

1211

# TANGAZA COLLEGE

CATHOLIC UNIVERSITY OF EASTERN AFRICA

DEPARTMENT OF MISSIOLOGY

## THE CULTURE OF TECHNOCRACY AND ECONOMISM IN TANZANIA.

BY:

MOSHY DEOGRATIAS . A .

SUPERVISOR:

DR. FRANCESCO PIERLI.

FEBRUARY, 1998

NAIROBI-KENYA



457

1103

**TANGAZA COLLEGE**  
**CATHOLIC UNIVERSITY OF EASTERN AFRICA**

DEPARTMENT OF MISSIOLOGY

**THE CULTURE OF TECHNOCRACY  
AND ECONOMISM IN TANZANIA.**

A THESIS SUBMITTED TO THE FACULTY OF THEOLOGY IN PARTIAL  
FULFILMENT OF THE REQUIREMENTS FOR THE  
DEGREE OF BACHELOR OF ARTS IN RELIGIOUS STUDIES

BY:

**MOSHY DEOGRATIAS . A .**

SUPERVISOR:

**DR. FRANCESCO PIERLI.**

FEBRUARY, 1998

NAIROBI-KENYA

## STUDENT'S DECLARATION

I hereby declare that the material used here in  
has not been submitted for Academic Credit  
to any other Institution: All sources  
have been cited in full.

  
\_\_\_\_\_

signed:

## ACKNOWLEDGMENT

In the course of researching and writing of this long Essay, for sure I incurred some debts. Therefore, I hereby to acknowledge those who were of help to me. On the first instant, I thank God the almighty who in his love and care granted me strength to initiate the study and accomplish it.

Secondly, my gratitude are due my supervisor Rev. Dr. Francesco Pierli, MCCJ, who always dedicated his time and patience to offer forth his academic suggestions and advise.

Thirdly, I would like to show my appreciation for the help I received from the following personalities. My major informant Rev. Dr. Bemard Joinet, W.F, of Atimano House in Dar-es-Salaam Tanzania, who encouraged me to take the study and for his clear and thoughtful information that he offered me.

My confrere, Rev. Professor Walbert Buhlmann, OFM.CAP., who has worked as a missionary in the then Tanganyika (and now Tanzania) from 1954 - 1970 and who advised and directed me to some of information, some of which are excavated from his personal academic works.

I wish to utter a word of thanks to brother James Kimari Wambu, OFM.Cap., for his assistance in editing this work; the Capuchin Friars of the Tanzanian Province who sponsored my studies at Tangaza College; The Catholic University of Eastern Africa.

During my practical field work, I encountered a good number of local informants who were always ready to have me in their midst. Since I can not mention all of whom, then with all I say thank you very much indeed.

# TABLE OF CONTENTS

ACKNOWLEDGMENT.....	i
MOTIVE FOR THE CHOICE OF THE THEME.....	vii
PHENOMENOLOGICAL DELIMITATION OF THE SCOPE.....	vii
THE HYPOTHESIS OF THE THEME.....	vii
METHODOLOGY.....	viii
SOURCES.....	ix
PROLEGOMENON.....	x
<b>CHAPTER 1: TANZANIA AND THE SPECTRUM OF CULTURE AND TECHNO - ECONOMISM.....</b>	<b>1</b>
1.1.0. CULTURALISM IN TANZANIA.....	2
1.1.1. THE MISSIOLOGICAL PROSPECTS OF CULTURE: THEOLOGICAL POINT OF VIEW.....	3
1.1.2. THE CULTURE OF ECONOMISM.....	5
1.1.3. THE CULTURE OF TECHNOCRACY.....	6
1.1.4. THE LANGUAGE OF ECONOMISM AND TECHNOCRACY.....	7
1.2.0. THE CULTURAL INFLUENCES AND CONSEQUENCES OF ECONOMISM AND TECHNOCRACY.....	8
1.2.1. THE LOGICAL CONSEQUENCES OF THE WESTERN CULTURE UPON AFRICA.....	9
1.2.2. CONCLUSION AND MISSION REFLECTION.....	11

<b>CHAPTER 2: TECHNO - ECONOMISM AND URBANIZATION.....</b>	<b>14</b>
2.1.0. HISTORICITY OF URBANIZATION .....	14
2.1.1. GROWTH OF URBANIZATION .....	15
2.1.2. TANZANIAN URBAN TYPOLOGY .....	16
<b>2.1.3. CAUSES OF (RURAL-URBANIZATION) GROWTH AND MIGRATION IN TANZANIA.....</b>	<b>17</b>
2.1.4. MIGRATION .....	17
2.2.0. FACTORS THAT PUSH RURAL URBAN MIGRATION .....	18
2.2.1. THE VICTIMS OF IN-MIGRATION IN TANZANIA.....	19
2.2.2. THE AGE OF MIGRANT IN TANZANIA .....	20
2.2.3. THE CONSEQUENCES OF URBANIZATION IN TANZANIA .....	20
2.2.4. POSITIVE VISION OF URBANIZATION .....	20
2.3.0. THE UGLY VISION AND CHALLENGES OF URBANISM IN TANZANIA.....	22
1. HEALTH STATUS OF THE URBAN DWELLERS .....	23
2. HOUSING SYSTEM IN TANZANIA.....	24
3. UNEMPLOYMENT PRESSURE .....	25
4. EDUCATION .....	26
5. CRIMINALISM .....	26
<b>2.3.1. CONCLUSION AND MISSIOLOGICAL ENVISIONING..</b>	<b>27</b>
<b>2.3.2. MISSIOLOGICAL PROPOSALS TO THE URBAN CRISIS IN TANZANIA.....</b>	<b>28</b>
<b>CHAPTER 3: MARKET ECONOMY - THE URGENCY OF ECONOMISM AND TECHNOCRACY.....</b>	<b>30</b>
WHAT IS A MARKET .....	30
<b>3.1.0. THE GENERAL AMBIENTATION OF MARKET ECONOMY .....</b>	<b>30</b>
<b>THE OPERATIVE NATURE OF MARKET ECONOMY.....</b>	<b>30</b>
<b>MARKET ECONOMY AND MODERNITY.....</b>	<b>30</b>
<b>3.1.1. THE GOLDEN FACE OF MARKET ECONOMY (LAIZZES FAIRE) IN TANZANIA.....</b>	<b>31</b>
<i>a) Better services.....</i>	<i>31</i>
<i>b) Home domestic achievements.....</i>	<i>32</i>
<i>c) Supra women liberty.....</i>	<i>32</i>

<i>d) Market economy provides more jobs.....</i>	33
<b>3.1.2. THE ROUGH FACE OF MARKET ECONOMY.....</b>	<b>33</b>
i) A culture of super profit.....	33
ii) The culture of liberalism.....	33
iii) The culture of competition.....	34
iv) Culture based on aggressiveness.....	34
v) Subjectivisation.....	34
<b>3.1.3. (MODERNITY AND MARKET ECONOMY):</b>	
<b>THE INFLUENCE OF MODERNITY.....</b>	<b>35</b>
<b>3.1.4. DEMOCRACY AND SUPRA WOMEN LIBERTY.....</b>	<b>37</b>
<b>3.2.0. CONCLUDING PASTORAL REFLECTION AND MISSIONARY AWARENESS.....</b>	<b>38</b>
<b>3.2.1. MORAL ACQUAINTANCES.....</b>	<b>39</b>
<b>3.2.2. A PROPER EYE FOR MODERNITY.....</b>	<b>39</b>
<b>CHAPTER 4: TECHNO - ECONOMISM AND</b>	
<b>SECULARISM IN TANZANIA.....</b>	<b>43</b>
<b>4.0.0 The Anatomical Assent And Autonomy of Secularism.....</b>	<b>43</b>
<b>4.0.1. THE REIGN AND SPREADING OF SECULARISM IN TANZANIA.....</b>	<b>44</b>
<b>4.0.2. THE ACTUALNESS AND DOUBLE STANDARDS OF</b>	
<b>SECULARISM IN TANZANIA.....</b>	<b>44</b>
<b>4.0.3. THE NEGATIVE FACE OF SECULARISM IN TANZANIA.....</b>	<b>45</b>
<b>4.0.4. THE EFFICACIOUS BLACK FACE OF SECULARISM.....</b>	<b>46</b>
<b>4.1.0. BLACK EFFECTS OF SECULARISM IN TANZANIA.....</b>	<b>46</b>
(a) The Institutional Church.....	46
(b) The state and Society, Societal concern.....	47
<b>4.1.1. THE POSITIVE AMBIENCE OF SECULARISM.....</b>	<b>48</b>
(a) It builds up and promotes pluralism.....	48
(b) Secularism promotes Tolerance.....	48
(c) Secularism enhances democracy and freedom of Conscience.....	48
<b>4.1.2. PASTORAL MESSAGE ON SECULARISM.....</b>	<b>49</b>

<b>4.1.3. MISSION REMEDIES AND PROPOSALS TO SECULARISM IN TANZANIA.....</b>	<b>49</b>
<i>(1) Hyper Evangelization.....</i>	<i>49</i>
<i>(2) Mass Media.....</i>	<i>50</i>
<i>(3) The Institutional Church's Concern.....</i>	<i>50</i>
<i>(4) Religious Congregation and their Contribution.....</i>	<i>50</i>
<i>(5) Civil Society.....</i>	<i>51</i>
<b>CHAPTER 5: TECHNO - ECONOMISM AND ECOLOGY.....</b>	<b>52</b>
ECOLOGY .....	52
SUBDIVISIONS OF ECOLOGY .....	52
<b>5.1.0. GENERAL PRESENTATION OF THE MATTER.....</b>	<b>52</b>
<i>Historicity of ecological crises.....</i>	<i>52</i>
<b>DATA AND REASONS FOR ECOLOGICAL CRISES.....</b>	<b>53</b>
5.1.1 THE LOST PARADISE.....	53
5.1.2 HUMAN INTELLIGENCE .....	53
5.1.3. SIN AGAINST CREATION .....	53
5.1.4. MILITARISATION AND OPPRESSION .....	53
5.2.0.THE ACTION OF MAN, NEGLIGENCE AND SELFISHNESS .....	54
<b>5.2.1. THE ENVIRONMENTAL PROBLEMS AND THE</b>	
<b>AFTERMATH OF THE ECOLOGICAL CRISES .....</b>	<b>54</b>
5.2.2. Saharanization.....	55
5.2.3. Pollution.....	55
5.2.4. Nuclear Winter.....	55
5.3.0. Green House effect .....	56
5.3.1. The destruction of the Ozone layer.....	56
<b>5.3.2. THE REMEDIAL PROCESSES TO THE ECOLOGICAL CRISES .....</b>	<b>57</b>
<i>(A) Franciscan Approach to the Solution.....</i>	<i>57</i>
<b>5.3.3 FRANCISCAN ANTHROPOLOGY.....</b>	<b>57</b>
<b>5.3.4. THE THEOLOGY OF RENUNCIATION AND ENVIRONMENTAL PROTECTION..</b>	<b>57</b>
i) ETHICAL ECOLOGY .....	58
ii) MEDIA ECOLOGY .....	58
iii) DEFENSE OF ECOLOGICAL BALANCE .....	58
<b>5.4.0. CONCLUSION AND MY PERSONAL MISSIONARY CRITIQUE.....</b>	<b>58</b>

<b>5.4.1. GENERAL CONCLUSION .....</b>	<b>61</b>
<b>BIBLIOGRAPHY .....</b>	<b>62</b>
<b>BOOKS .....</b>	<b>62</b>
<b>DICTIONARIES.....</b>	<b>63</b>
<b>MAGISTERIAL DOCUMENTS.....</b>	<b>63</b>
<b>JOURNALS .....</b>	<b>63</b>
<b>NEWSPAPERS.....</b>	<b>64</b>
<b>UNPUBLISHED.....</b>	<b>64</b>

## **MOTIVE FOR THE CHOICE OF THE THEME.**

The theme in question strives to conscientize the prevailing Tanzanian society and in a sense it as well endeavours to propose some of the possible solutions to the public outcry of the hidden needs of the Tanzanians, linked to the same theme. The theme is planned to envisage two specific realities of our time, a challenge in deed, namely, technocracy and economism as "a culture". There is a need to consider the truthfulness and the veracity of this reality of our time thoughtfully and henceforth, offer it precise answers. The exposition carries within itself three major motives that prompted me to work on it. These are the "necessity" of the topic to the Tanzanian people, the "relevance" of the theme in the present times and the final motive is the "missionary academic interest" that the theme itself bears and which influenced me as a missionary to think about it. All these motives will be developed in the main body of this undertaking.

While I am working on it, I intend to expound and develop the theme systematically by paying recourse to several cases at length. I will also try to point out some of the positive prospects and their limitations. Finally, I wish to propose possible solutions to the culture of technocracy and economism in Tanzania.

## **PHENOMENOLOGICAL DELIMITATION OF THE SCOPE.**

### ***THE HYPOTHESIS OF THE THEME.***

The phenomenon at hand, is attempted to analyze in the course of development of this discourse a culture of economism and technology which I perceive as a living shock in Tanzania.

It highlights the sphere of influence, the concrete effects, the visible crisis and tension to the Church and the state respectively.

My thesis is furthermore that, it is purposefully delimited to Tanzania my country of origin and indeed, the geographical area where I have lived and experienced to a certain spectrum the pitfalls of an exotic culture of technocracy and economism. In a word, I might say that, the culture itself has already misled and it is still leading the Church and the state into an acute tension and crisis. Tanzania as a Nation is reasonably big. It contains about 29 regions, amongst these, some of which are either big or small regions but the determinant element of their size is either the geographical and political or commercial factors. That means the fame of some religions of which I am going to invest a good amount of efforts, originates not necessarily from their voluminous and areal aspects, rather, they come from their major civil and administrative activities that tend to shoot up significantly the number of the immigrants into their towns and cities. For such reasons, I dare to point out that, although the specificity of the topic is within the Tanzanian physical boundaries, yet, the selection is made upon the major and influential regions of concern like Dar-es-Salaam, Arusha, Mwanza, Kilimanjaro, Dodoma, Mbeya, Songea, Iringa, Tanga and Bukoba. In such assorted regions, the whole sphere of influence, and the crisis of modernity are the most disputable questions and even worse, the effects of economism and of technocracy are immensely present.

Therefore, the positive verifications of these undertaking presently would imply a more positive approach to this paper as it is stipulated by the author.

Since I am attempting to demonstrate to the situation a mission in a creative tension, I will also evaluate the situation and breath into a crisis a change to a mission thinking, a paradigm change to propose and establish some forces of renewal.

## **METHODOLOGY.**

I have adopted two pedagogical trends in the treatment of my present theme. The first and the major one is orientatively mission approach while the second one is the synthetic analysis. On the one panorama, namely mission approach, a great deal of mission dimensions to the theme will take the presidency almost of the whole stuff. The second trend that is, synthetic analysis, well, a bit of comparative study will come up. This one will deal with several towns and cities to actualize how and to what degree does economism and technocracy erode and displace them. And again, this part will at the same time articulate somewhat the economic laws and scientific principles. Such principles and laws have great influence upon the Tanzanian people and to their surroundings.

Practically, the work contains five chapters of the text excluding the introductory part which will give a brief note that concerns the whole matter. Since each chapter will be treated independently then each one will therefore have its own conclusion.

In chapter one, there is an effort to clarify a number of concepts and terminologies applied to the topic. Then a comparative study of the western culture vis-a-vis the African culture and their consequences. The theology of culture, the spectrum of economism and technocracy, the global issue and modernity including their application to the topic will strive to cover up this section.

Chapter two will concentrate on the matters pertaining to urbanization as a whole, pointing out both positive and negative influence.

Chapter three will focus on the contemporary phenomenon of secularism while chapter four will explicate the idea of market and its limitations. Finally, chapter five will embrace the whole sphere of cosmo biology or ecology. In a brief note this area comes as a portrayal of how techno-economism relates with ecological factors fully. This formula is methodically sound because for the whole work, there are four distinct pillars which emerge as the outcome of economism and technocracy. These are: urbanization, market, secularism and ecology. The whole work will deal with these four items and each one with its own conclusion. Towards the end of the whole work, there will be a general conclusion which will actually carry the evaluation of the whole business.

Finally, the acknowledgement to different personalities whose contribution to this exercise is genuine will immediately take effect as it is always the case of any research work.

## SOURCES

Literary, sources on this section consist of the basic sources and the general sources.

### a) **The basic sources;**

These are the main official documents of the church, the first hand information given by different informants, research work done by experts, my eye witness information, and some missiological works done by specialists of missiology.

### b) **The general sources;**

These are divided into several sections, including articles in the periodicals, journals and from magazines and newspapers. The other part of the general sources will be excavated from different books that might shade some lights upon the topic. It has to be stated however that, no author is directly and immediately associated through and through with this actual work in Tanzania.

## PROLEGOMENON

In a missiological synopsis, economism and technocracy are ironically intertwined. Therefore, failures, crisis and successes of one of the two, would imply the reciprocal sharing of their effects. The advancement of science, technocracy and economic principles and laws have double outlooks in the developing country like Tanzania. Precedently, we see that mankind has moved from a stagnant life to a dynamic and meaningful living standards. Medical fields lead man to discover new credible opportunities that make life worth living. On the other hand, we can easily visualize the immediate effects of the western culture of economism and technocracy, namely, the drastic and subtle shock of urbanization which drives many people to the existing towns searching for employment and comparatively better life.

The second item actualizes itself where money and market economy exceedingly become part of the plans of the Church. Such alignments of the Church and economism tend to market the Church and sell God in the market place of techno - economism.

The other element in the list is the Worldwide legacy of secularism which has apparently made faith in the deity redundant. Secularistic thinking professes that man can do all that which is needed and as such, man has all that he/she needs to embellish life. Human being can make life livable. Man can serve oneself, can handle the exigence of modern life without much headache.

In this regard, religion takes the back seats and God is not very necessary, since there is a secular claim that modern man, can do all without God. The other wider crisis is the ecological factor, where ecosystem is tempered with, then the merciless effects come to batter strongly our big cities and major regions. These anomalous consequences affect the people and their surroundings.

Traditional wisdom speaks a bit about ecology. It says, God forgives always. As for man yes, "can" forgive. As regards nature, it is another case all together. Nature never forgives anyone who abuses it, and therefore, when it is exploited unjustly it backfires. Seeing it in the wide range we can realize that the whole universe is presently at stake because of man who acts upon it and appropriates nature like an abusive master. Man behaves this way, partly because of what might be termed as a deliberative knowledge of science, technology and economic standpoint, or perhaps man is being overshadowed with intellectual poverty, ignorance and in capacious knowledge about the mother universe.

In the long run, it can be discovered that, technocracy and economism both have much in common. They have together some affective common trends that erode enormously the Church values and the entire nation in the long range. Such trends, as the following chapters will deal with satisfactorily, exist authentically in Tanzania, and even more they have become part of the nations

culture. The reasons for these are quite evident. This is due to cultural juxtaposition and synchronization of cultures. As foreign entities, the two have actualized themselves in the respective major regions and major cities of Tanzania. But how does it come about? One may ask! The influence of globalization is of major concern in this respect. Globalization is the reality of our epoch, where the whole World is becoming a village. Our universe is getting smaller and smaller since people come to encounter each other more and easily because of modernity and its effective components of economism and technocracy.

I wish to frame my views just by respecting the above synthesis. Paradigmatically, the whole structure of economism and technocracy in Tanzania is between opportunity and danger. Notwithstanding, the a- posteriori experience can compete and positify the following statement without further contradictions. Basic human needs in Tanzania, even else where in the World are completely and adequately represented by science, technocracy and economic dismay. There is a handful of examples to justify this assertive truth. The medical field and its scientific discoveries, media, sorts of communications and transport means, business, exchange and market systems are concrete instances. Man needs all of which dearly. They are prominently necessary, they inspire human life and indeed they are of beneficial to man. I wilfully qualify authentic science as knowledge accurate, just for its meaningful opportunity and the help it offers to the humanity.

On the second vision track, some incipient observations draw a different picture of the whole thing. Factually, science, technology and economism are more and more becoming terror of the World and Tanzania is not exempted from facing such a timidity. The global mishandling of the tangible human discoveries marks the epiphany of the universal distortion of our universe. Man dares to endanger the opportunities of meaningful life under the auspices of modernity. This is tantamount to hazard in deed.

Henceforth, I attempt furthermore to ground such maladies by specifying their pitfalls, by looking at them in the broader context and to subsequently necessitate some of the mechanisms meant to remedy the situation from the state of helplessness. If this move is dismissed just plainly, then we should be ready to bear the costs of merciless devastations and demolitions of the Church and the state in Tanzania.

In my case however, what I have to say draws its credibility from my own particular Christian experience as a Roman Catholic. Yet, as human beings we all share the same challenges of the time in Tanzania that affect the Church and the state equally.

Hitherto, however, I therefore begin to map and demarcate out the crux of the matter by choosing the concept of "culture" as the substantial root metaphor. This one would imply that the term

culture is adopted in a metaphorical sense. Metaphorically, the culture of economism and technocracy in Tanzania as the theme proposes, it implies, "Tanzania in the "weltanschauung", the world view. The term culture can semantically be used differently. Yet, in this attempt the analytical explanations characterize economism and technocracy as western culture. By the same degree it satisfies to highlight the manner in which the specific culture operates, grows, builds, strengthens and how it might destroy others. This is an intercontinental overview of culture which explicates the comprehensibility of culture as something to be shared with others. When sharing becomes open, genuine, and hence; leaves room for healthy criticisms, then it will inspire the free door to paradigmatic shifts whereby the notion of cultural patrimony and hegemony of science will cease to exist in our cities. Henceforth, the Church and the state will never remain slaves of economism and technocracy.

## CHAPTER 1

### TANZANIA AND THE SPECTRUM OF CULTURE AND TECHNO - ECONOMISM

The republic of Tanzania is one of the three Eastern African countries of Kenya and Uganda. It is geographically mapped and located between 1 degree North and 11.8 degrees South of the equator. And again, between 29.5 degrees and 40.5 degrees of longitude, East and West of the Greenwich meridian. Formerly, it was colonized by the Germans, up to the time of the second world war when they suffered military defeat to the British colonialists.

Politically, Tanzania was influenced by the political movement and ideology of Socialism (Ujamaa policy) which was engineered by the former and the first president of the independent Tanzania, Mwalimu Julius K. Nyerere. In the present situation, although socialism is no more existent, Tanzania is still rumbling around with what I would call, unidentified mixed economic policy.

The economic standpoint of Tanzania is not so much stable statistically. There had been so much economic revival plans, which desired to standardize the economy with a peanut success. However, "Western Culture" in the context, has influenced most of the people's modes of leading forward the western life styles, although this attitude has got both dangers and opportunities at the same moment.

When introducing the country's social set up, the most central and primordial identity that pictures the status quo of Tanzania is the immediate impression of social stability. In Tanzania, by the dint of the nature of the people, man is taken to be the purpose of social activity; therefore, this view upon humanity gives them an opportunity to further their own social development. Moreover, there is a fundamental recognition of equality of man. Man in this sense implies all men, all human beings, male and female. Although this can not be susceptible to scientific proof, yet, man is justified by his/her meaningful existence in the society. As a matter of principle, there is an upholding of human dignity, that promotes the dignity and growth to excellence of all the human beings, without the denial of humans humanity.

The social ascent, is clearly seen in the writings and life of the first president of the united republic of Tanzania. Mwalimu Julius K. Nyerere, who is liked upon by the fellow citizens with respect and affections as the father of the nation. In his book entitled, "Freedom and Socialism", he qualified the above utterance by saying that, "Tanzania is the society whereby man's existence in the society is justified by the whole society through his existence. Through such existence, all of his/her rights and dignity, equality and recognition as a human being are held seriously".<sup>1</sup> But we must not forget that still Tanzania is the society whereby man's existence in the very society involves an inevitable and inescapable problems, difficulties and conflicts of his own desires. It is the society of which every individual achieves what every human want, namely, freedom to pursue his own genuine

---

<sup>1</sup>Nyerere K Julius, *Freedom and Socialism*, Oxford University Press, 1968, p 4.

interests and his now proper inclinations. In addition to what I have already stipulated above, still there are some external witness who support the above views. The most Reverend Tevor Huddleston Cr, the bishop of Masasi Tanzania, 1960-8 and Bishop Suffragan of Iteprey, London 1968-78, and who first went to Africa in 1943, writes as one of the contributors in the book entitled, Mwalimu: the Influence of Nyerere. He firstly honors the fundamental humility of the Tanzanian society by personifying it through the words of Mwalimu Nyerere himself, saying, "Man wants the freedom's which can be obtained only through life in the society...freedom rewards for nature for which his own unaided strength is insufficient".<sup>2</sup> But again, man who is not without drawbacks to encounter, it is evident that economism and technocracy are the contributing elements to the weakening of the morals and values of the Tanzanian society today.

### **1.1.0. Culturalism in Tanzania.**

Cultural pluralism is the positive wealth amongst the groups of human individuals. But then, when the individuals fail to synchronize various cultural differences in the healthy manners, then the immediate outcome of the whole business is not always entertaining. To concretize this issue, I hereby saying that, in Tanzania there is an outbreak of cultural crisis which has presumably been brought in by the premature sets of cultural multiplicity.

The phenomenon of present cultural crisis, has boosted up the so called culture domination, whereby one distinct culture, and in this case I refer to the Western culture becomes dominant over the indigenous ones. Cultural hegemony in Tanzania, is the fact of history ever since the epoch of colonization 1940's. From that moment coming to the present times, there has been an open tendencies of westerners undermining other peoples culture economically and morally. This behavioral pattern has created and indeed developed among the citizens a kind of cultural shock. This, reality takes us time to realize its effects upon the people and finally to recover completely from such a shock, because the patriots who belong to the traditional culture normally receive an exotic culture with the sense of admiration. Furthermore, most foreigners in Tanzania and even else where in Africa, become very much successful at prioritizing their own ways of life to the extent that our people fell that our cultural values are inferior. This is a state of helplessness that requires healing from within and from without. It makes our people fail to stand for their own cultural identity and dignity and hence, they look at their own original Africanism as a shame culture.

The science of culture simply waters down the manner in which the Africans approach different life situations, because even historically the African culture has been minimized beyond recognition. In Tanzania, for instance, there has been some attempts to introduce a kind of cultural assimilation although undergroundly, but this has brought a lot of pressure and crisis upon the people. Such pressure and crisis were eased by the fact that when the western world comes to our people, they do not consider the points whether the indigenous are prepared to embrace their new systems of life coherently or not. Take an example of Europe today, the whole western states are facing strongly the cultural crisis of innovation. Now, as Europeans migrated to our own cities they take up with themselves such cultural misunderstandings. That is the reason why in Tanzania in the present times,

there is an existence of a wide spectrum of cultural crisis vis-à-vis western cultural dismay. However, it looks as if it is getting tough to harmonize it through dialogue between the African cultures and the Western super powers.

Culture is considerably a complex manifold whole, especially in those circles where it is classically and seriously applied world widely, there are varieties of the understanding of culture. When given an allowance to put forward selectively a list of definitions that expound on the understanding of this worldwide and popular term, I would point out the superb ones. One of the classical one is that of Sir Edward Taylor's: He defines it as a complex whole which includes knowledge, belief, art, morals, laws, customs, any other capabilities and habits acquired by man as the member of society.<sup>3</sup>

In this understanding of culture, human person and the society both occupy the central position and become the determinant values of culture. Another protagonist of the same reality is Clifford Geertz, who comes up with another cultural outlook. He defines culture as "a system of inherited concepts expressed in symbolic forms by means of which human beings communicate, perpetuate and develop their knowledge about and their attitudes towards life."<sup>4</sup>

Since there are different degrees of perceiving the same entity by different exponents and experts, then it satisfies me to look at another set of authority and see what they have to say about culture. Dr. Shorter essentially defines culture as a transmitted pattern of meanings, embodied in symbols, a pattern capable of development and change, and it belongs to the concept of humanness itself.<sup>5</sup>

This heritage is not beyond the sphere of sharing neither it is placed beyond the bounds of criticism. More often than not, the culture in the long run can be taken to be a permanently plan of a certain people, just yet, it can cross its own physical boundaries to encounter other cultures and establish a healthy mutuality. This is to imply that, a culture is something that can be applied at the variety of levels and degrees and from groupings to the global scale. Having seen the picture of culture from different perspectives, as per now, I would rather structure this technical notion of culture, "Utanzania", "Utamanduni" in Swahili language, as the totality of the human opportunities of life which a particular people embrace naturally and willingly with its benefits and misfits. This is their cosmic and ancestry heritage which is permanently practiced and respected even after mixing their crude elements with other groups, yet, most of the core elements remain unaltered.

### **1.1.1. The Missiological Prospects of Culture: Theological point of view.**

Missiological synopsis upon culture accords us a clear discernment of the liquidity and the dynamic nature of culture. This understanding clarifies for us and exposes the deeper characteristics of culture. The fundamental prosperity of a culture is the one of ambiguity. Each particular culture is ambiguous, and therefore to remove such ambiguities from different cultures, so as to shade some lights of understanding, then you need conventional signs and symbols. As for a symbol just from its

<sup>3</sup> Taylor. Edward B. *Primitive Culture*, 2Vols, London Oxford University Press, 1891, p. 1.

<sup>4</sup> Geertz, C. *The interpretation of Cultures*, New York, 1975, p. 89.

<sup>5</sup> Shorter. A.E M, *Towards a Theology of Inculturation*, London. Geoffrey Chapman, 1988, p. 5.

etymological advantage of the word, it appears clearly from the Latin language, (Symbolum) symballein, to imply that symbol unites, brings together with its clear symbolic elements. Then the multitude of cultures can clearly be understood by many and this brings in healing, life, harmony and meaning in the cultural surroundings.

This cultural attitude will let the door open for sharing and henceforth for cultural growth. The fact is genuine since all human cultures are born from peoples interactions and openness. On the same point as regards growth and development of culture, the same could happen for its disintegration and eventually its death. The fatality of a certain culture could happen as the result of Western cultural patronism and imperialism. This happens when foreign powerful culture overwhelms completely the rest of the inferior cultures by failing to recognize first of all their cultural identity and dignity. This situation destabilizes the pillars that hold firmly the symbolic orientation of the oppressed cultures. Subsequently, the weak cultures suffer a great deal of massive defeat and finally they give up the battle. The sign of despair shown up by the indigenous to the imperial culture tend to change the whole scene which makes the local people the center of cultural disorientation.

Science, technocracy and economism are factually related to the symbols of particular group of people. These contemporary global aspects of life make people choose, arrange and modify their culture. Surely, this is how the modern (people) societies lead their life. In Africa for instance, it is unfortunate that the traditional technology was never given a room to come up technically like any other foreign technologies.

This mass of injustice consequentially, pushed the African primal sciences to a natural disaster and death. Eventually, the cultural vacuum which was left vacant following the death of the African traditional technology and science was replaced imperialistically by foreign cultural sciences and technologies. Today, in most parts of Africa, technology is not constantly flourishing because people were not initiated properly to the new technology that was indirectly imposed upon them. This is presently existing in the industrial centers of our countries, more than we can maintain them. This state of affair, does not only happen in the realm of secular world alone. We can see that the same trouble happened to the first missionary pioneers who took up the challenge to proselyte the African traditionals. Statistics could easily show us that most of their earlier efforts of first evangelisation endeavours could no way bear much fruits. The major reason behind their failures was that, the foreign evangelizers were adamant to the officiating procedures of the indigenous cultures to the Christian religion.

Under all costs and in whatever circumstance might be, well, there is one essential point to remember. When an individual wants to introduce into a system a particular reality, be it religious message or secular, then there should be a clear consideration and respect to people's values and integrity.

Earlier on, I forwarded very briefly and clearly that each culture is ambiguous. Hence, Christian cultures in context are not exempted from this very fact. This is to verify the point that even Christianity should be expressed in a proper symbolic system and language. This awareness will offer before the multitude of people who are non Christians an ample time to think and reflect deeply upon the Christianity, and as the consequence gospel message and Christian values will find a home

and acceptance in peoples life. Contrary to such profound demands, then Christianity like other world cultures will be forced to follow the normal paths of earthly life towards zero credibility and fruitless existence in the universe.

Above all else, any culture can become useful in as far as it becomes open, sensitive and coherent to the symbolic language which looks forward to reconcile and draw humankind together.

### 1.1.2. THE CULTURE OF ECONOMISM.

On the account of the difficulty to frame a concise definition of economism, it happens to end up having many definitions of the subject. Former economic thinking, usually defined economism in terms of wealth. Adam Smith, who is considered as the father of political economy, defined it as "An inquiry into the nature and causes of wealth of nations"<sup>6</sup>

But traditionally, economics is understood as a "science of wealth, which teaches selfishness; and where self interest decisions of buyers and sellers would collectively create order and harmony. Economics puts its economic nails deeper upon the individual profit at the expense of the big majority who are the proletariats - working class.

In order that one might have a profound knowledge and clarity on the term economism, I am presenting this pursuit metaphorically; just for two crucial reasons.

Firstly, metaphorical language in economism on one side has the tendency of masking and yet clarifies one thing; and further more metaphor thematizes several aspects of experience and the significance of the human person. For example, in the economic terms and stands, things like the forces of labour or units of labour are not personified straightforwardly. Instead, a human person is understood in terms of aggregates, surplus population, consumer demand, unemployed mass, resources, factors of production and such like. On the other hand we find human persons being identified as surplus population or as cheap resources. Poor people in the economical context are coined technically and in terms of mass and masses, without degrading the reality and the state of individuals who are economically considered as essential units of labour forces. In this level of understanding, a human person in technical economic concepts satisfies the language of economism.

The other reason as why using metaphorical language is the idea that economic metaphors have become part of human beings everyday language of business, that the members of contemporary society can understand. Such metaphors give us at least right prescriptions of our economic concepts. This could be taken to be fair ethical consideration and it is morally sound.

Embarking upon the metaphorical understanding of the culture of economism, I would easily view economism as one of the major problems of mission situation today. In some of the African countries, Tanzania in particular, the culture of economism is a visible shock to the church and to the whole nation because of its nature, character and influence upon the citizens. Originally, economism is the imperialistic Western culture. Pope John Paul II uses the term economism frequently in his casual speeches, and often most in his encyclical on the "dignity and status of women", "Muliers Dignitatem" to designate the nexus of materialistic values. The Oxford English Dictionary Learners

---

<sup>6</sup> Hussain Ashiq, *A Text Book of Economics*, Nairobi: Heinemann Kenya, 1988, p. 1.

says that economism imposes the primacy of economic causes or factors as the main sources of cultural meaning and values.

Collier and Esteban, define economism as the reality that transcends a set of values and therefore it is the whole cultural package.<sup>7</sup>

Economism is the way of thinking which the neoclassical economic factor is the major arising exponent of value. The economic factor determines symbols, signs and cultural diversities and in this case the root symbol of economism is market which manipulates and maltreats people as figures.

### 1.1.3. THE CULTURE OF TECHNOCRACY.

According to the Oxford Advanced Learners' Dictionary of current English, exposes technocracy as control or management of a country's industrial resources by technical experts.<sup>8</sup> World technocracy is another Western Imperialistic cultural mentality. It contains a special legacy that imposes the technological culture upon the Southern states of the Southern countries. This is done by the Western Nations due to their adequate facilities and capacity of technology.

Dr. Shorter, defines World technocracy as the Western cultural hegemony and patronism.<sup>9</sup> Shorter's account on cultural technocracy suits and fits very well in my context, because of the following observations. When I give an open scrutiny on the Western World's technology I find that, they have all the resources and the facilities that enable their technology to grow and expand higher and higher. The Western quantitative technological facilities normally hegemonizes and manipulates other nations' cultures mercilessly with the hope that science and technology are going to control the whole world. The scientific world view belief is that the world is made of natural objects which is ordered according to evolutionary law and that God's mighty power on it becomes a disputable question. Technocracy believes that science can monopolize the world, can know it through the establishment of unambiguous theorems and as such man can attain the veracity of it and finally to change it either for good or bad. This model of thinking is against other people's cultural mythologies and the perception about the truthfulness of the world and the limitedness nature and powers of man towards the world and its mystical nature.

The second accusation that I am tempted to pose on Western technocracy is where they dictate to us what and how our low scales of industrialization and civilization should be. Westerners do not feel comfortable with the African notion of hybridization as the first president of the country of Ghana, Dr. Kwame Nkrumah poses it forth. Nkrumah would say that for any African nation, there is no need to neglect foreign influences just for the sake of hatred. The solution to cultural tension is very simple. "African can have industrialization and Western civilization, yet we remain African, an African body with a white culture." This is exactly the center of everything, where the tension of Western technocracy comes in by embracing and imposing the ideas of assimilation on Africa. Such

<sup>7</sup> Collier J and Esteban R., *From Complicity to Encounter: The Church and the Culture of Economism*, Dublin: Trinity Press, 1996, p. 271.

<sup>8</sup> Oxford Advance Learners' Dictionary. Fourth Edition, London: Oxford University Press, 1992, p. 1319.

<sup>9</sup> Shorter, A. E. M., *Class Notes on Missionary Dynamics: Encounter the Gospel with cultures*. Tangaza College, 1996.

and many other Western elements and influences exerts a lot of pressure and squeezes Tanzanian nation to the point of becoming Europeanized.

#### 1.1.4. THE LANGUAGE OF ECONOMISM AND TECHNOCRACY

Generally, each particular cultural pattern, is shaped up by one of the major components and constituents of culture, namely, language. Language controls our models of thinking and our manner of performing several activities which are made available to our life.

Semantically, economism and technocracy use metaphorical expressions and some of these expressions come from other disciplines. The language of "economism and technocracy" is the major medium through which the interpretation and the transmission of the meaning and content of subject matter. Economism and technocracy are nurtured normally by their own language.

Since this is the situation, then the language of "economism" and "technocracy" requires proper hermeneutical interpretation. This will simply offer them proper orientation; lest we all land into the absurdity of economical and technological anarchism. When the language of economism and technocracy crosses their own demarcation to encounter other nation's language, often times it causes some cultural shock and cultural patrimony over other cultures. For example, one of the common and major weakness that make other cultures suffer very much, is where some foreign terminologies which are proper to non human beings are applied to the realm of human persons. Presumably indeed, the civilians involved are obliged to use such terms in day to day basis other wise in the course of time, they might find themselves off the league of business. A good example of some terminologies which disappoint and displease other cultures are like cheap labour, units of labour, elasticity of labour and velocity of mass unemployed. All these terms, stand for human persons at the market place of business.

Pushing further the discourse, we can still encounter more economic and technological metaphors coming into our daily system of life. We have concepts like the liquidity of money, mobility of capital, money speaks everything, time is wealth, man is a reproductive machine, etc. The matter of issue here is that, such terms and concepts, let alone their good sounds in our ears, yet for some of the African people do not go with their rhythm of life. What brings into the system a kind of shock is just a simple case. The society is within a particular cultural equation, since we are having our own system and at the same moment we depend very much upon other influential systems then we find automatically that the weaker set of system will be obliged to either imitate or copy the foreigners ways of communication lest the less powerful race is put off completely from the world of foreign economism and technocracy.

This paradigm that tends to veil all that is traditionally Africa, is purely and without doubts cultural patronism and hegemony to non-Western language. Hence, this phenomenon and mentality is tantamount to neo-classical cultural imperialism, which portrays a serious moral decay and lacunae to Africans, involving Tanzania in particular and else where, specifically the Southern countries.

### 1.2.0. THE CULTURAL INFLUENCES AND CONSEQUENCES OF ECONOMISM AND TECHNOCRACY

Western culture can be categorized as the culture of economism and technocracy. The incipient observations show that economism and technocracy have become the worldwide culture. This culture, that means, Western one, has hijacked the economies and at the same time technologies of the whole world cultures. Subsequently indeed, from the Western World the two entities have become part of the whole universe's cultures. The initial point of imperative attitude which proves this to us can be retrieved right up from the property of any cultures. Significantly, this can be termed as cultural dynamism. A short revisit and through the scanning of the study of culture reminds us of the natural tendency of any existing culture. The study of cultures says that, culture is an entity in flux. Therefore, it dynamically encounters other cultures in as far as human contacts are held intact. Consequentially, when two or more cultures encounter each other, the immediate positive expectations are the mutual integration of values, like self enriching and correction, the adaptation of new values and of elements.

Surely, from any cultural coming together and intermingling a number of expectations are by all means born. Often times, the legacy of openness of some cultures push forward as the result, new shoots of cultural compliance and of new life from each side.

The atmosphere like this, might not happen at all. Surprisingly enough, several cultural togetherness might lead the people involved into a state of regretting and of conflict. This can occasion such a state only when the cultural meeting points do not provide a coherent system of value sharing. That could be the clear reason as why other cultural inter-wavering several moments result into erosion and disintegration of the prior cultural expectations. Along the same line with this; it is clear that, the other source of cultural misunderstanding and divorce happen when one dominant culture dares to play down and takes for granted the cultural identity and integrity of its counterpart. This character is very common in most parts where different nationalities stay or work in the same area. This area in most cases becomes the sphere of cultural influence and of cultures boiling pot.

The second prerogative view, which convincingly enables economism and technocracy overwhelm other world cultures is the gigantic power of modernity. Modern life is strongly and deeply money oriented. This fact, is quite evident when we make a brief look at the semantics and pragmatics of the category of money. Without any degree of hesitation, it is obvious in the modern world that money takes the leading in socio-cultural function of our everyday to day life. Man can be sure of his or her survival only when one's pocket is occupied with paper notes. The bourgeoisie and rich fellows, can go where ever they want depending on the weights of their stable incomes. The capitalists who deposit their money in a free exchangeable hard currency can enter any country of the world. Economically, the monetary density is always and habitually capable enough to take any one anywhere in the world, no matter who you are, be it morally good person or its opposite. This syllogism might look rather new, but in concrete terms, the contemporary morality of money encourages any one to acquire so much money in cash even at the expense of the big majority of poor citizens.

The last thoughtful point that eases the influence of economism and technocracy over other cultures is the issue of globalization. Globalization as the reality and distinct from an ideology, is neither new nor strange existent. It is by origin, the influence of the Western super platform and drama to the rest of the continents. Dr. Shorter defines it in his class lectures as an empire and territorial building.<sup>10</sup>

Collier and Estabar define the term globalization as “the social and economic integration of our world”.<sup>11</sup> Historically, it is believed to have started coming up to the open approximately in the past three centuries ago. At the dawn of the era of political colonization, nineteenth century globalization gained a lot of momentum than ever before to most parts of the world. The motive toward this tremendous increment of global emphasis was geared up by the charge of perspective by the European Nations. The Western countries saw the necessity to expand their economy due to high demand of cash crops and other types of raw materials for their newly discovered heavy industries. Economically and scientifically speaking, this was the era of automation revolution, which changed the whole of the Europeans set up of life and mode of production. Globalization as it has taken a front seat in the African continent, it encourages the spread of worldwide cooperative activities.

This exposed truth sounds unchallenged because today the world is literary getting smaller and smaller, while the people in question are becoming mobile at practicing an inter-continental cooperation and relationships. Such a wonderful degree and extent of people’s contacts at the global level, becomes now a days more easily due to the advancement of major scientific means of communication.

The whole issue of globalization is not a miracle. It becomes a shocking matter only for those who do not know how technology operates. Europe for instance came to acquire the present shape just because of necessity and struggle. As for globalization, we can see that its present nature was made manifest through the advantage of science revolution and technological awakening. Even more, the new shapes of economic stability and expatriatic forecasting, together give a big and strong donation to the manifestation and the flourishing of the global contacts.

### **1.2.1. THE LOGICAL CONSEQUENCES OF THE WESTERN CULTURE UPON AFRICA**

Cultural pluralism, by length and breadth, is of great integral importance, although it is not without limitations. Unfortunately, the chief problem that creeps into the rhythm of cultural integration happens when the Western culture becomes too powerful economically and technologically to the extent of suppressing and dehumanizing other African cultures. This kind of cultural pressure leads the whole system of multi-culture into the state of siege and of cultural disharmony. The overwhelming defective and negative influence could only be pin-pointed out as we thoroughly scan the Westerners modes of operation, and the subsequent Western cultural impact upon our own African people.

---

<sup>10</sup> Shorter, Op. cit.

<sup>11</sup> Collier J. and Esteban R., Op cit., p. 271

Hard evidence is rather open, and yet, subtly appealing economism and technocracy in the African cities, is a borrowed Western culture, which when is brought to our (cities and towns) Nations carry with it a strong and visible influence to our people. As the matter of principle and without faking the reality, economic aspect as well as the technological arrogance both claim to shape our daily aspirations and evaluations, our understanding, our reaction to different realities of our life, and hence, our behaviors in context. It is interesting to see that it is the economic factor that changes the Tanzanian “Weltanchaug” since, economic pre-occupations and other business language pre-occupy our ways and modes of thinking and living.

Notwithstanding these clear inferences, the science of technocracy and economism tremendously empower and control our behavioural patterns. For instance, attention upon money, multimillions, success, gain, progress, wealth and power. Literally, when I read the mind of my own people I can give a simple analysis of their styles of thinking and their cognitive orientation towards life. Consciously however, the concrete life situation in our time and in the cities of Tanzania particular is so amazing. People’s life, is highly controlled by the Western monetary influence. Most of our public institutions like schools and colleges, several enterprises like business corporations, health services, church’s charitable organizations, human’s personal lives, etc., all these are framed by monetary economy and by economic principles and laws. All these are the deliberative neo-capitalistic mentality from the Western world which promote the morality of economism and technocracy which is designed to count only the profit gained and losses. A clear example can be drawn in the media operations and broadcasting services. Despite the straight forward norms and ethics of the media which both are clearly stipulated, yet, the sense of nature is entering straight to the church and temper with that which is supposed to be held with great honour and reverence. Cautiously enough, it is unfair to mix up in the radios and television programs, religious periods and business information at the same time. For example, when broadcasting several religious services, firstly a commercial advertisement begins to play the drama, followed by a religious program. In the course of time, again a commercial break that exposes forward something totally different from religion, let say, cosmetics advertisement takes another cover, and finally at the end of the same religious hour still you will get another commercial break with a new item like petroleum products, etc. This portrays a sign of cultural misorientation and misinformation of the reality about human life in the pluralistic society. Subsequently, the culture of economism and technocracy as an operative system leave behind black repercussions on our spheres and set ups of life.

Socially, the humanity is respected only with conditions since it becomes an instrument that can be sold and be bought; it becomes something that can be calculated mathematically and bargained at the market place.

Human justice in the market place of economism and technocracy is dictated by the meritorious works in which the mathematical figures decide and judge in terms of one’s efficiency. This is very ridiculous since man earns some profits not according to what his humanity deserves, rather, what his labour force can be awarded with. Furthermore, the distributive justice is owed by the soft languages of fringe benefits and incentives whereas the remunerative justice sometimes is declared resigned and redundant. This is the point why scales of salaries are calculated in the Laissez

faire market in terms of one's academic qualification contrary to what a producer produces through his physical involvement in the production process.

Morally and ethically, there is a societal disintegration of nuclear families to a multi societal anarchism. Moral decay and havoc become a normal way of life. There is no clear integration and coherency between church or religious matters and civil undertakings. The distinction between the different zones of sacredness and profane is not taken to be a serious issue. That is why there is a total profanation of the Gospel message and values. Money acquires an identity which in fact, replaces and surpasses the human value in the realm of technocracy and economism.

Semantically, the traditional and national languages get destabilized because our nations become a dumping place of foreign languages, economic and technical terminologies. It is obvious that the nations react silently to such new elements in their language and by the fact that they are new pieces of language they do not appeal to their semantic sense. The original language of the citizens get destroyed due to the intrusion of technical and economical concepts and terms which eventually become dominant and undermine the traditional language.

The other handicaps of the semantic section is worldwidely felt. When different language grow up together without proper formation, in the long run it develops "sheng" languages which normally put most of the old generation comparatively off the pitch since they fail to cope up with the new language. Consequently, the whole society including the contemporary one fail to stress academically and the formulations of their own language which is the root symbol of their culture.

### 1.2.2. CONCLUSION AND MISSION REFLECTION

Culture is considerably a complex whole. Cultures are objectively relative and they are different. Cultural interactions are of great importance and value, since it is from such encounter that we come to know others. Through harmonious cultural borrowing of ideas and virtues we mutually enrich each other. The culture in question and context has both limitations and importance. The whole universe is in one way enjoying the fruits of science, economism and technocracy. The possibility of advancement in these fields were made possible as the result of human scientific know-how; through sharing of the human talents and cultures. The world has become a global village; and the sphere of co-operation where healthy sharing and enriching of all that mankind have at their disposal. The unequal juxtaposition of multi-cultural values will give forth to a strange shape to our universe. Modern man and the church all over the universe today are experiencing a drastic cultural crisis. The church which has been enjoying for so long the universal culture of the Latin language seem to fail in her mission to some part of the continents. Those areas of high Islamization should however provide an evidence to this claim.

The real problem to the present situation of crisis is the above analyzed culture of economism and technocracy. Science and economism believed to be the only instruments to shape our life and cultural world view. Man is conditioned to believe that his ability to know, to manipulate nature through various ways of scientific control and the means to solve our own problems is money and the culture of economism and technocracy. Realistically, man has profaned faith, through our attitudes and there is no longer good and moral life. But then, mission theology is one of the alternatives that

have an authentic ability to bring technological change, to create progress, growth and prosperity. Missiology is expected to provide new possibilities to the ruptured Western culture of economism and technocracy.

To be able to grasp perspective on the cultural context which is to be addressed by Christian mission, allow me envision some new praxis and concrete missiological proposals of inter-cultural and holistic solutions and reforms.

Before posing forward any solution to the culture problem, then, a clear, serious study and examination on cultural modern conflicts should be made at schools, colleges, seminaries, at several sectors and levels in nationwide. This will be followed by immediate counter-check up of the proposals spelled out by the participants and cultural experts.

Hence, I propose a hyper inculturation. This in the high stage to the literal conception of general inculturation that contributes to the promotion of Christian culture with all of its good values. Christianity will promote global reforms because most of its values never entertain cultural bias and apartheid. Christianity as well, empowers religious through Christian communities, and religious organization, from the point of view of its favour upon cultural identity and historical life projects. Christian hyper Inculturation is the praxis and paradigm of faith to changes and charity.

Above else, I suggest the society and the Church as a whole to adapt themselves to each culture with critical mind and evaluation. That will give them an opportunity to extract from such cultures most of the good and rich values that will make them move forward with modern life, while empowering their own identities and maintaining their traditional status quo.

Globalization and modernity are the modern conflicts and crisis that the whole world is facing. Therefore, I would propose that, our education system should seek reforms and equality of the mankind education should empower people through seminar programmes, arguing from national to international levels since cultural problems are by now a global hot issue. Such programmes must be handled up by competent and suitable authorities like religious congregations, genuine missionaries and volunteers and local church personalities.

The form of education that I am pointing out should emphasize the renewal of education systems that gears to the building up of new realities of the marginalized entities. The education system that offers and maintain equal opportunities, and liberation of all, the one which empowers religious organizations. It is the form of education that reduces the legacy of political overtones by emphasizing the humanistic means.

Either, I would still uphold the profundity of mission theology that will radically question the dominant models of Western cultures by offering alternatives. One of such alternatives is that of keeping up Christianity including other traditional religions as 'mono-culture' that is ready to shape its own people from Western patrimonial system and brain washing characters.

Finally there should be a promotion of proper language and market that will favour the language of equal opportunities, which emphasize differences and unity. Such language should strive to remove the major obstacles for any type of communication of the good news. This is the economic language, the language of reform and of high quality required by modern man and processes in the society.

All the former listed problems resulted from the culture of economism and technocracy and the latter proposals must seriously be implemented because misdirected culture of economism and technocracy make the christianity indifferent, half hearted and even against inter - cultural faith.

## CHAPTER 2

### TECHNO-ECONOMISM AND URBANIZATION

The prelude of this attempt, forwards openly a very brief demonstration of a particular Western culture. It says that, the immediate effects of the Western culture of "economism and technocracy" is the drastic and subtle shock of urbanization. You would hear some people talking of urbanization as a change in a pattern of settlement, and yet, they qualify it to be a sound process.

Urbanization says Dr. Shorter, is a form of social consciousness.<sup>12</sup> Professor Kenneth Little, in his book entitled "Urbanization as a Social process" defines it as follows; "By Urbanization is meant the process whereby people acquire material and non-material elements of culture, behavior patterns and ideas that originate in or are distinctive of the city."<sup>13</sup>

Urbanization is the real physical process which because of some real technological and economic status drives many people to the towns and cities searching for both the employments and the better standardized life. This geographical move makes people more and more secular, since while in towns and cities people start withdrawing from approaching sacred zones like going to church.

#### 2.1.0. HISTORICITY OF URBANIZATION

Historically, urbanization is linked with the term civilization. Civilization from the Latin word "civilis" means, community to which men and women belong and hold their citizenship and feel the ties that bind them to their fellows. It is a group of people who have been brought to the state of being citizens in the fullest sense.

Since civilization is linked with the forms of human culture, it must fully realize the possibilities of human society, through the development of science, economism and technocracy. The technological know-how pushes and tempts people to establish a common settlement where the citizens will truly enjoy their citizenship.

Lewis Mumford points out in his history of the Urbanization;

"The earliest reasons for the establishment of cities that lead to people moving into urban centres were not as some imagine, the benefits that would be gained by the citizens. The walled fortress - city for the protection of its inhabitants and the city as a centre of trade and commerce arose comparatively late in human history. The earliest cities were created for the benefit of divinity as burial places or as sanctuaries. Civilization, which is inseparable for urbanization - the process of coming together into cities for the advancement of (science, technocracy and economism) human community, has depended from the start on men's acknowledgment of God, however weak or distorted that faith may have been. And we must add that the attainment of urbanization and civilization still requires faith in God who has made us for community settlement and sets us to live in urban cities. The civilization, will be known only when the Lord "will dwell with them, and they shall

<sup>12</sup> Shorter, Aylward. *The Church in the African city*, London: Geoffrey Chapman, 1991, p. 7.

<sup>13</sup> Little, K., *Urbanization as a Social Process*, London: Routledge and Kegan Paul, 1974, p. 4 - 5.

be his people, and God himself will be with them” (Rev. 21:3) because the dwelling of God is with them.”<sup>14</sup>

### 2.1.1. GROWTH OF URBANIZATION

The growth of the urbanization in single vision track is the physical aspect of civilization. Dr. Shorter, for him, the term urban growth simply refers to the numbers of people actually living in urban areas, the increase of urban populations and the multiplicity of towns.”<sup>15</sup> The question of urbanization is not only the issue of the developing country like Tanzania. Rather, it is the concern of most of the African countries today. This is the point why all over Africa the degree of urban growth in relation to other continents is comparatively high.

Most of the former Tanzanian smaller and even remote units of petty business, presently have become large centres of encounter and of business transaction. Regions like those of Songea, Mbeya, Kilimanjaro and Arusha, central belt of Dodoma and its sub districts of Mpwapwa, Kongwa, all these were formally regarded as sub sections of the major regions, but in the mean time they are getting more and more urbanized. In the book, with the title, “The Church in the African city”, father Shorter. A, anticipates some of the ideas pertain to these views that, “by the end of the twentieth century, half of the world’s population will be urban dwelling”.<sup>16</sup> As for me however, I fully agree with Shorter’s observation just for one cardinal point. It is clear that Tanzania is not all that urbanized, yet, as a nation it is quite peopled. If I take a quick look at some of the past smaller and microscopic towns of Mahenge and Ifakara in Morogoro region, and again, areas like those of Njombe, Makambako, both from southern regions, Songea and even Mtwara, such towns were geographically and physically insignificant. Regions and provinces are normally subjected to voluminous changes. This affirmative statement is not without authentic evidence. Towards the end of 1980s, you will find from the statistical data that , the above mentioned provinces and sub areas became highly populated and urbanized. This process is still on and again the pace of expansion of such towns is constant. The reasons for such changes be that, simple people cling to liberate their very selves by looking for self employments in these small towns. Moreover, since most of the cheap life and contemporary facilities like market centres, centres of contact and communication, transport means are available, then petty traders tend to migrate to such growing towns so that they can have the exchange of their agrarian products.

Consequently, the population of people who operate within those regions multiplies at a remarkable rate. Further more, following the increase of the population and immigration process, new shopping centers and administrative offices emerge automatically due to the needs of the local audience and the government. Subsequently, the moral set up of our towns changes its status immediately and become a municipal of the proper town with all the qualities required.

In another development, we have small towns of Mahenge, Ifakara in the province of Morogoro, and in Shinyanga where the extension of such towns has advanced so much. The land

<sup>14</sup> Yonger D. George. *The Church and Urban Power structure*. USA. The Westminster, 1963, p. 53

<sup>15</sup> Shorter, A.E.M. *Class Notes on Missionary Dynamics: Encounter with cultures*, Tangaza college, 1996.

<sup>16</sup> Ibid, p. 8.

scape of these towns has forced and changed such sub areas into commercial towns. This has come true as the result of the newly discovered mining sites. Better still, the mining industry provokes the agricultural services to come to the area, including other human needs and services that will keep miners, and the administrators going. All these processes become some of the major contributing factor to the idea of urbanization in Tanzania.

### 2.1.2. TANZANIAN URBAN TYPOLOGY

In the post-independence period, most of the African cities have undergone change and diversity of their urban forms and experience. This urban change varies from one city to the next and form the general features to the natural peculiarity of their individualities of some towns.

Within tropical Africa, there is a variety of the nature of the indigenous town and cities, which could be categorized as the characteristics of the African city. Tanzania has some of its towns and cities falling under the so called the indigenous urban traditions. In the present Tanzanian state of urbanization you will come across some of the colonial structures still surviving in the modern African types of towns.

Anthony O'Connor in his work entitled, "The Africa City", highlights and in deed classifies the nature of the African urban city in to six typologies.<sup>17</sup> He therefore, lists down six types of African city whereby out of such number, four of which fit unto Tanzanian urban typology. On the other hand, we have Southall A. W., another exponent of the subject matter. In his work, "Social change in Modern Africa", he presents before us two types of an African urban typology which is purely the type of Tanzanian style of urban set up.<sup>18</sup> The third protagonist of an african urban typology is Oram N.<sup>19</sup> He spells it very clearly in his Book called "Towns in African city". Now allow me to give the specificity of each particular African urban typology including their respective regions where they are geographically found in Tanzania.<sup>\*</sup>

<sup>17</sup> O' Connor, Anthony, *The African City*, New York: Africana Publishing Company, 1983, p. 28-41.

<sup>18</sup> Oram, N., *Towns in Africa*, London: Oxford University Press, 1969, p 23

<sup>19</sup> Southall, A. W., *Social Change in Modern Africa*, London Oxford University Press, 1961, p. 27.

**The indigenous city.** In origin most of these towns were basically centres of political power and thus of administration. In deed both crafts and trade were essential to their survival and growth. Such cities were associated with divine kingship and may have a mobile city, moving with the king and his court. This type is not found in Tanzania, but it was the case with the Rubaga, which Stanley visited in Uganda in 1875.

**The Islamic city.** This is the second set of urban tradition. The "term" the Islamic city has been used for these forms of urbanism, for they owe much to Islam and have much in common with the traditional cities of the Middle East. That is to say, the Islamic city was the consequence of the immigrant religion of Islam and its characteristically urban culture. In Tanzania Zanzibar Island and Tanga in Eastern Africa have this experience, and also Mogadishu and the small Kenya coastal town of Lamu. Most of these cities and towns received stronger alien influences in the colonial period.

**The colonial City.** This arise out of the colonial experience. This type dates from the end of the nineteenth century, when long-distance colonial trade began and lines of communication were set up. Originally, such towns were administrative centres of the white minority rule. At independence, all the structures of this type of city were retained, as were the economic links with Europe. Today, such areas have been maintained on a basis of wealth and class and most people of high income are the ones who are dwelling in such cities like in Dar-es-Salaam, and some parts of Tanga, Moshi district and Mwanza.

**The European city.** Some of these towns were designed to be replicas of towns in Europe. Some reflected European town planning ideas more clearly than many towns in Europe, partly because they were twentieth century creation, and partly because they were established under highly authoritarian governments. The attainment of independence by Tanzania, Kenya and Zambia in the early 1960s, naturally brought dramatic changes to these cities. Such changes are far more substantial than any taking place in Dar-es-Salaam.

**The dual city.** This type incorporates both an ancient Muslim city and an indigenous colonial city. These are maintained as separate and distinct cultural sectors with a measure of interaction between them. This sort of a city is not found in Tanzania. Examples are Khartoum in Sudan, Kano in Nigeria, and until 1960 Kampala in Uganda. Such cities have got similarities in their population structure and their physical characters.

**The Hybrid City:** Is one in which there is a convergence of different cultural sectors. A city like Dar-es-Salaam which was clearly colonial in origin and even Freetown, enters into this category.

To move a little bit further, we find Southall, A. W. and his different understanding of the African urban cities. Southall's urban typology proposed more than a quarter of a century ago, is a simple dual categorization. Type 'A' is the old, slowly growing town, well integrated with the surrounding rural areas. This type, though increasingly rare, can still be said to exist. An example might be provided by Tabora in Tanzania, the town founded by nineteenth century

*(O'Connor, firstly lists six types of African city whereas Southall, explicitly gives us another category, named as type 'B' which in the course of analysis is divided into two types, A and B. Oram presents his own type which bases on Social and Economic functions. All these will satisfactorily appear in the footnote below):*

Typologies such as the ones being analysed in the footnote, help us to realize how varied in origins, patterns of growth and social-economic functions in the African town particularly in Tanzania.

### 2.1.3. CAUSES OF (RURAL-URBANIZATION) GROWTH AND MIGRATION IN TANZANIA

Urban traditions are of great significance for the present nature of African (cities) urbanization and growth. Dar-es-Salaam for instance is one of the cities of Tanzania which are of the nineteenth century origin. The reason for the urbanization in Tanzania would basically depend very much upon the agglomeration and the intermarriage between the traditional urban cities and the Western cultural and modern types of cities. For the case of Tanzania, the phenomenon of urbanization, is largely influenced by the colonial impact. In this point of outlook, foreign urban elements of physical infrastructures, often most called the culture of modernity and the indigenous elements, together gave birth to the present urban characteristics and nature.

Hence, the effects of modernity and globalization which have been steamed up by the scientific management of economism and technocracy should be held responsible for the urbanization and growth of the present structures of our towns and cities.

The profundity of science, economism and technocracy, together initiate in Tanzania, the state of foreign standardization and modification of the towns and cities. The three elements mentioned contribute much to the growth and character of Tanzanian mode of urbanization, for most of our cities and towns are literally the photocopy or the replica of the original Western styles of urbanization.

### 2.1.4. MIGRATION

Integrally indeed, the causes of rural-urban migration in Tanzania and even in the tropical Africa, mainly is caused by the structures of socio-cultural and economic change in Africa, and her involvement in the global capitalist economy.

Area traders near the headquarters of the Nyamwezi chief of Ujinyembe. Such a town is receptive to rural influences, rather than itself transforming the surrounding areas. Most of the people living in this area in Tabora, many are employed in educational establishments, schools and colleges.

Southall's other category, type 'B' is the new town or town that has experienced rapid and recent mushroom growth. This type clearly needs to be divided. Perhaps the two types 'A' and 'B' should even be treated as poles in a spectrum, with a variety of intermediate forms. Some towns simply enlarge their boundaries as more and more migrants swell the population, whereas other towns while growing in size themselves, exercise a strong and extensive influence in surrounding region, creating services, sitting industries and encouraging the growth of satellite towns. An example to this category can be offered by Mbeya in Tanzania, the town which is getting more and more urbanized.

Another typology of the African town is that of Oram. This is based on its social and economic functions, rather than on its rate and manner of growth. Basically, the administrative towns that contain the headquarters of central or local government and their population is largely employed in the public service, civil service, police, prisons, armed forces, municipal workers, railways and so forth in the example of this kind of typology. In Tanzania, towns like those of Mwanza, Dodoma and Morogoro qualify for this type.

The commercial town is Oram's third category. It goes without saying that all towns are more or less commercial. In certain cases, the predominant emphasis may be commercial, whether it be import-export, wholesaling, or banking, credit and finance. The bigger cities, especially those that are port or rail junctions, can not fail to be involved in the movement and distribution of goods for sale, for example, Dar-es-Salaam becomes once again part of this category.

The fourth category, the industrial town, is divided into two: Manufacturing and mining. The specialized manufacturing town like the Lancashire cotton towns in England, and Johannesburg. Johannesburg is Africa's greatest industrial city which was originally a mining town and the mining compound with their great mountains of excavated yellow sand still surround the city. They are a town within the town, providing their own housing and their own commercial and social services to the employees. There are good examples of such towns but Tanzania is not privileged to have such type of towns.

Some of the reasons here present have been offered by several informants, by a number of migrants in question, others come through deep down reflections and observation to the nature of our own people and by paying such recourse to the prevailing economic systems. The colonial experience of donations and the perpetual dependence of African states to the foreigners including a new phenomenon of globalization and modernity all these have contributed much to the tendency of rural-urban migration in Tanzania.

Synthetically, just before the colonial era in Tanzania there was rural migration, but this was drawing people into the cities and towns. Yet, in the course of time, the second phase of rural-urban migration of people took courage, but not without reasons.

### **2.2.0. FACTORS THAT PUSH RURAL URBAN MIGRATION**

The rural-urban migration is presently real situation in Tanzania. There is a good number of reasons that contribute to this matter, namely:

(a) The collapse of rural economy.

Those people who largely dependent on agrarian economy and incomes fail to get market, transport means and storage facilities for their produce. Sometimes, they have to spend hours and weeks seeking for customers with very little success. Secondly, we have another group of rural dwellers who unsuccessfully seeking for permanent jobs. Some work only a few hours each week, without enough incomes, and the possibility of self employment opportunities are hardly found. Such factors lead to the failure of the rural economy to produce jobs for all sorts of people, educated and non-educated.

(b) Land shortage for agriculture and other investments push people to the urban centers seeking for good jobs, higher salaries, better life and facilities.

(c) Education.

Some adults migrants are keen to bring their small children to urban schools because more and better schools are available than in the rural areas. Most young men and women prefer urban schools because of the availability of the essential school facilities like libraries, and bookshops, electrified school houses, tuition opportunities, and better medical facilities.

(d) National population growth and people's mobility within the country. Since the national population is high the rate of the in-migration becomes high too, whereby some people migrate into urban areas, while others remain in cities.

(e) Housing situation.

In each particular town the housing situation and living standards and costs of life determine also the migration of people either singly or as a family. Therefore, those cities that offer standard urban life with low living costs, reliable family security, and medication better than the rural set up. then automatically such factors will draw migrants from rural areas to the cities.

(f) Individuals choice

In most cases migration is made out of migrants choice between staying and moving. For young men and women urban life provides them with more freedom to do whatever they want freely without much pressure from their parents and from their cultural village set up. Moreover, youths

migration which also comes up as the result of peer's pressure, provides for them an alternative for survival, desire for better life, since some do not really want to engage themselves in hard working, and because life is highly fascinating, amazing in towns than in rural habitats. Such is the outcome of the people's views upon people's in-migration to urban areas from some of Tanzanian cities and towns.

### 2.2.1. THE VICTIMS OF IN-MIGRATION IN TANZANIA

The nature of the Tropical African migration is geographically of short term and long term migration. My practical field work results, portray the picture that, although there is no balance among the sexes, yet migration as such involves men and women. In the tropical Africa and Tanzania in particular, Sabot says that more men have moved than women,<sup>20</sup> yet, from my research done in Dar-es-salaam, Arushal, Morogoro, Dodoma, Iringa, Kilimanjaro and Songea regions, shows that the ratio between male and female migrants is nowadays changing greatly.

Historically, former labour circulation in Tanzania involved mainly men who were either married or single. For example, in the early 1960s onwards we find that most of the labour force that were employed in cotton, sisal, coffee and tea plantations were mainly men. Again, those who were involved in the construction of heavy projects like urban buildings, town planning, Tazara railway lines and most of the Tanzanian tarmac roads, most of whom were men. In Dar-es-Salaam in the 1960s census shows that more women arrival were reported to have appeared in the city, yet male migrants were still leading.

Women are often times responsible for food stuff production. Therefore, they have innumerable earnings and opportunities in towns. There is a stronger economic incentives for wives to remain in the country side when their husbands are away for towns.

The phenomenon, envisions the respective position of men and women in both urban and rural societies and their economy.

In the selected Tanzanian regions, the picture which is portrayed by the traditional system of economy is that the wide spectrum of urban employment opportunities give more chances for men than for the other sex. Strange enough, in most of Tanzanian rural cash economy, more men are involved directly than women.

Apart from the prevailing rural-urban system of in-migration and the traditional form of economy, my research outcome leads me to the conviction that, the range and imbalance between male vis-a-vis female in-migration is changing gradually. There is a big majority of women arrivals in urban areas. This social milieu encapsules within itself some negative effects for both young and grown up women who involve themselves in cash economy in towns and cities.

Sabot suggests that, women provided the majority of new arrivals there in the early 1970s. The 1978 census indicated that a greater absolute of males has continued 256,000 between 1967 and 1968, compared with 23,100 females.<sup>21</sup> Local opinions challenge statistical data which show high number

<sup>20</sup> Sabot, R. H. *Economic Development and Urban Migration: Tanzania 1900 -1971*: London: Oxford University Press. 1979, p. 89

<sup>21</sup> Ibid., p. 89.

of males over females in urban areas. As with Sabot's Tanzania findings, however, he says that we do not know how many of these women new arrivals stayed in the city on a long term basis after the survey. Yet, if large numbers left after a few months, the net inflow could still include more men.<sup>22</sup>

In East Africa, women have tended to move to the cities either for shorter periods than men. Some of whom do so only during the slack agricultural seasons to join their husbands for a short while. In Nairobi, the gross influx of the total number of arrivals certainly includes more women than men. The reason might be because of population wise where it seems that some parts of East Africa women outnumber men. In the regions of Arusha, Killimanjaro and Dar-es-Salaam as a whole, the total number of females override that of male. Hence, the number of males living in their towns and especially in the city of Dar-es-Salaam out number females among the migrants from every Region. But far more so among those from distant Ruvuma and Mara than among those from the rural areas of coastal regions. In some Tanzanian provincial towns there are more women than men among migrants from the local region, but rarely among those from elsewhere.

In West Africa, the majority of women moving into cities are wives moving with their husbands. Such movements are also becoming the reality and even increasing in East Africa.

### **2.2.2. THE AGE OF MIGRANT IN TANZANIA.**

Both adults and children do migrate, although rural statistical studies often times fail to make the distinction of the two. Children and adult labour migration. In colonial epoch, there were very few children movements in searching for jobs or education in Tanzania and to the rest of Eastern Africa. The Tanzanian survey report by Sabot in 1979 related specifically to migrants who were at least fourteen on arrival in town, but this related that thirty-six per cent of the men and forty-four percent of the women had arrived between the ages of fourteen and nineteen. Today, there are so many confusion in the society that gives room to random migration of people of any gender and age.

### **2.2.3. THE CONSEQUENCES OF URBANIZATION IN TANZANIA**

The impact of urbanization has a dual nature in human life and value. These, I would prefer calling them "the consequences of urbanization, which are the positive vision and the negative image and challenges that confront cities and towns of Tanzania today and apparently the future.

Globally speaking, human beings continue to face a compelling challenge, how to make cities fit places to live, work and dream. Nearly one half of the world's population now live in urban areas. Projections for the year 2025 by the UN centres for Human Settlements (Habitat) shows two-thirds of us will be city dwellers.<sup>23</sup> This projection gives us a picture that shows urbanization has good and appreciable tastes.

### **2.2.4. POSITIVE VISION OF URBANIZATION**

Without exaggerations, African towns and cities contribute some positive elements for human development. That is why in Tanzania for instance, urban centres like those of Dar-es-Salaam,

<sup>22</sup> Ibid , p. 89-92

<sup>23</sup> Annan Kofi, *World Habitat Day*: Daily Nation, October 6, Nairobi, 1997, p. 26.

Arusha, Mwanza, Moshi, Tanga, etc., continue to grow and magnetically attract people from all directions. Most of the elite prefer staying in towns where their incomes get improved, because in most of the Tanzanian administrative offices and major industries are geographically situated in such urban centres.

The United Nations Secretary General, Kofi Annan articulated the following on the celebration of the World Habitat Day. "Already straining under the pressures of meeting their people's needs for housing, jobs and basic services, cities must also address the environmental and social consequences of rapid urbanization. These concerns transcend the borders of developed and developing countries, increasing, in terms of the problems they face, the world cities are becoming more alike than not".<sup>24</sup>

In fact, cities and towns are engines of progress, the source of much of the world's cultural, intellectual, educational and technological achievements and innovations. This affirmation is profoundly true when we consider Europe and North American nations particularly and not so much of Africa. Gilbert and Gugler in their work called, "Cities, Poverty and Development: Urbanization in the Third World", say towns and cities in capitalist Europe or North America are able to generate income for the rest of the country, the urban phenomenon in Africa encourages internal exploitation.<sup>25</sup>

Gilbert and Gugler raise straight forward point concerns urban phenomenon in Africa, that it encourages internal exploitation. This thoughtful judgment is explicitly true, yet it is incomplete in as far as it never touches upon the other side view of the matter which also exposes the beneficial taste of urbanization in Africa. It is without doubt that when the inflow of in-migrants gets higher, then it affects the status of the labour force, which becomes cheap while the housing rents shoot up drastically. Consequently, this economic overview shows that the situation like this enriches more urban capitalists at the expense of the migrants.

The other view of the African city and town is that they are taken to be a cooking pot where the combined efforts of the elite are cooked in, and the outcome of their thought and creativity are appreciated by the rest of the African community. Urbanization and its growth both are some of the major essential terms in Africa that we can be proud of. Their influence re-awakes the rural dwellers positively and re-organizes most of the technological and developmental plans for the whole nation.

In Tanzania most people prefer visiting the cities and towns of Dar-es-Salaam, Arusha, Mwanza, Dodoma, Iringa, etc., just for curiosity sake. This is because urban life is endowed mostly with fascinating characters which touch automatically peoples sentiments. Moreover, urban life attracts people's attention compared to rural life. There are some of the reasons why the former ideology and attempted system of vilagization under the auspices of "Ujamaa" (African Socialism) could never materialize and instead the re-establishment of the municipality of the cities had to be revisited.

<sup>24</sup> Ibid , p 26

<sup>25</sup> Gilbert, A. and Gugler, J. , *Cities, Poverty and Development: Urbanization in the World*, London Oxford University Press, 1981, p 11

To approve the social positivity of urbanization, here comes some basic thoughts given by Kofi Annan; The United Nation Secretary General in his concluding speech on the occasion of the World Habitat Day pronounced that "Cities may be home to major problems, but they are also the places where solutions to some of the World's most complex and pressing questions are being worked out."<sup>26</sup>

Kofi Annan re-emphasized the fact that, the World Habitat Day, should be an opportunity for people every where to continue looking at how they can contribute to implementation of the Habitat Agenda, the comprehensive blue-print for creating sustainable human settlements in the twenty-first century.

Despite the notion that most of our towns and cities portray heavy sparks of Western culture and influence as it is , technocracy and economism, yet in Tanzania we cannot do without urbanization. Most of Tanzanian cities and towns are meant for administrative centres and offices for industrial process, centres of contact with outside, market centres for abroad and within the country, they are also educational headquarters and finally, towns and cities are the units of high medical excellencies. Having such points in mind, it should be made clear that urbanization is highly recommended since it is our prerogative.

### **2.3.0. THE UGLY VISION AND CHALLENGES OF URBANISM IN TANZANIA**

Having expounded about the first side of the positive nature of the Tanzanian urban centres, I am therefore delighted to expose thoroughly the second phase of our towns and cities. And by that I prefer calling it; "the ugly vision and the concrete challenges of urbanism in Tanzania." It is evident that, in most parts of the World and Africa, including, Tanzania, there are tremendous challenges confronting cities of today and of the future.

However, human beings continue to face a compelling challenge as how to make cities and towns and the whole globe fit habitat to dwell in; work, create, enjoy and dream harmoniously.

Presently, I hereby to thematize and then asses the prospects of the Tanzanian city centres and towns. The explicitation of the Tanzania urban centres portrays the following picture. Tanzania as a country, apart from being a developing nation, still her cites and towns of Dar-es-salaam, Arusha, Mwanza, Tanga, Mbeya, Moshi, Morogoro, etc, have become the centres of administration, trade, industry, commercial, finance, social services, domestic services, law and even centres of consumption.

Better still, the same towns and cities are the manufacturing centres of mostly, textiles and clothing, cigarette, furniture, brewing, engineering, house hold utensils and of domestic markets. In Dar-es-salaam, Tanga, Kilimanjaro, Mwanza, Mbeya and Arusha, there are commercial functions that range from export and import handling through whole selling and large scale retailing to the activities of street hawkers, and also include banking and insurance. All these undertakings, honestly cover most of the positive nature of urbanism privileges and benefits that any highly developed country would be expected off. Globally speaking, any way, nearly one half of the world population now live in urban areas. The report given forth by Kofi Anna, on the "World Habitat Day" expresses the fact

<sup>26</sup> Ibid., p. 11.

that, the projections of the year 2025 shows that, "two thirds of us will be city dwellers," and this is what is happening to most of the developing African countries.

Surprisingly, often times, our towns and cities receive hand full of endless accusations and condemnation, and most of which are well painted with the black colours of weak points and limitation. Most of the people's attitude towards towns and cities is more of negative attributes than anything, as if there is nothing good and positive that might come from them what so ever. Earlier on, I presented and indeed I exposed most of the positive nature of our towns and cities. These values must be upheld, considered and even recommended highly by any pioneer who is capacitated with the gifts of sight, knowledge and of fair judgement upon different situations. Contrary to that, most people prefer exaggerating the ugly side of urbanism with all of the negative picture of it, so strong that the positive values suffer total defeat.

My concern in this subsection is genuine. I would like to unveil the agenda on the ugly vision and challenges of urbanism in Tanzania. This will encapsule the truthfulness of the matter, including a fair critique which is not over shadowed by here says business. While addressing some of the crises and challenges of our towns and cities, some of the issues in the discussion will be prioritized more than the others. This is because of the nature of the problem and its influence to the audience in question. Tough- sound statements and declarations on problems confronting urban centres of Tanzanian are enormous. For a person who is just passing by the streets and towns of Tanzania during the day without getting involved directly into peoples lives and situations might draw a different and an awkward conclusion compared to a person who enters into the shoes of the urban dwellers.

In my practical field work, which I undertook within the selected cities and towns of Tanzania, incorporating the practical experiences offered to me by my informants, well, I came up with the following list of big challenges confronting Tanzanian urban centres today. Such aversions are things like housing problems, urban poverty, unemployment, criminal cases, rape, health status, slums and congestion, street families, rapid urban growth, shortage of domestic facilities like clean drinking water that flows, garbage packages and pollution, decay of morals and values, sexual promiscuity and the STD'S transmission, social cohesion, inadequate sanitation, economic threat, drug trafficking, heavy traffic jam, education problems, decline of the infrastructures and political instability.

In the effort to account for the introduced ugly face of Tanzanian urban life, it is then my intention to elucidate just some of the above mentioned challenges which apparently tend to depict this country as a collapsing system of urbanisation.

### **1. Health status of the urban dwellers**

There is a widening gap that distinguishes the well to do from the poor- slum dwellers. Poor-slum dwellers are at a serious disadvantage situation than the rest of the rich people. The reason to this matter being that, the population density in urban centres and especially in the slummed areas including their living conditions should be held responsible. Some areas of the cities of Dar es Salaam, Mbeya, Dodoma, Tanga, Morogoro and Mwanza suffer from population pressure, whereby in

such places there are many jobless individuals, whose deity, and the sanitary conditions are poor because of the low scales of incomes.

Further still, at first, the medical facilities were not meant for the present rapid urban growth. Now, because of what is happening in such cities, it offers a few chances to some people who enjoy and benefit from suitable medical facilities than others. The evidence is clear from my research outcome.

For instance, the fetal death rates for the rich is very minimal but as for the slum congested dwellers and the rest who are jobless the margin is broader. The poor mothers living in the squatters have a risk of dying, that five times as great as that of the rich fellows. The maternal mortality of a slum woman is still increasing because of the poor hospital facilities which often times cause contamination and the wide spread of contagious diseases.

More over, the gap in infant mortality for the slum dwellers and poor jobless persons from childhood diseases that cause death is also widening between rich and poor urban dwellers.

Reasons for all these problems could be summarized into three basic elements, namely, the weakness of semi-skilled workers, health man power deficiency and the manner in which health services are utilized. The semi-skilled workers in our Governmental hospitals have the more serious health problems and receive the least adequate health care. Those with monetary powers go to private hospitals where all the required medical facilities are available under heavy prices paid.

The medical and health man power situation in our government hospitals is already a critical problem and it is even becoming ever more serious in Tanzania because the greatest suffers are those who can not afford it. Most of the health professionals are running away from the government hospitals to the private hospitals where they get a lot of money, while leaving the government hospitals at the desperate situation and unable to cater adequately for the urban population pressure.

The utilization of health services is one of the disappointing issues with respect to the lower class, the jobless society, and to the street children. It has been indicated that there are tremendous shortages in all of the health professionals who take time to correct some factors which promote homicide, drug addiction, illegitimacy and other high incidence behavioral problem of either poor youth, jobless and street children. Such categorized youth groups appear as the terror to the higher class of Tanzanian citizens, that is why they receive very little attention.

## **2. Housing system in Tanzania.**

Tanzania is experiencing a rapid urban growth and hence the question of housing becomes a hot one. According to United Nations statistics, "close to 1.2 billions people, almost one quarter of the Worlds population survive in housing and living conditions that are unhealthy and precarious including more than 100 million who are completely homeless.<sup>27</sup>" Population density in Tanzania is on the increase and per- capita income is clandestinely and merely peanut. Such a perverse lacuna increases the poverty and low quantity of our houses in urban centres.

---

<sup>27</sup> Otieno Jeff, *Daily Nation*, October 6, Nairobi. 1997, p. 27

As a consequence, informal settlements and slums are on the hipper level as demands for housing rise three fold due to the rural- urban migration and the increment of rural population. This assent becomes clear to us when we take a look at the semi - slums of Manzese and Ubungo in Dar-es- Salaam, Sanawari and Chekereni, at Arusha, Njoro and Dar-es-salaam street at Moshi, Mwanjelwa and Meta sub slums at Mbeya region. But to set the case here, the problem of housing in Tanzania is acute and a serious one. Renting houses are getting higher and higher. The number of proper houses in our towns are not enough to provide shelter for the population explosion in such urban centres. The houses which are already present go back as the time of the colonial masters, hence they look old and unsafe, out of date compared to the new system of town planning. Better still, some of the urban establishments are already overcrowded and dirty. The United Nations Centre for Human Settlement (Habitat) predicts that, 1.8 billion people World wide will be without shelter by the year 2025. At the moment, more than 600 billion people in the cities and towns through out the World are homeless or are living in unworthy habitats. In Kenya for instance, more than a half of the urban population still lives in squalid conditions, where population insecurity and water scarcity problems are common.<sup>28</sup> The biggest dream of most of the Tanzanian urban dwellers is that of cities without garbage, chocked sewage systems, potholes and cities with adequate and affordable housing. This realistically remains unfulfilled dream since the inadequacy of housing and their facilities like water and electricity in abundance, has become a successful failure. Such a failure has forced the surplus population living in towns to construct some illegal settlements in the reserved areas. These phenomena pose a severe challenge to our cities especially this year 1997 in Dar es salaam whereby the government has decided to undertake the exercise of demolishing most of the illegally constructed structures in the areas like Ubungo, Kimara and Magomeni in the same city of Dar- es- salaam.

### **3. Unemployment pressure**

This is another major area of concern, which is at the same degree one of the most serious problems in most of African cities and towns. Tanzania however, is neither exempted nor excused from facing this reality. Most of the political and church leaders are already alert of this situation, yet, there is nothing seriously and genuinely has been done. Puzzle enough, in Tanzania there is no clear statistical figures that indicate the rate by percentage of unemployed individuals. Yet, the matter is obvious and clear to most of the people, especially the university graduates who finish their higher studies with bitter feelings and disappointments of unemployment.

There has been a tough time in most of the government offices whereby people were told to familiarize with a public outcry of redundancy which could affect any body working in any of the offices at any moment. Just recently, many graduates were forced to resign from their jobs with an immediate payments. That is the reason why in most of the major urban settlements in Tanzania, there are masses of unemployed people seeking for vacancies without success at all. Eventually, this trend of unemployment creates a culture of some people who largely depend on others for the living. This is

---

<sup>28</sup> Ibid . p 27

partly the result of Western culture of technocracy and science, since a greater part of industrial and office jobs have already been manipulated and replaced by (machines) modern technology.

Kenya in particular, there are two million unemployed people in the country, 43 per cent of whom live in absolute poverty, and 2 million Kenyans are jobless.<sup>29</sup> This was reported by the cabinet minister, Maalim Mohammed. This undesirable atmosphere, continued the cabinet minister, had led Kenya, even the rest of the African countries being classified among the least developed countries.

#### 4 Education

This sector has the powerful influence on migration, the generally better provision for boys and for girls at all levels under the pretence that in the cities there are better education facilities than in the rural areas. This recent tendency of some parents taking their children to the big cities, for primary and secondary education prepares for them a very big and deep abyss where some of whom are going to fall in. The drama is like this one. Some of the school leavers do not prefer going back to the rural areas after finishing school. Instead, a good number of them remain in towns as jobless while others decide to engage themselves in one of the undesirable professions like child prostitution, drugs trafficking and taking like, cocaine, opium, heroine and smoking of marijuana. The whole thing contributes a lot to the growth and increase of surplus population in the cities of Dar es salaam and Arusha particularly.

#### 5. Criminalism

Another problem which is a corollary of the others is the high rate of criminal cases. According to statistics from the United Nations Crime and Justice Research Institute, cities in sub-sahara Africa have the highest percentage level of crime in the World with 42 per cent of African city dwellers experiencing at least one theft in a five year period." The Institute singles out that, 38 per cent of urban dwellers suffer burglary, 42 per cent from other forms of theft and 33 per cent violent crime"<sup>30</sup>. In some of the cities in Tanzania, have got special streets and sub - slums like those of Njoro in Moshi, Savawari in Arusha, Kisutu and Mnazi Mmoja in Dar es salaam, whereby walking in the dark along the named streets and corners after 22 hours is doing it at your own risk.

Countless numbers of people both indigenous and foreigners have been mugged and robbed of their property in the dark streets, corners and alleys of our major towns. If only we had basic facilities in our streets and corners like lights, walking down the streets would have been a bit safer than it is nowadays. The other phase of the Tanzanian society portrays some what another negative vision upon Tanzanians. Along the coastal plains and beaches of Tanzania mainland, in the Indian ocean, several cases of violence against foreigners have been noted down, where some tourists have been robbed of their belongings. The recent local reports in Tanzania explicitated the fact that criminalism against women and children continues to rise in the cities despite campaigns against it by non governmental organisations.

<sup>29</sup> Mohammed Maalim, *Daily Nation*, Friday 17, 1997, Nairobi, p. 3

<sup>30</sup> Op Cit, p. 27

Violence against women in particular is disturbing that wife and young laddies battering, rape and other forms of assaults on women and even children increase every now and then in the urban places of the country. Such type of cases appear time and again in the local news papers to the extent that some of terrible cases surpass the normal way of humans level of operation and become some kind of bestial practises. This is the real picture of our cities in a brief look.

### 2.3.1. CONCLUSION AND MISSIOLOGICAL ENVISIONING

The whole shape of chapter two has been a squarely exposure of the whole spectrum of urbanism in Tanzania. The nature of this chapter gives freedom to explore some of the major components of Tanzanian city. This incorporates the historiological analysis and genesis, its typology, social positive nature, consequence and the ugly face of Tanzanian urbanism.

In the concluding remarks, I would love to offer my approval to the prerequisite of urbanization and the immediate response to the whole sphere and phenomenon of urbanism. Eventually, I will give the specificity of missionary proposals and concern, the aim to envision the ecclesial community and the rest of the citizens to visualize some of the solutions to the already present and prevailing urban draw back in Tanzania. In this account, I am going to propose to each of the urban problems some of the pastoral and missiological actions and remedies.

Urbanisation in Tanzania and else where in the World still remains a profound necessity of which we can not do without. It is a lovable part of human element and thus our task is to make urban centres a city of human beings to stay. On this understanding, many should imagine a city without fear, a city whose streets can be walked freely by all, young and old, a city where land scapes offer relief from concrete and asphalt, a city with no homeless people, a city where water is available to all, rich and poor alike, a city where creativity and innovation flourish, where there is no pollution of any type, crime and rape have no room, where there is no culture of individualism and classism, and where every citizen is allowed to exercise human rights freely.

Urgently, the mission of the Church in the city today should be that of building a human World on the terrestrial plane and she has to do like wisely by firstly reconciling man with man, city with city, inner city with suburbs. It is the Churches mission to heal the wounds and to absolve the faults of men as opposed to re- over looking them. Religious should be trained in their Seminaries and colleges how to handle urban cities and town ministries according to the modes of thinking that fit the situation of today.

Therefore, religious should conscientize the government of the rapid urban growth and hence, look for ways of controlling it by either creating sub- rural centres which will attract people to stay meaningfully and productively in the rural areas. On this account, the Seminaries should prepare young African thinkers who will give new ideas, alternatives and challenges to the present and persisting situation of helplessness in the urban areas.

Bishops, religious superiors, and Church leaders, should be aware of the growth of cities probably from the parish level going upwards to the cathedrals and town levels and then as the reaction to that, they should train experts of urban ministries while at the same time purifying their prejudice that their fellow colleagues will loose their vacations while in the ministry in urban centres.

Urban training might not be found in African colleges. If that happens, then religious superiors and bishops should take up the challenge by sending their pioneers to Europe for such studies, and when they come back they either keep on teaching others just by establishing a department that will deal specifically with such type of studies. This might be established in the African universities purposely for African students. The church leaders must have a clear and open minds of urban life and situation which will be complimented by a good amount of knowledge pertains to country side life and of ministerial experience. This urban ministry is as essential as any other ministries. Therefore, pastors and religious must come to towns with a balanced positive vision and of ugly nature of urban life, without having any attempts whatsoever to water down a single aspect of the phenomenon. The veracity of technology and economic operation and of its influence in the Church, all these must be straight forwardly clear into peoples minds. At the parish levels, peace and justice committee should be established. This will help in empowering people from the low class on the matters concern exploitation and oppression by governmental structures. Small christian communities should be strengthened to link and put people together especially where government tries either to desert and discard the people or where is unable to support the people.

### **2.3.2. MISSIOLOGICAL PROPOSALS TO THE URBAN CRISIS IN TANZANIA**

Urban problems remain more profound in the third World than in developed countries. In Tanzania, an effort and a strive to create new urban life from the present shaking system is essential and inevitable.

#### **Housing**

The Church should work where possible with local indigenous groups to develop, sponsor and support housing programs for the poor. The Church sponsored housing should be consistent with long range city planning and seek not only to rebuild the ghettos with safe and sanitary housing, but also to allow residents freedom of choice in a variety of housing with aesthetic designs.

#### **Education**

The Church and the state should build an educational system for different in quality and kind and be able to meet the special needs of educational poverty.

#### **Urban poverty**

This is not just simple matter of having little or no money. It also means the spirit of sharing with others the National cake. In this case the Church has a crucial task to reaffirm its involvement with the least amongst us by working in the ghettos, devoting its energy not to console the poor but to help them to end their poverty by looking at the sources of urban poverty.

The Church labour, unions and political parties in Tanzania must together see the problem of urban poverty as chance not to seize the office but to serve the Nation by working and listening to the poor, by helping them translate their desperate needs into concrete objectives. They should try to show the movement of the rural poor to the cities. The universities of Dar- es- salaam, and Morogoro and other Institutes of higher learning, the Church and private enterprise should strive to create new ways of looking at our urban poor and imagine ways to meet their needs and meet our own since we have

the ideas and ideals, facilities, programs and men who are willing to carry forward the battle against poverty and hopelessness.

### **Health problems**

Government must support to health care. African governments are always ready to launch large investments on political propaganda than setting programs to improve health programs and medical services. This is the reason why most of the medical professionals migrate from the governmental hospitals to the private ones because of better living conditions and standards.

The Church and the government must have a group of knowledgeable and experienced scholars, researchers, educators and providers of health services by considering the major health problems of the population living in urban centres of Dar- es- salaam, Morogoro, Arusha, Tanga, Mbeya, Songea and Mwanza.

Again, the Church must conscientize the citizens of the spirit of tolerance towards the poor, and the respect to the human dignity regardless the economic status of any individual.

### **Criminal cases**

There should be a call for more efforts to protect women and children fundamental rights and needs. Protest marches in towns against women battering should be respected. The Church is requested to give its moral power and economic support to launch peace and justice commission to support the right of all men to organize to protect their own interests.

### **Diocesan and religious offices of urban affairs**

I recommend that each diocese and religious congregations to establish an office of urban affairs to assist in the work of the urban ministry and to promote the implementation of social justice. Professional lay people, experienced in the problems of inner city life, should play an important role in these offices, and they should be given a particular importance.

### **Employment**

The Church should review her own employment policies and practices before conscientizing the state and begin immediately to provide the opportunity for all her employees to live in dignity by paying a living wage and by establishing progressive program of fringe benefits. However, cities cannot provide the higher income or any gainful employment for each and every member that seeks it. Urban growth is expanding faster than the urban economy and much faster expanding than employment opportunities. That is why the Church is recommended to take up this challenge first to rescue the people who are still sharing the expanding degree of poverty.

The comprehensive city planning and urban renewal and all the former proposals and suggestions must be shaped by the Gospel values through and through. The Church must take a great role in all the matters discussed since she is the living body of Christ who is alive. The Church in the city should suppose the relation of life and love with Jesus. What we need now is leadership at every level, commitment to end the conditions which make life in urban centres a puzzle that can only be solved by virtues and economy of business and profit making at the market place.

## CHAPTER 3

### MARKET ECONOMY - THE URGENCY OF ECONOMISM AND TECHNOCRACY

Market-economy, is the root symbol of economism and technocracy. It is a world wide operational system which is related to the symbols of particular groups of people that make them choose and modify their cultures. Nevertheless, the Inter- continental market economic integration is made possible because of the aspect of global modernity. In Tanzania for example, the market economy is a living entity which exposes its economy to the "Weltanschauung".<sup>31</sup> In that, it appears then that, whatever happens briefly in the first "Worlds markets", it has an impact on Tanzania and to the rest of the world markets.

#### WHAT IS A MARKET

A Market is a place where a number of buyers and sellers meet or brought into contact at fairly frequent and regular times to do business, under certain rules and regulations, in one or at most a few kinds of goods.<sup>32</sup>

The nature of market it may be highly organized institutions, e.g, the stock exchange, or it may be an almost an abstraction, such as the "money market" or the labour market.

#### 3.1.0.THE GENERAL AMBIENTATION OF MARKET ECONOMY

The industriousness of a market is to enable a fair exchange of goods or services to take shape. For example, the wholesaler buys from manufacturers and sells to retailers. The retailer purchases his stock from a whole saler or direct from the manufacturers and sells to consumers. Eventually, whenever an exchange takes place, buyers and sellers are brought into transaction with one another, then a market actualizes its operational system.

#### THE OPERATIVE NATURE OF MARKET ECONOMY

The functionality of market economy depends upon the laws of supply and demand. In that, we have the interaction between the producers and suppliers of goods and services, and secondly, consumers who demand such goods or items through the exchange with monetary power. In Tanzania, and even else where, one can buy whatever commodity suits him/her in as far as payments for each good and service is licit. Therefore, market operation whereby exports and imports of commodities depend freely upon the power of demand and supply and capacity to buy and sell, comes to what Mr. John R. Isinye refers as market economy operation.<sup>33</sup>

#### MARKET ECONOMY AND MODERNITY

The futurology of "modernity" and in this respect I incorporate science and technocracy, pictures forth the double faces of its nature, namely, the economical positivity and negativity. In this

<sup>31</sup> The German technical term *Weltanschauung*, in this context, implies Tanzania in the World wide view

<sup>32</sup> Hussan Ashiqu, *A Text Book of Economics*, Nairobi: Heinemann Kenya Limited Kijabe, 1988, p 116

<sup>33</sup> Rutha. J. I, *Unpublished lecture notes, on Market System*. Moshi, 1986

regard, I would firstly discuss briefly the positive face of modernity and its influence on market economy particularly in Africa, and later on the negative phase of the same reality will follow, when dealing with the rough face of market economy.

Importantly enough, we live in modern World with modern and sophisticated equipments. The influence of science and technocracy is fastly spreading over other countries because of the sophistication of the communication facilities that enable us make distant contacts rather quickly. Modernity offers an attractive form of life that many people specially in Africa and else in the World prefer to live it. The African continent nowadays, apart from people enjoying the fruits of science and technocracy, has become the market centre for the products that come from the centres of industrial production from the western world; from North America and South East Asia with the four contemporary giants: namely South Korea, Hong Kong, Taiwan and Singapore. In Tanzania, the influence of market economy amongst the people living in urban centres is very clear and obvious. There is both high demand for modern products and consumption of material products of science and technocracy. This trend provokes at the same degree the supply of such commodities from the producers.

A cross-sectional survey that I did at the cities of Dar-es-Salaam, Arusha, and Moshi in Kilimanjaro in October, 1997 shows that in such regional cities young people do not marry so frequently compared to the past ten years ago. The reason be that in the present days, most of whom struggle to save some money that they may have access to modern consumer goods like a television set, a refrigerator, a cellular phone, at least a nice car and a comfortable house. All these facilities demand a good amount of money. However, if at all, ones purchasing power goes down to the extent that he/she cannot afford buying any of the above luxurious asserts, then, the urgency of the matter might force them to engage into illegal trades like, drug trafficking, illegal poacher or selling precious stones, like Tanzanite from Arusha region, "rubbi" stones from Morogoro region, and illicitly excavated diamond from Mwadui mining sites from Shinyanga region. This kind of business and life has made some individuals very prosperous and others had to pay back at the cost of their lives.

### **3.1.1. THE GOLDEN FACE OF MARKET ECONOMY (LAZZES FAIRE) IN TANZANIA.**

#### **a) Better services.**

Market economy could as well be termed as laizzes faire or liberal market. In Tanzania up to 1985 had been following state planned economy, adopted in the former (USSR) Russia soviet socialist republic up to 1989. Planned economy in most cases has a lot of limitations because it is controlled by a selected and limited number of office bearers who always sit in their offices.

Scientifically, the collaborative efforts driven from different brains, when they put together their visions, imaginations, spirits of knowledge and in born talents, for sure this brings much success and efficiency.

There is a living example of efficiency in Dar-es-Salaam, Morogoro, Moshi and Arusha with the public transport system.

Coming to the year 1983 there were parastatal companies which had a monopoly over the public transport. UDA for Dar-es-Salaam region, T.T.B.S for Moshi and Arusha regions, and T.R.C

for other regions. In the course of time, the vehicles broke down because of maintenance problem and management reasons. It was finally realized that there were no spare parts to repair them and subsequently, public transportation almost came to square zero. The then prime minister Mr. Edward Moringe Sokoine took the immediate decision to let private entrepreneurs to join UDA for Dar-es-salaam, T.T.B.S for Moshi, Arusha and T.R.C for other regions like Mbeya, Mwanza, Tabora and Morogoro, and compete with it with their own private buses known as Daladala, Chai Maharage and Super Coaches. In just few months there were hundreds of buses on the road. Things rather improved tremendously. Private bus owners repair and modify them immediately when need be. They compete to make more money and all the more travelling in the cities and in the regions is much better and easier now than it was when only UDA, T.T.B.S and T.R.C had the total monopoly of public transport.

### **b) Home domestic achievements**

In 1978 coming down to 1980's there was an acute shortage of domestic consumer goods and services like medical treatments, access to school benefits, housing problems, shortage of industrial products e.g. hard wares. media problems, cosmetics, beverages, soap, cooking fats, textile products and factory products. More over, in the same time we see that during that time "Ujamaa" policy was still valid in peoples modes of life, in such that private ownership of sources of income was discouraged. Things like private shopping centres, luxurious stuffs a few to mention, Mercedes Benz, Nissan Patrol, television sets, refrigerators and music systems were highly taxed so as to discourage individuals from buying them. At the same pace, the government would allow the importation of things like tractors, milling machines and toyota pick ups.

The real difficulty was felt by the Tanzanians all over the nation due to the state planned economy. Thanks to the liberal market economy which was allowed in to rescue the state of national hopelessness. Laissez faire economy bases on the free economic principles of supply and demand, competition and personal initiatives. As the consequence, we can easily discover that there is hard working and efficiency which allows private entrepreneurs to change the former old system by bringing in new changes of market economy. In deed, such system allows individuals to freely invest and ran privately their companies, textiles, super markets, factories and industries which produce most of the consumer goods needed by the citizens. On top of that in Tanzania today, apart from having private hospitals and private international schools still there are private Radio and Television stations, contrary to the former mentality of Ujamaa policy. All these attempts and high achievements were meant for the betterment of the scale of living standards for the whole of Tanzanians.

### **c) Supra women liberty.**

Market economy in Tanzania gives more freedom for women. It gives them a better chance to start their own business and more jobs in several companies. They can have an independent sources of income which favours individual freedom and independence. That is why in cities of Dar-es-salaam, Arusha, Morogoro and Moshi, some unmarried business women do not like to marry in a hurry. They have strong economic stand, they can take care of themselves without necessarily being submissive to

any man. This freedom coming from the evolution of the economy can eventually lead to a hectic and multi-partners social life.

#### **d) Market economy provides more jobs**

In the past there was a tendency of depending upon government opportunities. The whole society could do most of the manual activities collectively while young men and women were only depending upon the head of the family to provide them with money for very simple expenditure. In the mean time, the whole picture of Tanzania has changed as the result of market economy which creates jobs and sources of income for mostly young people and house wives. In some towns especially in Moshi, Arusha, Dar-es-salaam, Morogoro, Mwanza, Dodoma and Songea, young people are free to take initiatives to work just minor jobs. Many house wives, young laddies and boys get involved in petty business as street hawkers and peddlers. These petty business activities keep thousands of people alive. You will see hundreds of petty traders in the streets selling their goods quite freely and they never pay taxes since they get their goods from wholesale dealers who pay sales taxes. From time to time, government tries to chase them out of the streets because it never generates from them any income, but it speaks under the umbrella of standardizing the status quo of our cities.

### **3.1.2. THE ROUGH FACE OF MARKET ECONOMY**

#### **i. A Culture of Super Profit**

The super maximum profit becomes the ultimate aim of business in this sense. A profit focused economy supplies greatly of some goods and services only when there is super profit, exploitation, lest there is no transaction at the market place. For example, hospitals and pharmaceutical firms stop operating or offering service to people simply because the consumers are not capable to afford buying medical expenses. So, in this respect, for them it is better to lose human life rather than operating on losses.

#### **ii. The Culture of Liberalism**

Liberal market economy is the most efficient way we have to produce goods and services, but with a careful scrutiny. Tanzania for good reasons, is a nation which is in a state of transition from a state planned economy to liberal market system. But the motive behind "laissez faire" system is too self centred and hard to embrace it any how. When I was doing my practical field work in Dar-es-salaam, my major informant told me a story of a Canadian tycoon who became Lord Fleet. To clarify the issue of the motive behind market, economy and its centrality on super profit making, my informant went on saying that Mr. Thomson invested in mass media, buying newspapers, radio stations and television net works, right and left. The informant told me that he listened to him one day when he was being interviewed for a radio programme in London. When he was asked what was his aim in life, he answered;

A.- To make money.

Q.- What do you want to make money for?

A.- To buy more newspaper.

Q.- Why do you want to buy more newspapers?

A.- To make more money.

Q.- What for?

A.- To buy more newspaper.

Q.- What for?

A.- To make more money.

From this tycoons view point of market economy, the first thing that comes into him is not saving human persons rather super profit. This is the only aim of economic activities and there is no concern for human social well being.

### **iii The Culture of Competition**

Market economy basically bases on competition. By dint of its nature, the economic laws operate freely and there is no fixed prices to different commodities. Mr. Damas Masha, in his lecture notes on market economy emphasized the point that, "where free market is involved then, keep the market free and let the laws operate by themselves." <sup>34</sup> That is to thematize the fact that the determinant factor for laissez faire economy depends upon the density of the consumers looking for the same commodity and services. Factually, where producers have to operate freely there is a tendency to sophisticate the means of production like robots in order to win other producers.

Consequently, robot revolution makes most workers loss their jobs and this trend reduces them to mere beggars. And again, this game creates economic havoc among employers and employees and tension between one producer and another comes into existence.

### **iv Culture Based on Aggressiveness**

Competitiveness in business circles bases on aggressiveness. At the market place where several producers bargain for the same goods, then the powerful ones, those who are rough and tolerative will get market. Sometimes consumers find it hard to choose freely the type of goods and services from their suppliers because of the attitude that the sellers portray forward. This is quite evident at Kariakoo city market in Dar-es-salaam, -"Mtaa wa Kongo" and at Uhuru street, in Moshi bus station, in Kilimanjaro and at Morogoro central market, -"Soko Mjinga". In such mentioned areas, there is always physical confrontation and aggression done by petty traders to their consumers; "Leave that, take this one here, that one is hopeless..."etc.

The other drama is found at the bus stations, here you will find conductors, stouts, those whom people refer as "wapiga debe"; who normally shout stoutly to pick up passengers, drivers race continuously, stop any where, compete to make as much profit as they could, regardless the dignity and respect to the sick, elderly, disabled and children. This culture dehumanises human beings as a whole.

### **v. Subjectivisation**

In traditional Tanzania, family bond is a basic foundation for material production, specifically food stuffs. Family members used to support each other no matter the costs that might be incurred. Liberal market economy is based on competition and aggressiveness. "Practically, if individual

business men/ women compete with others trying to win a market says, Mr. Damas, then, the producers involved will create great distance than links of solidarity with other producers".<sup>35</sup>

Economic stand today stresses much on individual initiative and gain than cooperation and friendship. This new phenomenon has been engineered by the western famous declaration of globalization of market economy with much stress on individual initiative, rights of mankind, liberalism and the freedom of man.

The Church leaders and religious too have been caught up by the culture of subjectivisation. The fact is clear and open. Among the religious congregations for instance, have the tendency to operate privately in their palaces which are encircled up with big wall fences and strong metallic gates. There is literally nothing like collaborative ministries amongst them, since each particular religious group prefers to operate individually. When it happens coincidentally for more than one religious congregation and diocesians to work at the same ecclesial zone, then one group will withdraw gently from that area with no sound reasons. Surprising enough, things get worse where female and male religious are concerned. There is always suspicious relationships and very poor solidarity covered by the shadows of fear and vague notions as regards their moral life. If one were to scrutinize seriously this situation you will discover that church leaders and different religious groups normally meet very briefly when there are religious functions and ordination occasions. Such are the moments where church leaders, church goers and religious come together quite formally.

I ask myself, if at all this is the picture of the church's styles of life, how come that we talk of ecumenism, while we are already separated, we have created a culture of religious individualism? Means that we have no time for the people of God. This picture implies that the church leaders and religious prefer locking up the prophetic mission in their ghettos and palaces.

In Tanzania further still, young men and women are hazardously coping such declarations which bring them up to be autonomous and look after themselves. Such contemporary generation seems to have no time for solidarity and cooperation. Subsequently however, market economy leads people to the abyss of individualism and egotism, since they become prisoners of manufactured goods.

### **3.1.3. (MODERNITY AND MARKET ECONOMY); THE INFLUENCE OF MODERNITY:**

The test of modernity contributes much to the negative face of market economy. It always puts an emphasis on ultra market liberalism since it opposes solidarity among persons of God and instead embraces the wholeness of utilitarian and profit centredness. This mode of looking at the nature of liberal market economy as the consequence, humanity comes last in the hierarchical list of importance.

Pope John Paul II is probably the toughest and coherent critic of market economy in its present form of ultra liberalism. He speaks bluntly of modern society as a culture of death because of its real structure. In his Encyclical "The Gospel of life" he says, "We are faced with a real structure of sin, characterized by a culture opposed to solidarity which presents itself in many cases as a real

---

<sup>35</sup> Op cit.

culture of death". Pope John Paul II continues saying, "the concept of modernity is encouraged by strong cultural economic and political trends which carry a certain utilitarian concept of society."<sup>36</sup>

The church in Tanzania has been affected by the phenomenon at hand and she is already the architect of market economy and modernity. It appears absurd to point out some salient and prominent nature of the Tanzanian ecclesialism and religious communities. It is true that most of the urban churches nowadays are becoming some among the richest and organized institutions with high degree of purchasing power of modern items more than the individual citizens.

Concretely speaking, in every religious community and in the parochial circles, the life style is purely the tycoon's type. To the amazement of any one, the church has become a consumeristic institution with most of the expensive and luxurious stuffs, namely, self contained and comfortable palaces with television sets, music systems, cellular and mobitel phones, computer systems, expensive cars, like Mercedes Benz, Nissan Patrol, Toyota Corolla, Crenada, etc; which every body can see and get shocked. What ever modern technology that appears in the market place, then it is obvious that the church leaders and religious often times become either the first pioneers or among the first ones to have access on them.

Boldly to say, this cultural trend portrays the picture that the church leaders and religious have identified themselves with modernity and indeed, both have become addicts of modernity. We should lament that the churches in Africa including Tanzania and some religious and clerics have become profit centred and pragmatists. The church has become an utilitarian and consumeristic institution.

Church officials who prioritize the culture of modernity in the course of their ministry they definitely portray the ugly face of the church. The reason to this allegation is very clear when we take a look at the anatomy of corruption. Corruption has a long chain of evolution. It is first of all the component of liberal market economy and again it is an offshoot of modernity.

An interesting question here is, how does corruption come into existence? The chain is quite complex, yet, something can be experienced from what the "Sunday Nation", a News paper of Kenya once put on its front page just briefly. It says, "the Western firms secure multimillion dollar business in the Third World through hefty bribes to government officials."<sup>37</sup> " From single vision track perspective, the above assertive statement could be taken to be one of the sources of corruption to some of the Third World countries including Tanzania.

Tanzania has become a consumeristic society of the modern products. Moreover, both cultures of liberal market economy and corruption have already found a habitable home in this part of the World. It is well known that corruption is being engineered by particular groups of individuals who are the best consumers of modernity. In the hierarchy of consumeristic society the government officials, managers, business men / women and the institutional church are the well noticed victims.

Hypothetically however, since some of the church officials have been implicated to the culture of corruption, this facilitates the failure of the church as a whole to address the issue of corruption in the country since she has become part of the prevailing system. This is also the reason

<sup>36</sup> John Paul II, Pope, *The Gospel of Life*. Encyclical

<sup>37</sup> *Sunday Nation*. November 2nd Nairobi, 1997, p 1

why in most parts of the African church and the world at large the Gospel values are seriously suffocating and occupying the back benches and seats.

Subsequently, the prophetic mission of the church in some parts of the Country becomes in the long run a successful failure. This is because the church has no time with the poor, instead she identifies herself with the rich and secular society. She embraces as the alternative to her proper ministry the culture of corruption which is a contagious cancerous disease which spreads to all over the countries and affect even the innocent messengers of the good news.

#### **3.1.4. DEMOCRACY AND SUPRA WOMEN LIBERTY.**

Phrases and slogans like those of 'Democracy' and more 'freedom' for women, often times bring chaos in society. Worse than all, most people do not know very well what they exactly entail. Some think of the two as something to do with maximum enjoyment of modernity and minimum accountability, since there is already a claim that women are now both democratized and liberated to do whatever is put at their disposal. This vague understanding has brought a lot of negative repercussion as regards jobless women, who at the same time do not want to abandon modern lives in towns and cities of Tanzania.

The final ultimatum of the above concepts of democracy and of supra women liberty at least from the perspective of Tanzanian urban centres is what I would call, "trade in the flesh" or the commercialization of women bodies.

The phenomenon is serious and shocking as well. In the course of my practical field work in some of the urban towns of Tanzania, I came to learn that there is a strange cultural and paradigm shift in the trend of social life.

Generally, male employees take seriously working hours during the day while spending the evening times for recreation in several social clubs. Most females traditionally remain at their homes for domestic services to their families. The great blow comes in where you find some women who work temporarily and for short hours in a week in private companies or at some individual's home stead. At night they walk off the special streets and to some areas surrounding well known International hotels and motels to trade their bodies as sex workers. In my interrogation with some of the so strangely called, "sex workers" especially in Dar-es- salaam, Arusha, Morogoro and in Nairobi, Kenya the answers to my questions were more or less the same thing. Firstly, I discovered that some of the sex workers have jobs, while others including University and College students have no jobs at all, yet, the large majority prefer modern and urban life. This experience was so traumatic in such that, I went on with my interview so curiously to get key points as why students get involved in the undesirable profession like this one. To the surprises of life and its mysterious circumstances, I was given straight forward answers as follows that, "living costs have gone up rather drastically; there is no employment for some; day by day urban life becomes sweeter and sweeter; a modern woman is

together with cosmetics; artificial European hair style is our prerogative; sex for pleasure; we need to buy golden necklaces and chains and such like".<sup>38</sup>

Nevertheless, my curiosity over the prevailing cultural shift incorporated a kind of a set of possible alternatives that I strived to offer to the victims as part of this career. The answers to the alternatives given to them were rather sarcastically provided forth. This is the manner and nature of their answers to my questions.

"We are used to this way of life, and again a young modern lady can neither go round the cities selling things like groundnuts, sweets, cooked foods, etc., in public places like primitive mummies (whom in Tanzania they are known as mama- nitilie) used to do, or neither can we push wheelbarrows;"mkokoteni" like men. Yet, we need to move and catch up with the speed of modernity."<sup>39</sup>

The solution to the problem they said, is the only this one of commercialization of their bodies. Then, further more questions were again addressed to them as how do they go about it since customarily and especially in the traditional Africa, it is unusual for females to seduce men. Well, as to this question the answer was as follows; When they either go to the streets at the evening hours or for those who reside at the special parlours, the procedures are neither complicated, their hooking methods are very brief. Because cases are not always the same, then sometimes they accost men, greet them like old friends, lure them into their lairs, and offer their bodies at a certain price. At times a group of women might have an organized syndicate to assault, conn men depending upon the ignorance of the customers.

This is the real situation in our urban lives with regards the demands for the distorted concept of women liberty and democracy.

However, the logical consequences to this epidemic is nothing else than prostitution which leads the whole thing to exploitation, liberalization and commercialization of women's flesh. This is a bleeding situation of moral stand for the young women in the cities which is finally marked with the multiplicity of single mothers, abortions, illegitimately produced children, divorce cases, sexually transmitted diseases, loss of proper understanding and divine destiny of sexuality as it was willed by God.

### **3.2.0. CONCLUDING PASTORAL REFLECTION AND MISSIONARY AWARENESS.**

This chapter has quite fairly dealt with the intertwined segments of globalization, namely, market economy and modernity. The two spheres of influence are neither perfect through and through since both have achievements and limitations, or benefits and disadvantages.

As regards market economy, the church officials have the task of conscientizing the faithful to appreciate the products and benefits of liberal market economy while at the same moment opposing its massive pressure and influence to follow profit centredness and subjectivistic life (individualism).

---

<sup>38</sup> Unless otherwise stated precisely, the information over the cultural and paradigm shift as it appears in the cities and towns mentioned above, was obtained from the different groups of individuals both from Tanzania and Kenya; The personal identification of the victims involved are all withheld. The interrogation was conducted between the months of June and October, 1997.

It is understandable that the International corporations like International Monetary Fund and World Bank are the capitalistic machineries which aim to weep and exploit the third Worlds through market economy. Again, both of them contribute to unjust distribution of wealth in the World under heavy benefits. Therefore, the Tanzanian state officials and economists especially Christians should strive to give better chances to young men and women to start their own business when redundancy engulfs them from their jobs. The hypocritical attitude of the world Bank and I.M.F. plans on African economic stand points is to do away with informal sectors and petty traders who employ themselves that they may survive. The point is evidently clear, because from the informal sectors, I.M.F. and World Bank do not benefit from them and that is why they enjoy seeing jobless masses in Africa, so that they can impose upon us economic assistance which are often time full of tough conditions to fulfil. As per now, I would encourage Christian state officials to live up their Christian prophetic witness by opposing the capitalistic forces, by encouraging petty traders and street hawkers without chasing them from the streets while offering them with empty economic alternatives.

Further still, I propose market equilibrium whose forces of supply and demand will look closely upon the benefits of the misfortune class of Tanzanian citizens.

### **3.2.1. MORAL ACQUAINTANCES**

The Church officials should not wait only for Sunday services that through their loudspeakers they can talk to the faithful during homilies about the same issues. There is a deference between homilies and social teachings of the Church. People have enough knowledge about pains and afflictions brought forward by market economy. She has therefore to look for plans of action. That means, the Church should make several attempts through seminars at all levels of schools and governmental sectors to impart knowledge of moral education, social teachings of the Church and Ethics which must be grounded in an understanding of the influence of market economy on our behaviour. The nationals should be conscientized of the positive and regative repercussions of market economy that excite young generation, without forgetting its bleeding state and its simultaneous dangers and ugly effects upon our own people.

### **3.2.2. A PROPER EYE FOR MODERNITY.**

Science, economism and technocracy are the exponents of modernity. Modernity often most constitutes elements of direct rebellion against religion and spiritual values. There has been a unanimous condemnation toward the ugly face of modernity in Tanzania by some individual religious; Hence, such attitudes should not bar us from offering it an appropriate and adequate appreciation for its geographical orientation and aim. The balanced modernity enhances high living stands, it offers better and comfortable life through proper medical benefits, communication means and many more, things that make us attracted to it. It is possible to use modern technology and adopt market economy without being a prisoner of neither consumerism nor corruption.

Surely, we can no way avoid modernity in Tanzania, yet, alternatively we can avoid some of its extremes, through collaboration between the Church and the state. Therefore, I emphasize the fact that where spiritual and religious values are taken for granted then modernity must be given new

values characterized by real respect, honour and worship to God. The modern man should assume new perspectives and quantitative qualities attributed to God.

The sinfulness of modernity in the society should be constantly denounced by the Church starting with the families , small christian communities to all people, the governmental level and finally with small Christian groups at schools like young students association, young religious associations and peace and justice movements. It is worthwhile to be aware of the sinful trends and evils engineered by modernity. Things like legalized abortions and abortion clinics, criminality, divorce, corruption, destruction of families, wrong notions over democracy and freedom, child sex tourism and promiscuous lives all of which originate from the same sphere of influence, and probably also they have a link and a grain of salt from the disoriented families. The other source of the above social evils apart from modernity is the family life. The permanent solution to such problems should by all means come from the families. Pope John Paul II in his week end in Brazil, made an appeal to governments and social leaders to promote family life and for family members to pursue personal sanctity.<sup>40</sup>

The other puzzle of market economy comes in when the institutional Church takes side with the civil society and becomes a secularized one and a consumeristic Church. In such an interplay you will finally experience that the life of the Church is no longer centred on people but on material things. We are repeating more or less what pharisees were doing, by condemning one thing during the day light and repeat the same thing at night. The institutional Church is already corrupted by the system we are living in. For the neutral institution like the Church, it is not always necessary to abide with a particular prevailing system. We have had enough warning signs of the time and that is why the evils and immensity of modernity are on the move to overthrow the institutional Church and Church officials. What should be the solution to the trouble? Should the institutional Church close the gates to their Churches and religious palaces when modernity and science approach us? and in order to avoid contamination?

Genuinely to mention, it is not all of the Church officials are corrupted. Religious have to "bite the bullet" by taking up challenges through radical transformation. Let the Church firstly clean up her file and then stop corruption. Let her again challenge the government of its misappropriation of public funds. Tanzania has been forgiven most of the foreign debt, yet, the government still depends very much on foreign aids. Now, where do such aids go? What do they do? The Church must address it from Tanzanian perspective. Let the religious be the first ones to entertain the spirit of moderation vis-a-vis extravagance and corruption by observing carefully the demands of our religious profession and from thence others will imitate us. To the other extreme, it is funny to see that some religious congregations several times cut them self off from the World by closing the gates to their monasteries in order to hinder either men or women from having access to the physical dignity of their religious members.

This tendency and mentality tend to betray them and worst still batter and harm them than ever. As for such religious groups and to the civil society however, I propose an on going struggle for

---

<sup>40</sup> Editor, Mwananchi, Newspaper: *Called for Witness*, no.257, November, 1997, p.9.

a greater solidarity, by avoiding a split and a fractured society. This is the phenomenon which is about to be born in our Churches and religious communities, in our cities and towns. This suggestion in a sense will assist at counteracting the cultures of individualism by introducing collaborative ministries and by becoming open to the World, lest their missionary charism become well utilized.

In the modern society of Tanzania, the cultures of profit centredness, of aggressiveness and competition are heavily felt by the citizens. Therefore, a fair alternative to the matter is my appeal for the spirit of imagination, positive creativity and of hard working. This attempt will create more jobs for the jobless class whom in the long run will double the number of purchasing power and of the consumers of goods and services offered by the producers and sellers. If at all this economic principal is valid, then, definitely, each producer and seller will have enough customers and consequently each one will produce more and supply more since the scale of demand is likely to shoot up automatically. Thence, if that is the system, then there wont be again the anomalous such as the above cultures any more because market equilibrium will control the situation at large.

Finally, on the issue about women's supra liberty, I would propose that women have to learn how to use their newly acquired freedom. Nothing is spared to exploit and commercialize women's bodies. This will be effected buy setting up a task force on laws that prohibit under all costs any matter that pertains to trade in the flesh. In this case, there is a need to introduce at schools proper and well maintained sex education, proper family moral management and health care education. All these studies should be introduced into schools at different levels and stages. Such a school curriculum must be taught by qualified individuals who are morally and conscientiously informed and incorporation with parents body association.

The proper meaning of democracy and liberty for women which is at the sometime an element of modernity should be taken up by the Church very seriously. Women should know then that, liberty from their own perspective would simply mean that they are liberated from the slavery of all sources of evil practises, from the tiring tasks, battering by drank husbands and from those who want to exploit them and finally desert them.

Unemployed laddies should be conscientized of jobs sharing by their fellow women who might have their personal firms, instead of just employing a few workers under heavy payments. This proposal can work just by dividing the working hours for several laddies under minimum payments. The vision is very rich and helpful yet, it demands a mature Christian love for those women who would take courage to share the burden of hard life with their fellow jobless women. This challenge in case it succeeds, eventually it offers the so called women economic dependence. In the long run it will scale down and even discourages the number of sex workers in our urban centres.

The whole synthesis about market economy requires a serious attention. The Church officials, namely, bishops, priests, and religious should face the reality courageously. They should now stop talking about charismatic movements and legion of Mary, dedication to the Basilicas in Rome, how many Angels can stand on top of a needle and other devotions. Such are enough in the moment. She should ask herself, how many single mothers are there in the diocese? How many widows are there? How many jobless men and women are there? How are the jobless going to marry and remain faithful Christians while certain basic needs of life are not met. Why is it that life in the urban centres is

becoming so demanding? and our good Christians so secularized? How come that the holy sacraments are not touching and finding a home in deep roots of life of our people. Why don't we see the difference between some Christians and pagans. These are some of the hot issues that the Church officials must handle with care and with an immediate plans of action lest the whole congregation becomes more and more secularized.

## CHAPTER 4.

### TECHNO-ECONOMISM AND SECULARISM IN TANZANIA

In the present age, the impetus to mission and theological reflection on creation and "Homo religiosus"<sup>41</sup> come from the phenomenon of Secularism. This is actually a wider contemporary crisis in the Western world societies. In Africa, any way, including Tanzania, the phenomenon is speedily becoming a reality particularly in the urban settlements. The process of Secularism as a whole is being catalysed by globalization of trade, modernity, urbanisation and the cultures of individualism, competition and profit centred, all of these being the offshoots of the concept of materialism.

#### **4.0.0. The Anatomical Assent And Autonomy of Secularism**

It can be described as the progressive emancipation of the worldly from the (religious) sphere of Homo religiosity. As a result, the realms of politics, science, technocracy, economism, culture, art, sports, literature, etc., become fully "secular" in that they are conceived to be, and function as distinct from the realm of religiosus.

One of my resource informant defined it as "the development of rationalism and scientific investigation reducing reality to what can be seen and measured which contribute to the elimination of God from public life and confine Him to the home and private personal life."<sup>42</sup> As for Gogarten, "Secularism is not anti-Christian, but post-Christian, and it is only an implication and a consequence of the Christian faith."<sup>43</sup> Metz takes up this view and pushes it, ... "Secularism rises not against Christianity but through it, it is originally a Christian event and hence testifies in our world to the power of the hour of Christ at work within history".<sup>44</sup> The authors of the book, "Secularism in Africa, A case study: Nairobi City," define secularism as a situation "in which religious faith for one reason or another, is felt to be superfluous. It is a state in which religion loses its hold both the level of social institution and at level of human consciousness."<sup>45</sup>

The teaching of the Second Vatican Council on Secularism reflects the positive attitude of contemporary theology to it. There are some apprehension toady of human activity and religion, which repeats gradual discovery and ordering of the laws and values of matter and society. This is a desire of modern man and the desire of creator. But when Secularism demands the autonomy of earthly affairs through the monopoly of science verses faith, and therefore material being does not depend on God, and that man can use it as if it had no relation to its creator, here man forgets his God and even the sight of God as well.<sup>46</sup>

<sup>41</sup> "Homo Religiosus", from Latin, denotes simply a religious man whereas the denotation of homo religiosity or transcendence potrays the capacity of man to perceive that which is sacred.

<sup>42</sup> Public Lecture on *Secularism*, Dar-es-Salaam, Sept. 1997.

<sup>43</sup> St. Irenaeus, *Adversus Haereses*, 4, 20, 7: p.7:1, 1037.

<sup>44</sup> J. B. Metz, *Theology of the World*, New York: Herder and Herder, 1969, p. 19-10.

<sup>45</sup> Onyancha and Shorter A., *Secularism in Africa*, Nairobi: Pauline Publications, 1997, p.14.

<sup>46</sup> Second Vatican Ecumenical Council, *Pastoral Constitution on the Church in the Modern World*, Gaudium et Spes, no. 36.

#### 4.0.1. THE REIGN AND SPREADING OF SECULARISM IN TANZANIA

The process of Secularism is to some extent, as old and as widespread as religion itself. One may recall, for instance, how the Egyptian Pharaoh Akh-en-Aton in the fourteenth century BC set out to abolish the traditional cults and divinities of his kingdom in favour of a more nationalistic system or the critique to which Greek philosophers, most notably Xenophanes and Anaxagoras subjected the gods of the Olympus. From this geographical aerial, the process of Secularism reached unprecedented proportions in the Christian West over the past few centuries. Missiological reflection on this phenomenon started at the end of the nineteenth century with Wilhelm Dilthey and Marx Weber, and it continued in the present century with Ernest Troeltsch.

No sooner had Friedrich Gogarten come to deal with Secularism seriously after 1945 than it became a hermeneutical principle for the interpretation of modernity. From this analysis, I can say that essentially Secularism is not an African reality, but may be Western European and American societies. Analytically however, it is without doubt that, in the societies mentioned, Christianity had become dominant for centuries. As per now, for a greater degree the profundity of religiosity and functions are in the continuous process of marginalization and ex-culturation because of modernity. Further more, my informant who is an European told me that, one day he was discussing this topic with a medical doctor. He asked whether it is true that in Europe some people practise Secularism. He answered, the medical doctor by affirming "yes, and there are several of them in his own family." The doctor an African could not believe him. How is this possible? He exclaimed. More than that still we can find something from the work of Fr. A. Shorter and Mr. E. Onyancha. They affirm the fact by saying, "Euramerica" (Europe and North America) is deemed to be the home of a relentless and inexorable Secularism; African visitors to the West profess to be shocked by the Secularism they encounter, a Secularism that contrasts with the religious commitment of the continents from which they come<sup>47</sup>. Such quotations prove that Secularism is an exotic phenomenon to Africa.

#### 4.0.2. THE ACTUALNESS AND DOUBLE STANDARDS OF SECULARISM IN TANZANIA

By and large, then, the concept of Secularism was formerly taken to be, and indeed, was foreign reality to the African continent. Presently and more recently, however, the same entity has invaded the demarcations of the Tanzanian urban society and become a living phenomenon. It is beyond disputes that this horrifying state of rupture has been made possible due to the positive response of inter-continents and global affairs of co-operation.

What is of fundamental shock to this affair is chiefly the double standards that Tanzanian nature of Secularism has adopted. This is the matter in urban society. Secularism as it appears in the contemporary Tanzania brought in a profound rupture to the people since it is in contrast to the sacred and on the other hand stands for that which is profane. This state of affair offers forth a pinch of positive face of secularism and in the long range it produces an avalanche of the dark side of it.

What is of great shock in this respect is how man dares to deny the reality of "Sacred" publicly. According to Dr. Mattei Luciano, "man becomes aware of the "sacred" because it manifests

<sup>47</sup> Onyancha and Shorter, Op. cit., p. 11.

itself, shows itself as some thing wholly different from the profane.<sup>48</sup> Now the puzzle comes in when man alienates oneself from this reality.

The authors of the book, entitled “Secularism in Africa” define the “Sacred as the reality which is experienced as being under the governance of God, as the object of religious faith.<sup>49</sup> As the matter of clarity, “Sacred” is a genuine dimension of human consciousness which constitutes an authentically human experience with its theandric situation which implies intimate and complete unity.<sup>50</sup> This unity is realised paradigmatically in Christ, between divine and the human and which is the goal towards which everything here below tends. Hence, it becomes a great shock for man to lose this powerful divine reality under the auspices of modern technocracy and urbanism.

In all these instances, an immediate response now is just to explicitate thematically the “actualness” of Secularism in Tanzania; and secondly, I will also demonstrate its effects upon the Tanzanian people.

In order to appreciate the fact, it is worth recognising that the issue at hand is no way a mere ideological concept. For this respect I hereby to make a clear categorical distinction between the urban and rural human religiosity in order to unveil the urban secular enterprise. It is important still to reiterate that, on the whole, the entire evolution of Secularism in Tanzania has become an immense business, in such that, for the whole territory the only part which is (free from) un secularised is only the primitive religion. “Primitive” from primus in Latin which means first, is only the most basic form of human religiosity, the so called (ATR) African Traditional Religion and Islam, these are the only forms of Homo religiosus which are free from Secularism.

In towns and cities of Tanzania the whole issue of Secularism has been immensely compounded by the circumstance that, modernity, science, technocracy, and economism under the auspices of globalisation have released into human hands previously undreamed of powers and influence that can no longer be regarded as neutral or value free and for which we are totally unable to control them cheaply, despite the fact all elements are the product of human rationality.

#### 4.0.3. THE NEGATIVE FACE OF SECULARISM IN TANZANIA.

It may be of interest to have an access to my casual sentimental experiences. It is clear that the same reality can be perceived differently by the same people. At times I feel like judging briefly some of my colleagues heretical when they come up with a certain prayer which they pray it as follows “Let us put our selves before the presence of God” This prayer, is different from another one that says “Let us remember that we are before God’s presence.” For an African in the African set up, the former is heretical while the latter is proper. In whatever circumstance, the traditional primitive African perspective, whatever man does is totally linked with the deity and there is no categorical separation

<sup>48</sup> Luciano Mattei, *Unpublished Lecture Notes*, Nairobi: Tangaza College, 1997.

<sup>49</sup> Onyancha and Shorter, *Op. cit.*, p. 13.

<sup>50</sup> Today the technological and Urban societies seem to be suffering a loss of the “Sacred”. The same, even though to a less extent seems to be occurring within tribal societies where the tribal system is collapsing. However, Abraham Maslow maintains that, this loss does

between what we do, social life or where we are; God is always involved either to guide or to bless or to correct or to accompany us.

Indeed, the great shock which is already before us is that, Tanzanian urban centres have become pluralistic communities from which God is wholly excluded; God is furthermore forgotten and eliminated from public life and individual activities. Apart from this state of apathy, there is another crucial connection that entertains the matter. In urban societies, there are real and heavy warning signs of neo-paganism like urbanism, mass of jobless, misappropriation of media, corruption, cultures of competition, materialism, individualism, self-centredness, profit centredness, selfishness, elitism, laxity in religious milieu, decline of traditional moral values, destitution and matters pertaining to unbelief.

#### **4.0.4. THE EFFICACIOUS BLACK FACE OF SECULARISM.**

The schematic exposition of the phenomenon of Secularism in Tanzania constitutes real problems, with specific nuances. It has emerged with special materialistic emphasis in full flight to the point of forgetting God and alienating religious experiences. Since this state of affair is only present in a cross sectional part of Tanzania, it involves for the most part intellectuals, young university students, sociologists and specialists of political sciences those who study in the communist nations. Secularism can be very rough. An example can be drawn from those who might have studied under a few elite who were in Marxists nations. As for them, they would claim that prayer in schools is not needed, priests were literally discouraged from teaching religion, God's name and crucifixes in homes were given least importance and hence, God's identity is not given enough room in public, but individually and private. Just recently the Church building was bombed in Zanzibar Island, and modern immorality, the decline of traditional moral values are on the increase.

#### **4.1.0. BLACK EFFECTS OF SECULARISM IN TANZANIA.**

The phenomenon is becoming a contagious disease, a cancerous epidemic, since it originates from small groups of people, and it is largely spreading to all over the cities and towns, where it devastates the institutional church and the state at large.

##### ***(a) The Institutional Church.***

Up to the present, the Church holds a position of social and economic status. There is a strong link between the Church and the expanding imperialism. She has become a consumeristic, materialistic and the architect of economism, technocracy and modernity. Literally, I might say that the urban Church is richer than the State. Again, in the Church big capitalists who corrupt a lot of public funds are the ones who pay heavy donations to the Church and the Church leaders approve them and side with them as saints of the time. In this case you will find that, since the Church is so concerned about material and economic benefits there is no much time left to care for the poor. This is the reason why the Gospel message is getting defeated in public life, and religion is deteriorating as the consequence.

**(b) *The State and Society; Societal concern.***

The aspect of Secularism is aggressively attacking the civil society than the Church. Although it might appear rather strange and exaggerated, still one may note seriously that in some jurisdictions, some Catholics are the perpetrators of Secularism. It is still funny that some Christians act in manner of promoting unlimited spectrum of corruption, competition in business matters than anything which as a consequence lead to some serious issues like;

i. Social and Moral values undergo disintegration because God is denied from social life, and this leaves way for people to embrace modern immorality where both rich and poor people engage in evil practises because of economic factors. In this regard the influence of money is being used to buy respect, injustice, human flesh,-pleasure and bribery.

ii. Biblically in Gen. 1:28, man was told to fill the earth and subdue it . Contrary to this in the cities and towns of Tanzania, there is a desecralisation and liberation of our surrounding from religious tutelage, and therefore, man abuses and exploits the natural gifts through scientific and industrial revolutions. The industrial technology which is imported from the West demands some natural materials from within the country like minerals, trees and sea creatures. People get exploited through their labour force, and eventually the whole thing leads the country into ecological crisis.

iii. Mass media in Tanzania that incorporates radio/cassette, literature's/news papers, television, and videos is a powerful sector which educates, informs, liberates and even manipulates the society. It tends to determine our life, since it dictates and controls us in many ways. For instance, it dictates to us, what we would do, how and when. It has a strong link with Secularism because it concerns mostly with money, super profit, competition, material consumption and modernity. Secondly, most of the Television programmes reflect mostly the Western and American cultures, some of which are associated with Secularistic components which most of our people copy every day. More over, when looking at most of Television and Video services we encounter things like wrestling, boxing, commercial programmes like cosmetics, fashions, beauty contests and other types of sport programmes. Often most, the ethics and morality of such programmes are sometimes not maintained in such that at times sinful acts are justified, people respond either violently or positively to some of immoralities engineered by media, while others become slaves of Mass Media. The impact of Mass Media remains and it affects us either for good or for bad.

iv. In urban settlements there has been a shock as regards Church goers. Practically the population in towns and cities increases always. In 1960 in Dar-es-Salaam there was a master plan to increase the number of parishes and sacred zones to cater for the growing population. This plan was a failure because the migration gender most of whom are young men while the majority of Church goers are women and old men. Now, the problem in the urban life is that, there is much competition where the poor work on Sundays to supplement their incomes, while rich people take Sundays as ample moments to meet their friends, or to go for picnics some where else. Again in urban centres, there is separation between rich and lower class in such that the rich have their own Mass different from the poor. Rich people have their ways of giving donations to the Church for example announcing that Mr. such and such has donated so much, in such that the poor people feel humiliated. These are some of the factors which make people stop attending Mass on Sundays, since modern life does not

allow them to give their creator a first priority. In addition to this, there is another sign of darkness, where modern people lose the sense of private prayers at homes, no more respect before the Blessed Sacrament, devotions, no more concerns about Sacraments etc. Strange enough, this gap is covered by liberal life where the reality of sin becomes non-existent. All these scale down the number of frequent Churchgoers in urban areas where there is population explosion. From my own observation these are the clear signs of neo-classical paganism, pure Secularistic foundations which prompted Pope John Paul II in the post-synodal exhortation "Ecclesia in Africa" to caution the Church in Africa. He said that, "media helps in spreading secularism and therefore there is a need firstly to give sufficient critical evaluation of what media brings forth".<sup>51</sup> I also think that the above behaviours of Christians might be the reason why also Pope John II emphasises the need of a new evangelization, a way towards Christian new values.<sup>52</sup>

#### 4.1.1. THE POSITIVE AMBIENCE OF SECULARISM

Secularism gives rise to the modern secular society and state which leaves room for freedom of worship privately. The Catholic Church in particular does not feel comfortable with pure Secularism although some of her officials practise it, because of its restrictions of religion to the private sphere of one's life. For more than two centuries she thought that freedom of conscience was a rejection of the deity. It was until 1965 when Vatican II Council accepted it with its decree on Religious Freedom.<sup>53</sup> That is to say, Secularism has positive elements such like;

##### ***(a) It builds up and promotes pluralism.***

Pluralism gives room to all peoples of different religions freedom to worship. This trend gives chance to different religion to grow and sprout. Tanzania is a pluralistic society, even Uganda and Kenya, whereby the existence of God is highly recognised without imposing upon the people a particular form of worship as an official state religion. Pluralism confines God to the private life, and the pluralistic society gives different religious groups the freedom to worship not like any other non-secularised states like Muslim States who adopt Islam as the official religion and strictly forbid other religions like Catholics to celebrate Mass even in private homes.

##### ***(b) Secularism promotes Tolerance.***

Tanzania is a secular state of its own kind and people of different religions, ideologies, customs, political parties live together peacefully, side by side without any imposition or tension or coercion.

##### ***(c) Secularism enhances democracy and freedom of Conscience.***

Through democracy, people of Tanzania have a say in the passing of laws and can somehow comment on the decisions taken by the government. Freedoms of speech, of opinion and of

<sup>51</sup> Pope John Paul II, *Ecclesia in Africa*, Nairobi: Paulines Publications, 1995, no. 76, p.60.

<sup>52</sup> Op.Cit., p.60.

<sup>53</sup> SECOND VATICAN ECUMENICAL COUNCIL, *Declaration on Religious Liberty Dignitatis Humanae*, no. 1-3, 7<sup>th</sup> Dec. 1965.

conscience are quite evident. People want the fruits of technocracy, economism, modernity and more democratic freedom.<sup>54</sup> To wind up this small section, I should say that positive secularism appears to be a mere Euramerican way of looking at, and of approaching a particular social problem from a certain social milieu.

#### **4.1.2. PASTORAL MESSAGE ON SECULARISM.**

Secularism is a reality and a problem to us since it has already crossed the threshold of Tanzanian state and society. It has entered into our Church and it is flattering and weakening the gospel values and prophetic witness. It requires our special attention because today, technocracy, economism, modernity and urban society seem to be suffering a loss of the sacred. All of us in the Church therefore, are called to massive and total conversion and to a new beginning, with fresh commitment to our Christian calling. We need conversion from all spheres of life because our society is permeated by the modern scientific, technocracy and economic paradigm which are detrimental to the Church's prophetic impact.

#### **4.1.3. MISSION REMEDIES AND PROPOSALS TO SECULARISM IN TANZANIA.**

In a secular and pluralistic society like Tanzania where elements of neo-paganism and the loss of sacred have become a real challenge, it requires a perpetual effort from the families, parents to hand down their religious faith to their own children, to help them to acquire personal convictions and develop a personal conscience. People should be conscientised of the existence of secularism in the society and courageously face it without fear by giving it proper interpretation while knowing that it is a phenomenon which comes through our life at different levels.

There is a need for personal reflection and critical mind and for Christians prayerful attitudes and on-going formation of one's personal conscience, which will enable the people to face the challenges of the time. There is a need for collaboration with other groups of friends and of good will with whom we can analyse the new situation (see), realise its double standards (judge), and finally decide and plan for concrete action (act). Needless to say, I entrust some proposal to the following member groups of the Tanzanian society.

##### **(1) Hyper Evangelization**

This is an integral evangelization, which involves all people, media, media people and structures. Formerly, the Church used to emphasise only the evangelization of only people while forgetting the areas of work and structures. This form of hyper-evangelization brings firstly the renewal of theology, especially the Christology, ideologies, politics and cultures. It re-emphasises deeply the expression of our faith in the Trinity, through re-awakening the Christian values of prayer, peace, love, forgiveness, justice and ecology. It emphasises the spirit of listening and receiving good values from man who is not of our culture, to overcome subjectivism by learning to become more and more subjective. It avoids the imposition of one's personal history and culture upon others by creating a culture of sharing.

<sup>54</sup> Materials of this section come from the field-work, and from the encounter with my informant. Dar-es-Salaam, 1997.

## **(2) Mass Media.**

Hyper-evangelization believes that media is absolutely necessary for evangelization, for example, Television, Video, Radio services and literature. All in all, media people should consider strongly our moral standards, our culture and literature vis-à-vis foreign literature and imperialistic cultures from outside. In this regard I would propose media people and structures to be accorded with special form of evangelization which will mould them to the extent that, the ethics and morality of Mass media will be highly upheld and maintained.

## **(3) The Institutional Church's Concern.**

There is an urgent request for the Church in urban areas to introduce second or adult catechism in which Catholicism is losing control and balance, to live this stripping in the spirit of emptying oneself to become community of faith, of witness of prophesy. The Church should first of all become the good news so as to be the herald of the Gospel message which is to find room in peoples daily operations. There it is her obligation to ensure that at least from her part she should not side with imperialists only and forget her own real flock, the lowly and misfortunate group. That is to say, the Church must take seriously the issue of Kingdom building where her officials will take positive vision and courage to break down their psychological walls of clausturation, and go out to meet people. It is, however, particularly missionaries task, for Church officials to meet the people, to live and share their life, by respecting their wisdom, by speaking their language, by living the poor, by becoming tolerant and share peoples ways of life and by striving to hear more from other cultures, for example, Islam and African Traditional Region without diluting the Gospel message.

## **(4) Religious Congregations and their Contribution.**

Their trends should force Christians to re-examine their traditional stereotype views about their faith by becoming a challenge to the secular world through their life of faith and commitment to the Christian life. Religious have the task to teach and admonish the people by improving relations with civil society, to open oneself to live without the protection of walls, security, by basing oneself upon a life of prayer and a sincere struggle against all forms of injustice. They should furthermore caution those areas in the up country which have not yet been contaminated by phenomenon of secularism, that they are to be aware of its dangers and influence and hence, how to deal with it perpendicularly when it might be introduced into the area either by internal or external means.

In this kind of atmosphere, religious should engineer international co-operation to eliminate Secularism in the AMACEA countries, since the phenomenon is already a reality in such countries.

Brother Paul Zilio, presents the Franciscan proposal to the matter at hand by saying that, "there is a need to revive and deepen Christology and Franciscan anthropology especially the thought of Saint Bonaventure, in dialogue with the secularised culture".<sup>55</sup> Religious Orders should re-establish urban ministries which will ensure that traditional cultures and values that Tanzania had before the

---

<sup>55</sup> Zilio Paul, *Secularity and New Religious Experience, A Franciscan Reading, Office of Research and Reflection, Rome, Italy, 1991, p.61.*

coming of the colonial masters and other Western imperialistic cultures are revived, lived and respected by the contemporary generation.

**(5) Civil Society.**

The Tanzanian government should be conscious of the fact that her citizens need development through modern discoveries without necessarily acquiring or producing secularism. The civil society has the task to face the problem of Secularism which is by product of science, technocracy and politics in a way that, they will make positive contribution to the society. In this at least, the civil society will succeed if at all the government will strive to avoid the culture of classism, by making Tanzania a classless society. This proposal will enable the people to share as a whole their burdens and joys of life.

It is my wish that, most of the suggestions will receive a warm welcome, because apart from Tanzania being at the transitional period, from traditional society to secular society, yet, the people are not all that rigid to hear. They are weak but not evil. Therefore, once they accept the situation and move for the process of renewal while asking and listening to the spirit and to one another, then it is possible to change not only human wrong attitudes towards the sacred but also there will be a possibility to handle with care the aspect of love and respect our sister and mother earth<sup>56</sup> which has been secularised and hence facing an ecological crisis.

---

<sup>56</sup> Cf. St. Francis of Assisi, *The Canticle of Brother Sun: The Voice of St Francis*, Tabora: T. M. P. Book Department, 1980, p. 95.

## CHAPTER 5

### TECHNO- ECONOMISM AND ECOLOGY

#### A FRANCISCAN MISSIONARY - RESPONSE AND APPROACH

We are aware more and more than ever before of the threat to the well being of the mother earth. Today the whole Universe, water, air, and the mother earth herself are threatened by pollution and by validalism on huge scale. The World in which we have to proclaim peace, justice, and respect for nature is a gradually wounded World, but it is at the same time transversed by a new breaths of life. Many problems in the realm of the economism, technocracy, modernity and of ecology are so new and complex that up to now experts have not been able to find solutions which are adequate and satisfactory. Without doubt, presently, ecological crisis puts the universe at under threat.

#### **ECOLOGY**

The term ecology is derived from the Greek root "oikos" meaning "house". Thus literally, ecology could be defined as the study of houses or more broadly environments.<sup>57</sup>

Webster's Dictionary, defines the term ecology as "the branch of science concerned with the interrelationship of organisms and their environments, especially as manifested by natural cycles and rhythms, community development and structure, interaction between different kinds of organisms, geographic distributions and population alterations"<sup>58</sup>.

Franciscans understand ecology in the light of revelation and it is defined as "peace" with creation. St. Francis realized that nature belongs to him, in the same way that he belongs to Christ, and that Christ the son of God belongs to his Father, then his way of treating nature becomes a wonderful experience.<sup>59</sup>

#### **SUBDIVISIONS OF ECOLOGY**

It is divided into antecology and synecology. Antecology is the discourse concerning the individual organism of an individual species and its interrelationship with its environment. Synecology deals with the group of individuals belonging to a single species, or to several species which are closely associated with each other.<sup>60</sup>

### 5.1.0. GENERAL PRESENTATION OF THE MATTER

#### **HISTORICITY OF ECOLOGICAL CRISES**

The term ecology arouses in me a sense of worry because for many years let say 100 years ago, who would have ever thought that waters could die, that day after day whole breeds of small and large animals would disappear. The environmental graph shows that we might get to the point of only having cows, chickens, sheep, goats etc., Moreover, the nature means, air, water, earth, mountain

<sup>57</sup> Oduma Eugene P., *Ecology*, Bristol: J.W.Arrowsmith, 1963, p. 3.

<sup>58</sup> Webster's Third New International Dictionary, G&C., New York: Merrian Company, 1965, p.72.

<sup>59</sup> Dr. David Flood, *Unpublished Lecture Notes*, Franciscan House of Studies, Livingstone, 1989.

<sup>60</sup> Oduma Eugene P., *Fundamentals of Ecology*, W. B. Saunders Comp. London, 1953, p.7.

ranges, plains, plants and animals which are the fruits of creation are under severe threat because of ecological crises.

## **DATA AND REASONS FOR ECOLOGICAL CRISES**

### **5.1.1. THE LOST PARADISE**

The World is our home since creation. But then in the course of time mankind lost the ethics that leads them to treat the mother World correctly in such that man can live peacefully. The ecological problem that is, the problem of the correct way of our living in our home was not felt only by the Seraphic father St. Francis of Assisi, nor our contemporaries, but it is the issue of all times. But as for now it has become more alive and explosive. This is because human species has become an abusive hunter in the same way as other animals. Man does not fear the forces of nature as it is used to be in the past.

That is why today man dares to kill the species to an extent that the 'ecosystem'<sup>61</sup> is falling apart. He only fears those forces of nature that he can never control and dominate like earth quakes.

### **5.1.2. HUMAN INTELLIGENCE**

Due to man's intelligence it created a more developed technology in such that nature began to be subjected to the human species who developed a purely instrumental vision of nature. Formerly human beings were frightened by the forces of nature which not being able to overcome. But in this century human species have overwhelmed nature to such an extent because of ever advanced technology, and we can envision the possibility of destroying that very environment that in which we live in.

### **5.1.3. SIN AGAINST CREATION**

Franciscans perceive the reality of ecological crises as sin against creation because technocracy and science have both transcended the normal ways of operation. Subsequently, we have poisoned seas and lakes that kills the aquatic animals, and formerly, the so called clear and blue skies have by now been covered with smoke and dark clouds, smoke clouds, and acid rains that kills forests and fields. Terrestrial and forest animals are removed from their surroundings and grant them life in the personal zoos.

### **5.1.4. MILITARISATION AND OPPRESSION**

Ever since the 2<sup>nd</sup> World War, humanity has found itself in a chronic state of war. Weapons of war are ever more numerous and sophisticated and dangerous. While armaments are on the increase, one does not see an equivalent commitment to solving the problems of millions who are dying of famine, of refugees and peasants driven off their land.

---

<sup>61</sup> *Ecosystem* being a scientific terminology, stands for the interdependent relationship of living and non living beings.

### 5.2.0. THE ACTION OF MAN, NEGLIGENCE AND SELFISHNESS

Our world today is just like people moving from glittering and beautiful dream and standing before the ruins of the tower of Babel. Man dares to destroy the biosphere on which he/she lives and breathes.<sup>62</sup> Man tends to act as an intelligent being less than an animal because an instinct directs the animal to do exactly that which is suitable for them and what is not. Hence forth, the serious problem of ecology is caused by technocracy and scientific growth and mismanagement of economism. This becomes an evidence when we envisage the exploitation of the raw materials to the dregs and the deforestation to the point of causing catastrophic climatic disturbances and gradual reduction of certain essential gases especially oxygen.

This harmful and egoistic appropriation of the mother earth leads to disappearance of the thousands of animals and vegetable species, while others get threatened with extinction. Vast areas of Tanzania especially Ngorongoro, Kilimanjaro and Manyara National Parks, Dodoma and Morogoro regions are getting eroded and deserts advances.

This phenomenon is affecting not only Tanzania alone but the whole universe because for the three great forest countries of the world, namely, Brazil, Zaire and Indonesia are all shrinking because of manipulation of the resource.<sup>63</sup> People benefit from these for a short time, but they all cause long term misery. If we keep on living the way we have been behaving, let us for sure be alert that our opportunities for survival will be seriously limited,

Father Bühlmann shows his Franciscan concern for creation where he envisions the people saying that, "we are waging a reckless war of conquest against a nature we have disarmed, we are exhausting in decades what it has taken nature millions of years to construct, people in coming centuries will wipe out more and more plant and animal species, and finally exterminate themselves from the face of the planet they have devastated"<sup>64</sup>.

### 5.2.1. THE ENVIRONMENTAL PROBLEMS AND THE AFTERMATH OF THE ECOLOGICAL CRISES

The ecological question is becoming a major source of environmental problem in our contemporary social milieu. "The world in which we have to proclaim justice, peace and respect for nature is gravely wounded world beyond repair"<sup>65</sup>. There are masses of plagues that threaten the cosmos and most of which originate in the realms of technocracy, science and economism. All these, then cause a multiplicity of defects as follows. In Africa and Tanzania included there is that which Fr. Bühlmann would prefer calling it, "Saharanization"<sup>66</sup> in his book; 'With the Eyes to See.'

<sup>62</sup> Bühlmann Walbert, *The Chosen Peoples*, England: St. Pauls Publication, 1982, p. 237 - 239.

<sup>63</sup> Bühlmann Walbert, *With Eyes to See, Church World in the Third Millennium*, New York: Mary Knoll, 1990, p. 126.

<sup>64</sup> Op. Cit. p. 125 - 126.

<sup>65</sup> *Renewing the Capchins: The plenary Councils of the Order*, Britain: Gowland & Co., 1991 - 1992; 1993, p. 201.

<sup>66</sup> Bühlmann, Op. Cit., p. 127.

### 5.2.2. Saharanization:

This terminology stands for the gradual process of desertizing of fertile soil year after year and it becomes the problem of the whole continent in Africa. This process as it becomes a common practice in Tanzania especially at some parts of Morogoro, Dodoma and in other areas near Kilimanjaro National Park and Manyara, engineer the death of our natural forests and desert encroaches everywhere. People are wiping out more and more plant and animal species and finally will exterminate themselves from the face of the planet they have devastated. The death of forests consequentially leads to soil erosion since the soil does not retain, store rainfall and subsequently flooding occurs. When forests disappear then snowcaps and avalanches occur.

### 5.2.3. Pollution

Real pollution is making our mother earth unlivable hence the plundering of earth resources in order to increase production then this leads to the destruction of the biosphere in which we live and breathe. The pollution of environment is something to be feared because of its diverse ecological spectrum; Example:

#### a) Air pollution

Our air is being contaminated due to burning fossils, fuel, automobiles exhaust and industrial emissions, and heating installations create acid rain which together with the fertilization of farm land with hog manure and chemicals poison is killing off our lakes along with their fish.

#### b) Water pollution

Careless disposal of industrial waste in the city which end up in water ways, on land and into the air. This disposal can contaminate our water which in the long run become chemically and biologically toxicated.

#### c) Solid wastes, domestic and commercial water

These are the garbage from the residential estates and piles of rotting and smelling garbage. They contribute a lot to the environmental disharmony and problems. Zachariah Samita agrees that the question of pollution is the global issue which requires inter-national support in this aspect taking into account local world views.<sup>67</sup>

### 5.2.4. Nuclear Winter

This is the part of militarization process especially of the atom bombs and other explosive materials which burst over the atmosphere and destroy that which nature presents before us. The experience of Yeroshima and Nagasaki, Chernobyl Nuclear plants could give us a picture as to what extent that nuclear winter can become so horrifying to man and limit the chances of survival for some innocent living entities like a gigantic host of living beings like microbes and bacteria which transform organic materials to inorganic ones, hence without which there is no plant life.

<sup>67</sup> W Zachariah Samita, *Urbanization and Environmental Challenges*, Tangaza Vision: A Journal of Social - Religious Concern, Tangaza College, Nairobi: Catholic University of Eastern Africa, 1996, p.11 -13.

### 5.3.0. Green House effect

At present, the only form of pollution that might produce severe global effects arises from the release of carbon dioxide raising the possibility of a green house effect climatic warming. Gases primarily carbon dioxide traps the suns radiant energy in the lower atmosphere and warm the air near the earth surface. It is believed that it will lead to the melting of both polar ice caps and then to the swelling of oceans, the eventual inundation of our coast and the submergence of our coastal cities in floods of salt water.<sup>68</sup> The climatic warming caused by green house effect still spoils heaps in over mining areas often contain metallic compounds in concentrations too low to make it worthwhile recovering metals from them, but high enough to exclude many species.

### 5.3.1. The destruction of the Ozone layer

The destruction of the upper atmosphere by escaping hydrofluoro carbons used as propellants in spray cans and as coolants in air conditions and refrigerators, so that air protection from the lethal ultraviolet rays of the sun become less and less adequate. "At a height of about 10 to 50 km, solar radiation with a wavelength between 4 and 400 nanometers, the "ultraviolet" wave band, provides energy to dissociate oxygen molecules, some of which reform as ozone. The Ozone is unstable, breaks down, reforms as oxygen, and dissociate again. The effect is to absorb some of the ultraviolet radiation, and the Ozone itself absorbs more. The ultraviolet radiation that penetrates this layer of ozone reaches the surface. It causes suntans in pale-skinned humans and provides energy for the synthesis of vitamin in human skin. Too much exposure to ultraviolet radiation is believed to cause a mild form of skin cancer and it can damage some plants."<sup>69</sup>

Such are most of the environmental problems, which Fr. Bühlmann looks at them in a big surprise and say, "We seem to want to race over the edge of the precipice as fast as our little legs will carry us instead of purposefully dismantling the irresponsible lifestyle we have built up over the last decades; we are mobile on the street hut immobile in the head".<sup>70</sup> K. Nientiedt affirms this fact in the same work of fr. Walbert.

Moreover, Fr. Bühlmann quotes R. Garandy who showed the conspicuousness of the matter saying that, if we live the next thirty years the way we have lived the last thirty, we shall be digging our children's mass grave.<sup>71</sup> Real, human existence and its environment are threatened with destruction as in the time of Moses, and even more it looks to me that it is the first time since creation that man has held in his hands such great power over all earth, either to destroy it or to make it much more habitable. I must say that, the very future of our planet and of the humanity is at stake and therefore, immediate remedies to the catastrophe is inevitable.

<sup>68</sup> Buhlmann, Op Cit., p., 127.

<sup>69</sup> The Human Factor, *The World of Science*, Edingburg: Southside Ltd, 1989, p. 99.

<sup>70</sup> Buhlmann, Op. Cit., 127.

<sup>71</sup> Buhlmann, Op. Cit., 237.

### 5.3.2. THE REMEDIAL PROCESSES TO THE ECOLOGICAL CRISES

#### A FRANCISCAN APPROACH TO THE SOLUTION

Today there is often grave concern about the harm done to the balance of nature. Although this is a global issue yet, the best solutions are presently through the visions of St. Francis of Assisi, whose healthy ecological views are demonstrated.

Franciscan scholars have spent much ink and time thinking over the ecological tension and as a consequence the following approaches were highly upheld.

#### 5.3.3. FRANCISCAN ANTHROPOLOGY

It emphasizes the increase of awareness of the feminine principle in a Franciscan myth that the earth is the primordial mother who brings forth life and is the origin of all nurturing, physical, intellectual and spiritual. In this myth a woman is sensitive to the influence of nature and rhythm. The archetypal image of mother earth puts us in relationship with a mystery that sustains and nourishes life. Within this womb of unity a person discovers individual integration and harmony with all of life. Without a relationship with mother earth our souls may very well remain hidden from us and we may lose participation in the wholeness and holiness of being.<sup>72</sup>

The spirit of St. Francis is one that passes through mother earth and into communion with Christ. St. Francis was so attached to this reality of our mother earth because Jesus Christ is the center of any relationship with the earth; and Christ's historical presence influenced the structure of the Universe. Through his death and resurrection he transformed the universe. Just as the earth flows out of the Trinity through Christ, it returns to the Trinity through him. The spiritual journey of the earth is related to our own journey to the Father. In this mythology, St. Francis admonishes his friars a handful of religious values as regards the nature. He firstly emphasizes the need to cooperate with God in the history of creation. He favors humanness, friendship, attentiveness, nobility and nobleness. He attributed nobles to God both in creation and in dealing with man and that man is responsible for nature. Man must learn to extend his heart . . . to the entire human family to the planet. When I realize that nature belongs to me in the same way that I belong to Christ and that Christ the Son of God belongs to his Father then, my way of treating the nature becomes an act of love; Since creation itself is as well an act of God's love and plan.<sup>73</sup>

#### 5.3.4. THE THEOLOGY OF RENUNCIATION AND ENVIRONMENTAL PROTECTION

This kind of Theology as it is proposed by some of the protagonists and exponents of Franciscan pressurizes the reduction of production, manufacturer and import of hydrofluoro carbons by local companies. It furthermore encourages the reduction of sulphur dioxide, content of factory and powerplant emissions. This branch of Theology is highly developed in Europe although they face the same environmental problem yet they are disunited since they don't want to cut down their industrial production and remain competitive.

<sup>72</sup> Carol, B., *Christ Diving Deep and Surfacing: St. Francis and Mother Earth*, New York: Canningham, 1980, p. 239.

<sup>73</sup> John B Lobb., *Is It Too Late: A Theology of Ecology*, New York: Canningham Press, 1972, p. 48 - 51.

### ***i Ethical Ecology***

Among the Franciscans there is always an emphasis upon the maintenance of 'biotic pyramid.'<sup>74</sup> In this regard a good relationship between man and his /her environment is respected. Ethical ecology and Franciscan understanding demands also new values, new principles, new ethics of environment and at a go the new hierarchy of these values. It furthermore revives among the people the revolution of the ethical theory which faces the new questions on how humans treat nature. It reintroduces more fundamental changes in the idea of man's relation with the soil, because man has once become part of nature, now he must not become her exploiter. Man is from the soil and into the soil he will go".<sup>75</sup>

### ***ii Media ecology***

This is another Franciscan positive response to the exploitation of the nature and human environments. It recalls to mind an ecumenical programs for justice, peace and integrity of creation. It furthermore calls for a revolution in social values and priorities that gear towards the revival of the lost meaning of the earth as a creature that deserves integrity as opposed to just a mere entity.<sup>76</sup>

### ***iii Defense of Ecological Balance***

Franciscan local scholars propose a new association whereby Franciscan and non governmental organizations come into existence for the defense of nature; of natural parks, of animal species of the seas and rivers, for the protection of clean air in the industrial zones and places which have high traffic density. Those who take up the challenge are considered as the new crusaders of and for peace in defense of threatened nature.<sup>77</sup>

## **5.4.0. CONCLUSION AND MY PERSONAL MISSIONARY CRITIQUE**

The question of ecological crisis and pressure is by all costs the global issue. Tanzania despite being in the list of the developing nations yet, the effects brought about by environmental problems and anarchy are enormous. Franciscans have done much and now since the issue involves everybody, as for me as a Tanzanian Franciscan friar, I have my own observation, proposals and evaluation.

Firstly, today, due to complexity of modern life the Church delays to give a well articulated and realistic set of answers to those who seek a more just world. There is a danger and temptation to give in to fatalism and go with the crowd avoiding politics and religion. Therefore, since Franciscans can never manage the whole lot by themselves, then, I challenge the Church as a whole to perform a specific role, since politicians have failed to speak it out and the industry owners have refused to behave in a way consistent with the common good.

And now, I pose a question. Do humans have moral obligations toward the environment? Do moral principles exist when dealing with the no human world? Or are such principles to be used only in inter-human relationships? Man should know that to destroy nature is to destroy God's own

<sup>74</sup> Biotic Pyramid implies the inter-relationship, an interdependent of living and non living beings or the balance of nature.

<sup>75</sup> Harding John, *Unpublished Lecture Notes*, Bonaventure College, Lusaka, 1992.

<sup>76</sup> Ibid.

<sup>77</sup> Meir Kellen, *Lecture Notes on Franciscans and Ecology*, Bonaventure College, Lasaka, 1993.

creature. Therefore, it is injustice to do that. Whatever we do with our mother earth must have religious motive. In the holy Scriptures we read that; be fertile and multiply, fill the earth and subdue it, have dominion over the fish of the sea, the birds of the air and all the living things that move on earth, Gen. 1:28. This does not mean abusing and exploiting the mother earth.

Our fields, forests, streams are being poisoned, stripped and polluted. Franciscans should now vote, 'no' in words and deeds to the societal of consumerism and profit centered by establishing botanical places where several plants will purify and strain pollution and cooling effect of atmospheric air, pressing water, generation oxygen and serve the wildlife's habitat area.

We should strive to switch for the alternatives, sources of energy, the sun, bio gas, wind, nuclear energy against other dangerous means of energy like carbons.

There is a need for Franciscans to preach and conduct seminars for scientists that we have in our developing countries by reminding them of their scientific discoveries and dangers afterwards. For instance, to re-address the problems of science, disposal of atomic waste and their destruction like Chernobyl nuclear plant that failed and caused much changes in the Soviet Union in 1986. There should be a call to continuous Christian process of reconciliation with nature and absolute priority must be accorded to as a strategy for survival and let not economic growth, international competition, self profit and interest rule over us, but helping in reshaping our broken world.

Franciscans should keep on acting as prophets of the time to bring the lost harmony between man and nature and between man and God. This will come true only when we develop the theology of environmental protection and self denial of extra consumer goods, for example, by cutting down unnecessary and long distances by cars that produce much black smoke. Franciscans must tell the truth about nature since politicians are afraid of the whole thing since most of whom contribute much to the destruction and suicide of nature.

Simplicity in summer goods is another option for environmental salvation. Tanzania for example is one of the poorest countries in the world yet, in some of her cities, e.g. Dar-es-Salaam, there are many cars. You might find double, long lines of cars, traffic jams and some carrying one or two persons. Such cars contribute a lot of smoke to the skies with little economic productivity. Now, the solutions to this is for civil and ecclesiastical administration of a city to begin a common campaign for something else that gears toward the reduction of unnecessary consumption of fuel that produces carbon dioxide. We should strive to practice and live ecologically by conserving the land energy, minimizing agricultural chemicals. The time is now ripe enough to start working on possible solutions without necessarily waiting for foreign experts to come and teach all of us. The exercise of collecting waste rubber, papers, and the building of compost heaps around us is never a miracle. To conscientise the people not to depend more on fertilizers rather to use cow dung and green manure you neither need a foreigner nor expatriates to come and do that for us. To stop the people from burning forests and plastic materials, one does not need to go to the foreign universities for a degree. All these can succeed. What we need is only the willingness to do it and the change of our behavior. How to instill such ideas and proposals? Franciscans should set forth campaigns, demonstrations, hold rallies to offer public pressure. Fr. Bühlman proposes to hit the streets and the front page with the slogan,

“Ecology is Good.”<sup>78</sup> Only religion can give encouragement for planetary change of direction. Cooperation with all peoples of good faith can save our mother earth. Francisans, especially the Seraphic Father St. Francis deserve a particular redibility as regard a matter of ecology due to Francis’ sound contribution. That is the reason why Lyn White, an environmentalist nominated Francis of Assisi as Patron Saint of ecologists in 1967.

Finally the Church should involve herself in the restoration of and transformation of the whole universe. Pope Paul VI mentioned this issue in his apostolic letter: Octagesima Adveniens. St. Francis recognized nature as a gift from God. He love it and sang it.<sup>79</sup> In 1979 Pope John Paul’s bull of November 30, named Francis of Assisi as Patron Saint and friend of ecology.<sup>80</sup> All Franciscans and all the people have to extend to all creation Francis’ way of loving in justice and in peace.

---

<sup>78</sup> Buhlmann Walbert, *With Eyes to See : Church World with Third Millenium*, New York: Maryknoll, 1990, p. 131.

<sup>79</sup> Buhlmann Walbert, *The Chosen Peoples*, Engla: d: St. Paul Publications, 1982, p.239.

<sup>80</sup> Op Cit., p 239

### 5.4.1. GENERAL CONCLUSION

The whole undertaking is an analytical demonstration over the Tanzanian present cultural, technological and economical situation vis-a-vis the World wide view. Indeed, each particular chapter stipulates a certain degree of what is the matter like. An attempt to elucidate some positive and the negative issues as regards the general picture of the matter has been made and the phenomenon shows that there is a tremendous influence from the foreign Worlds. The reasons to the sphere of changes and influence are genuine. This is due to the idea that, the whole set up of the World is globally changing and this influences one another.

There are problems and benefits all over the universe where we are living in, yet, we can not solve all of which and at the same time benefiting from all and still strange, we can not do without the two since we are literally living in the lost and broken paradise. What is of great importance in so far as the culture of technocracy and economism is concerned, is for each one of us to light the candle and play the part which is our due, here and now.

Mankind live in a particular cultural context of science, technocracy and economism because these three are good and necessary. But then, once they are misguided, really, mankind will end up having only unwanted urbanism, unfair market transaction, secularized society and a deformed nature.

In most of my topic valuation, I often most mentioned the Church, the Civil society and Religious groups. Fundamentally, they are the same people but accorded with hierarchical differences. Therefore, the specificity of each group is of necessity since it psychologically makes each one more responsible, because of the competitive nature of the human being. In our cosmos however, man has abused most of the talents given to by God freely. We have all kinds of scientific, technological and economic discoveries that man is inventing more than he or she can control later on. The universe is being tom apart into fragments and the effects are felt by all, be it a super power or less developed nation.

In such a situation, we should not then sit down and vegetate, while cursing technocracy and economism. We have being benefiting much from them and without which life would have been reduced to a mere mess. Since we have things happening in the cosmos then we have to be responsible before God by doing something also to make our life in the universe livable and make the universe itself a recoverable and habitable paradise.

## BIBLIOGRAPHY

### BOOKS

- Benton R. Jnr, A hermeneutical approach to Economics, St. Louis: Samnel Press, 1990.
- Boff, Leonardo, Church Charism and Power Liberation Theology and the Institutional Church, New York: Cross roads Books, 1985.
- Bosch David J., Transforming Mission: paradigm shifts in Theology, Orbis Books, 1991.
- Buhlmann Walbert, The Chosen Peoples, England: St. Pauls Publications, 1982.
- Buhlmann Walbert, The coming of the Third Church, England: St. Paul publications, 1976.
- Buhlmann Walbert, With Eyes to See: Church World in the Third Millennium, New York: Maryknoll, 1990.
- Burke G. John, The New Technology and Human Values, California: Wadsworth Inc, Belmont, 1967.
- Collier Jane; The culture of economies: an exploration of barriers to faith as praxis. Frankfurt Peterlang-de, 1990.
- Ehrlich R. Paul and Ehrlich Anne, Population Resources Environment: Issues in Human Ecology, San Francisco: W.H., Freeman and Company, 1970.
- Eickert, Alfred S. Why Economics is not yet a science, London: Macmillan, 1993.
- George, D. Yonger., The Church and the Urban Power Structures, Westminster Press 1967.
- Gilbert, A. and Gugler, J., Cities, Poverty and Development: Urbanization in the Third World, London: Oxford University Press, 1981.
- Hussan Ashiq, A Text Book of Economics, Nairobi: Heinemann Kenya Limited, Kijabe 1988.
- Jane Collier and Rafael Eisteban, From Complicity to Encounter:- The Church and the Culture of Economism, London: Trinity Press, 1996.
- John, G. Bunkel, The New Technology and Human Values, California: Belmont Press, 1967.
- Little, K., Urbanization as a Social Process, London: Routledge and Kenyan Paul, 1974.
- Mathew Ahmann and Roach Margareth, The Church and the Urban Racial Crisis, Illinois: Divine word Publication, 1967.
- Mc Donnel and Trampieds, Communicating Faith in a Technological Age, England: St. Paul Publications, 1989.
- O'Connor, Anthony, The African City, New York: Africana Publishing Company, 1983.
- Oduma Eugene. P., Ecology, Bristol: J. W. Arrowsmith, 1963.
- Oduma Eugene. P., Fundamentals of Ecology, London: W. B. Saunders Company, 1953.
- Onyancha and Shorter A. Secularism in Africa, Nairobi: Paulines Publications Africa, 1997.
- Oram, N., Towns in Africa, London: Oxford University Press, 1961.
- Richarch L. Robert, Secularization Theology, New York: Herde - Herde, 1967.

- Sabot, R. H, Economic Development and Urban Migration: Tanzania 1900-1974; London: Oxford University Press, 1979.
- Segundo, J. A Theology for Artisans of a New Humanity Orbis Books, 1974.
- Shorter, A. E. M, The Church in the African City, London: Geoffrey Chapman, 1991.
- Shorter, A. E. M, Towards a Theology of Inculturation, London: Geoffrey Champman, 1988.
- Smart B. Modern Conditions, post modern Controversies. London: Rothedge Publications, 1992.
- Southall, A. W., Social Change in Model Africa, London: Oxford University Press, 1961.
- Younger D. George, The Church and Urban Power Structure, USA, The Westminster, 1963.

### DICTIONARIES

- Oxford Advanced Learners Dictionary, Fourth Edition, London: Oxford University Press, 1992.
- Webster's Third New International Dictionary, G&C. New York: Merriam Company, 1965.

### MAGISTERIAL DOCUMENTS

- VATICAN COUNCIL II: The Conciliar and Post Conciliar Documents, AUSTIN FLANNERY, O.P. ST PAUL PUBLICATION 1975.
- John Paul II, The Gospel of Life, Encyclical.
- John Paul II, Ecclesia in Africa, Paulines Publications, Nairobi, 1995.
- John Paul II's Bull of November 30, 1979.

### JOURNALS

- W. Zachariah Samita, Urbanization and Environmental challenges, in Tangaza Vission: A Journal of Social-Religious Concern, Tangaza College, Catholic Universty of Eastern Africa, Nairobi, 1996.
- Shorter, A. E. M., Secularization in Africa, CUEA, African Christian Studies, Vol. 13, No.1, March 1997: The Journal of the Faculty of Theology of the Catholic University of Eastern Africa, Nairobi.
- Melsaac Peter, Structural Adjustment Programmes: Capitalist Myth in Africa, Vol. 13, No. 2, June 1997: The Journal of the Faculty of Theology of the Catholic University of Eastern Africa, Nairobi.

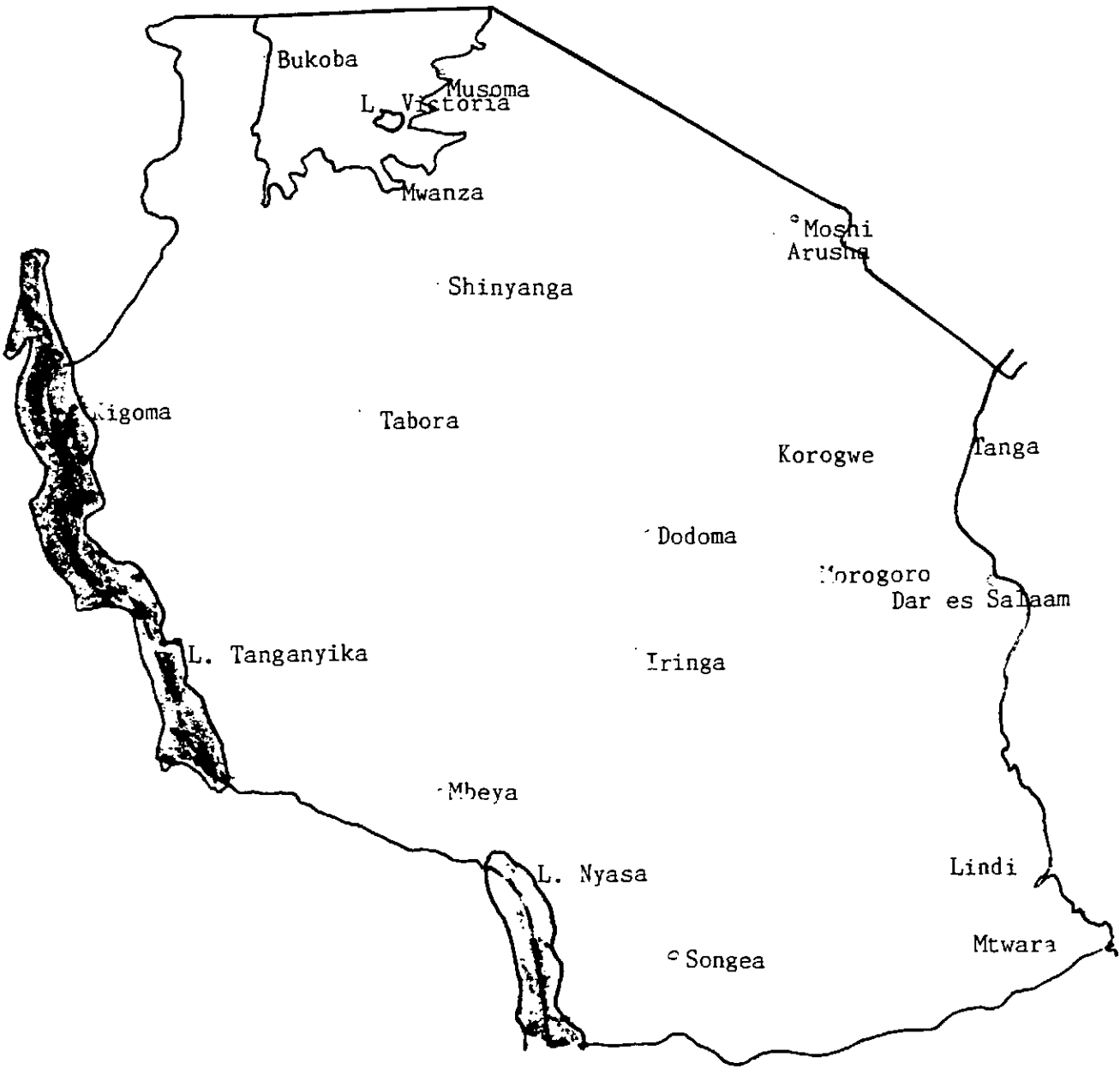
### NEWS PAPERS

- Annan Koffi, "World Habitat Day", Daily Nation, Nairobi, October 6, 1997.
- de Romana, Alfredo L. "The autonomous economy". Part 2: Impoverishing economic growth *Interculture*, 22:4. Issue 105, Mexico, 1989.
- Mohammed Maalim, Daily Nation, Nairobi, Friday 17, 1997.
- Editor, Mwananchi News Paper, "Called for Witness", Nairobi, no. 257, November 1997.
- Otieno Jeff, Daily Nation, Nairobi, November 6, 1997.
- Sunday Nation, Nairobi, November 2, 1997.

### UNPUBLISHED

- Damas, Lecture Notes on Market System, Moshi, 1987.
- Dr. Flood, Lecture Notes on Ecology, Franciscan House of Studies, Zambia, 1988.
- Harding John, Ecological Factors, Bonaventure College, Lusaka, 1992.
- Hans Hohn, Joachim, European Christianity in the Tension of the Social process of Modernization: (Thesis Paper) Freiburg / Basel / Wein 1996.
- Luciano Mattei, Lecture Notes on Sacraments, Tangaza College, Nairobi, 1997.
- Meir Kellen, Franciscans and Ecology, Bonaventure College, Lusaka, 1993.
- Rutha J. I, Lecture notes on Market System and Economy, Moshi, 1986.
- Shorter, A. E. M., Class notes on Missionary Dynamism: Encounter the Gospel with Cultures, Tangaza College, Nairobi, 1996.

TANZANIA



1:7,500,000