

TANGAZA COLLEGE
THE CATHOLIC UNIVERSITY OF EASTERN AFRICA
DEPARTMENT OF PASTORAL THEOLOGY

A LONG ESSAY SUBMITTED TO THE FACULTY OF THEOLOGY IN PARTIAL
FULFILMENT OF THE REQUIREMENTS FOR THE B.A. DEGREE IN RELIGIOUS
STUDIES

By

Hieronymus Joya, IMC

Moderator: Rev. Fr. Charles Odeny,

Signature: _____

February 16, 1998

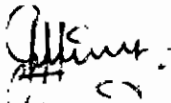
NAIROBI

DECLARATION

I, the undersigned, declare that this is my original work. It has not been submitted to any College or University for academic credit.

The topic of the work is:

AFRICA AND THE KINGDOM OF PEACE AND JUSTICE: 18TH - 21ST CENTURY

Signed: 

Date: 14-2-1998

TABLE OF CONTENTS

| | |
|---|-----|
| MAP OF AFRICA..... | I |
| ACKNOWLEDGMENTS..... | II |
| GENERAL INTRODUCTION..... | III |
| CHAPTER ONE: THE KINGDOM OF GOD IN AFRICA..... | 1 |
| A. INTRODUCTION | 1 |
| B. UNDERSTANDING OF THE KINGDOM OF GOD..... | 1 |
| C. THE SITUATION IN AFRICAN TRADITIONAL COMMUNITY 18TH - 20TH CENTURY | 3 |
| D. CONCLUSION..... | 9 |
| END NOTES..... | 11 |
| CHAPTER TWO: AFRICA AND THE QUESTION OF PEACE | 12 |
| A. INTRODUCTION | 12 |
| B. PEACE IN SCRIPTURE | 12 |
| C. PEACE IN TRADITIONAL AFRICAN COMMUNITIES | 14 |
| D. MODERN AFRICAN SITUATION | 18 |
| E. THEOLOGY OF PEACE | 25 |
| F. CONCLUSION | 27 |
| END NOTES..... | 28 |
| CHAPTER THREE: JUSTICE IN AFRICA..... | 30 |
| A. INTRODUCTION..... | 30 |
| B. THE PROPHETS AND JUSTICE IN AFRICA..... | 30 |
| C. SOCIAL JUSTICE IN AFRICA | 32 |
| D. THE THEOLOGY OF JUSTICE | 40 |
| E. PASTORAL INVOLVEMENT IN ISSUES OF JUSTICE AND PEACE IN AFRICA..... | 42 |
| F. PASTORAL SUGGESTIONS | 43 |
| G. CONCLUSION..... | 46 |
| END NOTES..... | 48 |
| CHAPTER FOUR: THE AFRICAN CHURCH IN THE 21ST CENTURY..... | 50 |
| A. INTRODUCTION | 50 |
| B. AFRICAN CHURCH IN THE TIME OF TRANSITION..... | 50 |
| C. OUR FUTURE GIFT TO THE CHURCH..... | 51 |
| D. ISSUES OF JUSTICE AND PEACE IN THE FUTURE CHURCH | 52 |
| E. NEW MISSIONARY METHODOLOGY | 55 |
| F. CHARACTERISTICS OF A FUTURE AFRICAN MISSIONARY..... | 55 |
| G. CONCLUSION..... | 56 |
| END NOTES..... | 57 |
| GENERAL CONCLUSION..... | 58 |
| BIBLIOGRAPHY..... | 59 |
| APPENDIX | 63 |
| LEADING QUESTIONS FOR THE QUESTIONNAIRE | 63 |

MAP OF AFRICA



ACKNOWLEDGMENTS

I would like to express my gratitude to all those who have helped me in this work with remarks, criticism, and suggestions. I am extremely grateful to my moderator Rev. Fr. Charles Odeny. In the midst of his heavy programmes, he willingly gave time to make this work take shape. I am also greatly indebted to the help I received from my informants. The labour of putting African views in this work would have been much greater had I not been able to rely upon their help. To them all I am most grateful indeed.

GENERAL INTRODUCTION

RATIONALE: In No. 105 of chapter six of The Church In Africa of Pope John Paul II, we are exhorted to commit ourselves to promoting the kingdom of justice and peace in the continent of Africa and throughout the world. This was as a result of the reaction of the African Bishops against injustices, abuses of human rights, the lack of peace and harmony and the high rate of insecurity which their African Kingdom was experiencing. Thus the continent is proving to be no longer a Family where one can bear witness to Christ and live the values of his kingdom but a battle field, a land of exodus, a camp of misery and a den of human beings where man eats man.

SCOPE: This case study is on the continent of Africa from 18th to 21st century. We are not going to treat each country or each and every aspect in Africa during that period of time, but we are interested in issues of justice and peace caused by political or any other structure in the continent in order to support our topic. Human Rights issues will be integrated in the discussion since where there are injustices and there is no peace, then human rights have been violated and abused.

HYPOTHESIS: If Justice and Peace as values of the Kingdom of God are sought sincerely between the leaders and their citizens, by the people of God; and each speaking and living these values, then justice and peace will be realized and all evils against these values will cease and a better just and peaceful society will emerge.

METHOD: Two methods will constantly be employed in this work:

· **IMPERIAL** This is the indicative approach of fault finding based on experience, interviews, books, journals and scriptures.

NORMATIVE This is the Interpretation of the factual data based on scripture, African traditional way of life and reading the signs of our times. This is in view of drawing understanding and evaluative conclusions of the African continent today.

STRUCTURE: The work is divided into four chapters. The first chapter discusses the Kingdom of God in Africa. This should be relevant in this essay as we cannot understand the whole discussion about the values of God's Kingdom without grasping what we mean by that kingdom and an understanding of Africa and her natives before receiving the message of the Kingdom.

The Second Chapter deals with Africa and the question of Peace. This chapter will make us understand peace from the African view point. The discussion will revolve around the scriptures, African traditional concept of peace and the modern African situation. This is because peace as one of the values of the Kingdom was lived by the people of God and when Christ came he taught about peace and the Church today is an agent of that peace.

Chapter Three deals with Justice in Africa. This aims at showing us the traditional way the Prophets acted on issues of justice. It will also help us to understand the most basic norms of African social morality, namely justice in its different categories and practice. It will also highlight the theology of justice and how the values of peace and justice can be fully integrated into the daily pastoral life of the Church.

It should be noted that the discussions in chapters one, two and three begin with a biblical survey. This is not by accident but well intended because our faith, our morality and our evangelization is grounded in scripture.

Chapter Four brings forward the discussion on the African Church and her future mission. This attempts to read the African Church in the 21st century and single out some aspects that would be crucial areas of apostolate.

The general conclusion gives a general view of the discussion. The end notes are intended to indicate the theoretical sources as well as to show what historical and empirical materials have been utilized. Also an attempt has been made to convert some of the end notes into a bibliography attached to the essay at the last pages. The bibliography serves to indicate any book or source that was referred to during research. It includes a list of both written and oral sources (informants).

Finally, the essay as a whole is not a systematic and comprehensive treatment of justice and peace issues in Africa. An enterprise worthy of this name would have to deal with vast materials which could not be contained in this short essay. Numerous theological questions and practical issues of great importance are dealt with only in passing if at all. For example, little is said about the overall content of moral life of Christians in African society. Nor are practical questions of the social implications of the equality of women and men; of the rich and poor; of tradition and modernity; of sacred and secular, dealt with except tangentially. Also the reader will have to bear with some generalizations since most of the time an example will be given either from one country or ethnic group while the argument has

to portray the general African view.

However, I hope this essay would provide some illustration of the kind of work that still needs to be done if the African Christian is to address the problems affecting him or her in this continent.

CHAPTER ONE: THE KINGDOM OF GOD IN AFRICA

A. INTRODUCTION

The Christians and the traditional African people had and still have the conception of two worlds. The one is the world in which we live. It is a wonderful world in its way but a world of shadows, unrealities and suffering. The other is the unseen but real world. It is a world of happiness, equality, justice, peace and where there is no suffering of any kind. To the African Christian, this unseen world is the real one and it is where the ancestors, the good spirits and the creator lives.

The great problem Christians in Africa face today is how to get into this world of reality and how to get out of our shadows and speculations of the eternal truths of this unseen world. No human person on earth has enabled us to understand the world of reality except Jesus. He is reality come to earth. The wonderful works of Jesus were not simply wonderful; they were windows opening on the reality which is God. Jesus also spoke about many things apart from the wonderful works he performed. The one subject he spoke about more than any other was that of the unseen world which he always referred to as the Kingdom of God. Therefore, it is reasonable for Christians in Africa to try to understand the meaning and the message of the Kingdom of God in an African way. This chapter gives some important ideas about the Kingdom of God as found in the Bible and how this Kingdom has been realized and perceived in Africa.

B. UNDERSTANDING OF THE KINGDOM OF GOD

TERMINOLOGY

Right from the Old Testament the kingdom of God is referred to and is culminated in the New Testament. "Behind the Greek word 'Basileia' for kingdom, lies the Aramaic term 'Malkuth' which refers primarily not to a geographical area or realm, nor to the people inhabiting the realm, but to the activity of the king himself, his exercise of his sovereign power" (1). In the New Testament the phrase "Basileia tou Theos" becomes central to Jesus' teaching and consequently, to Christian faith, where reference is more to reign or royalty than a realm or domain of God.

Mathew uses the equivalent phrase of "Kingdom of Heaven" (Mt. 4:23); probably as a result

of the reverential fear of the intertestamental Judaism and of Jesus' time. Despite its tendency to stress the transcendental nature of the kingdom, the "Kingdom of Heaven" refers to the Lordship which belongs to the one in Heaven, and comes from heaven into the world, as Christ's incarnation and ministry would indicate.

Consequently, the term "Kingdom of God" should be taken to refer to God's rule , God's action of salvation brought and completed by Christ; not necessarily referring to a place.

THE KINGDOM AS PREFIGURED IN THE OLD TESTAMENT

The idea of the Kingdom of God was very much in the minds of Jesus' family and people. They understood the kingdom of God as a symbol of God's complete rule or dominion over all creation forever (Ex. 15:18). That rule includes heaven (Ps. 11:4), earth (PS. 47:2), and all people (Jer. 10:7-10). It will be over the Hebrew nation which was also called a Priestly nation, "For me you shall be a kingdom of priests, a holy nation" (Ex. 19:6); and the messianic kingdom. The messianic kingdom would be universal, that is , it would embrace all nations. It would be perpetual and indestructible and would bring peace and holiness.

Israel's experience of Yahweh's kingship developed from Israel's experience of Yahweh's absolute power which showed itself in his guidance of Israel; delivering them from captivity and from their enemies and indeed from all hostilities of the Exodus (2). His reign over Israel was to be recognized by Israel in her observance of the Law. This means that his reign had more a moral character than a political one. All Israel's earthly kings only shared Yahweh's authority and were his representatives and governors.

At the time when the Israelite kingship collapsed, the only option which was left for the Israelites was the restoration of the original theocracy by a future king, the messiah, son of David who would establish a future kingdom.

THE KINGDOM OF GOD IN THE NEW TESTAMENT

The New Testament draws from the Old Testament an understanding of the Messianic expectations in which Israel for centuries had hoped for the divine dominion of Yahweh with mounting impatience. In this moment of anxiety, John the Baptist appeared proclaiming; "the kingdom of God is at hand" (Mt. 3:1) with an urgent call to enter it through repentance. Such indeed was the principal message of John and also was for Jesus (Mt. 4:17).

Jesus established the kingdom of God on earth by revealing his father and himself by

deeds and words. He also made us heirs of that kingdom. The centre and framework of Jesus' preaching and mission was the approaching kingdom of God. In fact, the phrase "Kingdom of God" is of frequent use in the Synoptics and in other New Testament books especially John's Gospel (Jn. 3:3, 5) and in Pauline Literature. In all these, the goal of the final hope of the New Testament is shown to be the reign of God. However, Paul speaks of the kingdom in a futuristic sense to designate the heritage of the faithful: "thieves, misers, drunkards, slanderers and swindlers, none of these will inherit the kingdom of God" (1 Cor. 6:10). He speaks of the kingdom in terms of the Lordship of Christ which is present in the faithful, in the Church (Col. 1:18) and in the work of the authorized ministers. As son of God, Jesus has a central place in the mystery of the kingdom in all its successive stages namely, Jesus' earthly life, the time of the church, and the final consummation at the time when Christ will come in his Glory.

C. THE SITUATION IN AFRICAN TRADITIONAL COMMUNITY 18TH - 20TH CENTURY

HISTORICAL SURVEY

Of the 18th century in what was then known as the dark continent not much is known. The period itself was so remote that its history must for the present be regarded as sadly incomplete. It was the period not of history but of mythology. It was also associated with the gods and the time when God had great influence in man's life on earth and in the Spirit world. From this remote, dark and mysterious period of African man's history, emerged man craving to improve his life after encountering with people from European cultures. This was also the first phase of Africa's encounter with Europe during Europe's time of mutual discovery of new lands. These encounters were few and were pioneered by the Portuguese. They were accompanied by much raiding and piracy from European ships, but gradually settled to an often peaceful trading posts along the African coasts(3). Items for trade from Africa were gold, ivory and peppers and from Europe cottons and metalware. Later the trade was "deviated into a wholesale transport of African captives for enslavement in Europe's new mines and plantations of Brazil, the Caribbean, Central and North America" (4). Soon after, discovery was concentrated on the inner regions of Africa, for example the explorers entered West and South Africa in the decades of about 1820 to 1860 and later for the eastern and central regions.

The 19th century was a period of great happenings in Africa. It was a time of the boom of slave trade which was later followed by the abolition of the overseas slave trade. The growth of European imperialism and a new capacity of military, economic and political factors began to mature soon after the middle of the nineteenth century. They set the scene for colonial invasion and partition of the African continent which began with the Berlin Conference of 1885. Several European powers took parts of Africa as their spheres of influence. That was the beginning of the colonial history of Africa. During this time the slave trade had officially been abolished within and outside Africa.

Africans suffered many consequences as a result of the European colonial rule. The colonial powers subjected communities by using excessive force and imposing their culture upon the people that were under their control. The rich African cultural heritage was eroded in confrontation with the dominant foreign culture. The vital natural resources were taken away to Europe to make life even more comfortable for the Europeans. Even missionaries did their missionary activity with the colonial mentality of dominating, exploiting and treating Africans as inferior human beings. The Gikuyu after realizing this came up with a saying, "Gutiri Muthungu na mubia", meaning that there is no marked difference between a colonial administrator and a missionary (5).

The 20th century in Africa can be termed as the century of liberation and struggle for development. After the second world war, most African countries started the process of decolonization. Many fought freedom wars which claimed millions of lives. However, they managed to liberate themselves from colonial slavery. From 1960 onwards, the continent was crowned with the modern assumption of responsibility for her own affairs. Many countries gained independence and began to experience rapid development in communication and transport, the spread of information through mass media, the spread of modern scientific discoveries and to face the impact of cultural interaction and influence. These has led many people in Africa to realize that all people regardless of their race and national boundaries have a common humanity and in each there is that aspect of interdependence and unity more than ever before in the history of the world. It is a period when mankind has grasped a fundamental unity, nature and destiny. In Africa, there were distinctive features that enhanced unity and cooperation among the African ethnic groups.

THE DISTINCTIVE FEATURES OF THE TRADITIONAL AFRICAN COMMUNITY

In olden days Africans had a well-developed sense of community. This African community was characterized by life together and by personal commitment to the group. The individual threw himself or herself heart and soul into the life of the group and his or her commitment embraced his or her whole life.

There was a common lifestyle in each group of the African community. Some of the features which were found in most African traditional communities were the following:

THE RELIGIOUS LIFE: On most occasions all the group members gathered together in a sacred place for worship of God. The people had a greater reverence of God since they depended on him for everything. A large community gathered for prayer on special occasions for special needs. However, every morning the elder of the family said a prayer to God to thank him for the gift of life of the new day; those in the fields could not start digging without invoking God's blessing; and those who went hunting, fishing or any kind of work could not start their activity without asking for protection, success and blessing (6). Whenever God was worshipped by any community, a wider community was kept in mind, that is the living and the dead. Each of these members felt part of this community and was responsible for its well being. In that case people always worshipped God and venerated the ancestors on the occasion of community worship.

THE ECONOMIC LIFE: In working for their economic development, the people had much sharing in times of work for example cultivating in fields together, cooperation in building and repairing houses, gathering of fruits and roots and taking care of their animals together in the fields (7). People preferred to live in common and this life was grounded on the values of sharing achievements and difficulties of each other in the community.

THE SOCIAL LIFE: Social life was an important aspect among the African people. Coming together on important occasions such as betrothals, marriages, births, initiation rites, funerals and the education of children was considered an obligation for every member of the community (8). Social life was a moment in which some values, some ideas and some moral issues were held as most important. For example, man and human life were at the very centre. There was respect for life at all levels and for those who pass on life especially the parents and elders. An African child learned these things in his or her early life. They never

questioned these great truths but accepted them and tried to live according to them since they were considered important values in the community. By these social aspects, the people knew the place in which they were within the community.

THE MORAL LIFE: Morality was highly esteemed in the traditional African community. "Morality was conceived in relation with order in the universe. Violation of this order as established by the Supreme Being was sinful and the guilty lay themselves open to punishment" (9). In line with this was the spirit mediation idea whereby the prestige and importance of the Supreme Being was enhanced.

THE SECURITY SYSTEM: In every African community there used to be a special group of trained young men who were responsible for wars in order to defend and promote the interests of the clan or tribe. However, this military group operated under tight rules and were never permitted in any circumstances to fight among themselves or to attack an opponent without the command or permission of the community elders. Whenever a clan or a tribe engaged in war, it was a sign that the community elders had failed to come to terms with each other through dialogue or one party has broken the covenant or had failed to fulfil the reconciliation demands (10). All these were done for the defence of life which our people considered as Sacred. Even today the Masai, Turkana, and Samburu of Kenya are still having traditional military groups called "Morans". They are in charge of the security system.

KINSHIP SYSTEM: In every African community there was a strong sense of kinship which extended literally to everyone of the same clan and tribe. It also included "those who have died and are remembered by their relatives, as well as people who are about to be born" (11). This provided the basis for a strong communitarian outlook. In this system the individual did not and could not thrive except in a corporate community setting. In most cases an individual owed his existence and reliance upon others as part of a whole. It was the community and the society that created and brought to fulfilment the individual. Meal sharing and communal celebrations were symbolic of this solidarity.

LEGAL SYSTEM: When we speak of African traditional government, we simply refer to the pre-colonial era when the African peoples managed their own affairs and administered justice among themselves. However, not one type of governance was observed by all the African ethnic groups given their diverse backgrounds and way of life. There were distinct types of political systems in Africa. Some societies had a centralized government in which cleavages

of wealth, privilege and status corresponded to the distribution of power and authority. The Zulu and the Bemba practiced this type of government. Other societies lacked centralized authority or government. The people in such societies settled their problems when the need arose. Others used a government based on kinship. In this system the people are inter-related by kinship. Hence, their political structure and kinship organization are completely intertwined (12). In most cases those people in authority were either chiefs or elders. These rulers were controlled by certain unwritten laws. They took office after undergoing an enthronement rite and community scrutiny to ensure their capability and sincerity. Among the Teso, they were also to be people who are generous, kind, humble, courageous and have respect for ancestral spirits.

In traditional African communities there were also some problems. But there were the wisemen and women to whom people went at such times. They were there to help the people to fight against all that was a danger to the happiness and peace of their communities. This was the way things were and yet, somehow it seems that things have changed.

THE MODERN AFRICAN SITUATION AND SOCIAL CHANGES

The study of modern Africa is becoming more complex than the traditional one. That is why J. K. Mugambi emphasizes the fact that "When studying and making general remarks about Africa, it is important to keep in mind that the continent has an area of about eleven and a half million square miles, a population of more than five hundred million and ethnic identity comprising more than one thousand groups" (13). In such circumstances he argues that it is unrealistic to talk about common factors without taking into consideration many distinguishing differences between the ethnic groups. Some of the differences he underlines and which we should bear in mind are: first is the organization and the code of rules for each nation. He says there are about fifty nations in the continent and each has a different constitution and history. Considering the medium of communication, Mugambi says language analysts have shown that Africa's population may be grouped into clusters according to similarities in the linguistic structures of the mother tongue. He adds that another diversity found in Africa is based on the history of different nations and ethnic groups. Another area of diversity he identifies is religion. In this aspect he shares the same opinion with Professor Mbiti that even in traditional Africa, religions were not universal. They were either tribal or national (14).

Despite these diversities, Africa is undergoing various changes. These changes are due to the fact that Africa has undergone a process of Westernization. Changes in Africa are more evident in the following areas:

ECONOMIC CHANGES: In traditional African society, the economy was largely subsistence agriculture or pastoralism or a mixture of these two. Every community made sure that it produced what was enough for them to survive with. The type of trade they engaged in was 'barter trade where people exchanged the items they had with those which their neighbours had. Later when the Arabs started coming along the African Coasts, the local people were lured into ivory and slave trade. Slaves and ivory were exported by these Arabs while in exchange they imported clothes, beads, guns and other things which were available in Arabia and were not found in Africa.

Nowadays Africa has been drawn into the world economic system and it forms an important area of international trade. For example Africa is the greatest supplier of agricultural materials such as tobacco, coffee, cotton, tea and minerals like gold, copper, diamond, zinc and many others to the European Industries. In return Africa provides markets for the products manufactured in European nations. This is usually because African countries are unable to refine and treat their own raw materials due to lack of expertise and adequate capital to finance the projects and industries. From these we may infer that the African traditional economy has been changed from subsistence to cash crop and from domestic to industrial enterprise. As a result, these changes have affected the families, nations and religious life of the people in most parts of Africa.

RELIGIOUS CHANGES: The traditional African is known to be very religious. He or she embraced certain values which characterized his or her traditional religion and through which the historical expressions of Christianity in Africa have remained as theological facts. Every person believes that God is one, supreme and omnipotent and does not need to be defended against his creatures by holy wars. God defends and takes care of his people. The people are aware that the ancestors are mediators between them and God. In their daily life, the people practised spontaneous prayer to God. They sought repentance for evil deeds of breaking a recognized moral code of behaviour. They also made sure that the spiritual authority and spiritual role of the family especially the leadership role of the parents was recognized in the community. The people also took care of the external cultural expressions of religion such as

shrines, music, purification rites, initiation rites, marriage rites and ceremonies, funeral rites, sacrifices to God and communion with ancestors. Above all, the people knew how to integrate the social and political issues in the life of the community with the ways of dealing with social evils and problems in their daily life (15).

Change of religious practices in Africa came with the Christian missionaries. The missionaries had a strong and zealous ambition to bring the good news to the natives but lost sight of the fact that the natives were not devoid of religious experience. They misunderstood the cosmological beliefs of the African and condemned their religious institutions which were peoples' symbolic and psychological expressions of their social life. Moreover, they set themselves the task of converting the nations to their new religion but taught the people to treat the statues of Mary and her son and crosses with reverence and failed to recognize the African reverence of ancestors, libation and ways of worship for their traditional Gods. That created a big gap between African and Christian belief. However, with the present struggle for inculturation and theological research and reflections, we hope Christianity will be deeply rooted in peoples life and belief.

CHANGE IN GOVERNANCE: In traditional communities, government systems comprised all areas of human growth. Law and order were learnt through socialization. People had great reverence for the ancestors whom they believed played a greater role in moral and spiritual development of the people in society. They blessed those who lived a good life and inflicted suffering on those who did not live a good life. Among the Teso, the parents were responsible for order and peace in the family. Within the clan, the elders made sure that social control was exercised and the customary rules were observed according to the wishes of the ancestors.

The change in African way of governance came with the whites when they colonized Africa. They never appreciated the traditional system of governance. Instead they regarded the natives as inferior and lacking the sense of duty and responsibility for self-determination and good governance. The outcome of this was the introduction of European ways of government and administration. Apart from these changes, there are many other changes taking place in Africa especially in areas of morals, leisure and people's attitudes.

D. CONCLUSION

From the above discussions we have come to recognize that there are two kingdoms

namely, the kingdom of God and the kingdom of Africa. The kingdom of God should be proclaimed as already present among the people of Africa. Whatever good there is in the African culture and religion is already an expression of God's reign among the Africans. The Church in Africa has to continue with the mission of proclaiming the kingdom of all the people of Africa regardless of their social class or ethnic groups. At the same time the Church structures should not attempt to hinder people from coming into contact with God. In Africa people should feel they are part of Jesus' proclamation of the kingdom. It is in this sense that the Church should allow the faithful to feel the sense of dedicating themselves to the service and humble leadership of the Church. When this work of God begins to take root in us, then we come to understand that the Kingdom of God is the kingdom of liberation and right relationships to oneself and others. At the same time it is a kingdom of values especially of peace and justice.

END NOTES

1. D. E. N., "Kingdom of God" in Encyclopaedia Britannica Vol. 13; (Chicago: William Benton, 1967), p. 362.
2. Donald Senior, "Reign of God" in The New Dictionary of Theology; Joseph, A. Komonchak et al. , eds. ; (Wilmington, Delaware: Michael Glazier, 1989), p. 851.
3. Basil Davidson, Which Way Africa?, Third edition; (England: Penguin Books Ltd, 1971), p. 37.
4. Ibid. p. 37.
5. Zablon Nthamburi, The African Church at the Crossroads: A Strategy for Indigenization; (Nairobi: Uzima Press, 1991), p. 39.
6. Interview with Mr. Athanasius Oluku on Teso Traditional Religious beliefs.
7. Interview with Mr. Rashid Ochudi on Teso Traditional Economic Life.
8. Interview with Mrs. Anne Njeri on her Traditional understanding of Social Life among the Kikuyu.
9. Raphael Mweke, "The Ministry of the Church in Community Building" in Church and African Values, Denys Lucas, ed., (Kampala: Gaba Publications, 1974), p. 24.
10. Interview with Mr. Ole Soruoi on Masai Traditional Security System.
11. Jesse Mugambi and Nicodemus Kirima, The African Religious Heritage, (Nairobi: Oxford University Press, 1976), p. 14.
12. Fortes, Meyer and E. E. Evans-Pritchard, eds., African Political Systems, (London: International African Institute, Oxford University Press, 1940), p. 5.
13. J. N. K. Mugambi, African Christian Theology: An Introduction, (Nairobi: Heinemann Kenya Ltd, 1989), p. 3.
14. Ibid. p. 4.
15. H. J. Kanina, Director of Education, No One Taught Like This Man: Primary Teachers Christian Religious Education, (Nairobi: Jomo Kenyatta Foundation, 1979), pp. 21-22.

CHAPTER TWO: AFRICA AND THE QUESTION OF PEACE

A. INTRODUCTION

Today everyone is talking about peace but the word does not mean the same thing to everyone. This is because everybody has his own peace in mind. However, peace can be understood in three senses that is personal peace, spiritual peace and social peace.

Personal Peace is based upon an effect of charity and is held by a person who is in the state of sanctifying grace. The highest and most genuine personal peace is the consequence of a perfect unity of desires made cohesive by charity and thus directed to the Supreme Good. Though the peace is directly the work of the essential unitive force of charity, indirectly it is "the work of justice" (Is. 32: 17).

Spiritual peace is the peace of God. When Christians speak of peace, they often mean only the spiritual peace that is the peace which passes all understanding and forget the peace on earth. It is the peace that creates harmony between the living and those in the spiritual world. This spiritual peace creates the hope of faith, but nowadays we must learn how to put this hope into action on earth. The concrete way of putting peace into practice on earth is getting involved in social peace.

Social Peace is the peace that assures everyone a state of harmony and security wherever he or she lives. Christians as well as people of good will are today struggling for this kind of peace more than the traditional abstract peace of God which can only be reached spiritually. When talking of working for social peace, we simply mean being involved in doing something to overcome poverty, violence, the destruction of life and all sorts of evils going on in society. However, while struggling for social peace, we should not forget that the spiritual peace is the motivating force. At the same time personal peace is important because it is a person who is peaceful that can be a herald of spiritual and social peace. Therefore, this chapter aims at treating peace in its three dimensions taking into consideration peace in scripture, peace in traditional African communities and peace in our modern Africa.

B. PEACE IN SCRIPTURE

In the Old Testament Peace denotes social and personal well-being. It refers to the prosperous and harmonious functioning of a whole personality, individual or collective; a

state of well being; the good relations between persons or groups (1). The most common greeting was "Peace be with you" (1 Sam. 25: 6), which was to wish a person every kind of good. People also wished to live in situations free from war and in safety. That is why you find Psalm 85 speaking of the happiness that results from a good government and expresses belief that peace comes only from God.

In Prophetic Literature you find that the peace which had been conceived of as an earthly bliss, is presented more and more as a spiritual good because it is the gift of God. In general terms peace according to the prophets has the meaning of "Salvation" and belongs to the very essence of the Messianic Kingdom and the promise of peace becomes one of the most distinguishing features of their thought. However, not all prophets were heralds of the peace of the Kingdom. Some preached peace for the sake of their own selfish interest. This is clearly manifested by Jeremiah's anguished cry, "Peace, Peace! They say, though there is no peace" (Jer. 6: 14). By this Jeremiah was reacting against the false prophets who made peace their slogan, foretelling ideal conditions even in the midst of the greatest spiritual corruption.

In the New Testament, Peace is understood either in terms of salvation or the right relationship among men and the serenity and tranquillity of soul that comes from a deep awareness of being reconciled with God and from the full triumph over evil (2). The author and dispenser of this peace is God while its medium or channel is Jesus Christ. Jesus Christ was announced as a peace bearer by Zachary and the angels in their message to the shepherds of Bethlehem, "Glory to God in the highest heaven, and on earth peace for those he favours" (Lk. 2: 14). Always after curing those who came to him, he sent them away with the words "your faith has saved you; go in peace" (Lk. 7: 50; 8: 48). When he proclaimed the blessedness of those who actively overcome evil with good, he said, "Blessed are the peacemakers: they shall be recognized as children of God" (Mt. 5: 9). Peace was Christ's legacy to his Apostles at the Last Supper; "My Peace I give to you, my own peace I give you " (Jn. 14: 27); here the term sums up the fullness of the divine gift of salvation. After his resurrection he greeted them with the words, "Peace be with you!" (Jn. 20: 19) which implies more than a mere salutation, since it is the interior peace given by God, the great boon of the messianic era.

The peace of Christ which is God's gift to man obliges us to strive for this peace and to preserve it. The preservation of the peace of the Kingdom will occur if the following

conditions are taken into consideration: First is **Faith**. This is a necessary condition for this peace since peace is one of the effects of justification by faith (Rom. 5: 1). Second, is **Persistence**. For this peace, persistence in doing good actions is very necessary (Rom. 2: 10); and particularly obedience to God (Rom. 8: 6). Third, complete **fellowship** with Christ is necessary for the preservation of peace, which brings the peaceful union of souls united by Christian love (Eph. 4: 3). Fourth, the **Message of the Gospel**. The Gospel contains the precious gift of peace for a spiritual life and Paul calls it "the good tidings of peace" (Eph. 6: 15).

Consequently, the Christian from the moment of his or her baptism, has been called to participate in the peace of Christ. Order in a Christian community is also a sign of peace. However, in opposition to this peace with and in God stands the peace of this world which guarantees no security.

C. PEACE IN TRADITIONAL AFRICAN COMMUNITIES

In traditional African communities people always desired to go through life peacefully. However, in many circumstances there were moments when people felt that peace was lacking. These were moments of internal warfare and local disputes. These were due to divergent interests and mutual jealousies, divisions and disputes. Another reason was due to mass migration which took place in many parts of Africa in the 18th century. For example there were several factors that led to the migration of the Teso people of East Africa from one place to the other along the Nile valley: "insufficient water, overstocking, lack of grazing, over-population, the spirit of adventure, the desire for new enemies who could be raided and looted, and external pressure from the Karamojong and the Turkana" (3). These factors are applicable to most ethnic groups who were involved in the migration process between 18th and 19th centuries.

The consequences of such migrations brought both negative and positive results. Negatively, they created a state of insecurity, enmity and disharmony. Hence, there was no peace in most of the neighbourhoods. On the positive side, the migrations and expansions brought important economic consequences. For example migration helped the Teso to acquire iron hoes from their neighbours. They also exchanged their hides, skins, goats and ivory for bark clothe, beads and other iron implements and utensils with the Banyoro. Moreover, they acquired two new food crops namely sweet potatoes and groundnuts. This coupled with

suitability of soil and climate are said to have completed the change in their way of life from pastoralism to agriculture (4).

Experiences of civil wars also prove that there was no total peace in African communities. The civil wars reported in East Africa in the nineteenth century were those fought by the Masai and the Ngoni. The Masai civil wars brought a regrettable effect which disrupted and weakened their own society. The war was between the Kwavi (agriculturalists) and the pastoral Masai who fought each other because the latter's cattle and pasture were under constant threat from the Kwavi. The Kwavi were aggressive and powerful. They raided their neighbours and fought wars with distant communities like the Gogo and masai section of Kisongo in Tanzania. At first they were successful but later they faced disastrous defeat which led to various consequences of the civil wars. The remnants of the Kwavi were impoverished and scattered to all directions. The Masai population was greatly diminished and Masailand became desolate. Since the Kwavi Masai lost their priceless commodity that is cattle, they adopted agriculture which had been despised by their more prosperous and fortunate pastoral brethren as from the nineteenth century (5).

In the mid-nineteenth century, about 1840, the Ngoni invasions had a far-reaching and permanent impact on the general Southern, Central and part of East African regions. The local societies reacted to the Ngoni invasions and threats by creating bigger and stronger units. Only thus could they hope to resist the Ngoni. The examples of such new states were the temporary amalgamation of Bena Chieftainships, and the amalgamation of the Chieftainships of the Hehe and of the Unyamwezi who were under their emperor Mirambo. The local communities were as well forced to adopt the military training and weapons of the Ngoni with a number of good results. Finally, these invasions set in motion a series of movements and the disruption of existing societies (6).

The development of ivory and slave trade at the East and West African Coasts also indicated lack of peace in traditional communities. During the eighteenth century the demand for slaves from East Africa grew and more traders in the interior as well as at the coast became involved in it. For many years, Kilwa was recognized as the main centre of the slave trade in East Africa. At this centre, the Yao took the leading role of supplying the merchants with men, women and children who either came from among their own people or had been captured in slaving raids on caravan routes or other ethnic tribes.

Soon after Britain gained strong control of the East trade, the campaign against slavery and slave trading began in Britain in 1765 and various means were used to rid the world of this evil traffic. In 1772 it became the first country to prohibit slavery in the home country. Thereafter, William Wilberforce, Thomas Clarkson and their supporters in the Anti-slavery League sought to have it abolished in all Britain's overseas colonies. In 1807, the slave trade was made illegal for all British subjects and as soon as the Anglo-French wars were over, the British Navy began to patrol African waters to make sure that the law was being obeyed. To abolish slave trade was not easy since it was a great source of income but in 1907 slavery was completely abolished in British East African territories (7).

The slave trade menace had devastating results especially in East Africa from eighteenth to the beginning of the twentieth century. On the social level, slave trade brought about unmeasurable human suffering. It caused hundreds of thousands of men, women and children to be forced to leave their homes, chained together and made to stumble onwards by blows, whips and gun butt to unknown places and markets. Many areas were depopulated and villages burned down during slave raids. Also it brought detribalization. Many people left their own communities and settled among strangers. This was due to the fact that many young warriors accepted to be hired by any chief or Arab leader who would pay for their services while others took refuge under a powerful African or Arab ruler. Moreover, the people like the Yao who had relied mostly on the slave trade were highly affected when the trade declined and was abolished. This was because they found it difficult to adapt themselves and turn to agriculture and other kinds of trade. Economically, slave trade had both positive and negative effects. Positively it encouraged general trade in ivory, copper, animal and vegetable products. As a result, it opened up East Africa commercially and brought more foreign merchants to our shores. Negatively, slave trade brought depopulation and wastage of former farmland which people were unable to recover in later years. Politically, slave trade brought more chaos and insecurity than peace and harmony in many areas. It was the slavers who introduced guns in East Africa and other parts of Africa. As a result it encouraged internal warfare and led to the breaking up of some tribal and clan units. Religiously, slave trade disrupted people's traditional worship and practices. This is because the foreigners came along with their religions. For example it resulted in the building up of Muslim "Kingdoms" in the interior of East Africa. This led to implantation of Islamic religion in many African

countries from East to North Which has brought restlessness in most countries up to our time.

WORKING FOR PEACE IN TRADITIONAL AFRICAN COMMUNITIES

In moments of insecurity, war, and disagreement between individuals or two unrelated parties, people always sought peace through peace pacts, reconciliation and prayer. The Supreme Being and ancestors were invoked to ensure that peace was regained and enjoyed by all the people. In that case peace was considered by the people as an important value and which was viewed as a crown of African Spirituality.

There are various African Traditional prayers about peace. The Pokomo people who are found in Kenya have a traditional prayer in which they invoke for peace, rain and health:

O God, give us peace, give us tranquillity, and let good fortune come to us. Let the one who put a jinx on the village die. Let him die, he who thought evil thoughts against us. Also give us fish.

O God, give us rain, we are in misery, we suffer with our sins. Send us the clouds that bring the rain. We pray thee, O Lord our Father, to send us the rain.

Let her who is sick, O God, receive from thee health and peace, and her village and her children and her husband. Let her get up and go to work, let her work in the kitchen, let her find peace again (8).

According to this prayer, peace is seen by the Pokomo people to revolve around all states of one's life and needs. Their concept of peace according to this prayer is therefore, a state of tranquillity, a state of being free from witchcraft and ill wishes, and having enough to eat. For them peace includes an abundance of rain, recovery of the sick and an ability to do one's work without trouble (9).

The Kikuyu also had a prayer for peace in which they invoked "Ngai" (God) to confer wisdom to the elders, to the country, to the people and to ensure peace may allow their flocks and herds to prosper and to be free from illness and insecurity. The prayer was led by the elder as the people responded alternatively as follows:

LEADER: Say ye, the elders may have wisdom and speak with one voice.

GROUP: Praise ye Ngai (God). Peace be with us.

LEADER: Say ye that the country may have tranquillity and the people may continue to increase.

GROUP: Praise ye Ngai. Peace be with us.

LEADER: Say ye that the people and the flocks and herds may prosper and be free from illness (10).

After that special prayer for peace the Kikuyu recited the Litany of Peace. The Litany was usually recited by the people while they were proceeding from the sacred tree called "Mugumo" to the villages. The litany was recited as follows:

| | |
|-----------------------|-------------------------------|
| LEADER: | OTHER PEOPLE: |
| Say Peace! | O Peace! |
| Peace to children! | O Peace to children! |
| Peace to the country! | O Peace to the country! |
| Peace to the gardens! | O Peace to the gardens! (11). |

From this litany it is difficult to discover the nature of peace according to the Kikuyu people. However, they prayed that peace should reign among them. At the same time peace should come upon their children, their country and their gardens. Through interpretation we can therefore agree with Mbiti that "Peace for the gardens means the supply of abundant rain; peace to the children means health and normal growth; peace to the country means tranquillity, harmony among the people, and protection from disasters and national distress" (12).

Some African communities also had morning and evening prayers in which they prayed for peace. For example the Boran of Kenya had well stipulated prayers of this kind. Every morning one could raise his or her voice to God in this prayer:

O God, thou hast let me pass the night in peace, Let me pass the day in peace.
Wherever I may go, upon my way which thou madest peaceable for me, O God, lead my steps.
When I have spoken, keep off calumny from me.
When I am hungry, keep me from murmuring.
When I am satisfied, keep me from pride. Calling upon thee, I pass the day, O Lord who hast no Lord (13).

In the evening before retiring to bed they prayed to God to grant them a peaceful night:

O God, thou hast let me pass the day in peace, Let me pass the night in peace, O Lord who hast no Lord. There is no strength but in thee. Thou alone hast no obligation. Under thy hand I pass the night. Thou art my mother and my father (14).

From these African prayers for peace, we can conclude that the African people since time immemorial have been peace loving people. They lived peace, they desired peace, and they prayed to God for peace.

D. MODERN AFRICAN SITUATION

Today we can say despair outweighs hope and mourning outweighs the culture of

celebration in our ethnic communities. The war is destroying not one country in Africa, but two at the same time including our own which has been enveloped with violence and all kinds of insecurity. Our cities are in decay, our universities and other institutes of learning are in chaos; our poor and the refugees are hungry and live in miserable conditions. Those in charge of security and law cannot be trusted. As you leave for the city or for upcountry, a sense of frustration, uncertainty and despair overwhelms you as you are not sure of coming back or reaching your destination because of uncomfortable travelling and insecurity.

Therefore, the road to peace is a process in which several dimensions should be taken into consideration:

POVERTY AND EXPLOITATION Many individuals and population segments in Africa are finding their poverty not eliminated but rather they are locked into a cycle of poverty, work and exploitation. Those who are in this state include the illiterate, women street children, single mothers, prostitutes and the youth who are not employed. Among these people there are those in ordinary poverty. Such people earn just what is sufficient to maintain themselves and possibly a family at a bare subsistence level. There are those who live in real poverty whereby they cannot possess or can not earn enough to sustain life. Finally, there are those who are destitutes. These are individuals who require the assistance of others if they are to continue to exist (15).

Considering the great number of people living under the poverty line, we find that this group of people is worrying everybody including the Church, political leaders and non-governmental organizations which work to eradicate poverty in the continent. It is foreseen the number will increase even more by the year 2000; "The number of Africans living in poverty will swell from the current 218 million to 300 million by the year 2000, according to Oxfam, a British non-governmental organisation" (16). The main cause of poverty in most African countries is exploitation and corruption of the people in public offices and in businesses. According to John Okech, "Tens of thousands of Kenyans are employed by Asian businessmen who have reaped huge financial rewards from their contributions yet they still continue paying them peanuts" (17). He added that "The Asians should stay, but they should know that we are human beings like them. We were not born to live in slums while they live in mansions. Wages and housing allowances must be reasonable" (18). Some foreign factors that have affected the people indirectly and have subjected them to poverty include conditions

given by international bodies, control of trade economy, the poor exchange rates and the debt crisis the African countries are facing from World Bank and International Monetary Fund (19).

Jesus was very clear that his mission was first and foremost to the poor, the oppressed captives of human structures (Lk. 4: 18-19). Therefore, the Church should raise the poor out of their poverty. It should help the people to fight against institutions and power groups which contribute to the existence and maintenance of physical and spiritual poverty. Instead of giving out money to the poor, the Church should encourage individuals to make sacrifices to finance community projects. They should also be trained to manage such projects on their own to avoid dependency. The pastoral agents should appeal to Christians and people of good will to try to lower their standard of living and to avoid wasting what they could offer as charity to the poor. Those in religious orders and secular institutions should try to make their poverty very real in order to help them fight the miseries of poverty through preaching the word and witness of life. Also we need to offer the poor action-directed counselling that may be helpful and may get the poor actualized and energized for goal-directed and hope oriented plans to alleviate their suffering. Moreover, the poor should be empowered with changed attitudes about God, about themselves, about others as people of God and about their circumstances. This will give us an option for the poor according to the spirit of Jesus "Give to everyone who begs from you" (Lk. 6: 30). Furthermore, the Church and state leaders should make sure that there is integration of family planning services with such programs as nutrition, public health, mother and child care, pre-school education and rural economic development (20).

Consequently, the mission of the Church in Africa today should be of living in solidarity with the poor. This is because to evade one's responsibility of service to the poor is tantamount to avoiding the kingdom which belongs to the poor. At the same time "poverty is a state of displacement from the place of rendezvous with God as He comes to distribute gifts to His children. To exploit and impoverish a neighbour is to displace him from the point in life wherein God's gifts are received, so that the gifts consigned for him do not find him there, but instead find you and benefit you, the exploiter" (21).

TRIBALISM Traditionally there was nothing wrong with the tribal spirit. People did everything according to their tribal organization and beliefs. Even today we can say there is

nothing bad about the tribe. This is because a tribe is a human group in which all of us are born and grow, while learning its language, its customs and the many things we are expected to do or avoid. Tribalism on the other hand has a negative connotation. This is because today all the disasters in our societies like corruption, briberies, favouritisms, nepotism, multipartism, land clashes, wars and abuses of all kinds, have been ascribed to tribalism. This is a widespread attitude in African countries today. Every ethnic group claims that they have a natural tendency to defend their identity and protect the values, beliefs and customs of their community which seem threatened by those of other communities. Though there is nothing bad in the conservation of positive values of one's culture, the problem arises when the rights of others are not respected or big groups annihilate and dominate the other tribes (22). If you look around the African continent, you can experience all kinds of misfortunes that have occurred as a result of tribal reflexes. Rwanda and Burundi are the best examples of ethnic conflicts based on tribalism.

Such situations endanger if not peace, at least the pursuit of the common good of the society. In such a state the Churches also suffer since it becomes very difficult for pastors from other ethnic groups to be accepted in other groups opposed to them. In line with this, you find all kinds of tribalisms in Africa today. There is economic tribalism. You find in a country or even within the ethnic group, various classes of people. You find the rich and the poor, the educated and the illiterate and so on. This leads to enormous inequality in the distribution of the social amenities and natural resources which are in the hands of the privileged few. There is also religious tribalism. In Africa this is due to religious intolerance since people are either accepted or rejected according to their beliefs or religious group. For example in Sudan, the internal war which has claimed thousands of lives is between the Muslims who are in power and the Christians in the South who are opposed to the "Sheriah" (Law) and demand independence or greater autonomy in Sudan (23). Even among the Christians there is the issue of superiority and inferiority based on denominations. Another kind of tribalism is political tribalism. In most African countries you find political parties are based on tribes and this has ruined the relations among different tribes. Other people suffer because some groups in authority claim the best jobs in the business field, in education and in the medical services. The African Synod said that the "tribal oppositions at times endanger if not peace, at least the pursuit of the common good of the society. They also create difficulties

for the life of the Churches and the acceptance of pastors from other ethnic groups" (24).

Though tribalism has become one of the major evils in Africa in our times, we should not support it but we should try to look for ways to eliminate it. Some possible suggestions are: Governments should continue to give high priority to strengthening legal and political action against the effects brought about by tribal conflicts and clashes through administrative and other measures. Governments should create legal sanctions for tribal related offences, and should promote tolerance, mutual understanding and friendship among racial, tribal or ethnic groups. They should establish institutions such as commissions to deal with charges brought about by tribal clashes or racism. The international community should intensify its efforts to provide increased effective and practical assistance to the victims caused by tribal clashes and coups and to those struggling against these evils. Governments having tribal conflicts must establish an atmosphere conducive to negotiations and dialogue as an important process of settling problems. Accommodation and tolerance must be the guiding tenets in dealing with the many disagreements of the conflicting parties. The importance of education, teaching and training of the common folk should be stressed in the effort to rooting out ignorance and to make the people aware of what are the evils and destructions brought by the danger of idolatry of ethnicity. The value of early socialization among children must be given a priority in order to foster attitudes of acceptance, equality and non-discrimination. Special attention should be given to other manifestations of exclusivity such as discrimination based on tribalism, nationality, religion and culture. Taking the advantage of the important role of the mass media, the newspapers, radio and television should be used to combat the dangers of tribalism and racism. High priority should be given to the implementation of the draft declaration on the rights of persons belonging to a tribe, nation, religious group, linguistic minorities and indigenous people. Since economic disparity and deprivation are major causes of overt discrimination brought by tribalism, economic cooperation should take into account the need for balanced development. International economic cooperation should be established and strengthened by giving financial resources and adequate technology to developing countries especially the many countries in Africa. Lastly, political leadership should help build a nation whose citizens feel equally important and wanted instead of resorting to threats and intimidation that are likely to cause tensions and rifts.

VIOLENCE Violence emanating from irresponsible political utterances and actions have

greatly contributed to insecurity in Africa. In most countries violence has been caused by dictatorship, poverty, despair, drug abuse, imprisonment without trial, or dominance of a single class or group of people. What results from all these is counter violence.

In Namibia it is reported that there is a high rate of violence against women and children. According to the director of the department of women's affairs, Netumbo Ndainwah, "peace and development cannot be achieved in Namibia as long as violence against women and children continues" (25). She added that "violence against women and children should not be regarded as solely a women's issue, but as a national issue which needs to be tackled by everyone" (26).

Algeria has also faced nearly six years of violence in which 60,000 people have been killed between the security forces who fought a bloody war with Islamic fundamentalists. The violence ripped the country of its economic development (27).

In Kenya most parts of Mombasa in the Coast Province have experienced terrible clashes and violence since 13th August, 1997. There has been killing of police and innocent citizens, burning of houses and shops, and mass exodus of upcountry people who have been made refugees in the Catholic Churches in their own country. Lwanga Communication Centre in Mombasa recorded the following information:

13/9/1997 The balance of five weeks of violence is appalling: 62 people killed (10 policemen and 37 civilians and 15 civilian raiders-according to a police report). 73 people were injured (60 civilians and 13 among the security officers). 2170 people are still taking shelter in Likoni Consolata Catholic Church, about 700 are in the Cathedral. Thousands of up-country people have fled the area, schools are still closed, examinations for standard eight pupils and form four students are in jeopardy. Hundreds of houses and kiosks were burnt to ashes (28).

From such experiences we find that those who are oppressed and menaced by violence experience the presence of God as liberation and hope. As a result the concrete meaning of working for God's peace is getting human rights recognized. It is in this line that Christians and people who value life have the task of working with the oppressed to reduce anxiety, and violence. They can achieve this by first working to attain economic and then political freedom, and finally creating a climate of trust and love of each other. The Church and political leaders should also make sure that they pave way for political peace agreements and condemn the culture of violence, fear and confusion in the country.

WARS AND MILITARY COUPS These have become a scourge in our time and they have caused a great deal of concern in Africa. They have brought oppression, brutality, hatred and disillusionment in many African communities. In some countries under military rule like the Democratic Republic of Congo and others without adequate security like Kenya, the majority of simple citizens suffer from brutality and all sorts of violence. This is a clear indication that the continent is no longer a kingdom where people are able to live in peace but a battle field. As a result, wars and military spending have resulted in increased poverty and hunger. It has brought degradation of human dignity since almost half of the citizens of Africa are either refugees in their own countries or in other countries. It has also resulted in the loss of cultural heritage since people have no peaceful moment to carry out their cultural practices and instructions. It has also brought many deaths in the continent. From all these consequences, we can say that state leaders and all those who share in the burdens of public administration in every country in Africa have the duty to defend the interests of their people and to conduct such grave matters of wars and coups with a deep sense of responsibility as Vatican II Documents states: "All those who enter the military service in loyalty to their country should look upon themselves as the custodians of the security and freedom of their fellow - countrymen; and when they carry out their duty properly, they are contributing to the maintenance of peace" (29).

LAND CLASHES Evidence shows that some citizens in Africa have been involved in land clashes and are now propagating divisions and enmity through tribal lines. The Kenya Inter-Party Parliamentary Group Peace and Security Committee recently gave the following recommendations concerning tribal clashes:

Tribal clashes such as those that were experienced in the year 1991 and 1992, as well as manifest in the post-election incidents in various parts of the country and notably recently in Likoni and other Coastal areas are recognized as a major threat to the security of this country (30)

Usually, land clashes are rarely caused by outsiders. The Bishops of Kenya affirmed this in the land clashes of 1992 and in the recent clashes at Mombasa, Transmara and North-Eastern province when they say, "This situation is a man-made disaster; injustice has been done by Kenyans themselves" (31).

DESTRUCTION OF NATURE Destruction of nature has been more highly experienced in the 20th Century than any century before. Industrialization, inspired by an unreflective faith in

progress has brought all this and it has irreparably upset the balance of nature. There is a terrible undertaking of destroying trees, high rate of pollution of the environment by manufacturing industries and careless disposition of used and wasted chemicals. The results of all these are destructive (32).

For all those who are threatened with environmental death, God is present and can be experienced in the joy of existing and the peace of creation. To live in peace means to eliminate greed and replace it with partnership with nature. Life's worth does not lie in having and possessing but in existing with others in the world God has made for us. In that case we need individual and communal efforts to protect the environment which will even lessen individual nations from destroying and polluting nature. From the above factors we can therefore ask ourselves if there are theological grounds through which we can understand and express peace as Africans.

E. THEOLOGY OF PEACE

PEACE AS AN ACT OF SALVATION

Theologically, peace is an elaborate self-disclosure of the triune God in the work of salvation:

Christ Has killed enmity in his flesh through the cross. He has made peace and is himself our peace, bringing together those who were near and those who were far off into a new man and a single body (Eph. 2: 14-17). Peace in Christians is a fruit of the Holy Spirit (Gal. 5: 22), the giver of life and it is an integral part of the Kingdom of God (Rom. 14: 17). The source of all redemptive history has been revealed by the father who is the God of peace. As the saving manifestation of the triune God the gift of peace is at once the goal of the Christian's calling and a triumphant power in his heart here and now (Ph. 4: 7). Peace is a self-communication of the triune God to man as his salvation in every dimension of life. This implies that man, to whom God's self-disclosure is addressed, is a free person who is to accept peace as God's gift and task in the responsible obedience of faith. This raises the question of how man's will to peace fits in with God's sovereign will to peace.

For a Christian, peace is found in the Church where one finds God in Christ. This has made preaching peace to hold a special place nowadays in the Church's life. People will not come to know about peace or to work for it if no one will teach them about it. This we can do in the Church by involving ourselves in practical liturgical celebrations. This can "represent

the peace of Christ and makes it present (baptism and penance as making and restoring peace, marriage and ordination as a covenant of peace, etc.)" (33). In addition all Christians should be willing to encounter with other Christians and with non-Christians at the level of ecclesiastical communities and public organizations to lay the groundwork for all mankind to work together for peace. At the same time pastors, faithful and all people of good will should support the efforts of the magisterium and its diplomatic relations in struggling for world peace (34).

MORAL OBLIGATIONS OF A CHRISTIAN TO PROMOTE PEACE

Peace is a common good of great value and each one of us is responsible for maintaining it. It is true that civil authorities have a particular responsibility in vigilance and decisions for peace, since they are chosen as custodians of the common good. But this should not be an excuse for our lack of personal commitment in making peace.

Some aspects of concrete action to promote Christian peace as a moral obligation are: first, we should know, accept and deepen the rich teaching of the Church on this issue. This will help us to be in solidarity with the people since on the 1st day of each year the Pope addresses a special message on this topic to the world. Second, we should preach the Gospel, which is the "Gospel of Peace" (Acts 13: 36). Third, we should be witnesses of peace in practising justice and love without prejudices towards anybody. Fourth, we should always pray for the gift of peace. We should also organize some crusades for peace with other Christians and people of other religions at a convenient time. Fifth, we should educate our fellow Christians to put into practice the conviction that human affairs must be carried on with humanity not with violence. Tensions, rivalries, misunderstandings and conflicts must be settled by reasonable dialogue and not by force. Sixth, we should grow in moral formation in order to help others to grow; convinced that it is always necessary to keep watch and contain the destructive tendencies of the heart of man in order to safeguard peace. This is because repression is not peace; cowardice is not peace; a settlement which is purely external and imposed by fear is not peace.

Peace with God is above all the basic foundation of internal and social peace. For a

Christian this peace is grounded on three essential aspects if we have to make it a lived value. First, peace is a work of justice. Where there is a just order, there is peace, since every person is respected according to his or her dignity. Second, peace is a permanent task. We cannot achieve peace once for all. We need to work for it in an on going way since new experiences, demands and challenges require us to adapt new ways of viewing and living peace. Finally, peace is the fruit of love. The Christian who works for social justice should always cultivate peace and love in his heart. However, we have to be not only peace lovers but also peace-makers. We should try to make this world a better place to live in by committing ourselves to bridge the gulfs of hatred, to heal the wounds of despair and to sweeten bitterness which has been brewed in the hearts of many through exploitation and oppression.

F. CONCLUSION

From the above discussion it is clear that peace is one of the most important values of the Kingdom of God. This value has also been appreciated in African traditional communities and is on high demand in the modern times when Africa is facing many wars, violence and all sorts of disharmony.

It should be noted that there has been no time when Africa has faced a period of harmony and tranquillity. This is because even in those traditional times, people experienced situations that manifested there was no total peace. Despite all these circumstances, the Christians in Africa and people of good will should not despair but should strive to work for peace within themselves, in their social set up and in their spiritual life. By doing that we shall also be promoting justice in our continent.

END NOTES

1. M. Rodriguez, "Peace in the Bible", in New Catholic Encyclopaedia Vol. XI, Heraty, J., et al., eds., (Washington: The Catholic University of America, 1967), p. 37.
2. Ibid. p. 38.
3. S. Were and D. A. Wilson, East Africa Through a Thousand Years, A. D. 1000 to the Present day, (Nairobi: Evans Brothers Ltd, 1968), p. 67.
4. Ibid. p. 67.
5. Ibid. pp. 84-85.
6. Ibid. p. 93.
7. Ibid. p. 121.
8. John S. Mbiti, The Prayers of African Religion, (Marynoll, New York: Orbis Books 1975), p. 162.
9. Ibid. p. 156.
10. Ibid. p. 162.
11. Ibid. p. 162.
12. Ibid. p. 156.
13. Aylward Shorter, Prayer in the Religious Traditions of Africa, (Nairobi: Oxford University Press, 1975), p. 122.
14. Ibid. pp. 122-123.
15. K. Harrison, "Poor" in Baker's Dictionary of Christian Ethics, (Michigan: Baker Book House, 1973), p. 515.
16. Chander Mehra, "Poverty, Conflict and debt", in East African Standard, (April 2, 1996), p. 10.
17. Standard Reporter, "Increase workers' pay, Asians asked", in East African Standard, (September 13, 1996), p. 16.
18. Ibid. P. 16.
19. Bishop Anselme Sanon, "The Church Challenged by the African Situation", in Sedos Bulletin, Vol. 25, no. 6 and 7, (1993), p. 182.
20. Gregory G. Lebel and Hal Kane, Sustainable development: A Guide to Our Common Future, (Washington: The Global Tomorrow Coalition, 1989), p. 11.

21. Bishop Manas Buthelezi, "Salvation as Wholeness", in A Reader in African Christian Theology, TEF Study Guide, 23, John Parrat, ed., (London: SPCK, 1987), p. 100.
22. Aloo Ojuka, Politics and Leadership in Africa, (Nairobi: East African Literature Bureau, 1975), p. 267.
23. Regional News "Garang Picks deputy as fighting rages" in Daily Nation, (July 3, 1997), p. 8.
24. Pope John Paul II, The Church in Africa, (Nairobi: Paulines Publications Africa, 1995), p. 37.
25. Theodora Nandjaa, "Violence: Speaking out on painful Secrets", in Daily Nation, (July 16, 1997), p. V.
26. Ibid. p. V.
27. Lamine Ghanmi, "Algeria healing despite violence", in Daily Nation, (June 21, 1997), p. 11.
28. Some notes from Lwanga Communication Centre, Mombasa, "Burning Coast" in The Seed, Vol. 9, No. 10-11, (October - November, 1997), p. 39.
29. "Pastoral Constitution on the Church in the Modern World" in The Documents of Vatican II, Austin Flannery, ed., (Bombay: St. Paul Publications, 1975), p. 886.
30. Nation Reporter, "Peace and Security recommendations" in Daily Nation, (September 12, 1997), p. 3.
31. Bishops of Kenya, A Call to Justice, Love and Reconciliation, (Nairobi: St. Paul publications - Africa, 1992), p. 5.
32. Jurgen Moltmann, "Bring Peace to a Divided World", in Theology Digest, Vol. 20, no. 4, (1972), p. 339.
33. Julio Teran - Dutari, "Peace" in Sacramentum Mundi Vol. 4, Karl Rahner, ed., (New York: Herder and Herder, 1968), p. 382.
34. Ibid. p. 382.

CHAPTER THREE: JUSTICE IN AFRICA

A. INTRODUCTION

Justice is a cardinal virtue which inclines one to give others their due. It is a virtue which inclines one to respect man's personality and to grant him what is due to him as an individual charged with the responsibility of his or her own destiny.

In our societies, justice calls for the equal distribution to all of social values, of which the most important are liberty and opportunity, income and wealth, and the bases of self-respect. Each person is to have an equal right to the most extensive basic liberty compatible with a similar liberty for others. Social and economic inequalities are to be arranged so that they are both reasonably expected to be to everyone's advantage and attached to positions and offices open to all. This calls for the distribution of income and wealth and to design of organizations that make use of differences in authority and responsibility.

This chapter will therefore, discuss justice in Africa. This will help us understand the Church's Mission in society and for the way Christians should understand the most basic norm of social morality, namely justice in its different categories or divisions. It will also highlight the theology of justice. Finally, it will give some pastoral suggestions on how to practice justice and peace in our parishes.

B. THE PROPHETS AND JUSTICE IN AFRICA

PROPHETS IN THE OLD TESTAMENT

In the Prophetic Books of the Old Testament we find recorded the interventions and challenges of the men who were endowed with God's Spirit, called the prophets. The prophets intervened in the social welfare of Israel during the time when Israel attained power, wealth, and international significance and in this time, the people had also started experiencing many problems of injustice and oppression. Those who were mostly involved in this condemnation of social vices were the prophets of the eighth and early seventh centuries especially, Amos, Micah, Isaiah, Zephaniah and Jeremiah. These prophets taught the justice of God which is par excellence, a saving justice. They were sure that if one is in fidelity to the covenant, the just God carries out his promises of salvation and fights for the establishment of righteousness and happiness (Is. 46: 13). On the human level they understood man's justice to

consist of his being what God wants them to be; they must be good people, whose life is in conformity with the moral law, the divine will and the covenant with God (1).

Amos expressed his ideas against increasing injustice when he said, "They turn justice into wormwood and throw uprightness to the ground" (Amos 5:7). Micah castigated the big land-owners when he was taking up the defence of the peasants against those who held huge land monopolies: "Seizing the fields that they covet, they take over houses as well, owner and house they seize alike, the man himself as well as his inheritance" (Micah 2:2).

Isaiah also attacked those in authority when he said, "Woe to those who enact unjust decrees, who compose oppressive legislation to deny justice to the weak and to cheat the humblest of my people of fair judgement, to make widows their prey and to rob the orphan" (Is. 10:1-2). The prophet Ezekiel also condemned oppression and castigated the national leaders when he said, "In you, the princes are like a roaring lion tearing its prey. They have eaten the people, seized wealth and jewels and widowed many inside her" (Ez. 22:25).

Therefore, the social sense of justice in the Old Testament "is a style of action, in a relation of fellowship between partners, which is the permanent constituent of this relationship and hence, has its norm in the very existence of this relationship" (2). This relationship is between fellow human beings and between human beings and God. Without justice to each other, any of this fellowships is impossible.

PROPHETS IN AFRICAN COMMUNITY

In some of our cultures and in researches of some anthropologists, there has been talk about prophets in traditional African communities. From my own Teso people of Kenya there has been talk of an outstanding prophet called Eunyusat and he belonged to the clan of "Ikaruok luk'Opua". He lived a good moral and customary life. He was considered a mediator between God, ancestors and people. He received his revelations through dreams and spirit possession. He delivered his revelations through verbal forms.

To show God's power, Eunyusat performed some healing among the people, and prophesied misfortunes and gave a warning against disasters like drought, locusts and ethnic wars. In such moments of disasters he played a religious role by offering sacrifices to God and ancestors. His prophecies came true since he is known to have prophesied the coming of the white men to Africa when he said, "There are people with a baby's skin coming to our land through the water" (3). In the social aspect, he strived for truth and justice by refusing to

accept payment for his prophecies and by exhorting people to live a good moral life and to be concerned with each other especially the poor in the community. Such concern was seen to be pleasing to God and ancestors.

Both Old Testament and African prophets understood justice to be a quality of God, his loving mercy and provident love whereby he liberates his people, and establishes a covenant of love with them, so that they may live in freedom and in communion with him and among themselves. This implies commitment to social justice and care for the weak and oppressed (Ex. 22: 21; Deut. 14: 29). God's justice then, is ultimately God's salvific action for his people. This becomes even more clear in the preaching of Jesus in the New Testament.

Generally, the prophets were concerned with the poor, the weak and the defenceless who were at the mercy of the powerful. The foundation for their criticism of society and of the behaviour of the individuals who compose it is the will of God. The society they envisage is a society that is in conformity with God's will, just as much from the point of view of its structures and institutions, as in what concerns the heart of man.

C. SOCIAL JUSTICE IN AFRICA

JUSTICE IN TRADITIONAL AFRICAN COMMUNITIES

Most African communities believed that God created all things and he created them good. The people who lived in communities recognized their sense of togetherness and always strived to live in perfect harmony. But afterwards some members of the community started experiencing evil things happening among their members. These evils had originated from the people themselves who either decided to use spiritual or mystical powers or their own human greed for evil purposes. As a result most Africans came to blame the people's evil deeds on the people themselves and not created or permitted by God. In such situations people came to realize that those evils produced injustices of all sorts in their community.

TRADITIONAL DIVISIONS OF JUSTICE

Justice is divided into four types according to the four aspects of life in society.

COMMUTATIVE JUSTICE: Among the Nyoro of Uganda, the member of the community was obliged to be loyal to one's family and clan. This loyalty had tremendous implications to traditional commutative justice. Each member responded to the needs of others at moments of joys and crises of life. Members offered services according to their capabilities and in most cases they enhanced their friendliness by building houses close to each other and visiting each

family often (4). This type of justice regulates the relations of individuals with each other. It is a virtue which inclines one to give another what is his or her due as a person, distinct and independent from oneself. It demands a fair exchange, a fair standard of giving and receiving of goods and services according to strict equality of values. This justice is therefore, the effort to restore equality between individuals or groups. Since rights and claims of commutative justice are mainly based on contracts, it can also be called "contractual justice". The basic violation of commutative justice are theft, fraud, unjust damages, and unilateral change of terms of agreement.

DISTRIBUTIVE JUSTICE: Traditionally in Africa, this type of justice was lived practically. Social rights held primacy of emphasis among the community members. J. K. Nyerere helps to clarify this African attitude with reference to the central issue of property and ownership. According to him individual personal rights as regards property were by no means ignored. Individuals owned property but no member in the family was deprived of food or shelter in order for another to own property. Property was acquired and owned in the context of family where each worked for it and had a share in it. "Indeed, so strong is this concept of "sharing" that even in relation to private property there develops an expectation of use in case of need; the distinction, however, remains. In the case of family property each individual has a right; in the case of private property there may be an expectation but there is no automatic right" (5). From this African view, it becomes clear that distributive justice regulates the relations of society especially the family, state and Church with its individual members whereby they are given a share in the common good. It is concerned with the just distribution of rights, honours and burdens in society. It guides those in authority. In so far as individuals and groups are not equal in their qualifications, resources and dedication to the common welfare; assistance, burdens, and honours must be distributed in proportion to their needs, capabilities and merits. Excessive inequality of income, education and wealth are examples of violation of this justice.

LEGAL JUSTICE: In traditional African society, this type of justice was concerned with the individual's relation to the society, whereby this individual subordinates himself or herself to the common good. It refers to the obligation of each member to contribute to the common good of the whole society. This kind of justice, however, should not be only reduced to obedience to the law and to a proper legislation, though this is what eventually it has to do.

Legal justice is also called "general justice", because it takes into consideration the general juridical order or the common good of the society. The violation of the laws of the land amounts to the violation and abuse of legal justice. This is because the observances on the part of subjects and the enacting of just laws on the part of those in authority is what legal justice demands from each person (6).

SOCIAL JUSTICE: "The virtue that inclines one to cooperate with others in order to help make the institutions of society better serve the common good" (7). This virtue inclines us because of human solidarity and evangelical charity to give our fellow men especially the needy, the necessities for maintaining their life and dignity. Social justice also regards human rights to be recognized and developed in persons. It aims at establishing the right social order, at creating economic, social, political and moral conditions which will allow the citizens to live a fully human life. This type of justice also applies to relations between nations; those among them favoured by nature or are advanced in development are obliged to come to the aid of the poorer ones. However, such aid should not be merely "alms" or "handouts" but should make demands on the social order and on justice and peace in the world. As Christians, we "are expected to respond to the new obligations created by the extraordinary means of promoting the common good not only of small groups but literally of all humanity" (8).

PRACTICE OF JUSTICE IN TESO COMMUNITY

Some of the factors that manifested concern and practice of justice in the Teso community were: First was protection and being concerned for the poor. In this community it was impossible to see those who have, eating while the poor person in the neighbourhood sleeps hungry. Always the have and the have-nots shared what the other person had. Second, there was emphasis on being concerned for the weak especially women, children, the aged and disabled. The physically fit and the able members of the community made sure that each group of these people was given the necessary support and the things they needed for their sustenance. Third, there was faithfulness in ones duties and roles. There was no dogging of duties and responsibilities. Each knew his or her duties and did them faithfully and responsibly. The mother and her daughter in the kitchen did their best without complaint and the father and the son in the fields looked after animals and did the hunting with joy. None of these people practiced deceit in their working place like the people in our modern offices.

Fourth, there was a high rate of respect for individuals and community's property. Each and every person in the community was supposed to make sure that no one tampered with the things in the community. Those who did it were regarded as people who had no sense of community spirit and hence unjust to the rest of the members. Fifth, honour and respect was given to older people. It is widely known that in most African communities a person of lower age was supposed to give to any person who is older than him or her the respect he or she deserves regardless of his or her relationship with them. It is sad to say that today no one respects the other including children and their own parents. Finally, each and every person in the community was supposed to avoid falsehood and hypocrisy in the community. Anyone who engaged in such evils was considered to have contravened the just order of the community and destroyed the good relationship of the members. The community was therefore keen to promote justice and minimize evil both by preventing evil deeds and by bringing evil doers back into accord with the community.

SOME TRADITIONAL INJUSTICES

Some of the injustices which were commonly found in African communities were:

ADULTERY To many African communities marriage was considered a sacred institution. Through it the lineage is kept permanent and eternal and the ancestors are honoured. Adultery (9) is therefore, a violation of this sacred order and must be atoned for with sacrifice since it has caused injustice to the other legitimate partner of the marriage.

Adultery sacrifice was offered either on account of an affliction or before a person is afflicted at all. If the offence comes to public knowledge earlier, the offenders paid a fine and a sacrifice was offered as well. Usually, the fine was paid to the husband of the woman, while the sacrifice was offered to the clan where the woman is married.

WITCHCRAFT According to Mr. Kilonzo, witchcraft was a serious injustice among the Akamba community. The people strongly believed in witchcraft since they believed that certain people are able to harm others with the use of supra-natural powers. Thus, the medicine-man when consulted on behalf of a person who is sick; a woman who is barren; a young man who has become mad; etc., may divine that the affliction comes from witchcraft. In that case, the person must offer a sacrifice to secure his or her release from the power of witchcraft. This sacrifice is still offered even today in Akamba villages (10). It should be noted that witchcraft affliction comes from one that may be considered an enemy and who

plots to use evil means to harm the opponent. This is injustice since witchcraft subjects the other person to suffering.

TABOO VIOLATION Most Africans if not all regarded taboo as sacred and being the will of the ancestors. Taboo violation therefore meant violation of the sacred order and injustice to the community. Hence, it was to be atoned for with sacrifice. The sacrifice offered on the occasion of taboo violation was intended to obtain pardon from God or ancestors and to re-establish the violated order. Usually, it was directed to God or ancestors depending on the nature of the taboo broken. Also depending on the nature of the taboo broken, the sacrifice was offered either by the head of the family or clan elder. The victim for sacrifice used to be a cock or hen depending on who committed the minor taboo or a ram for major taboos (11). The person who broke the taboo was always expected to admit the offence and in turn to offer the sacrifice. Failure to do that, he or she will be doing injustice to the rest of the community when he or she or the entire community suffers.

OPPRESSION OF WOMEN In most African cultures women had not much say and rights in the community except where some African tribes were based on matriarchy. The majority of African women were oppressed and treated as people who are only good in cooking and producing children. Women never participated in men's discussions or decision making and neither were they allowed to speak before men in public. A male child had even more of a say in the community than the female members. This oppression of women was noted by Mbiti in his research among the Nandi women, where men isolated women after child birth and could not touch the new born child until they were 10 years of age. Only the woman took care of the child at every respect and she could not do anything to her husband for about 6 months or more. She was to wash herself in the river before breast feeding the child. Failure to observe this regulation strictly can cause great sorrows to her or even lead to her death (12). Even today women are still being oppressed and discriminated against in our African ethnic groups, in the political arena of our countries and in our churches.

African women today need liberation from the cultural, political and religious oppression and discrimination. This means liberating them from all that they are not and making them what they must be; fully human with dignity and rights. The Christian liberation should involve much more than complementarity or equality with men.

SLAVERY Some ethnic groups did many injustices to their slaves. For example the Bayaka

of the Bandundu province in the Democratic Republic of Congo gave a death penalty to any of their slaves caught up stealing. Though many could not see that such act is injustice, the Bayaka also did something worse than killing a criminal slave. When the king died, four slaves were made to sit in pairs facing each other in the grave and the body of the king was to lie on their legs and then they were buried with the king (13). This was extreme injustice shown to innocent people just because they were slaves.

A part from the above injustices, there were more injustices in African communities namely murder, robbery, rape, blasphemy, disrespect, hypocrisy, use of abusive language and so on. In such a state "the community was keen to promote justice and minimize evil both by preventing evil deeds and by bringing evil-doers back into accord with the community. Evil deeds were to be prevented by educating the individual members of the community as to the relevant duties, responsibilities and taboos. The individual had to be taught the morality of his community and the consequences of evil doing" (14).

TRADITIONAL ADMINISTRATION OF JUSTICE

There were many forms of administering justice and punishments for those who caused injustice in the African communities. Among the Teso, offering of a sacrifice was a way one could be reconciled with the offended and the community. Confiscation of one's property or given a certain amount to pay as a fine was another method of administering justice. Use of formal oaths and curses were done to detect and punish the unknown offender. The death penalty was always a punishment for those who committed rape, blasphemy, murder and other serious offences that could not be forgiven.

AGENTS OF JUSTICE IN TRADITIONAL COMMUNITIES

In traditional communities every member was expected to give witness to issues of justice. However, the official agents of justice in communities were traditional chiefs and rulers, clan elders, parents, medicine-men, prophets and other African specialists. They made sure that the social order and the well-being of its members was maintained and where it has been contravened, it has been renewed. All these was done with the understanding that a good and just person was one who lived on good terms with all the other members of the community including the departed, the spirits and God.

INJUSTICE IN MODERN AFRICA

To understand the actual situation of justice and human rights in Africa we have to

consider both external and internal factors that had or have an influence on it.

EXTERNAL FACTORS: Among the external factors we can mention the following:

COLONIAL RULE This displaced people and destroyed the local governments. "Colonial rule was based on quasi-military administration, highly centralized and bureaucratic" (15).

CHRISTIAN MISSIONARY ACTIVITY The missionaries did not always value the local cultures and their religious dimension. Yet, "during the colonial period in Africa the Christian Missionary Societies were the agencies officially licensed to inculcate the invading values and undermine the old ones" (16). However, the continued undermining of a people's culture by foreigners in the name of Christian mission cannot be ethically justified. Neither Jesus nor Paul condemned the Jewish and Hellenistic traditions. Therefore, no missionary has the right to condemn any culture.

CURRENT ECONOMIC STRUCTURES These structures go against the whole of the third world and display an unfair distribution of the earth's resources, pillage of raw material, exploitation through multinational and international debt. As a result of these structures most African countries are forced to depend on foreign aid. However, "this aid is not given freely, for there is no aid without a bait, and few are the men who see that trap, and fewer still are those who can entirely escape it" (17). These are political and economic ties which enslave us firmly to the countries by which the aid is given.

INTERNAL FACTORS: Among the internal factors we can mention the following:

POLITICAL AFRICAN DISUNITY This makes injustice extremely difficult to solve. "The traditional solidarity in which the individual says 'I am because we are, and since we are, I am', is constantly being smashed, undermined and in some respects destroyed. Emphasis is shifting from the "we" of traditional corporate life to the "I" of modern individualism" (18).

VIOLATION OF HUMAN DIGNITY AND RIGHTS For example detention without trials, extra judicial executions, police brutality and so on. Mr Bernard Amaya the chairman of Moi University Students Organization once said "it was worrying that the police had made a habit of frequenting university campuses, where they unleashed terror on students" (19). This has caused violent confrontation between police and the students and has frequently resulted in the closure of public universities and deaths of some university students.

DICTATORIAL MANNER OF RULE Many African heads of states have been accused of dictatorial rule, rigging elections, restricting political freedom and persecuting their political

opponents. The opposition leader Mr. Joseph Olenghankoy one day remarked that "there was no difference between Mobutu and president Kabila. 'Mobutu was against freedom of expression. So is Kabila'" (20). Kabila has also been blamed of being autocratic and having despotic tendencies.

BRIBERY Bribery in simple terms is the giving of a gift either in the form of money, goods or privileges in return for some advantage. Most of the time a bribe may be offered freely or extorted by pressure. The person giving the bribe may or may not have right to what he is offering the bribe to get. But in any case there is injustice on one side of the transaction and very often on both sides. It should be noted that bribery which has become a serious problem in Africa today is the result of the abuse of an African charitable and appreciative act which was given in return to a person who had done something good to another. In Teso traditional community, a token was given to anyone who delivered a message to another or did some charitable work for the other person. Such gifts were given out of love, freely and in any form without pressure or demand from the person being given (21). That was how most of our African people lived and which in return has brought serious injustices in our modern societies.

CORRUPTION Corruption is a wider term. Originally it meant any kind of moral deterioration. Today it is used to mean encouragement of some responsible person in any office to neglect his or her duty, or to perform it wrongly or to use his or her influence wrongly in return for some advantage to him, perhaps in goods, money or promotion (22). A good example today is that of a teacher who stays away from school to run his or her farm but still takes his or her salary cheque at the end of the month; the secretary who continually uses the company's telephones for private calls and other office materials which are never paid for; the civil servant who embezzles his firm's funds and a priest who misappropriates the Church's property and rarely accounts or attends to the spiritual needs of his faithful. Such people are either heading towards or are already engaged in corruption. "A person may be corrupt due to many factors such as frustrations in a job, greed, desire for instant affluence, a feeling of inadequate compensation for work done or a perverted conscience. Whatever the reason, it has been established that corruption or bribery leads to injustice for it blinds the cause of justice" (23). In the midst of all these injustices, one may be tempted to question what theological stand one should take in making the people in Africa to understand and

strive for justice as Christ did.

D. THE THEOLOGY OF JUSTICE

DOES JUSTICE AND CHARITY MEAN THE SAME THING?

The notions of justice and charity are difficult to distinguish in an African context. Theologically however, justice is the virtue that leads one to give another his or her due. Charity instead, is the virtue that leads one to love God above all things and his neighbour as himself or herself. Justice is founded on the distinction of one person from another, in as much as each one has his own or her own proper rights and obligations. Charity instead is founded on the union of persons among themselves, based on the same human nature, on the same destiny and on the same membership in the Mystical Body of Jesus Christ. Justice considers man and woman in his or her individuality while charity considers them as united with God and fellow-man in Jesus Christ.

Justice and charity are the two energies and virtues which should animate in a complementary way human relationships in a right and peaceful society. They are different but inseparable. Usually, justice does not consider another directly as person; instead it is directly concerned with what is to be given to him as his due. Charity on the other hand considers the other first of all as a person to be in communion with. Justice is also the minimum of love one should always show towards another. Without justice there is no love. At the same time justice without charity has its dangers. This is because it may be employed to vindicate mercilessly one's rights.

Consequently, justice and charity do not mean the same thing since they are different notions but they need to complement each other.

The struggle for social justice is derived from the social justice principle which Christ formulated when he said "Treat others as you would like people to treat you" (Lk. 6: 31). All traditions from the Old Testament to the African traditions have at least accepted this principle as Christ's golden rule that motivates people to live justice in their society.

JESUS THE AGENT OF JUSTICE

In the New Testament we come to the understanding of Jesus; the greatest prophet who brings God's ultimate reign among his people. Through his teaching and preaching, he gave an ethical system which would apply to life including a just response to those in need. Like the Old Testament prophets Christ preached love and justice and made himself the

relentless champion of the poor, the children, the oppressed, the gentiles, women and all the marginalised people in the society of his day. This clearly shows that Jesus took part in the joys and sorrows of people of every humble social condition.

The justice Jesus taught in the New Testament refers to three meanings. First it refers to things or deeds that are commanded by God or are pleasing to him (Mt. 6: 1). Thus the expression to do justice means to live uprightly or righteously. Secondly, justice is applied to a life of righteousness, holiness and innocence. In his sermon on the mount Jesus stated that "blessed are those who suffer persecution for justice sake, theirs is the kingdom of heaven" (Mt. 5: 10). In this beatitude Jesus demands that the members of his kingdom should seek first the kingdom of God and his justice which is the righteousness which God demands. Thirdly, justice in the writings of Paul has the meaning of the divine gift by which man who was born a son of divine wrath is transferred to the state of sanctifying grace and of divine adoption, so that he becomes an heir to eternal life (24).

Since Christ is one of the divine persons, we can also identify the justice of the divine persons in the New Testament:

JUSTICE OF CHRIST St. John in his first letter states that Jesus Christ, the just or righteous one, is the expiation of our sins and our advocate with the Father if we should sin (1 Jn. 2: 1). This shows the justice that Jesus shows to the faithful.

JUSTICE OF THE HOLY SPIRIT The justice of the Holy Spirit is manifested in his continuous working in the world. St. John states that the Holy Spirit will convince the world of justice or righteousness of Christ whom the wicked accused of sin and blasphemy.

JUSTICE OF GOD The justice of God is expressed in the doctrine of divine retribution which states that God will justly reward the good, and will one day publicly reward whatever good has been done in secret, likewise, he will punish the wicked (25). From this justice of the divine persons we can deduce the theological foundations of the value of justice in the New Testament.

THEOLOGICAL FOUNDATIONS OF JUSTICE

In the New Testament, justice has its basis in some fundamental elements that all human beings share as children of God. First, each person is seen from the perspective of God's very image. This qualifies each to be respected as child of God. The second is the common brotherhood of all people. St. Peter states that those who belong to the Church are enjoined to

practice the social virtues "because we are members one of another" (1 Cor. 12: 12, 27). This should deepen our relationship with others in real life. Love or Charity is the third important principle in Christian ethics. St. John tells us that this love means very little unless it carries with it the willingness to share what one has with one's brother who has none (1 Jn. 3: 17).

CHRISTIAN RESPONSE TO JUSTICE

A Christian either in Africa or any other part of the world should strive to find in the Gospels that Spirit which should support and sustain his or her activities in the field of justice. This is because every time that man is the victim of injustice and oppression, it is Christ himself who is wounded: "I am Jesus, the one you are persecuting" (Acts 9: 5).

Man or woman can obtain justice by deciding to embrace the message of Jesus and the community belonging to him. For this is the community of the just. Justice is also achieved through faith and baptism. Another way is the possession of the Spirit and the life which proceeds from it. This is important as it is a way in which the possession of justice is characterized.

E. PASTORAL INVOLVEMENT IN ISSUES OF JUSTICE AND PEACE IN AFRICA

There are several reasons why all Christians should be involved in promotion of justice and peace in Africa. It is because we must work to remove the causes of suffering in our societies. Also because Jesus proclaimed the kingdom of God as a kingdom of justice and peace. It is also because the Gospel demands a new way of living to bring about a kingdom of justice, peace and love. Jesus challenges us to live and act in a new way through his word. Moreover, because we are all called to share in the life and mission of Jesus which demands a struggle against sin and suffering. In the face of anxious cries for justice which call for profound transformations in various parts of Africa, the Church urges all to build a civilization of brotherhood, to promote solidarity, to improve the possibility of security and human concern for everyone. Furthermore, because all the Christians have been entrusted with a prophetic role since the time of our baptism. Just as prophets from Amos to Jesus spoke on social matters so must we struggle against sin and suffering and promote justice, love and peace at all costs. When we speak about evils against justice and peace, we should not forget that there is no authentic liberation when there is no respect for freedom. Hence a "no" must be said to the systematic recourse to violence as the necessary way to liberation; but an end must be made also to violence against the poor. We should also reject the myth of revolution which is

founded on the conviction that the demolition of an unjust system is sufficient to make society more human. To engage in revolutionary acts only devaluates methodical approaches to reforms and it leads to chaos, totalitarian regimes and blood shed and not peace. Some situations of grave injustice in Africa also require bold and radical reforms. This should be through the suppression of unjustified privileges and greed of a few individuals in authority. However, one should never employ unjust and criminal means to achieve this objective. As we also work for justice and peace we should not accept the theory which sees in the class struggle the structural dynamism of the social life. This is because it creates enmity between the rich class and the poor class. At the same time it subjugates man to a pretended "law" of history which denies him freedom to work for the common good and to be concerned for each other. In addition, initiatives should be advanced which foster solidarity in working for justice and peace at increasing levels namely between individuals, organizations, and among people of different social class, and religions.

F. PASTORAL SUGGESTIONS

There are various ways the Christians can be helped to promote justice and peace in Africa today:

Formation of permanent secretariats for Justice and Peace: These secretariats should be formed in every country and diocese. Their main mission should be to awaken all within the church to our common responsibilities for peace, international justice and development. They should also coordinate the justice and peace commissions in various dioceses within their country and to ensure that they are actively working to promote justice and peace in the local Church. They should also be involved in the formation of personnel that facilitate and animate justice and peace issues at all levels of the Church in the country.

Education of the lay people: in order to get more lay people involved in justice and peace issues, we need to conscientize and educate them about these values of the kingdom. This helps the people to understand the demands of these values and to change their attitudes and motivate them to start working for the common good for all people in the Church and in their country. The educational process must invite people to express their own word, feelings about their experiences and critically reflect and analyze their reality and dehumanizing situations in the light of God's word and their Christian moral values. This can easily invite people to decision, action and commitment in promoting justice and peace. We must educate for justice

and peace and do so justly either in our homilies on Sundays or organized meetings.

Small Christian communities: It is evident that today in Africa, there is a high rate of the breakdown of traditional communities, families, neighbourhoods, ethnic groups and Churches. Nobody is comfortable with this breakdown since it brings the crisis of scarce and unequal distribution of food and other basic resources. At the same time it promotes individualism and powerlessness of the majority who have to submit to the authoritarian leaders and be objects of exploitation by the rich class.

Therefore, the clergy and religious professionals should create a climate favourable for the birth of these communities in their parishes. As they mature, they should train them to analyse their social situations and devise methods to eradicate injustice and things related to lack of peace. In most cases the community life of these groups are characterized by prayer, liturgy, gospel reflection and engagement in and support for the struggles of exploited and marginalized people. Hence, the Church leaders in Africa should focus them towards the education of the laity and action designed to increase their public awareness of social evils and to generate pressure to change policies. To be even more effective, they should be helped to generate money so that they can be financially self-supporting instead of relying on financial support from the institutional Church either at the national or diocesan and parish levels.

Seminars and workshops: These are other means through which people can be informed about justice and peace issues. In the parishes where I have done my pastoral experiences, these seminars and workshops have proved very effective in educating and forming the workers, women, members of Christian communities and the youth about social issues particularly concerning justice and peace. Therefore, we should often organize these educative seminars and workshops in our parishes in order to conscientize our people of their social responsibility and their human rights and dignity.

Training of clergy and religious pastors: The future Church personnel should be well educated on social issues in order to make them capable of directing their flock to fight against social evils in the Church and in the society. They should be socially concerned and actively involved in anything that goes against the human dignity. A pastor can be involved in social issues like justice and peace in various ways. By working to change oppressive social structures and serving as advocate for the poor and powerless in political disputes. His

sermons should be aimed at imparting gospel and moral values to the people and making people aware of their duties and rights in the society.

Liturgy and issues of justice and peace: Worship to an African is a celebration of life with the living and the dead. Therefore, for an African, participation in the liturgy means participation in the life, death and rising of Jesus. This participation in a Christian liturgy means that we will live what we have heard, tasted and seen. Hence, our liturgical celebrations and issues of justice and peace should have an intrinsic relationship to one another precisely because liturgy places us before Christ who taught and lived justice and peace. When we celebrate the liturgy we should feel and allow the people to go home changed and motivated to participate in living Christ's life of pouring themselves out for the service and concern for the poor and imprisoned, the suffering and the hungry, the weak and the abandoned. That is what the liturgy should do. It should make of our lives a living worship otherwise it becomes a waste of time always to give a warm and friendly greeting of peace, to receive the Eucharist and to walk away untouched. It is also through active participation in the liturgy that we can motivate people to recognize their differences and renew their lives through reconciliation.

Church and state cooperation: The Church and state in every African country need to work together. For both institutions are responsible before God for the well-being of all people and each works directly with the same people. They need more cooperation in order to improve the situation of injustice and lack of peace in people's areas of residence. They should also cooperate in issues of human promotion and development that may help people especially the poor to improve their miserable state of life.

Formation of women and youth development groups: In Africa, the greatest percentage of the population is comprised of women and the youth. As such they are always the victims of exploitation, oppression, insecurity and unemployment. Therefore, these people should be helped more by creating development projects that can help them cater for their needs. This will also help them to cooperate in the development of the society. By doing that we will be reducing the number of people who engage in promoting injustice and insecurity as they involve themselves in seeking for a living through dubious means.

Formation of lobby groups: These groups should be formed at all levels of the Church that is parish, diocese and national level. They should monitor cases that violate human rights,

justice and peace and report them in the mass media. This will always help people to know what is going on the society. In cases of grave and prolonged injustice, it may be necessary for these groups to organize non-violent community action and protests by civil disobedience or passive resistance. However, this should be well reflected and organized in order to avoid instigating the public against the government in power or the neighbour concerned.

Use of the mass media: Today in Africa there are fewer Church ministers than the people they are supposed to minister to. So, the best way to inform and warn the people about justice and peace issues is through the available mass media. The Episcopal conference in each African country should either buy time for their programmes related to these social issues in the Television or radio; or start a radio station that will help them reach a majority of people at one given time. In addition, they should publish simple literature that could be accessible to the majority of the people at a cheaper price and in simple language. Church magazines and news letters should try to integrate some justice and peace issues in their publications in order to inform the people about the situation around them.

Catechesis: Our Catechetical instruction today need not only remain at the spiritual level but should touch our social life. This is because the sacraments the catechumen will receive and the Christian life they will embrace will not be lived in the air but in the society where there are all kinds of evil. Therefore, our Catechesis should be aimed at empowering the people to be able to withstand the social challenges. The sacraments should give the person the courage to live an exemplary life and to work at condemning social evils against him. The faith one professes should be seen in the practical life one lives and the Christian moral values the person has assimilated should help him or her be a light that transforms other peoples lives. Otherwise, if you claim to be a Christian by mouth and in the office you are an agent of bribery and corruption or you plot to harm your opponent, then what you received in catechetical class is useless.

G. CONCLUSION

From the outset it is clear that peace and social justice issues are things that cannot be taken lightly by the modern man in Africa as crises of oppression, exploitation, insecurity and of man's inhumanity loom large in Africa today. Therefore, the increasing problem of social injustice and peace in Africa makes it imperative for the Church to carry on the twin tasks of fighting things against justice and peace and transforming unjust and unpeaceful social

structures. The Church leaders should collaborate, bear witness and commit themselves energetically to action for justice and peace. They should educate the Christians and all people on issues concerning these values of the kingdom. At the same time they should teach truthfully and always discern the Holy Spirit which can give them courage to speak against any evil without fear. That will help the Africans to build and strengthen the Church in the 21st century.

END NOTES

1. An Exhortation from SECAM, Justice and Evangelization in Africa, (Kisubi: St. Paul Publication - Uganda, 1981), p. 5.
2. Klaus, Berger, "Justice", in Sacramentum Mundi, Vol. 3, Karl Rahner, ed., (New York: Herder and Herder, 1968), p. 231.
3. An Interview with Mr. Peter Inya on Teso traditional prophets.
4. J. Mugambi and N. Kirima, The African Religious Heritage, op. cit. p. 60-61.
5. J. K. Nyerere, Freedom and Unity, (Dar es Salaam: Oxford University Press, 1966), p. 9-10.
6. B. Haring, "Justice" in New Catholic Encyclopaedia, vol. III, (Washington: The Catholic University of America, 1967), p. 70-71.
7. John, A. Hardon, "Social Justice", in Modern Catholic Dictionary, (London: Robert Hale, 1981), p. 509.
8. Ibid, p. 509.
9. According to the Teso traditional community and even till today, the woman's act of adultery is viewed more seriously than the man's. While a woman is supposed to suffer for her adultery, there is no such corresponding punishment for an adulterous man.
10. An Interview with Mr. Kilonzo on witchcraft among the Akamba.
11. Interview with Mr. Joseph Etyang on Teso taboo violation and punishment.
12. J. S. Mbiti, African Religions and Philosophy, (Nairobi: Heinemann, 1969), pp. 129-130.
13. Interview with Mr. S. Kapumba on the treatment of the slaves among the Bayaka people.
14. J. Mugambi and N. Kirima, The African Religious Heritage, op. cit., p. 74.
15. N. K. Mugambi and A. Nasimiyu - Wasike, Eds., Moral and Ethical Issues in African Christianity, (Nairobi: Initiatives Publishers, 1992), p. 187.
16. Ibid, p. 17.
17. J. S. Mbiti, African Religions and Philosophy, op. cit. p. 223.
18. Ibid, pp. 224-225.
19. Nation Correspondents, "End Police brutality, Student urges Govt", in Daily Nation, (July 12, 1997), p. 19.
20. Regional News, "Kabila's 23 - member cabinet team sworn in", in Daily Nation, (July 3,

1997), p. 8.

21. Interview with Mr. Anthony Omunyin on how the Teso traditionally expressed their appreciation for the Charitable work done to them by someone.
22. N. K. Mugambi and A. Nasimiyu - Wasike, Moral and Ethical Issues in African Christianity, op. cit., p. 115.
23. Ibid, p. 116.
24. John, E. Steinmueller, "Justice" in Catholic Biblical Encyclopedia, New Testament, (New York: Joseph F. Wagner, Publishing Company, 1950), p. 369
25. Ibid., p. 370

CHAPTER FOUR: THE AFRICAN CHURCH IN THE 21st CENTURY

A. INTRODUCTION

Today in Africa each specialist tries to speculate what Africa is expecting at the end of the 20th century. This is motivated by the fact that the continent is experiencing a lot of changes and crises and that calls for our attention if we have to wish anything good for the survival of our Churches and countries.

The far-reaching changes taking place in Africa make it necessary for us to adopt new strategies. For these changes have implications for the life and work of the Churches. So, in a way this chapter will help us understand the expected Church and to consider some new responses towards social challenges. It will also help us to see that new problems in the pastoral or mission field will demand new solutions and the Church as the servant of society is called upon to interpret the signs of the times in the light of these problems.

B. AFRICAN CHURCH IN THE TIME OF TRANSITION

The will of God is to establish his Kingdom among the African people. However, as we come at the end of the 20th century, we still find it difficult to conceive and implement what we should do by ourselves in order to express the maturity of our Church. The Church still depends on the Western Church for theological discernment, finance, personnel, decision making, law, development sponsorship, regulations of liturgical celebrations and mode of training of future Church leaders. Though as human beings we long for continuity, we sometimes forget that at times God acts through discontinuity and change. It is therefore a high time for us in Africa to recognize God's gifts of innovation and creativity.

The 21st century should be a time when the African Church should work for her own identity and maturity. As God's instrument, our Church is called to participate prophetically on the breaking edge of world events. We should strive to eradicate the culture of dependence of our Church communities on foreign aid. Such continuing dependence distorts both the meaning and the nature of partnership and relationships which link us to Churches on other continents. If we are to participate fully in the universality of the Church, we must mobilise our own resources and become conscious of who we are as Church in Africa. That will help us appreciate our own existing resources and contribute them for the good of the entire

church in the world.

C. OUR FUTURE GIFT TO THE CHURCH

Given the fact that vocations to priestly, religious and lay ministries are increasing in Africa, it becomes evident that the African Future Church will have a lot to contribute to the Universal and her own local Church. The first gift we can give is our traditional African values such as sharing, hospitality, and concern for each other. By holding to these values we can retain our identity as Africans and at the same time we can use them to rebuild the values in the people of other Churches. In line with this the Pope addressing the African Bishops once said:

By respecting, preserving and fostering the particular values and riches of your people's cultural heritage, you will be in a position to lead them to a better understanding of the mystery of Christ, which is also to be lived in the noble, concrete and daily experiences of African life (1).

The second contribution is the transformation of the liturgy. The liturgy is the highest expression of the faith and the life of the community. But of late, the Catholic Church liturgies have been boring and not compatible to the African traditional and lively celebrations. Therefore, it is time for the African Church to inculturate the liturgy so that it expresses a sign of life and celebration in the community. If that is done, then it will bring the development that could become the first and the rallying point for making the Church in Africa a true African Church and open the way for others to feel and operate in that way. The third contribution is the spiritual view of life. Africans have a deeper, broader and more universal concept which considers all living beings and visible nature itself as linked with the world of the invisible and the spirit. In particular it has never considered man as mere matter limited to earthly life, but recognizes in him the presence and power of another spiritual element, in virtue of which human life is always related to the after-life. In this spiritual concept the idea of God is considered first and above all things. Therefore, we can strengthen African belief in God and help to arouse that belief in God among those who have lost him in material things. Fourth, the African Church can contribute a sense of family spirit. An African is known for the moral and religious values which attaches him to the family. This is also evidenced by the bond with ancestors which finds expression in so many widespread forms of his or her worship. Therefore, we should help our people and others to see the value of protection, security, formation and unity that the family offers. That should also help us to see

the continuity of life beyond earthly life as we venerate our ancestors who protect and sustain our families. Fifth, the Church in Africa can contribute a sense of respect for the dignity and rights of man and woman. Respect for every person was seen in traditional ways of educating within the family, initiations into society and participation in social and political life in accordance with the traditional pattern of an individual ethnic group. Hence, we can encourage our African people and others to respect the dignity of each person. In fact Jesus did not destroy human values but brought to perfection all that was good in human tradition. In the face of modern civilization, however, it is necessary for an African Christian to "Know how to discriminate: to assess critically, and eliminate those deceptive goods which would bring about a lowering of the human ideal and to accept those values that are sound and beneficial, in order to develop them alongside their own, in accordance with their own genius" (2). Sixth, the African Church can contribute Church ministers both within and outside their Church. From the call of the African Bishops during the African Synod and supported by the great number of young men and women embracing religious and missionary life, it becomes clear that "the Church in Africa is not called to bear witness to Christ only on the Continent" (3); for to it the Risen Lord also says: "You shall be my witnesses to the ends of the earth" (Acts 1:8). The Pope stressed this point to the African Bishops when he said:

The Church in Africa's obligation to be missionary to itself and to evangelize the continent entails cooperation among the particular Churches in the context of each African country, among the various nations of the continent and also of other continents. In this way Africa will be fully integrated in missionary activity (4).

It is from this missionary involvement that other Churches are anxiously waiting to see from the young Church what will be the areas of concern that the Future Church of Africa will have to take as a priority of her apostolate within the local Church.

D. ISSUES OF JUSTICE AND PEACE IN THE FUTURE CHURCH

The Future Church in Africa will have a task of liberating her people from modern problems which I foresee will afflict them even more. Some of those problems are:

STREET CHILDREN: Neglected and abandoned children in the streets of African towns and cities present a serious problem because in the long run such children do not grow well physically, morally, or psychologically. They are also vulnerable to exploitation by unscrupulous individuals in matters of sex and labour. According to Undugu Society field assistant, several factors contribute to the existence and proliferation of street children in the

city of Nairobi. The major contributing factors are socio-economic and political factors. Economically, the high rate of unemployment and meagre salaries to support the family sometimes makes the parents to abandon their children. Socially, the social disintegration and progressive erosion of extended family ties and high rate of family breakdowns, premarital pregnancies and single mothers increases the number of children every year in the streets. Also rapid growth of poverty in the slums and lack of adequate care and support network in the family and community contributes to this problem. On the political side, the problem is due to poor government policies especially in education and social welfare of the poor (5).

Therefore, the challenge that the pastor has in the Future Church in Africa is on how to assist a street child to get the basic needs of life. The Church ministers ought to know that street children are hungry not for food only but also for dignity, honesty, peace of mind and love. Give them these and you will have done justice and charity to them. Consequently, I recommend that to tackle this problem in the future we need to rehabilitate the street children in the context of the family not through institutions. Secondly, the Church and the government should create and promote a social welfare policy for the poor with special aim on how to up lift their living standards and how to help them be self reliant in supporting their families. Thirdly, there should be cooperation and co-ordination among different organizations working with street children. Finally, there should be the training of the effective social workers for the care of street children under rehabilitation programmes.

REFUGEES: The African continent continues to suffer from the massive displacement of refugees and the situation is foreseen to get even worse in the third millenium. At present millions of men, women and children have been forced to leave their homes and lands by civil wars. This situation has greatly affected the developinent of African countries and has denied people the opportunity to live in peace and to practice justice.

Therefore, the reconstruction of the war torn countries and directing our attention to ministering to the refugees remains an important task in store for the future Church in Africa. I therefore agree with the Synod Fathers that in the midst of the refugees, the local Churches have to:

- (i) Offer material assistance, in collaboration with the international agencies and with the aid of Catholic organizations, to refugees and displaced persons during their exodus, in the camps and in the process of repatriation.
- (ii) Give priority to the pastoral care of refugees and displaced persons assigning to this ministry priests and religious of their own language and culture, and announcing

the Gospel message to those among them who are not Christians.

(iii) Work effectively to eliminate those situations of violence and injustice which are at the root of forced migrations.

(iv) Include specific programmes on the problems of human mobility in Africa in the formation of clergy, religious and pastoral workers (6).

Consequently, efforts must be made by the Future Church to create a climate of justice and peace because it is only in such an atmosphere that people can live in harmony and love and can engage in programmes of development.

SINGLE MOTHERS: These are more common today than it was before in African traditional communities. In traditional societies marriage was taken seriously and it was well planned by the entire extended family. Boys and girls were formed towards embracing marriage and they were instructed on the difficulties, demands and value of marriage. Unfortunately, the traditional values of marriage have been abused and ignored in modern African society and this has led to a higher rate of women becoming single mothers. Without considering the motivating reasons, we can simply say this kind of life has created greater instability in society as many women no longer give themselves to the building up of the family in a natural way. Also it has become an offence against children since the mother is devoting her energies to caring for the children alone while the care and the love of the father is lacking to the children. At the same time it becomes difficult for the mother to explain to the children the absence of their father. Moreover, some of these women are making married men and even some Church ministers to be unfaithful to their vocation since they lure them to have sexual companionship without accepting the responsibility of committing themselves to a permanent marriage relationship (7). This is injustice and violation of the rights of men.

Therefore, in order to eradicate this problem, the Future Church should carefully train young people on the choice of vocation and marriage partner. They should also teach them the value of marriage and the negative consequences of embracing single life in a society where people value the family, marriage and children. Moreover, there is a need for rehabilitation of single parent household through counselling and economic support to enhance their care giving capacities.

Consequently, in order to address the above problems and many other problems afflicting the people of Africa, there is a need for a practical missionary methodology for the future Church in Africa.

E. NEW MISSIONARY METHODOLOGY

The missionary methodology of the Future Church should be directed towards an ultimate understanding of the liberating God and the reality of life that reflects the life of the Kingdom where there is love, concern for each other, justice, peace and equality of all people. So, the methods open to the ministers of the Church are the following:

Home visitation: Through home visitation the ministers are able to come into contact with the Christians in an intimate relationship and they can understand their needs and problems very easily.

Small Christian Communities: These should be emphasized in every parish so that they can be used as a means to educate the people about social and spiritual things. They can also be a means to encourage the people to work for the common good and involve them in community activities.

Seminars and workshops: These should be organized on various topics for example cultural topics, justice and peace, spirituality and other issues that can be beneficial to the Christians. These seminars should be organized at outstation and parish level. These can enrich the faithful and will encourage them to struggle for their rights and transform their life.

Training of lay people: The Church ministers should train more the lay people who should carry out various social activities like serving the poor, ministering to the refugees and street children, counselling single mothers and taking care of the youth.

Commission for Mission Animation and Formation: Each diocese should set up this commission. This will help to educate the faithful in the local Church to be self-supporting, self-ministering and self-propagating.

In order to use effectively the above missionary methodology, an African missionary should have profound missionary characteristics.

F. CHARACTERISTICS OF A FUTURE AFRICAN MISSIONARY

An African missionary needs to be a person of mission and prophetic vision. That will help him make people to rediscover the presence of God in a divided world where there is hatred and animosity, tension and turmoil, anarchy and lawlessness. Also they need to be agents of reconciliation. In an African land where there is political unrest, ethnic violence, economic disparity and social discrimination, such ministers will be able to instil in people

hope and give them consolation. They also need to be people of prayer. A true missionary is not the one who speaks and teaches others about prayer, but one who leads people into prayer. Therefore, an African missionary ought to be a person of prayer. They should pray with people and exhort them to experience the love of God by praying unceasingly. In addition an African missionary should be a person of God. The main objective of missionary work is to bring people together to the knowledge of God, and that they may glorify his name in the person of the Holy Trinity. If an African can do that then they will help to propagate the faith of the simple Christians and they will be an example through which others will experience the presence of God in the community. Finally, an African missionary should be a reformist of society. Their reformation should shake the religious and secular authoritarianism and unbelief of their time and should question many of the practices which give attention to the external and are devoid of inner faith and devotion. With such endeavour, an African can assure his or her followers that God is within the reach of every human being. At the same time their life and work against social injustice and evils against peace and human rights will challenge all Christians and other people within and outside Africa.

G. CONCLUSION

As we enter the 21st century, let us first thank the missionaries who have done a tremendous job of introducing Christianity in our African land. It is because of their effort that our people came to know and worship the one true God. We Africans should now work in making the faith of the people grow stronger. We can achieve that by involving the people in our small Christian communities. We should also conduct serious research in order to inculturate the Gospel in our local dioceses. Moreover, we should be in the front line to educate our people about justice and peace and human rights issues. We should also be open and encourage ecumenical dialogue on religious and social matters.

END NOTES

1. Pope John Paul II, The Church in Africa; op. cit., p. 92.
2. Pope Paul VI, Populorum Progressio; (Nairobi: Paulines Publications Africa, 1967), p. 278.
3. Pope John Paul II, The Church in Africa, op.cit., p. 92.
4. Ibid, p. 93.
5. An Interview with Mr. Tek on the problem of the street children in the city of Nairobi.
6. Peter Lwaminda, "The African Synod And Development" in AFER, African Ecclesial Review, vol. 37, nos. 5 and 6; (1995), pp. 288-289.
7. An Interview with Sr. Rita on the problems affecting and caused by single mothers in Eastleigh - Nairobi.

GENERAL CONCLUSION

From the above discussion on peace and justice, it is clear that the African culture is rich with values that need to be given much attention since they can make the Gospel feel at home in the continent. Peace and justice have evaded Africa because we have abandoned our traditional values which helped to preserve our traditional communities. Among these values are the fear of God, the respect for each other, stress on solidarity and necessity of reconciliation. Parents are also losing their influence and authority in educating children.

By analysing issues of peace and justice in traditional Africa, we have also come to know that Africans never lived these values perfectly. This therefore, does not motivate us to go back to traditional ways of life since not everything about the past was glorious as we could also say about things of today.

Thus, it is only the Church that can play its part in establishing just and peaceful co-existence among people by insisting untiringly that people must live what they believe. The Church is here to bring people closer to God. Her task of teaching people about justice and peace helps them to know what God expects of them while on earth so that their life qualifies them to go to God in heaven at death. In fact the realization of peace and justice cannot come about without new attitudes to various social stratification and people's general welfare. New attitudes depend on putting into practice both the traditional and Christian values that go along with justice and peace. The Church should help the people to take resolutions never to create situations of war or injustice. Also a campaign for peace and justice should be launched by all Churches and in Church information media. Also children should be educated about peace and justice in schools. Education for peace and justice demands that these values are experienced among teachers and students, among teachers and parents and between administrators and the entire school community. If those being educated learn what it means to be at peace, and what justice for all means, then they will come out of schools committed to those ideals. Consequently, let us try to be just and peaceful in order to recreate a society of peace and justice.

BIBLIOGRAPHY

1. BOOKS

- Davidson, Basil, Which Way Africa?, Third edition; England: Penguin Books Ltd, 1971.
- Kanina, J. H., Director of Education, No One Taught Like This Man: Primary Teachers Christian Religious Education; Nairobi: Jomo Kenyatta Foundation, 1979.
- Lebel, G. Gregory and Kane, Hal, Sustainable Development: A Guide to Our Common Future; Washington: The Global Tomorrow Coalition, 1989.
- Mbiti, S. John, The Prayers of African Religion; Maryknoll, New York: Orbis Books, 1975.
- _____, African Religions and Philosophy; Nairobi: Heinemann, 1969.
- Meyer, Fortes and Evans - Pritchard, E. E., eds., African Political Systems; London: International African Institute, Oxford University Press, 1940.
- Mugambi, K. N. J., African Christian Theology: An Introduction; Nairobi: Heinemann Kenya Ltd, 1989.
- Mugambi, Jesse and Kirima, Nicodemus, The African Religious Heritage; Nairobi: Oxford University Press, 1976.
- Mugambi, K. N. J. and Wasike - Nasimiyu, A., eds., Moral and Ethical Issues in African Christianity; Nairobi: Initiatives Publishers, 1992.
- Nthamburi, Zablon, The African Church at the Crossroads: A Strategy for Indigenization; Nairobi: Uzima Press, 1991.
- Nyerere, J. K., Freedom and Unity; Dar es Salaam: Oxford University Press, 1966.
- Ojuka, Aloo, Politics and Leadership in Africa; Nairobi: East African Literature Bureau, 1975.
- Shorter, Aylward, Prayer in the Religious Traditions of Africa; Nairobi: Oxford University Press, 1975.
- Were, S. G. and Wilson, A. D., East Africa Through a Thousand Years, A. D. 1000 to the present day; Nairobi: Evans Brothers Ltd, 1968.

2. ENCYCLOPEDIAS

- Berger, Klaus, "Justice" in Sacramentum Mundi, Vol. 3; Karl Rahner, ed., New York: Herder

and Herder, 1968, pp. 231-235.

Dutari - Teran, Julio, "Peace" in Sacramentum Mundi, Vol. 4; Karl Rahner, ed., New York: Herder and Herder, 1968, pp. 379-383.

Haring, B., "Justice" in New Catholic Encyclopedia Vol. III; Washington: The Catholic University of America, 1967, pp. 70-71.

Rahner, Karl, "Justice" in Encyclopedia of Theology, the Concise Sacramentum Mundi; London: Burns and Oates, 1981, p. 791.

Rodriguez, M., "Peace in the Bible" in New Catholic Encyclopedia Vol. XI; Washington: The Catholic University of America, 1967, pp. 37-38.

Steinmueller, E. John, "Justice" in Catholic Biblical Encyclopedia, New Testament; New York: Joseph, F. Wagner, Publishing Company, 1950. pp. 368-464.

N. E. D., "Kingdom of God" in Encyclopedia Britannica Vol. 13; Chicago: William Benton, 1967, pp. 362-363.

3. DICTIONARIES

Hardon, A. John, "Social Justice" in Modern Catholic Dictionary; London: Robert Hale, 1981, pp. 509-510.

Harrison, K. R., "Poor" in Baker's Dictionary of Christian Ethics; Michigan: Baker Book House, 1973, pp. 515-516.

Senior, Donald, "Reign of God" in The New Dictionary of Theology; Joseph, A. Komonchak et al., eds., Wilmington, Delaware: Michael Glazier, 1989, pp. 851-861.

4. PERIODICALS

Buthelezi, Manas Bishop, "Salvation as Wholeness" in A Reader in African Christian Theology, TEF Study Guide 23; John Parrat, ed., London: SPCK, 1987, p. 100.

Lwaminda, Peter, "The African Synod And Development" in AFER, African Ecclesial Review Vol. 37, nos. 5 and 6; 1995, pp. 288-289.

Moltman, Jurgen, "Bring Peace to a Divided World" in Theology Digest, Vol. 20, no. 4, 1972, pp. 331-340.

Mweke Raphael, "The Ministry of the Church in Community Building" Church and African Values; Kampala: Gaba Publications, 1974, pp. 23-26.

Sanon, Anselme Bishop, "The Church Challenged by the African Situation" in Sedos Bulletin, Vol. 25, no. 6 and 7, 1993, p. 182.

Some notes from Lwanga Communication Centre, Mombasa, "Burning Coast" in The Seed, Vol. 9, no. 10-11, 1997, pp. 38-41.

5. DOCUMENTS

Flannery, Austin, ed., Vatican Council II: The Conciliar and Post Conciliar Documents; Bombay: St. Paul Publications, 1975.

An Exhortation from SECAM, Justice and Evangelization in Africa, Kisubi: St. Paul Publication - Uganda, 1981.

Bishops of Kenya, A Call to Justice, Love and Reconciliation; Nairobi: St. Paul Publications - Africa, 1992.

Pope John Paul II, The Church in Africa; Nairobi: Paulines Publications Africa, 1995.

Pope Paul VI, Populorum Progressio; Nairobi: Paulines Publications Africa, 1967.

6. NEWSPAPERS

Lamine Ghanmi, "Algeria healing despite violence" in Daily Nation; June 21, 1997, p. 11.

Nandjaa, Theodora, "Violence: Speaking out on Painful Secrets" in Daily Nation; July 16, 1997, p. V.

Nation Correspondents, "End Police brutality, student urges Govt" in Daily Nation; July 12, 1997, p. 19.

Regional News, "Kabila's 23 - member cabinet team sworn in, in Daily Nation; July 3, 1997, p. 8.

Regional News, "Garang Picks deputy as fighting rages" in Daily Nation; July 3, 1997, p. 8.

Nation Reporter, "Peace and security recommendations" in Daily Nation; September 12, 1997, p. 3.

Mehra, Chander, "Poverty, conflict and debt" in East African Standard; April 2, 1996, p. 10.

Standard Reporter, "Increase worker's pay, Asians asked" in East African Standard; September 13, 1996, p. 16.

7. ORAL SOURCES (LIST OF INFORMANTS).

1. Etyang, Joseph Mr., age 75 - Peasant farmer, Chakol village, interviewed on 5 - 1 - 1997.
2. Inya, Peter Mr., age 78 - Peasant farmer, Gorla village, interviewed on 3 - 1 - 1997.
3. Kapumba, S. Mr., age 28 - Consolata Seminarian, Allamano House, interviewed on 22 - 8 - 1997.
4. Kilonzo Mr., age 60 - Gate keeper, Allamano House, interviewed on 13 - 9 - 1997.
5. Njeri, Anne Mrs, age 45 - Nursery school teacher, Muguga Catholic Church, interviewed on 9 - 7 - 1997.
6. Ochudi, Rashid Mr., age 59 - Businessman, Asinge village, interviewed on 23 - 12 - 1996.
7. Oluku, Athanasius Mr, age 78 - Retired Education Officer, Amase village, interviewed on 21 - 12 - 1996.
8. Omunyin, Athony Mr, age 92, - Former Colonial labourer, Asinge village, interviewed on 7 - 1 - 1997.
9. Rita Sr. age 42 - Member of the Sisters of St. Joseph of Mombasa, Ladies Hostel of the Catholic University of Eastern Africa, interviewed on 4 - 10 - 1997.
10. Soruoi Ole Mr., age 56 - Masai nomad, Masai Manyata in Langata, interviewed on 22 - 5 - 1997.
11. Tek Mr., age 34, Undugu Society Field Assistant , St. Teresa - Eastleigh, interviewed on 8 - 11 - 1996.

APPENDIX

LEADING QUESTIONS FOR THE QUESTIONNAIRE

1. It is widely known in Teso community that the people had strong traditional beliefs. How often did the people worship God and for what purpose?
2. What were the values that motivated the Teso to develop and sustain their economy?
3. Socialization is one of the most important values to an African person. On which occasions did the traditional Kikuyu exercises this value and for what reason?
4. Today most people seem to have lost confidence in our security personnel for their violation of security ethics. Can you share with me how your traditional military group called “Morans” operated and especially in moments of conflicts with their opponents?
5. Many of our old people talk about Eunyusat as a famous prophet. According to you who was this man and what were some of his prophecies? How did he respond to social issues such as Justice in the Community?
6. Like many African communities, the Akamba believed in Witchcraft. How did the people respond to the afflictions caused by witchcraft?
7. Taboo violation is said to have been a serious offence. How did the people remedy the offences caused by violating Taboos in your Teso community?
8. How did the people in your community express their appreciation to a person who did some work or a charitable activity for them? Had this person a right to demand for anything in return?
9. What are some of the contributing factors to the existence and proliferation of street children in the city of Nairobi?
10. What are some of the problems affecting and caused by single mothers in our present society and especially in our cities?