures to maintain international peace and security. It acknowledges the prevailing need for an international capability to exercise political authority in internal conflict resolution, establish order, and foster justice.

Causes of conflicts in Africa

In Africa conflicts may be said to have been caused by the following:

- (a) *Inequality*: Differences between groups are, in most cases, the primary cause of conflicts in Africa. They may be economic, social, or political. Differences in some African countries, political power and its benefits have been monopolised by one group. Therefore, unequal access to power has propagated a lack of access to resources and revenues for others. Therefore, when society is divided into two predominant groups, growing inequality often results in conflict;
- (b) *State collapse*: The collapse of state institutions has caused internal and regional conflicts in Africa. State collapse is caused by a long deterioration process caused by a greedy government which operates through force, corruption, and politics of personality to secure political power and control over resources. The state finds itself incapable of providing essential services or security to its people. The breakdown of state institutions and poor physical infrastructure complete the breakup of the state, consequently creating situation suitable for the occurrence of violence and the development of factional warfare;
- (c) *Economic decline and shock*: A continuous decline of the economy plays a significant role in the occurrence of conflicts. This situation can take different forms ranging from natural disasters to abrupt significant shifts in terms of trade. Extreme hunger and starvation can cause massive movement and pressure on government leaders. For example, the Ethiopian famine of 1974 mainly caused the removal of Haile Selassie from office and the occurrence of violence.
- (d) *Inherited colonial borders*: It has been observed that the colonisation of Africa by European powers created political units that divided friendly ethnic groups, and in some cases combined rival ethnic groups. In others place boundaries of most African states were drawn arbitrarily and without considering ethnic and cultural affinities. Various countries in Africa have been affected differently by these borders. For instance, the Akan-speaking

peoples were divided between Ghana and Ivory Coast, the Ewe ethnic group were also divided between Ghana and Togo, and many Yoruba are found in the Benin Republic.

- (e) *Natural resource wealth:* Africa accommodates two types of resource-based conflict: wars caused by the scarcity of resources and wars caused by the abundance of resources. Countries whose economies mostly depend on natural resources such as oil and minerals are highly prone to conflict. In countries with abundant resources, groups seek to control resources, which can lead to coups. Unfair use of resource-rich areas can lead to secessions. The abundance of resources can also attract intervention from external forces who have interest on the resources. In contrast, when resources are scarce people compete on resources for their survival, thus, the occurrence of wars and violence;
- (f) *Ethnicity:* This is one of the tools political leaders in Africa have increasingly used to gain and retain power. Divide and rule approach has created enduring ethnically- linked economic and political differences, rebellions, tensions and repressions. Such abuse of ethnicity prolongs conflicts and creates long-term divisions that reduce the effectiveness of the efforts to build peace;
- (g) *Corruption:* Corruption is one of the leading causes of internal conflicts in Africa. Corruption manifested itself in the misuse of public resources; It paralyses development efforts and weakens the move towards socio-economic transformations and political stability. In some African countries, resources are poorly managed by corrupt leaders. This has triggered aggressive nationalism against African leaders, something that has resulted in endless conflicts African states;
- (h) *Poverty:* Africa is one of the continents in the world endowed with valuable resources. On the contrary, it is one of the poorest continents in the world. In Africa, poverty is mainly caused by severe environmental conditions, corruption, and massive foreign debt. For instance, desertification has contributed to famine in several African states. As a result, the number of people living in extreme poverty in Africa has increased. Therefore, the proverb that says ‘A hungry man is an angry man’ is reality, conflicts will never end due to absolute poverty prevalent in Africa;
- (i) *Uneven distribution of development opportunities:* This has also contributed to the occurrence of conflicts in Africa. If the ruling elite and people with political influence have interest in development opportunities most development projects implemented wouldn’t have disparities in their allocation; and

- (j) *Power mongering:* Some African leaders refuse to step down if they are defeated in democratic elections. For example, in November 2010, Laurent Gbagbo, the former president of Ivory Coast, refused to step down although he was defeated by his political opponent, Alassane Ouattara. This situation led to a political conflict, violence, and death of many people in Ivory Coast.

Conflict resolution and management in Africa

Various institutions have been involved in conflict resolution and management processes in Africa. Such institutions include the UN; the AU; regional organisations; international and local, non-governmental organisations; and governments.

Conflict resolution strategies

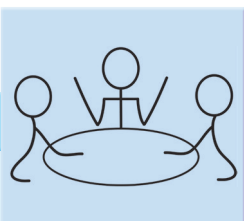
One of the ways of building peace is conflict resolution. Conflict resolution assumes that there are conflicts that need to be resolved. Conflict resolution strategies include competing, collaborating, compromising, avoiding and accommodating.

- (a) *Competing:* This strategy is used when one side struggles to satisfy its needs and displays a corresponding reluctance to consider the other side's needs, irrespective of the costs, they compete. In the win-lose competitions, a party can spend all the available resources to gain a victory in election. The intention is to win the conflict at all costs;
- (b) *Collaborating:* When conflicting parties seek to explore their differences in perspective and clarify them to satisfy the concerns and needs of both parties, this is known as collaboration. In the process, attention is dedicated to developing and considering a full range of different solutions that may not have been tried initially by either party. It is a win-win strategy where by both parties suggest for a solution that help to meet the needs and concerns of both;
- (c) *Compromising:* Both parties settle for partial fulfilment of their needs and concerns and surrender something valuable. In compromising, neither party is the clear winner. Both parties aim to offer something and agree on a solution that provides partial satisfaction to their needs. Compromise is advantageous when the cost of the conflict is higher than the loss of ground when opponents of equal strength are in a position to escalate the conflicts;
- (d) *Avoiding:* This strategy is used to resolve a conflict when one party seeks to avoid the conflict entirely. The desire of one of the conflicting parties to pull out of the conflict is stronger than the desire to participate in resolving it. This strategy is characterised by delegating contentious decisions, accepting decisions, and not being ready to hurt anyone. Avoiding can be suitable when victory is impossible, when the controversy is unimportant, or when the opponents are better positioned to deal with the problem successfully; and

- (e) *Accommodating*: This strategy shows a readiness to satisfy the needs of the other party at the expenses of one's own needs. In this conflict situation, maintenance of the relationship is more important to the self-sacrificing party than sustaining the conflict to realise an individual or group goal.

Exercise 7.7

- Briefly describe the following terms:
 - Peacekeeping
 - Peacebuilding
 - Peace-making
- Using any conflict of your choice, discuss how it was resolved.
- Discuss the source of conflicts facing some African countries.
- "Capitalist nations are the root cause for violence in some African countries." Discuss.
- You have been invited as an expert of conflict resolution in a meeting prepared by AU to find out measures for permanent peace in Africa. Give five strategies you would recommend.



Activity 7.9

In groups, examine the strategies used to solve a given conflict in our society. Present your answer in the class for discussion.

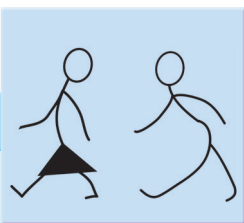
Conflict management styles and skills

Conflict management refers to the long-term supervision of intractable conflicts using provisions and regulative measures established for dealing with conflicts whenever they occur. It describes how we should respond to and handle conflicts before, during, and after they have occurred. In short, conflict management is concerned with applying managerial strategies to contain a conflict, restrain it, and control the environment. Its main objective is to intervene in ways that make the continuing conflict more positive and less destructive to all parties. For instance,

sending peacekeeping forces into a conflict region may help calm the situation and minimise the number of casualties. However, peacekeeping operations cannot resolve conflicts. Good conflict management enables parties to co-exist and handle their disputes by dealing with the underlying causes. Several styles and skills may be used to manage conflicts. These include diagnosis, intervention, change of attitudes, behavioural change, structural changes, power differences, management of social differences and encouraging participation.

- (a) *Conflict diagnosis*: This is a conflict-managing strategy which requires the third party to investigate the origin and cause of the conflict to gain a comprehensive understanding;
- (b) *Intervention*: Is a conflict-managing strategy in which a neutral third party, a group of people or an organisation, intervenes or gets involved in order to help the conflicting parties to analyse their differences and interests and reach some consensus in a mutual acceptable way;
- (c) *Change of attitudes*: Changing attitudes involves influencing how the parties perceive the conflict. Shifting the way parties perceive their differences or similarities can influence how they relate. Educating people about group differences and inter-group conflicts can help people lessen their unintentional contributions to accelerating a conflict. When people learn strategies for changing attitudes, it helps them to recognise and clarify the positive relations between them;
- (d) *Behaviour change*: Changing destructive behaviour requires groups to learn and embrace genuine approaches that allow them to act more positively. Individuals need to focus on their current behaviour and improve it. Behaviour change could help them resolve a conflict;
- (e) *Structural changes*: structural changes mean adjusting the communication and infrastructure to improve social relations between groups. This strategy requires investment of time and resources, both human and capital. The strategy helps to provide asylum seekers with land, education and health services, and allows them to do business;
- (f) *Management of power differences*: In managing conflicts involving powerful and powerless groups, the power differences must be made clear and recognised in the negotiations. Since it is often impossible to alter power differences, a mediator can lessen the fear of the powerless group. A successful application of this strategy required acknowledging power differences and actively balancing the chances in some way;

- (g) *Management of social differences:* Societal differences that result from systemic discrimination affect relations between groups. Differences relating to historical exploitation such as, the difference between blacks and, whites and women and men, are the most difficult to address. In several cases societies and institutions have strengthened those differences. Such differences can be addressed by enacting equal employment opportunity legislation to put women in certain sectors or by providing special support programmes to ensure that disadvantaged young people have access to education and training. Also, counter-institutions such as affirmative action agencies can be formed to break systemic discrimination slowly. This approach has helped South Africa reverse the years of devastating damage done by white people against black people under apartheid; and
- (h) *Encouraging participation:* To effectively prevent violent conflicts and maintain peace, everyone must be allowed to participate in peace-making processes and in decision on issues that affect different aspects of their lives. The UN has called for the participation of women in conflict resolution processes through the Security Council Resolution on Women, Peace and Security, which called for the full involvement of women in the process of maintaining and promoting peace and security.



Activity 7.10

This activity requires you to conduct research, by visiting a library and websites, reading newspapers and journals, or talking to some people in your community.

- (a) Identify two conflicting groups in your community and then,
 - (i) describe the nature of conflict; and
 - (ii) identify the socio-economic status of the two groups.
- (b) How do the group members perceive the situation?
- (c) How do they justify their acts?
- (d) What strategies would you use to change their perceptions?

Terrorism

Anyone who wants to understand terrorism must recognise how individuals and groups with certain grievances seek to change or end injustices through violent acts.

Despite the general acceptance that terrorism is terrible, discussions about what it means remain contentious. Therefore, there is no universally accepted definition of terrorism. Broadly, terrorism refers to attempts to achieve political objectives by an individual or a group. Terrorist use violence to create a state of fear, unease, and extreme anxiety, and insecurity. Terrorism, therefore, often takes the form of apparently random attacks on civilians. Attacks on military personnel, and the kidnapping or murder of prominent business people, senior government officials and political leaders are usually regarded as terrorist acts. The most common forms of terrorist acts include assassinations, kidnapping, bombings, seizure of hostages, and skyjacking.

Historical background of terrorism

The term 'terrorism' was used to refer to state violence against citizens during the French Revolution of 1789–99 and the Reign of Terror of 1793–94. Witnessed the former period of mass killings carried out by the Jacobins under Robespierre's leadership, in which approximately 40,000 suspected enemies of the revolution lost their lives. The first common association of Western societies with terrorism was the upsurge in intimate violence by anarchist groups in the late nineteenth century, which peaked in the 1890s. Amongst its victims were Tsar Alexander II (1881), Empress Elizabeth of Austria (1898), King Umberto of Italy (1900) and Presidents Carnot of France (1894) and McKinley of the USA (1901).

However, after 1945, terrorism generally had a nationalist orientation. During the 1940s and 1950s, it was associated with anti-colonial struggles of the third world countries in Africa, Asia, and the Middle East. Later, used by national liberation movements such as the Palestine Liberation Organisation (PLO). It was also used by dissatisfied national or ethnic minorities in developed Western societies, particularly by the Irish Republic Army (IRA) in Northern Ireland and on the UK mainland, Basque Euskadi la Askatasuna (ETA) in the Basque region of Spain, and the Front du Liberation du Quebec in Quebec (FLQ). The aim of terrorism, in these cases, was narrow and political, since it is focused only on the removal of foreign domination and the establishment of national self-determination. However, the 9/11/2001 attacks on New York and Washington convinced many people that terrorism had regenerated into a new and more dangerous form, leading some to conclude that it had become a significant threat to international peace and security.

Causes of terrorism

Terrorism has many interrelated causes, including the following;

- (a) *Poverty*: This is widely perceived as the root cause of terrorism. It is closely linked to economic and political isolation, hopelessness feelings, human rights violations, and the lack of democracy;

- (b) *Globalisation*: Terrorism has become much more prevalent worldwide because of the advancement of technology caused by globalisation that increases the ability of terrorist groups to plan and communicate rapidly, and coordinate their activities on a global scale. Transport facilities enables them to move quickly from one country to another. Terrorism is also an outcome of resistance to change brought about by cultural, economic, political, military, and even environmental globalisation;
- (c) *Violent radicalisation*: This is one of the causes of terrorism. Groups of dissatisfied individuals receive some training on violence behaviour and deeds to become radicalised thus, engage in terrorism;
- (d) *Legitimate grievances and inability of governments to adequately address them*: Most terrorist groups trace their backgrounds to political, religious, social, economic, and ethnic problems that were neglected, downplayed, or dismissed by government leaders and their societies in general. Most terrorist organisations are formed because governments fail to address their grievances;
- (e) *State violence*: Governments regularly abuse their control over legitimate violence in relation to certain minority or majority groups that lack significant political, economic, and social power. State violence motivates individuals and groups that wish to change their conditions to resort to violence;
- (f) *Humiliation*: When some people feel humiliated or mistreated they can engage in terrorism;
- (g) *The absence of democracy*: Lack of democracy and widespread of human rights violation contribute to the rise of terrorist groups;
- (h) *Foreign policies*: the occupation of some countries by foreign powers may generate strong resistance from people who can decide to adopt terrorism to end oppression; and
- (i) *State failure*: Failed states provide a conducive environment for organising terrorist activities. They usually abuse human rights and democracy, and are intolerant to ethnic, political, and religious diversity. They are economically weak and have increased corruption and maladministration.

Effects of terrorism

Terrorism has many and widespread effects. Therefore, individuals, families, governments, corporations, companies, and non-state actors have suffered and still suffer from the effects of terrorism. The following are some of the effects of terrorism:

- (a) *Individual's effects:* Terrorism leads to the loss of lives and a lot of social, psychological, and physical problems. Many people suffer from fear and experience an unexpected loss of individual freedom;
- (b) *Economic effects:* Terrorism has complex and far-reaching economic effects. For example, after the 11/9/2001 attacks on Washington and New York, many airlines suffered significant financial losses due to the cancellation of flight and high prices of oil. Continued fear of terrorism caused severe financial problems, including bankrupt for some airlines;
- (c) *Effects on governments:* Governments generally incur costs in the course of trying to combat terrorism. Due to increase in military spending and other emergence facilitates to ensure preparedness for terrorist attacks;
- (d) *Effects on foreign relations:* Terrorism has affected diplomatic relations between states. For example, following the 11/9/2001 attacks, the United States closed its embassies in several countries for a certain period. The closures meant that, America ceased its diplomatic relations with such countries hence, affecting foreign relations; and
- (e) *Democratic effects:* In a situation of fear, some governments often violate the rights of individuals in the name of maintaining national security. Torturing suspects of terrorism and unlawful detention happens in many countries.

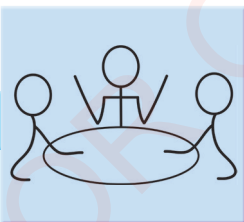
Efforts to fight against terrorism

The war against terrorism is a very complex and challenging one. This is so because, unlike other fighters, terrorists often do not have a conventional base or location. It may be very difficult to differentiate them from innocent civilians. However, the main strategies used to respond to terrorism include the following:

- (a) *Defence:* Several defence and security measures are applied at different levels, including individual sites, office buildings, military bases, embassies, or any other facility that could become a target of a terrorist attack. Related types of security include special, short-term protection provided for high-profile events like inaugurations or major sporting events, and the security given to government leaders or other prominent persons. Another form of defence is the security provided to entire systems, for example surrounding civil aviation authorities. The most general level of defence is protecting an entire country, mainly by destroying terrorist organisations and groups through military activities;
- (b) *Diplomatic measures:* Diplomacy is used to obtain cooperation in specific cases. For example, diplomatic relations have sometimes been used to ask

another government to arrest a terrorist suspect, raid a terrorist cell, or turn over a suspect. Diplomacy can also help to drive and guide collaborations between the military, security, and intelligence agencies. It offers essential support to all other counterterrorist agents. Finally, diplomacy is the primary method for containing and confronting states that sponsor terrorism;

- (c) *International conventions:* Several countries have negotiated and signed many international conventions on terrorism. Rules and procedures have been established on such matters as jurisdiction over hijacking incidents and the tracing of explosives;
- (d) *Freezing or seizing terrorist assets:* This mechanism puts in place the legal instruments deployed to control financial resources used to support or finance terrorism;
- (e) *Intelligence:* This performs several functions that make more significant contributions to the effort to combat terrorism. It provides a more strategic understanding of terrorist threats, that is whether they are increasing or decreasing, which groups or states pose the most significant dangers, and which parts of the operation are of serious concern. It also provides comprehensive support to all other instruments used to fight against terrorism. Intelligence is essential in identifying and detecting terrorist's financial assets. It provides critical information to law enforcement and military operations. It involves gathering and analysing information on terrorist groups and the infrastructure to fight against them. The information collected is about the names and biographic data of suspected terrorists, sites, the strength of terrorist cells, hiding places, and operational networks; and
- (f) *Law enforcement:* Criminal justice systems play an important role in the fight against terrorism. The arrest of terrorist suspects and their prosecution by a criminal court can reduce terrorism. The fear of being caught may limit their operations and further recruitment of individuals.



Activity 7.11

In groups, visit the library, find more information on conflict management, and then suggest ways to resolve conflicts in Africa. Present your findings in the class for discussion.

Exercise 7.8

1. Examine the main causes of terrorism in the world.
2. Explain the causes of terrorism in Africa.
3. How should governments end terrorism in Africa?
4. Critically analyse the effects of terrorism.
5. Briefly explain how conflicts can be resolved in a society.

Superpowers and the maintenance of international peace

One of the central features of the international system is the distribution of power among states. It is important to note that, states are not equal in terms of power in international affairs. For instance, the needs and concerns of small states are often ignored, while the needs of big states usually influence the international agenda. The relations between big states, in turn, significantly affect the patterns that cannot be overlooked in international affairs. Without cooperation, it is difficult to solve international problems. For instance, during the Cold War, the United States could not interfere in world affairs without considering the position of the United Soviet Socialist Republics (USSR) and vice versa.

The concept of superpower

A superpower is a state with a high economic, social and military capability. Such a state can influence countries. Superpowers seek to achieve universal leadership. Their role in the development of conflicts and conflicts resolution is significant. A superpower state is strong politically, militarily, and economically. At the same time, it has the power to influence other nations to do things they would otherwise not do, or to influence other nations' decision-making. The term "superpower" was first used in 1944 by T.R. Fox in his book *The Superpowers: The United States, Britain and the Soviet Union – Their Responsibility for Peace*. These three nations fought on the same side during World War II. However, they later got involved in a battle for economic, political, and military power. At the end of the war, the British power declined and, the USA and USSR emerged as the new superpowers.

The history of superpowers

The history of superpowers can be traced back to the 19th century when Britain dominated Europe. During the 19th century, Britain's capital, London, had the greatest economic, military, and political power. Thus, Britain was the world's superpower for approximately a century. Although Britain lacked the industrial resources to sustain its economy, it formed a global empire of colonies and influences in Africa, the Middle East, and Asia. Introduced the British pound as the global medium of

exchange. The superiority of Britain's maritime and its ability to hold some vital regions from Gibraltar through the Suez Canal and around the Cape of Good Hope to the Straits of Malacca enabled it to sustain its economy. It commanded itself well against other powerful countries like France, Germany, and Russia. The hegemonic position of Britain ended during the long wars fought between 1914 and 1945.

Immediately after the collapse of Britain as the world's superpower, the United States of America took over. The main factor that led to the United States' hegemonic power was its industrial and military strength. With instruments to intervene in world affairs as stated under the 1947 National Security Act and the military mobilisation authorized by the 1950 Watershed directive of National Security Council 68, the United States established itself as an international force. The USA implemented military expansion programmes.

In the mid-1950s, the Soviet Union also became a superpower. It broke the deadlock of the American military power by blowing-up its first atomic bomb in 1949 and its first hydrogen bomb in 1953. It established its superiority globally through an activist foreign policy with states in Asia, the Middle East Africa, and Latin America. Soviet Union dominance did not last for a long time because of the collapse of the USSR in 1991.

The features of superpowers

Although a number of superpowers have existed in different times, they have different features. Some maintain their status for a long time, while others decline or fall after a short- while. As such, world history shows that, superpowers rise and fall. While there is no universally agreed definition of the term superpower, there are commonly accepted distinguishing features of a superpower. They include the following:

Military capability

The possession of high-quality military capabilities is usually considered the most critical element distinguishing a superpower from other states. This means, the superpower has military strength in term of spending, a number of military bases globally, and nuclear weapons and warheads. Therefore, the greater the military capability of a state the greater its aggregate power.

Economic resources

This is about state's gross national product, the level of industrialisation, technological development, and economic diversity. It also includes, the strength of the country's currency and reserves for example US Dollar is used worldwide and its trade volume is relative high. When the state ranks high in all these dimensions, it is considered a superpower.

Resources

All superpowers need resources to sustain their military and economic capabilities.

- (a) *Population:* A large population can contribute more significantly to the military, labour force, and the market. It is essential to consider a population's age, health, and education. Superpowers must have a large number of population who can fight or work. They need the knowledge and skills necessary for adoption of modern technology. Most importantly, the population increases the economic growth of a nation. More people produce more goods and provide and higher tax revenues;
- (b) *Geography:* The size of the territory the state controls, and the terrain, climate, and geography must support agriculture or urbanisation; and
- (c) *Technological capacity:* A state power must have a great capacity in terms of technology.

The role of superpowers in maintaining international peace

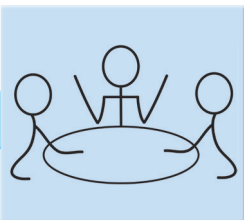
Superpowers play important role in maintaining international peace, as follows:

- (a) *Superpowers to maintain international peace:* They determine the existence of any threats to peace, breach of peace, or acts of aggression, and take military and non-military action to restore international peace and security;
- (b) *Conflict resolution:* Superpowers also play an important role in conflict resolution by advocating peaceful means of resolving conflicts;
- (c) *Preventing and combating terrorism:* Superpowers assist other countries in fighting against terrorism. They provide military support, including weapons, training, experts, and financial support to a number of countries so as to end terrorism; and
- (d) *Discouraging production and use of weapons of mass destruction:* Superpowers play an active role in the efforts to stop the production of weapons of mass destruction such as nuclear and biological weapons.

Exercise 7.9

1. With examples, define the term superpower.
2. Discuss the main features of superpowers.
3. Discuss the criteria used in ranking superpowers.
4. Discuss the role of superpowers in maintaining international peace.
5. Explain why superpowers discourage the making and use of weapons of mass destruction in the world.

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Activity 7.12

In groups, explore the historical development of world superpowers. Present your answers in the class for discussion.

The United Nations

The United Nations was established on 24 October 1945 by 51 states following the initiatives taken by the states' governments. The UN headquarters are in New York in the USA. The UN has several agencies, including the World Health Organisation (WHO), International Labour Organisation (ILO), the International Monetary Fund (IMF), the World Food Programme (WFP), the United Nations International Children's Fund (UNICEF), and the United Nations Development Programme (UNDP). The UN Charter identifies the General Assembly (GA), the Security Council (SC), the UN Secretariat, the International Court of Justice (ICJ), the Trusteeship Council, and the Economic and Social Council (ECOSOC) as its principle institutions. Under the United Nations, all the member states, big and small, rich and poor, have a voice and vote during decision-making.

Although grouping nation-states was the method used to form the United Nations, the Charter refers to the needs and interests of individuals and those of states. In several ways, the UN was established to address the problems which had been facing its forerunner, the League of Nations. The League of Nations was established on 10 January 1920, after World War I, and was intended to eliminate the possibility of future wars. Nonetheless, the main problem was its lack of adequate power. There was a lack of clear separation of responsibilities between the central executive committee (the League Council) and the League Assembly, which comprised all the member states. The League Assembly and the League Council could only recommend, and not make, binding resolutions. Governments of the member states were free to accept or reject any recommendation.

Furthermore, there were no mechanisms for coordinating military or economic actions against criminal states which weakened the league further. Similarly, central states such as the United States, were not members of the league. By the time World War II started, the League had failed to address several acts of aggression. Therefore, the structure of the United Nations had to address the problems the League of Nations had faced. The UN Security Council is responsible for maintaining international peace and security. Unlike the League of Nations, the United Nations recognises the

privileges of the great powers in the Security Council. It includes five permanent members, namely the USA, the UK, France, Russia (formerly the Soviet Union), China, and ten non-permanent member states.

The UN Charter places more emphasis on promoting socio-economic advancement, partly because many believed that the global economic depression of the 1930s was one of the causes of the nationalism and aggression that resulted in the Second World War. While the League of Nations gave the responsibility for dealing with economic and social issues to the League Assembly, the United Nations has formed the Economic and Social Council (ECOSOC) to manage economic and social institutions. Together, with the Secretariat and the General Assembly, ECOSOC supervises the activities of many other institutions, including the specialised agencies, and the funds and programmes. The specialised agencies, such as the World Health Organisation (WHO) and the International Labour Organisation (ILO) have their own constitutions, frequently assessed budgets, executive heads, and assemblies of representatives of states. They are autonomous constitutionally, financially, politically, and are not subject to the management of the central system.

The funds and programmes of the organisations are closely linked to the central system. The General Assembly directly supervises their administration arrangements. Since the establishment of the United Nations (UN), many new issues have come into the international agenda, for example women's rights and interests, climate change, the depletion of resources, population growth, terrorism, and the spread of HIV/AIDS. These issues have usually led to establishment of new organisations. The United Nations Development Programme (UNDP) and the United Nations Children's Fund (UNICEF) are some of the examples.

Initially, there were serious disagreements about many aspects of the UN, including the issue of membership. No new members were admitted between 1950 and 1955 since the USA and USSR could not agree. In 1955, a decision was made to admit two countries (Bulgaria and Hungary) from the Eastern block and another two (Italy and Spain) from the Western block. The most significant increase in the UN membership happened with decolonisation. By 1975, there was a significant increase of members to 144.

Purposes and principles of the United Nations

The following are purposes of the United Nations (they are outlined in its Charter)

- (a) To maintain international peace and security;
- (b) To develop friendly relations among nations based on respect for the principle of equal rights and self-determination of peoples;

- (c) To cooperate in solving international economic, social, cultural, and humanitarian problems and in promoting respect for human rights and fundamental freedoms;
- (d) To be a centre for harmonising the actions of nations in attaining joint ends.

The United Nations operates under the following principles:

- (a) The organisation is based on the sovereign equality of all its members;
- (b) All members, to ensure to all of them the rights and benefits resulting from membership, shall fulfil in good faith the obligations assumed by them by the Charter;
- (c) All members shall settle their international disputes by peaceful means in such a manner that international peace, security, and justice are not endangered;
- (d) All members shall refrain in their international relations from the threat or use of force against the territorial integrity or political independence of any state or any other manner inconsistent with the Purposes of the United Nations;
- (e) All members shall give the United Nations every assistance in any action it takes by the Charter and shall refrain from assisting any state against which the United Nations is taking preventive or enforcement action;
- (f) The organisation shall ensure that states which are not members of the United Nations act by these principles so far as may be necessary for the maintenance of international peace and security; and
- (g) Nothing contained in the present Charter shall authorize the United Nations to intervene in matters that are essentially within any state's domestic jurisdiction or shall require the members to submit such matters to settlement under the existing Charter.

The United Nations and the maintenance of international peace and security

In the early 1990s, after the end of the Cold War, the UN quickly expanded its agenda for peace and security. The former UN Secretary-General, Boutros Boutros-Ghali, presented a more determined role for the United Nations in his seminal report *an Agenda for Peace* (1992). The report outlined the interconnected functions of the UN in maintaining peace and security. These are:

- (a) *Preventive diplomacy*: This includes confidence-building measures, fact-finding, and preventive deployment of UN-authorized forces;
- (b) *Peace-making*: It is designed to bring hostile parties to an agreement peacefully;

- (c) *Peace enforcement*: Authorised under the Charter and permitted to occur without the parties' approval;
- (d) *Peacekeeping*: The deployment of a UN presence in the field with the consent of all parties; and
- (e) *Post-conflict peacebuilding*: To develop the social, political, and economic infrastructure to prevent further violence and consolidate peace.

The United Nations deals with all these issues through the Security Council. The Security Council has primary responsibility for maintaining international peace and security. Therefore, states are required to surrender their right to use force to settle disputes, respect the decisions on peace and security made by the Council on their behalf; and commit some of their collective military forces. The logic behind the existence of the Council is that states must disarm and decentralise their monopoly use of force.

The Security Council

The Security Council has been given a legal monopoly over war-making. It has 15 members. The five permanent members are China, France, Russia, the United Kingdom, and the United States of America. In addition, it has ten members, elected by the General Assembly to serve for two-year terms. Each member casts one vote. An affirmative vote is used to make decisions on procedural matters of at least 9 of the 15 members. Decisions on substantive matters require nine votes and the absence of a negative vote by any one of the five permanent members. All five permanent members have to exercise the right of veto at one time or another. If a permanent member does not fully agree with a proposed resolution but does not wish to cast its veto and choose to abstain, the resolution will be adopted if it obtains nine votes. Under Article 25 of the Charter, all members of the United Nations agree to accept and carry out the decisions of the Security Council. While the other organs of the UN make recommendations to member states, the Council alone has the power to make decisions that member states are obligated under the Charter to implement.

Functions and powers of the UN Security Council

Under the Charter, the functions and powers of the Security Council include the following:

- (a) To maintain international peace and security principles and purposes of the United Nations;
- (b) To formulate plans for establishing a system to regulate armaments;
- (c) To call upon the parties to a dispute to settle it by peaceful means;

- (d) To investigate any dispute or situation which might lead to international friction and to recommend methods of adjusting such disputes or the terms of settlement;
- (e) To determine the existence of an act of aggression and suggest appropriate action to be taken;
- (f) To call upon the parties concerned to comply with such provisional measures as it deems necessary or desirable to prevent an aggravation of the situation;
- (g) To call on members of the United Nations to take measures not involving the use of armed force such as sanctions to give effect to the Council's decisions;
- (h) To resort to or authorise the use of force to maintain or restore international peace and security;
- (i) To encourage the peaceful settlement of local disputes through regional arrangements and to use such regional arrangements for enforcement action under its authority;
- (j) To recommend to the General Assembly the appointment of the Secretary-General;
- (k) Together with the General Assembly, to elect the Judges of the International Court of Justice;
- (l) To request the International Court of Justice to give an advisory opinion on any legal question; and
- (m) To recommend to the General Assembly, the admission of new members to the United Nations.

A representative of each member of the Security Council must be present at all times at United Nations headquarters. The Security Council of the UN may meet in different places; for example, in 1972, it held a session in Addis Ababa, Ethiopia, in 1973, in Panama City, Panama, and 1990, in Geneva, Switzerland. When a complaint concerning a threat to peace is submitted, the Council first suggests that the parties to the dispute reach an agreement peacefully. The Council may establish principles for a peaceful settlement. In some cases, the Council undertakes investigations and mediation or sends a mission and appoints special envoys. When a dispute leads to hostilities, the Council first concern is to end them as quickly as possible. The Council can issue directives for a ceasefire that may help prevent the escalation of the conflict. The Council may also send military observers or a peacekeeping force to help lessen tensions, keep opposing forces apart, and create calm situations where peaceful settlements may be sought. The Council may decide on enforcement measures including; economic sanctions, arms embargoes, financial sanctions, travel bans, or collective military action.

Strengths and limitations of the UN in the maintenance of peace and security

Despite the UN being the best-placed international organisation to maintain international peace and security, it had mixed results.

The following are the strengths of the UN in maintaining peace and security:

- (a) *Remarkable reduction in the number of wars:* Even though many countries have disagreements and possess enormous weapons, these conflicts have not intensified into another world war, since the establishment of the UN;
- (b) *Non-existence of any other organisation with universal membership legitimacy:* Only the UN has the legitimacy derived from universal membership. Even when regional organisations conduct military action, an effort is made to get authorisation from the UN Security Council;
- (c) *Ending several conflicts, reducing tensions, and improving development in many regions:* The work of the UN has been crucial in resolving conflicts and preventing others. The United Nations has flexibly responded to new threats such as civil wars. Development programmes have improved the lives of millions of people worldwide. Thus, minimising the likelihood that they may resort to violence;
- (d) *Establishment of International Criminal Tribunals:* Through the Security Council, the UN has established international criminal tribunals in different countries to investigate and prosecute crimes against humanity; Examples include the International Criminal Tribunal for the former Yugoslavia (ICTY) and the International Criminal Tribunal for Rwanda (ICTR). The tribunals are subsidiary organs of the UN Security Council;
- (e) *Establishment of a Counter-Terrorism Committee:* Following the 9/11 terrorist attacks the Security Council established a Counter-Terrorism Committee a subsidiary organ to combat terrorism.

The following are the limitations of the UN in relation to the maintenance of peace and security:

- (a) *Lack of global representation:* The composition of the Security Council has essentially remained unchanged, since its founding in 1946; hence, it does not represent today's balance of power. The Council's five permanent members have the ability to veto vital resolutions brought before the organ;
- (b) *Inability to act effectively in areas of interest to the permanent members of the Security Council:* Due to the veto, the UN cannot respond effectively to some conflicts, especially to those in which its permanent members of the

Security Council are involved. For example, the UN has failed to intervene in the USA, Russia and Israel, Syria, Iraq, Ukraine, and Palestine;

- (c) *The United Nations is inadequately equipped to deal with new international security threats:* The UN was designed to respond to conflicts between states and has difficulty dealing with new threats from actors other than the states;
- (d) *Peacekeepers' abuses:* Peacekeeping mandates continue to be examined for their scope, costs, and cases in which peacekeepers have committed abuses. For example, the peacekeepers dispatched to Haiti in 2010 faced intense criticism for widespread cases of sexual abuse;
- (e) *Lack of a standing army:* The main weakness of the United Nations is its lack of an army. A military unit was planned to be added to the Security Council to tackle problems more efficiently, but the idea remains on paper. Currently, the UN uses international military staff, from countries with different rules and standards. Soldiers from various countries are equipped and trained in accordance with their country's standards. When they embark on a joint operation, the divergence in training and orders sometimes makes collaboration difficult. The problem may be easily tackled if the member states agree to create a joint army with a uniform military code, thus increasing collaboration between soldiers and units.

Globalisation

The term globalisation is understood differently by different people. However, globalisation may be defined as an international integration that results from the exchange of products, cultures, ideas, world views, technologies, and others. It may also be defined as a growth of the inter-dependence between national markets and industries on a global scale as it is an intensified cooperation and integration of different national economies. Globalisation occurs when national economies are increasingly integrated and interrelated. As a phenomenon, globalisation involves increased international trade across national boundaries and the conduct of business activities across the borders of many countries.

Therefore, globalisation is a global interconnectedness centred on economics, cultures, and technologies. Yet, globalisation could also be described as how people and goods move quickly across borders. It is an economic integration of markets, trade, and investments. The term is sometimes used to refer to the increasing movement and exchange of labour and capital, goods and services, technologies, improved transport and communication networks, and cultural diversity worldwide.

Features of globalisation DO NOT DUPLICATE

There are several features of globalisation; the most common ones are democratisation, privatisation, a free-market economy, cultural interaction, and information technology.

Democratisation

Democratisation is a transition from authoritarianism to liberalism. This transition goes through three overlapping processes: First, *the breaking down of the old regime*. This process usually involves a loss of legitimacy and the faltering loyalty of the military. The second process is a *democratic transition*. This process is the result of constructing alternative liberal democratic structures and processes. The third process is *democratic consolidation*. This produces new structures and processes which are embedded in the minds of both elites and the masses. Some have portrayed democratisation as an inevitable process which is destined to continue.

Thus, the unique strength of democracy is that it can address the central challenges of politics, and rival views, and interests within the same society, while at the same time containing the tendency of bloodshed and violence. Therefore, democratic societies are enduringly stable and peaceful, and they are based on popular accountability and a system of checks and balances.

Privatisation

Privatisation is a transfer of property or business ownership from a government to a privately-owned entity. Private property or business owners have usually focused on profit-making. The benefits of privatisation include increasing production and intensifying competition to improve efficiency. Despite these benefits and others, privatisation has certain disadvantages. For instance, since most private companies operate under a deep financial cut, many workers lose their jobs after a state-owned enterprise is privatised.

A free market economy

A free-market economy, is another feature of globalisation. In this kind of economy, the prices of goods and services are freely determined by sellers and buyers basis of the principles of demand and supply. In other words, the term free-market economy refers to a condition in which the flow of goods and services is neither restricted nor encouraged by direct government intervention. A free-market system economy promotes the most efficient production and distribution of scarce resources. Another advantage is that, it encourages competition between firms in producing and selling what they want, depending on the demand of the market where customers exercise their freedom of choosing commodities. Nevertheless, free market has certain

disadvantages, including benefiting mostly industrialised and economically advanced countries at the expense of poor developing countries. They make countries produce food substances and raw materials, and prevents them from making economic progress.

Trade liberalisation

For decades no country has achieved economic success in terms of getting substantial increases in living standards for its people, without being open to the rest of the world. Trade liberalisation is embraced by removing tariffs (taxes on imports), quotas (restrictions on the number of imports), subsidies (aid designed to reduce the price of exports), or other forms of protectionism, such as regulatory barriers. Trade liberalisation can be promoted either through bilateral trade agreements or by establishing free trade zones, areas within which states agree to reduce tariffs and other trade barriers.

Cultural interaction

Cultural interaction is the relationship between two groups of people with different customs, traditions, ideas, and practices. Globalisation has integrated all cultural practices globally through music, sport information and communication technologies like the Internet, faxes, satellites, and television cables. Embracing different cultures allows various people to experience what it is like to be part of a community other than their own ways. It also gives natives cultural awareness and acceptance, which can help break down cultural barriers. They are interacting with people from different backgrounds. However, cultural interaction can distort culture, directly or indirectly.

Information technology

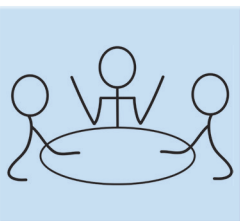
Information technology (IT) refers to using computers, storage, networking, and other physical devices, infrastructure, and processes to create, process, store, secure, and exchange electronic data. IT is essential in our lives because it helps us deal with dynamic things. Technology offers various tools to increase development and exchange information. IT is used to make tasks easier and solve many problems effectively. IT is a synonym of ICT (Information and Communications Technology) because it supports information related activities like gathering, processing, storing, and presenting data. Increasingly, these activities also involve collaboration and communication. So, ICT can be regarded as a combination of information technology with other related technologies, namely IT.

ICT entails any product that stores, retrieves, manipulates, transmits, or receives information electronically. The products include personal computers, digital televisions, emails, robots, and mobile devices. Modern technology has paved the way for the production of multi-functional devices like smartwatches, smartphones,

smart spectacles, and smartens. Computers are increasingly faster, more portable, and higher-powered than ever before. Technology has also made our lives easier, faster, better, and more interesting. One of the biggest challenges in the area of IT is cyber security. Other challenges include limited accessibility and network connection (the Internet), viruses, limited technical support, and other costly resources.

Exercise 7.10

1. “Globalisation is necessary tool for human civilisation”. Argue for or against this statement.
2. Explain how privatisation has influenced retrenchment of workers in various organisations in Tanzania.
3. Identify the demerits of the free-market economy, especially in low-income countries.
4. With examples, explain how interactions with foreign cultures have affected African cultural values.
5. “With the invention of modern technology, our life has become easier, faster and better.” Drawing examples from Tanzania, comment on this statement.



Activity 7.13

In groups, conduct research to find out the benefits and challenges of using computers and other electronic devices in teaching and learning activities. Present the findings in the class for discussion.

The influence of globalisation on social, economic, political, cultural, and environmental reforms in Tanzania

Tanzania adopted some liberal ideologies in addition to her socialist ideology in the 1990s. It introduced the Structural Adjustment Programmes (SAPs). The SAP's were the budgetary and policy changes proposed by the International Monetary Fund (IMF) and the World Bank (WB) to developing countries before providing loans and grants to them. The WB has four financial institutions, namely, the International Bank for Reconciliation and Development (IBRD), the International Finance Corporation (IFC), the multilateral Investment Guarantee Agency (MIGA), and the International Development Agency (IDA). These institutions are responsible

for against fighting poverty and improving people's living conditions, particularly in low-income countries. Therefore, developing countries, including Tanzania, had to adopt the SAPs to obtain loans and grants from the IMF and the WB and other financial institutions. These policies necessitated significant reforms in the social, political, economic, cultural, and environmental sectors as follows:

The social sector

The social dimension of globalisation refers to the impact of globalisation on the life and work of people, families, and societies. There are other social aspects of globalisation apart from employment, work, income, and social protection. The influence of globalisation on social reforms generally involves stretching or extending and intensifying human activities, relations, and networks across the globe. The adoption of the SAPs in Tanzania, for example, introduced the so-called cost-sharing, which assisted in reducing government spending on the provision of social services such as health, education, and water. Before the introduction of the SAPs, the services had been provided freely by the government.

The economic sector

Globalisation has brought new potential for development and wealth creation. There are divergent views on the economic impact of globalisation. Some argue that the present model of globalisation has increased unemployment, inequality, and poverty. In contrast, others contend that globalisation has helped to reduce them. Globalisation is aimed at helping people to meet their needs, thereby improving their standard of living and increasing, freedom and liberty. However, it has been argued that globalisation has increased the gap between the rich and the poor; developed countries benefit more than developing ones.

Tanzania adopted trade liberalisation and privatisation policies in the 1990 to cope with the influence of globalisation on low-income countries. In addition, Trade liberalisation removes or reduces barriers to cross-border trade. Through privatisation, Tanzania allowed the private sector to be part of the economic sector. Privatisation means transferring management and ownership of a property or business from the public sector to the private sector. This strategy allows the private sector to buy shares in state-owned enterprises. In a privatised economy, the state is tax collector and regulator.

The political sector

One of the significant effects of political globalisation is that it reduces the essence of the nation-states. For instance, the emergence of super-national institutions such as the European Union (EU), the World Trade Organisation (WTO), and the

International Criminal Court (ICC) replaced or extended the national functions. As a result, the sovereignty of nation-states has been reduced since states no longer make important decisions concerning their countries that have direct or indirect effects on the international community. For example, developing countries had to introduce the multiparty system in the early 1990s to fulfil the requirements of globalisation. In Tanzania, for example, the multiparty system was re-introduced in 1992.

The cultural sector

The positive cultural aspects of globalisation foster diversity, especially when interactions lead to the mixing cultures. Diversity has become a global value; it is promoted by international organisations and movements. There is no question about the forms of universal culture that spread every day. Under globalisation, cultural practices of different nations are put together, adopted and imitated. Tanzania cultural practices through the Internet, satellite, and cable TV. However, not all cultural practices are good. Some cultural practices such as homosexuality, drug abuse, and indecent dressing are harmful and thus are not acceptable in Tanzanian society.

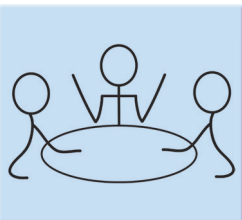
The environmental sector

The environmental sector is one of the top global concerns. Local and international companies or organisations carry out activities to protect the environment and manage natural resources. Global environmental activities include, for instance, the measurement, prevention, and correction of environmental damage caused by air, water, and soil pollution. Other examples are waste management, wastewater treatment, limiting noise nuisance, and the protection of ecosystems. Unfriendly human activities are considered the major causes of global climate change, which may lead to changes in weather. Prolonged drought, erratic rainfall, floods, rising sea levels, rising atmospheric temperature, and water scarcity are some of the consequences of climate change. Under globalisation, many countries, including Tanzania, have had to reform their strategies for exploiting their natural resources for the sustainability of the environment. Any non-environmental friendly activity, especially any such activity done in farming, fishing, mining, construction, and the industrial sectors, can influence climate change. Thus, the government insists that people must use technology appropriately so as to preserve, conserve and protect the environment for sustainable development purposes.

Exercise 7.11

1. Examine the contribution of the multiparty system to the democratisation process.
2. Assess the influence of globalisation on Tanzania's cultural values and practices and suggest ways of mitigating it.

3. Show how cost-sharing has helped to improve the quality of education in Tanzania?
4. Explain how globalisation has created unemployment in Tanzania.
5. How has the free market economy affected our domestic market?



Activity 7.14

In groups, explain the non-environments and environments-friendly activities done in your society. Present your answers in the class for discussion.

Effects of globalisation in Tanzania

Globalisation has several positive and negative effects as shown below.

Social effects

The social effects of globalisation directly touch people's lives. Some of these effects are positive, while others are negative.

Positive effects

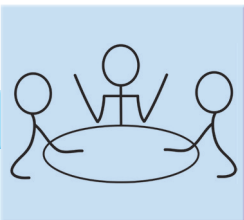
The following are positive social effects of globalisation:

- (a) *Improvement provision of goods and services:* The privatisation policy has led to the establishment of many private companies. In Tanzania, there are many registered private hospitals, schools, colleges, universities, and legal firms. The private sector is a significant stakeholder in the development of Tanzania, since it makes goods and services available to the people;
- (b) *Creation of employment:* Through trade liberalisation and privatisation, a significant number of both skilled and unskilled people are employed in various private companies and organisations. Thus, globalisation helps to improve people's living conditions and reduce poverty.
- (c) *Improved transport and communication networks:* The improvement of transport and communication infrastructure enables people to access goods and services fast and more efficiently. The goods include food products, building materials, medicines and clothes;

- (d) *Facilitating information:* Globalisation enhances learners' ability to acquire new skills and utilise knowledge to improve learning. It also enhances learner's ability to access, assess, adopt, and use knowledge to think independently, make the right judgements, and collaborate with others to make sense of new situations;
- (e) *Accessibility of information technology:* The number of IT users in various sectors has increased because IT is accessible. For example, in Tanzania, online education programmes, online money transactions, online purchase of goods and services, and online payment of different bills such as water and electricity bills have made life easier and comfortable; and
- (f) *Promotion of international connectivity:* The Internet has turned the world into a village. This is because people exchange thoughts and ideas easily and quickly through the Internet.

Negative effects of globalisation

- (a) *Unequal access to education:* Globalisation has created social stratification, particularly in education. Those with enough financial resources access better education than those with insufficient financial power. Unequal access to education increases wage inequalities and worsens the distribution of income. For example, many developing or low-income countries do not have an adequate number of literate and knowledgeable people who can compete in the international labour market with those from developed countries;
- (b) *Increasing in health risks:* Globalisation is associated with the interaction of people across the world. This has given rise to more health risks owing to the spread of communicable diseases such as COVID-19, Ebola, Severe Acute Respiratory Syndrome (SARS), and HIV/AIDS. These diseases endanger the lives of millions of people across the world;
- (c) *Unemployment and job insecurity:* Globalisation can cause unemployment and job insecurity following advancements in science and technology. Most advanced economies have extended their investments into developing countries where they operate with advanced technology. This leads to numerous people lacking jobs as machines have replaced them. This situation has led to higher levels of structural unemployment as the demand for employment is very high; and
- (d) *Brain drain:* Globalisation is associated with the migration of talented experts mostly from developing countries to developed ones who search for jobs with higher salaries, access to advanced technology, and quality life. This has led to the loss of considerable human resources like doctors, engineers, teachers, and lawyers by developing countries.

**Activity 7.15**

Under the teacher's guidance, divide yourselves into three groups and perform the following tasks:

- Group one:** Identify the private hospitals in your region and assess their contribution to improvement of the health services in Tanzania. Present your answers in class for discussion.
- Group two:** Identify the private schools in your region and assess their contribution to improving the provision of education in Tanzania. Present your answers in class for discussion.
- Group three:** Identify the private telecommunication companies found in Tanzania and assess their contribution to improvement in the communications services in Tanzania. Present your answers in class for discussion.

The political effects of globalisation

Political effects are about how the government governs and overcomes challenges. The positive and negative political effects of globalisation are described below.

Positive effects

The following are positive political effects of globalisation:

- (a) *Electronic democracy (e-democracy):* E-democracy refers to computer-based technologies that enhance citizens' participation in democratic processes. It is sometimes called 'digital democracy' or 'cyber democracy'. Its notable benefits include its ability to allow for online interaction of people to do online campaigns and online voting (e-voting) in elections or referendums, and to petitions governments or other bodies;
- (b) *International media in politics:* Access to foreign news is no longer a state monopoly or a privilege of specific certain groups of people. The role of the media, from this regard, is to help the public to scrutinise the activities of governments and expose acts of power abuse. Once again, in playing this role, the media are supplementing the work of formal representative institutions. For example, media professionals in Tanzania such as researchers, journalists, and television presenters do this;

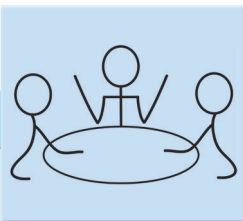
- (c) *Maintenance of global peace and security:* The global collective efforts to maintain peace and security facilitated by the international security globalisation policy. As a member of the United Nations, Tanzania participates in maintaining global peace and security either directly or indirectly. The restoration of peace in the Comoro Islands, South Sudan and the Democratic Republic of Congo are recent examples of how Tanzania does this. It has sent its soldiers to these countries to support the global peacekeeping efforts;
- (d) *International or regional cooperation:* International or regional cooperation enables countries to cooperate with each other and share economic benefits. For example, Tanzania's national priorities include strengthening the country's participation in regional communities, such as the EAC and SADC.

Negative effects of globalisation

The following are the adverse political effects of globalisation:

- (a) *Inappropriate use of electronic democracy(e-democracy):* E-democracy creates chances for some people to temper with the voting processes. There is a high risk of election results to be manipulated and electronically;
- (b) *International media in politics:* With the escalation of private media at national and international levels, some people may misbehave and be biased in reporting or presenting news. We have witnessed news being rejected in one country, but being accepted in other countries;
- (c) *Centralisation of political power:* Under globalisation, the capitalist powers centralise political power. This situation reduces the political sovereignty of developing countries like Tanzania;
- (d) *Increasing of terrorist attacks:* Under globalisation, some developing countries have been affected by terrorist attacks because of their political ideologies. For instance, Tanzania and Kenya experienced terrorist attacks on the US embassy in Dar es Salaam and Nairobi in 1998. Many other terrorist attacks have been witnessed in various countries; and
- (e) *Political organisations:* Under globalisation, developed countries tend to undermine the efforts of developing countries to pursue the objectives of the African Union and those of regional communities such as the EAC, SADC, ECOWAS, and COMESA. Developed countries usually weaken developing countries' efforts by continuing to exploit the countries through aid and loans.

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Activity 7.16

Under the guidance of your teacher, divide yourselves into two groups and debate the following motion: “*Electronic democracy is better than non-electronic democracy.*”

Cultural effects of globalisation

Cultural globalisation is the process whereby information, commodities and images produced in one part of the world enter a global flow that tends to ‘flatten out’ the cultural differences between nations, regions, and individuals. The following are the positive and negative cultural effects of globalisation:

Positive effects

The following are the positive cultural effects of globalisation.

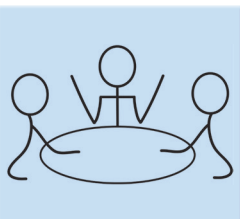
- (a) *Socio-cultural practices:* Under globalisation, some of the harmful cultural practices have been eliminated by the influence of foreign cultures. This has helped to end outdated or harmful cultural practices like the killing of twins and people with albinism, Female Genital Mutilation (FGM), and widow inheritance in Africa and Tanzania in particular;
- (b) *Integration of cultural practices:* The world is now sharing some of its cultural values through globalisation. Urban dwellers, for example, have values which are different from those of rural dwellers. However, with the advancement of ICT, most cultural practices worldwide, particularly music, sport, and games, are brought together; and
- (c) *Diffusion of beliefs and values:* The spread of modern religions globally, such as Christianity and Islam has reduced social evils and increased the efforts to fight against harmful cultural practices, including FGM.

Negative effects of globalisation

The following are the negative cultural effects of globalisation

- (a) *The decline of traditional cultural values:* Through globalisation, several African traditional cultures have been influenced by the Western lifestyle, including homosexuality. Bad behaviour has affected indigenous culture. For instance, the Internet and social media platforms have exposed Africa to external cultural practices which many people adopt;

- (b) *Underpinning native languages:* Most people, especially those in urban areas, speak Kiswahili and English at the expense of native languages like Kisukuma, Kinyakyusa, and Kinyamwezi which are vanishing. Moreover, in the error of globalisation native languages are considered to be languages of the uncivilized and uneducated people. At the same time, English is considered to be the language of the educated;
- (c) *Moral decay:* Exposure to a globalised world through technology for example television and the Internet, has led to moral decay. The emergence of decadent behaviour as exemplified by drug abuse, homosexuality, prostitution and robbery, is the result of the exposure created by globalisation; and
- (d) *The decline of traditional food crops:* The development of science and technology has transformed Tanzanian's farming system; indigenous seeds have been replaced by new seeds from Western countries. Most of the imported seeds are less resistant to diseases.



Activity 7.17

In groups, identify the foreign cultural practices which have been brought into our society and assess their influence on our culture. Present your answers in the class for discussion.

Economic effects of globalisation

The economic effects of globalisation vary from country to country, depending on the economic status of a particular country. The following are the positive and negative economic effects of globalisation:

Positive effects of globalisation

The positive economic effects of globalisation are presented below:

- (a) *Foreign trade and investment:* Through globalisation, foreign trade has been encouraged and facilitated by international investments. For example, goods and services, capital, technology, and labour are moved freely across borders. This situation has fostered economic growth and provided higher living standards in the participating economies;
- (b) *Expansion of markets:* Under globalisation, the world's economic transformation has been widened at international level. This helps to expand markets;

- (c) *Proper use of natural resources:* Technological advancement has simplified and stimulated proper ways of utilising natural resources. Technology has made it possible to conserve, preserve and protect the environment, for example, through recycling technology;
- (d) *International cooperation:* Multilateral and bilateral cooperation have been maintained and strengthened. This has happened in the form of international trade affairs, sport and games, and arts and crafts concerts;
- (e) *Social services:* Through liberalisation and privatisation policies, there have been significant achievements in the delivery of social services, for example health services, education, transport, and communication services; and
- (f) *Increasing in individual and national income:* Diversified economic sub-sectors such as tourism, and manufacturing employ many people and enable them to earn some money to sustain their lives. Similarly, through the taxes charged on goods and services, the government increases revenue and thus provide social services to the people.

Negative effects of globalisation

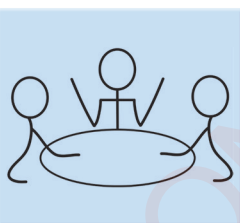
The following are negative economic effects of globalisation:

- (a) *Unemployment:* The western companies which have invested in many developing countries, including Tanzania, shifted from labour intensive production to mechanised production. This shift has led to the retrenchment of the labour force, thus causing unemployment-related challenges;
- (b) *Economic disparities:* There have been a huge difference in economic development between developed and developing countries because of globalisation. Through privatisation and capital mobility, Northern countries (North American and European countries) undermine Southern countries (South American, African and Asian countries) due to unequal exchange. Most of the natural resources in developing nations are owned by multinational companies from developed nations. This has contributed to the undermining of local companies in developing nations;
- (c) *Exploitation:* Multinational companies' exploit low-income countries. These companies may lead to most developing countries, including Tanzania, into total dependence on developed ones, if not adequately monitored;
- (d) *The decline of local industries:* The importation of foreign goods has contributed to the deterioration of production in our local industries in terms of quality and price. This retards local innovations and the creativity of local, skilled people. The decline of the industrial sector and local technology is due to the importation of ready-made, low-priced goods from outside;

- (e) *Privatisation*: Since globalisation is part and parcel of the skills and technology transfer from one country to another, it has influenced the retrenchment of non-skilled workers in different companies and organisations. This situation has increased the unemployment problem in developing countries like Tanzania; and
- (f) *Environmental degradation*: With the discovery of advanced technologies, the world has raised concerns about environment degradational and pollution. Technological advancements in the mining, agriculture, transport, and industrial sectors, for example, have destruct the environment in Tanzania. The constant emission of toxic gases from heavy industries and increased deforestation negatively affect the ozone layer. This process leads to global warming, which is associated with floods and drought that affect the lives of living organisms.

Exercise 7.12

1. Assess the role of the private sector in the supply of goods and services in Tanzania.
2. Explain the reasons behind the rapid increase in global terrorist attacks.
3. How has globalisation helped to eliminate cultural boundaries in Tanzania?
4. “Recycling technology is an effective way of preserving the environment”. Elaborate this statement with examples from Tanzania.
5. Discuss the merits of a free-market economy in third world countries.



Activity 7.18

In groups, identify human activities that degrade the environment in your communities and suggest possible measures to overcome them. Present your answers in class for discussion.

Challenges hindering Tanzania to benefit from globalisation

Tanzania, like many other developing countries, is facing several challenges related to globalisation as follows:

- (a) *The weak of industrial base:* Strong industrial base determines the chances of developing countries to benefit from globalisation. Tanzania has a weak industrial base, particularly in processing raw materials. This has been contributed by weak human capital, colonial deindustrialisation policies and a low level of technology. This situation has made the country become recipient of manufactured goods from developed nations. Apart from this, privatisation has encouraged the intrusion of foreign industries in Tanzania, some of which import raw materials and produce cheap manufactured goods compared to those produced in our local industries. This situation leads to unfair competition for the market of locally produced goods lack market;
- (b) *Inadequate transference and accountability:* Tanzania continues to embrace good governance, but there are still challenges in some cases, slowing it down to benefit from globalisation. Things like corruption, lack of transparency and accountability hinder foreign investment;
- (c) *Weakness of domestic monetary institutions:* Most developing countries have weak financial institutions set up, making them fail to respond to the changing global market. Globalisation requires developing countries, including Tanzania, to reorganise and transform their financial institutions to speed up development and liberalize financial markets;
- (d) *Inadequate human capital:* As an economic value of a work that involves knowledge, skills, experience, exposure, health, and other human traits possessed by people human capital is considered necessary under globalisation. Adequate human capital primarily determines the achievements or failures of an organisation or country in a globalised world. The investment in education and capacity building are the priorities of many countries that lead to success in a globalised world. However, most human resources fails to compete globally due to lack of competence and relevant skills required. As a result, Tanzania incurs a high cost of importing experts from abroad;
- (e) *Low level of technology and innovation:* Under globalisation, Tanzania is privileged to benefit through the improvement and innovations of technology. Limited advancement in technology and innovation in science, mining sector, agriculture, industries, transport and communication networks in the country constrain its ability to realize its prospects under globalisation successfully;
- (f) *Global climatic change and bad weather conditions:* Unpredictable global seasonal changes over a long time and bad weather conditions have affected the development of the agricultural sector in Tanzania. As a result, Tanzania has failed to benefit from the global market by selling agricultural raw materials. Unfavourable climatic change has also affected investment in the

industrial sector due to unreliable electricity generation from hydroelectric power;

- (g) *Low productivity*: Tanzania's economic sectors, such as agriculture, industry, mining, and fishing, are not producing enough goods to export. As a result, Tanzania and many other developing countries have become a market for goods produced in developed countries;
- (h) *Low savings and investment*: Since globalisation has increased and improved access to finance capital and investments, many countries compete to liberalise their economies in order to create a conducive business environment and attract both local and foreign investments. In that case, Tanzania, like other developing countries, fails to invest much in various economic opportunities outside the country due to its low financial savings and capability;
- (i) *Unemployment*: Under globalisation, a free-market economy, firms focus on making profits and cutting production costs. In addition, only a skilled labour force is needed to produce new technologies. This has created a massive unemployment gap in Tanzania, which has increased crime and other kinds of social evils;
- (j) *Increasing poverty*: Globalisation has increased the underdevelopment of the economies of low-income countries like Tanzania. Many individuals and groups of the local level have lost their capacity to such as land, which enables them to engage in various economic activities. The land has been given to private owners. In addition, privatisation which is associated with retrenchment, has left the majority of people unemployed. This has increased poverty among many people in the country; and
- (k) *Moral decay*: Globalisation has led to the adoption of foreign norms and values at the expense of Africans. This situation has led to the spread of unacceptable social norms and values from developed nations to developing nations like Tanzania. The norms and the values include homosexuality, prostitution, drug abuse, and drug trafficking.



Activity 7.19

In groups, identify the economic challenges facing in developing countries as a result of globalisation. Present your answers in the class for discussion.

Strategies that Tanzania could adopt to deal with the challenges associated with globalisation

The following are the strategies that Tanzania could adopt to deal with the challenges brought about globalisation:

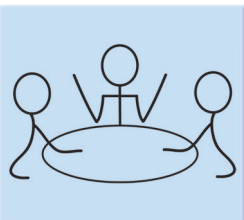
- (a) *Reforming the financial sector:* It is necessary to strengthen the financial sector and make it more responsive to the global environment. In addition, reforms should focus on increasing transparency, accountability and predictability of financial policies. This situation will enable the financial sector respond to the changing global environment;
- (b) *Improving the industrial sector:* An industrial sector should be improved by linking it with the other economy. The linkage is necessary for the growth and productivity of industrial sector;
- (c) *Improving governance and accountability:* Enhancing governance and accountability in the public sector is crucial in combating corruption and ineptitude, and in dealing with irresponsible public servants. Reforming and restructuring the public service in response to the needs of the current wave of globalisation and modern technology is inevitable. Modern technological facilities reduce taxation and financial management liabilities, and minimise operations costs in the public sector;
- (d) *Improving technology and innovation:* Developing countries, including Tanzania, should continue to work together to improve technology and innovation. These efforts may involve provision of vocational training education and strengthening the vertical linkage between the institutions providing this education and the economic sectors;
- (e) *Strengthening regional cooperation:* Regional cooperation should be strengthened with a focus on ensuring cooperation and sharing of the economic benefits available in various regional communities. Therefore, Tanzania's national priorities should include strengthening the country's participation in regional communities, such as the EAC and SADC;
- (f) *Capacity building:* Building the country's human capacity requires making effort to promote, and sponsor various education and training programmes. The efforts include allowing people to freely participate in international exchange programmes under bilateral and multilateral arrangements. Like many other developing countries, Tanzania should continue to strengthen these efforts by building and sponsoring human capital;

- (g) *Poverty reduction:* In developing countries poverty has increased drastically as a result of globalisation. These countries have lost their capacity to control the essential means of production due to the activities of multinational companies. As a result, they have been dependent on foreign capital and aid to finance their economic projects. In most cases, foreign aid and grants are paid back with higher interests which increases poverty in developing countries. Therefore, Tanzania must find alternative ways to alleviate poverty and get rid of the dependency syndrome;
- (h) *Adoption of alternative method to address global climate change and bad weather:* Unpredictable global, seasonal changes and bad weather have affected agricultural activities in Tanzania. For instance, drought and floods have led to low productivity for farmers, livestock keepers and fishers. Thus, Tanzania should concentrate on modern farming through irrigation and other means, and ensure that environment is preserved and conserved; and
- (i) *Creation of good environment of self-employment:* Since in a free-market economy firms focus on profit-making by cutting operation costs and applying new technologies instead of human labour, individuals must be trained so that, they can cope with technological changes and secure jobs in the globalised world. The government, however, should create an environment which enable people to be self-employed and encourage individual citizens to focus on self-employment.

Exercise 7.13

1. With examples, identify the human activities that can contribute climate change.
2. Suggest ways to develop the industrial sector in Tanzania.
3. How can natural resources be used to improve people's lives in Tanzania?
4. Explain the reasons behind the increase in poverty in developing countries like Tanzania.
5. Suggest strategies to address challenges associated with information technology in Tanzania.

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Activity 7.20

In groups, discuss the reasons for Tanzania being among the least developed countries in the world, although it is endowed with abundant natural resources. Present your answers in the class for discussion.

Revision exercise

1. Critically show how Tanzania benefits from being a member of SADC.
2. Propose better ways of solving the conflicts plaguing some AU member states.
3. Explain the role that Tanzania plays in the AU in conflict resolution.
4. Explain the reason for the transformation of OAU to the AU in 2002.
5. Appraise the role of ECOWAS in maintaining peace and security in West African countries.
6. Discuss the strategies for managing and resolving conflicts in Africa.
7. Think about your own experiences and then explain how participation is important in identifying differences and resolving conflicts.
8. Explain why is globalisation said to have multiple meanings.
9. Explain how globalisation has influenced socio-cultural transformations in Tanzania.
10. Appraise the positive and negative political effects of globalisation in Tanzania.
11. Discuss the challenges associated with globalisation in developing the industrial sector in Tanzania.
12. Propose strategies that Tanzania could employ to address the challenges caused by globalisation.
13. Suggest the strategies that can be used to fight terrorism.
14. Discuss the strengths and weakness of the UN in maintenance of peace and security.
15. Briefly explain the role of the superpowers in maintaining world peace and understanding.

**Chapter
Eight****Life skills****Introduction**

The life of a human being is full of challenges which require multiple skills to address them. In this chapter, you will learn about the concept of life skills, moral values, the culture of care and maintenance, personal and interpersonal skills, self-reliance, and entrepreneurship. The competencies to be developed will enable you to play positive role in a society by carrying out your responsibilities efficiently and effectively.

The concept of life skills

Life skills refer to the abilities as well as adaptive and positive behaviour that enable individuals to deal effectively with the demands and challenges of everyday life. They help to promote people's mental well-being and competencies. Most development experts agree that life skills apply to all aspects of life. They can be used in different contexts, for example in preventing drug abuse, sexual violence, teenage pregnancies, HIV infections and suicide. However, life skills have no meaning if they are not complicated with moral values. It is only when moral values are embedded in the life skills, that life skills can be of significant value to the society.

Moral values

Values are conditions or ideals which people in a specific society cherish. For instance, most European societies cherish the ideal of individualism while African societies cherish the ideal of sharing. This does not mean that, those who practice the value of sharing are good or bad, nor does it presuppose that those practicing individualism are right or wrong. It simply means that, each society chooses values it considers important.

Moral values, however, are different. They are conditions or ideals that society considers important for its survival. They are ideals without which society collapses, disintegrates, and ceases to exist. More significantly, moral values are used to determine what is socially acceptable and what is not. In other words, moral values are ideals or principles which are used to determine what is good or bad and what is right or wrong. Moral values are used when an individual or community interacts with the wider world or when an individual or community makes a decision that has consequences on others. It is also worth noting that, moral requirements or values are permanent, universal and independent of specific situations.

Sources of moral values in Tanzania

There are four main sources of moral values in Tanzania: African cultural traditions, the state, religion and reason.

- (a) *African cultural traditions and customs:* In Tanzania, African culture is the spring from which moral values are derived. It is people in a particular society, who through their cultural experience of life determine ideals that are worth protecting and cherishing for their own survival. Tanzania as a society, determined its values shortly after independence. With the Arusha Declaration of 1967, Tanzania rejected western and colonial values and laid the foundation for moral values that were specifically human and African. Thus, for example, it rejected the ideal of inequality and racial discrimination and vowed to cherish the ideal of equality irrespective of race, colour, religion, ethnicity and status. Similarly, it rejected the domination of Tanzanians by foreign powers, and vowed to protect and cherish the ideal of freedom or Uhuru for Tanzanians.
- (b) *The government or the state:* The idea of the government as a source of moral values must now be carefully explained. In order to understand this well, it is important to bear in mind that the state is not different from the people it governs. More often than not, the government is there to carry out the will of the people and to facilitate the realization of their ideas. Thus, in normal circumstances, the moral values of a people in society are also the moral values of a government. The government, in other words, is the embodiment of the ideals of the people. It serves to perform the people's perceptions of reality as represented in their ethical and moral worth. The executive branch remains the prime custodian of people's moral values and not its creator.

Yet, there are instances, when the government can be a source of moral values. If, for example, one compares moral values prevailing during colonialism and the moral values that prevailed after independence, one notices that post-colonial governments, did install moral values that were diametrically opposed to the colonial moral values. In Tanzania, for instance, the government promoted the values of freedom, equality, peace, national unity, sharing, justice, secularism, and self-reliance, to mention a few. These are moral values which Tanzanians cherish up to now and which serve as standards for determining what is right or wrong, and good or bad. They are ideals, that most Tanzanians consider when they interact with the wider world or when they make decisions that are likely to have consequences on others.
- (c) *Religion:* In Tanzania, religion has not been explicitly acknowledged as the source of moral values. That is because Tanzania is a secular state, in that, it is

religiously neutral, not endorsing any particular view of religion or doctrine. Many Tanzanians, however, have their own religion and moral values, but those values remain private to the individual and to community to which they belong. They cannot be used to formulate public policies or development programmes.

Elsewhere, religion has for centuries been considered as the source of moral values. Before the enlightenment in Europe, the Christian religion was the main source of moral values. It was Christianity which provided answers to all moral problems. Even when people were confronted with moral dilemma, the right place to go for solution was to the ministry of religion. In other parts of the world, like in the middle East and Asia, Islam, Hinduism, Buddhism and Confucius have for a long time been the sources of moral values. Part of the explanation for that, is the belief that moral values come from God and are made known to human beings through his prophets and through the holy books. Those books contain moral values and precepts that are sacrosanct, and which have to be followed if people are to live well and to be saved at the end of time.

- (d) *Reason:* Since the time of the enlightenment, reason has been the main source of moral values. During the enlightenment, there was a realization that reason is the engine of development and that with the correct use of reason, human beings can discover the principles of science, and thus create technology which can improve their conditions and of the world in which they live in. In the moral domain, the shift led people to believe that, moral values can be discovered by the power of reason just as science and technology can be created through the power of reason. Since then, moral values are not sought in religion or in the faith of the believers, but in the power of reason. It is reason which can tell an individual or the community what is good, bad, right and wrong.

As a secular state, Tanzania did not depend on religion to determine its moral values. Its leaders have consistently relied on the power of reason to determine the moral values that can ensure the integrity of our society. Julius Nyerere, the founding father of our nation, always insisted on the necessity of a 'rational choice' in building a society. He wanted government policies and development programmes to be determined by reason and not by faith or religion. It is through the use of reason and not religion that, Nyerere discovered moral values in the African tradition and culture and endeavored to cherish them for the survival our society.

Moral values in Tanzania DO NOT DUPLICATE

Generally there various moral values but for the sake of Tanzania context the focus has only being limited to those which have direct bearing to our nation are mentioned, namely, freedom, equality, unity, justice, and honesty.

- (a) *Freedom*: There are two types of freedom: negative freedom or freedom from and positive freedom or freedom to. Negative freedom is the ability to do what one wants without interference from other people, provided in doing so, one does not interfere with the freedom of other people. This type of freedom is what is often referred to as 'independence'. Positive freedom or freedom to, on its part, refers to the ability to become what one wants. It is signifying the ability to actualize oneself, the ability to be a master of oneself or self-mastery. In Tanzania these two versions of freedom have been promoted and defended by successive governments since independence.
- (b) *Equality*: The moral value of equality is often associated with equality of rights and opportunities. Rights are basic conditions necessary for the existence of human beings. The list of rights is long, and includes the right to life, the right to own property, right to education, and the right of expression, to mention a few. More specifically, however, the idea of equality has been used to signify the right to education and opportunity for all, irrespective of gender, race, social status, religion, and ethnicity.
- (c) *Unity*: The ideal of unity seeks to bring together different isolated and fragmented parts of a reality into a complete whole. The ultimate goal of the ideal of unity, is wholeness or completeness. At independence Tanzania was a fragmented country, divided along racial, tribal, religious, ethnic and class lines. After independence efforts were made to create one nation by bringing together all the different fragmented components into a single whole. It is against that background, Tanganyika joined hands with Zanzibar to form Tanzania. It is also the same backdrop which made it possible for the different ethnic groups in Tanzania to identify themselves as Tanzanians and accepted to work together as one.
- (d) *Justice*: The ideal of justice, especially of distributive justice, seeks to make sure that, the wealth of the nation is shared fairly among all members of society. Principally, the idea of justice, denotes fairness. A just society is a society whose citizens are free, who holds equal basic rights and who functions within an egalitarian economic system. Tanzania upholds this idea and strives to attain the goals of that ideal, where every citizen is free and equal.

- (e) *Honesty*: Honest is a moral virtue, or a trait of character like courage, temperance, wisdom, and justice. Unlike the other virtues, honest presupposes truthfulness, openness and transparency, and the absence of cheating, lying, and theft. Other attributes of honest include, sincerity, loyalty, fairness, and transitoriness. While the ideal of honest for all citizens may not be a reality now, but it is ideal for which we must all strive to attain if society is to survive. A society of dishonest citizens is doomed to fail and collapse.

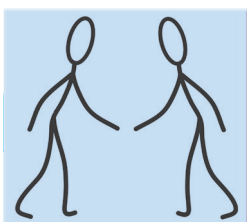
Importance of moral values in society

The following is the importance of moral values in society:

- (a) *They provide the goals of society*: Moral values serve as ideals or goals to be attained by society. They provide a sense of direction and the motivation to strive towards set goals. A society which has no goals or ideas to achieve, is most likely to falter for it will have nothing to strive for. It is an aimless society.
- (b) *They set moral standards*: They are used to determine what is good and bad, and what is right and wrong. They serve as moral standards. A society which adheres to its own moral values, is a society which knows what is good and what is bad for its survival. Such a society is most likely to survive than a society which has no moral values.
- (c) *They are the source of peace, stability and harmony*: Moral values are the source of stability, peace, and harmony between people. A society which respects the equality of all people irrespective of their race, religion, ethnicity, and which respects the freedom of its people, is likely to live in peace and harmony than a society which promotes inequality and domination of one person by the other.
- (d) *They are the source of development*: A society which cherishes the unity of its people, and which demands justice for all, irrespective of social status, race, religion and ethnicity, stands a better chance of developing faster than a society whose people are fragmented, always quarreling and commits acts of injustice.
- (e) *They shape the moral conduct of its people*: When moral values of a society are socialized in families, in schools and in other social institution, they help to form the moral character of the youth and thus prepares them to be good citizens.

Exercise 8.1

1. Describe the role of culture in the formation and articulation of moral values.
2. Identify the main sources of moral values in Tanzania.
3. Why are moral values important in society?
4. Explain why does not Tanzania using religion as the source of moral values.
5. Describe the role of reason in moral values.

**Activity 8.1**

Explain how the media influence the distortion of moral values in our society. Present your findings in the class for discussion.

Indicators of eroded moral values in our society

The indicators of eroded moral values in our society are discussed in the following section.

- (a) *Unethical public servants:* Unethical practices among public servants is one of the indicators of moral decay in our society. Although the government makes various efforts to combat and prevent corruption, ethical behaviour among public servants leaves a lot to be desired. There is still lack of accountability, transparency, lack of truth and honesty, poor provision of social services, and abuse of human rights;
- (b) *Social evils:* In Tanzania the consumption of illicit drugs and alcohol harms the nation's productive workforce. For example, illicit drugs steadily affect the aspirations of young people. They can also have a disastrous effects on the country's future and affect its development. Other kinds of evils observed are the killing of people with albinism and elders. In some societies in Tanzania elders are suspected witches and the wizards. The killing of people with albinism and elders discredits the country's generosity, hospitality, and peace. Street violence, rape, prostitution, robbery as well as early and forced marriage are also among the evils facing the country;

- (c) *Mob justice*: This means several persons, taking the law into their hands by killing someone who is accused of wrong doing. The mob acts as prosecutor, judge, jury and executioner; and
- (d) *Laziness*: This refers to being unwilling to work, use energy, or idleness. Laziness may reflect a lack of self-esteem, positive recognition by others and, discipline as a result of low self-confidence, and interest in an activity or belief. This is evident in Tanzania as some youths do not like to work; some prefer white-collar jobs although, most of them lack the requisite skills and appreciate.

Causes of moral decay

The following are some of the causes of moral decay:

- (a) *Globalisation*: Although globalisation has brought various positive changes, especially in the area of science, technology and culture, it has also had many negative effect in African societies. For example, the integration of Africa through the conduit of globalisation, has destroyed African culture. Globalisation has led to the drug abuse, prostitution, and human trafficking; these practices are not part of African cultural practices. Moreover, globalisation has changed social structure which is now characterised by individualism, as opposed to egalitarianism;
- (b) *Social injustice*: As a result of inequality, vulnerable people are unable to meet basic social needs like food, shelter, health services and education. Such people are likely to engage in illegal activities. The marginalised and disadvantaged groups do not have education and technical skills, have low status, and do not qualify for employment in the formal sector;
- (c) *Science and technology*: Although science and technology have had many positive effects, they also have a negative cultural influence on society. For example, practices such as homosexuality, human trafficking, prostitution and drug abuse are contrary to the Tanzanian moral values;
- (d) *Poor parental care*: Poor parenting includes parents not caring, where their children are and what they are doing. This behaviour leads many children to lose their morals and find themselves doing actions that are against morals values such as theft, use illicit drugs, prostitution; and
- (e) *Poverty*: The poor have less access to healthy, food and quality medical care. Lack of basic needs like food, shelter, and clothes leads some people into immorality. Moreover, some people fall into crime because they cannot obtain basic needs, and because they have difficulty in accessing social services like

education, health and water. If situation continues for a long period, innocent people may become dishonest. Immoral people know what is right, and wrong but they opt the wrong things intentionally. Such people may commit crimes like robbery, prostitution, drug trafficking, and theft to earn a living.

- (f) *The abandonment of African culture:* Since colonialism, there has been a tendency among African to reject their own traditional values as archaic, uncivilized and not relevant to the needs of the modern world. Some Africans, especially the elite have tended to glorify European values and to frown at African values. The disapproval of one's own roots has facilitated the erosion of African moral values.

Effects of moral decay

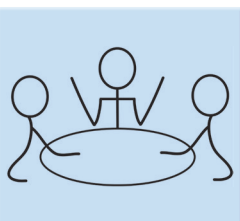
The deterioration of moral values is observed in different societies in both developed and developing worlds. Some of the individuals in these societies demonstrate immoral behaviour such as rape, sexual abuse, robbery, drug abuse, and gender violence. The effects of moral decay are many, including the following:

- (a) *Corruption:* This is a result of the failure of society to embrace good moral values such as honesty, innocence, politeness, and respect for others. As a result, people without social and moral values use immoral ways to occupy public office, which they use for personal gain;
- (b) *Increase of crimes:* Existence of moral decay in the society leads to a number of individual engage in unusual activities or practices like theft, prostitution, robbery thus, increase of crime in the society.
- (c) *Homeless children:* The existence of homeless children in a society emanates from the society's failure to protect children. In many African traditions, orphans and poor people belong to the community, in which all community members have the moral obligation to take care of them. Moral decay has led to the growth of individualism and selfishness in our society. As a result, there are many homeless children on the street.
- (d) *Increase of poverty:* Moral decay has lead to increase of poverty as the number of individuals in the society have engaged in drug abuse, theft, robbery, corruption, money laundering instead of engaging in legal production activities that stimulate social economic development;
- (e) *Misunderstandings or conflicts:* A society with moral decay can end up experiencing conflicts or misunderstandings from the family to the national level due to the absence of respect, dignity and integrity among the people; and

- (f) *Environmental pollution and degradation:* Moral decay lack of sense of moral obligation to preserve the environment to the individual in the society such that they improperly dispose waste, cut trees without considering its impacts to the environment contribute environmental pollution and degradation.

Exercise 8.2

1. Explain how social media are a threat to moral values.
2. Give suggestions on how to solve the problem of homeless children in our society.
3. Describe how globalisation contributes to moral decay in the country.
4. Explain how poverty contributes to moral decay.
5. With at least three vivid examples, explain how unethical leadership is an indicator of moral decay.



Activity 8.2

In groups, investigate the importance of ethics in leadership. Present your findings in the class for discussion.

Impact of technological development to our cultural and moral values

The culture of a society is manifested in its values, norms and practices. Technology always affects various aspects of culture such as language, art, education, and religion. A society's culture acts as a standard for perceiving, judging and evaluating technology. As technology affects all the components of culture, it determines the direction of cultural development. People use technological devices to achieve their goals, but a cultural downfall may occur owing to a lack of regulations on how technology should be used. The development of science and technology is crucial for socio-economic development but, should comply with the moral values of a particular society.

Positive and negative effects of technological development to our cultural and moral values

Although the development of science and technology has certain positive effects on culture and moral values in our society, it has at the same time clashed with our

moral values. The positive and negative effects of technological development on our moral values are as follows.

Positive effects

The following are the positive effects of technological development to our cultural and moral values:

- (a) *Transfer of science and technology:* The development of science and technology has brought about various changes in our moral values. The ongoing evolution of information technology has changed the way people communicate, how they interact, how they get knowledge and skills, and how they solve problems. This situation has affected how people live, socially, economically, and politically. It has facilitated environmental protection through the invention of environment-friendly technologies. In addition, it has also led to the development of policies that protect the environment.
- (b) *Transparency and accountability:* The introduction of science and technology in government operations improves the transparency and accountability of government leaders. The introduction of sophisticated systems which use computers and other electronic devices reduces government bureaucracy and embezzlement. For example, through e-government, the government of Tanzania has improved the delivery of services to the public. Information and Communication Technology (ICT) is used in providing various services and in government operations. The improvement of democratic practices by emphasising observation of human rights make it possible to establish various bodies to combat corruption and abuse of office. Furthermore, civic education has been provided and so people question the integrity of their leaders without fear;
- (c) *Protection of human rights:* The development of science and technology has simplified the promotion and protection of human rights. Forms of destructive behaviour such as alcohol drinking during working hours, smoking in public, raping, child labour, and domestic violence have been exposed and measures have been taken against the perpetrators. The decline in harmful cultural practices such as Female Genital Mutilation (FGM), food taboos, stereotyping and gender discrimination results from the provision of education to people by civil society organisations; and
- (d) *Enhancing good leadership:* The development of science and technology produces good leaders who are highly educated. The criteria for electing or appointing an individual to public office have been more open through democratic processes or recruitment procedures. In addition, the development of science and technology enables people to obtain strategies for improving workers' performance. Leaders are directly accountable to citizens.

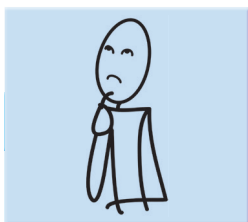
Negative effects

Apart from being important in the economic, social, and cultural spheres science and technology has the following negative effects on cultural and moral values:

- (a) *Destruction of our culture:* Science and technology increase the interaction of people worldwide. This situation leads to the introduction of new cultural values, some of which are contrary to our values. The introduction of harmful products into our society such as various harmful cosmetic products is a case in point. In addition, there is an increase in the quantity of drugs, alcohol, and inorganic foods. It has also led to the introduction of undesirable dressing styles such as the wearing of short and tight clothes and earrings by men, among others;
- (b) *Misuse of social media and the internet:* Technology is one of the causes of moral decay in the contemporary world. Mobile phones, television, and computers have simplified communication in our society. Technologies is one of the sources of unethical practices for example showing nude images and facilitating cyber-bullying and harassment of other people;
- (c) *Moral decay in families:* Families used to be where people met, lived, and joined together, talking and playing. Nowadays, some people are part of families in which everyone is busy with a smartphone, television, and video games. Smartphones have replaced face-to-face communication among family members who choose to “text” rather than talk to each other. Moreover, some people use their phones much instead of working. Phones and the Internet have contributed to divorce in some families;
- (d) *Prevalence of cybercrime:* The constant improvement of technology is also accompanied by an increase in cybercrime rates. Technology facilitates the growth of scammers who hack other people’s accounts. These individuals invade other people’s privacy. In addition, they send out malicious pictures and text messages which can destroy the image and dignity of others. Some people use mobile phones to get money by requesting others to send them some money, pretending to be the owners of the accounts used; and
- (e) *Increasing in criminal cases:* The development of science and technology has led to the increase in the number of deadly weapons in society. Some of such weapons are owned legally and others illegally. Most of these illegally owned weapons are used to threaten other people. As a result, armed robbery, murder, and suicide cases have increased worldwide.

Exercise 8.3

1. Explain how technological development affects our culture.
2. Explain the usefulness of science and technology to your life.
3. Explain the immoral practices associated with the use of technology.
4. Explain how technical development affects moral values.
5. Suggest measures to mitigate the negative effects of technological development on our culture.

**Activity 8.3**

Examine the role of the family in enhancing moral values. Present your findings in the class for discussion.

Caring for and maintaining property

Almost every person in a society owns some property. It could be a house, farmyard, a car, a phone, or clothes. States, companies, and governments also own property which need to be cared for and maintained periodically to prevent them from being damaged. Things that should be taken care of include material goods such as one's clothing, jewellery, household goods and furnishings, and anything that is movable or unmoveable such as a house. Public property belongs to all members of a given society or nation. It includes bridges, railways, roads, parks, harbours, and ports. The primary purpose of maintenance is to keep property in good condition, protect it from damage, and lengthen its lifespan.

Importance of caring for and maintaining property

The importance of caring for and maintaining both personal and public property is explained as follows.

- (a) *Lengthening the lifespan of property:* Maintenance lengthens the lifespan of property. Keeping your equipment in good condition allows it to run longer and lowers maintenance costs. Setting specific periods for maintaining it is essential. Property such as roads, railway lines, ports, and buildings require frequent and timely maintenance;

- (b) *Maintaining efficiency:* Efficiency means being productive with minimal effort. This involves using small input and obtaining higher output. Failure to maintain property leads to using a large amount of input and obtaining small output. Machines and equipment perform well when used in accordance with the specific instructions and are timely maintained;
- (c) *Promoting health and safety:* Appropriate care and maintenance of public property such as machines and means of transport improve the health and safety of workers and customers. For instance, in Tanzania, several roads accidents are caused by, among other things, by bad condition of motor vehicles, because they are not cared for or timely and frequently maintained;
- (d) *Saving money:* The cost of buying new property is higher than that of caring and maintaining. In Tanzania, some people do not care for and maintain public property which causes the government to incur unnecessary high cost of purchasing new property and hinder the implementation of other development initiatives;
- (e) *Retaining the value of investment:* Caring for and maintaining of the property helps to retain value of an investment. If property is not timely and frequently repaired, its value deteriorates because of tear and wear. In that case, property such as buildings and motor vehicles need timely frequent and repair to maintain their value and good condition; and
- (f) *Enhancing patriotism:* The culture of caring for and maintaining property inculcates the spirit of valuing both personal and public property to individuals in the society. A society that cares for and maintains old property transmits this spirit to the next generation.

Effects of not caring for and maintaining property

The following are some of the effects of not caring and maintaining property.

- (a) *Destruction of property:* Public property like roads, bridges, buildings, and vehicles need timely maintenance and should be used with care. Otherwise, the property will wear and tear;
- (b) *Increasing in accidents:* The increase in accidents is the result of many things, including inefficient and ill-maintained transport and communication infrastructure. For example, it is dangerous to use a motor vehicle that is not well maintained and checked because it can cause an accident; and
- (c) *Injuries and loss of life:* Property like motor vehicles, trains, aeroplanes, roads, and escalators, if not cared for and maintained timely, can cause accidents and lead to deaths or injuries.

Leadership qualities and ethics

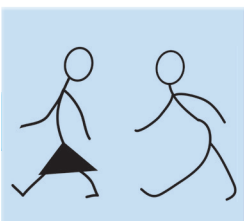
Leadership is an act of influencing others towards the realisation of specific goals or objectives. The goals may be individual, group, institutional, national, or regional. A leader is someone who guides or directs others in a group, an institution, a company, a village, or a country so that specific goals are achieved. In order for leaders to effectively perform their duties and responsibilities, they need to be guided by codes of ethics. The term ethics refers to moral principles that guide the leader's behaviour. A good leader has the following qualities:

- (a) *Organising and delegating power:* A good leader helps his or her subordinates to achieve organisational or group goals. Leaders should delegate tasks to their subordinates. A good leader believes that, other team members or his or her subordinates can fulfil various responsibilities;
- (b) *Making and implementing plans:* Planning is essential in the process of pursuing goals. Planning involves setting purposes, goals, plans and implementation schedules. Leaders must be able to plan for the future;
- (c) *Critical thinking:* A good leader is supposed to be a critical thinker. A successful leader gathers and analyses information before acting. Critical thinking is helpful in approaching questions and solving problems. In other words, critical thinking enables a leader to question things before acting;
- (d) *Integrity:* Integrity refers to being honest, trustworthy, and reliable. Integrity helps leaders practise what they preach and be accountable for their actions and inactions. Integrity is also essential because it enhances the trust that the public has in a leader;
- (e) *Accountability:* A good leader is accountable and responsible. A good leader must abide by ethical principles when working. He or she is also ready to be questioned for his or her actions and takes collective responsibility;
- (f) *Creativity and innovation:* A good leader develops different methods of solving problems in a particular area. He or she also develops new and innovative ideas and ways of undertaking activities in a society or organisation;
- (g) *Listening:* Listening is an essential leadership skill. A leader's listening skills play an essential role in building a team. A leader with good listening skills makes every member feel free to express his or her opinions. A good leader usually interacts with colleagues and cares about them. Listening to team members makes them feel important and respected. It helps to improve their performance; and

- (h) *Self-confidence*: A good leader is self-confident. Confidence enables the leader to improve self-efficacy and endurance, hence attaining the objectives of the organisation.

Exercise 8.4

1. Suggest effective ways of caring for and maintaining public property.
2. Briefly explain how property maintenance can reduce accidents in our society.
3. Explain why accountability is an essential element of leadership.
4. Discuss the effects of failure to take care and maintain property.
5. Prepare a brief speech to explain the importance of caring and maintaining school property.



Activity 8.4

Conduct a research to find out why some people in your community do not care for and maintain public property. Present your findings in the class for discussion.

The importance of good leadership

The importance of good leadership in a community is explained as follows:

- (a) *Promoting values*: Good leaders encourage others develop values vital for the success of community. Values such as accountability and taking responsibility when things go wrong can also make an organisation better for employees and clients. A good leader leads by examples and does everything to ensure that his/her subordinates observe the ethical values and principles of the organisation;
- (b) *Reducing conflicts in the community*: Good leader insure creation of conducive environment enhance peace and harmony among community member. They set mechanism ensure that people respect each other properties and the right of each individual in the community;
- (c) *Enhancing commitment*: Good leaders are committed to the success of their

organisation and its employees. They remain focused on the organisation's short and long-term goals, and do not allow temporary setbacks to diminish their spirit. When there is a setback, good leaders motivate their followers and help them to solve the problems that prevent them from reaching the common goal;

- (d) *Promoting creativity:* A good leader is eager to create an atmosphere of creativity in an organisation. While leaders help others see the vision of the organisation, they can also show them how to perform tasks. This helps them to be creative;
- (e) *Increasing efficiency and effectiveness at work and in the community:* As people become satisfied with their leader's performance, they work hard to increase productivity and economic growth. Leadership efficiency requires reducing the quantity of the resources (including personal and energy) used to produce qualitable products;
- (f) *Enhancing communication in the community:* If leaders communicate well with their subordinates or community members, the member can cooperate effectively, transparently, and in a truthful manner. They can also report on anything that seems to threaten their community;
- (g) *Motivating others:* Good leaders are role models to the people they lead. They support and facilitate communication among them. Good leadership helps shape a positive attitude, promotes harmony, and increases productivity. Good leaders always get good results through their followers; and
- (h) *Boosting workers' morale:* Good leadership boosts staff morale by winning their trust and psychology. It promotes employees' confidence in their ability to deliver and focus on the vision and mission of the organisation. High morale among employees reduces distraction and motivates them to use their energy to achieve organisational goals.

Effects of political and government leaders' failure to adhere to leadership ethics

Political and government leaders' failure to adhere to leadership ethics has several effects. Some of the effects are as follows:

- (a) *Low morale:* Leaders who do not adhere to leadership ethics can cause employees feel misguided or uncertain about the goals of organisation. Among other factors, poor communication contributes to this problem. In some cases, leaders' failure to deal with poor performance may reduce the morale of hardworking employees;

- (b) *High staff turnover:* Unethical leadership can cause higher employee turnover. Employees who are not motivated and who are tired of poor leadership start looking for jobs elsewhere. Moreover, organisations struggle when they lose the best workers and experienced employees and are forced to replace them with new hires;
- (c) *Increasing costs:* When a leader makes a decision without adhering to stipulated rules and regulations at work leads to the increase of cost. For instance when on personal interests a leader approved tender to a contractor which does not qualify, such decisions increase cost as the construction may be done below the required standard leading for the government to incur cost for repair within a short period.
- (d) *Causing tension:* When a leader makes decision based on personal interest Tension between employees and employers can affect productivity, performance, and well-being. Additionally, employees feel they are being let down or criticised by the employer. Lack of trust between employees and the employer discourage creativity in an organisation;
- (e) *Reducing productivity:* Human beings always perform better in a good working environment. However, poor leadership, affects employees' satisfaction, which reduce individual productivity; and
- (f) *Failure to meet goals:* unethical leadership prevents employees from doing their best to achieve the organization goals due to making some decisions basing on personal interest rather than organisation interest..

Strategies for promoting and maintaining moral values in Tanzania

The following strategies could help to maintain and promote moral values in our society:

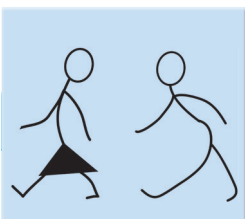
- (a) *Government intervention:* The government should take appropriate steps against any form of misconduct. Government intervention in promoting and maintaining moral values is inevitable. The government has the power to enact and implement laws for governing ethics in our country. Effective law enforcement, prevents criminal acts such as drug abuse, theft, corruption and kidnapping;
- (b) *Emphasis on responsible parenting:* Good parenting is associated with love, care, and trustworthiness. Parents should take responsibility for their children and guide them gently in the right direction;
- (c) *Emphasising civic and moral education:* The government should continue to insist on the provision of civic and moral education. Seminars and workshops

on civic and moral education should be held regularly in our society so that everyone can understand moral issues;

- (d) *Government cooperation with other stakeholders:* The government should work with other stakeholders such as religious institutions and civil society organisations committed to promote and maintain moral values in the country; and
- (e) *Establishment of counselling and rehabilitation centres:* The government should set a side funds for establishing more counselling and rehabilitation centres to counsel and rehabilitate people with social and psychological problems.

Exercise 8.5

1. Explain how social media promote moral values in society.
2. Describe the role of the government in protecting moral values.
3. Explain the contribution of civic and moral education to the promotion of moral values in Tanzania.
4. Explain the importance of good leadership in a society.
5. Show how motivation promotes efficiency and accountability in the workplace.



Activity 8.5

Conduct a study to find out strategies used by your school or community to promote and maintain moral values. Present your findings in the class for discussion.

The concept of personal and interpersonal skills

We learn skills through experience and formal education at school, at work, during activities or just by spending time with our family and friends. Skills can be personal or interpersonal, as elaborated below.

Personal skills

Personal skills refers to ability that enable people to understand themselves. With such skills, people get to know their strengths and weaknesses, think and feel, and

express their thoughts and feelings. Personal skills include self-awareness, self-esteem, and assertiveness, coping with emotion, decision-making, and negotiation.

- (a) *Self-awareness*: This is the ability of individuals to know themselves and their personal feelings, emotions, and strengths and weaknesses. Once individuals have sufficient knowledge of themselves, they know how to deal with all bad or unpleasant situations. For example, individuals who know that they are high tempered can avoid fighting or misbehaving in various ways;
- (b) *Assertiveness*: This is the ability of individuals to know what they want and how to take the necessary but acceptable measures to achieve it. This ability also enables individuals to maintain moral integrity as they cannot apply unethical methods to satisfy the individuals' desires;
- (c) *Self-esteem*: This implies self-confidence and self-respect. It makes people feel confident about their abilities and competencies. When a person has self-respect, the person is likely to be valued and respected. Self-esteem, therefore, helps a person to maintain moral values so that the person is valued and respected by other community members; and
- (d) *Coping with stress and emotion*: Stress is an unpleasant state of emotional and physiological arousal that people experience in situations that they perceive to be dangerous or threatening to well-being. In contrast, emotions are strong feelings caused by extreme love, fear, or anger. If not controlled, emotions and stress can lead to criminal and unethical actions such as defamation, fighting, or murder.

Interpersonal skills

Interpersonal skills refer to ability that enable a person to interact and live with others in peace and harmony. These include empathy, effective communication and, the ability to negotiate, overcome negative peer pressure, and express feelings and opinions.

- (a) *Empathy*: It is the ability to understand other people's feelings and problems. This skill enables an individual to advise others how to overcome challenges. Some people in our society are facing various life challenges. People such as drug addicts need counselling and rehabilitation services for them to become normal again;
- (b) *Effective communication*: This is the ability to communicate with other people with respect to their emotions, age, and background. A person with good communication skills usually uses appropriate and polite language. In maintaining morals, people need to learn how to communicate with one

another. Failure to use appropriate language may result in immoral actions, such as quarrelling or fighting;

- (c) *Ability to negotiate:* This is some one's ability to reconcile two conflicting parts so that they reach an agreement. People with this mediating ability help our communities to live in peace and harmony as they significantly contribute to dispute resolution through dialogue; and
- (d) *Ability to make friends:* This is the ability of individuals to establish friendly relationship and share or express feelings. Sharing experiences, feelings and opinions with others make other people learn. Moral values can also be learnt by individuals exchanging ideas
- (e) *Ability to overcome negative peer pressure:* This is one's ability to overcome other people's negative influence. Negative peer pressure can cause individuals, especially the youth, to develop immoral as behaviour, exemplified by drug abuse, prostitution, theft, and murder.

The role of personal and interpersonal skills in solving socio-economic problems

A socio-economic problem is any condition or behaviour that has a detrimental effect on many people. It is generally recognised as a condition or behaviour that needs to be addressed. Poverty, unemployment, unequal opportunities, racism, hunger, and environmental issues are socio-economic problems. Others are poor housing, employment discrimination, and child abuse and neglect. However, personal and interpersonal skills can play a significant role in solving socio-economic problems; as explained below.

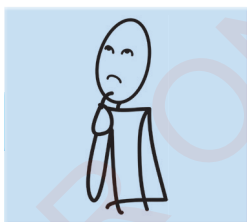
- (a) Life skills such as self-awareness and empathy can be used to solve or prevent disease-related challenges. For example, individuals who know they are living with HIV and AIDS must make sure they do not transmit the disease to others;
- (b) Life skills, especially self-awareness, assertiveness, compassion, and the ability to make friends, lead to the development of social awareness among different people. Life skills help people to solve various socio-economic problems, including racism, employment discrimination, environmental issues, child abuse and disease;
- (c) Life skills enhance the ability to plan and choose the best solution to a problem. For example, overcoming negative peer pressure helps individuals, especially young ones, to overcome or refrain from bad habits;
- (d) Life skills help people with different strengths and weaknesses to meet their needs. For example, the ability to make friends and effective communication

make people interact more effectively and share experiences, opinions, and feelings. With good interaction, people can share experiences in solving various socio-economic problems such as poverty, employment, discrimination, environmental issues, and hunger;

- (e) Life skills, especially self-awareness, assertiveness, empathy and the ability to deal with stress and emotions, are crucial in preventing ongoing problems such as drug abuse, early marriage, unintended pregnancies, and suicide;
- (f) Through life skills, especially empathy and the ability to negotiate, people learn to cooperate effectively, negotiate together, and resolve social or economic conflicts through dialogue; and
- (g) Life skills, especially the ability to overcome negative peer pressure and make friends, help the new generation to develop strength in the process of trying to cope with difficult situations in their lives.

Exercise 8.6

1. How will you describe the concept of personal skills?
2. Describe the concept of interpersonal skills.
3. With at least two examples, show how effective communication can help solve socio-economic problems.
4. Comment on self-awareness as a potential life skill in solving socio-economic problems.
5. Explain at least three strategies which can be used by the youth to cope with stress and negative emotions.



Activity 8.6

Imagine you have been invited by the nearby school to conduct a seminar on how to help adolescents overcome negative peer pressure. Write at least five strategies you would propose for them to use to overcome negative peer pressure. Present your work in the class for discussion.

Self-reliance and entrepreneurship

Life is full of challenges, but socio-economic challenges often make an individual become either a self-reliant person or an entrepreneur. Self-reliance and entrepreneurship are two related concepts showing how individuals strive to improve their living conditions. The concepts are explained further as follows.

Self-reliance

Self-reliance refers to a situation in which individuals, institutions, communities, or nations rely on themselves in doing things and meeting their needs. Growing one's own food, animal husbandry, sewing clothes, providing first aid using natural herbs, doing basic emergency domestic repairs, building a shelter, fishing, hunting, and trapping exemplify self-reliance.

The qualities of a self-reliant person

Self-reliance is about being able to do everything yourself or being socio-economically independent. The following, are the most typical qualities of a self-reliant person:

- (a) *Solving problems, oneself*: a self-reliant person solves his or her own problems himself or herself;
- (b) *Management skills*: A self-reliant person respects the time and other resources for a particular task;
- (c) *Developing independent thoughts*: A self-reliant person can develop independent thoughts and make individual decision;
- (d) *Ability to make friends*: A self-reliant person makes friends and learns to build up positive images, while expressing care and empathy for others;
- (e) *Completing what has been started*: A self-reliant person always completes what he or she is doing; and
- (f) *Asking for help*: To learn more so as to make wise decisions, a self-reliant person reaches out to other people for help, where necessary.

Entrepreneurship

The term entrepreneurship has been defined differently by different scholars. It can mean establishing a business or trade and expanding it to generate more profits. However, the modern definition of the term entrepreneurship refer to the changing the world by solving big problems. However, entrepreneurship skills include inner discipline, ability to take risks, innovation, and persistence.

Qualities of entrepreneurs

Successful entrepreneurs are committed and optimistic. They are open to new ideas. The following are the qualities of an entrepreneur:

- (a) *Self-disciplined*: Entrepreneurs focus on what they are doing and try to overcome any disappointment or obstacles;
- (b) *Self-confident*: Entrepreneurs are confident about what they plan to do or they are doing;
- (c) *Open-minded*: Entrepreneurs regards, every event and situation as an opportunity to learn and explore new strategies approaches network to facilitate the attainment of a goal. They always think about improving efficiency and grasping opportunities;
- (d) *Action-oriented*: Entrepreneurs know that, if something has to be done then it must be done immediately;
- (e) *Competitive*: Entrepreneurs are always cautious to know the strength and weakness;
- (f) *Creative*: Entrepreneurs are usually opportunist of the demand available so that they can utilise them to succeed;
- (g) *Self-determined and risk-taking*: Entrepreneurs are always self-determined and dissatisfied with failures. They regard failures as opportunities and do whatever they can to succeed;
- (h) *Interpersonal skills*: Entrepreneurs have strong skills that enable them interact with various people who are potential for their success;
- (i) *Highly ethical*: Entrepreneurs are always honest and trustworthy;
- (j) *Resource managing*: Entrepreneurs can manage and use various resources, including money, time and workforce for their success; and
- (k) *Doing research*: Entrepreneurs always search for best opportunities and information on how to utilise new opportunities.

The relationship between self-reliance and entrepreneurship

The factors that lead a person to entrepreneurship or self-reliance are closely related. Thus, there is a strong connection between entrepreneurship and self-reliance, as elaborated below.

- (a) A self-reliant person and an entrepreneur start a business or an activity that generates income. They make an effort and use their creativity to achieve their goals;

- (b) Self-reliance and entrepreneurship create employment opportunities;
- (c) A self-reliant person or an entrepreneur is a self-employed person with complete decision-making freedom as hierarchical rules or regulations do not bind them;
- (d) A self-reliant person and an entrepreneur are responsible for their successes or failures; and
- (e) A self-reliant person and an entrepreneur work tirelessly to improve the quality of their goods or services.

The importance of self-reliance and entrepreneurship

Self-reliance and entrepreneurship are essential in any country. They can improve people's lives significantly. The following is the importance of self-reliance and entrepreneurship in society.

- (a) Self-reliance and entrepreneurship can help graduates to become self-employed and abandon the notion that the government or private companies must employ them;
- (b) Self-reliance and entrepreneurship enable people to meet their wishes to get money and improve their lives;
- (c) Self-reliance and entrepreneurship enable people to gain fame and recognition;
- (d) Self-reliance and entrepreneurship enable individuals to learn how to interact with others, especially clients;
- (e) Self-reliance and entrepreneurship make a self-reliant person or an entrepreneur free; and
- (f) Self-reliance and entrepreneurship help individuals to cope with peer pressure, especially when they see many of their colleagues doing businesses.

The role of youth in socio-economic development

Youths are an important workforce. Therefore, if used appropriately, this workforce can contribute to economic growth and improve the quality of social services. The role of the youth in socio-economic development is elaborated below.

- (a) To produce goods and services;
- (b) To hold leadership positions in various organizations, in addition to being involved in entrepreneurial activities;

- (c) To apply advanced science and technology and to be innovative for socio-economic development purposes;
- (d) To maintain peace in a society, in collaboration with the government and other people; and
- (e) To be responsible to ensure sustainable use of natural resources, and to prevent environmental degradation.

Challenges facing Tanzanian youths in relation to self-reliance and entrepreneurship

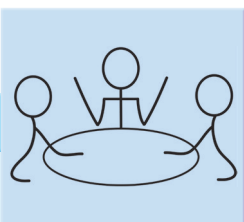
In Tanzania, young people face various challenges as they try to become self-reliant people or entrepreneurs. The following are some of the challenges.

- (a) *Inadequate of capital:* Many young people lack capital. Consequently, they are forced to seek out loans to start businesses. However, they are often afraid of taking risks, something that could cause failure to repay the loans. Others do not have any property that could be used as collateral;
- (b) *Strict lending conditions:* Many financial institutions such as banks, Savings and Credit Cooperatives (SACCOs) and insurance companies impose unfriendly lending conditions. These institutions usually impose strict conditions for loans application. One of the conditions is having a fixed asset like land or house. Those conditions are in most cases not friendly for many youths to comply;
- (c) *Lack of self-reliance and entrepreneurial skills:* It is claimed that many youths in Tanzania are job seekers and not job creators. Thus, it is difficult for them to be self-reliant or to become entrepreneur;
- (d) *Strict government regulations and red-tape in company registration:* Some business projects or enterprises need to be registered with government authorities before starting to operate. In some cases to secure a registration a company involves prolonged process. This situation makes some young people delay to register and start their businesses;
- (e) *Limited knowledge and skills:* Some innovations are new to young people. Hence it is sometimes difficult for them to learn and adopt new technologies;
- (f) *Inability to embrace change:* young people's inability to embrace change is a barrier to self-reliance and entrepreneurship. Currently we operate business in a world of science and technology, so people must learn to cope with the changes taking place across the world; and

- (g) *Donor dependence on youth empowering programmes:* Government dependence on donor countries to fulfil its programmes on empowering young people in terms of self-reliance and entrepreneurship has been an obstacle, more often foreign aid and subsidies provided by the donors are insufficient to satisfy all the needs. Thus, hindering youth self-reliance and entrepreneurship.

Exercise 8.7

1. How will you explain the concept of self-reliance?
2. Describe the concept of entrepreneurship.
3. With examples, explain five qualities of an entrepreneur.
4. Using examples from Tanzania, provide six features of a self-reliant person.
5. “Tanzanian youth are self-reliant and promising entrepreneurs.” With examples, argue for or against this statement.



Activity 8.7

In groups, identify the barriers to self-reliance and entrepreneurship in Tanzania and suggest ways that individual citizens and the government could take to overcome them. Present your answer in the class for discussion.

Strategies for promoting self-reliance and entrepreneurship in Tanzania

The following strategies could be used to promote self-reliance and entrepreneurship:

- (a) *Regular review of the educational curriculum:* One of the strategies the government could use to promote self-reliance and entrepreneurship is the provision of quality education by regularly reviewing the educational curriculum so that it includes relevant vocational and technical skills for the youths. This will enable them acquire relevant self-reliance and entrepreneurial skills;
- (b) *Training in self-reliance and entrepreneurship:* Through seminars and workshops the youth can be empowered to become self-reliant and entrepreneurial. Therefore, the government and non-government organisations are advised to keep empowering the youths through seminars and workshops;

- (c) *Creating a friendly business environment:* The government should create a friendly business environment to enable the youth to engage in entrepreneurial activities by offsetting unnecessary bureaucratic processes and taxes in start up business of the youth;
- (d) *Provision of affordable loans:* Among the factors which hinder young people from becoming entrepreneurs is lack of capital. Hence, financial institutions such as banks should provide affordable loans to young people. Access to loans will enable youth start their own businesses; and

The contribution of NSGRP and NPBFP to the promotion of self-reliance

To boost self-reliance and eradicate poverty, the government introduced the National Strategy for Growth and Reduction of Poverty (NSGRP) *MKUKUTA* and the National Property and Business Formalization Program (NPBFP) *MKURABITA*.

The National Strategy for Growth and Reduction of Poverty (NSGRP)

NSGRP II or MKUKUTA II in Kiswahili is a continuation of the commitment to accelerate economic growth and fighting against poverty. It is a successor to the first National Strategy for Growth and Reduction of Poverty which was implemented from 2005/2006 to 2009/2010. NSGRP II translated the aspirations in vision 2025 the previous Millennium Development Goals (MDGs) into broad measurable outcomes organised under three clusters:

- (a) Growth for the reduction of income poverty;
- (b) Improvement of life and social well-being; and
- (c) Good governance and accountability.

The contribution of NSGRP to the promotion of entrepreneurship and self-reliance

NSGRP has helped to promote self-reliance and entrepreneurship. The achievements are elaborated below:

- (a) *NSGRP emphasised efficient use and development of factors of production, including human capital:* The most important factors in production are land (including water resources, mineral deposits, and other natural resources such as wildlife, fishery, and forestry), human resources, capital, and technology. Since NSGRP emphasised efficient use of these resources, in doing so promoted entrepreneurship and self-reliance in the country.
- (b) *NSGRP strengthened and helped to establish well-functioning institutions and markets:* The strategy asserted that institutions are central to the way a country

is governed. Well-functioning institutions induce efficient functioning of markets and improve service delivery and governance. To achieve the desired results, therefore, the strategy was geared towards strengthening the reforms implementation framework. Self-reliance requires a reliable market for the products produced by entrepreneurs and self-reliant people. Hence, NSGRP contributed significantly to the promotion of self-reliance by strengthening and helping to establish markets for a wide range of locally produced goods and services;

- (c) *Provision of infrastructure:* The strategy reaffirmed that, infrastructural development is at the centre stage of the economic development process. Quality infrastructure reduces the cost of doing business, attracts private investments, facilitates production and social service delivery, links markets, and helps to sustain improvement of the quality of life through wealth redistribution. Practical entrepreneurship and self-reliance depend on quality infrastructure, which enables self-reliant people to communicate and transport their products from the production point to the market. This is possible only if good infrastructure is available, which NSGRP emphasised;
- (d) *Ensuring good economic governance:* Economic governance covers policies and institutions for economic decision-making and management. Thus, the strategy suggested that the private sector play a more vital role in economic activities and the government ensure that policies are designed in a participatory manner and implemented efficiently. The strategy emphasised deepening the implementation of core public reforms, including reducing the cost of doing business. The strategies have contributed significantly to the strengthening of operational systems, including the formulation of consistent policies and budgeting; and
- (e) *Resource mobilisation and financing:* The fundamental requirement of the strategy was the availability of adequate financing. Overall, the financing framework is built around contributions from the government's revenue, loans, grants and the community members' contributions. The resources for financing the strategy were mobilised in several ways, including efforts to scale up domestic revenue mobilisation, international borrowing, domestic borrowing, and issuing sovereign. Self-reliant people also need capital to start any project. One of the sources of capital for such people is the government. NSGRP enabled the government to provide capital to qualified entrepreneurs and self-reliant individuals, thus contributing to the promotion of self-reliance and entrepreneurship in the country.

The National Property and Business Formalisation Programme (NPBFP)

The NPBFP was initiated to empower the economically backward majority in Tanzania, by increasing their access to formal financial markets and other services by formalising their property rights and businesses. This programme anticipated that, the landowners in rural areas would use their formalised land as collateral to acquire loans from banks. Thus, start business ventures using the loans so as to improve their living conditions. However, the programme faced many challenges. One of the main challenges was the existence of unreliable source of funding to support the programme.

The contribution of NPBFP to the promotion of entrepreneurship and self-reliance

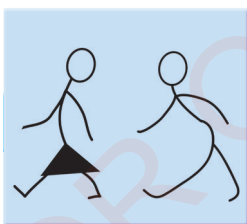
Despite the challenges that NPBF faced, several achievements were made, as elaborated below.

- (a) *Time management:* There was better use of time to formalise village land. The duration of formalising land was reduced from six months to two. NPBFP promoted entrepreneurship and self-reliance. Land could be used as collateral while applying for loan to financial institutions;
- (b) *Cost-effectiveness:* Before NPBFP, the cost of formalising one village was very high but it was lowered during the implementation of the strategy. As a result, many were able to formalise their land, which, in one way or another, could be used as collateral for obtaining loans so as to promote entrepreneurship and self-reliance;
- (c) *Availability and accessibility of information on land management:* The strategies introduced a unique programme for accessing information on land with respect to property management. Such information enabled entrepreneurs or self-reliant people to get loans from financial institutions;
- (d) *Capacity building:* NPBFP initiated capacity building programmes for land officers and villagers in the land formalisation process. In addition, the initiative enabled many rural residents to understand the essence of formalising their property, especially land. Doing so contributed to promoting entrepreneurship and self-reliance in the country;
- (e) *Improvement of institutional frameworks:* NPBFP emphasised legal ways of doing business in an expanded market and the importance of gaining access to the networks beyond one's family and the acquaintance. These improvements enabled entrepreneurs and self-reliant people to have a secure market for their products and services;

- (f) *Security of tenure*: NPBFP insisted on having a legal right to own tangible property that allows property like land to be considered as commodity. This allows ordinary people to transfer their assets to an expanded market to gain as much economic value as possible. Consequently, it enabled more entrepreneurs and self-reliant people to start business ventures as it was possible for them to access capital and market;
- (g) *Ownership of the property*: NPBFP emphasised registering communal land and simultaneously reinforced the use of social institutions and cultural norms, and of adjoining landowners in the process of seeking land rights. This encouraged various rural landowners (peasants and herdsman) to invest in their land so as to increase and sustain productivity; and
- (h) *Certificate of the right of occupancy*: NPBFP was instrumental in people securing land titles in rural areas. The titles can be used by entrepreneurs and self-reliant people to obtain loans from various financial institutions including banks.

Exercise 8.8

1. Differentiate NSGRP from NPBFP.
2. Explain the challenges that faced the implementation of NSGRP and NPBFP.
3. With examples, how would you characterise the term collateral.
4. Explain how NSGRP and NPBFP have promoted self-reliance and entrepreneurship.
5. Discuss how the lack of collateral hinders the promotion of self-reliance and entrepreneurship in Tanzania.



Activity 8.8

In groups, find out strategies that the Government of Tanzania uses to promote self-reliance and entrepreneurship. Present your answer in the class for discussion.

Revision exercise

1. Moral values are measures of good and evil. Referring to Tanzanian society, substantiate this statement.
2. With examples, explain why life skills are very important to our lives.
3. With examples, justify the claim that, there is moral decay in Tanzanian society.
4. “Self-reliance and entrepreneurship must be promoted to achieve economic growth in any country.” Discuss this assertion with examples.
5. Describe how entrepreneurship and self-reliance can be promoted in Tanzania.
6. Explain how the advancement of technology affected cultural and moral values in Tanzania.
7. Examine the reasons of caring for and maintaining both individual and public property.
8. Show the features that distinguish self-reliance from entrepreneurship.
9. Explain how good leadership has been helpful in Tanzania.
10. Discuss how personal and interpersonal skills could be used to solve social problems.
11. Appraise the contributions of NSGRP and NPBF to self-reliance and entrepreneurship.
12. Explain the effects of immoral activities or behaviour in Tanzania.
13. With examples, explain how moral values can be promoted in Tanzania.
14. Explain the important aspects of life skills to an individual.

Affirmative Action	a set of policies and practices within a government or organisation seeking to include particular groups on the basis of their sex, religion, or race in areas in which they are under represented
Amphetamines	synthetic stimulant drugs, which speed up the workings of the brain.
Animism	belief that objects, places, and creatures possess a distinct spiritual essence
Aristocracy	a form of government that places strength in the hands of a small privileged ruling class, the aristocracy
Bipolar disorder	brain and behaviour disorder characterised by severe shifts in a person's mood and energy, making it difficult for the person to function
Conflict resolution	an interdisciplinary academic field which analyses the causes and development of social conflict with a propensity to violence
Declaration	a document which is not meant to have the binding character of a treaty but which has considerable political significance
Dichotomy	the belief that humans consist of a soul and a body
Diplomacy	the conduct of international relations through state officials who seek to secure the objectives of their foreign policies through negotiation rather than force, propaganda, or law

Diplomatic mission	the diplomatic entity which permanently represents a sending state in a receiving state, although some or all of a mission's members may be residents outside it
Egalitarian	Believing in or based on the principle that all people are equal and deserve equal rights and opportunities
Empiricism	knowledge that is derived from experience and experimentation
Euphoria	a feeling of great joy, excitement, or well-being
Foreign policy	the political and security policies adopted by a state in relation to the outside world or all of the policies (including economic policies) adopted by a state in relation to the outside world
Gamma-hydroxybutyric Acid	an illicitly marketed substance that has recently gained popularity among bodybuilders and party attendees as a drug of abuse. GHB is a depressant that acts on the central nervous system
Gender bias	pre judging people on the basis of their sex
Gender roles	responsibility allocated on the basis of one's sex in any society
Ghost worker	a person who is on an employer's payroll, but who does not actually work for the company
Habeas corpus	a law empowering a court to examine the lawfulness of a prisoner's detention and prevent unlawful or arbitrary imprisonment

Hitherto	until now or until the point in time under discussion
Hooliganism	violent or destructive behaviour
International affairs	matters concerning relations between states and the interests of the home country in foreign countries
Karma	the law of cause and effect that states that, for every event that occurs, there will follow another event whose existence was caused by the first, and this second event will be pleasant or unpleasant according to its motive or volition
Magnesian economy	economy of the magnetes people, one of the regional units in ancient Greece
Matriarchy system	a family, community, or society governed by women
Meritocratic	relating to or the characteristic of a society whose power is held by people selected on the basis of merit
Metic	a foreigner living in an ancient Greek city who had some of the privileges of citizenship
Nirvana	belief in liberation from worldly existence
Non-alignment	the 'policy' of refusing to join the military alliance system of either the Soviet Union (Eastern block) or the United States (Western block) during the Cold War
Oligarchy	government by the few, especially despotic power exercised by a small and privileged group for

	corrupt or selfish people
Paradigm	a standard, perspective, or set of ideas
Patriarchy system	control of men in such a way that women have to constantly fight for
Polis	a city state in ancient Greece, especially as considered in its ideal form for philosophical purpose
Proletariats	workers or employees in a capitalist economy
Psychostimulant	an overarching term that covers many drugs, including those that increase the activity of the central nervous system and the body, drugs that are pleasurable and invigorating, or drugs that have sympathomimetic effects
Raison d'être	the purpose that justifies the existence of something
Rationalism	the knowledge derived from reason and logic
Sedation	the use of a tranquillizing drug to induce a state of calm, restfulness, or drowsiness
Skepticism	doubt about the truth of something
State	any territorial entity which enjoys sovereignty, no matter how tiny or weak it is
Subjugation	the act of putting someone or something under one's control
Timocratic	a form of government in which the possession of property is required in order for someone to hold

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office, or in which rulers are motivated by ambition or love of honor

Tyranny

a government by a ruler who has unlimited power to his or her people and who uses it unfairly and cruelly

Watchdog

an individual or group that monitors the activities of another entity (such as an individual, corporation, non-profit group, or governmental organisation) on behalf of the public to ensure that the entity does not behave illegally or unethically

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