

How solidarity as a virtue can promote better living conditions in Tanzania

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**HOW SOLIDARITY AS A VIRTUE CAN PROMOTE BETTER LIVING CONDITIONS
IN TANZANIA**

A Thesis Submitted in Partial Fulfillment
of the Requirements for the S.T.L. Degree
from the Boston College, School of Theology and Ministry

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Abbreviations

a: article

CCM: Chama Cha Mapinduzi

IMF: International Monetary Fund

NCCR: National Conventional for Construction and Reform

obj: objection

PCB: Prevention of Corruption Bureau

q: question

ST: Summa Theologiae

RTC: Regional Trading Companies

TRA: Tanzania Revenue Authority

Introduction

Community is one of the basic needs for human beings. Humans need community in order to flourish. The need for community is rooted in our nature as social beings. Human sociability can be proved in several ways. One way is the family. Every human being is born into a family. The family becomes the basic and primary social unity. Beginning with the family humans belong to a larger community in which they share life together. Examples of this larger community are clan ties, ethnic groups, race, neighborhoods, nation and the global community. So, human beings cannot and do not live in isolation. Regardless of their awareness, they are interdependent. They always belong to social set-up whereby they have to come together with others to work for their development. This coming together can be facilitated by the virtue of solidarity. Solidarity as a virtue means a sense of unity that human beings share because of their nature as social beings. It is rooted in the common humanity that is shared by all human beings. In this thesis I try to argue how this sense of unity and interdependence can facilitate work for the improvement of living conditions of the people of Tanzania.

Tanzania, like many of the African countries, experiences poor living conditions among the majority of her people. This degradation of human living conditions is manifested in the multiple forms of poverty, lack of clean and safe water, poor medical facilities, poor educational facilities, poor housing, pollution, unemployment, poor working conditions and low salaries for the workers. All these conditions happen despite the many natural resources with which the country is endowed.

I believe one of the root causes of deteriorating living conditions is not because the country is poor, but because of the breakdown of ethical values. There are unethical behaviors among political leaders and top public servants, such as selfishness, greed, grabbing, and

accumulation of wealth through illegal ways, in short, corruption. These behaviors are some of the core factors that lead to the impoverishment of the living conditions for the majority of Tanzanians. Most of the leaders concentrate on their self-interest rather than the public interest. This attitude has made most of them to become involved in high levels of corruption, nepotism, inefficiency and lack of transparency. These unethical behaviors have led to an unfair distribution of resources. Instead of the resources benefiting all members of the community they end up in the hands of a few people, mainly politicians and top public officers.

Furthermore, there is a misuse of funds, which are donated by developed countries and international monetary organizations for the improvement of social services such as education, health, housing, clean and safe water supply, as well as poverty alleviation programs. These funds do not reach the people in most need because a few people in the society, who in fact have enough wealth to sustain their lives, grab the funds and leave the majority of the population in pathetic conditions of poverty and other miseries. In addition to these conditions, the lack of moral values has made those in leadership neither accountable nor responsible for their immoral acts, as there are no solid structures of law or codes of conduct to which they would be held.

It is from these realities that I believe the causes of poor living conditions for Tanzanians is partly due to the deterioration and decay of moral behavior. It is a situation that proceeds from the breakdown of the value system. It is a symptom that indicates a lack of social values such as care for one another, respect, accountability, moderation, inclusiveness, mutual enrichment and a sense of common good. Because of this moral inadequacy politicians and public servants concentrate on their own survival and they accumulate wealth, forgetting that they have been entrusted to care for the good of all citizens. They enrich themselves through corruption, looting the natural resources and development funds. Instead of working for the promotion of the

common good, they opt to satisfy their unquenchable materialistic desires, greedy for power and personal gain.

Therefore, I believe the genuine solution to this deterioration of living conditions for the majority of Tanzanians has to begin with the transformation of people's attitudes and their lives. It is this transformation that will enable politicians, public servants and citizens of Tanzania to remain faithful when they encounter temptations of selfishness, greed and corruption. I see the virtue of solidarity as a required moral framework that could respond to this unethical situation in Tanzania. The cultivation of the virtue of solidarity among Tanzanians will lead to their growth in moderation, integrity, honesty, transparency and mutuality. It might help them to discover the communality that they share as members of the human community and who need each other for their peace, harmony, prosperity and happiness. Real peace and happiness is attained when at least every one in the community has basic needs to sustain life. However, this transformation is a long-term solution. In order for solidarity as a virtue to be effective, it has to be embedded within the basic structures of society in education, the legal system and religious institutions.

Therefore this thesis proposes solidarity as virtue and shows how it can be developed and can assist in the promotion of better living conditions of the people of Tanzania. The main argument is based on the fact that human beings, because of their social nature and since they are interdependent, have a moral obligation to work for the welfare of others. The true peace, harmony and flourishing of the community is attained when every member in the society has basic needs to live a decent life. If the community is strongly divided between the few who have and the many who do not have these needs met, such as the present moment in Tanzania, real peace, harmony and human flourishing fails. So it is with insights gained from exploration into

relationality and interdependence that the necessity of solidarity as a mechanism to ensure that interdependence will be realized in a manner based on respect, love and mutuality.

I am convinced that solidarity as a virtue is a way of life that calls the people of Tanzania to come together and work for their common well-being. I see solidarity as a moral obligation that demands that every one in the community respond with positive intent to the miseries inflicted upon humanity. By solidarity I suggest that all citizens of Tanzania have a moral obligation, as individuals and as a community to alleviate the conditions that degrade humanity. I believe that when solidarity is raised as a virtue it becomes a practice that reflects each one's commitment to others, the attainment of true human progress, security, peace, harmony and the flourishing of all.

Moreover, I see the virtue of solidarity as a necessity for improving living conditions because it is rooted in the nature of human beings as creatures created in the image and likeness of God. All human beings are brothers and sisters because of the common parenthood we all share. We are one people and we form one family of humanity, regardless of our differences in sex, ethnicity, religion, race and nationality. And as members of one family, we have equal rights to enjoy the goods of creation given to us by God. Thus, we share one humanity and are required to recognize the other as brother and sister, and above all as the image and likeness of God. It is this family bond of brotherhood and sisterhood that necessitates that human beings live the virtue of solidarity as a prerequisite for the improvement of living conditions for the common good.

The story of creation in the book of Gen 1:26-27 reveals the common origin and sociality of human beings. Human beings are created to live in community, not in isolation, and ought to participate in the humanity of each other. I believe it is on this participation that the virtue of solidarity is founded. It is this common origin that calls the people of Tanzania to work together

as a community in order to improve the common needs and living conditions. Solidarity as a virtue is an expression of the common origin that all humanity shares. Solidarity becomes an avenue that enables an individual to move beyond self-interest or self-centeredness and embrace the other in the process of promoting all humanity.

In the first chapter, I will begin with the background of Tanzania. The purpose of this chapter is to show different measures that have been taken by Tanzania in her effort to promote the living conditions of the people since independence. The chapter begins with the policy of *Ujamaa* that was authored by the first president of Tanzania, Julius Kambarage Nyerere. *Ujamaa* is a Kiswahili word, which means *familyhood* and is a type of socialism that is based on African traditional social values. Nyerere came up with *Ujamaa* because of his belief in African social values for the building of Tanzania. For him there was no need of copying Western socialism based on the Marxist-Leninist model. Along with *Ujamaa* this section will also point out two major strategies that were adopted in the implementation of *Ujamaa*. The first is the new educational system known as Education for self-reliance. The aim of this new system of education was to get rid of colonial education and prepare people, especially young people, to take part in the building of Tanzania as a new nation. It also aimed at promotion of equality, human dignity, which was distorted by colonialism, and finally the eradication of exploitation.

The second strategy of *Ujamaa* addressed in this section is the policy of *villagization*. The aim of this policy was to empower the rural population, which was more than 90 percent of the population at independence, in order to increase agricultural production and hence improve their living conditions. Moreover, the policy aimed at putting people together in order to facilitate the provision of social services such as education, health and water. The chapter ends with

challenges that came after the failure of the *Ujamaa* policy, which gave room to an increase in the rate of corruption and the necessity of solidarity as a virtue to remedy the situation.

The second chapter describes various foundations of the virtue of solidarity. The aim of this chapter is to show the virtue of solidarity not as a new discovery but as something that has existed before, though in a different way. These foundations are divided into three main categories: (1) Scripture, which covers three main biblical themes of *Imago Dei*, the commandment of love, and solidarity in the works of Saint Paul; (2) African traditional values, that is, *Ubuntu* (humanness/humanity) and *Ujamaa* (familyhood); and (3) the constitutive parts of solidarity which are interdependence, equality and human dignity, common good and human rights. The purpose of this chapter is to show that the virtue of solidarity has existed in various ways as the image of God in human beings, as the commandment to love, and as traditional social values. Thus in building the virtue of solidarity it is appropriate to go back to these sources and foundations to rediscover the values, thoughts, wisdom and ideas that might be incorporated into the virtue of solidarity.

The third chapter shows how the virtue of solidarity can be inculcated among the citizens of Tanzania. It proposes three institutions that could be useful in cultivating the virtue of solidarity for the community of Tanzania. These three institutions are the educational system, the legal system and religious communities. I believe that these institutions would play a vital role in the transformation of the people's attitude and behavior, and eventually lead to structural reform. Education could enable the citizens to be agents of social change, a change that promotes positive living conditions. Education will gradually develop necessary values that constitute the virtue of solidarity in students. In connection with that, religious communities would also act as a tool to strengthen the foundation of social values such as reverence, care, acceptance, mutuality,

co-living, togetherness and love. Then in order to have people's behavior transformed, law can play an important role. The situation in Tanzania requires a system of law that is geared toward the transformation of moral values. This transformation will take place if law in Tanzania will start functioning as a teacher of morality. Lawmakers in Tanzania should utilize the ideas of Thomas Aquinas who argues that the function of law is to teach and enable human beings to have right acts.

The conclusion tries to show how solidarity as a virtue might help in the promotion of better living conditions in Tanzania. The practice of solidarity has the potential to lead to commitment, togetherness, mutuality, care for others, sensitivity and work for the common good. All these are conditions that are necessary for the flourishing of any human community. Thus solidarity could become a tool for improving living conditions because: it is a human virtue that might enable the people of Tanzania to recognize their nature as social beings and their need for each other in the promotion of their well being; it is a disposition that enables people to work together for their flourishing; it is a moral obligation that demands that people work for the welfare of others and community.

Chapter One: The Background of Tanzania

Tanzania is located in the Eastern part of Africa. It is bordered by Kenya and Uganda in the North; Rwanda and Burundi in the North West; the Democratic Republic of Congo in the West; Zambia and Malawi in the South West; Mozambique in the South; and the Indian Ocean in the East. Tanzania became independent from Britain on December 9, 1961 and Julius Kambarage Nyerere became the first Prime Minister. One year later, on December 9, 1962 Tanzania became a republic and Nyerere was the first president. Tanzania has been known as Tanganyika, but on April 26, 1964 Tanganyika merged with Zanzibar and formed the United Republic of Tanzania. So when one mentions Tanzania, it means the mainland (former Tanganyika) and Islands (Zanzibar). According to the figures of the National census of 2012 “Tanzania has the population of 44,928,923 of which 43,625,354 is on Tanzania Mainland and 1,303,569 is in Zanzibar.”¹

1.1.0. Julius K. Nyerere and *Ujamaa* Policy

It is impossible to talk about the social, political and economic issues of Tanzania without mentioning Nyerere because of his great contributions to the nation in terms of vision and ideas. As the first president of Tanzania, Nyerere tried his best to build a spirit of solidarity during the time of his presidency (1962-1985). Nyerere “was a highly educated man with nationalistic visions and anti-colonial sentiments.”² In July 1954 he established the first political party that would then fight for independence. Tanganyika African National Union (TANU), became a very influential organ that brought together young people and educated nationalists to fight for

¹ The United Republic of Tanzania, *Tanzania in figure 2012*, National Bureau of Statistics, Ministry of Finance (June 2013), iii.

² Elicia Erickson, “Peace in Tanzania: An Island of Stability in Sub-Saharan Africa,” *Research Discourse* vol. 3 No 1 (Spring 2012): 18.

independence. Under TANU Nyerere played a key role in uniting people from different backgrounds, tribes, races, and religions from all over the country in the fight for independence.³ Right from the beginning as the chairperson of TANU, Nyerere began to develop the spirit of solidarity based on democracy and equality. This was the outcome of the influence he learned from “Western ideas of liberal democracy and aimed into his building of Tanzania.”⁴ It is also said, “Nyerere egalitarian thought was more highly influenced by Catholic theologians, including the French Jesuit Teilhard de Chardin and Pope John XXIII, than Marx and Lenin.”⁵

His belief in solidarity and equality was demonstrated in October 1961 as he stood against his party members who were against Europeans and Asians becoming citizens of Tanganyika. He claimed: “Discrimination against human beings because of their color is exactly what we have been fighting against. This is what we formed TANU for and so soon [...] some of my friends have forgotten it.”⁶ This claim shows how Nyerere, from the beginning, aimed at building a nation, which is one regardless of peoples’ diversities in ethnicity, religion, color and ideologies. In his effort to unite all the people of Tanzania Nyerere “strove to reduce the importance of different ethnic groups or tribes, diminishing the importance of them from the birth of Tanzania as a new nation.”⁷ He did this by abolishing the chiefs who were given autonomy over their tribes by British colonial rule. The British applied indirect rule by using chiefs, and so Nyerere after independence in 1961 abolished that system and introduced a central government whereby regional and district commissioners replaced the chiefs. This idea was brilliant as it helped Tanzania to be unaffected by the problems associated with ethnicity.

³ Ibid. 23.

⁴ Ibid. 24.

⁵ Ronald Aminzade, *Race, Nation and Citizen of Tanzania* (New York: Cambridge University Press, 2013), 54.

⁶ Cranford Pratt, *The Critical Phase in Tanzania 1945-1968: The Emergence of a Socialist Strategy* (New York: Cambridge University Press, 1976), 64.

⁷ Erickson, “Peace in Tanzania,” 24.

Another strategy used by Nyerere in abolishing tribal ties and promoting national unity was the adoption of Kiswahili⁸ (Swahili) as a national language. A national language made it possible for the people of Tanzania, who are divided into more than 120 tribes to come together. The use of Kiswahili promoted national unity because it “does not belong to any particular ethnic group, no ethnic or social group can use it for dominance.”⁹ Despite that “each ethnic group has its own language, the majority of which are Bantu languages, and even though a large proportion of Kiswahili is made up of Bantu words, it belongs to no one ethnic group”¹⁰ and thus cannot be used by one group as a means of dominating other groups. And because “it is used in schools as a language of communication, in administration and in commerces.”¹¹ Kiswahili succeeded in connecting people from different ethnicities. Kiswahili started to be used many centuries ago along the coast of East Africa. When Germans began to colonize Tanzania (by then Tanganyika) from the second half of 19th century, their “missionaries translated the Bible and other religious literature into Kiswahili which, helped it to spread into the interior”¹² of the country. This is how Germans contributed to the development of Kiswahili during their time of colonization in Tanzania. After independence Kiswahili facilitated the movement of people especially civil servants and students. They “could be moved from their place of origin to other areas without” any problem of communication and students “could go anywhere in the country to get their education.”¹³ As national initiative, Kiswahili contributed to the building of national unity.

⁸ Swahili or Kiswahili is a language which is Bantu in origin and which borrowed a lot from Arabic. It is mainly spoken in Tanzania, Kenya, Uganda, Eastern part of Democratic Republic of Congo and the Comoro Islands.

⁹ C. K. Omari, “The Management of Tribal and Religious Diversity.” *The Influence of Nyerere* Edited by Colin Legum and Geoffrey Mmari (Trenton: African World Press, 1995), 28

¹⁰ Ibid. 28.

¹¹ Ibid. 28.

¹² Ibid. 28.

¹³ Ibid. 28.

In February 1967 the nation came up with a strategy for the development and improvement of the people's living conditions. This strategy was the *Arusha Declaration*. It was a political declaration given in Arusha, a town in the northern part of Tanzania. It is well known in Kiswahili as *Azimio la Arusha*, the manifesto of the policy of *Ujamaa*. Through this declaration the government of Tanzania officially adopted the principles of socialism as a national policy. The declaration acknowledged "the equality of all beings, the freedom of expression, and the importance of all citizens as part of the nation."¹⁴ It also called for "the eradication of exploitation, corruption and discrimination"¹⁵ of people based on their ethnicity, color and religion. The *Arusha Declaration* became a foundation for the policy of African Socialism (*Ujamaa*) through which great emphasis was put on the fight against all forms of exploitation and on promoting democracy that would enable the people of Tanzania to participate in the development of their nation. The declaration promoted "a commitment to equality, socialism, and the dedication to the betterment of the nation as a whole."¹⁶ As a matter of fact the *Arusha Declaration* helped a lot in the eradication of ethnic divisions through policies that motivate people to come and live together regardless of differences in ethnicity, religion and color.

At the core of the *Arusha Declaration* was the policy of *Ujamaa*. In 1967 Tanzania opted for *Ujamaa* as a policy and a strategy to fight three main enemies to humanity: ignorance, poverty and diseases. The government identified these three enemies as obstacles to the economic, political, cultural and social well-being of the people of Tanzania. *Ujamaa* is a Swahili word, which means family hood. This concept of *Ujamaa* borrows from African traditional socialism or the African traditional communitarian way of living whereby there was

¹⁴ Ibid. 25.

¹⁵ Ibid. 26.

¹⁶ Ibid. 26.

equal sharing of life and resources among country members. Nyerere hoped the policy of *Ujamaa* would build Tanzania as an ideal society based on three important things: freedom, equality and unity. He believed these things to be important because when there is freedom it is possible for people to work and serve one another and society. Unity is necessary because it gives society an identity and creates an atmosphere of peace and harmony for the people to work together for their well-being. And equality enables all members of society or community to come together and work for their flourishing regardless of their differences in tribes, religion, ideologies and race.¹⁷ Thus, the *Ujamaa* proposed by Nyerere embraced “the communal concepts of African culture such as mutual respect, common property and common labor.”¹⁸ These are some of the core social values that constitute the virtue of solidarity.

The aim of *Ujamaa* was to appropriate the social values of African socialism that existed in pre-colonial African traditional societies in the building up of the new nation of Tanzania. Right from the beginning Nyerere defended his policy of *Ujamaa* as different from Western ideas of socialism. He claimed *Ujamaa* to be a new and third way between western socialism and capitalism. The two western ideologies come into being through class struggle or conflict, but *Ujamaa* is not a product of class struggle. Western socialism came as a result of the agriculture and industrial revolutions.¹⁹ According to Nyerere both revolutions divided society into two classes. The agricultural revolution divided the society into those with land and those without land, while the industrial revolution divided the society into owners of the major means of production and laborers. Capitalism came into being as a result of conflict between landowners

¹⁷ Bonny Ibhawoh and J.I Dibia, “Deconstructing Ujamaa: The Legacy of Julius Nyerere in the Quest for Social and Economic Development in Africa,” *African Journal of Political Science* 8. No.1 (2003): 62.

¹⁸ Ibid. 62.

¹⁹ Julius K. Nyerere, *Ujamaa: Essays on Socialism* (Dar es Salaam: Oxford University Press, 1968), 11.

and those without land. Socialism came into existence as a result of conflict between proletarians (exploited workers) and owners of the means of production (capitalists).

Nyerere claims that *Ujamaa* did not come into existence through class struggle and that is why it is different from western socialism. *Ujamaa* does not emerge from class struggle but from African socialism whereby the society is lived as an extended family and everyone in the society is a brother or sister, despite the differences that might exist in terms of age, clan, sex or social status. So, for Nyerere “modern African socialism can draw from its traditional heritage the recognition of the basic family unit.”²⁰

1.2.0. Education for self-reliance

One of the main vehicles for implementing *Ujamaa* was education. In 1967 the government of Tanzania abandoned the inherited colonial system of education and came up with a new policy of education known as *Elimu ya Kujitegemea*, which means Education for Self Reliance. Nyerere claims that the role of education in the nation of Tanzania must be geared toward the promotion of equality, human dignity and eradication of exploitation:

Shabaha yetu ni kujenga taifa la ujamaa linalosimama juu ya nguzo tatu: usawa na heshima za binadamu; kushirikiana mali inayotokana na juhudi zetu; kazi kwa kila mtu na kufuta unyonyaji.²¹

The objective is to create a socialist society which is based on three principles: equality and respect for human dignity; sharing of the resources which we produce by our effort; work by everyone and exploitation by no one.

Nyerere came up with the system of education for self-reliance as he believed education has to be arranged and delivered according to the needs of society. For him, educational systems

²⁰ Ibid. 12.

²¹ Julius K. Nyerere, *Nyerere on Education/Nyerere Kuhusu Elimu: Selected Essay and Speeches 1954-1998* (Dar es Salaam: Haki Elimu, 2004), 49.

in different kinds of societies in the world have been, and are, very different in organization and in content. They are different because the societies providing the education are different, and because education, whether it be formal or informal, has a purpose. The purpose is to transmit from one generation to the next the accumulated wisdom and knowledge of the society, to prepare young people for their future membership in the society, and their active participation in its maintenance or development.²²

Because of this fact the government of Tanzania was obliged to make a shift from the educational system inherited from the colonial government and come up with a curriculum that responded to the needs of the country as a new and growing nation. Education for self-reliance was meant to help Tanzanians, especially young people, to acquire skills, knowledge, wisdom and ideas that would enable them to become practical and also instruments of transformation for their nation.

Nyerere saw the need of having a new system of education because the system inherited from the colonialists was irrelevant to the purpose of the new nation after independence. Accordingly, colonial education “was not designed to prepare young people for the service of their own country; instead it was motivated by a desire to inculcate the values of the colonial society and to train individuals for the service of the colonial state.”²³ It was not intended to focus on the training of character and personality of young people so that they could participate and contribute to the well being of the community. Its main focus was to train a few Africans who would serve the colonial government as “local clerks and junior officers.”²⁴ However, Nyerere does not dismiss completely that colonial education was irrelevant to the Africans after independence. His main argument is that every educational system has a purpose and this

²² Nyerere, *Ujamaa*, 44-45.

²³ *Ibid.* 46.

²⁴ *Ibid.*

purpose is limited within a particular context. The problem with the colonial educational system is that it is designed according to the purpose of the British society and therefore inappropriate to the context of Tanzania as a new independent nation. So, education for self-reliance was a deliberate effort to bring a transformation in the society of Tanzania,²⁵ a transformation that would eventually lead to the unity of the nation and improvement of the living conditions.

From independence in 1961 up to 1968 the educational system in Tanzania managed to make remarkable transformation in three key areas. First, it managed to remove racial segregation in the provision of education. During the colonial period the provision of education was based on racial segregation. For instance, there were schools that were specifically for Europeans; other schools were specifically for Asians, mainly Indians; and there were schools for Africans. In addition, schools run by Christian missionaries enrolled pupils and students according to their denominations. There were schools for Catholics, Lutherans and Anglicans. If one wanted to join one of them one had to be a member of that particular denomination. This way of choosing a school compelled those who were not Christians to be baptized as a condition for joining the school. Because many schools were run by different groups of Christian missionaries and very few by the government, they were all nationalized in 1967 to give a chance for education to all Tanzanians. And from that moment a policy was made that required all new schools run by different religious groups to accept students without consideration of their religions or beliefs.

Second, from 1961 to 1967 there was an increase in the number of enrollments especially at the levels of secondary schools and colleges. This increase was caused by the government's effort to increase facilities in the sector of education.²⁶ For instance, by 1961 there were about

²⁵ Ibid. 47.

²⁶ Ibid. 48.

490,000 children in primary schools and by 1967 the number rose to 827,000. Furthermore in 1961 it was estimated that 11,908 students were in secondary schools and the number increase to 25, 830 in 1967.²⁷ This increase in school enrollment was a great success within a short period of time. As a matter of fact the government of Tanzania did a great job at this time not only in an increase of enrollment, but also in the quality of education.

The third revolution in the educational system of Tanzania was the change of curriculums. Now there were new curriculums designed to meet the needs of Tanzania and its people unlike colonial curriculums that were based on colonial interests.²⁸ The national university (University of Dar es Salaam) and other national educational institutions prepared curriculums, books and other learning materials that were African and Tanzanian in content, and were made available to all teaching institutions. The national language (Kiswahili) was given a priority and in fact was made the medium of instruction in primary schools.²⁹ All these efforts were to make sure that education was provided according to the needs of the society and its people. The intention of the government was to make sure that, “the education provided must [...] encourage the development in each citizen of three things: an inquiring mind; ability to learn from what others do; and to adapt to what they have learned for their own needs.”³⁰ It has to prepare young people according to the realities and needs of their society. If this is done, it will be possible for the young people to become instruments of change and transformation in their communities. Skills, knowledge, ideas and thoughts acquired at school should enable young persons to use the resources available in their localities for their well-being and their communities.

²⁷ Ibid.

²⁸ Ibid. 49.

²⁹ Ibid.

³⁰ Ibid. 53.

1.3.0. *Ujamaa* Villages (Policy of Villagisation)

In order to implement the education for self-reliance for the development of the people, between 1973 and 1976 the government of Tanzania came up with the policy of empowering people in the villages. The policy was famously known as *vijiji vya ujamaa*, which means socialist villages. It was the “resettling of the entire rural population into large and planned settlements, in opposition to the traditional practice whereby peasant households lived in scattered and isolated areas [...] Between 1973 and 1976, as many as nine million rural inhabitants were shifted, and by 1976, it was declared that practically all rural Tanzanians were living in these new development villages.”³¹ It is estimated that by the year 1979 the total number of *Ujamaa* villages was 8,299 with a population of about 14.9 million, nearly 87 percent of the population at that time.³² This program of *villagization* was connected to the policy of *Ujamaa* in the sense that:

The ideas of *Ujamaa* were introduced at a time when the government had already defined priorities, in particular those of primary education, basic health care and improved water supply. These basic services were considered to be prerequisites for any social and economic development. It would have been very difficult, if not impossible, to create such services for all people scattered all over the country, without the creation of nucleated villages. This was one of the reasons for the *villagization* program.³³

Thus the policy was adopted after the realization that more than eighty percent of Tanzanians lived in the rural areas at that time and therefore there was a need to empower them in order to hasten their development and that of the nation in general. The aim of this policy was to increase agricultural production and improve the living conditions of the rural populations.

³¹ Meta K. Townsend, *Political Economy Issues in Tanzania* (New York: The Edwin Mellen Press, 1998), 62-63.

³² *Ibid.* 63.

³³ Caspar Schweigman, “Ujamaa, A Phantom.” *Quest Journal Inc.* Vol XV no 1-2 (2001): 119.

Through the improvement of living conditions in the rural areas, Nyerere and his government expected to reduce the “widening gap between urban and rural living standards.”³⁴ The policy aimed at improving the rural population through provision of basic social services and transforming “agriculture through the resettlement in special schemes of pre-selected villagers who would then engage in modern farming under the supervision and direction of state officials.”³⁵

However, the program had some shortcomings that probably occurred due to the lack of proper long-term planning. There was a need for the government to prepare the citizens about the policy through education before its implementation. Lack of enough time to prepare people for the policy led to the “use of coercion to ensure”³⁶ its implementation. For instance, there some cases whereby force was used in shifting people from their places of origin to these newly created villages. The lack of awareness about the policy made people in the rural areas perceive it as something foreign to them and an imposition from above, that is, from the government. Due to that failure, there was a lack of participation from them. Additionally some of the newly created areas were not suitable for agriculture. All these shortcomings “brought about widespread resentment among the rural population and, in few cases, open opposition to the ruling party and government.”³⁷ Some of the critics claimed the policy to be inappropriate and waste of funds. Yet I believe the intention behind this policy was good, that people should be put together in order to facilitate the provision of social services such as education, health, water facilities and transport. In addition, the policy made easy the process of empowering rural

³⁴ Townsend, *Political Economy*, 48.

³⁵ *Ibid.*

³⁶ Ibhawoh, “Deconstructing Ujamaa,” 68.

³⁷ Townsend, *Political Economy*, 63.

dwellers in their agricultural activities. All these common initiatives would be difficult if people in these areas were to continue to stay in their scattered and isolated settlements.

Generally speaking, though *Ujamaa* failed to achieve its economic goals, as some would say, still the policy succeeded in uniting the people of Tanzania. The “level of national unification that Tanzania did under the leadership of Nyerere [...] and his successor Ali Hassan Mwinyi (1985-1995)” spared the country from “the ethnic and regionalist politics that have proved so dysfunctional in Kenya, so catastrophic in Rwanda and Burundi and so prevalent throughout the rest of the continent”³⁸ of Africa. The policy of *Ujamaa* has made Tanzania one of the few countries with political stability in Africa. Moreover, its policy of education for self-reliance through universal and adult education programs increased the rate of literacy to 90 percent, which was “one of the highest for all developing countries in the 1970’s and early 1980’s.”³⁹ However, the failure of *Ujamaa* was not only due to internal factors but also to a large extent external ones. It should be remembered that this was the era of the cold war and so “as a way of teaching Tanzania a lesson and preventing other African countries from following her example, Western countries and the international financial institutions which they controlled, were bent on ensuring the failure of *Ujamaa*.”⁴⁰ However there was room for the policy to adopt more liberal strategies that would make possible the achievement of its economic goals. There was too much control of the government over the economy to the extent that there was no room for private and individual involvement and creativity. It is true that human beings are social by nature, but at the same time unique and individual. The two need to be balanced. With *Ujamaa* policy it seems as if there was more emphasis on the social aspect over and aside of the individual aspect.

³⁸ Ibhawoh, “Deconstructing Ujamaa,” 71.

³⁹ Townsend, *Political Economy Issues*, 198.

⁴⁰ Ibhawoh, “Deconstructing Ujamaa,” 72.

1.4.0. Economic crisis and the rise of corruption

In 1986 Tanzania was obliged to make an economic and social reformation in order to tackle the economic crisis that affected the country from the late 1970's to early 1980's. This crisis was caused by several factors, including decline in agricultural products that reduced the amounts of exports; a rise in the price of oil on the world market, which meant more foreign money was needed to import oil; and a war that Tanzania fought with Uganda in 1978/1979. The nation began to experience high rates of inflation, a budget deficit and a shortage of commodities. The acute shortage of goods and services was caused by the decline in agricultural production and importation due to the shortage of foreign exchange. All these factors affected the provision of basic social services like education, health and clean water. The demand for commodities was higher than supply. As a result there was a shortage of basic commodities such as, food, clothes, fuel and building materials. The government came up with strategies that would help to solve the problem. The main aim of these strategies was to enable the citizens to have access to those basic needs at prices that were affordable. Since the country was following a centralized economy, all sectors of the economy were controlled by the state, including business. State owned Regional Trading Companies (RTC's) and cooperative shops were the only suppliers of basic commodities. People who were employed in these companies and shops took the scarcity of commodities and the government monopoly as an avenue for them to make money out of corruption. In order for customers to get commodities, they were compelled to give bribes.⁴¹ This series of events was the beginning of a serious corruption that took place in late 1980's.

⁴¹ Bruce Heilman and Laurean Ndumbaro, "Corruption, Politics, and Societal Values in Tanzania: An Evaluation of the Mkapa Administration's Anti -Corruption Efforts," *African Journal for Political Science* 7, no 6 (2002): 5.

In order to respond to the crisis of corruption, Julius Nyerere, president at that time, came up with codes for public servants. According to these codes, public servants were obliged to conform to ethical values that would prevent them from engaging in corrupt acts. However, the economic crisis continued and donor countries, especially Western countries, reduced their aid to Tanzania, as they demanded a change in the economic system. They were against a state-controlled economy and therefore pressured the country to opt for a free market economy. In addition, the World Bank and the International Monetary Fund (IMF) came up with a structural adjustment program as a way of helping Tanzania to revive her economy. But these policies ended with more economic crisis in 1980's. The government was no longer able to pay good salaries to her employees and this created room for the rise of corruption in public offices.⁴²

By the year 1985 president Nyerere voluntarily resigned from the office and Ali Hassan Mwinyi came in as the second president of Tanzania. In order to get financial aid from the West, mainly from the World Bank and the IMF, he agreed to allow a free-market economy. Furthermore, Mwinyi opted for a free-market economy as a way of reducing state control over the economy and subsequently of decreasing the rate of corruption that became rampant within parastatal organizations.⁴³ However, in the beginning of 1995 corruption became worse in Tanzania under the rule of Mwinyi. This time witnessed when public servants and politicians began to collaborate with business people in corrupt deals. This corruption became evident when the government:

[...] failed to take any significant steps against Muhamed Enterprises, which was allegedly distributing food unfit for human consumption. Augustine Mrema, the powerful and popular minister of Home Affairs, promised that this [...] company would be punished. However, efforts to do so resulted in Mrema being demoted to Minister of Youth and Culture. Exasperated, Mrema blasted the Mwinyi government for its complicity with high-level corruption, provoking his removal from

⁴² Ibid.

⁴³ Ibid.

the Cabinet. Mrema responded by quitting the ruling party CCM and joining the political opposition where he emerged as the presidential candidate for NCCR-Mageuzi. Mrema, due to his anti corruption activities, earned a considerable degree of personal popularity, making him the main electoral threat to CCM and its presidential candidate for the October 1995 elections.⁴⁴

President Mwinyi finished his second term by the end of 1995 and Benjamin William Mkapa became the third president of Tanzania. Mkapa continued the struggle to fight corruption. After gaining the office he named a presidential commission known as the *Warioba Commission*. Judge Joseph Sindi Warioba chaired this commission. The commission identified corruption in two major groups. The first group involved public servants of low salaries who engage in corruption in order to support their daily living.⁴⁵ The second type of corruption identified by the Warioba Commission involved top public servants. These are the people with good salaries and allowances. They have more than enough to sustain their lives and that of their families. But because of greed and desire for more wealth they end up in evil acts of corruption. In this group there are directors, chief executive officers and ministers.⁴⁶

The commission based its inquiry on “evaluating laws, regulations and procedures in order to reduce corruption in tax collection, the issuing of licenses and tendering. The commission also examined the capacity of various anti corruption agencies and offered suggestions on how they could be strengthened.”⁴⁷ Following the practical suggestions given by the commission, the government empowered the Prevention of Corruption Bureau (PCB). A sustainable budget was allocated to the bureau as well as “a major expansion of personnel, hiring investigators with advanced training in different professions such as law and engineering.”⁴⁸

⁴⁴ Heilman and Laurean , “Corruption, Politics, and Societal Values in Tanzania,” 6.

⁴⁵ Joseph Warioba, “Corruption and the State,” *Soundings* 7, (Autumn 1997): 198-9

⁴⁶ *Ibid.* 201

⁴⁷ Heilman and Laurean , “Corruption, Politics, and Societal Values in Tanzania,” 7.

⁴⁸ *Ibid.*

Removing personnel who were corrupt and incapable restructured the Tanzania Revenue Authority (TRA) that was so tainted with corruption that donors were compelled to cut their financial assistance to Tanzania.

Despite these efforts the problem of corruption continued to be chronic in the society of Tanzania. It has been said, “aside from rhetorical condemnations and perfunctory changes, there has been a marked absence of commitment on the part of top leaders to radically change the system or to empower the public so that they can hold accountable those who misuse positions of public trust.”⁴⁹ There is a lack of will to stop corruption among the top government officials who themselves participate in the acts of corruption. According to the Warioba report, the “growth of corruption in the 1990’s was accentuated by the close relationship between government and political leaders on the one hand and businessmen who engaged in corruption on the other.”⁵⁰ It becomes difficult to use public and government top officials in the fight against corruption while they themselves are the perpetrators of that very evil. In fact, in the case of Tanzania, people who engage in corruption are the top public officials with good salaries and allowances that can sustain their lives. So the root cause of corruption in Tanzania seems to be a lack of ethical or moral values. Though some people would account poverty, low salaries and poor working conditions as causes of corruption, there is something more than that. Corruption is a deeply moral problem, which is caused by the deterioration of moral value in society. There is a lack of values of moderation, mutual care, solidarity with others, respect, accountability, justice and the common good. Because of the lack of moral values, public servants and politicians concentrate on their own survival and accumulation of personal wealth, forgetting that they have been entrusted to care for the good of all citizens. If this is the case, then, a genuine fight against

⁴⁹ Ibid. 9.

⁵⁰ Warioba, “Corruption and the State,” 198.

corruption in Tanzania should be based on the transformation of peoples' attitudes and ways of life. It is this transformation that will enable public servants and citizens of Tanzania to remain faithful when they encounter the temptations of corruption. In order to fight the evil of corruption, the Tanzanian legal system needs to focus on the moral transformation of her citizens.

From what has been said in this chapter, it is obvious that the government of Tanzania has been working tirelessly in improving the living conditions of its people, especially with the policy of *Ujamaa* under the leadership of Nyerere (1961-85). In fact even the problem of corruption was not as serious as it is at the moment because *Ujamaa*, under the *Arusha Declaration*, had a code of leadership that prohibits the public and the government from accumulation of wealth. They were not allowed to “be associated with the practices of capitalism or feudalism; hold shares in any company; hold directorships in any privately owned enterprise; and to own houses they rent to others.”⁵¹ All these codes were abandoned in 1992 when the nation adopted a new declaration, the *Zanzibar Declaration*, which officially marked the beginning of liberalization policies. From this time the country has witnessed an increase of corruption at a shocking rate. Public servants and politicians enrich themselves through corruption, looting the natural resources and public funds. Instead of working for the promotion of the common good, they opt to satisfy their unquenchable materialist desires, greed, power and personal gain. As human beings we have the tendency of satisfying our selfish and personal gains. In order to overcome that tendency a kind of moral transformation is required in order to be able to think for the common good or for the good of the whole community. In Tanzania this has to be the work of law, education and religion to train people to become virtuous.

⁵¹ Nyerere, *Ujamaa*, 36.

The transformation of peoples' attitudes and ways of life is a necessity in the fight against corruption in Tanzania because of what Laura Underkuffler would say, a person is the one who is condemned.⁵² The fact here is that corruption becomes the personality or identity or status or character of a person. A person becomes transformed by the evil; his or her being, soul and essence are captured by the evil of corruption. This transformation, for Underkuffler, makes corruption a moral concept, which comes as a result of moral deterioration and decay.⁵³ If this decay is the case then, Underkuffler argues, simply punishing the offender by a legal system cannot solve the problem of corruption. She perceives corruption as more serious and more powerful, like a virus or contamination in someone's personality (it is a capture of the human being by evil) that has to be eradicated.⁵⁴ The danger of corruption, Underkuffler continues to argue, comes from the fact that when a corrupt person is in a public office, his or her corrupt behavior and acts affect the whole system of the government. The harm caused by a corrupt civil servant is not harm to particular individuals, with whom he or she might come into contact, but to the whole system. In this case then, Underkuffler concludes, corruption threatens us more than an individual who is a murderer or thief.⁵⁵ Corruption affects the whole system of life in a particular society, and is what seen happening in Tanzania today.

With what is happening today in Tanzania one may conclude that, the current government has failed not only to wage war against poverty, ignorance and diseases but has also added the fourth one: corruption. The values that guided *Ujamaa* such as inclusion, equality, participation, sharing, cooperation, self reliance, brotherhood and sisterhood are still needed in the society of Tanzania to fight poverty, diseases, ignorance and corruption. The policy of

⁵² Laura S. Underkuffler, *Captured by Evil: The Idea of Corruption* (New Haven: Yale University Press, 2013), 67.

⁵³ *Ibid.* 69.

⁵⁴ *Ibid.* 72.

⁵⁵ *Ibid.* 82.

Ujamaa managed to achieve most of its goals, especially social goals, because it was rooted in social ethical values. Thus even with the new policies of liberalization and free market that Tanzania has today, the nation can still rediscover and appropriate these social values and apply them in her efforts to improve the living conditions of the citizens.

CHAPTER TWO: The Foundations of Solidarity

This chapter tries to show that the virtue of solidarity is not a modern invention because it has existed in various concepts and ideas for many centuries. These various ideas and concepts create a basis for the virtue of solidarity that has to be nurtured among the citizens of Tanzania in their effort to build their country. The first part of this chapter shows how Scripture might lay a foundation for the virtue of solidarity. The story of creation in the book of Genesis 1:26-27 reveals the common origin and sociality of human beings. Human beings are created to live in community and not in isolation and ought to participate in the humanity of the other. The common origin that we share is rooted in our nature as sons and daughters who share the same parenthood. This common origin is further reinforced in the New Testament through the double commandment of love, that is, love of God and of neighbor. It is on this mutual love that the virtue of solidarity needs to be based. The implementation of this commandment of love is seen in the works and mission of Saint Paul, which are all centered on the expression of love and solidarity. The second part of this chapter shows how African traditional values can contribute to the building of the virtue of solidarity. The process of building the virtue of solidarity in Tanzania could borrow insights, concepts, ideas and values from *Ubuntu* and *Ujamaa*. The third part of this section shows how the virtue of solidarity is rooted in interdependence, dignity, equality, common good and rights that we all share as human beings.

2.1.0. Scripture

2.1.1.0. The Virtue of Solidarity and *Imago Dei*

Solidarity as a virtue is grounded on the fact that we are all brothers and sisters because of the common origin we all share. This common origin is based on the biblical assertion that: “God created man in his image; in the divine image he created him; male and female he created

them” (Gen 1:27). We are all descended from this common parenthood as creatures created in God’s image and likeness (*Imago Dei*). It is this image and likeness of God, which is the same in all of us, that make us one as sons and daughters of God. The virtue of solidarity is the mechanism that enables human beings to live the brotherhood and sisterhood that they share. It is a bond that enables human beings to live their shared parenthood and ancestry. God’s image and likeness is the same for all human beings and this confirms the oneness shared by all as members of God’s family. This connection between the virtue of solidarity and *Imago Dei* is well elaborated in the Second Vatican Council: “God, who has a parent’s care for all of us, desired that all men and women should form one family and deal with each other as brothers and sisters. All, in fact, are destined to the very same end, namely God himself, since they have been created in the likeness of God, ‘who made from one every nation of humankind who live on all the face of the earth’.”⁵⁶

Because of their nature as image and likeness of God, human beings are relational. They relate with their creator, that is God, their fellow human-beings and the rest of creation. In order for human beings to live a life of flourishing and well being, they need a peaceful and harmonious relationship with God, one another and the rest of creation. The *Imago Dei* gives “a deep recognition that the human person alone and solitary is incomplete.”⁵⁷ Because of our nature as God’s image and likeness human beings have the capacity to enter into communion with one another as is stated in the *Catechism of the Catholic Church*: “Being in the image of God the human individual possesses the dignity of a person, who is not just something, but

⁵⁶ Second Vatican Council, Pastoral Constitution on the Church in the Modern World *Gaudium et Spes* (7 December, 1965), n 24, in *The Basic Sixteen Documents of Vatican II*, ed. Austin Flannery (New York: Costello Publishing Company, Inc, 1996), 189.

⁵⁷ Meghan J. Clark, *The Vision of Catholic Social Thought: The Virtue of Solidarity and the Praxis of Human Rights* (Minneapolis, MN: Fortress Press, 2014), 57.

someone. He is capable of self-knowledge, of self possession and of freely giving himself and entering into communion with other persons.”⁵⁸

Being the image of God, human persons have self-knowledge of their nature as relational and communitarian and hence are expected to extend that relation to others through the virtue of solidarity. This is what the Second Vatican Council affirms, “women and men were created in the image of God, able to know and love their creator, and set by him over all earthly creatures that they might rule them, and make use of them.”⁵⁹ Because of God’s image in them, human beings have a natural tendency to relate with one another. This tendency is what they possess from their creator who is relational by nature. God is relational, and this relationality is formed in the Trinity, God the Father, God the Son and God the Holy Spirit. The foundation of the virtue of solidarity is the communion that is shared by the Trinity. The “Trinitarian life is central to human relationship and represents the image of God. The image of God is a network, an arrangement of people bounded by relationships.”⁶⁰ Created in the image and likeness of God, human beings share the communion and relational aspects of the Trinity. Humanity is a community of sons and daughters of God who need to participate and work together for their being and their well-being. God extends this relational aspect by creating each human person in God’s own image and likeness, so that they might be in relationship as creator and creatures. In addition, God’s relation with humanity advanced when God willed to share divinity with human beings through the event of incarnation, as Scripture says: “Behold, God’s dwelling is with the human race. He will dwell with them and they will be his people and God himself will always be with them as their God” (Rev 21:3). The incarnation reveals God who is in solidarity with human beings and who works

⁵⁸ Libreria Editrice Vaticana, *Catechism of the Catholic Church* (Mahwah, NJ: Paulist Press, 1994): 357.

⁵⁹ Second Vatican Council, *Gaudium et Spes*, 12.

⁶⁰ Jurgen Moltmann, *The Imago Dei as the Imago Trinitatis: Jurgen Moltmann’s Doctrine of the Image of God*. Translated by Isaiah Nengean (New York: Pater Lang, 2013), 20.

for the improvement of their living conditions through the life and ministry of Jesus the Christ. Thus as image and likeness of God, human beings share this God's existence of solidarity. Solidarity as a virtue becomes a vocation and moral obligation for human beings that they ought to extend to others; this relationship is what their creator has created them for.

God's image and likeness, shared by all human beings, shows that:

God did not create men and women as solitary beings. From the beginning, 'male and female God created them' (Gen 1:27). This partnership of man and woman constitutes the first form of communion between people. For by their innermost nature men and women are social beings; and if they do not enter into relationships with others they can neither live nor develop their gifts.⁶¹

The story of creation in the book of Genesis shows that humanity's social and communitarian nature was given right from the time of creation. They "are social beings from creation. The obvious justification for that solidarity is the creation of male and female in the story, from the very beginning there is a community."⁶² In this case then community becomes "a constitutive part of what it means to be human. As such, human persons become more or less free, more or less authentically human in their relationships to God and others."⁶³

Therefore, the virtue of solidarity is grounded in God's image and likeness that all human beings share. Being created in God's image and likeness confirms the equality that all human beings share since "all human persons, male and female, are equally created in the image and likeness of God."⁶⁴ The life of solidarity and community is not something optional for human beings because "to be a human person created in the image of God is to be in community and relationship, and this is not something from which we are able to opt out."⁶⁵ Since all human

⁶¹ Second Vatican Council, *Gaudium et Spes*, 12.

⁶² Clark, *The Vision of Catholic Social Thought*, 57.

⁶³ *Ibid.* 59.

⁶⁴ *Ibid.* 57.

⁶⁵ *Ibid.* 58.

beings share the same image and likeness of God, they “are capable of participating in the very humanity of the other and because of this every human being can be a neighbor”⁶⁶ to the other. The virtue of solidarity, grounded in God’s image and likeness, enables human beings to live together as brothers and sisters and neighbors. This living together is primary and central because human beings “grow, develop, and foster relationship throughout their life”⁶⁷ as they live together in solidarity. The virtue of solidarity comes not of something foreign to humanity, but that which is part of human nature and for their well-being. Thus in their efforts to build their country the people of Tanzania could adhere to this spirit of living together, authored by God, through the virtue of solidarity. The virtue of solidarity becomes a pre-condition for the promotion of people’s life because of its rootedness in God self. The people of Tanzania have to be more aware that they are all brothers and sisters, members of the extended family of humanity, because they as all human beings have been created in the image and likeness of God.

2.1.2.0. The Virtue of Solidarity and the Commandment of Love

The virtue of solidarity is founded on the commandment of love. As sons and daughters of God we are required to love God and all people who are friends to us, and enemies as well, because God loved us unconditionally through Jesus Christ. It is this power of God’s love that ought to guide, motivate and empower us to love others.⁶⁸ Scriptural narratives of God’s love that has been demonstrated in Jesus may enable us to make a link between biblical texts and the lives that we are living today. We realize that we are part of the continuing story of Jesus, who is the love of God and who invites us to love others. The commandment of love, therefore, refers to

⁶⁶ Karol Wojtyla, *Personal and Community: Selected Essay*, Translated by Theresa Sandok (New York: Peter Lang, 1993), 200.

⁶⁷ Clark, *The Vision of Catholic Social Thought*, 59.

⁶⁸ William C. Spohn, *What are they Saying About Scripture and Ethics* (New York: Paulist Press, 1995), 94.

the revelation of God's love for us in Jesus Christ.⁶⁹ Through his life and ministry Jesus reveals God's love to all people. We as Christians and followers of Jesus ought to love all, friends and enemies alike, as God loves everybody with unconditional love. The commandment of love that has been demonstrated by Jesus' own life and ministry can create an impact even for the people who are not Christians and those who do not believe in God. The commandment of love has an impact as it touches the everyday experiences of everyone's life as each live with others in their communities. The commandment challenges and motivates everyone on how to lead a good life with others and work for the well-being of the whole human community.

The type of love for our neighbor, which is unconditional and on which the virtue of solidarity is founded, is illustrated in the story of the Good Samaritan (Lk 10:30 – 37). When the lawyer asks the question 'who is my neighbor?'⁷⁰ Jesus gives the story of the Good Samaritan⁷¹ showing that the point is not 'who is my neighbor' but 'how do I become a neighbor to the other.' I do not choose the neighbor but rather respond to a need, and by so doing become a neighbor. Through the story of the Good Samaritan, Jesus does not define the term "neighbor" in an exclusive sense.⁷² He obliges the lawyer and everyone who desires to follow him to have a new perspective on "who is the neighbor." A neighbor is not only that person who comes from the same family, tribe, religion or political party. A neighbor is every human being.

The story is about a priest, a Levite and a Samaritan. The first two are good practicing Jews. According to the Jewish definition of a neighbor, they are real neighbors of the attacked man because they are all fellow Jews. However, the opposite comes with the Samaritan who is a

⁶⁹ Ibid. 95.

⁷⁰ Daniel J. Harrington, and James F. Keenan. *Jesus and Virtue Ethics: Building Bridges Between New Testament Studies and Moral Theology* (New York: Rowman & Littlefield Publishers, 2005), 80.

⁷¹ Ibid.

⁷² Ibid.

stranger and enemy according to Jewish tradition.⁷³ This enemy who is not even a Jewish is the one who becomes the helper of the Israelite who has been attacked by robbers. From this story Jesus challenges “the lawyer to broaden his definition of “neighbor” to include persons outside his narrow ethnic and social parameters. Indeed the compassion that the Samaritan displays toward the Jewish stranger is preached to the lawyer as an example to be imitated.”⁷⁴

Following the story, the commandment of love calls people of Tanzania to become compassionate like God our father. To be compassionate means to suffer with other people and feel their suffering. Through his life and ministry, Jesus teaches us even to love and suffer with our enemies. This shows how God’s compassion is unconditional and that is what we are invited to become, that is, people of compassion to all. With this attitude of compassion we shall be able to love and live in solidarity with our brothers and sisters regardless of our diversities in age, sex, family, clan, tribe, color or religion. Thus from the story of the Good Samaritan, Jesus tells the people of Tanzania to follow the example of the Samaritan in their daily conduct. They have to show compassion and love for those they encounter in their daily activities. They have to love one another regardless of their diversities. They have to set aside their prejudices and show love and compassion to their fellow members of the community.⁷⁵ They have to know that the concept of neighbor is not limited to a fellow family member, tribe member, or religious group member, or person with whom you share the same political ideology. The neighbor is anyone encountered in daily life. They should know that they are all sons and daughters of God and belong to one God. This knowledge informs how the commandment of love may motivate citizens of Tanzania and especially public servants to treat others with care, respect and be committed to the well-being of every one in the society.

⁷³ Ibid.

⁷⁴ Ibid.

⁷⁵ Ibid.

However, one major objection to the commandment of love could be difficulties in its applicability for those citizens who are not Christians. How could non-Christians who neither go to Church nor read the Bible benefit from this commandment of love? In response to the objection, the commandment of love is found in all major religions that exist in Tanzania. You go to traditional religions, Islam, Hinduism or Christianity; this concept of love for God and neighbor is there. But the question remains, why do people go against this key commandment if it is found in their different religious traditions? I think the challenge remains both to religious leaders and followers of different religious beliefs to go back to the teachings of their religions and try to rediscover key values that will subsequently enable them to live in solidarity with one another. Moreover, education can be one of the major solutions. Good education, like the system of self-reliance, might help the people of Tanzania to grow in love and the virtue of solidarity and hence work for the promotion of better living conditions.

2.1.3.0. The Virtue of Solidarity in the Works of Saint Paul

Solidarity is key in Paul's mission. This key can be seen in his letters to different Churches and Christian communities. His message is that they are one despite their differences as Jews and Gentiles, masters and slaves, men and women, poor and rich, weak and strong in faith. For example, in his letter to the Romans 12:9-16, Paul describes how love can help people to live together in the community amid their differences. What is central for Paul is "to love one another with mutual affection" (Rom 12:10). So Paul tries to show how we need love in order to be in solidarity with one another. Living in solidarity with one another in our communities requires a genuine love. Genuine love for Paul is the fulfillment of the law and all the commandments. The whole law and all the commandments are summarized by "love of God and

neighbor” (Rom 13:10). The one who loves the neighbor does no wrong to him or her and hence love becomes the mechanism that enables people to live together in unity, peace and harmony.

Real love demands that we be ready to give up our lives for others in an attitude that is not self-centered. According to Paul, giving ourselves for others needs the virtue of humility. Humility helps in the building of solidarity within the community since it allows conversation, dialogue, mutual understanding and acceptance. If we want to nurture the virtue of solidarity, Paul calls us to imitate the humility of Jesus Christ, who though he was in the form of God, humbled himself to share our humanity (Phil 2:5-11). Humility allows people in the community to enter into the reciprocity that enables the exchange of different views for mutual understanding. It is this humility that will enable leaders in Tanzania to be servants of the citizens and work for their well being instead of their own self-interest. For Paul, mutual understanding has to be the way of proceeding because, despite our differences, we are interdependent and need each other for our well-being and happiness.

The virtue of humility goes together with “mercy.” Mercy means “the willingness to enter into the chaos of another.”⁷⁶ Paul sees mercy as a foundation for solidarity because it enables people to be sensitive to others. Solidarity as “mercy” makes those who are strong in faith accept and care for those who are weak in faith within Christian communities (Rom 14:1-15:13). To be merciful means to overcome self-will in order to accept another person for the greater good. The greater good is a life of peace, harmony and progress in all spheres of human life. Mercy is a detachment from whatever hinders us from seeing the other as brother or sister and that we are all sons and daughters who belong to one father, that is, God.

⁷⁶ Daniel J. Harrington and James F. Keenan, *Paul and Virtue Ethics: Building Bridges Between New Testament Studies and Moral Theology* (New York: Rowman & Littlefield Publishers, 2010), 142.

Moreover, for Paul solidarity as an aspect of love is seen in the Eucharist that is supposed to be a “sign of unity” since the cup that we bless is participation in the blood of Jesus and the bread that we break is participation in the body of Christ (1Cor 10:16). Eucharistic participation signifies communion and solidarity that Christians have as members of Christ’s body, that is, the Church. Thus the Corinthians who fail to understand the importance of the Eucharist astonish Paul as he says: “I hear that when you meet as a church there are divisions among you, and to a degree I believe it; [...] When you meet in one place, then, it is to eat the Lord’s supper, for in eating, each one goes ahead with his own supper, and one goes hungry while another gets drunk” (1 Cor 11:18, 20-21). For Paul Eucharistic celebration is the moment of coming together as a community. But what happens in Corinth seems to be different. Instead of the table of fellowship being a moment of uniting people together, it creates divisions and injustice within the community. Paul tells the Corinthians that it is not supposed to be like that. The Eucharistic meal is a banquet of love (*agape*) and hence ought to unite all members of the community, those who are rich and those who are poor as well. The Eucharist celebration without an aspect of solidarity with one another is a scandal and an abuse of the sacrament.

Therefore, from what has been discussed in this essay, the core of Paul’s letters to his various communities help us to appreciate the need for solidarity among Christians. As Christians we have a collective responsibility in building up the body of Christ, that is, the Church. Paul claims love and faith to be core elements that bind Christians together in their communities. Faith in Christ transforms Christians and makes them virtuous. The life of virtue enables Christians to live together and use whatever they might have in solidarity with one another. Just as Jesus has given his life for all, Christians are called in the same way to give their lives for others. It is through love that Christians can manage to live in mutuality. So for Paul

solidarity is an important element since it is embedded in our nature and identity as human beings, which is social and relational. It is through solidarity that we are able to relate with one another for our well-being and happiness.

2.2.0. African Traditional Values

2.2.1.0. The Virtue of Solidarity and *Ubuntu*

This section tries to describe and analyze traditional African values that constitute the concept of *Ubuntu* (humanness/humanity). In her effort to improve the citizens' living conditions, the nation of Tanzania might rediscover and adopt them in the process of building the virtue of solidarity.

Ubuntu is an African concept that means humanness. It is derived from the Bantu word *untu*, which stands for "human being."⁷⁷ In African traditional spirituality *Ubuntu* is very precious since there are elements of divinity in it. Humanity is perceived as sacred. This element echoes what we read in the biblical story of creation: that human beings are created in the image and likeness of God. To have *untu* means to possess some divine qualities, that is, as image and likeness of God. Through possession of these divine qualities human beings have the capacity to be good and live a virtuous life: "God created every human being to be good."⁷⁸ However, *Ubuntu* is acquired, that is to say, the art of living *Ubuntu* is not innate or natural. To become virtuous is an art that is learned and practiced. "Created in God's image and likeness" does not mean that a human person becomes good and virtuous automatically without his or her participation. Human beings reach the fullness of their humanness through habituation and practice of virtues. It involves a daily striving to overcome vices and whatever might hinder them

⁷⁷ M. J. S. Masango, "African Spirituality that Shapes the Concept of Ubuntu," *Verbum et Ecclesia* 27, no 3 (2006): 931.

⁷⁸ Kwame Gyekye, "African Ethics." *Stanford Encyclopedia of Philosophy* (September 9, 2010), <http://plato.stanford.edu/entries/african-ethics>, 6.

to become virtuous. It is a process of detachment from whatever prevents them from living fully as human beings.

Therefore, *Ubuntu* or humanness is achieved by being good and living a virtuous life. By being created good in the image and likeness of God “a human being can be held as a moral agent; not in that his virtuous character is a settled matter, but that he is capable of virtue and hence of moral achievement.”⁷⁹ In the African worldview people who have achieved this task of becoming virtuous qualify to become ancestors. Ancestor means “someone who has reached a great age and maturity in life. Who during his or her lifetime has acquired a vast experience of life including deep spirituality.”⁸⁰ People who qualify to be ancestors are those who strive to live social values and share those values with others, mainly through their virtuous acts and good life. It is by living social values and a virtuous life that people become ancestors and remain as models of imitation in their communities even after their deaths. Thus, the social values that constitute *Ubuntu* need to be appropriated in Tanzania for the process of building the virtue of solidarity.

The following are the social values from *Ubuntu* that might be appropriated in building the nation of Tanzania:

The first one is the value of community. One of the strong African social values that constitute *Ubuntu* is community. In African traditional societies the sense of community is very remarkable. It is believed that “a person is a person because of other people.”⁸¹ There is more emphasis on the community than on the individual. Not that the autonomy of an individual does not have a place, but rather the interests and benefits of the whole community guide choices and actions of an individual. There is a strong sense of togetherness and the autonomy of an

⁷⁹ Ibid. 6-7.

⁸⁰ Masango, “African Spirituality,” 936.

⁸¹ Ibid. 939.

individual is enjoyed in relationship with the other members of the community. It is very clear that every person, as an individual, has an obligation and commitment to care for his or her needs and of the whole community as well. With that spirit it is difficult to find a gap between those who have and those who do not have, as there is the *Ubuntu* attitude of cooperation and mutual support.

The second value that can be borrowed from the African traditional worldview is the sense of humanity and brotherhood. In the African indigenous worldview “humanity is not just an anthropological term, it is also a moral term when it comes to considering the relationship between members of the human species.”⁸² In connection to that, the word “brotherhood” does not imply exclusiveness since it refers “to an association of men and women with common aims and interests.”⁸³ In the Swahili language there is a very inclusive translation of a word brotherhood. That word is *ndugu*, which means a family member or closer relative, and is applicable to both men and women. In the African traditional context brotherhood means a relative and a family member and it is extended beyond the boundaries of family clan, tribe and religion. It does not imply gender discrimination but rather “a moral notion, for it is about relation between individual human beings that make for their own interest and well being.”⁸⁴ In the indigenous Africa perception humanity is regarded as one. So “even though the African people traditionally live in small communities and are divided into different ethnic or cultural groups and into clans and lineages with complex networks of relationship they perceive humanity to embrace all other peoples beyond their narrow geographic or special confines, to constitute all human beings into one universal family of humankind.”⁸⁵

⁸² Gyekye, “African Ethics,” 11.

⁸³ *Ibid.*

⁸⁴ *Ibid.*

⁸⁵ *Ibid.* 12.

Despite all diversities, humanity is regarded as one and something that is shared by all human beings. Humanity is perceived as sacred and anything that tries to violate it is taken as immoral and an abomination. Respect for humanity is one of the aspects of moral values. This notion of perceiving humanity helps African indigenous society to go beyond blood, family and clan ties. Humanity means to take all people as brothers and sisters regardless of their tribe, religion, and racial differences. This African perception of humanity “leads to such social and moral virtues of hospitality, generosity, concern for others and communal feeling.”⁸⁶ These are important social values and together they constitute the virtue of solidarity. They promote and express the “common humanity and universal brotherhood”⁸⁷ that we share as human beings.

Therefore the people of Tanzania could appropriate those social values of solidarity found in the African traditional worldview in their effort to build their nation. The rediscovery and appropriation of African traditional values such as *Ubuntu* might facilitate the equal distribution of resources to all members of society through the eradication of evil acts of selfishness and corruption. However, this rediscovery does not try to romanticize African individual values as if they were absolutely inclusive. African indigenous solidarity had its own shortcomings as some of the values excluded people based on gender. For instance, women were not involved in making decisions and hence were denied their right of participation as members of the community. That is why there is a need for these indigenous values to be challenged and purified by Gospel values and other modern secular concepts that promote human dignity, such as the *Universal Declaration for Human Rights*. From there I believe we will be able to come up with values of solidarity that are inclusive and appropriate in the promotion of living conditions in Tanzania. The usefulness of these indigenous values of solidarity cannot be ignored in any

⁸⁶ Ibid.

⁸⁷ Ibid. 13.

effort to promote the living conditions, because human beings might find their cultural values more meaningful in solving their problems. Traditional values can provide a useful approach to confront the core causes of degraded human conditions in Tanzania such as corruption, greed, ethnicity and unequal distribution of resources.

2.2.2.0. The Virtue of Solidarity and *Ujamaa*

Ujamaa is founded on African traditional social values of communitarianism. The policy draws from African indigenous concepts of family hood and brotherhood. Family hood and brotherhood mean that people live and work together for their-well being, flourishing and happiness regardless of their differences of family, sex, clan, religion and tribe. They just live together as brothers and sisters and above all as members of one family of humanity. *Ujamaa* is an effort to restore the African traditional values of socialism that mainly existed in pre-colonial days. The author of *Ujamaa*, Julius K. Nyerere, the first president of Tanzania (1961-1985), claims that:

Traditional societies in Africa had characteristics that today make them more compatible with a certain form of socialism than with capitalism. Among the characteristics were the communal land ownership, the extended family, and elaborated concepts of kinship. Accompanying such concepts was the practice of sharing. In addition, African values generally emphasized cooperation rather than competition and were concerned with the group rather than the individual. These concepts formed an African brand of socialism, rather than a Marxist or Soviet form. African socialism tended to reject the Soviet system's call for class struggle, atheism and dictatorship of the proletariat.⁸⁸

⁸⁸ Townsend, *Political Economy*, 191-2.

For Nyerere, there was no need for Tanzania to copy the socialism of another country as if Africa had nothing to contribute to “her economy and cultural development.”⁸⁹ So the Ujamaa formed by Nyerere was founded on African traditional socialism.

According to Nyerere, “Africans by tradition had been socialist in the sense that their lives in the extended family settings were governed by three fundamental principles: living together, working together and sharing equitably the fruits of the work (especially basic goods and services) as well as the major means of production.”⁹⁰ *Ujamaa* means family hood and is based on the African concept of “the extended family” in which “there is no place for racialism, tribalism, religious intolerance, or discrimination.”⁹¹ According to the African context the extended family means the extension of the family beyond the nuclear family. There are various factors that lead to such extension of the nuclear family into an extended family. First is the practice of polygamy. In indigenous African societies, even in our modern times in rural areas, the practice of polygamy is exercised. Polygamy is a practice whereby one man has more than one wife. Children who come from these different mothers form an extended family. They are all brothers and sisters though they belong to different mothers. Because of the increasing influence of modernity as well as financial factors, the practice of polygamy is on the decline even in rural areas. Now in many African communities a large family is regarded as an economic burden. In African traditional societies it was possible for one man to have several wives and many children, because family was regarded as a social unit of production. Children were regarded as a source of labor in agricultural production, and since there was nothing like paying for school or medical treatment, it was not a financial burden to have many children. The second

⁸⁹ Duggan and John, *Tanzania and Nyerere*, 174.

⁹⁰ Donatus Komba, “Contribution to Rural Development: Ujamaa & Villagisation.” *The Influence of Nyerere*, Edited by Colin Legum and Geoffrey Mmari (Trenton, NJ: African World Press, 1995), 36.

⁹¹ Duggan and John, *Tanzania and Nyerere*, 172.

understanding of extended family in the African worldview is marriage. When young people from different families, with different ethnicity or religion, get married, they form a new family bond of the extended family. Two families that were initially different are now one family. The third understanding of the extended family is relatives who are outside the nuclear family. There are people like grandparents, aunts, uncles and cousins.

Therefore, Nyerere worked to build the concept of *Ujamaa* on this African traditional understanding of the extended family. He believes *Ujamaa* to be an attitude that moves people to go beyond their family, gender, clan, religion, tribe and racial ties and embrace the other as brother and sister. To perceive *Ujamaa* as an extended family means to “go further and embrace the whole of humankind.”⁹² *Ujamaa* is supposed to be an attitude of mind whereby every member of the community cares for the well-being of each other. Such an attitude, Nyerere says, enabled people in African traditional societies “to think of themselves primarily as members of a large group, a community, and thus the needs of each other as an individual tended to be superseded by his or her needs as a member of society.”⁹³ Nyerere believes this traditional African attitude toward the common good was distorted by the coming of colonialism and hence there is a need to reclaim it through *Ujamaa*.

Nyerere continues to argue that *Ujamaa* is more than a policy and an institution. *Ujamaa* is:

An attitude of mind which distinguishes the socialist from the non-socialist. It has nothing to do with the possession of wealth. Destitute people can be potential capitalists, exploiters of their fellow human beings. A millionaire can equally well be a socialist; he may value his wealth only

⁹² Ibid. 173.

⁹³ Komba, “Contribution to Rural Development,” 36.

because it can be used in the service of his fellow men. But the man who uses wealth for the purposes of dominating any of his fellows is a capitalist.⁹⁴

Ujamaa as an attitude and way of life is grounded in the understanding of humanity as one family. We all share one humanity and every one has a moral obligation to promote it. *Ujamaa* is an attitude that constitutes the social value of togetherness, generosity, concern for others, hospitality, respect for others and cooperation. These are the values on which the virtue of solidarity is grounded. According to Nyerere, the main reason to adopt *Ujamaa* in Tanzania is to regain the attitude that existed among African societies before colonialism. He says, in “our traditional Africa society we were individuals within a community. We took care of the community, and the community took care of us. We neither needed nor wished to exploit our fellow men.”⁹⁵ It is this traditional African attitude of caring for one another that Nyerere tries to incorporate in his policy of *Ujamaa*.

Ujamaa is an extension of African indigenous socialism whereby “the individual and families were rich or poor according to whether the whole tribe was rich or poor.”⁹⁶ It was unusual to find the classes of rich and poor people within the same community. There was a link between the individual and the community. The existence of the individual depended on that of the community, and individuals participated to make sure that the community was flourishing. No individual was left behind in the promotion of the well being of the community. There was a strong spirit of cooperation that ensured that “nobody starved, either of food or of human dignity, because he lacked personal wealth; he could depend on the wealth possessed by the community of which he was a member.”⁹⁷ However, this does not mean that African traditional societies

⁹⁴ Nyerere, *Ujamaa*, 1.

⁹⁵ *Ibid.* 6-7.

⁹⁶ Duggan and John, *Tanzania and Nyerere*, 171.

⁹⁷ Nyerere, *Ujamaa*, 3-4.

encouraged people to be lazy and wait for the community to cater to their needs. In African traditional societies everybody worked and “there was no other way of earning a living for the community”⁹⁸ but through hard working. Moreover, “there was a sense of security and hospitality; all were expected to share what they had; there was no capitalist or exploitation, no loitering or idlers; and no one amassed wealth for his own benefit.”⁹⁹ Every person worked and contributed to the wealth of the community. All members of the community shared the resources and wealth of the community, and there was no room for exploitation. The community was classless, that is to say, there were nothing like groups of rich or poor, exploiters and exploited in the same community. All members of the community were workers and sharers of the community’s resources and wealth. There was no accumulation of wealth by a few members of the community. Influenced by the values of African indigenous society, the prohibition for leaders to accumulate wealth was one of the pillars of *Ujamaa* in Tanzania, which helped leaders not to engage in evils of corruption.

Founded on the African traditional values, the main duty of a citizen in *Ujamaa* is to work because it is believed that “there is no such thing as socialism without work.”¹⁰⁰ Every able-bodied person has to work and sustain his or her life. And “the only people who live on the work of others, and who have the right to depend upon their fellows, are small children, people who are too old to support themselves, the crippled and those”¹⁰¹ who are physically disadvantaged. It is through work that the dignity and equality of people are promoted. If every citizen in the society works, it means everyone is able to get a fair income out of his or her own effort and toil. The spirit of hard work for every citizen maintains equality that human beings

⁹⁸ Ibid. 4.

⁹⁹ Duggan and John, *Tanzania and Nyerere*, 171-2.

¹⁰⁰ Nyerere, *Ujamaa*, 6.

¹⁰¹ Ibid. 15-16.

share in the sense that everybody participates in his or her well-being and that of the community. There is no dependency, that is, a group of people in the society that depends on others for its survival. Every person involves and participates in the improving of the living conditions. Equal participation in the improvement of living conditions is what *Ujamaa* believes as is stated in its manifesto that:

Nchi yenye Ujamaa kamili ni nchi ya wafanyakazi: haina ubepari wala ukabaila. Haina tabaka mbii za watu: tabaka ya chini ya watu wanaoishi kwa kufanya kazi, na tabaka ya juu ya watu wanaoishi kwa kufanyiwa kazi. Katika nchi ya Ujamaa kamili mtu hamnyonyi mtu, bali kila awezaye kufanya kazi hufanya kazi, na kila mfanya kazi hupata pato la haki kwa kazi aifanyayo na wala mapato ya wafanyakazi mbali mbali hayapitani mno.¹⁰²

A truly socialist state is one in which all people are workers and in which neither capitalism nor feudalism exists. It does not have two classes of people, a lower class composed of people who work for their living, and an upper class of people who live on the work of others. In a really socialist country no person exploits another; everyone who is physically able to work does so; every worker obtains a just return for the labor he performs.

Apart from moral duty and the obligation to work, *Ujamaa* also “emphasized personal responsibility because, ultimately, the building up of Tanzania depends upon the people.”¹⁰³

Therefore in her effort to improve the living conditions of people, the nation of Tanzania could go back and try to rediscover the social values which constitute the concept of *Ujamaa*. It does not mean that it has to use the strategies of *Ujamaa* and socialism that existed in the country between 1967 and 1985. That will be irrelevant as we live in a different context. However, though we live in a different context from that of the 1960’s and 1970’s, the social values of

¹⁰² Julius K. Nyerere, *Azimio la Arusha: Siasa ya TANU Juu ya Ujamaa na Kujitegemea* (Dar es Salaam: Idara ya Habari, 1967), 5.

¹⁰³ Duggan and John, *Tanzania and Nyerere*, 185.

Ujamaa are still relevant in our modern time. We need to appropriate the values of *Ujamaa* that will enable the citizens of Tanzania to be more patriotic and committed to the building of their nation. The first important thing that has to be taken from *Ujamaa* is the codes of leadership that prohibit leaders and public servants from using their power and offices for the accumulation of personal wealth. This will help in the fight against corruption. These codes of leadership were abandoned in 1992 when the nation of Tanzania officially adopted the policies of a free market economy. Second, the nation has to rediscover the social values of *Ujamaa* that might be incorporated in building the virtue of solidarity. The various social values of *Ujamaa* such as work for everyone, self-reliance, participation, cooperation, unity, respect, mutuality, brotherhood and sisterhood are still relevant in Tanzania today as the nation fights against evils of corruption and tries to improve the living condition of its people.

Thus the virtue of solidarity that is proposed in this thesis has to be grounded on the values of *Ujamaa*, which the nation of Tanzania practiced in previous years. *Ujamaa* means family hood or in Kiswahili *undugu*. In the family there is a spirit of love, respect, mutuality, care for one another, equality, responsibility, cooperation, transparency, and living together. These are the values that citizens of Tanzania need to inculcate in their effort to build the country. Nyerere claims *Ujamaa* to be more than a policy or institution, but rather it is a way of life, faith and attitude shaped by social values of humanity. The same for solidarity: it has to be a way of life, faith and attitude if it is to make any impact in our communities. In order to build Tanzania citizens ought to be transformed by values and virtues. They need to believe and live the social values of solidarity and *Ujamaa*. It is this transformation of peoples' attitude and life that will bring changes into the nation. However, this transformation is not a short-term strategy, it is a long one. It needs time and education; people have to be reminded about these social

values that are found in cultural and religious traditions. The African traditions and all religious instructions are full of social values that we can nurture for our development. The inculcation of these social values could be done by the legal system, education and religious instruction as proposed in the fourth chapter of this thesis.

2.3.0. The Constitutive Parts of Solidarity

The building of the virtue of solidarity is based on four constitutive parts of solidarity: Interdependence; Human dignity, equality, mutuality; the Common Good; and Human Rights. These parts reveal the core of solidarity and how it is grounded in our nature as human beings.

2.3.1.0. Interdependence

The virtue of solidarity is grounded in interdependence that human beings share. A human being cannot live in isolation; rather he or she has to be with others for happiness and flourishing. The Second Vatican Council indicates our need for each other as it states: “The fact that human beings are social by nature indicates that the betterment of the person and the improvement of society depend on each other.”¹⁰⁴ Here solidarity means human beings are interdependent and therefore need to share the goods of creation equally.¹⁰⁵ To ignore this aspect of interdependence and the necessity of equal sharing of the goods of creation will lead to a lack of peace and harmony in our communities. However, in order for this interdependence to be fruitful it has to be based on ethical values. That is to say, it has to be based on friendship, care, concern, responsibility, and mutual love. It cannot be based on motives that are manipulative and

¹⁰⁴ Second Vatican Council, *Gaudium et Spes*, 190.

¹⁰⁵ Pope John Paul II, Encyclical on Social Concern, *Sollicitudo Rei Socialis* (30 December 1987), 39.

exploitative.¹⁰⁶ The interdependence rooted in ethical values promotes humanity. The interdependence not based on ethical value degrades humanity.

Furthermore, when interdependence is based on “greed for power and money, it builds up structures of sin” while “when solidarity is the foundation of interdependence it upholds the human dignity of all, is expressed in a mutuality of relationships, and a working for the common good of all.”¹⁰⁷ In order for interdependence to be a source of human promotion, it has to be guided by the virtue of solidarity. The virtue of solidarity “ensures that interdependence is really directed to the good of all and the world.”¹⁰⁸ Our world is interdependent and hence we need the virtue of solidarity to eradicate whatever separates us and prevents living as one family of humanity. Solidarity as a virtue guarantees a type of interdependence that includes every individual as a member of the family of humanity. It guarantees that people and countries work together for the common good.¹⁰⁹

As I have already pointed out, interdependence can be good in the sense that it promotes humanity. It can be bad in the sense that it degrades humanity. In our world today we see the kind of interdependence that is bad. Things like, poverty, hunger, lack of shelter, terrorism, ethnic and religious wars, are signs of the effects of bad interdependence. They indicate that the type of interdependence that we have in our world today has been captured by evil or structures that prevent relations with each other in ways that promote humanity. In this situation we need the virtue of solidarity to transform both personal and social evils in order to have a kind of interdependence that promotes humanity.

¹⁰⁶ Ibid. 16.

¹⁰⁷ Marie Vianney Bilgrien, *Solidarity: A Principle, an Attitude, a Duty? Or the Virtue for an Interdependent World?* (New York: Peter Lang Publishing Inc., 1999), 108.

¹⁰⁸ Ibid.

¹⁰⁹ Ibid. 114.

The virtue of solidarity “can lead to true interdependence and working for the common good which can challenge [...] the moral crisis of our world, and direct us to greater sharing, justice and peace.”¹¹⁰ The virtue of solidarity guides our interdependence and enables us to see others as brothers and sisters and as family members in our global community. In this way the virtue of solidarity becomes “ a sign of hope in our troubled world”¹¹¹ as it offers a solution to the breaking down of value systems that hinder healthy interdependence. Thus the solution to the problems faced in Tanzania today such as corruption, poor medical facilities, hunger, poverty, economic inequalities and insecurity, is found in the virtue of solidarity. To put it another way, the problems that Tanzania faces cannot be solved by economic development but rather by moral transformation.

2.3.2.0. Human Dignity, Equality and Mutuality

A second constitutive element of solidarity in which it is rooted is human dignity, equality and mutuality. The virtue of solidarity “demands that we recognize the other as person.”¹¹² As persons, human beings are to be treated with respect. Furthermore, all human beings are equal despite their differences in sex, race, ethnicity, nationality and ideologies. The equality that human beings have requires us to see the other not as someone different from us, but as a neighbor, brother and sister, and above all as the image and likeness of God. The Second Vatican Council affirms the foundation of our equality when it states: “All men and women are endowed with a rational soul and are created in God’s image; they have the same nature and origin.”¹¹³ The foundation of our equality is the fact that we are created in the image and likeness

¹¹⁰ Ibid. 118.

¹¹¹ Ibid.

¹¹² Ibid. 123.

¹¹³ Second Vatican Council, *Gaudium et Spes*, 194.

of God “and therefore we have the common nature.”¹¹⁴ We are all one and belong to one family of humanity because we are descended from one creator who is God. Thus we are equal because we are sons and daughters of God. It is this brotherhood and sisterhood that motivates us to live in solidarity.

There is a remarkable relation between human interdependence and equality. The interdependence that exists among us calls us to relate with one another with equality and mutuality. Interdependence that is based on human equality directs us to work for “unity, not separation or division. It is an interdependence that includes the whole world, the good of the whole world, and each person in it.”¹¹⁵ It enables us to accept others as persons, sisters and brothers and work for happiness and flourishing. The virtue of solidarity enables us to deepen our interdependence and relate with the others in a manner full of love and respect. Thus the virtue of solidarity is a mechanism that might help people from different families, sexes, clans, tribes, nations, races, religions and cultures come together and work for equality.

Furthermore, equality is founded on our dignity as human beings. A human being has dignity because it is created in God’s image and likeness: “God created man in his image; in the divine image he created him; male and female he created them” (Gen 1:27). This verse from the Old Testament represents the basic teaching that a human being is the image of God. By creating humanity in God’s own image, humanity is placed in a unique position in comparison to God. Moreover, by being created in the image of God a human person has dignity in comparison to other creatures. Because of this dignity a human being is expected to do to others what is good the way he or she would like others to do good to him or her. This is the principle of the “Golden Rule”, which is, “do for others as you would like them to do unto you” (Lk 6:31). We have a

¹¹⁴ Bilgrien, *Solidarity*, 123.

¹¹⁵ *Ibid.* 124.

moral obligation to love others and do what is good for them. This is the first principle and is included in the natural law. Natural law is the law of God and is written or imprinted in our hearts, as explained by the Second Vatican Council that, “they have in their hearts a law inscribed by God.”¹¹⁶ This law of our nature urges us to act in accord with our human nature as divine image, that is, the image of God. Thus it is this image and likeness of God in us that makes us all equal of dignity and worthy of respect.

Our equality has to be vindicated in our relationships and mutuality. Mutual interdependence is key in our living out of the virtue of solidarity. Mutuality ensures that interdependence and relationship is not in form of domination, but rather in respect and sharing. Mutuality ensures equal interdependence and relationship which is not “paternalism or materialism which often leads to violence.”¹¹⁷ Thus solidarity as a virtue that is grounded on mutual interdependence and relationship “assure that those relations are mutual, respectful, moving and progressing into equal relationships.”¹¹⁸

2.3.3.0. Common Good

The third constitutive aspect of solidarity is the common good. In our relationships as members of the same family of humanity, the virtue of solidarity guides us to the common good. The Second Vatican Council shows a link between solidarity and the common good as it states: “Because of the increasingly interdependence which is gradually extending to the entire world, we are today witnessing as an extension of the role of the common good, which is the sum total

¹¹⁶ Second Vatican Council, *Gaudium et Spes*, no. 16, 178.

¹¹⁷ Bilgrien, *Solidarity*, 130.

¹¹⁸ *Ibid.* 130-1.

of social conditions which allow people, either as groups or as individuals, to reach their fulfillment more fully and more easily.”¹¹⁹

The common good reveals that as human beings we are equal and have goods to share in common. The equality that we share is based on our nature as creatures created in the image and likeness of God. However, this fact does not rule out the truth that we have differences in capabilities, responsibilities and roles. Again these differences are not to be used as excuses to justify separation, but rather they have to be complementary of others and make us one. Due to our nature as social beings, we need each other because we are gifted differently and therefore we have to pull our gifts together for our mutual development. It is by coming together and sharing our differences that we are able to flourish. The common good invites the people of Tanzania to work for the good of others in the community as a way of building their nation.

The common good means all members of the community have a moral responsibility to work for the improvement of living conditions of all members of the community. This responsibility reveals the connection between the common good and the virtue of solidarity. The belief that human beings have dignity because of our nature as images and likenesses of God, requires people to be treated with respect and dignity. This statement echoes the Second Vatican Council, which claims that:

There is a growing awareness of the sublime dignity of human persons, who stands above all things and whose rights and duties are universal and inviolable. They ought, therefore, to have ready access to all that is necessary for living a genuine human life: for example, food, clothing, housing, the right freely to choose their state of life and set up a family, a right to education, work.¹²⁰

¹¹⁹ Second Vatican Council, *Gaudium et Spes*, no 26, 191.

¹²⁰ Ibid.

Thus solidarity as a virtue is a call that is embedded within human nature. It is a moral obligation that requires us to work for the promotion of humanity. Both solidarity and the common good show the reality that there is a task that human beings have in common, namely to work for the promotion of humanity. The fulfillment of an individual person is enabled by the relationship of love, communality and solidarity with other human beings. The common good and solidarity point to a common life that is directed by virtues, and especially the virtues of love, justice and care for others. This common life creates an atmosphere whereby members of the human family collaborate for integral human development and liberation from whatever enslaves them.

Common good means that the good of each individual and the well-being of every human is related to the good of the community. That is to say, “human beings only truly flourish in the context of the community.”¹²¹ The well-being and flourishing of an individual is connected to the flourishing of the other members of the community. In this case then, every member of the community has the task of promoting the common good. This common good is rooted in the nature of human beings as social and communitarian beings.¹²²

2.3.4.0. Human Rights

There is a link between the virtue of solidarity and human rights as a necessary condition for the well-being of the human community. Solidarity as a virtue is cultivated and nurtured when people in the community strive to respect and promote the rights of others. Human beings have rights because of their dignity as creatures created in the image and likeness of God.¹²³ The virtue of solidarity is grounded in the human person, and acknowledging the dignity of the human person actualizes it. This dignity is equal in all human beings. So “without equality and

¹²¹Kenneth R. Himes, *Responses to 101 Questions on Catholic Social Teaching* (New York: Paulist Press, 2001), 36.

¹²² Ibid.

¹²³ Clark, *The Vision of Catholic Social Thought*, 5.

recognition of universal human rights, acts or habits of solidarity are impossible.”¹²⁴ The habits of solidarity are possible when we recognize and promote the rights of others.

The improvement of the living condition of people in Tanzania will be attained when human rights are respected. Article 25 of the Universal Declaration of Human Rights affirms that: “Everyone has the right to a standard of living adequate for the health and well-being of himself and of his family, including food, clothing, housing and medical care and necessary social services, and the right to security in the event of unemployment, sickness, disability, widowhood, old age or other lack of livelihood in circumstances beyond his control.” In order for the people of Tanzania to be able to improve living conditions and build their country, they need to learn how to live the virtue of solidarity by promoting human rights. Solidarity as a virtue might help the nation to have more equal distribution of resources. When we have structures in our societies that prevent others from benefiting from the resources available, it means that we are denying their rights and dignity. Unequal distribution of resources always leads to division between those who have and those who do not have. Such division has been one of the main causes of political and religious instability in some of the African nations. Thus living the virtue of solidarity through the promotion of human rights might be an appropriate approach to deal with the behaviors of greed and accumulation of wealth by some few people, leaving the majority in impoverished living conditions.

Living the virtue of solidarity means recognition of the common creation that we share by being created in the image and likeness of God, and that we have a moral responsibility to promote that image in others. The image of God in human beings can be promoted or distorted by our own choices, free will and actions. Poor living conditions such as wars, poverty, diseases and ignorance are indications of God’s distorted image in human beings. When we fulfill our

¹²⁴ Ibid. 113.

moral obligation of promoting human rights in others, we promote the image of God in them. This promotion of God's image in others is the result of a life of solidarity. But "through severe human rights violations we are less fully able to live as *imago Dei*, and this violation represents a failure of solidarity."¹²⁵ Thus the respect and promotion of human rights is a necessity in building up the nation of Tanzania.

¹²⁵ Ibid. 106.

Chapter Three: Solidarity as a Virtue

This chapter shows how solidarity as a virtue can be nurtured and cultivated among the people of Tanzania, especially young people. It starts by descriptions of what is a habit, how to acquire virtues through habituation, how virtues may help in the transformation of human character and what solidarity is as a virtue. The second part offers suggestions on what can facilitate the cultivation and nurturing of solidarity as a virtue through the use of law, education and the formation found in religious communities.

3.1.0. What is a Habit?

According to Saint Thomas Aquinas, to be a virtuous person means to practice good habits. We become virtuous through habituation. Habits are ways of acting that are acquired by human beings in their life journey.¹²⁶ Normally people act according to habits or manners that they have acquired in their lives, especially when they were children or young. This way of acquiring habits is what makes me see the vital role of education and religious instruction for children and young people as a way of bringing moral transformation to the society of Tanzania. As moral agents human beings have the capability of acquiring good habits. The word habit comes from Latin *habere*, which “means a disposition to a particular, customary way of doing something.”¹²⁷ Habits acquired last for a long time. They have been acquired through the aid of education, law and religious instruction to develop subsequently into those habits that may then become virtues in a human person. Dispositions become habits and eventually virtues through the process of repetition (habituation). Our acts as human beings are influenced by the habits that

¹²⁶ Leo J. Elders, *The Ethics of Thomas Aquinas: Happiness, Natural Law and Virtues* (New York: Peter Lang, 2005), 135.

¹²⁷ Ibid. 136.

we acquire in the course of our lives, mainly when we are young. So the degree of how virtuous we are depends to a great extent on our upbringing.

For Aquinas all things, including human beings, come from God and move back to God. There are acquired means that help human beings in their journey back to God and habits are one of them. As human beings we have the capacity to acquire habits that we will need to live a virtuous life. We become virtuous through habituation, that is, through striving to acquire appropriate dispositions by acting virtuously repeatedly. Therefore, “a habit of virtue cannot be caused by one act, but only by many” (ST. I-II, q. 50, a 3 obj. 1). This formation of good habits is possible when we participate through our free choice and will. This formation shows that habits, which lead us to become virtuous, are caused by us as moral agents through our free will. Educational, religious and legal institutions facilitate the process of formation of good habits. These institutions help us to what Aquinas would call an increase of habits. Habits increase as we keep repeating them. For Aquinas habits increase because “any act is like the habit where it proceeds. Therefore every act increases the habit” (ST. I-II, q. 52, a3, obj. 3). These three institutions can also lead the citizens to diminishing or decreasing of good habits if they are not rooted in good moral values. Aquinas claims that good habits may diminish or decrease through our sinful acts: “habits of virtues are lost by sinning” (ST. I-II, q.53, a1 obj.3). From this assertion it seems that the acts of corruption, greed and dishonesty by politicians, public servants and citizens of Tanzania diminish the good habits that they need to have as moral agents. The three institutions are well situated to act for the restoration of those good habits.

3.2.0. What is Virtue?

In his reflection on virtue, Aquinas begins by acknowledging that virtue is a habit. Human beings become virtuous through practicing the virtues hence virtue is a way of being and

becoming. We do not become virtuous people by the virtue of our birth; instead virtues are acquired through our daily practices of virtuous acts. We acquire virtues by doing virtuous acts repeatedly. However, this process of acquiring virtues has to be out of the free will and knowledge of a person as is stated by Aristotle in the first book of *Nicomachean Ethics*: “The agent also must be in a certain condition when he does them; in the first place he must have knowledge, secondly he must choose the acts, and choose them for their own sakes” (1105, 30). A human person has to participate and engage in a process of habituation through the repetition of rightly ordered acts. For Aquinas this process is what makes a distinction between human beings and other animals: “There are no habits in the other animals, for there is no will in them” (ST. I II, q.50, a.3, obj.2). Here I see the connection between virtues and our human nature, because these two aspects of knowledge and choice are rooted in our nature as human beings. As human beings we are different from other creatures because we are capable of making decisions freely that are right or wrong. To make good and right decisions is determined by our knowledge of what is right and good.

Moreover, virtue is a habit that perfects the powers we have as human beings. According to Aquinas, human beings have two rational powers, *intellect* and *will*. These two powers are capable of directing human acts toward ends that are either good or bad. That is to say, human beings have the capacity to choose what is right and good or what is wrong and bad, out of their own reason and free will. So in order for them to remain on the right track of choosing what is right and good, they need good habits that will direct them to reason and will in a right and proper way.

Aquinas comes up with three categories of virtues, which are, intellectual, moral and theological virtues. He argues that intellectual virtues perfect our reasoning and therefore allow

us to think and judge properly about what we will do before we act. Examples of intellectual virtues that are given by Aquinas are wisdom, knowledge and prudence. Knowledge enables human beings to understand different principles, wisdom helps them to grasp the Supreme Cause of all realities, that is, God and prudence discerns right reason about what ought to be done. It is a “right reason applied to action” (ST. II-II, q.47, a2 obj. 3). Prudence, among the intellectual virtues, engages the moral act as the formal cause instigating the intention and choice of the act. Prudence and moral virtues are interdependent in such a way that, “without prudence, the moral virtues are not virtue but habits.”¹²⁸ So in order to live a virtuous life human beings need prudence because it “makes the habits virtues.”¹²⁹ Prudence guides human reason to recognize and choose right things. However, prudence does not only enable human reason to recognize right things and choices but also directs how to achieve them through right judgment. For instance, the virtue of solidarity requires us to treat others as brothers and sisters. This is recognition of what is right. Prudence then, guides us on how we can implement this recognition, to treat others as brothers and sisters in our context. We need the virtue of prudence because it is the right reason that directs our good actions (ST II-II, q47, a2, obj. 3) in order to attain what is good.

The second category of virtue is moral. For Aquinas the role of the moral virtues is to perfect human appetites and passions. Moral virtues help human beings to become good persons. According to Aquinas, the guiding principle of human action is its end. The “end” of an act is the reason for means. The end is the reason for which the moral agent acts. In order for human beings to be able to act in a right and good way, they need their appetites and passions to be well ordered and this ordering is the work of the moral virtues. Aquinas offers these moral virtues:

¹²⁸ James F. Keenan, *Goodness and Rightness in Thomas Aquinas's Summa Theologiae*, (Washington, D.C.: Georgetown University Press, 1992), 100.

¹²⁹ *Ibid.* 103.

temperance, that helps to control our appetite, courage/fortitude, that deals with our fear, and justice that regulates our relationships as we live together as social beings. For both Aristotle and Aquinas, the virtues perfect reason and will through the habitual striving for what is right. However, Aquinas would differ with Aristotle on the end of virtue. For Aristotle, the virtues make the agent perfect through the natural happiness gained from habituated virtuous acts. For Aquinas, the moral virtues follow the perfection Aristotle holds, however, that perfection is imperfect. Aquinas holds another set of virtues, the theological virtues, which hold supernatural happiness/perfection as the end of the moral agents. For Aquinas apart from moral virtues, human beings need divinely given theological virtues, which are faith, hope and charity. Borrowing from Saint Augustine, Aquinas asserts that theological virtues are attained through God's work in us, that is, divine power. Unlike the moral virtues that effect imperfect/natural happiness, theological virtues direct human beings toward the perfect happiness that consists of God's perception of happiness for us. This kind of happiness is attained through God's help (ST. I-II, q. 62, a1, obj.3). Aquinas thus finds that intellectual and moral virtues are insufficient for perfect happiness, because perfect happiness cannot be attained through a human's own capacity, it is attained through God's assistance.

Here Aquinas moves ahead of Aristotle as he describes virtue as something more than mere disposition or inclination. For Aquinas habit is a product of human acts guided by reason, free will and grace. This relationship between habits, reason and will shows that a human being is the cause of his or her acts. Through reason, free will and the power of God human beings have the capacity to come to the knowledge of truth. Aquinas seems to say that this is the quality proper to human beings and is, ultimately, a gift from God. It is a gift bestowed upon every human being. Because of this quality, human beings are persons and not things. It is from this

fact that Aquinas makes a distinction between habituation and conditioning. The former involves reason and free will while the latter involves instinct and is applicable to non-rational beings (ST. I-II, q. 50, a 3 obj. 2).

Aquinas claims that faith perfects human reasoning since it enables reason to transcend nature. It is through faith and hope that human beings are able to access God in whom all truth is found. The virtue of hope directs human will toward God who is the perfect end and happiness. The virtue of love also perfects human will as it directs human beings to friendship with God and others. Thus, through theological virtues human beings are capable of sharing the divine life with God. It is this divine sharing (grace) that capacitates human beings to attain the perfect end of their action and happiness.

Influenced by Aquinas, Marie Vianney Bilgrien claims that, “virtue is more than a duty.”¹³⁰ Duty is something that you have to do because you have a moral responsibility. You do it because you are obliged, even if you do not want to do so. But virtue is different. It is beyond obligation. It is a disposition, a quality that has to be molded within one’s character. For instance there is a difference between “to act in solidarity” and to be a “person of solidarity.” To act in solidarity may remain at the level of duty, but being a person of solidarity means the whole of one’s personality is possessed by the virtue of solidarity. So whatever the person of solidarity desires or thinks or says or does, is guided by concern for others. This concern is what makes the difference between “duty” and “virtue.”

For Aquinas virtues are not natural. To put it in another way, virtues are not innate. “They must be learned and practiced if they are to be effective.”¹³¹ The same is true with solidarity as a virtue; it has to be learned and practiced in order for it to be practical and make a

¹³⁰ Bilgrien, *Solidarity*, 79.

¹³¹ Ibid.

positive impact in our communities. We become virtuous people by acting in accord with what is right. It is within the process of striving to live the good that we can choose to become good and virtuous people. Like athletes and musicians who need constant training and practice, in order to improve and maintain their capacity, the same is true with virtue. We need to learn virtues and practice them in our daily lives as we live with others in our families, communities, nations and even in our global community. For Aquinas, we become virtuous through habituation of acts of virtue: we become what we do.

3.2.1.0. Virtues and Transformation of Human Character

To become virtuous requires formation or transformation of a human character. The formation of a human character is a process that is facilitated by virtue. According to Joseph Kotva this process of formation is based on “issues such as character traits, personal commitments, community traditions and conditions necessary for human excellence and flourishing.”¹³² The transformation of character leads to an end of the human person. The end of the human being is well-being, flourishing and happiness. For Kotva, the main function of a life of virtue is to bring a human person to that end (*telos*). For Christians the person’s flourishing, well-being and happiness is attained through participation in the kingdom of God. It is through participation in God’s kingdom that human beings come closer to God and grow in union with God. This union with God, that human beings share, enables them to be in communion with one another and thus work together for their well-being. Kotva goes on to say that, happiness that is attained through living a virtuous life is not utilitarian or deontological whereby happiness is fulfilled through material things and worldly pleasure.¹³³ For in the utilitarian sense the

¹³² Joseph J. Kotva, *The Christian Case for Ethics* (Washington, DC: Georgetown University Press, 1996), 5.

¹³³Ibid. 21.

conception of happiness is external, but real happiness is interior. Real happiness flows from within us when we strive to live the values and qualities that enhance our humanity. If this striving is the case, then, the happiness that is attained through virtues is more than the fulfilling of duties and observation of rules and regulations that guide human society. A life of virtues is more than duty. A life of virtue is about attitudes, habits, emotions, perceptions and dispositions that we need to develop in order to transform our lives from disorder to right order.

3.2.2.0. The Process of Acquiring Virtues

In the process of acquiring virtues or in the process of character formation there are various factors that are beyond the control of a human person. Kotva refers to them as “moral luck.” These factors are found in our social set up. For instance, a person who grows up in a social set-up that encourages the habituation and cultivation of virtues will find it easy in his or her personal striving to become virtuous. On the contrary a person who grows up in social set-up where there is no encouragement to develop good habits by parents, elders and teachers, will find it difficult in his or her own striving to become virtuous.¹³⁴ Another example of moral luck could be life experiences. For instance, if a person experiences difficulties in his or her life, these difficulties could be an opportunities for that person to develop virtues like courage, perseverance and patience.

For Kotva the formation of human character is developed by various factors such as family, culture, education and religion. Because of these various influences it is therefore evident that the pace of becoming virtuous will differ from one person to another. For instance, a child who has been brought up in a virtuous family will find it easier to become virtuous than a child from a family without virtues. Moreover, the formation of human character depends also on

¹³⁴ Ibid. 29.

one's choice and desire.¹³⁵ We choose out of our will and desire to strive and train ourselves to become virtuous people. In the process of moral transformation, Kotva says, the aspect of "human agency" plays a key role. A person has to participate voluntarily in the process of character formation through free will and choice.¹³⁶ Thus the three institutions of law, education and religion should be structured in way that forms citizens to want to become virtuous.

Kotva continues, all human beings are moral agents who make a variety of moral decisions everyday.¹³⁷ People are trained to act and behave morally by their parents in the family, teachers at school, and through imitation of virtuous people in their communities. Moral actions that we practice in daily life become habits. As moral agents we are capable of developing good habits and incorporating them in our daily life.¹³⁸ The virtues have to be learned and practiced in order for them to be practical and to make a positive impact in our communities. We become virtuous people by living that which is good. It is within the process of striving to live the good life that we can choose to become good and virtuous people. Like sports people who need constant training and practicing, in order to improve and maintain their capacity, the same is true with virtue. We need to learn virtues and practice them in our daily lives as we live with others in our families, communities, nations and even in our global community. Thus law as a teacher of morality, education when used as a tool of transformation, and religious instruction based on love each can play a key role in the transformation of a human person (moral agent) by virtues.

¹³⁵ Ibid. 18.

¹³⁶ Ibid. 28.

¹³⁷ Ibid.

¹³⁸ Ibid. 34.

3.2.3.0. The virtue of Solidarity

Rebecca Peters in her book *Solidarity Ethics* traces the virtue of solidarity from ancient Greco – Roman times, where it was understood as a fraternity or brotherhood. Fraternity means social unity in which different families were tied together. In the early Christian community believers came together and formed a family of believers. Then with the coming of the monastic life, people moved from their families and societies, and set up religious communities whereby they lived together as brothers and sisters. In the middle ages this concept of brotherhood and sisterhood went beyond religious communities as secular people adopted it and turned it into a social unit of people who shared the same professions. For instance merchants would come together and form their fraternity that united them to help each other in their business. All these examples show the quest for human beings to come together and work for their flourishing and well-being. So today when we think of solidarity as a virtue, we are not inventing a new concept. It is a concept that has existed in human communities and social set-ups for ages.¹³⁹

Solidarity as a virtue enables us to be aware of our interdependence and “moves us to see the other as ourselves.”¹⁴⁰ It is this awareness that motivates us, as members of one family of humanity, “to work for the common good of all, and the good of the planet.”¹⁴¹ Solidarity as a virtue helps us accept the other as a brother or sister and hence makes us ready to care for his or her needs. Solidarity calls us to work for what Aquinas calls the common good. Common good means that all human beings have a moral obligation to participate and contribute to the improvement of living conditions. It is through the virtue of solidarity that we are able to participate and contribute to the promotion of human welfare. Solidarity as a virtue is rooted in

¹³⁹ Rebecca T. Peters, *Solidarity Ethics: Transformation in a Globalized World* (Minneapolis, MN: Fortress Press, 2014), 19.

¹⁴⁰ Bilgrien, *Solidarity*, 106.

¹⁴¹ Ibid.

love and justice. This makes solidarity to be “ a condition of life” in the sense that, “true solidarity does not harm the other, but respects the other. It does not make the other dependent but helps him to be himself.”¹⁴²

The virtue of solidarity reminds us that we have a duty and responsibility to assist others to have their needs met. The presence of suffering in our world today is a sign that we are not in solidarity with one another. The virtue of solidarity requires us to come up with strategies that will eradicate avoidable human suffering, poverty and all conditions that degrade humanity. It calls us to work tirelessly in order that all human beings may live according to their dignity.¹⁴³ It calls us to get out of our own prisons of self-centeredness and be available to embrace others. This embrace becomes possible because solidarity as a virtue “has the power to transform the person and at the same time begin to change the social reality.”¹⁴⁴

3.3.0. The Inculcation of the Virtue of Solidarity

To be virtuous people means more what we become in the course of life rather than what we do. It is more about *being* than *doing*. This way of being needs transformation that does not take place automatically or naturally. Human beings need to train themselves in order to reach the moral level at which they can to be. Kotva calls the level where a person ought to be as “human *telos*” or human good. According to Aristotle this human *telos* is happiness. In this process of training themselves, human beings are required to strive to develop attitudes, habits, values, dispositions and ideas that would help them become virtuous and discourage vices that might hinder them from becoming virtuous.¹⁴⁵ In this process of moral transformation virtues act

¹⁴² Ibid. 98.

¹⁴³ Ibid.

¹⁴⁴ Ibid. 102.

¹⁴⁵ Kotva, *The Christian Case*, 20.

as “constituent elements and essential elements”¹⁴⁶ that enable people to become virtuous. They become “both means to and constituent elements of the human *telos*.”¹⁴⁷ Virtues become not entities that exist outside a person but qualities that form the character of the person. They become more than means or paths that lead a person to reach the end. Virtues become part of a person’s behavior and character. For instance, when we talk about the virtue of justice or courage, we do not end at that level of separation between a virtue and a human person. The virtue of justice points to a just person, that is to say, justice possesses a person and becomes a just person. The same is true about solidarity as a virtue: the virtue of solidarity means the attitude, character and life of a person are in solidarity with others. A person transformed by solidarity as a virtue is able to live and see others as brothers, sisters and members of the same family of humanity.¹⁴⁸

Talking about solidarity as a virtue means the acquiring of attitudes, dispositions, values and qualities that lead to character transformation. It is about cultivation of the virtue of being in solidarity with others. Virtues are not natural or innate; they are to be cultivated by a person. The cultivation or acquisition of virtues is done through habituation and training. The process of habituation does not take place over-night. A person cannot be virtuous in one day; it is a gradual process that needs determination and patience. Therefore, the next section proposes three ways that might help in the building of solidarity as a virtue among the people of Tanzania. It describes on how law, education and religious communities might help to nurture values and dispositions of solidarity especially in young people.

¹⁴⁶ Ibid.

¹⁴⁷ Ibid. 22.

¹⁴⁸ Ibid. 20.

3.3.1.0. Law and the Promotion of the Virtue of Solidarity

As has been pointed out, one of the causes of the poor living conditions in Tanzania is the lack of ethical values. So, the genuine fight against the causes of poor living conditions, such as corruption, greed, grabbing and accumulation of wealth by illegal means in Tanzania should be based on the transformation of peoples' attitudes and lives. It is this transformation that will enable public servants and citizens of Tanzania to remain faithful when they encounter the temptations of corruption. In order to eradicate the poor living conditions the Tanzanian legal system needs to focus on the moral transformation of her citizens.

This transformation will take place if the law in Tanzania will start functioning as a teacher of morality.¹⁴⁹ For example, the legal departments may come up with educative programs, through media, to enable people to understand the importance of living the values that promote the common good. Also the use of fines as penalty for breaking social values of the common good might help citizens to develop habits of living the social values. According to Cathleen Kaveny, and following Aquinas, "human law is not merely a police officer but also plays an ultimately positive role; its goal is to enable and direct human beings living in the same community to find their flourishing with one another in a coordinated social life."¹⁵⁰ This role is what lawmakers and the legal system in Tanzania can borrow from Kaveny's work. The system of law has to be a means of motivating the people of Tanzania to practice virtuous acts for the good of the whole community. Law as a teacher of virtues should aim at, as Aquinas would say, encouraging the citizens of Tanzania to care and work for the good of everyone in the society. When they work for the good of the whole community, it does not mean that they forget to work

¹⁴⁹ Cathleen Kaveny, *Law's Virtues: Fostering Autonomy and Solidarity in American Society* (Washington,DC.: Georgetown University Press, 2012), 7.

¹⁵⁰ Ibid. 48.

for their own good as individuals, since there is no strict demarcation between the good of the whole community and that of an individual.¹⁵¹

Kaveny argues that law as a teacher of virtues maintains the respect and dignity of its subjects. Law as a teacher of virtues treats people with respect and dignity because the law recognizes them as moral agents with the capacity to choose what is right and good. When law is designed as a teacher of virtue it functions as a reminder and motivation for people to act according to their destiny as moral agents. When law acts as a teacher of virtues people will obey it “not because they fear the penalty that could be imposed if they disobey but instead because they grasp the fundamental purpose of the law.”¹⁵² So for instance, a “person will choose to stay within the speed limit in a school zone not because she fears the financial burden of the hefty fine but because she does not want to subject children to an unreasonable risk of bodily harm.”¹⁵³ In this case then law becomes an instrument of encouraging people to grow in virtues rather than posing threats of punishment. In order to become an instrument of transforming the people’s life in Tanzania, the primacy of the legal system should be geared toward the promotion of justice. Justice leads to equality in the treatment of all people in society regardless of their social status. Law as an agent of justice creates harmony and right relationship between members of the community and therefore makes it possible for them to work for the well-being of society.¹⁵⁴

Lawmakers in Tanzania should adopt the ideas of Aquinas who says that the function of law is to enable human beings to have right acts. Law commands and forbids. The commanding aspect of law is rooted in human reasoning, hence “law is something pertaining to reason” (ST. I-II, q. 90, a.1, obj. 3) Aquinas defines law as “a certain rule and measure of acts in accord with

¹⁵¹ Ibid. 49.

¹⁵² Ibid.

¹⁵³ Ibid. 50.

¹⁵⁴ Ibid.

which one is either induced to act or restrained from acting. For ‘law’ (*lex*) is derived from to bind (*ligare*), since law obligates (*obligare*) one to act. Now the rule and measure of human acts is reason, which is the first principle of human acts” (ST. I-II, q. 90, a. 1 obj. 1). Therefore, “it is from the will that reason has its power to effect movement. For someone wills the end that his reason issues commands regarding what is ordered toward the end.”¹⁵⁵ Thus, law in Tanzania should be oriented toward the formation and transformation of the citizens’ will so that they will be able to live according to their ends as human beings. The end here is human happiness,¹⁵⁶ which is attained by living a virtuous life. This transformation could be brought about through the use of mass media education and fines as penalty for those who fail to live virtues that promote the common good.

Thus law in Tanzania has to lead the citizens to be virtuous people.¹⁵⁷ This law might enable the citizen to overcome the temptations of corruption since the main role of virtue is to make human beings virtuous. The laws that govern human beings and the community should help people to become virtuous and good.¹⁵⁸ Therefore, “if the intention of the person making the law is directed toward attaining the human good, which is the common good it follows that human beings can be made good through law.”¹⁵⁹

But one might ask how can the law in Tanzania make the citizens virtuous. Following Anthony Lisska’s thought, Aquinas would answer that question in the following way:

Human beings have a natural disposition toward virtue. However, the cultivation and attainment of virtue reifies that human agents undertake a certain discipline or training [...] Training and discipline is no easy [...] because the perfection of virtue consists especially in having a

¹⁵⁵ Thomas Aquinas, *Treatise of Law: The Complete Text (Summa Theologiae I-II, Question 90-108)*, Translated by Alfred J. Freddoso (Indiana: St. Augustine’s Press, 2009), 3.

¹⁵⁶ Ibid. 4.

¹⁵⁷ Anthony J. Lisska, *Aquinas’s Theory of Natural Law: An Analytic Reconstruction* (Oxford: Clarendon Press, 1996), 266.

¹⁵⁸ Ibid.

¹⁵⁹ Ibid.

human being abstain from [...] pleasures to which all human beings are especially prone, and especially young people, about whom such training is more efficacious [...] Because some young folks are indeed found to be depraved and prone to vice [...] it is necessary that they be hindered from undertaking evil acts through force or fear [...] This discipline and training [...] which compels through the fear of punishment, is the discipline of human law.¹⁶⁰

Thus the punishment and fear created by law are not to be taken as the end in themselves. Punishment and fear are to be taken in a positive sense; they are ‘just’ means of disciplining and training people to become virtuous. They help people to choose what is good and avoid what is evil.¹⁶¹ This principle forms the basis of natural law. Thus, in order for the law to help the citizens of Tanzania to become virtuous, it has to be rooted in the natural law. To paraphrase Aquinas, natural law means human beings have a natural knowledge of what is good and what is bad. Natural law enables us to understand the goods that we are supposed to seek as human beings; that is to say, natural law directs us to what is good for the community and us. For Aquinas, human beings know the natural law through reason. Furthermore, Aquinas claims that the natural law is the aspect of eternal law that is comprehensible by finite human minds. That is to say the part of eternal law that is known and applicable to human beings is called the natural law.

The natural law is in our nature as human beings, as free agents capable of making good choices through intellect. It can be defined as a rule of reason written on the mind and heart of a person. Saint Paul puts this very clearly when he says that “For when the Gentiles who do not have the law by nature observe the prescriptions of the law, they are a law for themselves [...]” (Rom 2:14). According to Aquinas, through this natural law a human person is capable, by the light of reason, of knowing what is morally good, right and true. The normative value of natural law comes from the fact that it directs human beings to their proper ends and corresponding

¹⁶⁰ Lisska, *Aquinas’s Theory of Natural Law*, 278-9.

¹⁶¹ Aquinas, *Treatise of Law*, 40.

actions, and it is by fulfilling their natural ends that human beings flourish and find happiness. Natural law is the basis of moral obligation that is found in the very nature of human beings. Because a human being is rational, he or she inclines towards the search for truth (ST. I-II, q 94, a 2, obj. 3). And the basic moral truth is that one commanded “to do what is good and to avoid evil.”¹⁶² As a rational being a human being is under a basic natural obligation to seek for truth. So since a human being seeks for truth, he or she will find it best by living in peace and harmony in society with fellow human beings who are also engaged in this quest.¹⁶³ In order to make sure that there is peace and harmony in society, human laws are designed to control, through instruction and participation in the eternal law, the behavior of the community. Here the role of law is to ensure the good of the community or the common good.

According to Aquinas “the end of law is the common good [...] Law should be framed, not for any private benefit, but for the common good of all the citizens” (ST. I-II, q. 96, a1, obj. 3). Since a human being is social and flourishes within a community set up, “law must properly be concerned with the ordering that leads to communal happiness.”¹⁶⁴ Common good means the good of each individual and the well-being of every human, whose end is related to the good of the community. That is to say, “human beings only truly flourish in the context of the community.”¹⁶⁵ The well being and flourishing of an individual is connected to the flourishing of the other members of the community. In this case then, every member of the community has the task of promoting the common good. This common good is rooted in the nature of a human being as a social and communitarian being.¹⁶⁶ Law as a teacher of moral values might help the

¹⁶² Second Vatican Council, *Gaudium et Spes*, no 16, 178.

¹⁶³ *Ibid.* no. 15, 177.

¹⁶⁴ Aquinas *Treatise of Law*, 4.

¹⁶⁵ Kenneth R. Himes, *Responses to 101 Questions on Catholic Social Teaching* (New York: Paulist Press, 2001), 36.

¹⁶⁶ *Ibid.*

citizens of Tanzania to direct their actions to the common good (ST. I-II, q. 96, a. 3 obj. 3) or the good of the whole society of Tanzania. It is this spirit of common good that would enable public servants to overcome their greed and passion for private gain. Thus law has to be a moral reminder for the public servants and all people of Tanzania, that they have an obligation to work for the well-being of every citizen and for the well-being of the nation.

Therefore, the goal of the legal system in Tanzania should be promotion of the common good which will be facilitated by the virtue of solidarity. It is through the virtue of solidarity that Tanzanians would be able to participate and contribute to the promotion of human welfare. Solidarity as a virtue is rooted in love and justice. This makes solidarity to be “ a condition of life” in the sense that, “true solidarity does not harm the other, but respects the other. It does not make the other dependent but helps; to be himself.”¹⁶⁷

3.3.2.0. Education

For Aquinas the purpose of education is to enable people to develop good character and acquire virtue. It has to be geared toward character formation through habituation of good acts. With regard to the situation in Tanzania, education can play a vital role in the nurturing of virtues and values that would help people, and especially young people, to become more socially conscious and good citizens. The degradation of moral values in Tanzania has led the country into a negative state, if the implications of degradation are not dealt with positively, the nation and its people will continue to decline. Policy makers and educators of Tanzania could come up with a curriculum for schools which is based on education for social values and virtues as a measure to address the break-down of its system of education for ethical values and virtues.

¹⁶⁷ Bilgrien, *Solidarity* 98.

According to Nyerere, the type of education geared toward the nurturing of virtues will provide a guideline for children and people on how to live a life rooted in ethical values that are important for their own personal flourishing and that of their community as well. Education for the social values and virtues should be based on development, inculcating and nurturing of values, attitudes and skills that will enable young people to live as responsible citizens. This type of education has to prepare young people not only to get professional jobs but also for their holistic development as human beings who ought to work for the well-being of the community. The primary focus of education has to be the training of character and personality of young people so that they will be prepared to participate and contribute to what Aquinas calls the well-being of community.

The training of character and personality will enable the development of students' capacities, attitudes, and skills not only within the school boundaries (academics) but also in their social lives. For instance apart from classroom activities students might have community service programs through which they may reach out to visit the poor, orphans and the sick. This service might help to cultivate a sense of social concern in them. Nyerere says an educational system has to be geared toward inculcation of social values and not make young people commodities in job markets. If education is not liberative and transformative there is a danger of changing people "into a marketable commodity like cotton or sisal or coffee."¹⁶⁸ Education is not a matter of giving people information and a certificate so that they can be employed and get salaries. Education is more than that; it has to transform people's attitudes and ways of living in order to become agents of change and transformation in their communities. The information, skills and attitudes that are obtained should enable students to live a virtuous life that will lead to their flourishing and that of their community as well. Nyerere cautions the educational system in

¹⁶⁸ Nyerere, *Nyerere on Education/Nyerere Kuhusu Elimu*, 127.

Tanzania not to become factories that produce marketable commodities but rather centers of forming peoples' minds so that they may be sources of transformation in their societies.¹⁶⁹ The training of character prepares young people not only to meet the requirements of job markets but mainly for the transformation of life. Training of character through the educational system will allow the inculcation of the virtue of solidarity into the lives of the young people of Tanzania and hence shape their attitudes and transform their lives. The social values of love, caring, respect, hardwork, transparency, communality and sharing might enable young people of Tanzania to develop a new and positive perspective toward community and humanity, and hence work for their improvement.

As a matter of fact, the social values mentioned above, and which constitute the virtue of solidarity, are qualities that are looked at by employers in many institutions when enrolling new employees. For a person to be able to work with efficiency is not only a matter of intellectual ability but also the capacity of social values that will enable him or her to work in cooperation with others. If this is the case, then, the type of education given has to be based on nurturing social values as a way of preparing the young people of Tanzania for both academic and moral excellence. The inculcation of social values will enable the young people of Tanzania to live their nature as social beings, and work for the flourishing of their community, as they will be able to overcome negative tendencies of selfishness, greed and corruption.

The education system in Tanzania needs to become an avenue of promoting social values of solidarity in young people in order to enable them to have a sense of social responsibility. For instance, schools could have programs such as clubs or organizations to support people who are in need in their neighborhood. Such kinds of community outreaching programs build a sense of social concern in students as they participate in concrete situations in their surroundings.

¹⁶⁹ Ibid.

Nyerere, borrowing from Aristotle, claims that human beings are social animals and hence education in Tanzania should enable its citizens to live their nature as social beings. For him “education is a social activity, with a social purpose. It is individuals who are educated. But they are educated by their fellows, for the common purposes of all members of the society.”¹⁷⁰ Therefore the educational system in Tanzania needs to be structured in such a way that it inculcates this social attitude in young people. It is through this sense of social responsibility that young people will realize the moral obligation they have to themselves, families, clans, neighborhoods, social clubs, religious groups, society, nation and to the whole of humanity. Moreover, this sense might prevent people from selfish evil acts of corruption, misuse of resources and lack of commitment. The sense of social responsibility can be attained through the nurturing of social values such as kindness, compassion, love, respect, empathy, trust, forgiveness, acceptance and humility. These are the values that human beings need in order to live their nature as social beings. They enable human beings to relate with one another in a way that is peaceful and harmonious, and hence able to work for their well-being, flourishing and happiness.

Social values enable people to become real human beings. They make possible the realization of the dignity that human beings have and work for the promotion of that dignity in all human beings. They lead to awareness and sensitivity to all conditions that are responsible for the degradation of living conditions and prompt people for their eradication.¹⁷¹ They enable people to feel the suffering of others as they break all barriers that hinder people to see others as human beings with whom they share the same dignity. When our lives are transformed by social values we overcome all barriers of biases, prejudices, cruelty, segregation, discrimination,

¹⁷⁰Ibid. 126.

¹⁷¹ Ibid. 125.

corruption and greed that hinder us from reaching others and working for their flourishing. This transformation echoes what Nyerere says that, a person who is educated, transformed and liberated by education is capable of overcoming prejudices and biases that hinder him or her from accepting others and “therefore be able to cooperate with other men, on the basis of equality, for their common purposes.”¹⁷²

Nyerere would say a system of education in Tanzania that is transformative should prepare the citizens, and especially young people, for service because “however socially insensitive we may be, we have a need to belong to a community of fellow human beings. No human beings can make it alone.”¹⁷³ And those who have a chance to be educated “have a duty also to help to improve the well-being of the community to which”¹⁷⁴ they belong. So according to Nyerere, for those public servants who engage themselves in the accumulation of wealth at the expense of their fellow citizens, education has not yet been a means of liberation and transformation. Education has rather become for them a tool of alienation. They have become alienated from their true selves as beings created to be in communion with others, alienated from the community as they have failed to work for the common good of all. In order to remedy the evils of selfishness, greed and corruption, Nyerere would suggest an educational system to be designed as a tool of liberation for the people of Tanzania. Education has to liberate Tanzanians “from the mentality of slavery and colonialism” and make them aware that they are “equal members of the human race.”¹⁷⁵ This kind of liberation will eventually enable the people of Tanzania to fight against other evils that enslave humanity, such as ignorance, diseases, poverty and corruption. From the liberation of an individual person, education then aims at liberation of

¹⁷² Ibid.

¹⁷³ Ibid. 164.

¹⁷⁴ Ibid.

¹⁷⁵ Ibid. 125.

the nation. For Nyerere “a truly liberated nation is a self-reliant nation, one which has freed itself from economic and cultural dependence on other nations, and is therefore able to develop itself in free equal cooperation with other members of the world community.”¹⁷⁶ This cooperation is solidarity based on health and interdependence, not on exploitation.

From what has been said, therefore, education might come to be a tool of change and transformation in Tanzania if it would be structured toward the transformation of people’s attitudes and ways of living. Education has to be delivered in such a way that it prepares “young people for service of their own country.”¹⁷⁷ This preparation is done through inculcation of values and virtues that will eventually transform their attitude and become responsible citizens. Moreover as a tool of building the virtue of solidarity, education in Tanzania “must stress concepts of equality and the responsibility to give service.”¹⁷⁸ The nurturing of the values of equality might enable young people to become citizens with a sense of equality that they share as human beings. It is this sense of equality that might help them to be responsible for the good of every member of the community. These senses of equality and common good could prevent graduates from falling into a trap of self-centeredness, greed and corruption.

3.3.3.0. Religious Communities (Religious Education and Instruction)

The virtue of solidarity could be seen in practice in different religious communities. For instance in various religious communities believers “contributed money in the form of tithes and offerings”¹⁷⁹ for the support and well-being of their community members. Moreover, members share, freely and voluntarily, their time, gifts, talents, professions and creativity for the promotion of their communities. In some instances, this kind of support is not limited within

¹⁷⁶ Ibid. 124.

¹⁷⁷ Nyerere, *Ujamaa*, 46.

¹⁷⁸ Ibid. 52.

¹⁷⁹ Peters, *Solidarity Ethics*, 101.

their religious communities but extends even to those who are outside their communities. We have examples of international religious organizations, such as World Vision, Caritas and Muslim Agency, which work for the promotion of the whole humanity regardless of individual religious beliefs. This work is an example of how the virtue of solidarity can contribute to the promotion of humanity through religion. Religious communities can help people to nurture solidarity by giving proper religious instruction based on the values of humanity, inclusiveness and common good.

Aquinas emphasizes the need of instructing children on issues of religion as the way of making them virtuous. Religious instruction can play a key role in nurturing the virtue of solidarity among the people of Tanzania. Religious instruction can play a vital role as a source of moral and character transformation of its followers. History shows that from ancient times religion has been a useful tool for instructing people, especially children, on morality.¹⁸⁰ Through religious instruction people may acquire and nurture the social values of solidarity that can eventually help them to live together and work for the improvement of their living conditions. Perhaps what is happening in Tanzania today is a symptom of the lack of effective religious instruction among the faithful. Something has to be done in order to revive delivery of effective religious instruction that is based on love and respect for humanity, particularly in families and children.

In the provision of religious instruction special attention has to be paid to families since they “are considered to be the cradle of humankind, natural place where one is natured and matured in society with an ethical manner. It is in families where people learn discernment, making reasonable choices and taking a course of action, acquiring of knowledge of sacredness

¹⁸⁰ Lucy R. Kimaro, “Religious Education in Families: A Challenge in Quest for Global Ethics.” *International Journal of Philosophy and Theology* 2, no 2 (June 2014): 277-301, 277.

on appreciation of humanity and common life.”¹⁸¹ It is in families that people learn and acquire the social values of solidarity such as love, caring, sensitivity, hospitality, generosity, communality, forgiveness, compassion and respect. It is from this fact that families become the basis and foundation for the shaping of peoples’ character.¹⁸² Moreover, “virtuous people are made not born, and that social institutions like families, houses of worship and schools can all teach character through education about virtues and by providing role models to imitate.”¹⁸³

Parents, teachers, religious leaders, civic leaders and other public figures who strive to live virtuous lives may become good models and teachers of moral ideals to children and young people. Normally “children learn from their families and develop as they naturally grow up” and therefore “the child grows up the way he or she is brought up.”¹⁸⁴ Thus, the basic unit of social organization where the nurturing of virtues begins is the family. Religious leaders and instructors of Tanzania need to come up with special programs that will reach families for the teaching and instruction of the social values of solidarity. In order to form citizens who resist unethical behaviors such as corruption, selfishness and greed, the formation of children and young people in the early stages of their lives is necessary. The early character training will make easy the process of their inner transformation, and this training will assure the becoming virtuous and responsible citizens.

Religious instruction should empower and encourage families in the upbringing of young people. On the other hand “it is important that families continue to use religious education as a way of helping children and young people to acknowledge God, live positively and be able to

¹⁸¹ Ibid.

¹⁸² Ibid. 278.

¹⁸³ Geoffrey P. Lantos. “How Christian Character Education Can Help Overcome the Failure of Secular Ethics Education,” *The Journal of Biblical Integration in Business* (2002): 37

¹⁸⁴ Kimaro, 290.

resist”¹⁸⁵ whatever behaviors are unethical. Parents ought to help their children to adhere to religious instruction as a way of improving their relationship with God and others, relationships that will lead to their transformation of life.

According to Geoffrey Lantos, “the best possibility to ensure that a person become ethical is for that person to have a religious regeneration, (renewal), not just an intellectual education.”¹⁸⁶ For us Christians this renewal takes place when we develop a relationship with Jesus Christ, the one who is responsible for the transformation of our hearts. Religious leaders and their followers in Tanzania need to understand that Christianity is more than membership in a particular church and more than a routine attending of Sunday services. Christianity is about becoming like Jesus through conversion and transformation after accepting his message and striving to follow his practices. Our conversion is grounded in accepting the teaching of Jesus, based on values of the kingdom. The values of the kingdom of God could be summarized as the love of God, self and neighbor. Therefore if the Christians of Tanzania want to experience transformation of their lives, they have to heed the words of Saint Paul, who strongly advised the Romans “not to be conformed to this world, but be transformed by the renewing of their mind, that they may prove what the will of God is, that which is good and acceptable and perfect” (Rom 12:2). Paul is advising Tanzanians not to be conformed to corruption, selfishness, greed, grabbing of resources and lack of love for others.

To live a virtuous life means transformation and conversion that is attained when we adhere to the values of the gospel and have intimacy with Jesus Christ. This transformation of mind, heart and life is the work of Holy Spirit whom we allow to work in us as we accept the word of God and decide to be in an intimate relationship with God. For Lantos “this character

¹⁸⁵ Ibid. 298.

¹⁸⁶ Lantos, 32.

transformation is like renovating a house, you tear down the old and erect new better matter.”¹⁸⁷

Lantos agrees that this process of character transformation is not an easy one since we always have a tendency to resist changes or get away from our old habits or attachments. But the good news is, to do what is right is the work of the human will “which can be totally transformed only by Jesus Christ.”¹⁸⁸ Thus, the transformation of character becomes easy and possible through the spiritual life. People who are spiritual and totally committed to Jesus Christ and his message of love for one another see the meaning of living the social values of solidarity.

However, Lantos warns of the automatic transformation of character. We need to participate in our transformation through prayer and meditating on the word of God. Then in the process of these “spiritual disciplines, Christians become holier (more perfect, living up to God’s absolute standard) by degrees. This process is never completed (never perfected) in this life, but healthy Christians continue to grow throughout their lives.”¹⁸⁹ Therefore a continuous process of habituation is necessary, and various religious communities, Christian and non-Christian, should come up with educative strategies that will enable their followers to grow in the virtue of solidarity.

¹⁸⁷ Ibid.

¹⁸⁸ Ibid.

¹⁸⁹ Ibid. 33.

4.0. Conclusion

As I have been arguing, solidarity as a virtue might help the people of Tanzania to be transformed and become agents of change in their country. The virtue of solidarity might assist in improving the living conditions in the following ways:

4.1.0. Solidarity as a Human Virtue

When solidarity is nurtured and developed as a human virtue, the exercise of the virtue might lead to the promotion of better living conditions. This effect is due to the fact that a life transformed by the virtue of solidarity enables us to live as beings created in relationship. We are social beings and our nature is “fundamentally relational.”¹⁹⁰ Right from the beginning God created us to be in relation with others and therefore social. Our call as social beings is to live in the community and “care for one another.”¹⁹¹ Community is one of the basic needs for human beings. Humans need a community in order to flourish. The need for the community is rooted in our nature as social beings. So the virtue of solidarity is an expression of the common conditions that we have as human beings and enables people in the community to share not only material things but also their lives and hearts. Solidarity as a virtue enables people to understand their nature as social beings and the obligations that they have to support one another for their well-being and flourishing. As a social value, the virtue of solidarity may contribute to the promotion of better living conditions of Tanzanians because when lived solidarity leads people to mutuality. The spirit of mutuality might motivate them “to help others out of an understanding that the well-being of all creation is interdependent.”¹⁹² This attitude of mutuality, as has been pointed out, “is rooted in a theological anthropology that affirms the goodness of all God’s creation and

¹⁹⁰ Peters, *Solidarity Ethics*, 54.

¹⁹¹ Ibid.

¹⁹² Ibid. 40.

recognizes that all human beings were created in God's image."¹⁹³ It is this attitude that might lead the people of Tanzania to respond collectively to those conditions that degrade members of their communities.

The virtue of solidarity, lived as a human virtue, can also help the people of Tanzania to "increase community respect and individual self-worth by encouraging community members to identify their own assets and talents and value these as meaningful contributions to society."¹⁹⁴ The virtue of solidarity may encourage people to engage in the community through the use of their wealth, education and other privileges they might have for the promotion of the good of the community.¹⁹⁵ It is by this promotion of the common good that they might contribute to the improvement of living conditions. For those with entrusted positions as public servants, an attitude of the common good might enable them to overcome their selfish character of greed and corruption and begin to work for the good of the community. Thus this spirit of solidarity as virtue might help the people of Tanzania to share their skills, talents, knowledge, resources, financial and moral support in the fight against poverty, disease and ignorance.

4.2.0. Solidarity as disposition

The virtue of solidarity is an expression that human beings have qualities or dispositions of being relational, compassionate, caring for others, for cooperation, for the common good and for a respect of differences.¹⁹⁶ These are dispositions that make possible our living together and therefore promote our humanity as they promote the common good. When solidarity is nurtured as a virtue, it becomes a disposition and attitude that enables people to come together regardless

¹⁹³ Ibid. 41.

¹⁹⁴ Ibid. 102.

¹⁹⁵ Ibid. 29.

¹⁹⁶ Leonard Boff, *Virtues for Another Possible World*. Translated by Alexandre Guilherme (Eugene, OR: Cascade Books/Wipf and Stock Publishers, 2011), 100.

of their diversities in gender, family, ethnicity, religion or race and to work for their common development. Human beings have an inner quest for relationships. Friendship is an example. This inner quest or disposition is the foundation of solidarity as a virtue. When solidarity becomes a disposition it enables us to look and move beyond ourselves and reach out to others.¹⁹⁷ Solidarity has to begin within us as a disposition and from there we will be able to demonstrate it through our thoughts, words and actions as we relate with others in our communities. Our disposition to solidarity has to be demonstrated by our “attitude toward others.”¹⁹⁸ As human beings we have within us a disposition that urges us to move outward and help those who are in need. However, this disposition, which is natural within us, has to be nurtured and develop in order to be pragmatic. The nurturing and developing of this disposition leads to the virtue of solidarity, the inner transformation of character, and guides people to recognize their interdependence and their work for the promotion of the common good. Solidarity as a disposition might enable the people of Tanzania to commit themselves fully to the good and well-being of all people and achieve the goal of improving living conditions. The virtue of solidarity may also guide them to change their behaviors and “lifestyles and participate in changing the systems and structures”¹⁹⁹ of their society that are unjust.

4.3.0. Solidarity as a Moral Obligation

Human beings, because of our nature as social beings and as interdependent, have a moral obligation to work for the welfare of others. The fact that human beings depend on each other for flourishing requires a mechanism to ensure that this interdependence is based on respect, love and mutuality. Solidarity as a virtue is a mechanism that calls people to come

¹⁹⁷ Clark, *The Virtue of Solidarity*, 58.

¹⁹⁸ Peters, *Solidarity Ethics*, 65.

¹⁹⁹ Ibid, 66.

together and work for common/shared development. Solidarity as a virtue becomes a moral obligation that demands we respond to the miseries that are inflicted upon humanity in our local and international communities. Solidarity as a virtue means we have a moral obligation, as individuals and as a community, to alleviate the conditions that degrade our sisters and brothers. The virtue of solidarity might enable the people of Tanzania to recognize that, as human and social beings, they have a moral obligation to support others for their flourishing. This obligation goes beyond their families, gender, clan, religion, tribe and ideological ties. It is an obligation that embraces every human person as a member of the human family. Through this obligation they recognize the relationship with the other as a brother and sister. When solidarity becomes a moral obligation and commitment to everyone, the attainment of true human progress, security, peace and harmony becomes possible. Furthermore, solidarity as a moral obligation calls all, the poor and the rich, those who have and those who do not have, to take part in the eradication of whatever form of misery that inflicts humanity.²⁰⁰ It is this kind of mentality that will help the people of Tanzania to work for the promotion of their living conditions.

In general the virtue of solidarity reminds the people of Tanzania that they have a duty and responsibility to assist others to have their needs met. The presence of suffering in the country is a sign that there is not enough solidarity with one another. The virtue of solidarity requires them to come up with strategies that will eradicate avoidable human suffering, disease, ignorance, corruption, poverty and all conditions that degrade humanity.²⁰¹ It calls them to work tirelessly in order that all citizens may live according to their dignity. It calls them to get out of their own prisons of self-centeredness and be available to embrace others. The virtue of solidarity necessitates that they participate in the humanity of others because every human

²⁰⁰ Pope John Paul II, *On Social Concern*, 39.

²⁰¹ Peters, *Solidarity Ethics*, 1.

person is their brother, sister and neighbor. To be a neighbor means, “to participate in the humanity of another”²⁰² in order to improve it. The virtue of solidarity calls them to be committed to the well being of everyone and to transcend the natural ties of family, gender, clan, ethnicity, nationality, race, religion and ideology.

²⁰² Clark, *The Virtue of Solidarity*, 61.

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