African Contextual Ethics

Hunger, Leadership, Faith and Media

Editors: Elisabeth Nduku / Christoph Stückelberger

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PREFACE

Elisabeth Nduku

As the title suggests, this contribution to the Focus series is a collection of articles reflecting African contextual ethics. Current topics in development ethics, political ethics, media ethics, governance ethics and business ethics are developed from African perspectives. The articles are a product of an interdisciplinary session on applied ethics held at the Catholic University of Eastern Africa (CUEA) on 7 June 2012. The session was advertised on both the CUEA and the Globethics.net websites as well as on Google.com in late 2011. The purpose of the session was to provide an opportunity for Globethics.net participants in the Eastern Africa Region to present both reflection and research papers on ethics. This work then forms the basis of contributions to ethics-related content from the region. Several participants submitted abstracts of papers they wished to present during the session, and those published here met the criteria set by the interdisciplinary committee. The papers presented give largely the Kenyan and Tanzanian perspectives because they draw from examples based on these two countries within the Eastern Africa Region.

The Universal Declaration of Human Rights of 1948 recognised the inherent dignity and equal and inalienable rights of the members of the human family as the foundation of freedom, justice and peace in the world. The Declaration states in Art. 1: 'All human beings are born free and equal in dignity and rights. They are endowed with reason and conscience and should act towards one another in a spirit of

brotherhood.' This spirit is echoed in the new Kenyan constitution. Beginning with the preamble, it states that the people of Kenya recognise 'the aspirations of all Kenyans for a government based on the essential values of human rights, equality, freedom, democracy, social justice and rule of law.' These values form the basis for this publication.

The article on interreligious ethics of solidarity and its impact on governance and social policy with respect to hunger in Kenya results from an empirical study that explores the contribution and instrumentality of interreligious ethics of solidarity born of dialogue in the common struggle of partners against hunger. Poverty and food insecurity remain a great problem in Africa, especially in the sub-Saharan region. Indeed, one of the UN Millennium Development Goals is the eradication of poverty by the year 2015. This has been the focus of every nation that is a signatory, Kenya included. However, a large population in Kenya is threatened by food insecurity and hunger. With this in mind, partnerships have been formed between government and civil society as well as the church to elevate the population above this predicament. Through the ethics of solidarity, ecumenical movements have championed a joint approach to addressing social problems.

The second article describes the mismanagement of natural resources in Tanzania and argues for investing in human capital for poverty alleviation and socio-economic transformation.

Corporate governance refers to the set of systems, principles and processes by which a company is governed. These provide guidelines as to how the company can be directed or controlled such that it can fulfil its goals and objectives in a manner that adds to the value of the company and is also beneficial for all stakeholders long-term. Stakeholders in this case would include everyone ranging from the board of directors, management and shareholders to customers, employees and society. The management of the company hence assumes the role of a trustee for all the others. Good corporate governance

contributes to sustainable economic development by enhancing the performance of companies and increasing their access to outside capital. As the third article indicates, ethics is essential in this sphere as well.

In his great philosophical writing, *The Republic*, Plato asks, 'What qualities distinguish an individual as a leader?' This shows an early recognition of the importance of leadership and the assumption that leadership is entrenched in the personalities of certain individuals. This idea that leadership is based on individual traits is also of concern here. The current constitution of Kenya was submitted to a referendum in 2010 before it was promulgated. During the campaigns for the proposed draft, the Christian leadership had a dissenting voice on grounds that there were contagious ethical issues contained therein. The fourth article also explores Christian anthropological approaches since the Christian leadership has since endeavoured to shore up the implementation of the very document.

Media and communication ethics are important in democratic governance. The media in any country is a strong ally in shaping and forming the opinions of the population. In the events that followed the disputed Kenyan presidential elections in December 2007 and into the early days of 2008, many commentators blamed the media for aggravating the volatile situation. Media ethics was therefore put to question, with many wondering whether it was right to do reports that would inflame populations in areas that were already considered somewhat peaceful. There are concerns about freedom of expression, access to information, the right to privacy and intellectual property rights. However, adherence to communication ethics is absent in most media communications in Kenya. The result is apathy, disillusionment and mistrust among the public, as well as a lack of confidence. The fifth article seeks to recognise the role of the media in democratic governance and the influence of media communication ethics on governance.

The authors of these articles are scholars from various fields, lecturing in both private and public universities in Kenya and Tanzania. They possess extensive experience in teaching and research.

HUNGER IN KENYA: INTERRELIGIOUS ETHICS OF SOLIDARITY

Jude Likori Omukaga

Introduction

The Food and Agriculture Organisation of the United Nations' (FAO) 2011 report *The State of Food Insecurity in the World* highlights a sad trend for Sub-Saharan Africa as a continental region. While hunger was shown to be reducing worldwide, here the trend was sharply increasing. According to the FAO, between 2007 and 2008, the number of undernourished people increased by 8% in Africa.[1] As the report observes: 'The crises hit the poor and the weak', and Kenya is a typical example in question.[2] The trend of undernourishment in the country seems to defy all efforts to fight against hunger. According to FAO statistics, Kenya has experienced a steady increase in the number of undernourished people: from 8.1 million in 1990 to 12.4 million in 2008. The prevalence (measured in ratio to the population) remained static at 33% throughout this period. With this trend, the country will not only miss out on the Millennium Development Goal (MDG) to halve

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[1] FAO (2011), "Towards the Summit Commitments: Small Holder Agriculture for Poverty Reduction", in: *The State of Food Insecurity in the World 2011*, *www.fao.org/docrep/014/i2330e/i2330e.pdf*.

[2] Ibid., 8.

hunger by the year 2015, it will also experience a continual rise in both the number and the proportion of the undernourished. This is sure to come given the country's high population growth rate, predicted to remain at 2.2% towards the year 2030, and the continued increase of food prices is projected to worsen in poor Sub-Saharan African countries dependent on food imports. In its track of progress towards the target of the first MDG, the FAO groups Kenya amongst countries with insufficient progress. This has continued despite the country's elaborate food security measures regularly drafted by experts, its robust economic position in the East African region and its history as a democracy. In the face of this paradox, the country's food security policy comes sharply into focus. Does the effort invested by the government and its partners to fight hunger bear any fruit?

The new 2010 constitution in Kenya, however, provides room to carefully harness efforts to both avoid past mistakes and end hunger. Beyond the definitive entrenchment of the right to food in the new constitution, the existing policy provisions underline partnership ventures against hunger. Both the legal and policy frameworks in Kenya recommend and protect partnership among persons of good will either as individuals or institutions. Many partners are considered: churches and faith-based organisations, non-governmental organisations, civic organisations and the various governmental ministries and departments mandated to champion this struggle. We wish to explore the issue of partnership through the lens of the on-going interfaith dialogues. Ecumenical movements champion a joint approach to social problems in their ethics of solidarity. A call to solidarity advanced through dialogue reveals the potential to bring together not only churches and interreligious organisations; in respect to subsidiarity, it necessarily involves the government and all other civic organisations of good will.

This paper explores the contribution and instrumentality of interreligious ethics of solidarity born of dialogue in the struggle of

partners against hunger. In the background of the quest for partnership and in the light of the humanistic content pursued in recent proposals for development, this paper is a review of the call to solidarity. It is a plea for a consolidated understanding of solidarity not simply as collaboration, but more as a deeper calling in the heart of humanity that first appreciates the dignity of the victim but also compels the desire for joint effort against the suffering of others in society. It proposes a deliberate pursuit of solidarity as virtue, a metaphor for collaboration, and the fearless advocacy for people's entitlements coupled with sound legal protection. These are the key pillars that comprise solidarity. It will argue that a balanced regard of these three aspects is a major guide in the call for solidarity as an imperative ethical component in the fight against hunger in Kenya. Viewed in this light, solidarity does not remain in the confines of public speech or boardroom discussions: it is both the motivation and the goal of partnership in the face of social challenges.

The paper will unfold in three parts. The first part will present the statistical update of the problem of hunger in three sections. The first section will present the situation globally, the second section will present the situation in Kenya, and the third section will project the situation in years to come. The second part will analyse the impact of hunger in Kenya on two levels: the individual level (section one), and the social level (section two). In the latter, we will consider political, economic and cultural perspectives. The third part will analyse the response to hunger in Kenya. The first section of this part will summarise the government's legal and policy interventions while the second section will consider the church's intervention through charity and advocacy. With the help of research data, the third section of this part will assess the impact of government and government partner interventions gathered from questionnaires and interview responses of hunger victims. In light of the shortfalls of the country's food security policies, and including a critical evaluation of the church's intervention,

the fourth part will exhaustively discuss the ethical dynamics of the integration of the virtue of human solidarity in the overall fight against the evil of hunger. It will pursue interreligious ethics of solidarity in two sections: the first section will assess the basis of solidarity in interreligious dialogues, and the second section will present the argument for solidarity through a hermeneutic of virtue, collaboration and normative-activist ethics. In the conclusion, the paper will observe the complementary role of solidarity in the right to food approach to hunger, and recommend it as an imperative component in governance and food security policy in Kenya and in the region.

Current hunger situation statistics

Global situation in brief

The world hunger problem primarily consists of the lack of access to food, and often interpreted in terms of food shortage, it underscores the lack of basic food requirements.[3] Kates and Millman summarise the overall scope of the problem of hunger to include: 'Food shortage, where there is not enough food in a bounded region; food poverty, where there may be sufficient food but some households do not have sufficient means to obtain it; and food deprivation, where the household may have sufficient food, but food may be withheld from individuals, special nutritional needs may not be met or illness may prevent proper absorption.'[4] These conditions define the scope of the problem of hunger and form the basis for intervention by all people of good will. The statistical data considered here presume any or all of these factors.

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[3] Mellor, John W. *et al.* (eds.), *Accelerating Food Production in Sub-Saharan Africa*, Baltimore: Johns Hopkins University Press, 1985, 39. See also Mellor, John W./ Johnston, Bruce F., "The World Food Equation. Interrelationships Among Development, Employment, and Food Consumption", in: *Journal of Economic Literature 22 (2)*, June 1984, 531-574.

[4] Kates, Robert W./ Millman, Sara, "On Ending Hunger: The Lessons of History", in: Newman, Lucile F. (ed.), *Hunger in History*, Cambridge: Basil Blackwell, 1990, 389.

    The FAO estimates that a total of 925 million people were
undernourished in 2010 compared with 1.023 billion in 2009.[5] Figure 1
below gives the distribution of this number among different regions
around the world. The FAO report that gives the breakdown of this data
observes that despite the decline in the number of undernourished
persons from 1.023 million in 2009 to 925 million in the year 2010 – the
first in 15 years – experts interpret this figure to be 'unacceptably high.'[6]
Due to high food prices prompted by the competing demand for food
grain from the bio-fuel industry between 2006 and 2008, the decline of
undernourishment was anticipated in the event that food prices
improved. Nonetheless, when the economic situation improved in 2009-
2010, the reduced number of undernourished persons was still higher
than it was during the initial food and economic crisis of 2008-2009.[7]
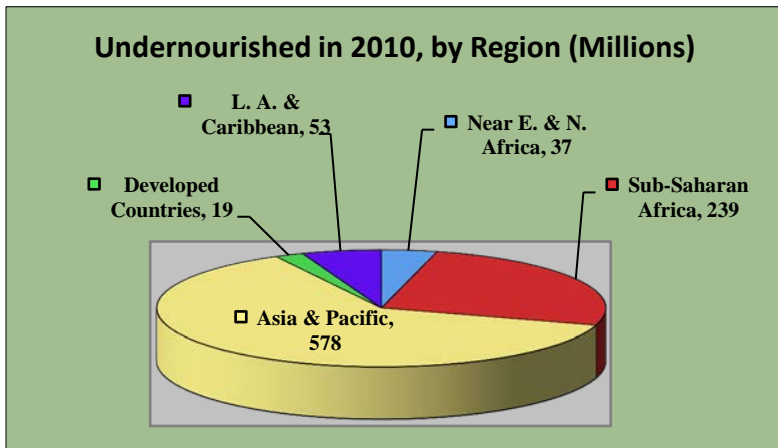
Figure 1: Number of Undernourished Persons in the World, (FAO) 2010

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[5] FAO (2010), "Food Security Data and Definitions. Number of Undernourished
Persons", in: *The State of Food Insecurity in the World 2010,
www.fao.org/docrep/013/i1683e/i1683e.pdf* (accessed 2 January 2011).
[6] FAO (2011), "Hunger. Global Hunger Declining but Still Unacceptably High",
www.fao.org/hunger/en/ (accessed 18 January 2011).
[7] Ibid.

According to this update, the developed regions of the world house 19 million undernourished persons. According to the World Food Organisation (WFO), this figure only represented 2% of the undernourished population.[8] In this order, the remaining 98% live in the developing countries as of 2010. The performance of Sub-Saharan Africa is of particular interest. It is the region with the highest population of undernourished persons, reaching 239 million in 2010. Regional statistics further show that the East African region and the horn of Africa house the biggest percentage of this total. Further focus on the Great Lakes region of Africa therefore allows us a better glimpse of Kenya's position in Africa and in the region.

Hunger and undernourishment in Kenya and the Great Lakes region

Table 1 below gives the recent figures on undernourishment and its proportion in relation to the region's population.[9]

Country	Population (Million)	Undernourished Persons (Million)	Proportion %
Burundi	7.6	4.7	66
DRC	60.8	41.9	31
Kenya	36.8	11.9	44
Rwanda	9.2	3.1	33
Uganda	29.7	6.1	19
Tanzania	40.1	13.7	74
TOTAL	184.2	81.4	44

Table 1: Number and Proportion of Undernourished Persons in the Great Lakes Region of Africa from 2005-2007, (FAO) 2011

[8] Cf. WFP (2010), "Hunger", *www.wfp.org/hunger/stats* (accessed 12 January 2012).
[9] Cf. FAO (2010), "Food Security Statistics by Country", *www.fao.org/economic/ess/food-security-statistics/food-security-statistics-by-country/en/* (accessed 9 August 2012).

From the above data, the population of the Great Lakes Region (GLR) averaged 184.2 million people between 2005 and 2007. Around 81.4 million were undernourished. This accounts for around 44% of the region's population suffering from the scourge of hunger in the period under consideration. Kenya is among the top three most undernourished countries in the region, also with 44% of its population considered undernourished. At the time, the proportions of undernourishment in the countries of the GLR were among the highest in the world.[10]

Globally, this situation of food insecurity in the GLR is monitored against the World Food Summit (WFS) and the MDGs. In light of these parameters, this analysis traces the progress of the region's response to the problem of hunger since the base period of 1990-1992. In the background of the WFS 1996 approved plan of action to halve the number of undernourished people by 2015,[11] Figure 2 below shows four consecutive periods from which the trend of undernourishment has been recorded: from 1990-1992; 1995-1997; 2002-2004; and 2005-2007.
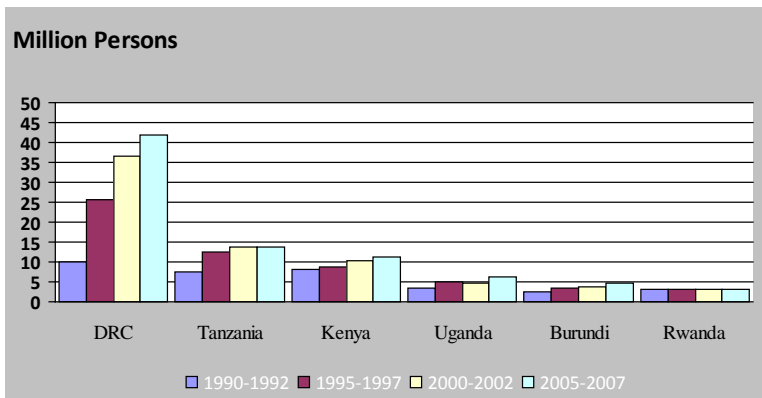
Figure 2: Number of Undernourished Persons by Country, (FAO) 2010

[10] FAO (2008), "Towards the Summit Commitments. Small Holder Agriculture for Poverty Reduction", in: *The State of Food Insecurity in the World*, *ftp://ftp.fao.org/docrep/fao/011/i0291e/i0291e00.pdf* (accessed 1 October 2011).
[11] Cf. FAO (2006), *The State of Food Security in the World 2006. Eradicating World Hunger-Taking Stock Ten Years after the World Food Summit*, *ftp://ftp.fao.org/docrep/fao/009/a0750e/a0750e00.pdf.*

From the figure above, two trends are visible: first, the number of undernourished persons has been increasing in this region since 1996, and second, the region experiences, at best, a stable undernourishment as shown in Rwanda. This signifies a constant number of persons (3 million in the case of Rwanda) who remain undernourished for almost two decades spanning from 1990-2007. This signifies either failure to reduce hunger for all these years or the neutralising effects of a population growth rate that is either on par with, or outstrips, any gains made towards food security. Both of these situations, however, only expose the region's vulnerability to the effects of hunger. Kenya's situation remains conspicuous in both of these unfortunate situations in the region. In terms of the numbers shown above, Kenya joins the majority of countries in the region where hunger has been on the rise since the World Food Summit in 1996. But in terms of the prevalence or proportionality of the undernourished population to the whole population, monitored on the basis of the MDGs, Kenya conspicuously demonstrates a static situation, remaining steady at around 32%, as shown in Figure 3 below.
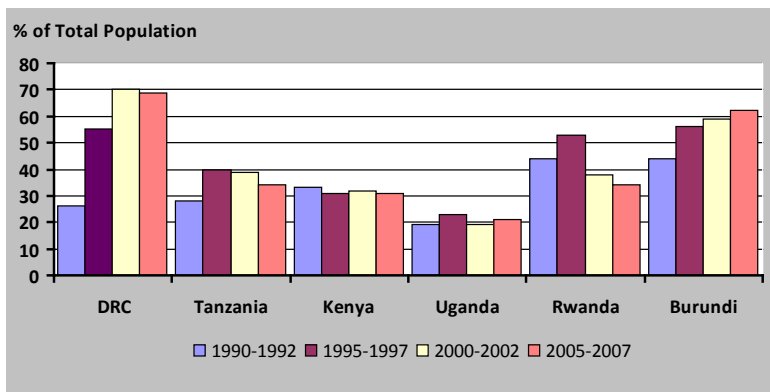
Figure 3: Proportion of Undernourished Persons
in the Countries of the Great Lakes Region, (FAO) 2008

Figure 3 above sketches the proportion of undernourished persons in the GLR within the framework of prevalence as measured against the MDG.[12] From this figure, Kenya shares the full measure of the disadvantaged position of hunger in the region.

Projections

Table 2 below projects the problem of hunger in numbers and prevalence towards the year 2030 in relation to the world population as of 2010. Undernourishment is projected in the light of food availability and considered together with the world's population and growth rate.

Region	Population (millions), 2010	Growth Rate Projection (%) 2010-2020	Undernourished Persons					
			Per Capita Food Availability (Kcal/day)		(millions)		(% of population)	
			2015	2030	2015	2030	2015	2030
World	6,843	1.0	-	-	-	-	-	-
Global South	5,671		2 846	2 983	610	443	11	6
Sub-Saharan Africa	864	2.2	2 360	2 543	205	183	23	15
L.A. & Carib.	588	1.1	2 983	3 136	40	25	6	4
N.E. & N. Africa.	213		3 092	3 165	37	34	7	5
E. & S.E. Asia	1,109.8	0.1	3 064	3 192	135	82	6	4
South Asia	636.2	1.3	2 700	2 901	195	119	12	6

Table 2: Undernourishment in the World Towards 2030
(FAO) 2008, (UN Population) 2009

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[12] Cf. United Nations Millennium Project (2008), "Millennium Development Goals", *www.unmillenniumproject.org/index.htm* (accessed 15 Oct. 2008). See also UN (2007), "The Millennium Development Goals Report 2007", *mdgs.un.org/unsd/mdg/Resources/Static/Products/Progress2007/UNSD_MDG_ Report_2007e.pdf* (accessed June 2012).

From the above projections, Sub-Saharan Africa will still witness the highest population growth rate of at least 2.2% over the next decade; it will remain a projected two units higher than any other region of the world. At the time, this shall be the highest population growth rate in the world, exceeding all others by more than 1%. From the year 2015, Sub-Saharan Africa will still remain the region with disproportionately high undernourished populations, in terms of both the numbers and prevalence. With its faster population growth rate, Sub-Saharan Africa will register as many as 205 million people by 2015, and 183 million undernourished persons by 2030. This number is, by far, the highest projection over and above any other single region in the world. On this note experts predict that the Sub-Sahara region shall still have 23% of its population undernourished by 2015, and only slightly drop to 15% by 2030. No other single region is foreseen to reach even half of this level of undernourishment. All regions that will still experience a state of food insecurity are projected to have 6-12% of their populations undernourished by 2015 and only 4-6% by 2030.

Furthermore, the aspect of food-population balance still remains a challenge given the persistently high levels of the population growth rates in the developing regions shown on the table above. As an expert, John Pierce observes, 'The balance between growth in population and food production has been a precarious one during the history of the human race. The recent dynamics of this balance are particularly complex and uneven, with the developed world achieving a consistently higher equilibrium between food supply and food demand than its developing counterpart.'[13] From the data in Table 2 above, it can be observed that the whole world faces a general increase in the amount of food available for each person each day. However, the projected trend of undernourishment in Sub-Saharan Africa is particularly noteworthy. As a consequence of having the most limited per person food availability of

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[13] Pierce, John T., *The Food Resource*, London: Longman Group, 1990, 37.

2360 Kcal per person per day by 2015, and only 2543 Kcal per person per day by 2030 (all other regions will have an average of 3000 Kcal per person per day already by 2015), the region is projected to experience the highest levels of undernourishment in the world in the next three to five decades. The region is projected to record the highest number of undernourishment at 205 million persons in 2015 and only slightly fall to 183 million by 2030. All other regions will record between 37 million and 195 million by 2015 that will move down to between 25 million and 119 million in 2030. The prevalence of undernourishment will also be highest in Sub-Saharan Africa. It will be as high as 23% in 2015 and only slightly move down to 15% by 2030. Other regions will record an average of only 5% already by 2015 and project to record even less as they approach the year 2030. Thus, though undernourishment is projected to come down both in number and prevalence, the rate of decrease will be significantly lower, especially in Sub-Saharan Africa.

Per person food availability is generally set to increase across the world. But the higher annual population growth rate in Sub-Saharan Africa of 2.2% throughout the period 2010-2020 means that the continent will have the least per person food availability in the world in the specified period. The issue of higher population growth rate is part of the experience that will see Africa still positing very high numbers of hungry people by the years 2015, 2030 and beyond. The marginal gains it is projected to experience in the per person food availability will be rendered almost insignificant by the abnormal population growth rate it shall experience at the same time. The general projection of Sub-Saharan Africa, therefore, is that of a continent with the smallest amount of food but with a sustained highest population growth rate in the world towards 2015, and the situation is projected to worsen by the year 2030. Given the position of Kenya in the already precarious Great Lakes Region, these projections predict a very difficult future indeed with regard to hunger.

The impact of undernourishment

Effects on the individual

The problem of hunger unavoidably evolves from the existential reality of the individual person. Its effects first become real in the physio-biological changes inflicted on its victim. Generally, the victim loses his capacity for self-sustainment and gradually succumbs to the destructive snare of the hunger scourge. On this individual level, the effects are the concrete manifestation of human disfigurement. According to FAO and WHO, the most common serious nutritional problems, especially in the developing countries, include protein-energy deficiency malnutrition, vitamin A deficiency, iodine deficiency disorders and nutritional anaemia, mainly resulting from iron deficiency or iron loss.[14] The consequences of energy, protein and vitamin deficiencies are obvious to many: ranging from underweight births and retardation to immensely reduced resistance to common infections.[15] The aggregation of these effects can have a dangerous impact on the entire life of the victim. From this perspective, experts trace hunger disfigurement to human struggles at infancy resulting in infant mortality. The poor nutrition status in the countries of this region precipitates the highest infant mortality rates in the world. Table 3 below gives a general picture of infant mortality in the GLR by highlighting the world rankings of other countries in this regard.

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[14] Cf. Latham, Michael C., "Human Nutrition in the Developing World", in: *Food and Nutrition Series 29 (2)*, 1997, 4.

[15] Cf. Grigg, David., *The World Food Problem*, New York: Basil Blackwell, 1685, 13. For example, energy deficiency results in Marasmus, which in children results in a reduced number of brain cells and overall brain size; muscles waste; loss of subcutaneous fat; buttocks diminish; skin loosens; and there are eye lesions and skin rashes. The child is weak, apathetic and tires very easily due to lack of calories. See also Warnock, John W., *The Politics of Hunger: The Global Food System*, Routledge, 1987, 2-3.

Country/Region/ World	% Under Five Years (2000-2007) Suffering From:			Mortality Rate	
	Low Birth Weight NCHS/WHO	Wasting NCHS/ WHO	**Stunting (Average) NCHS/WHO**	Rate	Rank in the World
World	25	11	28	68	-
1. Burundi	39	7	53	180	10
2. Kenya	20	6	30	121	26
3. Rwanda	23	4	45	181	9
4. Tanzania	22	3	38	116	29
5. Uganda	20	5	32	130	21
6. DRC	31	13	38	161	15
7. Sub-Sah. Africa	28	9	38	148	-
8. E. Africa	28	7	40	123	-
9. S. Asia	45	18	38	78	-
10. E. Asia & Pac.	14	-	16	27	-

Table 3: Nutritional Status of Children under Five Years 2000-2007, (UNICEF) 2009

Over and above the high infant mortality, the effects of poor nutrition reflected in the Low Birth Weight (LBW), wasting or stunting on the life of those who escape earlier death is even worse. According to the experts, 'LBW babies face increased risk of dying in infancy, of stunted physical and cognitive growth during childhood, of reduced working capacity and earnings as adults and, if female, of giving birth to LBW babies themselves.'[16]

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[16] FAO (2004), "The Human Cost of Hunger. Millions of Lives Destroyed by Death and Disability", in: The State of Food Insecurity in the World, www.fao.org/docrep/007/y5650e/y5650e03.htm#P26_3460 (accessed 14 October 2010). Every year, more than 20 million low birth weight (LBW) babies are born in the developing world. Compared with normal babies, experts estimate that the risk of neonatal death is 4 times higher for infants who weigh less than 2.5 kg at birth and 18 times higher for those who weigh less than 2.0 kg. LBW babies also suffer significantly from higher rates of malnutrition and stunting later in childhood and as adults. Stunting, like LBW, has been linked to increased illness and death, and to reduced cognitive ability and school

Effects on society: political effects

Interventions in hunger situations also carry political implications both locally and internationally. Promises to deal a 'final blow' to the perennial hunger problem in Kenya, for example, have formed the basis of political campaigns in election years.[17] By advertising the vast potential for their country to feed its hungry, politicians promise to harness everything in their power to arrest the problem of hunger once and for all. But shortly thereafter, the same politicians lead the people in recognising the indomitable power of natural calamities and join in the usual cry that the hunger situation be declared a 'national disaster' that can only be cured by international intervention. In response, the developed nations engage in humanitarian charities, fundraising and serious advocacy on behalf of the victims.[18] At this point, the local politicians are powerless unless people re-elect them to the new term to allow them the chance to accomplish 'the projects' they had begun.[19] Meanwhile, the new arrivals in the political landscape promise change of the status quo, and the vicious circle continues.

As this type of political vicious circle further entrenches the grip of the hunger scourge in society, two serious concerns come to the fore: first, the huge compromise on the country's food strategy agenda. The

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attendance in childhood. Experts also link it to lower productivity and lifetime earnings in adults. When stunting occurs during the first five years of life, the damage to physical and cognitive development is usually irreversible. The costs in blighted health and opportunities extend not only throughout the victim's lifetime, but also on to the next generation, as malnourished mothers give birth to LBW babies. Maternal stunting is one of the strongest predictors for giving birth to a LBW infant, along with underweight and low weight gain during pregnancy.

[17] Cf. Currie, Bob, *The Politics of Hunger in India. A Study of Democracy, Governance and Kalahandi's Poverty*, London: Palgrave Macmillan, 2000.

[18] Cf. Rolf Berghahn, Volker, *Imperial Germany 1871-1918. Economy, Society, Culture and Politics*, Copyrighted material: www.Berghahnbooks.com: Berghahn Books, 2005, 200-202. See also Anderson, Margaret, *Practicing Democracy. Elections and Political Culture in Imperial Germany*, Princeton: Princeton University Press, 2000, 152-194.

[19] Cf. Currie, Bob, op. cit. 264-271.

development of sound agricultural and food policies capable of addressing the structural implications of hunger is all sacrificed on the altar of power politics for the convenience of a few political elite often supported by the system. The second concern is the dehumanising dependency of the victims on the empty promises of politicians. Hand-outs of little money or small food portions here and there are all the price politicians need to pay for their next five-year term in office. After the vote, the poor victims of hunger remain at the mercy of starvation. As long as the victims remain helpless, the hunger situation in Kenya continues to be wielded by unscrupulous politicians to fulfil their own political interests.

Effects on society: economic effects

Economic productivity has long been associated with quality labour. Well-trained, vigorous and competitive manpower is a prioritised asset in production that is used to estimate a country's capacity to be productive. This is true especially in Kenya, where agriculture provides the largest economic activity. Although suitable geographical and climatic conditions play a crucial role in the livelihood of the agricultural communities, experts underscore the role of productivity age, good education and training as well as reasonable allowances for retirement in determining the economic value of food crop agriculture.[20] A balance between these factors contributes to a steady, robust and dependable labour force in any country's productivity. The hunger situation in Kenya, however, has long compromised the balance of these factors, and quite incurably to some. A hunger situation first strikes and

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[20]   FAO (2009), "Rural Households' Livelihood and Well-Being", *economia.unipv.it/pagp/pagine_personali/msassi/int/publicazioni/9.0%2520Co mplete%2520Publication.pdf.* See also FAO (2009), "News and Events", Statistics Division Home, *www.fao.org/economic/ess/en/* (accessed 16 December 2009). Rural agricultural communities, however, may not be very stringent about age limitations and so underage children are involved in child labour situations and senior citizens keep working overtime.

incapacitates the requisite human labour force. The dependable female labour force in rural agricultural communities is not only divided into multiple concerns for subsistence, but it is also drastically altered by a malnourished, frail and weak labour force.[21] When the prioritised human component is drastically affected, livelihood then depends on one's financial ability; only those with money will survive. Furthermore, a drastically reduced supply pushes up food prices and renders food inaccessible to many low-income groups. The consequence is a lack of food – lack of energy – lack of money vicious circle.

Effects on society: cultural effects

In addition to the political and economic effects of hunger, perhaps the most sensitive to human survival is the effect of hunger on culture. The phenomenon of hunger influences the way people respond to and promote or discourage certain habits, attitudes and values in society. A person's response to hunger is fully expressed in the values they practice. Just as good habits, attitudes and values enhance social well-being, and their bad side retards social development, it is also argued that bad habits and attitudes resulting from lessons of hunger pose significant impediments to healthy social development. In his experience among the Bantu and Bemba tribes of Rhodesia in the 1930s, Holmber noted, among others, that the 'hungry season' was accompanied by listlessness, changed attitudes toward food sharing and people were less generous even to family members.[22] Likewise, in the 1940s, the nomadic, hunting and gathering Siriono Indians of Eastern Bolivia had a functional culture that had long suffered from food shortage.[23] Hombler

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[21] FAO, "Food and Nutrition Division", *http://www.fao.org* (accessed. 20 November 2009).
[22] Russell, Sharman Apt, *Hunger. An Unnatural History*, New York: Basic Books, 2005, 137.
[23] Cf. Homberg, Allan, *Nomads of the Long Bow. The Siriono of Eastern Bolivia*, Washington: Smithsonian Institution: Institute of Social Anthropology, 1950.

observed in them a 'hunger frustration' that had evolved into a hasty preparation of food and a lack of complex recipes. There were few routines, rituals or courtesies around a meal. Instead, people stole off into the forest to eat or wolfed down what they had. They were reluctant to share and had few food preferences except on a quantitative basis. They overate, they ate when they were not hungry and they ate when they were sick. There was also excessive quarrelling over food, fantasies and dreams about food and insults in terms of food.[24]

This situation is familiar to many traditional rural communities in Kenya that have often been associated with peasant food crop farming. Today, agricultural failure often triggers the onset of lengthy periods of hunger and starvation. The effects observed above are accompanied by disproportionate rural-urban migration and petty labour employment with little income in cities. This abets anonymous individualism in city slums where traditional African communal sharing of food is no longer possible. The 'cultural upset' can well be attributed to the basic instinct to survive hunger in poor, rural situations.

Though anthropological research has demonstrated many examples of how hunger can influence culture negatively, it has also shown how people have borrowed from their experience of hunger to build on stronger values.[25] Sometimes hunger has been preferred as a condition for the development of certain enduring characteristics viewed by some communities as helpful to the people.[26] In this case, the phenomenon of

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[24] Russell, Sharman Apt, op. cit. 138.

[25] Ibid. See also Young, Michael W./ Clark, Julia: *An Anthropologist in Papua. The Photography of F.E. Williams, 1922-1939*, Hind Marsh: Crawford House, 2001, 32-48. Young observes that as a sorcerer walked through the vegetable gardens, chanting spells, spitting betel juice, and inspecting the crops, he did so with 'undesiring eyes' indifferent to the bounty of the harvest. Later, the women who weeded the gardens would follow the sorcerer's example, their eyes also undesiring, their bellies tight and contented, their hands restrained, so that, like model housewives, they will not be tempted to gather more than the minimum needed for the family meal.

[26] Ibid. A second example regards the experience of anthropologist Michael Young with the Kalauna people of Papua New Guinea in 1970s. His experience

hunger goes beyond the presence or lack of food and becomes a cultural resource responsible for certain mannerisms. Whichever the case, it is important to recognise the instrumentality of hunger in facilitating cultural habits, attitudes and values. Our concern here, however, is focused more on the destructive effects notwithstanding the possible positive influence. To many observers, this seems to give credibility to the claim that each cultural group has its own specified response mechanism shaped by the history of their hunger experience that sustains them in the face of hunger.

Response to hunger in Kenya

The legal framework: the Right to Adequate Food law

The country's legislation on issues related to food security closely follows the standards set by the international laws particularly relevant to the right to food. Before we consider the local provisions on this subject, we wish to first look at the right to food law as distinct from many other international right-to-food related norms.[27] The entrenchment of the right to food law followed the initiative of a special task force launched 'to operationalise the technical aspects of the right to food which did not appear well articulated in the existing human rights

exposed a different picture: hunger as a catalyst not of harmful attitudes and values but of values that enhanced strong enduring character seen as admirable by society. The Kalauna people had plenty of food most of the time, but historically, they admired thinness and small tight stomachs and abhorred gluttony. They practiced denial, they would work on empty stomachs and practiced rituals that helped them to deny their need for and pleasure in food. They would reportedly prefer to have food rot in the garden or in storage rather than be consumed in gluttony in an observance of 'fighting with hunger'. This instilled in them a disciplined attitude of restraint towards food and gluttonous eating. The inordinate and indiscriminate eating of much food was considered a curse.

[27] Alston, Philip, "International Law and the Right to Food", in: Eide, Asbjorn *et al.* (eds.), *Food as a Human Right*, Tokyo: United Nations University, 1984, 164-65. Philip Alston traces all the right-to-food-related norms to five articles in the Universal Declaration of Human Right of 1948: Articles 3, 22, 25, 28, 29.

instruments.' [28] The task force, headed by the expert Asbjorn Eide, relied on the already existing framework of the Universal Declaration of Human Rights of the United Nations of 1948 and its consequent developments, especially the Covenant on the Economic, Social and Cultural Rights adopted in 1966. A series of world summits and conferences were involved in the thorough process of discussing, refining and approving resolutions that eventually saw the technicalities of the right to food operationalized.[29] Ultimately, the normative content of the Right to Adequate Food was established by General Comment 12 (3):

> The right to adequate food is realised when every man, woman and child alone or in a community with others, have physical and economic access at all times to adequate food or means for its procurement. The core content of the Right to Adequate Food implies the availability of food in quantity and quality sufficient to satisfy the dietary needs of individuals free from adverse substances, and acceptable within a given culture, (and) the accessibility of such food in ways that are sustainable and that do not interfere with the enjoyment of other human rights.[30]

Three important aspects emerge that are worth attention: firstly, the emphasis on the household individuals *man, woman and child* envisages

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[28] Eide, Wenche Barth, "From Food Security to the Right to Food" in: Eide, Wenche Barth/ Kracht, Uwe (eds.): *Food and Human Rights in Development*, Oxford: Intersentia, 2005, 69.

[29] Cf. FAO (1996), "Rome Declaration on World Food Security and World Food Summit Plan of Action", World Food Summit, Rome, 13-17 November 1996, *www.converge.org.nz/pirm/frames/food-s!f.htm* (accessed 25 May 2007)**.**

[30] Eide, W.B./ Kracht, U., "The Right to Adequate Food in Human Rights Instruments. Legal Norms and Interpretations", in: Eide, W.B./ Kracht, U. (eds.), *Food and Human Rights in Development 1*, 2005, 104. See also GC 12 (3). Under the International Human Rights System, General Comments are expert interpretations of human rights Treaties or Covenants issued by the respective supervising treaty bodies. They incorporate country-level experience made with human rights implementation as evidence through the obligatory state parties reporting to these bodies and other sources of information.

an outreach that articulates the level of hunger where it is felt by the individual; secondly, the attention given to food security as the basis of the right to food; and thirdly, the accessibility factor of the food in question. It is not enough that food is available, but above all, it should be accessible to those in need.

It is important to note here that the normative aspect of the right to food lies not in 'handing free food to everyone'[31] but in the fact that the governments as key duty-bearers should be obligated to fulfil the demands of this right. As Mary Robinson put it: 'What does that right mean in practice? Essentially, the right to food obligates governments to ensure that adequate food is available and accessible, both physically and economically, to everyone within their territory.'[32]

The newly enacted constitution of the Republic of Kenya incorporates four articles that relate to food security and the problem of hunger: articles 19, 21, 22 and 43. Art. 19 legislates on Rights and Fundamental Freedoms. This article defines the place and the role of the country's Bill of Rights and the country's commitment to it. Sect. 1 of art. 19 declares the entire Bill of Rights to be an integral part of the country's democracy. It also forms the dependable framework for social, economic and cultural policies. Its Sect. 2 states the reason for the protection of all human rights as that of preserving the dignity of individuals and communities and for the promotion of social justice. Art. 21 enunciates the fundamental duty of the State to observe, respect, protect, promote and fulfil the rights stated in the Bill of Rights, particularly through legislation and policy. This duty also includes the provision of appropriate social security to persons who are unable to support themselves and their dependents. Art. 22 compels the enforcement of the Bill of Rights by providing for recourse to court proceedings in cases where any right is denied, violated or infringed, or

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[31] Robinson, Mary, "Foreword", ibid., xx.
[32] Ibid.

is threatened. Art. 43 sect. 1(c) states: 'Every person has the right… to be free from hunger, and to have adequate food for acceptable equality.' Sect. 1(e) states: 'Every person has the right to social security.' This is the core legislation that provides directly for the right to food for every citizen in Kenya. Overall, the provisions of the new Kenyan constitution entrench the right to food as an integral part of the practice of democracy and bind the government to respect, protect and fulfil its duty to ensure food security for its citizens. With time, it is hoped that further legislation will follow in form of acts of parliament that will refine the government's role in the country's food security. These provisions find their basis in the background of the international human right to food law stated above. Thus, Kenya is bound by the international law to implement the demands of the right to food law like any other state in the UN.

Food security as a development agenda

Like other countries in the Great Lakes Region of Africa, Kenya's food security strategies operate within its overall strategic plans on development, which remain within both the regional and global development agenda.[33] The strengthening of the agricultural sector has been the prerequisite for achieving economic recovery and growth; the strategies laid down to meet this goal therefore have first and foremost targeted the country's food security. These include the Economic Recovery Strategy, 2003 to 2007 (ERS), and above all, The Strategy for Revitalisation of Agriculture (SRA), 2004-2014, the exhaustive government document that defines its vision for transforming the agricultural sector into a more commercially oriented and competitive sector. All these initiatives are aligned to the Government of Kenya's new overall development framework, the Kenya Vision 2030. The

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[33] Cf. Maputo (2004), "Maputo Declaration. Together Shaping Our Future", 4th. Summit of ACP Heads of State and Government, Mozambique, 2004, *www.sarpn.org/documents/d0000857/page1.php.*

factoring of food security measures, amongst other development initiatives in Kenya, has also induced quality and more focused research activities directed towards food security. The Kenya Agricultural Research Institute (KARI), the country's premier agricultural research asset, adopted what it called the Agricultural Product Value Chain (APVC) approach to agricultural research for development to fast-track food security in concert with the goals set for the country's vision for 2030.[34] The adoption of this approach to research requires KARI to shift focus from commodities to differentiated agricultural products, including increased value-addition to commodities within the rural areas, as well as the development and promotion of new products that fit the demands of the target market.[35] KARI's unique response to the issues raised in the situational analysis brought about by the changes in the government policies and strategies constitutes its latest approach to the food security issue not only in Kenya but in the whole of the Great Lakes Region.

Increased food supply strategies

For an increased food supply strategy, four general areas are considered; namely, expansion of good farm land and/or diversification

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[34] KARI (2010), "Strategic Plan 2009-2014",
www.kari.org/fileadmin/publications/Strategic_Plans/strategy_2009-14.pdf
(accessed 13 September 2010).

[35] Ibid. The APVC concept describes the full range of activities required to bring a product or service from conception through the full range of products, involving a combination of physical transformation and inputs from various producer services, delivery to final consumers and disposal after use. The value perspective is used to derive strategies for commercialisation and to foster proper growth in the agro-food sector. Building on market opportunities, the APVC approach targets growth potential directly. The approach borrows instruments from various concepts of economic promotion and provides a framework for analysing institutional, technical and social constraints. Accordingly, the APVC approach assesses and summarises the economic value and relevance of each of its thematic areas of concern. It also takes note of the shortcomings and challenges facing each area. It is in light of these challenges and within this methodological approach that the strategic plan identifies and prescribes a projected solution.

of farming systems, good land preparation coupled with access to farm inputs, application of right variety, training and advocacy, and reduction of pre- and post-harvest losses. Expansion of good farm land and/or diversification of farming systems seem to follow the availability of land and the country's capacity to undertake the challenge of diversifying its food production. In its 2008-2012 Strategic Plan, the Kenyan Ministry of Agriculture points out that the country's land remain under-exploited both in potential areas as well as in the arid and semi-arid areas. Much of the available cropland remains underutilised, with small holders utilising only 60% of the cropland for agricultural production. Thus, development of land is factored among priorities to be pursued in increasing food production. Expansion of land use involves the transformation of the arid and semi-arid lands where the government plans to develop irrigation schemes, water ponds, pans and dams and promote farm irrigation systems to increase the country's production capacity.

The government also strategises more on intensifying food production with the available land through the increase of fertilizer and firm input, and diversification of farming systems. Intensifying food production has also implied strategies like good land preparation and the application of the right food variety and husbandry through planting, weeding, fertilizer, pest and diseases control.[36] The strategy to diversify farming systems has been tailored to address the limited room for the expansion of farmland. The country has factored diversification into their food security strategies in practices such as the introduction of crop diversity, increasing family livestock holding, progressive and radical terracing, seed multiplication to encourage production for the market, and development of agro forestry varieties to check characteristic soil

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[36] Republic of Kenya (2010), "Strategic Plan 2008-2012", Ministry of Agriculture,
www.kilimo.go.ke/kilimo_docs/pdf/strategic_plan_08-12.pdf (accessed 14 April 2012).

erosion.[37] Farmers in Kenya also incur pre- and post-harvest losses caused by pests and lack of appropriate food storage facilities. The country has therefore been keen to include measures to reduce this danger in its food security initiatives. It pursues this objective through training and dissemination of appropriate pre- and post-harvest technologies that reduce both quantitative and qualitative losses. They also adopt strict food safety and quality regulations for market compliance to stem the related anomalies such as the aflatoxin contamination of the maize grain the country suffered in 2009 and 2010.[38] This effort is coupled by enhanced surveillance and control of migratory pests in the region.

   The strategy of personnel training, advocacy and education is factored in nearly every government's effort to achieve food security. According to the projections of the Kenyan Ministry of Agriculture, an efficient and effective agricultural extension system that facilitates the projected strategies in food security requires the support of a highly qualified and contemporary agricultural system. This presupposes training personnel in different relevant skills. The strategies for personnel training, advocacy and education are focused on agricultural extension and on issues of nutrition. In Kenya, the National Agricultural Sector Extension Policy (NASEP)[39] spells out modalities for effective agricultural extension management and organisation not only by the government but in a pluralistic system where both public and private service providers are active participants.[40] Furthermore, the Ministry of

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[37] Ibid.

[38] Cf. ibid.

[39] The National Extension Task Force (2007), "National Agricultural Sector Extension Policy Implementation Framework", *www.kapp.go.ke/kappdoc/policy/080115extensionpolicyframework.pdf* (accessed 23 September 2010).

[40] Cf. International Centre for Development Oriented Research in Agricultural (2010), "Building National Capacity for Integrated Agricultural Research for Development in Kenya", *www.icra-edu.org/page.cfm?pageid=partnerkenya* (accessed 23 September 2010). In 2004, the Kenyan government launched its

Agriculture in Kenya identifies the reform and support of an agricultural extension system for advisory and technology transfer services. From KARI, for example, experts target priority thematic areas that are vital for food security, such as increasing the availability of seed for orphan crops, water harvesting, increasing the application of high quality inputs of fertilizer and seed by small-scale farmers. In its 2009-2014 Strategic Plan, KARI took a scientifically improved Agricultural Product Value Chain Approach (APVCA) and paid significant attention to crop research. In its projections, crop research can be expected to contribute to the attainment of the overall institutional purpose through the generation and promotion of crops knowledge, information and technologies that respond to clients' demand and opportunities. This purpose is projected to be delivered through technologies and innovations for demand-driven crops product value chains, markets and marketing strategies for crops product value chains, and through policy options for enhancing demand-driven crops product value chains.[41]

Given the general public's generally inadequate nutrition knowledge and awareness about good nutrition, the strategy of advocacy, education and communication has also guided food security initiatives towards proper knowledge on nutrition. It encourages awareness campaigns using a multimedia approach to reach the public and enhance informed decision-making and behavioural change for healthier lifestyles. Advocacy for increased awareness is factored in the country's Food

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2004-2014 Strategy for Revitalising Agriculture (SRA), which has the objective 'to provide a policy and institutional environment that is conducive to increasing agricultural productivity, promoting investments, encouraging private sector involvement in agricultural enterprises and agribusiness.' To operationalise this strategy, the government, with support from the World Bank, initiated the Kenya Agricultural Productivity Project (KAPP), a multi-sectoral and multi-institutional project with the long-term objective of increasing agricultural productivity and contributing to the SRA through four components: policy and institutional reforms, extension system reform, research system reform and farmer/client empowerment.

[41] Cf. KARI (2010), "Strategic Plan 2009-2014", op. cit. (accessed 13 September 2010), n. 4.1.

Security and Nutrition Strategy (FSNS), which outlines ways and means of implementing the National Food and Security and Nutrition Policy.[42] The strategy identifies nutrition as one of the four priority areas of food security initiatives which should be promoted.[43] Priority nutrition issues are identified and made known to individuals, families and communities through public service delivery points such as shopping centres, health centres and administrative centres. In its projection, 'a mechanism should be put in place to regulate the dissemination of nutrition messages to ensure that they are harmonised and are appropriate for the various target groups…The objective is to improve knowledge, skills and change attitudes of the population for enhanced nutrition and healthy lifestyles.'[44]

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[42] Republic of Kenya (2008), "Food Security and Nutrition Strategy. 2nd Draft"*, www.fao.org/righttofood/inaction/countrylist/Kenya/Kenya_FSNS_finaldraft.pdf* (accessed 1 October 2010), n. 3.6. The current Food Security and Nutrition Strategy (FSNS) framework is in line with the new National Food Security and Nutrition Policy (NFSNP). This policy identifies food security as a basic human right. The framework takes the view that the right to food includes not only sufficient numbers of calories but the right to nutritious foods that guarantee health, growth and development throughout a person's lifecycle. Its framework for action to achieve food and nutrition security sets the overall goal as that of ensuring that all Kenyans throughout their lifecycle enjoy at all times safe food in sufficient quantity and quality to satisfy their nutritional needs for optimal health. Consequently, the policy consolidates relevant sector policies and strategies, initiatives and planning documents, including the Economic Recovery Strategy (ERS), Strategy for Revitalising Agriculture (SRA) and Vision 2030. This Strategy Paper therefore, integrates the major goals, policies and actions related to food security and nutrition into a cohesive whole, and provides a mechanism through which the government will facilitate in a comprehensive and coordinated manner the implementation of strategic actions for food security and nutrition.

[43] Ibid. The new Food Security and Nutrition Policy provides an overarching framework covering all the four dimensions of food security: availability, accessibility, stability and meeting nutritional requirements. It also addresses the synergy linking food security and nutrition with poverty reduction.

[44] Ibid.

Agricultural development for market and trade strategy

The motivation behind efforts to improve productivity and increase food crop yields is to transform agriculture into a sustainable economic resource. Kenya aims to make the agricultural sector commercially oriented, competitive and capable of attracting private investors and providing higher incomes and employment. Experts working for agricultural development pursue their own goals from the point of view of poverty alleviation and economic empowerment that will improve people's purchasing power to afford and purchase foodstuffs whilst improving their economic status. With this strategy, the country aims to raise the capacities of private entrepreneurs (including commercial and small-holder farmers) to meet the increasingly complex quality and logistic requirements of markets, focusing on selected agricultural commodities that offer the potential to raise rural (on- and off-farm) incomes.[45] Thus, agriculture is tailored to contribute not only to national-level development but also to regional- and global-level development commitments, such as the achievement of the first MDG on poverty and hunger.[46]

The National Food Security and Nutrition Policy is formulated within the context of international conventions and is ratified both by the country and the national development strategy (ERS), the key objective of which is to ensure food security to reduce the occurrence of malnutrition. The ERS is supported by the SRA. The initiatives to revive the economy and revitalise agriculture are in line with the declaration of

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[45] Cf. The New Partnership for African Development (2003), "The Comprehensive Africa Agriculture Development Programme", *www.nepad-caadp.net/about-caadp.php* (accessed 21 September 2010). Pillar 2 objective of the NEPAD initiative, CAADP, captures the general commitment in this regard. The dynamic involves raising the capacities of private entrepreneurs (including commercial and small-holder farmers) to meet the increasingly complex quality and logistic requirements of markets, focusing on selected agricultural commodities that offer the potential to raise rural (on- and off-farm) incomes.

[46] Cf. KARI (2010), "Strategic Plan 2009-2014", op. cit. (accessed 13 September 2010).

the WFS of 1996, the MDGs, and the Comprehensive Africa Agricultural Development Program (CAADP) of the New Partnership for African Development (NEPAD) of 2002. The country's Food Security and Nutrition Strategy therefore integrates the major goals, policies and actions related to food security and nutrition into a cohesive whole, and provides a mechanism through which the government will facilitate in a comprehensive and coordinated manner the implementation of strategic actions for food security and nutrition.

Several strategies are being pursued to boost the food security situation in this regard. We have discussed them here under three titles. The first one is access to credit facilities by poor, rural small-holder farmers. A shortage of credit facilities, especially for small-holder farmers in the rural areas, reduces timely access to and use of appropriate inputs. Steady access to input credit ensures timely and successful cash-crop value chains.[47] To this effect, Kenya strategises with partners like the Government of Denmark (DANIDA) to avail support to the agricultural sector to raise incomes of small-holder farmers and agro-based micro and small enterprises in the targeted semi-arid districts.[48] The second strategy pays increased attention to the development of value-added products in response to common low-level market products. The region is engaged in exploring the possibilities of promoting value-added agricultural products. These products would be promoted, for example, through rural agro-processing and fine-tuning of the legal and policy frameworks of trade to provide adequately for licenses, product standards and packaging, among others. The third strategy focuses on expanded access to regional and international markets. By integrating programmes into the various operations of the

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[47] Cf. FAO (2011), "Towards the Summit Commitments. Small Holder Agriculture for Poverty Reduction", op. cit. (accessed 20 July 2012).
[48] Mukhebi, A./ Matungulu, K., *An Overview of the Food Security Situation in Eastern Africa*, United Nations Economic Commission for Africa (2010), *www.undpcc.org/undpcc/files/docs/publications/submited/Food%20Security%20OVERVIEW.pdf* (accessed 17 September 2011).

ministries of agriculture, the country aims to expand access for agricultural products both in the traditional and emerging markets. Taking advantage of information technology developments, the ministries have factored in plans to collate processes and disseminate information on domestic and export markets through agricultural shows, trade exhibitions and fairs. This also requires substantial attention be given to develop the marketing infrastructure. This is aimed at rural market facilities, but also expanded to the global trade information networks promoted through the country's foreign missions to different countries.[49]

The fourth common strategy with regard to economic empowerment is the promotion of fair trade for agricultural commodities. The country promotes regional and international agricultural trade. It pursues programmes that originate from and promote both multilateral and bilateral cross-border trade negotiations and cross-border business with the objective of expanding and diversifying agricultural markets and products. Higher standards of food safety and product quality are the hallmarks strategy's success.[50] Ministries and relevant institutions therefore coordinate quality and safety standards to be competitive for regional markets such as Common Markets for East and Southern Africa (COMESA). On the international level, this strategy addresses food security to promote commercial agriculture, explore new markets and increase export volumes. Agribusiness policies, already operative in some of the countries, target to establish regional agribusiness development centres to promote farming as a business and serve as the

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[49] Republic of Kenya, "Strategic Plan 2008-2012", op. cit. (accessed 14 July 2012).

[50] Ibid. Kenyan farmers export semi-processed, low value products which account for 91% of the total agriculture related exports. Value addition in agriculture determines competitiveness of Kenya in the world market, the limited ability to add value to agricultural produce, coupled with high production costs makes Kenyan agricultural exports less competitive in the global market.

basis for the commercialisation of small-scale agriculture. In line with both regional and international projections for rural small-scale farmers, the centres will focus on trainings, consultations and demonstrations on the applicability of recommended technologies and will provide expertise for adding value to various commodities. These centres are, so to speak, the basic link between the rural areas and the rest of the world. According to the Ministry of Agriculture in Kenya, 'The centres are expected to mature to business development service centres for handling of all forms of businesses advisory planning services.'[51]

Church response: Fraternal charity and food aid

The church's reaction to the problem of hunger is influenced by its New and Old Testament heritage and by its understanding of its own mission in the world today. Since hunger is inflicted either by natural calamity or by social injustice, the church regards hunger as an unwarranted deprivation of food and, therefore, as a social evil. This elicits fraternal feelings of charity from the church community and motivates the church's insistence on donations in charity for the hungry. On the individual level, the charity approach brings into focus the ability of every human person to help those in need, to offer what is 'mine' to the other.[52] For the Christian faithful, 'love of neighbour, grounded in the love of God is… a responsibility for each individual member of the

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[51] Ibid.

[52] Benedict XVI, *Encyclical Letter, Caritas in Veritate*, The Holy See, 2009, n. 6. In addressing modern issues of justice and peace in society, Benedict XVI renewed the vigour of the significance of *caritas* in his encyclical *Caritas in Veritate*. In its introductory description, *Caritas* is envisaged as an extraordinary force attributable to God, the Eternal Love and Absolute Truth, which leads people to opt for courageous and generous engagement in the field of justice and peace. All people feel the interior impulse to love authentically: love and truth never abandon them completely, because these are the vocation planted by God in the heart and mind of every human person. When practiced in truth, charity is indeed the principal driving force behind the authentic development of every person and of all humanity.

faithful.'[53] On a communal level, and in fidelity to the apostolic teaching (Acts 2:42), the church strives to ensure that 'within the community of believers there can never be room for a poverty that denies anyone what is needed for a dignified life.'[54] Over and above the duty of prayer and ministry of the word primarily entrusted to the apostles of the early church, the identity and ministry of the church has been defined by its attention to disparities in society. In *Deus Caritas Est*, Pope Benedict XVI reaffirmed the inseparability of the threefold duties of the church and reemphasised that for the church, 'charity is not a kind of welfare activity which could equally well be left to others, but is a part of her nature, an indispensable expression of her very being.'[55] Although several objections have been raised against the church's tendency to prioritise charitable activity, the church insists on charity as an *opus proprium*, 'a task agreeable to her, in which she does not cooperate collaterally, but acts as a subject with direct responsibility, doing what

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[53] Benedict XVI, *Deus Caritas Est*, Vatican City: Libreria Editrice Vaticana, 2005, n. 20.

[54] Ibid. In the *Koinonia* of the early Christian community believers held all things in common and among them there was no longer distinction between rich and poor. Cf. Acts 2:42, 4:32-37. Although this radical form of material communion could not be preserved, its essential core remained, that is, there can never be room for a poverty that denies anyone what is needed for a life in dignity.

[55] Ibid., n. 21, 25. See also Congregation for Bishops, "Directory for the Pastoral Ministry of Bishops" *Apostolorum Successores 194*, 2004, 213. At the inception of the Christian church, its nature emerged in three-fold responsibility: proclaiming the word of God (*kerygma-martyria*), celebrating the sacraments (*leitourgia*), and exercising the ministry of charity (*diakonia*). The Apostles reserved to themselves the principal duty of proclaiming the word of God. They nonetheless designated a group of seven deacons to distribute food to the widows, a task they considered as equally important. This group was not to carry out a purely mechanical work of distribution: they were to be men 'full of the Spirit and of wisdom' (Act 6:1-6). The social service they were meant to provide was absolutely concrete yet at the same time a spiritual service, a truly spiritual office which carried out an essential responsibility of the church, namely, a well-ordered love of neighbour. With the formation of *diaconia*, the ministry of charity exercised in a communitarian, orderly way became part of the fundamental structure of the church.

corresponds to her nature.'[56] The church recognises that in society there shall always be disadvantaged people, victims of forces beyond their control. Like in the biblical story of the Good Samaritan, the church's response to such victims is instant: compassion and love.[57]

On this ground, the church's Caritas International operates in 165 countries and makes the biggest network of Catholic charities in the world. Through its member families, such as Catholic Relief Services (CRS), Catholic Agency For Overseas Development (CAFOD) and the Catholic Organisation for Relief and Development Aid (CORDAID), among others, Caritas spends huge sums of money in charity annually, all inspired by Christian faith and Catholic Social Teaching.[58] Caritas International and its member families respond to multi-faceted humanitarian emergencies around the globe resulting mainly from natural calamities such as earthquakes, typhoons, floods and landslides, cyclones and droughts. In some cases, like in the Sudan, the Democratic Republic of Congo and the Gaza Strip, lack of security leads to brutal terrorism and violent threats.[59] Although the nature of the response is broad, covering basic health services, trauma counselling, educational needs, protection services and temporary shelter, the largest concern constitutes interventions on hunger-related emergencies. It is served in diverse interventions. For example, according to its report of 2009, the organisation helped Kenya (among other countries affected by a combination of late rains, poor harvest, surges in global food prices and political violence) through arrangements such as cash and food-for-work

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[56] Benedict XVI, *Deus Caritas Est*, n. 26, 29.

[57] U.S. Catholic Bishops, "Economic Justice for All", in: O'Brien, David J./ Shannon, Thomas A. (eds.), *Catholic Social Thought. The Documentary Heritage*, New York: Maryknoll, 1986, 588-589. See also Lk. 10:29-37. Christian love is compassionate; it is made real through effective action. The Samaritan 'moved with compassion at the sight'; he stops, tends to the wounded man, and takes him to a place of safety.

[58] Caritas International (2009), *Annual Report, www.caritas.org/upload/ar-/ar-eng-lo-res.pdf* (accessed 1 August 2010).

[59] Cf. Ibid.

projects, high breed planting seeds, school feeding programmes, food rations and others.[60] In general, the church-related charities under Caritas International spend millions of dollars around the world annually in charity contributions towards the alleviation of world hunger. Whether the church is represented on greater international, regional or national levels, or indeed through small group initiatives, charity has defined the church's struggle against poverty and hunger.

Advocacy for just distribution of food resources

In consideration of its biblical history and tradition, the church is familiar with the causes of hunger that go beyond the control of humankind and preside over natural evil. But the church never loses sight of the moral evil that is responsible for the rampant social injustice and severe inequalities behind the hunger scourge.[61] Over and above its struggle to reach the poor and the hungry in charity, the church also engages in proactive pursuit of justice and equality in society. From the biblical mandate to 'fill the earth and subdue it', the church upholds the universal destination of created goods. The earth was created to provide every person, and indeed all creation, with the necessities of life. By his intelligent activity, man has to complete and perfect creation to his own advantage.[62] Accordingly, justice accords every person what is his or hers by natural disposition.[63]

The church develops this strategy first by its careful concern for the common good in society and its attention to justice. 'To love someone is to desire that person's good and to take effective steps to secure it.'[64] But beyond the individual, we seek the 'common good' for the sake of the people who belong to the social community and who can really and effectively pursue their good within it. Justice prompts us to give to

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[60] Ibid.
[61] Paul VI, *Populorum Progressio*, Rome, 1967, n. 8.
[62] Ibid., n. 22.
[63] Aquinas, Thomas, *Summa Theologica*, II-II, q.58, art.1.
[64] Benedict XVI, *Caritas in Veritate,* n. 7.

others what is theirs, what is due to them by reason of their being. Accordingly, the Catholic Church's social doctrine insists: 'I cannot "give" what is mine to the other, without first giving him what pertains to him in justice. If we love others with charity, then first of all we are just towards them.'[65] Against this background, justice is a primary step in the Church's practice of charity, for charity demands recognition and respect for the legitimate rights of individuals and peoples.

The Church's sensitivity to social injustice and inequalities that underlie the problem of hunger was concretised particularly in the Second Vatican Council. The Council Fathers proposed that an organism of the universal church be set up in order that the justice and love of Christ toward the poor might be developed everywhere. The role of such an organism would be to stimulate the Catholic community to promote international social justice with special regard to the needy regions.[66] Consequently, Pope Paul VI established the Pontifical Commission *Justitia et Pax*.[67] Structured as a consultative body consisting of pastors, experts and special appointees, the Council fulfils its universal mandate with and through episcopal conferences and their regional groupings available in every region and country. The Council's objective, among others, is to promote justice, peace and respect for human dignity (human rights) in the world, in the light of the Gospel

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[65] Ibid., n. 6.

[66] Paul VI, *Gaudium et Spes: Pastoral Constitution on the Church in the Modern World*, Vatican City: Typis Polyglottis Vaticanis, 1965, n. 83, 90. Causes of discord among men are more than just injustice and excessive economic inequality. Other causes of discord have their source in the desire to dominate and in contempt for persons. If we look for deeper causes, we find human envy, distrust, pride and other egoistical passions. Consequently, the world is constantly beset by strife and violence between men, even when no war is being waged. These same evils are present in the relations between various nations. To overcome or forestall them and to keep violence once unleashed within limits, it is absolutely necessary for countries to organise international bodies and to work for and foster peace.

[67] Paul VI, *Catholicam Christi Ecclesiam*, Motu Proprio, Rome, 1967. In June 1988, John Paul II changed its name from Commission to Pontifical Council and reconfirmed the general lines of its work.

and social teachings of the Church. In order to alleviate hunger, the council employs its strength at all levels to influence social and economic policy, legislation and governance in promoting justice.

The U.S. Episcopal Conference exemplified such efforts in their writing *Economic Justice for All*, where they observe: 'The fundamental test of an economy is its ability to meet the essential human needs of this generation and future generations in an equitable fashion… No aspect of this concern is more pressing than the nation's food system. We are concerned that this food system may be in jeopardy as increasing numbers of farm bankruptcies and foreclosures result in increased concentration of land ownership.'[68] Such interventions are a strategy the Church employs at various levels to champion justice worldwide.

In the Great Lakes Region of Africa (the AMECEA region of the Catholic Church), offices were established in each member country through which the Church engages in constant dialogue with parliaments to strengthen representative politics and enhance the Church's contribution on constitutional and legislative issues.[69] Following this regional initiative, the Commission of Justice and Peace in Kenya established a parliamentary liaison programme to monitor and ensure participation of citizens in parliament in the absence of official opposition. The initiative allows the Church and the poor to participate and influence the process of justice from its roots, that is, at legislation.[70] The Church develops its strategies for justice from its concern for the individual and common good, above all from the solidarity that binds the human family together.

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[68] U.S. Catholic Bishops, 1986: *Economic Justice for All. Pastoral Letter on Catholic Social Teaching and the U.S. Economy*, Washington, D.C., 627.

[69] A.M.E.C.E.A Secretariat (2008), "Proceedings of the 16th. A.M.E.C.E.A Plenary Assembly. Reconciliation through Justice and Peace", see *www.amecea.org* (accessed 3 August 2010).

[70] The Kenya Catholic Secretariat (2008), "CJ&PC. Parliamentary Liaison Programme", *www.kec.or.ke/subsubsection.asp?ID=74* (accessed 3 August 2010).

Impact assessment of the local food security initiatives

The author conducted research to capture the reaction of the beneficiaries of the programmes run by the government, the Church and other partners in their intervention in the problem of hunger. The research aimed to assess the effectiveness of the programmes pursued by these institutions. A total of thirty people filled out the questionnaire: 21 (70%) women and 9 (30%) men, drawn from the city slums of Kibera, Soweto and Kisumu Ndogo in Nairobi; Kianda and Southlands, the suburbs of Nairobi; and the rural background of Budalang'i in the Bunyala district in Busia country, an area especially prone to hunger due to the extreme weather conditions of floods and drought.

Table 4 highlights the stakeholders who partner in the common food relief programmes and their influence in these three regions of the country.

Partner Identity	% of Total Beneficiaries Interviewed from Three Background Locations			
	City Slums	City Suburbs	Rural Areas	Total
1. Government	6.7	3.3	10	**20**
2. Church	13.3	10	3.3	**26.7**
3. NGOs	3.3	16.7	6.7	**26.7**
4. Friends & relatives	-	-	3.3	**3.3**
5. All or some of the above	-	3.3	-	**3.3**
7. Not affected	3.3	-	6.7	**10**
8. No one	-	-	3.3	**3.3**
TOTAL	**26.7**	**33.3**	**33.3**	**100**

Table 4: The Partners in the Struggle against Hunger[71]

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[71] Research questionnaire conducted in Kibera slums, Nairobi suburbs and Budalang'i on 12-15 May 2012 and 18 August 2012.

The above data identifies four reliable categories of active partnerships routinely involved in food relief services and feeding programmes; namely, the government, the Church, nongovernmental organisations (NGOs) and individual friends and relatives. They pursue their interventions individually as concerned parties, but sometimes also work in partnership to accomplish differentiated tasks depending on the needs of the situation. The Church, the NGOs and the government all seem to be present in each of the areas sampled but with varying attention. While the government's attention seems concentrated in the rural areas, the Church and the NGOs are more active in the slums and the suburbs respectively. It is also noticeable that out of the thirty random interviewees, only 1 or 3.3% did not suffer from the strenuous effects of hunger.[72] There was also only one person who suffered and struggled alone against the scourge of hunger;[73] the rest were helped one way or another. This indicates both the precarious situation of hunger around the country and the availability of an active network of concerned parties ready to intervene in situations of need. In an attempt to establish who of the above active partners demonstrated more commitment in the fight against hunger, or who was thought to have more responsibility in the time of people's need in hunger situations, the author sampled responses presented in the data of Table 5.

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[72] Cf. Lucy Auma Siyaywa, Port Victoria, questionnaire completed on 18 August 2012. The respondent has never suffered from hunger. However, she admits that hunger remains a big problem for many of her neighbours in the rural villages of Budalang'i, Bunyala district, Busia county. She blames poor farming methods, lack of skills and laziness among many people as the causes of hunger. She recommends joint ventures that begin with the active participation of the victims themselves.

[73] Cf. Margaret Aluoch, Kibera slums, questionnaire completed on 16 July 2012. Lack of food has been a big problem for Margaret and her family. At the time of the interview her three children were weak and sickly. Unfortunately, she has struggled alone without ever receiving help from anyone. Being in the slums, she insisted that her only way out is through an income-generating venture, through employment, or some constant social security arrangement.

Background Location	Preferred Responses and % of Total Respondents				
	The Government	The Church	NGOs	Some or all	Total
Slums	6.7	16.7	3.3	6.7	33.4
Suburbs	3.3	10	3.3	16.7	33.3
Rural	6.7	6.7	6.7	13.3	33.3
TOTAL	16.7	33.3	13.3	43.3	100

Table 5: Rating Partnership: Feedback on the Involvement of the Government and its Partners – Who Should End Hunger?[74]

In the above data, the involvement of the Church and many charitable organisations from different religions remain popular in all the regions involved in the exercise. This would imply that the most popular approaches to hunger are still the charitable donations of foodstuffs and perhaps Church-guided advocacy highlighting the plight of the hungry. The operations of the government's legal and policy structures seem to be either comparatively limited or ineffective among the victims of hunger. Nevertheless, it is very important to note that many of the people interviewed benefitted from the combined effort of these partners. Thus, rather than identifying one sole responsible force, the respondents enjoyed the attention of joint ventures. The unspoken implication here includes both the ineffectiveness and the inadequacy of the government initiatives in answering all the questions implied by the hunger situation, an obvious invitation for partnership. Up to this level, the government's duty to provide for the human right to food remains any observer's guess both from the point of view of the respondents and from that of the partners in the struggle.

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[74] Research questionnaire conducted in Kibera slums, Nairobi suburbs and Budalang'i on 12 – 15 May 2012, 18 August 2012.

Identified Causes of Hunger	Frequency of Opinion from Different Backgrounds			
	Slums	Suburbs	Rural	Total
1. Drought	1	1	5	7
2. Floods	1	-	3	4
3. Poverty	9	7	3	19
4. High Food Prices	3	-	-	3
5. Lack of Farming Skills	1	1	4	6
6. Others	4	8	4	16
TOTAL	19	17	19	55

Table 6: Causes of Hunger[75]

In order to gauge the victims' familiarities with the government's food security policies and their relevance for their situation, the author also explored victims' opinions with regard to the causes of hunger and their definitive proposals for a way forward. Do the government policies drafted to address food security bear fruit in the concrete situation of people in the affected areas? Table 6 above samples the victims' reactions in this regard.

The research identified five common responses, while the infrequent responses were called 'others.'[76] In the frequent responses, poverty emerged as a conspicuous cause of hunger among many people in the slums, rural areas and even in the suburbs of big cities in the country. It revolves around very low incomes, unemployment and high food prices. Drought and lack of effective farming skills were rated the second and

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[75] Research questionnaire conducted in Kibera slums, Nairobi suburbs and Budalang'i on 12-15 May 2012 and 18 August 2012.
[76] Cf. Interview carried out by Herbert Makinda among respondents in Kibera Slums, Nairobi, 12-15 May 2012. The 'Other' option here includes: rural-urban migration, disease, ignorance, laziness and post-election violence.

third causes of hunger, respectively, and especially in the rural areas, while the high food prices featured as the major cause of hunger in the city slums. Poverty, with implications for people's purchasing power, is the greatest impediment to food security in the city suburbs. This brings into focus the government policy on the improvement of agriculture not only for food supplies but also as a source of income for the disadvantaged populations in the rural areas and in the city slums. The government policy strategy for food security in the affected areas completely eluded the random assessment conducted here. How effective, therefore, are the government policies for addressing hunger in the most affected areas?

In regard to the respondents' definitive proposals for a way forward, the research also captured their projected solutions to the problem of hunger given their respective backgrounds. Once more, the research sampled five common responses and considered the infrequent responses as 'others',[77] as shown in Table 7 below.

Proposed Solution	Frequency of Response			
	Slums	Suburbs	Rural	Total
1. Control Floods	1	-	4	5
2. Economic Empowerment	1	1	-	2
3. Training	1	-	3	4
4. Increase Yield	2	1	3	6
5. Join Hands	3	1	9	13
6. Others	2	5	-	7
TOTAL	**10**	**8**	**10**	**28**

Table 7: Suggestions for a Way Forward[78]

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[77] Ibid. With regard to the proposals to end hunger, the infrequent proposals considered as 'Others' include: government loans and subsidies, irrigation, the building of dams, making and following laws, and curbing rural-urban migration.

[78] Questionnaire responses from the Kibera slums, Nairobi, 12-15 May 2012.

The data in the table above captures the frequency with which participants mentioned their preferred alternative. The proposal to join hands and work in partnership with all the stakeholders was conspicuous, having been preferred thirteen times and far beyond the alternatives. The increase of food crop production and control of floods featured as the second and third preferred options, respectively, for the way forward. This proposal attracted the attention of many people, especially in the rural areas sampled. The prioritisation of partnership, regardless of the specific method or approach employed by individual partners, is the desire of many. While methods and preferences vary from one partner to another, a key concern of the people affected by hunger is whether partners can come together to forge a common ground from which to fight the problem, each making a specific contribution to respect and complement the efforts of others. Working together among stakeholders was emphasised as an indispensable priority for the way forward. Thus, an assessment of both the common causes of hunger and the victims' opinions for a way forward further exposes the victims' regard for the government's interventions in the issue of hunger. Government intervention is inadequate to be relied on as the solution of the problem for all people in all parts in the country.

In summary, the information captured in the data above highlights four partners commonly involved in the routine struggle against hunger in different affected areas of the country. The data also points to the involvement of the Church and various charitable religious organisations as the popular preference of many people in various parts of the country. The Church's charity approach, therefore, prevails as a popular intervention in both the rural areas and the city's slums. This brings into sharp focus the legal and policy provisions of the government targeting the hungry population. Lastly, the analysis of the data above underscores the victims' proposals to prioritise partnership over and above any particular solution espoused by any of the partners. This is the

background from which we undertake an analysis of the nature of partnership as both necessary and suitable for partners in this struggle.

Interreligious ethics of solidarity: the Christian basis for partnership against hunger

Although the assessment of the impact of the interventions of both the government and its partners reveal a rather precarious situation, the facilities at the disposal of these institutions cannot be ignored. Their potential should be reviewed constantly to ensure positive effects. In the following pages we explore the interreligious ethical paradigm of solidarity in the call to partnership against hunger. From the research data analysed in the last section, partnership featured as an option preferred by both the victims of hunger and the partners who, sooner or later, realised their inadequacy in this struggle. We will navigate the ethical hermeneutic of solidarity as a virtue, as collaboration and as a normative-activist ethical paradigm that facilitates an effective commitment to the partnership deemed necessary in this struggle. The section will underscore the need to prioritise the humanistic aspect that emphasises the place of the person, as the direct subject of hunger, over and above the legalistic state structures.

Honest dialogue facilitates concrete responses to the suffering of others

One manual for interreligious dialogue gives a formal definition of interreligious dialogue as 'discussions for mutual understanding held among differing religious bodies, the interaction of mutual presence… speaking and listening… witnessing the commitments, the values, and the rituals of other', or 'witnessing to our deepest convictions and listening to those of our neighbours.'[79] In a similar vein, Charles Kimball weighs in with a view shared by many interfaith dialogue experts that religious dialogue is basically 'a reciprocal relationship in

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[79] Knitter, Paul F., *Jesus and the Other Names*, New York: Orbis, 1996, 11.

which two or more parties endeavour both to express accurately what they mean and to listen to and respect what the other person says, however different their perspective may be.'[80] Although these observations respect one's voluntary initiative to reach out to the strange other, once began, they imply a sustained commitment to a process of mutual understanding that aims at outcomes that are helpful to society. In considering the importance of dialogue, the same manual points out that dialogue forestalls conflicts resulting from fear, disrespect and misunderstanding to facilitate peaceful coexistence between communities. Likewise, the foundations established through dialogue enable people to know the areas in which mutual activity can ease their living and working together in society. People know in advance the areas in which religious differences can make mutual undertakings difficult. Furthermore, discussions promote unity. People find a common basis for addressing the common challenges of society while respecting the differences that exist between religious communities. By meeting with people with different cultural and religious belief and value systems, dialogue also facilitates knowledge first of one's own identity and also knowledge of others. On the one hand, the diversity provided in this kind of dialogue provides people with the opportunity to formulate who they are and reflect on what is valuable and important to them as people of faith. On the other hand, the skills of listening, empathy, communication, sensitivity to difference and inclusion of others help people to understand and accommodate others.[81] Thus, successful dialogue implies a certain amount of concrete benefit to society, even though this is never a condition for dialogue. Where definitions appear theoretical, the dialogue process itself is often depicted to lead to a joint

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[80] Chesworth, John, "Anglican Relations with Members of Other Faiths and Communities" in: *Encounter 1*, 2002, 19. See also Kimball, Charles, *Striving Together.A Way Forward in Christian-Muslim Relations*, New York: Maryknoll, 1991, 36.

[81] Ibid., 26-30.

effort that facilitates a course of action. This resultant course of action is a subject of interest to ethicists.

Some examples of the outcomes

In his experience with on-going Catholic-Muslim dialogues, Imam Izak-el M. Pasha observes: 'dialogue means concrete support, means caring and looking after each other, always trying to be there to deal with real issues, being together as a family would with real everyday issues.'[82] Theo Katundano expresses an observation of the same spirit in her continued participation in a dialogue between the Focolare Movement and the Muslim community of New York, U.S. Her remark shares how the Muslim community experiences dialogue with Catholics concretely when each partner feels invited to make a difference where they live.[83] At the Lambeth Conference convened by the Anglican Church, John A. Chesworth identified this effort to discuss interfaith issues thus: 'Relationships between Christians and people of other faiths should therefore be based on mutual respect. Where local circumstances allow, relationships should issue on dialogue that searches for common beliefs, acknowledges honest differences, and enables us, wherever possible, to work together in service to the world.'[84] The finality is certainly towards a common ground from which we can to work together to solve the problems facing society. The ethical behaviour alluded to in these definitions emerges clearly in the recent and serious undertaking of dialogue between religions. They range from an active patient listening to the views of the other, to commitments to carry out action prescribed as a solution to particular problems, to consistency in persuasive engagement of partners in social ventures.

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[82] Katundano, Theo, "Avenues for Promotion of Togetherness", in: Mvumbi, Frederic Ntedika (ed.), *Interfaith Dialogue: Towards a Culture of Working Together*, Nairobi: Catholic University of Eastern Africa, 2009, 156.
[83] Ibid.
[84] Chesworth, John, op. cit., 16-17.

At the peak of the bloody guerrilla war and abductions organised by Kony's Lord's Resistance Army (LRA) against innocent civilians in Northern Uganda, religious leaders came together to address the issue in the spirit of ecumenism. In 1997, they launched an interfaith organisation called the Acholi Religious Leaders Peace Initiative (ARLPI), comprised of Catholics, Muslims, Anglicans and Orthodox. This was a peace initiative that mediated for dialogue and reconciliation between the rebels and the government to end the twenty-one year bloody conflict that forced about 1.5 million people into refugee camps. The main objective of this initiative was advocacy in view of promoting dialogue and reconciliation between the LRA and the government, instead of advancing military options that would imply further bloodshed. The initiative not only fostered unity among religious leaders in the face of problems, but above all, it instilled confidence and gradual trust among the conflicting camps, high-level advocacy and trust on dialogue initiatives.[85] This initiative facilitated the end of this bloody war in 2006. In light of the stigmas caused by the war, the initiative is now left with the challenge of guiding the efforts of the victims towards development.[86]

Johnson A. Mbillah cites a similar initiative with regard to his experience of religious dialogue in Ghana. As Ghana prepared for general elections in 1992, different intolerant opposing political groups generated tension and anxiety among the people that almost degenerated into lawless, violent political attacks. The Christian Council of Ghana issued a joint statement from Christians and Muslims who condemned this trend of politics and warned the perpetrators to desist from this dangerous trend. It is reported that this statement helped to produce calm until after the election. Even when the election results were disputed, the religious leaders still came together and mediated between the ruling

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[85] Interview conducted by author with the Secretary General of ARLPI, Monsignor Mathew Odong, on 8 May 2012.
[86] Ibid.

party and the opposition parties to forestall peace and reconciliation in 'a situation the country still enjoys till today.'[87] Mbillah observes: 'These joint meetings have since 1992 been stepped up as a means to resolving all types of conflicts since in an intrinsically religious society like Africa most people belong to one religion or the other, and believe that true religion still has the fundamental capacity to command the good and forbid the evil.'[88] Such outcomes have inspired confidence among many participants in dialogue, to the point that it is left not only as white-collar boardroom academic exercise but is transported to social institutions and the general public sphere as an effective methodology against social problems.[89]

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[87] Cf. Mbillah, Johnson A., "Inter-Faith Relations and the Quest for Peace in Africa", in: *Encounter 1*, 2002, 12.

[88] Ibid., 13. Mbillah further observes that the experience of how inter-religious solidarity can bring peace and reconciliation to a nation was translated into solving regional inter-communal violent conflicts in northern Ghana in 1994. In that year, inter-communal conflict between Dagombas, Gojas, and Nanumbas, who are largely Muslim, and Konkombas, who are largely Christian, led to several losses of life and property. As most of the warring factions professed Christianity and Islam, there was every indication that the conflict could be given a religious colouring and thus turn Christians and Muslims against each other. To bring about peace and reconciliation among the factions in conflict, the Christian Council of Ghana, the National Catholic Secretariat, The Ghana Pentecostal Council, The Council of Independent Churches, the Ghana Muslim Representative Council and the Ahmadiyya Muslim Mission issued a joint communiqué calling on the warring factions in the name of God and in the name of Allah to stop fighting and give peace a chance. This was followed a joint visit to the war-torn areas by the leadership of the churches and mosques to meet community leaders. Peace returned to the land.

[89] Cf. Machyo, Catherine Naswa, "Interfaith Dialogue as a Model of Conflict Resolution in Institutions of Higher Learning", in: Mvumbi, Frederic Ntedika (ed.), *Interfaith Dialogue. Towards a Culture of Working Together*, op. cit., 204-216. In this article, Machyo configures proactively intelligent methods of dealing with conflicts in higher learning institutions based on the patterns of dialogue as compared to futile efforts often invested in the struggle to forcefully eliminate these conflicts.

Ethics of solidarity in interreligious dialogue

In light of the above observation, it is clear that dialogue among religions and cultures plays a major role not only in fostering harmonious living between people, but also in laying the ground for solutions for the bigger problems faced by society. While religion provides frameworks for beliefs and adherence to values that often dispose society strongly against the problems facing it, the immediate goal of interreligious dialogue is solidarity among partners in dialogue. The challenge that faces theologians and ethicists in this situation is to argue the case for solidarity in a manner consistent both with the norms of dialogue as well as with the imperative of partnership in approaching social problems of our time. For it is not enough that dialogue generates solidarity; it must also facilitate an understanding of solidarity as an imperative of life, the pursuit of which is necessary. The question is: does the history of interreligious dialogue demonstrate a genuine commitment to solidarity among participants? Is this commitment consistent with the theology of interreligious dialogue today? And furthermore, how does the religious solidarity paradigm fit within society's struggle to solve problems such as hunger?

This challenge has been the focus of the pluralist model of interreligious dialogue, and is particularly clear in the reflections of Paul Knitter. Knitter, an avowed pluralist, looks at dialogue not only as a 'machine' that helps us into the rich, incommensurable, religious world view of the 'Religious Other', but as an avenue that assists us to explore and participate in the world view of the 'Suffering Other'. In arguing his case for a pluralistic version of interreligious dialogue, Knitter defends a 'globally responsible and correlational dialogue of religions'. This is facilitated by the recognition of the invaluable contributions of every partner in dialogue and motivated by the desire to alleviate suffering in the world around us. He pursues his thought by narrating his own life experience, which he refers to as his *dialogical odyssey*.

In his book *One Earth Many Religions*, Knitter identifies two significant manifestations of the 'Other' in dialogue between people: the Religious Other and the Suffering Other. While the former describes an encounter involving rich values enshrined in religious beliefs, the latter describes an encounter involving the cry of the vulnerable other in our society: the suffering, poverty and injustice. In his view, the concern for the Suffering Other forms both the essence and finality of all dialogue. The Religious Other is significant on account of the 'mystery' it inspires in the process of dialogue; the mystery that conceals the core values of people that could be revealed through genuine and honest engagement in dialogue. For example: the Buddhist experience of impermanence; the Zen insistence on non-attachment even to God; and the centrality of *Halakhah* for Jews or their sense of uniqueness and their wariness about dialogue. The differences implied by each of these insights are not immediately comprehensible. As a matter of fact, this difference generates fear and sometimes it even threatens. The Religious Other remains the *totaliter aliter*, 'the utterly other', or 'utterly different', the incommensurable, the incomprehensible. But the riches embodied in such insights not only express the radical uniqueness of every religion, they also allow us the fascinating knowledge we need of the Other. Thus Knitter writes: 'What is so utterly different that I could not comprehend it also engaged me, beckoned me, held forth the promise of enriching me'. While affirming the radical diversity of religions, this overwhelming mystery of the Religious Other becomes fascinating, inviting mystery. The appreciation of this fascination generates dialogue. Thus:

> 'In the interaction of mutual presence, in speaking and listening, in witnessing the commitments, the values, the rituals of others, the incommensurable, incomprehensible, utterly other has become for me the possible, the imaginable, the attractive. I cannot simply bow in silent respect before other believers, I must

also learn from them, speak to them, somehow I find myself in them. The cocoon of silence becomes the birthplace of the fragile but inquisitive butterfly of conversation.' [90]

To this end, dialogue facilitates patient desire to understand and coexist harmoniously with the 'other'. It is not just an encounter of two independents, it is at the same time the unavoidable venture into the world of the other. Thus, despite or because of our differences, 'we can and we must talk to, and learn from, and be changed by each other.' [91]

On the other hand, the Suffering Other provides the occasion for the experience of the 'frightening otherness' in the dialogue partner as an inviting other. The Suffering Other is actually the fascinating reality of dialogue. The voice of the Suffering Other informs and makes more comprehensible the voice of the Religious Other. Thus: 'Having experienced total mysterious otherness, I find myself experiencing relatedness, even though I cannot explain such relatedness. I find myself trusting that despite or because of our differences, we can and we must talk to, and learn from, and be changed by each other.' [92] The immediacy and urgency contained in the presence of the Suffering Other are the occasion and means we have to enter into and appreciate the mysterious depths of the Religious Other (and hence, to dialogue). In his view, when religious persons together listen to the voices of the suffering and oppressed, when they attempt together to respond to those in need, they are able to trust each other and to feel the truth and the power in each other's strangeness. The Suffering Other becomes a mediator, as it were, or a conduit of trust and comprehension between differing religious worlds. [93] The Suffering Other, in Knitter's opinion, is more significant in religious dialogue.

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[90] Knitter, Paul, *One Earth Many Religions*, New York: Maryknoll, 1995, 2-20, 23-35.
[91] Ibid.
[92] Ibid., 12-13.
[93] Ibid., 10-11.

In this light, Paul Knitter proposes the model of 'a globally responsible, correlational dialogue of religions' through which he urges religious persons to seek to understand and speak with each other on the basis of a common commitment to human and ecological well-being. In this model of dialogue, every partner in the conversation recognises the equal rights within the dialogue of all religious believers to speak out or make claims. Religious persons will speak out their convictions and claims regarding what will or will not remove suffering and promote life, about what must or must not be done. All other participants have the duty to open their minds and hearts to the truth, the very new truth that may be confronting them in the Other.[94] In such a dialogue, suffering and its remedy are at stake and concrete decisions and actions must be taken; thus, norms are necessary. The procedure of dialogue will always establish norms: multiple, correctible and expandable norms. In a globally responsible, correlational dialogue of religions, encounter is incomplete, perhaps even dangerous, if it does not include, somehow, a concern for and an attempt to resolve the human and ecological suffering prevalent throughout the world.[95] Overall, 'Interreligious conversations must take as their most pressing agenda the ethical issues behind the mounting suffering of humans and Earth.'[96] In Knitter's view, there should be some shared ethical convictions and guidelines, and the religions of the world must make their contributions through dialogue. Dialogue must be globally responsible. Rather than searching for the common God dwelling within different religious communities, and rather than presupposing a common core for all of our individually wrapped religious experiences, correlational dialogue of

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[94] Cf. Ibid., 29-30.

[95] Ibid., 15-16. Global responsibility therefore includes the notion of liberation intended by traditional liberation theologians but goes beyond it in seeking not just social justice but eco-human justice and well-being. It does so aware that such a project, to truly attend to the needs of the globe, must be an effort by the entire globe and all its nations and religions.

[96] Ibid., 17.

religions holds up the 'salvation' or 'well-being' of humans and Earth as the starting point and common ground for our efforts to share and understand our religious experiences and notions of the Ultimately Important.[97] The finality envisaged in such a dialogue is not the final unity through which many finally become one, but a greater unity that will produce ever more and exciting diversity. This finality does not collapse individual or institutional identity into an all-encompassing unity of partners but rather underscores their respective contributions in collaborative solidarity. Global responsibility, therefore, becomes the new paradigm for all interreligious encounters. Dialogue and the pursuit of justice and alleviation of suffering of people in society must go together.[98]

Three important factors emerge in this analysis with regard to the place of solidarity in the process of interreligious dialogue. Firstly, Paul Knitter highlights the imperative of dialogue among people of different religions as a consequence of honest commitment to the values

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[97] Cf. Ibid., 36. Hitherto, history has witnessed a cumulative movement of dialogue from an *ecclesiocentric* concern, to *Christocentric* and then to *theocentric* way of approaching religious history and interreligious encounter. A globally responsible interreligious dialogue continues the movement towards a *soteriocentric* or salvation-centered focus, necessitated and motivated by both the value as well as the inadequacies of previous phases. The church-centered model rightly perceived the need for a community that would carry on the vision and the Spirit of Jesus through the course of history, but it improperly exaggerated the role of that community to the exclusion of others and to its own self-aggrandisement. The Christ-centered model rightly experienced and announced the universal, saving relevance and necessity of what had happened in the life-death-resurrection of Jesus of Nazareth, but it erred in so stressing that universality as to exclude, denigrate, or manipulate the particularity of other religious figures and communities. The God-centered model rightly perceived the priority that must always be given to the Divine Mystery, to which, as Paul tells us, even Christ Jesus must hand over all things (I Cor. 15:28), but it offended by often presupposing to know who that God was and in imposing such a God on others (often on religious traditions that had no notion of a divine Being). A *soteriocentric* or globally responsible approach to dialogue of religions suggests how the inadequacies of each of the other models might be addressed without jettisoning or watering down their values.
[98] Ibid., 11, 29-30.

enshrined therein. Secondly, we notice the irreplaceable role of religion in the cultivation of the values of dialogue, and thirdly, we see that profitable dialogue is a partnership venture that must remain in the service of humanity. As long as dialogue remains within these parameters, solidarity is not only its celebrated achievement; it also becomes a condition for its success as an approach to social problems. A correlational model of interreligious dialogue exposes two other important issues of concern to the ethicists; first, that solidarity is at the heart of people's desire for mutual understanding and coexistence. The dialogical endeavour to promote peace, harmonious coexistence among people of different cultures and religions, and unity may all be seen as the expression of the deeper desire for solidarity among peoples. Second, that genuine solidarity is an important prerequisite for the success of society in solving its problems. Interreligious dialogue therefore provides a source of ethical imagination that can be instrumental in the formulation of helpful social policy beyond the confines of religious organisations. Pursued as a moral-ethical concern, solidarity is the binding force society needs to bring together its potential against problems such as hunger.

Ethical hermeneutics of solidarity: Solidarity as virtue

It is important to emphasise the role of the individual person as the immediate subject of social challenges like hunger. International law secures the place of the individual through advocacy for human rights. In his historical account of the development of human rights, Andrew Clapham highlights early initiatives that sought to redeem the image of the individual from the tyranny of the state, which culminated in the prioritisation of minority rights, workers rights and the beginning of the struggle against slave trade at the peace treaty of Versailles in 1919.[99]

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[99] Clapham, Andrew, *Human Rights. A Very Short Introduction*, Oxford University Press, 2007, 24-25. In 1915, in the context of World War I, Sir Francis Young set up an organisation called the Fight for Rights movement. One

Along with the restructuring of the state institution by the UN charter, the world's attention turned towards securing peace and security not only for the disadvantaged smaller states but also for individual persons. But the centralisation of the state in the advancement of the human rights movement, traceable to the promulgation of the Universal Declaration of Human Rights (UDHR), tends to obscure the place of the individual person and expose blind spots in the human rights approach. A review of solidarity, on the other hand, emphasises a demand for interdependence that evokes a desire among people to build the bonds of common life. Our response to this demand relies particularly on one's own disposition toward the virtue of justice, for example. To the extent that solidarity facilitates our response to these demands, it is virtue, a 'firm and persevering determination to commit oneself to the common good.'[100] As a virtue, solidarity shapes our character, from which flows our action. It presupposes personal integrity that facilitates conformity between one's personal character and behaviour. Human integrity cultivated from this level is a necessary ethical requirement of every person in the fight against hunger and other social evils.

Today, experts relate success in the efforts against social problems first and foremost to individual dispositions that follow the decisions and concrete actions in which they engage on a day-to-day basis. In her

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of its declared aims was 'to impress upon the country that we are fighting for something more than our own defence, that we are fighting the battle of all humanity and to preserve Human Rights for generations to come'. In his 1918 address to Congress, President Wilson spoke of his desire 'to create a world dedicated to justice and fair dealing'. His ideas were expanded in a proposed 'Fourteen points' which formed the basis of the Versailles Peace Treaty in 1919. Here, the League of Nations and the International Labour Organisation was established. The League was supposed to preserve international peace and security through the collective action of its member states against any state that resorted to war or the threat of war. Three developments are relevant: the minority treaties, the development of international workers' rights, and the work on the abolition of slavery.

[100] John Paul II, *Encyclical Letter, Sollicitudo Rei Socialis*, Washington, DC: Office of Publishing and Promotion Services, United States Catholic Conference, 1988, 38.

plea for value-oriented economics, Rebecca Todd Peters underscores the importance of moral character formation in, above all, the crucial issue of economic justice. Though at its heart economic justice is an issue of systemic transformation, it primarily begins from the simple daily moral decisions that individuals make as consumers.[101] Therefore, while it is important to incorporate values in descriptive and normative economic models, individual moral behaviour requires equal, if not more, attention. According to Rebecca Peters, this allows for the creation of an economic system that self-consciously acknowledges its moral framework.[102] This accounts for economic, environmental and technological issues as well as for humanitarian concerns like food, shelter and healthcare. The individual moral disposition also facilitates the respect for human rights. The virtue of solidarity is grounded upon a holistic human anthropology that not only respects the individual, culture and nationhood, but that is also reflective of the true image and destiny of man. Commitment to solidarity reflects a life process governed by genuine human values that go beyond the letter of the law.

With this in mind, solidarity also becomes a paragon of true progress of people; it reflects the life of society and refines motivation for the development of both man and humanity. In solidarity, actions taken against social evil are motivated by a commitment to the universal

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[101] Peters, Rebecca Todd, "Economic Justice Requires More Than the Kindness of Strangers", in: Hicks, Douglas A./ Valeri, Mark (eds.), *Global Neighbours. Christian Faith and Moral Obligation in Today's Economy*, Cambridge: William B. Eerdmans Publishing Company, 2008, 87-91.

[102] Ibid., 91. Traditional economic theory holds that economics is a 'science' and is thus 'value-free'. This position allows economists and business people to make decisions that they claim are simply 'rational and efficient' from a practical viewpoint which they claim exist outside of values and moral concerns. In Peters' observation, economic models and theories are human creations based on assumptions and priorities that do reflect particular moral concerns and agendas and, as such, do exhibit and support particular, often unacknowledged, value systems. Thus, it is important to incorporate values in descriptive and normative economic models because this allows for the creation of an economic system that self-consciously acknowledges its moral framework.

destination of created goods.[103] They contribute to the flowering of what is best and deepest in human beings; that which goes beyond the purely economic or material, that is, the spiritual side of the human person and community. At the same time, these actions result in more equality, less discrimination, and less social, economic and political oppression. It is in this light that Pope Paul VI, for example, calls upon the richer nations, blocs of nations, as well as individuals, to be concerned about the poor ones and engage in practices such as giving direct aid, establishing fairer trade relations, and seeing to it that no one is left behind as development advances.[104]

The collaboration metaphor

All initiative towards solidarity must unfold through a well-ordered human society where human beings live with others and work for one another's welfare. The Social Teaching of the Catholic Church employs the word 'collaboration' to highlight the core character of human social anthropology that legitimises solidarity at a level deeper than simply interdependence. It is, so to speak, the means to operationalise solidarity in society. Its relevance emerges in the social exchange of duties and rights. The consequent network of exchange of rights and duties is constructed at various levels: at the level between two individuals, that of the individual to the state, the state to state level, and at the level of the state to the international community.[105] Two key factors are highlighted in the building of a lasting network that facilitates the exchange of rights and duties between peoples and institutions; namely, mutuality and the common good. By virtue of their social nature, human beings are meant to live with others and to work for one another's welfare. This entails not only the observance of their mutual rights and duties, but also demands active and generous contribution of each

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[103] Paul VI, *Populorum Progressio*, n. 43.
[104] Ibid., n. 44.
[105] John XXIII, *Pacem in Terris*, Rome, 1963, n. 9, 30, 55, 80, 98.

individual to the establishment of a civic order within which this exchange unfolds.

On the individual level, collaboration fulfils the usual mutuality between individual duties and rights. In the vision of *Pacem in Terris*, the society of humans must not only be organised, but it must also provide itself with abundant resources. According to Pope John XXIII, this requires that human beings observe and recognise their mutual rights and duties, it also requires that 'they collaborate in the many enterprises that modern civilisation either allows or encourages or even demands'.[106] This form of mutuality is the first manifestation of collaboration in society. But this mutuality also must extend to and define an individual's relationship to the state. At this level, the priority is the common good. Pope John XXIII insists that the very nature of the common good requires that all members of the state, including the various human ethnic groups, be entitled to share in it, 'although in different ways according to each one's tasks, merits and circumstances'.[107] Since the common good touches the whole person, the needs both of one's body and one's soul, its implementation must respect the hierarchy of values as well as the material and spiritual welfare of the citizens. It is the role of every civil authority to promote the common good of all without preference,[108] and thereby to regulate mutuality between the individual or groups of individuals with the state. Thus relationships, either between individuals or between individuals and the state, all exalt the individual's worth.

At the level of state to state relationships, the encyclical asserts: 'the same natural law, which governs relations between individual human beings, serves also to regulate the relations of nations with one another.'[109] Consequently, both relationships are governed by the norms

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[106] Ibid., n. 31-34.
[107] Ibid., n. 56, 98, 100.
[108] Ibid., n. 56, 57.
[109] Ibid., n. 80.

of truth and justice.[110] Here, a relationship between states is likened and elevated to that between humans. This is the key metaphor for the deeper reality in which the mutual relations among nations draw from an energetic union of mind, heart and resources and which can be effected at various levels by mutual cooperation in economic, social, political, educational, public health and sports spheres.[111] This nature and level of relationship between states can only be understood in the context of 'active solidarity' built on the basic concept of mutual collaboration between human beings.[112] In the words of the encyclical: 'The universal common good requires that in every nation friendly relations be fostered in all fields between the citizens and their intermediate societies.'[113] Collaboration, therefore, articulates the social anthropology behind solidarity between nations. On the strength of the human value behind it, collaborative solidarity restrains any civil society from pursuing any interest that harms others. On the contrary, it destines the international community towards joining their plans and forces whenever the efforts of an individual government cannot achieve its desired goals.[114] To this end, *Populorum Progressio* associated solidarity with the response of all people of good will to the needs of human development on the basis of shared nature, origin and destiny and insofar as their response conforms to reason.[115]

Normative-activist ethics

On both the individual and social levels described above, solidarity largely describes the moral ethical motivation in the hearts of people that compels them to act together in the face of social challenges. However,

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[110] Ibid., n. 86, 91.

[111] Ibid., n. 91.

[112] Himes, Kenneth, *Responses to 101 Questions on Catholic Social Teaching*, New York: Paulist Press, 2001, 38-39.

[113] John XXIII, op. cit., n. 98, 100.

[114] Ibid., n. 99.

[115] Paul VI, *Populorum Progressio*, n. 17.

sufficient efforts should likewise be consistently invested in creating structures upon which to anchor this initiative. There is a need to structure dialogue among partners in the fight against hunger. On one hand, this will require continuous formulation, interpretation and implementation of the relevant norms that guide collaboration towards desirable effects. On the other hand, it requires a bold effort to advocate and even enforce the outcomes of the successful dialogue processes with a normative-activist methodology.[116] While the former is the goal of the dialogue between partners, the latter will require effective legislation and policy formulation to advance food security.[117] Dialogue resolutions require the inclusion of provisions for joint advocacy and sustained pressure on relevant government institutions based on individual rights as enshrined in the country's constitution. Likewise, the country's legal and policy frameworks require the inclusion of a clear provision for partnership among stakeholders to guide their involvement towards beneficial outcomes. The international legislation consequent to the UN charter such as UDHR, and a host of covenants domesticated by indigenous constitutions of the member states of the UN, surely provide the backbone to the advancement of human rights. Yet there remains a need for continued civic education and active participation in bringing leaders to account for their records in respecting human rights.[118]

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[116] Cf. Alston, Philip, op. cit., 174. See also Clapham, Andrew, op. cit., 24.

[117] Ibid., 8. This is the method and philosophy that is at the core of Asbjørn Eide's worldview. The dual approach of Asbjørn Eide that embraces critical thinking and passionately advocates for practical implementation of policies may be the best placed option in addressing the persistent problems of the world today such as hunger and poverty.

[118] Cf. Deck, Allan Figueroa, "Commentary on *Populorum Progressio* (on the Development of Peoples)", in: Himes, Kenneth R. *et al.* (eds.), *Modern Catholic Social Teaching. Commentaries & Interpretations*, Washington D.C: Georgetown University Press, 2004, 296-299. See also Cardijn, Joseph, *Laymen into Action*, translation by Anne Heggie, London: Chapman, 1964. Figueroa observes: 'Though this relied on the research and writings of thinkers like Louis-Joseph Lebret, and Jacques Maritain, the work of social activism carried out in Catholic Action movements, and the works of activists like Joseph (Cardinal) Cardijn upon Pope Paul VI's generation is undeniable. Cardijn was a revered

Conclusion

The intervention of the Government of Kenya and other organisations in addressing the problem of hunger has been on-going. The approaches used have doubtlessly born fruit. But the continued escalation of hunger in the country has put these approaches into sharp focus and call for more concerted efforts. Solidarity among institutions and all people of good will is necessary. This ethical reflection has reviewed three important aspects that should be considered seriously in implementing the demands of solidarity; namely, the review of solidarity as a human virtue, the enhancement of collaboration as the agent and goal of socialisation, and the focus upon normative ethics that protect reasonable activism. The integration of these aspects in the call for solidarity adequately moderates the involvement of the government and its partners. It focuses on the dignity of the individual victim to be redeemed and also integrated as a worthy partner in the search for the solution. The normative-activist ethics crown the regulatory role of the government in the midst of persistent partners also protected by both reasonable advocacy and the law. It brings out the requisite research expertise and almost impatient passion for action in the face of the criminal cruelty of injustice and threats of starvation. The assessment of this quality of the solidarity paradigm is facilitated in dialogue between equal and complementary partners and modelled on interreligious dialogue principles, the fruits of which have been witnessed in various areas of need. Our estimation is that solidarity inspires collaboration among partners in this struggle irrespective of religions, ideology, race or culture. It is a basis and guarantee of dignity, equality, fairness,

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Flemish priest who followed a lifelong vocation of struggle to link his Christian faith with the life situation of his time. To him, this meant becoming actively involved with the reality of the workers, the condition of their work, and their material needs. For decades Cardijn's Young Christian Workers inspired the lower socio-economic class in many Catholic countries, especially in Europe and Latin America.'

justice and rights. Interpreted in the light of these three aspects, solidarity is a necessary ethical hermeneutic in the joint effort against hunger. While the government cannot avoid working in solidarity with its partners, it is important to understand the issues at stake in the call for solidarity.

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2

INVESTING IN HUMAN CAPITAL: A PREREQUISITE FOR SUSTAINABLE DEVELOPMENT AND POVERTY REDUCTION IN TANZANIA

Aidan G. Msafiri

Terminology

Human capital

Human resources are the people who constitute the workforce of an organisation, society, business or nation.[1] Human capital is the aptitudes, skills, and competencies necessary for effective, integral, transformative and efficient administration and sustainable development. Human capital is the *conditio sine qua non* for the sustainable use and management of renewable and non-renewable resources.

Natural resources

Natural resources are the useful physical, biological, geological and environmental endowments and riches or material found on or below the earth's crust.[2] They include forests, soil, fauna, mineral deposits such as gold, diamonds, oil, natural gas, fresh water, seas, oceans and raw

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[1] See *en.wikipedia.org/wiki/Human Resources*.
[2] Ibid.

materials. Such naturally occuring riches ought to be sustainably and efficiently used for meeting the needs of humans, and all beings, not only in this generation but in generations to come.

Redefining poverty

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

Thought-provoking questions

Tanzania is rich in mineral wealth and abundant in natural resources, so why does it remain one of the poorest nations on earth? What should come first, human resource development or natural resource management? Are there any lessons we can learn from the trends and misguided approaches Tanzania has been adopting in their last fifty years of independence? Where is Tanzania headed (*quo vadis?*) economically, technologically, educationally, environmentally, socially, religiously, culturally, etc.? As Tanzanians, what do we want to achieve? Do we have a common viable and practical vision, mission and strategic plan for poverty reduction as a nation, or do we simply adopt, copy and paste culture to satisfy our selfish political interests and individual successes? What is the impact of the extractive industry, and gold mining in particular, on the poorest of the poor in Tanzania today? Why is the average life expectancy as low as 51 in Tanzania? Why does

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[3] Sachs, Jeffrey D., *The End of Poverty*, New York: Penguin Books, 2006, 20.

89.9% of the entire population of 44 million still live on less than 2 USD a day? Are the current governmental economic and investment policies for the profit of Tanzanian investors, or foreign ones?

What are the effects of artisanal extractive mining and fishing on the soils, flora, fauna, environment and climate of Tanzania, and can we not justly and reasonably affirm now that Tanzania has failed to combat corruptive practices, tax evasion, illegal contracts, resource depletion and unnecessary governmental and ministerial expenditures? Is true empowerment of human capital not the number one factor for Tanzania's success? Why, for instance, is such a small country like Rwanda, only the size of the Mwanza region, today emerging from poverty? Are the Millennium Development Goals viable, achievable, mythological or magical for Tanzania? What is the status and quality of human resource in Tanzania? Do we really invest in quality education, excellence, competence and foresight, or do these goals remain merely political and academic tunes? Is our tax system efficient? What will bring true social, economic and developmental revolution in a country like Tanzania – only an endowment of natural resources or the transformation of human resources? How serious and prepared are we as individuals and as a nation to put an end to the seven traps or bottlenecks for economic growth, in particular:

- Resource depletion and mismanagement
- Bad fiscal policies
- Governance failures
- Cultural barriers and enemies
- Geopolitical and geo-economic forces
- An ever-growing greedy and individualistic culture
- Lack of innovative research and development
- Environmental and climate challenges against food sovereignty and sufficiency

Are we investing enough in quality and transformative education on primary, secondary, and tertiary levels in Tanzania? What is the impact of our weak tax laws and regulatory mechanisms? Are the mineral deposits in Tanzania a blessing or curse? Do we believe in value-centred, transformative education that teaches principles of self-reliance? Do we have the courage to return to the core values of the Arusha Declaration? What about Nyerere's 'Intellectual Mission and Vision for Tanzania', *Nitajielimisha kwa kadiri ya uwezo wangu na kutumia elimu yangu kwa faida ya wote?*

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

Point of departure

Undoubtedly, proper human resource development and use remains the key driving force behind efficient and sustainable natural resource use and management. As the adage goes, 'we need to sit on the shoulders of giants to see far', there are neither shortcuts nor magic bullets for reducing poverty and achieving sustainable development by 2025 (one of the MDGs) without conscientiously investing in human capital and development. Any developing nation in the world has necessarily adopted this formula. Today, the BRICS countries (i.e. Brazil, Russia, India, China and South Africa) are achieving immense socio-economic and technological developments, primarily through radical revolutions in their human capital investment. A true revolution in human capital management needs to be considered as the driving force for reducing poverty and achieving socio-economic and human transformation.

Mismanagement of natural resources in Tanzania:
Key socio-economic and developmental dilemmas and crises

The extractive industry: an engine for massive resource depletion and misuse

Despite being one of the most mineral-rich countries in Africa, with huge gold, tanzanite, diamond, oil and natural gas deposits, Tanzania remains one of the poorest countries in the world. In his recent research on the impact of gold mining in Tanzania, Allan Lissner affirms: 'Tanzania is estimated to be sitting on top of a USD 39 billion treasure. When you factor in the large quantities of diamonds, copper, silver, gemstones, and other minerals – not to mention its wildlife, agricultural and human resources – Tanzania should be a very prosperous nation.'[4]

Recent statistics indicate that the life expectancy in Tanzania has decreased to 51 years, and 89.9% of the country's population struggles to survive each day on approximately at 2 USD.[5]

In addition to the gross mismanagement of Tanzania's mineral wealth, the extraction industry is also increasing poverty and the loss of indigenous and ancestral land, soil, flora, fauna and life in general. Worst still, observations show that the price of gold is appreciating annually. As far as natural gas is concerned, Tanzania has huge deposits and potential for natural gas production. This includes the Songosongo in Kilwa and the Mnazi Bay in Mtwara gas reserves, among others. However, one really wonders and questions how does the natural gas serves to benefit the poorest of the poor, and especially those in the poorest towns and regions of southern Tanzania, such as Mnazi-Bay, Ziwani, Tandahimba, Nanyamba, Kitangali, Msijute, Majengo, Magomeni, Majengo and Likonde, etc. How is the on-going gas and oil exploration by rich Canadian and British multinational companies

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[4] Lissner, Alan, NCA & Act Alliance, *Someone Else's Treasure. The Impact of Gold Mining in Tanzania*, Dar es Salaam, 2011, 4.
[5] Ibid., 4.

directly affecting these villages and areas? Is the exploration of natural gas in southern Tanzania a curse or a blessing? Does it in any way reduce poverty among the people in the Mtwara, Mikindani, Lindi and Ruvuma regions as a whole, before being siphoned or transported to Dar es Salaam? Do we understand and agree that charity begins at home?

Mismanagement of Tanzania's agricultural resources and potential

It is an undeniable fact that about 70% of all arable land in Tanzania is dug by hand; 20% is tilled by animal driven ploughs and only 10% is tilled by tractors or machines.[6] Worst still, Tanzania is a profoundly agriculture-dependent country when it comes to food production and the exportation of cash crops for foreign income. Crops are affected by sporadic and unreliable rains; a result of the ever-worsening drought spells and the effects of climate change on local and global levels. Tanzania still depends on imported food and aid; consequently, nearly 40% of Tanzanians struggle for survival, and hit hard by vicious cycles of abject and extreme poverty they fail to make ends meet.

Despite the 2010 Kilimo Kwanza Programme to prioritise farming in Tanzania with nearly 903.8 billion shillings to boost the agricultural sector,[7] the core competencies, expertise and skills for a true green revolution in Tanzania still remain elusive and the programme mere political propaganda.

As far as agricultural subsidies are concerned (seeds, fertilizers and voucher systems), recently donors have been strongly opposed to agricultural subsidies. It has been confirmed that only 'farmers who can afford the fertilizer at the subsidised rate are supposed to be deemed eligible by the village committees, headed by the village executive officer… some farmers sign for vouchers they do not receive in exchange for a small cash payment. In other cases two farmers club together to redeem a single voucher. The minimum 50 *kg* bag fertilizer

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[6] Agenda Participation 2000, 2011, 12.
[7] Ibid., 12.

is sometimes sold in smaller units.'[8] Will such small subsidies in key agricultural implementation, co-opted by bureaucracy and corruption, contribute to poverty reduction or escalation? Do the 'smiling cows' of Belgium who, on a daily basis get government subsidies of 10 euros, not fare better than most Tanzanians who get less than 1 euro a year in agricultural subsidies from the government?

Finally, farmers that annually produce cash crops such as coffee, cotton, cashew nuts and pyrethrum cannot sell their products for monetary value. For example, the current price of 1 kg of Arabica coffee from Kilimanjaro is about TSh800, or US$0.50. However, the total input leading to the acquisition of 1 kg of coffee is about TSh2000 or US$2.30. That means for every 1 kg of coffee, coffee growers invest $1.30 to get $0.50. Worst still, 1 kg of Arabica coffee in Frankfurt, Geneva, Munich, Vienna, New York, etc. is approximately $10.00 to $12.00. In this situation, do we expect the poor farmers to alleviate poverty? Never. This is simply hoping against all hope.

Mismanagement of pastoral and marine resources and potential

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

In addition, Tanzania is blessed with a rich and expansive coastal area for fishing. This is about 64,000 sq km, and an area of nearly 223,000 sq km of the Indian Ocean which belongs to Tanzania's fishing zone. Further, Tanzania has one of the longest fishing strips in Africa

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[8] Policy Forum, *Tanzania Governance Review 2008-2009*, Dar es Salaam, 2011, 32.
[9] Agenda Participation 2000, 12.

with nearly 800 km spanning from the Mozambique border to Kenya.[10] However, all this fishing potential is either misused or under-utilised.

Finally, such coastal and marine resources in Tanzania (e.g. coral reefs, mangrove forests, marine biodiversity, tourist attractions, etc.) could have a profound developmental impact in terms of poverty alleviation and socio-economic development. Unfortunately, the development of and investment in human capital, the driving force behind development, is still a very big challenge and impediment for true change and transformation to occur in Tanzania.

Mismanagement of tourism and wildlife resources

Ordinary Tanzanian citizens are not the key beneficiaries of the income generated by tourism and wildlife resources. Tanzania remains one of the premier tourist paradises in the world. Tanzania has twelve national parks (including the famous Serengeti), thirty-four game reserves and thirty-eight game controlled areas.[11] There are also many tourist attraction centres: these include the highest mountain in Africa (Mount Kilimanjaro), Oldivai Gorge, Ngorongoro Crater and Zanzibar's historic stone town and the vast, clean white-sand beaches fringed with beautiful palm trees.[12]

Mismanagement of manufacturing industries

The entire manufacturing industry in post-independence Tanzania remains a ghost. Most of the then nationally-owned manufacturing and agro-processing plants are moribund. Worse still, the small-scale industries under the umbrella of the Small Industries Development Organisation have remained white elephants. Most of the few manufacturing plants that remain deal with the processing of simple consumer products like food stuffs, beverages, tobacco, textiles, etc.

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[10] Agenda Participation 2000, 12.
[11] United Republic of Tanzania, *National Adaptation Programme of Action*, Vice President's Office, Division of Environment, January 2007, 12.
[12] Ibid., 12.

Due to current climatic trends, Tanzania's industrial potential for poverty reduction has been more impeded from developing than ever before. The most immediate and notable impacts include a major decrease in industrial productivity due to an unstable power supply and a low or inadequate supply of agricultural materials. This has resulted in a scarce inflow of foreign exchange. Other detrimental socio-economic effects include high inflation rates and sky rocketing prices each year.

Inadequate investment in education and development of human resources

Though there have been quantitative increases in both primary and secondary schools, as well as the addition of more colleges for tertiary education since Tanzania achieved independence, the education in Tanzania has been decreasing in quality over time. Quality education, the driving force behind and hallmark of socio-economic transformation, has become a far-off dream. This has resulted in a lack of professional competence and foresight in the workforce, and has affected the fight against extreme poverty in Tanzania.

It is an undeniable fact that any society or nation is transformed through skilful and competent human capital. That is why Julius K. Nyerere repeatedly asserted in one of his powerful national education-centred TANU precepts, saying: '*Nitajielimisha kwa kadiri ya uwezo wangu wote na kutumia elimu yangu kwa faida ya wote.*'[13] He further reiterates: '*Wengine hufikiri kuwa kujielimisha ni kujua kusoma na kuandika…wengine wetu hasa baadhi ya viongozi hufikiri kuwa tunajua kila kitu na hatuna haja ya kujifunza jambo lolote zaidi…*'[14]

There is always a big discrepancy between the approved yearly budget and the actual expenditure for transformative education. According to recent (2011) findings with regard to the Ministry of Education and Vocational Training (MOEVT), this Ministry spent

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[13] Nyerere, Julius K., *Tujisahihishe*, Dar es Salaam: Haki Elimu, 2010, 4.
[14] Ibid., 4.

'almost TSh 2 billion on the purchase of new vehicles'. With this amount, the Inspectorate Department alone will spend TSh 1.6 billion to acquire vehicles. This provokes many questions, such as what sort of vehicles are required, why there is such a huge allocation towards them and why this amount could not have been planned for development projects such as the construction of 160 teachers' houses.[15]

In addition, the Tanzanian education sector is possesses multiple structural weaknesses and inefficiencies. The lack of sufficient, competent and committed teachers, teacher absenteeism, inequitable resource distribution, poor quality teaching aids and facilities, a lack of conducive teaching and learning environments, classrooms, lecture halls, basic technologies and support, health, water and transport facilities are just some of the issues facing education in Tanzania, which therefore affect any significant investments in human capital.

Corruption, tax administration and evasion: key obstacles for poverty alleviation

Now, more than ever before, corruption has become deeply entrenched in the public sector and has reached horrendous, monstrous and cancerous proportions. Tanzania ranks fourth in the world for corruption, after Pakistan, Nigeria and Kenya, respectively. As far as corrupt attitudes, culture and practices or syndromes are concerned, today, a large number of government officers and workers, ministers, parliamentarians, politicians, police, medical staff, media, the army, private companies, NGOs, medical personnel and staff are involved in corruption. The tension, discussion and anger expressed in 2012 at the 10th National Parliament by the Hon. Zitto Kabwe and the resulting dissolution of the cabinet is the most vivid and current proof of such corruption.

According to Transparency International (TI), a global body that curbs corruption, Tanzania's efforts in fighting corruption have

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[15] Policy Forum, op. cit. 2.

substantially failed. In TI's Global Corruption Perception Index, Tanzania dropped from 102 in 2008 to 126 in 2009.[16] According to a recent report by Agenda Participation 2000, it is affirmed that '*ubadhirifu wa pesa za umma ulifanywa na serikali kuu ambayo kwa kipindi cha mwaka 2008 pekee ripoti ya mkaguzi na mthibiti mkuu wa hesabu za serikali Ths.772, 392, 715, 400/= zilipotea au kufujwa. Kiasi ambacho kingetumika kununua matrekta, 3,862 kwa ajili ya kuboresha kilimo kwa bei y ash. 20,000,000/= kwa trekta moja sawa na wastani wa matrekta mawili kila kata kwa Tanzania mzima.*'[17]

Effective tax systems in any country are key stimuli in poverty reduction and development. However, Tanzania's tax system and revenue policy lack public responsiveness, accountability and transparency as well as institutional capacity. According to recent research on the tax systems in Mozambique and Tanzania (2011), conducted by Chr. Michelsen Institute and the International Centre for Tax and Development, the following was discovered:

> 'For Mozambique and Tanzania the tax-to-GDP ratio was 14.2% and 14.8% respectively in 2007, i.e. below the average (14.9%) for lower African income countries, while Zambia generated a tax ratio of about 17.7%.'[18]

Finally, besides the inefficient tax system in Tanzania, poverty reduction still remains an elusive goal due to the ever-growing government culture of chronic over-expenditure and allowance. This is evidenced in the current struggle for lucrative allowances for seminars, workshops, conferences, symposia, bonanzas, per diems, etc. which always serve to benefit a very small, elite section of society.

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[16] Agenda Participation 2000, 23.

[17] Ibid., 23.

[18] Fjeldstad, Odd-Helge/ Heggstad, Kari, *The Tax System in Mozambique Tanzania and Zambia. Capacity And Constraints*, Chr. Michelsen Institute, 2011, 12.

Having exposed the key areas and scenarios of mismanagement and misuse of natural resources in this beautiful country, let us now try to find the 'missing link' by exploring the primacy and relevance of human capital in the quest towards poverty alleviation and integral, sustainable development in Tanzania.

Investing in human capital for poverty alleviation and socio-economic transformation: key principles and benchmarks

Prioritising human capital development

First and foremost, Opaschowsk strongly reiterates that 'anyone who gives up learning in the future might just as well give up living'[19]. This means that learning for the acquisition of transformative core competencies, skills and attitudes remains the most premier and essential value and driving force behind true change, be it political, economic, social, technological, agricultural, and so forth.

Second, a true innovative drive for human resource development in particular is absolutely necessary. China is one of the clearest examples of this prioritisation. According to Bob Wertz, innovation in human capital has become a highly cherished culture and value in China today.[20]

Lastly, quality research and development (R&D) remains the most reliable panacea not only for poverty reduction but also for sustainable development. In this regard, Tanzanians individually and collectively need to make a shift from ignorance and illusion to real innovation. Every year, China educates more than 385,000 new engineers. China ranks second in the world for innovative drive and culture after USA.[21] In the year 2006, the following indicates the amount of US dollars

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[19] Reinhardt, Ulrich, *Future Expectations for Europe*, Darmstadt: Primus Verlag, 2008, 73.
[20] Wertz, Bob, *Gigant China. Das Geschäft mit der am Schnellsten Wachsenden Wirtschaftsmacht der Welt*, Aschau: Klaus Oberbeil, 2008, 112.
[21] Ibid., 114.

directed toward R&D in developed countries: USA, 343 billion; Japan, 130 billion; and China, 115 billion.[22] The skills and competencies of human capital do not simply fall from the sky. They are developed, made and nurtured.

Sustaining human and natural resources

The sustainability of both human and natural resources involves a conscientious empowerment of individuals for real change and transformation. This involves more than basic skill acquisition; it involves authentic human development.

There is also an intrinsic interconnectedness and interdependence between the qualities and quantity of human resource and natural resource development. The higher the quality *and* quantity of human capital, the better the integral development.[23]

Holistic character formation

First, the fundamental goal of human resource development should be an all-embracing character transformation, achieved through a problem-based learning. This transformation should be taught in the cognitive, affective and (more so) in the psychomotor domains. True character (*habitus*) building and change should be a priority.

Second, holistic education involves the acquisition of a duty-based view of life. That is, it involves the true empowerment of a human person to meet and master the exigencies of life even when the school day is over.[24] Such a holistic view of education is necessarily opposed to Mahatma Gandhi's 'Seven Blunders Theory'. That is, wealth without work, pleasure without conscience, knowledge without character, commerce without morality, science without service and politics without

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[22] Ibid.

[23] Msafiri, Aidan G., *Towards A Credible Environmental Ethics For Africa. A Tanzanian Perspective*, Nairobi: CUEA Publications, 2007, 104.

[24] Gebrehiwet, Robert, *Philosophy of Education*, Nairobi: CUEA Press, 2010, 13.

principles. Briefly stated, *ipso facto* holistic education or human resource building is necessarily tantamount to learning various disciplines and aptitudes, learning for deep change, learning from growth and values, learning for personal self-fulfilment and self-realisation and learning for true socio-economic transformation.

Efficiency revolution and climate justice

First, there is urgent need for a paradigm shift away from the current model of wanton resource depletion. This implies a change in resource efficiency, a higher quality of life, climate justice, compassion, honesty, inclusivity and empowerment of human talent and skills, and investments in academia and 'think tanks'.

Second, as regards the current challenge and dilemma of climate change, there is a need to develop new ethics models or paradigms for climate change mitigation and adaptation.[25] This should include specific calls for climate justice.

Third, 'Climate justice should be realised between people, countries and generations, humans and non humans and with the earth itself. Climate justice requires social justice. Climate justice includes implementation of the right to development, particularly in weaker economies. Climate justice requires the development of renewable energy and economies of sufficiency inspired by an ethic of self-limitation.'[26]

Fourth, on a more important note, climate justice needs to be considered a conducive environment, a 'condition for the eradication of poverty and the eradication of poverty is a condition for climate justice. Climate justice demands the primacy of democratic politics over economics and the embedding of market economies in social and

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[25] Msafiri, Aidan G., *Climate Change And Mitigation. Rethinking Beyond COP 17*, Durban November 2011**,** Dar es Salaam: Konrad-Adenauer-Stiftung, 2012, 42.

[26] World Council of Churches, *AGAPE Consultation. Budapest Call For Climate Justice Addressing Poverty, Wealth And Ecology,* 2010, 3.

cultural contexts (further developing the social market economy).'[27] More than ever before, a new environmentally-oriented developmental model needs to be prioritised: the AGAPE model (Alternative Globalisation Addressing People and the Earth) of the World Council of Churches is a great example for this work.

Globalisation of concern

A preventive and proactive stance developed by Aidan G. Msafiri, 'globalisation of concern' is a holistic worldview based on the following Jewish philosophical background: 'When good people do nothing, evil increases'. Admittedly, globalisation is inevitable.[28] It creates great winners as well as great losers. However, when society spreads evil, good people, regardless of their number, need to spread its opposite; that is, the globalisation of what is good, noble, etc. The current neo-liberal globalisation model perpetuates not only the 'survival of the fittest' as Charles Darwin termed it, but also the 'survival of the fastest.'[29]

There is a particular need to empower the masses at the 'bottom of the pyramid', who are denied both their human resource and natural resource rights.

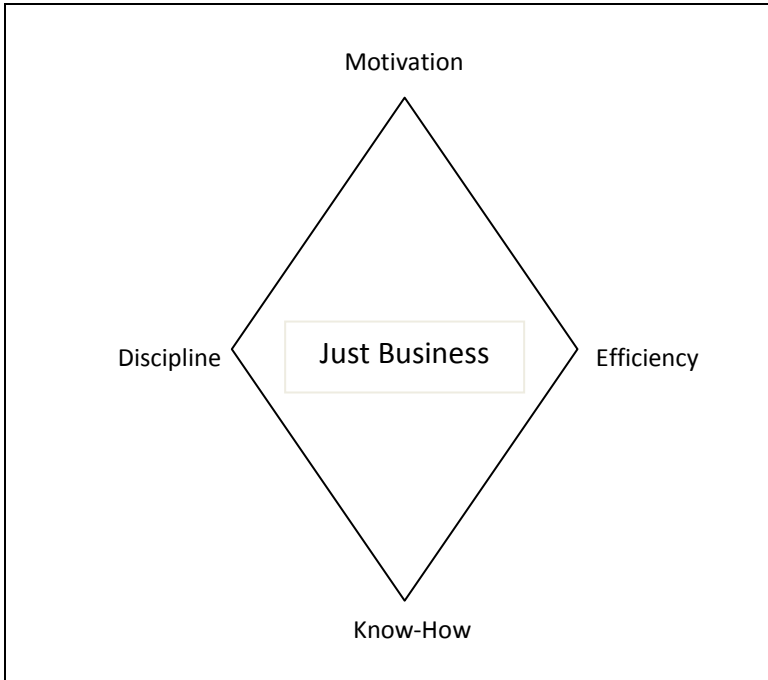| Population	Wealth
A: First World 20 %	87%
B: Second World 20%	8%
C: Poor Nations 60%	< 6%

The Champagne Glass Economy Model

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[27] Ibid., 13.

[28] Msafiri, Aidan G., *Globalization of Concern Vol. I*, Dar es Salaam: DUP, 2008.

[29] Ibid.

People's well being and happiness

First, there is an urgent need to radically restructure the current illusive neo-liberal economic formula expressed as GDP (Gross Domestic Product). Funnily enough, as John M. Itty argues, GDP increases even when fewer people are employed (through capital intensive technology); GDP grows even when production of guns, bombs, narcotics and liquor increases; GDP grows even when natural disasters occur; GDP grows even when social services disappear; GDP grows even when more peasants are evicted; and GDP grows even when the environment is damaged more.'[30]

There is therefore a need to adopt a new qualitative model, one that shifts from a qualitative mathematical and functionalistic economic

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[30] Itty, John M., *Illusion About Economic Growth 15*, Kerala: Vichara Books, 2008, 20-27.

paradigm (GDP) to a more human- and dignity-based approach. The Gross Happiness Indicator (GHI), for example, deal with deeper human values and needs such as dignity, quality of life, care and compassion.

Responsible leadership and stewardship

Christopher Stückelberger aptly argues that the Greek word *oikos* is today 'present in three dimensions: the *eco*nomy, the *eco*logy, and the *ecu*menism. The responsible steward cares for the economy as the material basis of life in the household; he/she cares for the ecology as the environmental basis of life in the household; he/she also cares for ecumenism as the spiritual basis for life and its interreligious and intercultural community in the global household. He/she cares, protects, guides, orders, serves and shares on all three levels.'[31]

As a value, virtue, *habitus* (meaning 'habit' or 'character') and ethos-based view, responsibility is a key pre-requisite for proper human and natural resource management and development. Commenting on the 'Ethics of Stewardship' as developed by Emmanuel Asante, Christoph Stückelberger concludes that stewardship is necessarily holistic; it involves 'stewardship of talents, of time, of wealth, of power, of sexuality, of poverty eradication, etc.'[32] This is very crucial indeed.

The good or best practice principle

As the axiom goes: 'If one is not part of the problem, try to be part of the solution'. The best way to learn from others is by doing. On the national level in Tanzania, the recent Village Community Banks (VICOBAs) and the Public Expenditure Tracking Systems (PETs) are re-defining the best practice principle and approach. The VICOBAs are increasingly becoming a true vehicle for socio-economic and resource development, particularly at the grassroots level. The PETs are working

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[31] Stückelberger, Christoph/ Mugambi, Jesse N.K. (eds.): *Responsible Leadership*, Geneva: WCC Publications, 2007, 8-9.
[32] Ibid., 9.

to curb the mismanagement of resources on the whole. Indeed, experience shows that despite the abundance of natural resources and foreign aid, most Tanzanians still live in extreme poverty. Consequently, the main objective of the PETs approach is specifically to 'build the capacity of ordinary citizens to track public resources at the grassroots level and to take leaders to account for misuse of public resources allocated for development at community level.'[33]

On the global level, then, there is need to implement the development philosophy 'global thinking, local acting.' This necessitates the development of a new culture of learning from others. For example, as a developing economy, Tanzania could get best lessons for poverty alleviation and reduction from the BRICS countries. Their socio-economic reform models, especially in human resource capacity building, IC revolution, empowerment of the people at the 'bottom of the pyramid', and macro-economic reforms, among others, could substantially reverse poverty in Tanzania as a whole.

A way forward

Undoubtedly, the primacy and centrality of investing in human resources over natural resources in poverty reduction and socio-economic transformation cannot be exaggerated. In this regard, a few yet very fundamental truths need to be re-emphasised. First, as the Swahili dictum suggests: '*Ukiona vyaelea ujue vimeundwa*'. There are not magic bullets or miracles or short cuts in our collective quest for socio-economic transformation. Capacity building for skills, technology, competencies, aptitudes, foresight and innovation has always been the powerful engine driving efficient resource use and economic transformation.

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[33] Norwegian Church Aid (NCA), *Tanzania, Economic Justice & Accountability Thematic Area,* Dar es Salaam, 2010, 5.

However, it must be well understood that societies have a limited ability to change rapidly. Sociologists agree that social transformation is a rather slow process. This is a challenge to all of humanity. Truly, the large ship of global economic meltdown cannot simply be overcome in one day. Nonetheless, this should not be considered an excuse not to mobilise collective synergy and strategic thinking and action for change.

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

The King was lucky: the tribes of his kingdom had explored all his lands to bring him great riches and knowledge. The mountain people used their ropes to climb the highest peaks. The river-dwellers built boats to explore tributaries and deltas. And the desert nomads had learned clever ways to conserve water for long journeys. He knew that there were many more lands that might hold greater wealth and wisdom. He issued a proclamation: 'All the peoples of my kingdom shall compete to discover new territories. Those that bring back knowledge and treasure will have half the share!' The river-dwellers were overjoyed. 'With our ships, no one can beat us to the new lands,' said their chieftain. Two months went by, and finally one of the ships returned. But there was no gold or treasure. 'We sighted land, but were running short of water so returned home empty-handed,' said the captain. The river chieftain would not give up though. He went to the desert nomads. 'Give us the secret of water storage so we can try again,' he said. The nomads scoffed, 'What's in it for us?' 'We will give you a third of all the treasure,' he replied and the deal was done. Three months went by before the ship returned. 'We spent a month seeking an inlet,' said the captain. 'But there was none, and we had no way of climbing the cliffs. Our food ran out and we had to return.' 'Let us try, using your boats,' said the prince of the mountain people. 'We can make food last,

and climbing cliffs is easy!' The King agreed – but the river-dwellers refused because they could not agree how to share the spoils. Years passed. The kingdom grew weary of disputes, and because the tribes spent all their time trying to discover each other's secrets, they let hunger and disease spread across the land. Finally the King had had enough. 'I shall lead a new expedition using ships from the river people, we shall take nomads to store our water and mountain people to scale the cliffs. All our skills shall be used – and all of us shall reap rewards from the new lands we discover!' The mission succeeded. They returned with food, medicines and new allies from the far-off lands.

Moral: In quarrelling about the shadow, we often lose the substance.[34]Briefly, this story underpins the importance and precedence of investing in human capital or resource as a key prerequisite and condition for poverty alleviation and integral socio-economic development as a whole. This paper therefore calls for an urgent paradigmatic shift on individual, social, collective, regional and national levels.

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EFFECTIVE LEADERSHIP IN PROMOTING A CULTURE OF BUSINESS ETHICS

Magdalene A. Dimba

Abstract

This paper presents three major perceptions of the aims of business activity; namely, the agency view, the stakeholder view, and the common good theory. The author then focuses on the merits of reference to the latter by business managers. Under the umbrella of the ethics-based common good theory, business enterprises can generate mutual gain for both managers and stakeholders. Different perspectives on the meaning of business ethics are presented, and the author offers her understanding of the term on the basis of the inherent dignity every person has as a human being. The contention that ethics represents a set of standards to be followed clearly emerges. Since managers steer businesses and are therefore subject to business ethics, this paper explores the concept of leadership and presents a few leadership styles. For example, empirical evidence presents the authoritative style as inspirational and hence effective. The styles can form a basis upon which leaders in business can draw when trying to establish an ethical culture in their organisations. The paper also shares other studies that demonstrate the role of leadership in promoting business ethics.

The perceived aim of business

In a 1970 *New York Times* magazine article, Milton Friedman advanced the bold argument that, as designated agents, managers charged with steering any company should exclusively prioritise the

maximisation of shareholder wealth above all considerations (Friedman 1970). In his epochal contribution to business thought, Friedman mechanistically developed the argument that pandering to non-shareholder interests called for the redirection of company resources that would otherwise be utilised for what he put forward as the firm's sacrosanct profit-making activities.

Antithetical to the Agency Theory supported by Friedman is the Stakeholder-Control Model, with Biscaccianti (2003) and Gichure (2008) describing business stakeholders as all those who have a share in the decisions made in a firm since they participate in, contribute to, or are affected by a business organisation's activities. Though not an exhaustive listing, typical examples of these could be government agencies, neighbours, shareholders, customers, local authorities, banks, suppliers and employees (Norén et al. 2004). This alternative model prescribes that at par with profit making and other strategic business targets, another of the organisation's principal goals should be to cater successfully to the interests of all relevant stakeholders (Freeman, Wicks, & Parmar 2004; Gichure 2008).

Byron (1988) submitted a possible synthesis between the two extreme models by emphasising that business was meant to augment one's being together with others, and should never bring about the devaluation of either party. Goodpaster (1990) accentuated this stance when he stressed the fiduciary obligations managers had to shareholders, together with the non-fiduciary obligations owed to other stakeholders: both were important. By means of what she termed as a 'Common Good Theory', Gichure (2008) seemed to agree with these later views when she invited managers to place a deliberate premium on getting the whole community directly involved with the firm to achieve the highest levels of human development through all the activities carried out in it.

All these perceptions have profoundly influenced the conduct of business managers over the years. Nevertheless, a bit more scrutiny into

business as a concept would clarify how the specified managers spent most of their time and energy while working.

What business does

For the purposes of this paper, *business* refers to all the activities of people occupied in disseminating goods and services to customers (Ochulor & Okpo 2010). I specifically concur with Byron (1988), whose reasoning is anchored on the assertion that businesses exist to meet human requirements in a consistent, expected and structured manner by furnishing goods and services that discrete customers did not themselves produce due to preference or logistical bottlenecks. Businesses indisputably create jobs, and by so doing, enable a plethora of diverse beneficiaries to support a host of people; they encourage more widespread development (Norén et al. 2004). Business organisations thus shoulder the unenviable responsibility of generating prosperity while enhancing social order and accord (Hooker 1996).

In my perception, the mere existence of business organisations automatically generates the corresponding potential either to enhance or to trample upon the inalienable dignity of various stakeholders. Professor Lynn Sharp Paine of Harvard Business School qualified this assertion in an interview by stating that not only had companies developed an increasingly pervasive role in society, but they had also become more powerful due to factors like liberalisation and technological advances, among others (Paine 2003). As a result, society has come to expect moral behaviour from businesses, despite the fact that businesses are merely legal entities run by people and are not in themselves human by nature (Paine 2003). The high stakes thus involved offer a compelling invitation to take a hard look at ethics and its place in business.

What is business ethics?

De George (2005) describes business ethics by suggesting that the term can refer to (1) the use of ordinary moral or ethical standards for business, (2) the development of internal structures in a corporation that encourage ethical behaviour, or (3) a budding academic field. Hoffman & Moore (1982) define the term by stating: 'Business ethics is disciplined normative reflection on the nature, meaning and context of business activity. As such it deals with comprehensive questions about the justice of the economic context in which business operates and about the nature, function, structure and scope of business in that context, as well as with more specific issues raised by the relationship of business to government, the consumer, its employees, and society at large'. Heller & Heller (2011) economically define business ethics as the study of how the people employed by an organisation attempt to make choices based on judgment, and subsequently behave according to moral standards. What these (and other scholars) have postulated in different ways is that business ethics relies on a regulatory set of value-based principles meant to guide all business-oriented behaviour in an organisation.

Why business ethics?

Instead of pleasantly being inundated by mainstream media reports of inspirational anecdotes depicting instances in which business ethics had been in visible effect, scandalous, far-reaching alternatives abound. It is unmistakable that the key players in all of these instances are critical decision makers more commonly known as managers. Investors entrust vast resources to those in management who, in turn, are expected to reciprocate by making a series of weighty investment decisions. Against this backdrop, the dedicated, complimentary and potent systems run by focused and competent managers in business organisations have

prompted larger society to raise a loud clamour for the safety net of in-house standards, together with structures that encourage ethical behaviour as mentioned by De George (2005). This is mainly because modern history is replete with examples confirming that business organisations possess elevated resource-based capabilities, which can be used unethically. This misuse can have a widespread, devastating effect.

Two examples will suffice. The high-profile Enron saga in the United States clearly illustrated the monumental losses that can result when top-level management ignores business ethics. Specifically, the designated managers unethically engaged in considerable stock market speculation, which forced them into impractical, fraudulent accounting. This enabled the Enron managers to maintain the façade of impressive yet fictitious earnings. The managers also made a financial killing by selling stock on the basis of pre-fall insider's knowledge even as many critical stakeholders suffered crippling losses due to the downward market spiral that ensued (Healy & Palepu 2003).

At the Kenyan-based Cooper Motor Corporation (CMC), serious allegations of financial impropriety and selfishness targeted some top-level managers during a protracted power struggle at the company's helm (Bonyo 2011). The unsavoury shenanigans at CMC prompted the regulatory Capital Markets Authority to initiate investigations into the financial health of CMC since simultaneous threats to investor confidence levels, corresponding stock market stability and personal investments could not be ignored (Bonyo 2011). These, together with other well-publicised examples, continue to indicate that opportunistic human greed cannot be delimited to exclude any business manager or the businesses they steer.

While Azmi (2006) asserts that business ethics are a firm's priceless, intangible assets that can be used for competing, Ochulor & Okpo (2010: 283) state: 'No business enterprise can succeed without the trust of its customers and the goodwill of society. A violation of ethics makes

trust and goodwill difficult to maintain. Hence, an ethical business enterprise attracts, sustains and retains customers, which culminates into more profit for the enterprise and good returns to its shareholders and growth of the business enterprise as a whole'. According to Ferrell, as cited by McMurrian & Matulich (2006), firms that stakeholders perceive as operating under an ethical culture enjoy competitive advantages in operations efficiency levels, client allegiance, perceptions of the merchandise value and financial performance: all improved to the firm's benefit. Goodpaster (1990) concurs with this by making a strikingly similar assertion. According to Fulmer (2004), business organisations that consistently engaged in elevated ethical practices tended to benefit from the highest quality employee recruitment and long-term retention when compared to other firms. McMurrian and Matulich (2006) further report that, in a meta-analysis of 52 similar studies, 33 showed a positive correlation between company ethics programs and profitability. Fulmer (2004) cites other research results in the United Kingdom that expose a remarkably identical correlation.

Implementation issues tend to follow hot on the heels of any arguments that advocate the need for an ethical culture in business. What challenges, if any, must squarely be faced in the attempt to entrench business ethics in firms? Is the implementation of an ethics-oriented culture in a firm a pseudo-proverbial 'walk in the park'?

Challenges facing the implementation of ethical behaviour in business

Bartlett (2003) succinctly stated that the limited impact of the increasing attention paid to business ethics in recent times was due to a gap that existed between its visionary theory and actual practice. According to a number of scholars, factors that were relevant either before or after joining the workforce reinforced the gap's existence.

With regard to pre-work instruction in ethical behaviour, Gini (1996) reported the case of a high school teacher in Chicago who encouraged and helped students taking a test to cheat under the justification that the world worked in that manner. The teacher advocated that to continue playing by the rules was thoughtless. Additionally, various syllabi in business schools had preferentially allocated very little time on how to sustain long-term profitability, together with stakeholder relationships, to the detriment of inculcating moral responsibility among business students (Heller & Heller 2011). Locke (2006) further took a swipe at business school curricula by holding up business ethics texts to scrutiny and subsequently pointed out their glaring, ethics-related inadequacies.

Business ethics involves the use of a set of rules (Michael 2006) that attempt to give guidelines on what De George (2005) termed as the moral and ethical standards expected from a business. Michael (2006) carefully reasoned that many rules suffered from a number of significant limitations. For one, their scope was often reactionary and devoid of foresight. Their moral content was also culpable at times. The rules could overwhelmingly be numerous and difficult to understand. Some rules were not always current: they were also imprecise, inhibiting, or confusing in nature.

The typical workplace also suffered from a poor commitment by organisational leadership to inculcate business ethics (Bucaro n.d.; Gini 1996). Gini (1996) attempted to give a reason for this by citing the 1987 report of a study in which a quarter of the 671 executives sampled believed that ethics prevented advancement in the corporate ladder and about half of known executives attempted to climb that very same ladder by deviating from the prescribed rules. The same survey revealed that a substantial number of employees responded by behaving in a similar fashion during working hours upon observing the questionable, unethical behaviour of their managers (Gini 1996).

In as much as these and other factors militate against the successful implementation of an ethical culture in business, an organisation's leadership seems to play a substantive, hard-to-ignore role in this process. An analytical look at the phenomenon of leadership is therefore appropriate.

What is leadership?

Leadership can be defined as '… an interaction between two or more members of a group that often involves a structuring or restructuring of the situation and the perceptions and expectations of the members… Leadership occurs when one group member modifies the motivation or competencies of others in the group. Any member of the group can exhibit some amount of leadership' (Gastil 1994: 954). The Australian Leadership Centre subsequently defined leadership as 'any behaviour that influences the actions and attitudes of followers to achieve certain results' (Killian 2007: 1).

Quoting Hesburgh, Johns and Moser (1989: 115) submitted: 'The mystique of leadership…is next to impossible to describe, but wherever it exists, morale flourishes, people pull together towards common goals, spirits soar, order is maintained, not as an end in itself, but as a means to move forward together. Such leadership always has a moral as well as an intellectual dimension…it does not simply know, it cares'. Slightly over two thousand years ago, twelve young men were dramatically plucked away from an inauspicious and routine existence only to be plunged headlong into singular dedication to working for their truly charismatic leader, Jesus Christ (*The New Jerusalem Bible* 1985; White 2000). The supernormal motivation levels stimulating this motley crew of individuals once drove one of them called Simon Peter into absolute though short-lived belief in Jesus Christ's ability to suspend the laws of nature; Peter literally walked on water until natural doubt reared its ugly head (*The New Jerusalem Bible* 1985; White 2000). The overwhelming

majority of the Twelve Apostles were forever transformed from ordinary, simple-minded men into fearless and focused workaholics. They doggedly refused to blink even when sentenced to death for doing what Jesus Christ had painstakingly planned (*The New Jerusalem Bible* 1985; White 2000).

In turn, Horner (1997: 273) suggested: 'By creating the right environment, one in which people want to be involved and feel committed to their work, leaders are able to influence and direct the activities of others.' Bartlett and Wozny (2005) reported on Jack Welch, General Electric's former Chief Executive Officer, as having led a highly motivated workforce for close to two decades into organisational performances that were the dream of many a firm. By the time Welch resigned from his lofty post, *Fortune* magazine had branded him 'Manager of the Century' with General Electric having been named 'Most Admired Company in the World' by the prestigious *Financial Times* magazine (Bartlett & Wozny 2005; Slater 1999). Though not entirely associated with business, these last two examples of inspirational leadership lend support to the assertion that leaders are inextricably indispensable for the functioning of a business organisation as a goal-oriented entity within which diverse individuals work under the coordination of a leader (Kaiser, Hogan & Craig 2008).

Organisational climate can be defined as 'the key aspects of the environment of an organisation, as perceived by the people who work there, which affect their motivation and performance' (Forde, Hobby & Lees 2000: 25). Goleman (2000: 5) also describes it as an organisation's 'working atmosphere'. Since management tremendously influences this climate, business ethics can be firmly entrenched in the firm's ethos by means of the concerted, courageous and radical leadership provided by business managers. There are certain leadership styles and mannerisms that can render a manager effective in getting a firm to focus successfully on a lofty strategic target such as this.

Some leadership styles that can make a manager effective

Forde, Hobby & Lees (2000: 24) define managerial leadership style as 'the habitual approaches employed by an individual to stimulate and subsequently steer employees'. Since many versions of leadership styles are in the public domain for academic consideration and discussion, space restrictions prompt me to dwell selectively on the styles propounded by Dr. Daniel Goleman.

	LEADERSHIP STYLE					
	Coercive	**Authoritative**	**Affiliative**	**Democratic**	**Pacesetting**	**Coaching**
Leader's Rallying Call	'Obey me'	'Accompany me'	'Others come first'	'What is your opinion?'	'Immediately imitate me'	'Try this'
Objective	Immediate compli-ance	Mobilise others to follow a vision	Create harmony	Build com-mitment through participa-tion	Perform tasks to a high standard	Build strengths for the future
When appro-priate	In a crisis, to kick-start a turn around or with problem employees	When change requires a new vision, or when a clear direction is needed	To heal rifts in a team or to motivate during stressful times	To build buy-in or consensus, or to get valuable input from employees	To get quick results from a highly motivated and competent team	To help an employee improve perform-ance or develop long-term strengths
When inappro-priate	When organisa-tional flexibility was needed	When followers were more knowledge-able or experienced compared to the leader	When followers needed direction from leaders	When followers needed direction from leaders	When dealing with less motiv-ated and compara-tively less competent followers	When dealing with intrans-igent followers
Impact on org. climate	Negative	Positive	Positive	Positive	Negative	Positive

Table 1: Daniel Goleman's six leadership styles, adapted from Goleman (2001)

In the development of his six leadership styles, Goleman (2000) stated that top leadership in firms seldom comprehended the extent to which organisational climate could impact profitability, with leadership style prominently influencing the stated climate. The styles that influenced an organisation's climate positively generated healthier financial results compared to those that had a negative influence (Goleman 2000). To show how much leadership style matters, Goleman (2000) added that organisational climate can account for approximately 33% of a firm's financial performance.

Not only were the best leaders expert at several styles because of their ability to alternate flexibly between styles, as dictated by circumstance, but the styles could also be learned (Goleman 2000). Managers with a firm grasp of the *authoritative*, *democratic*, *affiliative*, and *coaching* styles (see Table 1) thus proved to be more successful as leaders compared to those who exclusively relied on the climate-dampening *coercive* and *pacesetting* styles (Forde et al. 2000; Goleman 2000, 2001). The descriptions given by Slater (1999) about the leadership techniques used by the highly-acclaimed Jack Welch as head of General Electric forcefully confirms these findings.

How business leaders can effectively promote an ethical culture in an organisation

The guidelines offered by Byron (1988), Goodpaster (1990), and Gichure (2008) on the perceived aim of business enable me to boldly propose a radical paradigm shift toward a perception in which business activities in an organisation serve as a developmental platform for all the relevant stakeholders. This proposed shift would be in perfect resonance with the establishment of an ethics-based culture in business.

Managers who professed the intention to cultivate an ethical business climate under the premise that it eventually attracted a good reputation and hence success (Ochulor & Okpo 2010; Paine 2003), should

deliberately strive to close the gap that exists between idealistic theory and actual practice as identified by Bartlett (2003). The first step in ensuring such a closure is for leaders to acquire the conviction that an ethics-based culture pays handsomely; poor commitments towards the culture's development (Bucaro n.d.; Gini 1996) would have to be discarded. Acting on this conviction would be extremely easy for managers successfully treading this path; the compelling advantage being that leadership by example influences employees tremendously (Gini 1996).

Furthermore, managers who aspired to become top-notch leaders also needed to cultivate expertise in using the *authoritative*, *democratic*, *affiliative*, and *coaching* styles, while appreciating the caveat that the *coercive* and *pacesetting* styles were only effective in a limited number of instances (Forde et al. 2000; Goleman 2000, 2001). The requisite leadership styles could also be learned (Goleman 2000, 2001). The knowledge and wise use of these styles, together with a healthy dose of courage, as exemplified by successful leaders like Jack Welch and more so, Jesus Christ, strongly promise long-term dividends.

Any business plan that targets a long-term effect strongly hints at strategy. Koontz and Weihrich (2005) define strategy as 'the determination of basic long term objectives of an enterprise and the adoption of courses of action and allocation of resources necessary to achieve these goals'. Various empiricists strongly suggest that strategies are best implemented when strategy-relevant employees are convinced to employ their skills, capabilities and knowledge voluntarily in the implementation process (Aaltonen & Ikävalko 2002; Michlitsch 2000; Raps 2005; Sterling 2003). All employees are relevant in the establishment of an ethical culture in any organisation. Studies indicate that for the implementation of any strategy to succeed, not only must the competence of business managers be at a premium (Meldrum & Atkinson 1998), but they must continuously communicate the clearly-

worded strategy to employees (Freedman 2003). In other words, employees need to understand what an ethical culture entails, what their roles are in it, and why it all matters.

Exactly what do the employees need to internalise? Management would carefully have to generate an ethics code for the whole organisation. The code needs rules that are precise, simple to understand, current, non-inhibitive and consistent with the dictates of moral behaviour. Such rules also require the critical element of foresight. For the best effect, they are not to be established merely as a reaction to undesirable business activities that reek of a lack of ethics.

Given that the business ethics field is still embryonic in the hearts and minds of those in business, management can prescriptively interact with business schools so as to inform them of the ethics-oriented expectations firms have for business school graduates. A quick example of a possible area of interaction is in symposia. Training institutions would thus become more conversant with what is important in the field and this would bear relevance for their development of course syllabi. This could also increase the probability of knock-on effects on authors of business ethics textbooks who would be spurred into revising their books. They would also write prescriptively about the ethical requirements of such businesses.

Conclusion

In as much as managers would naturally want to generate the highest possible profits at minimal cost to their firms, a concerted investment in ethics promises a handsome long-term pay off. The imperial city of Rome was not built in a day; so it is with precious stakeholder trust, goodwill and that priceless, understandably fragile reputation that firms are so keen to gain. The recommended metamorphosis would encourage and even fast-track the development of a corporate mindset that is propelled by these three highly elusive psychological conceptions. A

firm's adoption of business ethics would fuel the evolution of the organisation's climate into a fragrant, intangible asset, as identified by Azmi (2006). In the complex realm of sensitive human relationships in which businesses find themselves immersed, there is no reason why this unwritten rule should cease being true even now. This is primarily because it directly originates from our basic, collective humanity, irrespective of our undertakings.

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4

WHOSE ETHICS?
THE PLACE OF CHRISTIAN ETHICS IN
KENYA'S NEW CONSTITUTION

Kakeeto A. Richard

'…There is need to decide on Kenyans basic ethical principles underlying not only the Constitution but also other Laws. We cannot meaningfully reform the laws unless we agree on the basic ethical principles and philosophies against the background of which to reform those laws.'

<div align="right">Vincent G. Simiyu (2001)</div>

Abstract

If ethics is about what we ought or ought not to do or how we ought to do what we ought, and Kenya is 80% Christian (according to the 2009 census), then the impact of Christian ethics on the governance of Kenya is yet to be pronounced. In the weeks preceding the promulgation of the new constitution, it was evident that the Christian leadership had contested the draft constitution on ethical grounds. The constitution was voted in and the Christian leadership is supporting the implementation phase. It is, however, yet to be determined whether the spirit of the new constitution will live up to a form of governance consistent with Christian ethics. This paper is an attempt to highlight the Christian anthropological approaches to ethics by pointing out selected areas and

interpretations of the new constitution of Kenya that are in tandem with Christian ethics; pointing out those aspects and interpretations which are inconsistent with Christian ethics; and finally, by seeking common ground between the two positions. The paper initially argues from the available evidence that Kenya's new constitution is laden with a form of ethics that is inconsistent with Christian ethics. The paper also contends that it is only when we gain a proper understanding of the human person that we have the proper framework within which legislative and policy approaches to governance structures and institutions can allow for governance that promotes the common good.

Introduction

After decades of hard work, the people of Kenya finally received for themselves and for posterity a new constitution. Voted in by referendum on 4 August and promulgated on 27 August 2010, the constitution is on course for implementation. According to the 2009 census, Kenya is 83% Christian.[1] In the months preceding the referendum, the Christian leadership in Kenya largely contested the draft constitution on inter-alia ethical grounds. Nonetheless, the Christian leadership is supporting the implementation phase. Given this backdrop, this paper seeks to examine the place of Christian ethics in the 2010 Constitution of Kenya.

This paper is an attempt to highlight the Christian anthropological approaches to ethics by pointing out selected areas and interpretations of the new constitution of Kenya that are in tandem with Christian ethics; pointing out those aspects and interpretations which are inconsistent with Christian ethics; and finally, by seeking common ground between the two positions. The paper initially argues from the available evidence that Kenya's new constitution is laden with a form of ethics that is inconsistent with Christian ethics. The paper also contends that it is only when we gain a proper understanding of the human person that we have

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[1] Results further displayed the Kenyan Christian population as 48% Protestant, 23% Catholic and 12% 'Other'. Kenya National Bureau of Statistics, *2009 Kenya Population and Housing Census, Volume 1A*, Nairobi: Kenya National Bureau of Statistics, 2010.

the proper framework within which legislative and policy approaches to governance structures and institutions can allow for governance that promotes the common good.

A constitution is more than a written document. The method of this paper will be to inclusively examine selected provisions of Kenya's 2010 constitution and in keeping with their spirit assess the substantive implications of their wording, and cross-reference and examine the trends of their implementation.

About Christian ethics

Though varied in its literature, Christian ethics can be said to serve the purpose of assisting morally serious Christians to make proper moral judgments and engage in right moral actions, and to stimulate Christians to reform, defend and clarify the social arrangements in which they find themselves and the human community as a whole.[2] Gustafson illustrates the varied nature of the literature on Christian ethics:

'…The protestant literature has sought to be prophetic, to establish a sound moral indictment of current practices or orders of life in light of the claims of biblical faith. Roman catholic literature has in the past more characteristically sought to prescribe and proscribe specific acts…'[3]

The question of whether Christian ethics is different than general ethics may be approached from both empirical and theoretical levels. On an empirical level, there seems to be hardly any difference between Western Christian ethics and non-Christian ethics. This is because there is a considerable amount of disagreement among Christians and seemingly as much among non-Christians when it comes to ethics. Christian ethics and moral philosophy in the West still coincide largely

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[2] Gustafson, J.M., *Ethics from a Theocentric Perspective, Vol I*: *Theology and Ethics*, Chicago: Chicago University Press, 1981, 69.
[3] Ibid.

because the values of society there have been transposed from Christianity.[4] This transposition has also been argued to explain some affinity between Christian and explicitly Marxist values, since Marx was influenced by Christianity at one moment in time.[5] A Christian will, for instance, understand the necessity to challenge the 'capitalist demonic circle of work-commodity-salary.'[6]

On a theoretical level, the question the distinctiveness of Christian ethics is also answered in a varied manner. Joseph Fletcher, in his book *Situation Ethics,* seems to insist on the identity between the Christian and non-Christian ethics, [7] and yet, even though hard to sustain, Dietrich Bonhoeffer in his *Ethics* denies any such similarity.[8] We are thereby left with the option of relying on the sources of Christian ethics as the distinguishing features of Christian ethics.[9]

Sources of Christian ethics

Appeals are usually made to scripture, tradition, experience and belief as sources of Christian ethics. Even though usually taken together, Robin Gill argues that they can actually be isolated.[10]

Appeals to scripture face several challenges. First, several passages of the Bible can be interpreted in more than one way. For instance, Matthew 5:39-40 is interpreted in a pacifist manner by Tertullian, while

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[4] Gill, Robin, *A Text Book of Christian Ethics, 3rd Edition,* London: T&T Clark, 2006, 7.

[5] Ibid., 179 quoting, Miranda, *Justice and Almsgiving.*

[6] Ibid., 257 quoting Bonino, *Liberation Theology and Peace.*

[7] Fletcher, Joseph, *Situation Ethics*, London: SCM Press, 1966, 26-30.

[8] Bonhoeffer, Dietrich, *Ethics*, London: SCM Press, 1978, 3-6, 9-13.

[9] The question of distinctiveness of Christian ethics is also dealt with in good measure by Fuchs, J., *Personal Responsibility, Christian Morality,* Washington: Georgetown University Press, 1983, 53ff.

[10] Gill, Robin, op. cit. 8.

Augustine in his reply to *Faustus* argues that what is required in turning the other cheek is not 'a bodily action but an inward disposition.'[11]

Second, the debates of the authority of the Bible are vexing. On the one hand, we have Luther's understanding of *sola scriptura,* and on the other hand, there are many biblical and literary criticisms. The proponent of Christian ethics thus finds themselves on unstable ground if they are to base moral claims on particular proof texts such as Luther, Augustine or even Aquinas did.

Third, it seems difficult to treat all parts of the Bible with equal seriousness and attention, and to avoid being biblically selective. 'Every age in history comes across as having rediscovered some aspects of the gospel and forgotten others.'[12]

Fourth, tensions of the weight to be given either to the Jewish scriptures or the New Testament on moral precepts are prevalent. For instance, Christian attitudes towards war are affected by the relative weight given to the Old and New Testaments, since the former seems to exclude pacifism while the latter embraces it.

Fifth, is the question of how much weight should be attached to the words of Jesus himself. The question of whether Matthew 5:32 permits divorce has been the subject of considerable discussion. Conclusions on this among Roman Catholic, Orthodox and Anglican Churches have been varied.[13]

Sixth, and closely related, is the question raised by New Testament theologians of how well the teachings of Paul can be reconciled with those of Jesus. Paul's teachings play a role in both Augustine and

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[11] Stothert, R. (trans), "Reply to Faustus the Manichean XXII", in: *The Nicene and Post Nicene Fathers, Vol. IV*, Eerdmans, 1956, 69-76.

[12] Gill, Robin, op. cit. 9.

[13] According to the Orthodox view, sacramentality does not entail indissolubility, the church has power to permit a divorce and a subsequent remarriage for up to three remarriages but not a fourth which is canonically prohibited. See Ware, Bishop Kallistos, "The Sacrament of Love: The Orthodox Understanding of Marriage and its Breakdown", in: *The Downside Review, 109: 375*, 1991, 79-89.

Luther, so this cannot be ignored. A comparison of Christ's eschatological teachings with Paul's mystical world of being 'in Christ' may lead some to the conclusion that they are hard to reconcile. It has been argued that some of the present differences between Reformed and Catholic theologians may be due to the relative importance the former give to Paul.[14]

Seven, the moral dilemmas faced today in the areas of technology, biotechnology, genetics and medicine were not contemplated in biblical times. Inferences can be made but allowances have to be made for error, and this is sometimes hazardous.

Appeals to Christian tradition by churches also reveal important historical differences. Aquinas, for instance, relies on Augustine as an authority for answering several of his questions. Augustine also had a great influence on Luther. Yet, Luther goes ahead to accept the notion of justification by faith alone and radically rejects papal authority, papal councils and long accepted traditions of Catholic piety. Robin Gill raises the following questions to illustrate the challenges faced by an appeal to Christian tradition: '…what constitutes Christian tradition? Is Christian tradition self-authenticating? What happens if Christian tradition conflicts with itself or with biblical evidence? Is Christian tradition still in formation today? …On all of these questions, there is disagreement among Christians.'[15]

Appeals to Christian conscience sometimes are appeals to the consciences of all people, whether Christian or not, and other times are appeals to the specific Christian conscience. Others such as Bonhoeffer radically reject the conscience as an element of secular ethics inconsistent with the radical call of Christ.[16] The general agreement, however, is that the conscience is an essential component of morality in Christianity but not the sole base. It is essential in the sense that without

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[14] Gill, Robin, op. cit. 10.
[15] Ibid., 11.
[16] Bonhoeffer, Dietrich, op. cit. 9-13.

free will and conscience, moral life would not be moral anyway. Yet it cannot be the sole base of morality since it is susceptible to sin, influenced by psychological and sociological factors, confused by prejudice or convention, and is usually too ambivalent to adequately judge. We now turn to belief.

Appeals to Christian belief serve the purpose of granting some level of unity. The unity is a unity of attitude not content. According to Keith Ward, the doctrine of creation gives Christians grounds for believing that the moral life and the life of the world generally are not fortuitous, but are the product of a loving God.[17] For those who believe in God, the question of morality and that of cosmology are necessarily related. It is at this point that we turn to Christian anthropology for guidance as the distinguishing feature of Christian ethics.

A Christian understanding of the human person

According to John Paul II, the main thread, and in a certain sense, the guiding principle, of Christian social doctrine is a correct view of the unique value of the human person.

Christian anthropology, for instance, goes beyond mere philosophical reflection to focus on the relationship between God and humanity. This is because the Christian perspective views creation as being by God and for God. In addition, since Christian tradition and perspective considers humanity to be endowed with spiritual and immortal souls, the human person cannot be comprehended without reference to its inherent supernatural nature and destiny.

For this reason, the Christian understanding of the human person would be limited if it relied on secular sciences alone. Economics, sociology, politics and history cannot fully reveal the nature of human being. Recourse has to be made to what is revealed (sacred scripture),

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[17] Ward, Keith, *The Divine Image: The Foundations of Christian Morality,* London: SPCK, 1976.

what has been handed down over the years and the constant authoritative teachings of the church.

Christian understanding views the human person as the centre of the universe and of history. For this reason, this approach is Christo-centric. This understanding ultimately leads to Christ and thereby to the true God.

Christian anthropology has two basic points of reference: the mystery of creation in which man is made in the 'image and likeness of God', and the mystery of Christ who reveals humanity fully to itself. These are the two core Christian truths: creation and redemption.

From Christian anthropology we find at least six characteristics of the human person: (1) the human person is created in the image and likeness of God, (2) each human person has a destiny of life everlasting in God, (3) human nature is flawed by original sin and is inclined to evil ways and error, (4) all persons possess freedom which must be enjoyed with moral responsibility, (5) the human person is by nature social and the is united to the entire human family, and (6) by work and productive activity, each person fulfils his or her nature as a cooperator in creation.

From an understanding of these characteristics, the following conclusions can be drawn about society and its role:

1. Society is an organic association directed to benefit of the person.
2. The moral foundation for society is found in natural law, since it expresses divine will inscribed on the human heart and expressing the morals that govern creation.
3. A fundamental end of society is social justice; society should therefore be ordered for the common good. Public authority has duties and powers to promote the common good.
4. Society must promote the spiritual good of the human person since religious belief has a privileged role in the life of society.
5. Human life must be protected by society, therefore society must strengthen and protect the family.

6.   The material goods of the world are entrusted to humanity for the benefit of all, especially the poor.

7.   Economic activity is a right and obligation of all members of society and is dedicated to the service of the person.

8.   Society and all citizens have an obligation to participate in and seek the preservation peace.

These conclusions about the Christian anthropological implications for society provide here a basis for our consideration of the place of Christian ethics in Kenya's new constitution.

Some points of agreement with Christian ethics

Just as Christians affirm, 'the people of Kenya acknowledge the supremacy of the Almighty God of all creation', they are also 'committed to nurturing the well-being of the individual, the family, communities and the nation…'[18] These statements within the preamble of the constitution seem to suggest a framework within which sovereignty rests with the people[19] and supremacy is conferred on the constitution.[20] It can be argued therefore that the constitution of Kenya is supreme and its people sovereign, subject to the supremacy of the Almighty God of all creation.

The *national values and principles of governance*,[21] as stipulated, are laden with a Christian approach to governance. The values and principles of human dignity, equality, social justice, inclusiveness, human rights, non-discrimination and protection of the marginalised are derived from Christian social thought and its inherent prescriptions.

The *Bill of Rights*,[22] though the basis of some controversy is largely an expanded version; it is an elucidation and contextualisation of the

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[18] The Constitution of Kenya, adopted 27 August 2010, Preamble.
[19] Ibid., art. 1.
[20] Ibid., art. 2.
[21] Ibid., art. 10 sec. 2b
[22] Ibid., ch. 4.

1948 Universal Declaration of Human Rights (UDHR). It should be noted that at its point in time, the UDHR was a document of revival and return to the precepts of natural law. The known world was at the time acknowledging guilt for the lows to which the world had fallen. The suppression of natural law principles and the over exaltation of positivism and positive law laid ground for destructive ideologies such as fascism, Nazism and the two major world wars. To a certain extent, one could argue that the inclusion of the Bill of Rights is right on target with a Christian understanding of society. The moral foundation for society is in the natural law since it is expresses divine will, inscribed on the human heart expressing the morals that govern creation.

The *devolution of powers*,[23] *democracy and participation of the people*,[24] though to be distinguished, share a closeness in meaning with the Christian principle of subsidiarity. This principle protects smaller social organs of society from the overbearing interference of the larger organs of the society in doing what is proper to them. It also requires that the larger organisations and organs of society aid the lesser ones in meeting their proper functions.

The attempt at *regulating the acreage of land* is meant to mitigate the gaps between the overly landed and the landless. While it seems to be an intervention in favour of the marginalised, it may actually serve as an affront to property rights.

The *acknowledgement of the family* as the natural and fundamental unit of society and the necessary basis for social order, and the requirement that the state recognises and protects the family, is consistent with the Christian understanding that society must strengthen and protect the family.

The *provision on life* and the specification that life begins at conception was a unique Christian contribution to the constitution

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[23] Ibid., ch. 11.
[24] Ibid., art. 10 sec. 2a.

making process. Statutory law and subsequent jurisprudence had been ambiguous regarding the protection of the lives of the unborn. For instance, in the 2004 case *Republic-vs-Dr. John Nyamu & 2 Others Nairobi H.C.Crim Case. No. 81*, in which Lady Justice Rawal acquitted the accused doctor and his accomplices on the ground that the unborn children, the murder of whom the accused persons were charged with, were according to Section 214 incapable of being killed. This case was decided at a time when the people of Kenya were involved in the constitution-making process at the famous Bomas Conference. This may partly explain why Article 26(2) of the constitution addresses whether the life of a person begins at conception.

Points of disagreement

The provisions on leadership and integrity are strict, and rightly so, for state officers who contravene Articles 76 on receipt of gifts while on state duty, or maintain bank accounts outside Kenya or other places as dictated by law. Once removed from office, such officers cannot seek offices again. This provision seems to institutionalise the rejection of any form of impunity. The challenge here is that deep within Christian ethics is the awareness that human beings are flawed in nature but redeemed. Would the situation be different if one returned what they took from the people of Kenya or even paid up fourfold? Would such a former state officer be available for office? The vengeful, 'crush-enemy' approach to these questions is deficient of even a scintilla of Christian ethics.

The provisions on devolution only resemble the Christian concept of subsidiarity. The substantive division of functions as included in the Fourth Schedule are glaring in the way portray the overbearing nature of the national government over county governments. For instance, in relation to education, the national government is in charge of education policy, standards, curricula, examinations and the granting of university

charters.[25] The national government is also in charge of universities, tertiary educational institutions, other institutions of research and hire learning, primary schools, special education, secondary schools and special education institutions.[26] The counties are merely left in charge of pre-primary education, village polytechnics, homecraft centres and childcare facilities. There seems to be too little left under the counties' purview, and this will most likely be a source of either conflict or over-influence by the national government over county government.

The implementation of the provisions on family is also under a direction that is inconsistent with Christian ethics. In pursuit of the non-discrimination provisions of the constitution, the Kenya National Human Rights and Equality Commission is promoting an ethics that redefines the traditional family. With funding from the Norwegian government, the Commission has recently released a report entitled 'Realising Sexual and Reproductive Health Rights in Kenya: A Myth or a Reality?' This document promotes lesbian, gay and transsexual behaviour and activity, despite the fact that Kenyans were repeatedly told that the new constitution does not legalise gay behaviour, and the Penal Code expressly outlaws this activity. It is also the case that the U.S. government has threatened to withdraw aid from governments who still treat gay behaviour as criminal. Hence the question, 'Whose ethics?'

The Kenyan permanent mission at the UN recently joined with Norway, Finland and the International Planned Parenthood Federation (the largest abortion provider in the world) in sponsoring an event at the UN Conference on Population and Development[27] on 'Comprehensive Sexuality Education'. In this proposal, which was adopted, parental consent over matters that pertain to their child's sexuality (as young as 10) is deeply challenged and condemned. The resulting document and

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[25] Ibid., Schedule, fcn. 15.
[26] Ibid., Schedule, fcn. 16.
[27] 45th session of the UN Conference on Population and Development, New York, April 2012.

the extent and nature of Kenya's participation in its composition again prompts the question, 'Whose ethics?'

It should be noted that Article 2(5) of the constitution, the general rules of international law, shall form part of the law of Kenya. Any treaty or convention ratified by Kenya also automatically forms part of the law of Kenya. This then raises the basic principle that calls for full participation in the formation of national values. If representatives at the international level can proceed to make commitments for the nation in a manner that disregards the views and ethical considerations of the people of Kenya, then the question, 'Whose ethics?' still remains.

The provisions on the right to life were the most debated in the pre-referendum phase. Article 26(4) increases the grounds upon which an opinion for an abortion can be formed and then reduces the level of qualification of the health professional permitted to form such an opinion. The history of this specific provision shows that every time a wider level of participation was allowed on this provision, it was protective of the right to life. Every time the level of participation reduced to the fifteen-member committee of experts, the provisions opened up to include right to choice provisions. There is evidence that the international pressure exerted on all state organs to pass the constitution as it is was in a measure meant to secure these provisions in their pro-choice form. The question still holds: 'Whose ethics?'

Conclusion

The submissions herein suggest that the failure to appreciate the human person and the society that nurtures that person serves to displace the role of Christian ethics in Kenya's new constitution. It seems that whether there is diversity or disparity in Christian approaches to ethics, Christians generally agree on their understanding of the human person. This paper asserts through the evidence available that Kenya's new constitution is thus laden with a form of ethics that is inconsistent with

Christian ethics. This paper has also shown that it is only when we gain a proper understanding of the human person that we can have the proper framework within which legislative and policy approaches to governance structures and institutions can allow for governance that promotes the common good.

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5

THE INFLUENCE OF MEDIA ETHICS ON GOVERNANCE IN KENYA

Job M. Mwaura, Caroline Biwott and Ann Chepkemei

Abstract

Ethical media communications is a vital aspect of governance. The media is a watchdog, a gatekeeper and an agenda setter of society, and what the media communicates is of paramount importance to the public and the government. It determines how the public will be governed and how the public will respond to how it is governed. It is also important in how the public relate to one another. Moreover, the media is instrumental in the formation of public opinion. Ethics in media communications is also important for democratic governments. It addresses concerns regarding the freedom of expression, access to information, the right to privacy and intellectual property rights. However, there exists a lack of ethics in most media communications, often resulting in apathy, disillusionment and mistrust among the public, and lack of confidence. This paper seeks to identify the role of the media in democratic governance and the influence of media communication ethics on governance. This paper concludes that ethical issues in media communication need to be addressed, and the media needs to remain socially responsible. The paper recommends that ethics education be instituted, professional ethics maintained and ethical values embraced by all media practitioners.

Introduction

In the past few decades, media and communication ethics have begun an unending debate among media professionals and scholars in the media field. The debates have largely focused on how to standardise ethics in a bid to make the field of media and journalism more professional. In the past, journalism was not considered a professional field, and little had been done in the academy to include or encourage professional development for journalists. Scholars have since come up with a myriad of guidelines for what they consider to be media ethics. Many of these ethical guidelines for media have been applied across the board: be it in various geographical contexts or in the varying forms of journalism. Other guidelines are used only in specific situations and may be irrelevant in other contexts.

The media, often considered the 'fourth estate', is powerful in many countries. It plays a significant role in the governance of many countries. Nassanga (2008) notes that journalism is a custodian of public trust. The reason the media is referred to as the fourth estate is because it is part of the elite power structure in any given place. Although the media is not a constitutionally established branch of government, as the executive, legislature and judiciary branches are, it yields a lot of power and sometimes even more power than the official government branches, which is why it has achieved this designation.

The media is the voice of society. It is tasked with keeping a public journal of events for public consumption and for public record. It is supposed to empower the reader or the recipient of the information reported. Media also offer citizens opportunities to articulate and debate their opinions on issues; elaborate on what citizens can do to address those issues; organise sites for citizen deliberation and action such as roundtables, community forums and local civic organisations; and follow up on citizen initiatives through on-going and sustained coverage.

It is clear, then, that the media plays an important role in the governance of a country. But what are the ethical issues the media should observe in its governing role? This we will explore in the ensuing section.

Media communication and governance

In the last few decades, many nations in the world have witnessed dramatic changes in their governance. Most nation states have experienced political revolutions in their democracies and leadership. Many nations states have moved from one party rule and military rule to multiparty rule in a bid to strengthen their democracies. The dynamic media terrain in the last decade has played an important role in changing and strengthening democracies. The worldwide revolution in information and communication technologies (ICTs) has brought an end to the collapse of states monopolies on print and electronic media and has brought about the following: the emergence of privately-owned and managed radio and television stations, as well as newspapers; the growth and spread of the use of mobile telephone technology to deliver and receive news; the deployment of dedicated satellite technology enhancing territorial coverage and transmission quality; the adoption of new electronic printing technologies that facilitate the simultaneous production and distribution of print media from multiple sites; and the rapid spread of access to and use of the internet as a medium for accessing news and disseminating information (Media in African Governance 2006). All these developments in the media have changed the way in which information is disseminated, and this is implicated in the way contemporary governance in practiced in different nations.

Norris (2010), however, is quick to dismiss the fact that there has been widespread improvement in democratic governance in the world. He notes that some observers have detected signs of democratic recession in many countries. Major political and governing challenges

have been experienced in countries as diverse as Georgia, Kenya, Nigeria, Pakistan, the Russian Federation, Thailand, the Bolivarian Republic of Venezuela, and Zimbabwe. One of the both old and new challenges facing these democracies includes the expanding opportunity for more inclusive voices in civil society. The media is therefore tasked with pushing for reforms that are urgently needed to improve the responsiveness, transparency, effectiveness and accountability of governance institutions so that democracy can work for the poor as well as the rich.

The media facilitates public debate through mass communication in the public sphere in contemporary societies. Habermas (1989) in the twentieth century envisaged the public sphere as a space for critical discussion, open to all, where people come together to exchange views and share knowledge. According to Habermas, the debates in the public sphere encouraged the development of a rational and informed consensus in public opinion which functioned as a check on state power. The media, therefore, ought to give people a voice so as to enhance democratic participation. Habermas further theorised that the expansion of the public sphere in eighteenth-century Europe was aided by the development of new spaces for social and intellectual interaction which came about as a result of the expansion of newspapers, journals, reading clubs and coffee houses in metropolitan society. In contemporary society, the media should be pivotal in working to expand the public sphere. The contribution of the citizen in news making, writing letters to the editor, and commenting on news items provided by media houses, along with a right of reply provided by the media, all serve to expand the public sphere.

Norris (2010) built on Habermas' (1989) theory and stated that a contemporary public sphere which strengthens modern forms of democratic governance requires at least three minimal conditions: a constitutional and legal framework protecting civil liberties; widespread

public access to multiple pluralistic sources of information and communication; and equal opportunities for inclusive participation and voice within civil society. In the Kenyan context, the constitution gives every citizen a right to free expression, argument, association, debate, and discussion and a right of access to information; coupled of course with the responsibility of not violating the rights of others. However, there is a need to increase participation and voice within civil society; this is enhanced by the media. The same sentiments were echoed by the United Nations Millennium Declaration General Assembly, which unanimously adopted the September 2000 resolution that member states should ensure the freedom of the media to perform their essential role and the right of the public to have access to information (UNDP 2010). The figure below shows the place of the media in the democratic sphere and its role in advancing the same.
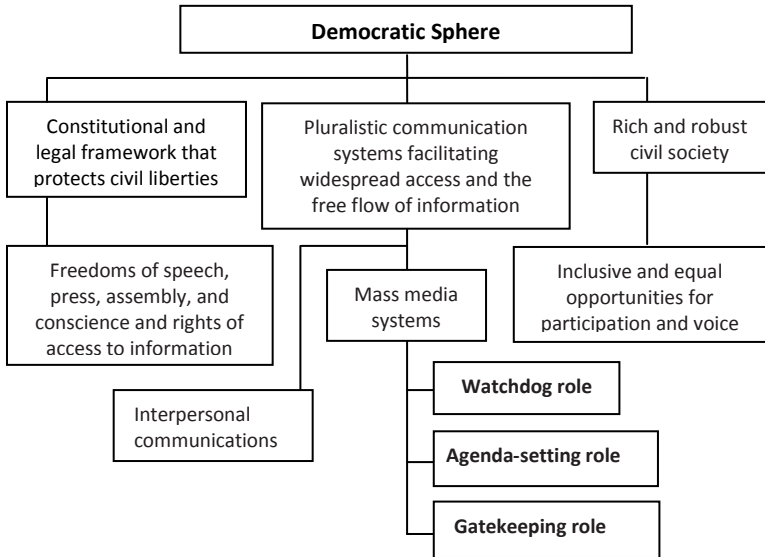
Figure 1: Model of the democratic sphere[1]

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[1] Adapted from Norris, P. (ed.): *Public Sentinel News Media & Governance Reform*, Washington DC: World Bank, 2010, 8.

In their exercise of duty and in their course of contribution to governance, media and communication practitioners find themselves in situations where they are faced with ethical dilemmas. The discussion below expounds on what media ethics is all about.

Media and communication ethics

In a bid to define media ethics, Minnie (2001) states media ethics is an analysis of correct conduct, responsible practice and fair human interaction. He goes on to say that media ethics encompasses theoretical and practical reasoning and the objectivity of moral principles. Since the media is a powerful institution, it has to be put on check through the development of effective and efficient ethical standards. Media ethics includes the limits of free speech, accuracy, bias, fairness and privacy, the use of basic graphic images, conflict of interest and the presentation of minorities (Ward 2008).

Media ethics ensures that practitioners act responsibly towards the people they serve. Nassanga (2008) states that the rationale for the existence of media ethics is because the cardinal rule for journalism is to inform the public about what is happening in their environment and the world at large. She agrees with Ward (2008) that journalists are therefore supposed to report truthfully and objectively. The ethical codes should essentially act as a guide to journalists and media practitioners in making decisions. Another rationale for having media ethics is because the media profession has been known to increase its power and influence in society. This has been a concern to many people, especially the government. To ensure that the media's powerful nature is put on check, ethical standards are essential.

According to White (2008), the first attempt to articulate the rights and responsibilities of journalists was made more than 150 years ago at the time of the confrontation between *The Times* of London and the British government. This came about as a result of the power the media

had acquired in the democratic sphere. The editor of *The Times* at the time, John Thaddeus Delane, responded to government criticism of the paper by introducing a complete philosophy and body of principle for the guidance of journalism. He wrote two articles underlying the principle of truth telling:

> 'The duty of the journalist is the same as that of the historian – to seek out the truth, above all things, and to present to his readers the truth as he can attain it…to perform its duties with entire independence, the press can enter into no close or binding relations with the statesmen of the day, nor can it surrender its permanent interest to the convenience of the power of any government… and the press should investigate truth and apply it on fixed principles to the affairs of the world.'

In this article, Delane asserts that the media should be independent from the government; this is the only way in which the press can tell the truth. This first attempt to develop media ethics was followed by many efforts to develop the same. The codes were essentially put in place to protect journalists from warmongers and propagandists (White 2008). Further, in 1930, after the International Federation of Journalists (IFJ) was formed in 1926, there was a ground-breaking plan to establish an International Court of Honour to monitor ethical conduct and to curb the use of the media to promote hatred, war and propaganda (Harcup 2007). This was an excellent and honourable attempt at mobilising journalism for the public good.

Following this discussion of the media's place in the democratic sphere, and as illustrated in Figure 1, the media has three major roles. It acts as an instrument of agenda setting, it acts as a watchdog of the society, and finally, it acts as a gatekeeper of society.

The agenda-setting role of the media

Over the years, the media has been known to set the agenda for debates and deliberations in the public sphere. Norris (2010) quotes the BBC World Service Trust policy brief on Kenya as saying that media outlets do not have a dedicated public service agenda, but the outlets become part of the chain of news and information through popular talk shows, phone-in programs, and the conversations held by DJs on shows that emphasise music. The role of agenda setting by these outlets can be welcomed if it is ultimately for the public good.

However, in several instances, this role of the media is troubled. In many of the privately-owned media stations there are few trained journalists and commentators who have little or no training at all in mediating discussions. In the events that followed the post-election violence in Kenya, some media stations spread prejudices, ethnic stereotypes and created fear among communities considered to be outsiders. This became the agenda for discussion. Some media houses at that time allowed people to speak ill of others, send text messages to newsrooms that spread hate messages, and the media just laughed about it (Norris 2010). This accelerated a wave of violence across Kenya (Njoki 2008). In this case, the media violated ethical codes, as stipulated in the ethical codes of other nations. For instance, the ethical codes of Pakistani journalists stipulate:

'…A journalist shall mention a person's age, sex, race, colour, creed, illegitimacy, disability, marital status, or sexual orientation only if this information is strictly relevant. A journalist shall neither originate nor process material which incites discrimination, ridicule, prejudice or hatred.' (White 2008)

But perhaps the ethical dilemma that faced these untrained journalists was to differentiate between giving people a voice and letting them exercise their freedom of speech and the responsibility that comes with such freedom.

Politicians in many countries also influence the agenda-setting role of the media in many ways. Mainstream media stations in many countries have political inclinations because they are owned by the politicians themselves. Bodo Hombach, Chief Executive for the WAZ newspaper group, says the following in response to the idea that the media owners are usually politicians or affluent people in the government:

'The future of journalism is in quality, but it is not the role of the manager to define what quality journalism is. His role is to provide the best conditions for journalists to do their work well.'

They influence the agenda to flow in a certain direction that would give them the political edge over their rivals. The International Federation of Journalists (IFJ) Code of Principles for the Conduct of Journalism stipulates:

'Journalists who aspire to high standards must, of course, be independent. That means that they should avoid attachment to partisan political, commercial or other interests that interfere with or should avoid attachment to partisan political, commercial or other interests that interfere with or have the perception of interference in their work.' (White 2008)

As much as these politicians own the media stations, the journalists should act independently in order for them to accomplish the role of agenda setting in the society.

If the media observes ethical conduct in their agenda-setting role, then the civil rights of individuals and the governance of a nation state can run smoothly. If the media breaks the ethical code of agenda setting, it obviously interferes with the country's governance.

Watchdogs: guarding governance

The media is an institution tasked with the responsibility of checking up on those in public office to prevent them from overstepping their

bounds. Norris (2010) says that the press, which should work independently from the government and whose freedom should be guaranteed by the state, should ensure that they work as the eyes and ears of the society.

The notion of the press acting as the watchdog of society entails that the media be given full freedom for this task. In many countries, however, freedom of the press has not taken root. Hill (2006), in a discussion of the freedom of the media, states that journalists should work without any fear, despite provocation and threats from the government. In the past, authorities have made attempts to muzzle the press and failed. In Kenya, for instance, the government has on several occasions tried to gag the media by making laws that undermine the freedom of the press.

Watchdog reporting involves a wide range of roles. On a day-to-day bases, the media monitors the routine working of the different arms of the government, thereby helping citizens to assess the efficiency of its performance (Norris 2010). Other roles that are considered watchdog reporting are sex and personal scandals, financial scandals, corruption cases and misuse of public resources, among others. Investigative journalism is today's most celebrated form of journalism. Journalists invest time and effort to exposing wrongdoing, like the recently televised investigative report *Purawanja la Mihadarati* by Kenya Television Network's Jicho Pevu.

In the course of exercising their duty as watchdogs of the society, journalists are met with many ethical challenges. Protection of the anonymity of their sources is a cardinal principle of ethical journalism (White 2008). White goes further to say that without the confidential relations between reporters and their primary sources, it is impossible for the media to gain and exercise trust. Good sources of information are very vital for journalists, for it raises their credibility. In regards to the importance of attaining good sources, White states:

'...Good journalism is as good as the sources of information that reporters have at their disposal. Most sources are personal, many are official and a few are anonymous whistle blowers. Together they provide journalists with the lifeblood of their trade – information that they hope is reliable, accurate and truthful.' (2008)

Journalists have a moral obligation to protect their sources. When courts and public authorities ask for sources of stories from journalists, ethically minded journalists should demur and even protect their sources at their own cost. In some cases, when journalists reveal their sources they can cause a great deal of harm to others. This revelation also puts the journalists themselves in danger of being persecuted for revealing their sources. Journalists have had to leave their home country when their stories offend authorities, and they often fear for their lives. In some instances journalists are called to testify before the International War Crimes Tribunal to convict perpetrators, such as happened in Yugoslavia following the Bosnian war of 1990.

Journalists are also faced with the ethical challenge of paying sources in order for them to get stories. An ethical journalist should not be tempted to do this as it is against the code of ethics for journalists and is considered corrupt. A deeper understanding of the protection of sources is essential for journalists to exercise their role as the watchdogs of the society. Without protection, sources maybe deterred from assisting the press in informing the public on matters of public interest. In this event, the vital role of the press may be undermined and the ability of the press to provide accurate and reliable information may be affected (White 2008). If the press does not act as the watchdog of society, a situation could occur where the arms of government are marked by corruption and public facilities and funds are misused because no one is holding them accountable. This crucial role of the

journalist can have intense repercussions on the governance of a nation state.

Gatekeeping: including other voices

Gatekeeping involves controlling the conduits for expression and filtering what kinds of information get into the public realm, and hence, what gets attention or shapes the public discourse (Norris 2010). The media exercises a considerable amount of influence over the public sphere through the exercise of control. According to a World Bank survey, Mukherjee (2006) notes that giving people a voice to air their issues and debate them was the most important thing for which most people wished. The gatekeeping role of the media is a cardinal process that determines the silencing or expression of various voices. Reporters Without Borders (2008) write that gatekeepers are the ones who control customer access to content and those who make and package channels for the viewers. They are therefore tasked with the role of decoding and accessing content that is encrypted, compressed and packed in bundles for easy access.

The media should provide a balanced, public forum that includes all sectors and viewpoints. Norris (2010) states that news media should reflect all perspectives and viewpoints on any major issue and include voices from a diverse range of factors, groups and interests. The issue of gatekeeping and the inclusion of all voices boil down to the ethical code of objectivity. There is no other topic that is more likely to provoke argument and division within journalism than how we apply objectivity, balance and acting in public interest (White 2008). It is therefore an ethical requirement of any journalist to give balanced reporting in their stories, whether it is their own stance or not. This ensures for lively debate in the public sphere.

In election campaigns, such as the upcoming general elections in Kenya, balanced coverage emphasises the inclusion and fair treatment of

all parties and candidates so that citizens can make informed choices at the ballot box. This can be one of the ways the ethical code of objectivity can be achieved. Norris (2010) notes that if the media is heavily skewed in favour of the incumbent holders of power, citizens will have little access to information to evaluate the performance of the government and to assess the policy proposals of parties and candidates in opposition. To curb volatile political situations, the media is tasked with ensuring there is balance amongst the voices.

Figure 2: A photo of newspaper headlines in Kenya, 3 January 2008

The post-election violence that engulfed Kenya in 2007-2008, Reporters Without Borders (2008) noted that the media in Kenya ensured a critical balance of voices by bringing to the fore perspectives that aimed at calming tempers and promoting reconciliation among the various Kenyan communities. The media came together to bring about peace and diffuse the political tensions. *The Standard, The Metro* and *The Nation* newspapers published a common editorial headline 'Save Our Nation'; the caption was echoed by television and radio stations throughout the nation. At this juncture, the media realised how important they were in exercising and putting to mind the ethical code of gatekeeping. Most of the media houses delayed images of violence that

erupted in Kenya at the time. They censored most of the scenes that would otherwise have aggravated the widespread violence.

The gatekeeping role of the media is an important aspect of journalism that affects how a country is governed. While revealing all information directly to the public can be a good thing, concealing some information that may cause harm to the public is often a good and ethical decision. The inclusion of frequently marginalised voices can greatly affect the way the country is governed, both positively and negatively.

Conclusion

The responsibility and duty of the media to work ethically in the democratic sphere is very important when it comes to governance. The media should at all times exercise and adhere to ethical conduct; without doing so, they could unnecessarily bring about harming to their public. The cardinal role of the media should therefore be the role of the watchdog of society, the gatekeeper for public knowledge, the facilitator and promoter of all voices, and lastly, the agenda setter for public debate. All of these roles should performed with great responsibility. To ensure the media is working ethically, media ethics should be taught in media schools and more media professionals should be encouraged to embrace ethical values moving forward.

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