INTEGRATION OF ARISTOTELIAN ETHICS AND TANZANIAN CULTURAL VALUES AS A FRAMEWORK FOR COMBATING CORRUPTION

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Abstract: The Article aimed to investigate the potential effectiveness of the Aristotelian Doctrine of the Mean in addressing the political moral crisis caused by corruption in Tanzania. Corruption had become deeply rooted in various levels of government and society, resulting in a moral crisis that undermined public trust in the government, distorted the policy-making process, and limited sustainable development. Despite various anti-corruption initiatives in the past, the results had often fallen short, necessitating a re-evaluation of existing approaches. The article proposed exploring the Aristotelian Doctrine of the Mean, a philosophical concept that emphasizes finding a balance between extremes to achieve moral excellence, as a potential solution to the issue at hand. The analytic method was employed to conduct a conceptual analysis and logical reasoning to assess the doctrine's potential applicability to corruption in Tanzania. By understanding the ethical and cultural factors that contribute to corruption in Tanzania, policymakers and researchers could modify approaches to address the issue's root causes. The study aimed to offer a fresh perspective that could contribute to a more comprehensive understanding of corruption and guide policymakers, citizens, and anticorruption agencies toward more effective and sustainable solutions.

Keywords: Corruption, Doctrine of the Mean, Cultural Theory of Corruption, Tanzania, Anticorruption Strategies.

INTRODUCTION

In seeking to understand the complex ethical landscape of human behavior, Aristotelian ethical principles provide a profound framework through which the concept of eudaimonia or flourishing can be explored. Aristotle's *Nicomachean Ethics* lays the foundation for an ethical theory that emphasizes the cultivation of virtues as essential to achieving the highest good in life. Through the classification of virtues into intellectual and moral categories, Aristotle highlights the importance of developing sound judgment and virtuous habits to guide human conduct. Central to this exploration is the Doctrine of the Mean, which maintains that virtue exists in finding a balanced approach amidst the extremes of excess and deficiency, thereby promoting discernment in moral decision-making. Furthermore, Aristotle intricately connects ethics with the political community, asserting the necessity of fostering virtuous behavior in governance as a pathway to collective well-being, demonstrating the vital interplay between personal moral development and societal flourishing. As we explore into the intricacies of Aristotelian ethics, we can better understand how these principles apply to contemporary ethical challenges, posed by corruption, particularly in culturally diverse contexts like Tanzania. The analysis reveals how Tanzania's cultural norms, rooted in historical contexts, contribute to ongoing corruption challenges, emphasizing the need for systemic reforms that integrate ethical education and transparency in governance. By applying Aristotelian

ethics, the study argues for cultivating virtues such as courage, temperance, justice and wisdom to combat corruption, thereby promoting a culture of accountability and integrity essential for achieving collective well-being and sustainable development in Tanzanian society.

1. ARISTOTELIAN ETHICAL PRINCIPLES

Aristotelian ethics, presented in *Nicomachean Ethics*, emphasizes achieving *eudaimonia*, often regarded as flourishing, through the development of virtues, which enable individuals to reach their highest potential and live rationally. Virtues fall into two categories: intellectual and moral, with the former associated with reasoning and understanding and the latter involving ethical conduct shaped by habits. Central to Aristotle's ethical framework is the Doctrine of the Mean, which posits that virtue is the balance between extremes of excess and deficiency, requiring discernment and practical wisdom (*phronesis*) in navigating moral decisions. Aristotle links ethics and politics, asserting that the political community plays a vital role in fostering virtuous behavior among citizens, thereby contributing to the collective pursuit of eudaimonia. Ultimately, practical wisdom serves as a crucial factor in ethical decision-making, enabling individuals to act virtuously in diverse situations and reinforcing the interconnectedness of personal development and societal well-being.

Aristotelian ethics, originating from Aristotle's *Nicomachean Ethics*, centers on achieving *eudaimonia*, commonly translated as 'flourishing' or 'happiness.'[1] According to Aristotle, *eudaimonia* is attained through the cultivation of virtues, which are qualities enabling individuals to live by reason and reach their highest potential. Virtues are categorized as intellectual virtues and moral virtues. In Aristotle's philosophy, a virtue (ἀρετή, aretē) is a trait that allows a person to perform their function well.[2] They are dispositions, lying between deficiencies and excesses, encapsulated in Aristotle's Doctrine of the Mean, which states that virtue is the intermediate state between two vices. Aristotle's ethical theory is grounded in the belief that humans have a specific function (*telos*), which is the activity of the soul in accordance with reason, and virtues enable individuals to fulfill this function effectively.

Aristotle emphasizes the significance of both scientific knowledge and practical wisdom in achieving *eudaimonia*, or human flourishing, as the intellectual virtues enable individuals to reason accurately and make informed decisions in both theoretical contemplation and practical matters.[3] Moreover, he argues that these intellectual virtues are not innate but must be cultivated through practice, education, and experience, enabling individuals to attain a balanced and rational approach to life by harmonizing their actions with their knowledge and reason.

In Book II of the *Nicomachean Ethics*, Aristotle expounds a comprehensive theory of moral virtue, positing it as essential for the realization of *eudaimonia*, often translated as human flourishing or happiness. According to Aristotle, *eudaimonia* constitutes the ultimate good and the chief purpose of human existence, attainable through the cultivation of the soul's activities in conformity with virtuous principles. Aristotle argues that moral virtue is not an externally imposed construct but rather an internal cultivation of human nature, particularly the rational capacities and desires inherent within individuals. While humans possess the potential for virtue innately, this potential necessitates actualization through appropriate nurturing and training.[4] The human soul, as outlined by Aristotle, comprises the rational and nonrational components, where the former pertains to intellect and reason, and the latter encompasses appetites and desires. Aristotle contends that moral virtue necessitates the subjugation of the irrational elements of the soul to the rational faculty. By aligning desires and appetites with rational principles, individuals can achieve virtuous conduct. Furthermore, Aristotle underscores the malleability of human nature, asserting that without adequate moral education, individuals risk moral deviation and vice. Central to Aristotle's ethical doctrine is the guidance of individuals toward the realization of moral excellence through the cultivation of virtuous habits, which ultimately shape one's character. He emphasizes that a virtuous person takes pleasure in actions that align with personal and collective well-being.[5] A good disposition moulds the individual positively, enabling them to fulfill their function with excellence, accomplished by harmonizing their

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[1] Cf. Geert Van Cleemput, "Aristotle on Eudaimonia in Nicomachean Ethics 1" in *Oxford Studies in Ancient Philosophy* 30 (2006), 129.

[2] Cf. Maciej Smolak, "Aristotle on the Real Object of Philia and Aretē" in *Roczniki Filozoficzne/Annales de Philosophie/Annals of Philosophy* 72, no. 1 (2024), 132.

[3] Jason Baehr, *The Inquiring Mind: On Intellectual Virtues and Virtue Epistemology*, (OUP Oxford, 2011), 34.

[4] Rasmussen, "Human Flourishing and the Appeal to Human Nature"13.

[5] Rasmussen, "Human Flourishing and the Appeal to Human Nature"11.

intellect with virtue. Moral virtues, such as generosity, courage, temperance, and self-control, refine one's will, while intellectual virtues, such as theoretical wisdom, practical wisdom, and understanding, perfect one's intellect.[6] These virtues constitute praiseworthy characteristics for which individuals can be held accountable. Aristotle contends that individuals bear responsibility for their voluntary actions, those they choose to undertake. Conversely, involuntary actions, prompted by compulsion or ignorance, do not warrant censure. As such, moral responsibility is contingent upon the rational and voluntary nature of our conduct. In the virtuous individual, "everything is in harmony with the voice of reason."

Virtues, as described by Aristotle, are not fleeting emotions but rather enduring dispositions that guide our actions in accordance with reason. He introduces the concept of the Golden Mean, not as a call for mediocrity, but as a guide for finding the virtuous balance between excess and deficiency, encompassing actions that may involve extraordinary courage or exceptional patience. Aristotle's emphasis on character and moral virtue aligns with an overarching concern with "How should I be?" as opposed to "What should I do?" reflecting a deeply rooted agent-centred approach to ethics.

2. DOCTRINE OF THE MEAN

Aristotle was a proponent of teleology who argued that every object has a final cause or purpose he called the telos. He was convinced that when an object fulfills its telos or true function, it attains its own good. For instance, when a chair gives a comfortable place to sit and supports the human body's curvature, it is good. The same applies to human beings because, according to Aristotle, our *telos* is to reason or act as per reason.[7] Aristotle felt that our capacity to reason and act as per reason differentiates us from other living beings and makes us function differently. Therefore, we are good when we act as per our function or *telos*.[8]

Aristotle's function argument involves four steps: all objects have a telos; an object is good when it properly fulfills its telos, the telos of a human being is to reason, and therefore the good for human beings is acting in accordance with reason.[9] The foundation of Aristotle's argument is based on the assumption that just as we ascribe functions to the individual parts of an object, like a chair, we can also attribute a function to the object in its entirety. Likewise, he believes we can ascribe a function to human beings holistically, which is to reason and act upon reason. Aristotle's telos concept seems to have ethical connotations, for Aristotle seems to imply that human beings have a unique end or purpose that we ought to act accordingly.

Aristotle's extensive examination of the function argument had a significant influence in the development of his celebrated doctrine of the mean. The prominent Greek philosopher emphasized the central purpose of human actions and behaviors and concluded that people need to identify and sustain a certain equilibrium in their existence, avoiding extremes and deficiencies. This idea became a pivotal theme of his doctrine of the mean, venerating the virtue of moderation and harmony. The careful examination of the function argument in light of the doctrine of the mean enables one to define the guiding principles of virtuous conduct and a rewarding, balanced life.

Aristotle's doctrine of the mean, a central tenet of his ethical philosophy, is often misconstrued as a prescriptive rule for moral decision-making. However, a closer examination reveals that Aristotle did not intend for the doctrine to serve as a definitive guide for specific actions.[10] Instead, the doctrine is a conceptual tool to understand the nature of virtue and vice. The doctrine's perceived shortcomings stem from its application to actions that are intrinsically wrong, such as adultery and murder. These actions are inherently blameworthy and do not pertain to a question of excess or deficiency.[11] Thus, applying the doctrine of the mean to such actions would not only be inappropriate but could exacerbate the moral error.

Moreover, the doctrine's application is complicated when the mean does not lie equidistant between extremes but leans closer to one pole. This asymmetry challenges the simplistic interpretation of the doctrine as advocating for a middle path

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[6] Quinn, *Excellence and Moral Virtue*, 94.

[7] Terence H. Irwin, "Aristotle on Reason, Desire, and Virtue" in *The Journal of Philosophy* 72, no. 17 (1975), 568.

[8] Irwin, "Aristotle on Reason, Desire, and Virtue" 569

[9] Irwin, "Aristotle on Reason, Desire, and Virtue" 571

[10] Aristotle, *The Nichomachean Ethics*, 94

[11] Aristotle, *The Nichomachean Ethics*, 99

in all circumstances.[12] The notion of a 'golden mean' as a universal guide is therefore misleading, as it fails to account for the complexity and variability of ethical situations. Aristotle himself acknowledges the limitations of general guidelines in the realm of ethics. He posits that ethical principles cannot unequivocally determine the right course of action in particular case due to the inherent exceptions and instabilities in human affairs. Ethical theories, at best, can offer statements that are generally true (*hos epi to polu*) but not universally applicable.

Despite these challenges, Aristotle does not abandon the doctrine of the mean as a valuable aspect of his ethical framework. The doctrine aligns with the anti-deductive character of his ethics, emphasizing the role of practical wisdom (phronesis) in determining the right course of action.[13] This is evident in EN 2.6, where Aristotle defines virtue as a mean relative to us, determined by reason and the judgment of the *phronimos*. In essence, the doctrine of the mean is not a standard rule but a principle that requires discernment and wisdom to apply. It invites a reflective approach to ethics, where the agent must consider the particularities of each situation and exercise judgment informed by experience and rational deliberation. The doctrine thus remains a vital component of Aristotelian ethics, guiding individuals towards virtuous living through the thoughtful application of practical wisdom.

3. THE ARISTOTELIAN DOCTRINE OF THE MEAN AGAINST CORRUPTION

Aristotle's philosophy, particularly his Doctrine of the Mean, posits that virtue lies in finding a balanced middle ground between extremes. According to Aristotle, ethical behavior is achieved not through adherence to rigid rules or the pursuit of absolute ideals but through moderation and practical wisdom, which he termed "phronesis" (Aristotle, 2004). This doctrine, when applied to the realm of corruption, suggests that anti-corruption strategies should avoid being excessively punitive or overly lenient. Instead, a balanced approach is essential, one that combines rigorous enforcement with concerted efforts to cultivate ethical behavior and moral development (Ngowi, 2021).

Aristotle's emphasis on intellectual virtues and practical wisdom provides a valuable framework for addressing corruption. His concept of the "Golden Mean" advocates for moderation in all aspects of life, suggesting that neither extreme of excessive harshness nor undue leniency serves the cause of justice effectively (Maina Peter, 2022). In the context of anticorruption efforts, this means that while stringent measures and penalties are necessary to deter corrupt practices, these should be complemented by initiatives aimed at promoting ethical standards and moral integrity within institutions and society at large (Kabudi, 2019).

Aristotle's approach implies that addressing corruption effectively requires a dual focus: first, on creating and enforcing laws and regulations that penalize corrupt behavior and, second, on nurturing a culture of integrity through education, training, and the promotion of ethical decision-making (Shivji, 2016). By embedding these ethical principles into the fabric of both personal and professional life, it is possible to foster an environment where corruption is less likely to thrive, thereby creating a more just and equitable society.

4. ROLE OF ETHICS IN GOVERNANCE

Aristotle's *Nicomachean Ethics* is often viewed in isolation from his *Politics*, yet the two are intimately connected, forming a cohesive framework for understanding his ethical and political thought.[14] In the *Nicomachean Ethics*, Aristotle presents ethics as a branch of politics, aiming to discover the highest human good and how it can be achieved through virtuous action.[15] This directly ties ethics to the broader societal context, emphasizing the importance of the political community in fostering virtuous behavior and achieving *eudaimonia*. *Nicomachean Ethics* begins with the assertion that every art and every inquiry, and likewise every action and pursuit, is thought to aim at some good.[16] This good is understood as *eudaimonia*, which is often translated as "happiness" but more accurately refers to a flourishing or well-lived life. Aristotle argues that *eudaimonia* is the highest good because it is chosen for its own sake and not for the sake of

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[12] Aristotle, *The Nichomachean Ethics*, 94

[13] Aristotle, *The Nichomachean Ethics*, 94

[14] Thornton C. Lockwood Jr, *Political Justice in Aristotle's "Nicomachean Ethics" and "Politics"* (Boston University, 2004), 69.

[15] Lockwood Jr, *Political Justice in Aristotle's "Nicomachean Ethics" and "Politics"* 68.

[16] Lockwood Jr, *Political Justice in Aristotle's "Nicomachean Ethics" and "Politics"* 74.

anything else, and it encompasses all other goods such as wealth, pleasure, and honor.[17] To achieve *eudaimonia*, Aristotle identifies the need for practical wisdom, or *phronesis*, which is the ability to deliberate well and choose the right means to achieve the good.[18] Practical wisdom involves understanding the particular circumstances of a situation and applying general principles of ethics to make virtuous decisions. This aligns with Aristotle's broader view of ethics as a practical science concerned with how to live a good life in the context of a community.[19]

The connection between *Nicomachean Ethics* and *Politics* becomes more apparent when considering Aristotle's view of the human being as a political animal, or *zoon politikon*.[20] This means that humans are naturally inclined to live in communities and engage in political life. Aristotle argues that the purpose of the political community is to promote the good life for its citizens, which is achieved through the cultivation of virtue and the pursuit of *eudaimonia*. In *Politics*, Aristotle explores the nature of the political community, different forms of government, and the ideal state. He argues that the best form of government is one that aims at the common good and allows for the development of virtue in its citizens. This echoes the ethical framework established in the *Nicomachean Ethics*, where virtue and *eudaimonia* are central concepts. Furthermore, Aristotle discusses the role of education in *Nicomachean Ethics*, emphasizing the importance of upbringing and habituation in shaping virtuous character. This connects to his political theory in *Politics*, where he argues that the state should be responsible for the education of its citizens to ensure the cultivation of virtue and the common good.[21]

The relationship between practical wisdom and politics is a fundamental aspect of Aristotle's philosophy. In his work *Politics*, Aristotle investigates the nature of the ideal state and the role of the individual within it.[22] He argues that the ultimate goal of the state is to promote the common good, which is achieved through the cultivation of virtues among its citizens.[23] According to Aristotle, practical wisdom (*phronesis*) plays a crucial role in achieving this common good. As he notes, "practical wisdom is concerned with things that are done for the sake of living, and it is concerned with the way in which one should live."[24] This means that practical wisdom is not only a personal virtue, but also a political one, as it contributes to the well-being of the community as a whole, and that the state has a responsibility to promote the development of practical wisdom among its citizens, through education and other means.[25] Aristotle's concept of practical wisdom is closely tied to his understanding of human flourishing (*eudaimonia*). He believes that human beings have a natural tendency to seek happiness and fulfillment, and that this can be achieved through living a virtuous life and contributing to the common good.[26] Practical wisdom is essential for achieving this goal, as it enables individuals to make wise decisions about how to live their lives and contribute to the community.

By developing the skill of practical wisdom, we can properly put our virtuous character traits into practice. For the Aristotelian, practical wisdom may actually be the most important virtuous disposition or character trait to develop as without the skill of practical wisdom it may be difficult to actually practice actions that are witty rather than ill-mannered, or courageous rather than cowardly. Imagine trying to be a philosopher without an acute sense of logical reasoning; you would struggle because this seems to be a foundational good on which other philosophical skills rely. So too it may be with the virtues, practical wisdom supports our instinctive knowledge of how to respond virtuously to various feelings, emotions, and situations.

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[17] John McDowell, "The Role of Eudaimonia in Aristotle's Ethics" in *Essays on Aristotle's Ethics* (1980), 359.

[18] McDowell "The Role of Eudaimonia in Aristotle's Ethics" 362.

[19] McDowell "The Role of Eudaimonia in Aristotle's Ethics" 362.

[20] David J. Depew, "The Ethics of Aristotle's Politics" in *A Companion to Greek and Roman Political Thought* (2009), 401.

[21] Depew, "The Ethics of Aristotle's Politics" 405.

[22] B. Jowett, (trans.), *The Politics of Aristotle*, (Oxford: Clarendon Press, 1885), 41.

[23] Jowett, *The Politics of Aristotle*, 234.

[24] Aristotle, *The Nichomachean Ethics*, 211

[25] Jowett, *The Politics of Aristotle*, 253.

[26] Aristotle, *The Nichomachean Ethics*, 456

5. CULTURAL PERSPECTIVE ON CORRUPTION IN TANZANIA

Corruption is an intricate concept that encompasses a broad range of activities, from small-scale bribery to large-scale embezzlement schemes. At its core, it denotes the abuse of power, authority, and public resources for personal gain, which often comes at the expense of others and the public welfare.[27] Corruption can manifest in various forms, such as nepotism, fraud, kickbacks, and money laundering, among others, and it can occur at different levels, from individual actors to corporations and government officials. It is a global phenomenon that affects both developed and developing countries and is a significant threat to the rule of law, democratic governance, and economic development.[28] Corruption erodes public trust in institutions, undermines the accountability of public officials, and distorts market outcomes, leading to economic inefficiencies and inequalities.[29] As a pervasive problem, it requires sustained commitment and collective action from all sectors of society, including civil society, the private sector, media, and international organizations, to combat it effectively.

Corruption is a significant challenge in Tanzania with a profound impact on its socio-economic development and political system. According to Transparency International's Corruption Perceptions Index 2021, Tanzania scored 37 out of 100, indicating a high level of perceived corruption.[30] Corruption erodes public trust in government institutions and leaders, leading to citizen disengagement and apathy. This lack of trust undermines the legitimacy of the political system, ultimately leading to poor governance and ineffective policy implementation. Moreover, corruption distorts policy priorities as resources are often diverted towards projects that benefit corrupt officials rather than the public. The World Bank estimates that corruption costs Tanzania 2% to 3% of its GDP annually, which is detrimental to the country's social services and economy.[31] The healthcare system in Tanzania, in particular, has suffered from corruption, leading to inadequate healthcare delivery and infrastructure. The World Health Organization reports that the lack of transparency and accountability in the healthcare system has resulted in a shortage of medical supplies, equipment, and personnel, further exacerbating the impact of corruption on the country's development.[32]

Furthermore, corruption undermines democratic processes and institutions, leading to a loss of confidence in the electoral system. The misuse of public funds and bribery in elections undermines the fairness and integrity of the electoral process.[33] This ultimately weakens the rule of law, as it erodes the effectiveness of legal and regulatory frameworks. As a result, Tanzania has experienced a culture of impunity, further exacerbating the impact of corruption on the country's development. Corruption affects both the public and private sectors as a major issue in Tanzania. It is a complex problem that has deep roots in the country's history and socio-economic structure. Corruption has significant negative effects on the country, including hindering economic growth, undermining democracy, and exacerbating inequality. One of the primary drivers of corruption in Tanzania is the lack of transparency and accountability in government institutions.[34] This creates an environment in which officials can act with impunity, and there is little oversight of their actions. Additionally, a culture of impunity has developed, in which corrupt officials are rarely held accountable for their actions, further perpetuating the problem.

6. FACTORS CONTRIBUTING TO CORRUPTION IN TANZANIA

The rise of corruption in Tanzania has been attributed to several factors. Rigid and bureaucratic rules and regulations that often lack clarity, unregulated discretion, loopholes in the existing legal and regulatory framework, inadequate pay, and poor working conditions are some of the factors that have contributed to the problem.[35] Additionally, the cost of living has risen dramatically while public service pay has remained static or declined, creating incentives to look for side incomes.

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[27] Cf. P. Wilding, *Professional Power, and Social Welfare*, (Taylor & Francis, 2024), 127.

[28] Cf. R. Fisman, & M. A. Golden, *Corruption: What Everyone Needs to Know*, (Oxford University Press, 2017), 23.

[29] Cf. Fisman, & Golden, *Corruption: What Everyone Needs to Know*, 30.

[30] Transparency International. *Corruption Perceptions Index,* 2021.

[31] World Bank. *Tanzania Country Diagnostic*, 2018.

[32] World Health Organization. *Health system corruption in Tanzania: Public Perceptions and Experiences*, 2016.

[33] Cf. S. Rose-Ackerman, *Corruption: A Study in Political Economy,* (New York, NY: Academic Press, 1978) 65.

[34] Mwase, "Corruption in Tanzania: A Historical Perspective" 91

[35] Heilman & Ndumbaro, "Combating corruption in Tanzania" 79.

As the state-controlled economy declined, an informal one arose to take its place, and smuggling became rampant. In the end, the harsh realities of scarcity and poverty overwhelmed the dedication to socialist equality, and corruption became embedded in Tanzanian society.

Another major factor contributing to corruption in Tanzania is poverty. Many people in the country live below the poverty line, and as a result, they are vulnerable to corruption. They may be more likely to accept bribes or engage in corrupt practices to make ends meet. Additionally, corruption can exacerbate poverty, as funds intended for development projects or social services are diverted for personal gain. Corruption in Tanzania is not limited to the public sector. The private sector is also affected, with companies engaging in corrupt practices to secure contracts or licenses. This can further damage the country's economy, as well as exacerbate inequality.

The issue of corruption in Tanzania runs deep within the cultural fabric and societal values of the country. Historically, Tanzania's stance on corruption has been significantly influenced by its political and economic development. During the socialist era under President Julius Nyerere, corruption was perceived as a tool of repression that undermined the principle of equality.[36] However, with the expansion of the state's economic activities, there arose greater opportunities for the abuse of power, particularly within cooperatives and parastatals.[37] The implementation of liberalization policies during the 1980s and 1990s further exacerbated the problem of corruption, as economic reforms opened up new avenues for corrupt practices.

In Tanzanian society, deeply ingrained cultural norms and values have been identified as contributing factors to the persistence of corruption. A significant factor is the concept of *Ujamaa*, rooted in the Swahili word for familyhood, which emphasizes communal support and loyalty. While this value fosters strong community bonds and social cohesion, it also has the potential to lead to nepotism and favoritism. Individuals, who feel a strong sense of obligation to support their family and close friends, may engage in corrupt practices to fulfill this duty. This intricate interplay between cultural values and corrupt behaviors highlights the complexities faced by Tanzanian society in addressing this pervasive issue.

In Tanzanian society, there is a deeply entrenched hierarchical structure that fosters a culture of deference to authority. This deference often deters individuals from speaking out against corruption, as challenging authority figures are viewed as highly disrespectful.[38] The fear of facing retribution for speaking out further silence's potential whistleblowers, allowing corrupt practices to persist without scrutiny or accountability.

The political landscape in Tanzania has a profound impact on corruption. The dominance of the ruling party, Chama Cha Mapinduzi (CCM), has led to a concentration of power that can facilitate corrupt practices. Political patronage and clientelism are common, with politicians using public resources to secure loyalty and support from their constituents. This creates a cycle of corruption that is difficult to break, as those in power have a vested interest in maintaining the status quo.

According to the 1996 Warioba Commission, corruption is rampant across all sectors of the economy, public services, and politics in Tanzania.[39] Even government organs vested with the responsibility of administering justice, such as the Department of National Security, the Police, the Judiciary, and the Anti-Corruption Bureau, are immersed in corruption. Instead of being at the forefront of combating corruption, they have become part of the problem. This has led to a loss of faith in the existing leadership and left the ordinary citizens helpless.

7. MEASURES TAKEN BY THE GOVERNMENT TO COMBAT CORRUPTION

In response to the growing problem of corruption, the government has been implementing various measures to control the trend of increased corruption. One of the most notable measures was the enactment of the leadership code in 1967 as part of the Arusha Declaration.[40] The code was aimed at promoting accountability and transparency among government

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[36] B. Heilman, & F. Ndumbaro, "Combating corruption in Tanzania" in *Journal of Modern African Studies*, 41(1), (2003: 61-89), 72.

[37] Heilman & Ndumbaro, "Combating corruption in Tanzania" 69.

[38] Mwase, "Corruption in Tanzania: A Historical Perspective" 94.

[39] A. K. Warioba, *Report of the Commission of Inquiry into the Corruption Charges Against Ministers*, (Dar es Salaam: Government Printer, 1996), 6.

[40] Mwase, "Corruption in Tanzania: A Historical Perspective" 93.

officials and was dedicated to the pursuit of Ujamaa and Self-Reliance as its ideology. However, despite the efforts made by the government, corruption persists in Tanzania, with some of the most common forms being bribery, embezzlement, and nepotism. These practices have greatly affected the country's economy, with the poor being the most affected.

In recent years, the Tanzanian government has intensified its efforts to fight corruption by implementing various policies and measures. For instance, the government has established the Prevention and Combating of Corruption Bureau (PCCB), which is tasked with investigating and prosecuting corruption cases.[41] Additionally, the government has introduced the use of technology in public service delivery to minimize human interaction and hence reduce opportunities for corruption.[42] Despite these efforts, the fight against corruption remains a major challenge, as corruption continues to affect all sectors of the economy. Tax revenues have increased, but there is a need to revise tax policies and reduce exemptions to distribute the tax burden more broadly.

However, there have been positive developments, and the government has been working with civil society organizations and the private sector to promote transparency and accountability in public service delivery. The government has also encouraged public participation in governance to foster transparency and accountability. The government needs to continue strengthening systems for openness, accountability, and transparency in the public sector to address the issue of corruption. Although, the efforts to combat corruption in Tanzania have been ongoing, but progress has been slow. The country has several anti-corruption laws and institutions in place, but these have been criticized for being ineffective. Additionally, corruption is deeply entrenched in many aspects of Tanzanian society, making it difficult to root out.

8. ARISTOTELIAN INSIGHTS ON CORRUPTION

Applying Aristotle's Doctrine of the Mean to anti-corruption strategies provides a nuanced perspective on addressing corruption by advocating for a balance between stringent enforcement and the cultivation of ethical behavior. Aristotle's philosophy, which emphasizes moderation and avoiding extremes, suggests that anti-corruption efforts should not rely solely on punitive measures but should also integrate components aimed at fostering a culture of integrity and moral development.

From an Aristotelian standpoint, the strict enforcement of anti-corruption laws is crucial for deterring corrupt practices and holding individuals accountable for unethical behavior. This involves implementing and upholding laws and regulations with rigor, ensuring that corrupt activities are met with appropriate consequences. However, Aristotle's Doctrine of the Mean also highlights the importance of not relying exclusively on punishment as a deterrent. Instead, anti-corruption strategies should be complemented by proactive efforts to enhance ethical standards and promote moral virtues.

Educational programs that emphasize the importance of integrity and ethical behavior are a critical component of this balanced approach. Aristotle's focus on practical wisdom and virtue ethics underscores the need for individuals to develop a deep understanding of moral principles and their application in real-life situations. By incorporating ethics education into anti-corruption strategies, it is possible to cultivate a mindset that values transparency, accountability, and ethical decision-making, thereby reinforcing the overall effectiveness of anti-corruption efforts.

In Aristotelian ethics, courage is considered one of the cardinal virtues, representing the strength of character required to confront fear and adversity. This virtue is particularly relevant in the fight against corruption, where individuals must often face significant personal risks, including retaliation, loss of job security, or even threats to their safety (Maina Peter, 2022). Courage, in this context, is not merely about boldness; it is about taking a principled stand against unethical behavior, even when the consequences are severe. Aristotle (2004) emphasizes that true courage is grounded in rationality and moral conviction, distinguishing it from reckless or foolhardy actions. For anti-corruption advocates, law enforcers, and whistleblowers, courage involves a deep commitment to justice and a willingness to expose and challenge corrupt practices, despite the dangers involved (Shivji, 2016). By fostering a culture of courage, society can empower more individuals to stand up against corruption, making it less pervasive and more difficult to sustain (Githongo, 2017).

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[41] D. Zinnbauer, & R. Kukutschka, "Tanzania's Anti-Corruption Agency in An International Perspective" in *Transparency International*. 2017), 9.

[42] Mwase, "Corruption in Tanzania: A Historical Perspective" 94.

Moreover, Courage is the virtue that empowers individuals to face fear and adversity with fortitude. In the context of corruption in Tanzania, courage manifests as the resolve to challenge and reveal corrupt practices despite the potential for personal risk or retaliation. This virtue is critical in fostering a culture where accountability and transparency are not just ideals but practiced realities. It involves a bold stance against unethical behavior, encouraging individuals and organizations to act with moral bravery. When evaluating the state of corruption in Tanzania, one must consider the courageous acts of those who, despite threats to their safety or career, choose to speak out against corruption. These individuals often face significant challenges, including social ostracism, legal repercussions, or worse. Yet, their actions are pivotal in catalyzing change and inspiring others to join the fight against corruption.

To detail further, courage in this context is not a momentary act of heroism but a sustained commitment to ethical conduct.[43] It requires continuous vigilance and a proactive approach to identifying and addressing corrupt activities. For instance, whistleblowers who expose graft must be protected and supported, as their courage can deter others from engaging in similar misconduct. Educational initiatives that highlight the importance of courage in combating corruption can prepare citizens to act ethically under pressure. Moreover, institutional reforms that reward courageous behavior and penalize corruption can shift the societal norm towards greater integrity. By nurturing a societal ethos that values and upholds courage, Tanzania can progressively dismantle the structures that allow corruption to flourish, paving the way for a future where such practices are not only discouraged but rendered obsolete.

Aristotle's concept of temperance is the virtue of moderation, where an individual exercises self-control and balance in their desires and actions. In the context of corruption, temperance is the restraint that prevents individuals from giving in to the temptations of illicit gain, such as bribery, embezzlement, or other forms of dishonesty (Kilama, 2018). This virtue is critical for public officials, business leaders, and citizens alike, as it helps maintain integrity and resist the lure of corrupt practices. Aristotle (2004) argues that temperance is essential for achieving a harmonious and just society, as it curbs excesses that lead to moral decay. In practical terms, fostering temperance within institutions involves creating a culture that values ethical behavior over personal gain, where individuals are encouraged to act with honesty and integrity (Ngowi, 2021). By promoting temperance, societies can reduce the prevalence of corruption, as individuals who exercise self-control are less likely to engage in unethical behavior, even when opportunities for corruption arise (Majamba, 2019).

Temperance, as a virtue, is essential in the context of corruption, particularly within Tanzanian society. It embodies the principle of self-restraint and the strength to resist the lure of immediate personal benefits in favor of upholding ethical standards. The personal choice to practice temperance is a testament to one's character, reflecting a commitment to the collective good over individual gain. This choice is challenging, especially in environments where corruption is normalized, but it is crucial for setting a moral precedent. Institutions can reinforce this virtue by establishing and enforcing clear codes of conduct, creating transparent systems for accountability, and recognizing those who uphold temperance.[44] Moreover, leaders who embody temperance can inspire a culture of integrity, demonstrating the value of ethical behavior and influencing others to emulate these standards.[45] Education plays a pivotal role in instilling the virtue of temperance from a young age, preparing future generations to combat corruption as they enter professional life. Community engagement is equally important; when communities unite against corruption and support ethical practices, it becomes increasingly difficult for corruption to thrive. Legal frameworks that deter corruption and promote transparency can further solidify the importance of temperance in public life. However, temperance faces challenges, such as societal resistance and the temptation of quick success through corrupt means. It requires a shift in mindset and the courage to challenge the status quo.[46] By embracing temperance, Tanzania can envision a future where corruption is not an impediment to progress but a vestige of a less enlightened past, thus highlighting the transformative power of this virtue in creating an ethical and transparent society

Prudence, synonymous with practical wisdom, is the intellectual virtue that enables one to make judicious decisions that align with both moral imperatives and pragmatic needs. In the realm of anti-corruption efforts, particularly within Tanzania, prudence is indispensable for discerning the most effective course of action. It demands a meticulous

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[43] Chris Jones, Pregala Pillay, and Idayat Hassan, *Fighting Corruption in African Contexts* (Cambridge Scholars Publishing, 2020), 274.

[44] Maharaj, Indar. *Eloquence of effort: Beware the path of least resistance*. (Indar Maharaj, (2017), 66.

[45] Aristotle, *Nicomachean Ethics*, 55.

[46] Maharaj, *Eloquence of effort: Beware the path of least resistance*, 67.

examination of the factors that breed corruption, extending beyond superficial remedies to address systemic vulnerabilities. Prudence calls for the formulation of policies that not only deter corrupt activities but also foster an environment where integrity is the norm.[47] This involves a strategic allocation of resources, ensuring that anti-corruption initiatives are well-supported and sustainable over the long term. In the Tanzanian context, prudence would involve a comprehensive analysis of existing governance frameworks to pinpoint weaknesses that may facilitate corrupt practices. Decision-makers must employ prudence to evaluate the efficacy of current regulations, the integrity of enforcement mechanisms, and the transparency of public institutions. By doing so, they can develop targeted strategies that bolster accountability and reduce opportunities for corruption.[48] Prudence also implies a forward-looking perspective, anticipating potential challenges and preparing adaptive strategies that can withstand the evolving nature of corrupt practices. Ultimately, by grounding anti-corruption measures in prudence, Tanzania can aspire to cultivate a culture of ethical governance that not only combats corruption but also promotes fairness and justice as foundational pillars of society.

Wisdom, or "phronesis," is one of the most revered virtues in Aristotelian philosophy, representing the practical judgment and discernment needed to make ethical decisions (Kabudi, 2019). Aristotle (2004) describes wisdom as the ability to deliberate well about what is good and beneficial for oneself and others, especially in complex and uncertain situations. In the fight against corruption, wisdom is indispensable for policymakers, leaders, and those in positions of authority, as it enables them to craft and implement anti-corruption measures that are not only effective but also just and equitable (Githongo, 2020). Wisdom involves a deep understanding of the human condition, an awareness of the societal implications of corruption, and the foresight to anticipate the consequences of different courses of action (Shivji, 2016). It guides the balance between punitive measures and preventive strategies, ensuring that anti-corruption efforts are sustainable and that they address the root causes of corruption rather than just its symptoms (Maina Peter, 2022).

Wisdom, in Aristotle's conception, is the virtue that enables one to comprehend the essence of things and to apply knowledge judiciously for ethical purposes. In the context of corruption, wisdom entails recognizing the far-reaching consequences of corrupt actions and the significance of maintaining ethical standards for societal advancement. It guides individuals and societies to prioritize collective well-being over personal interests. Applying wisdom to the issue of corruption in Tanzania underscores the necessity for ethical leadership, education, and public awareness to nurture a culture of integrity and accountability.[49] It is through wisdom that a society can discern the most beneficial path for all, rather than for a select few, fostering a climate where corruption is not merely avoided but deemed unacceptable. In Tanzania, where corruption can hinder progress and diminish trust in public institutions, wisdom serves as a beacon for ethical governance. It demands a proactive stance from all societal sectors, advocating for policies and practices that reflect a deep understanding of the moral and practical implications of corruption. Wisdom also calls for a commitment to the common good that transcends individual gains, promoting a participatory approach to decision-making and governance. By valuing and implementing wisdom, Tanzania can lay the groundwork for a future characterized by fairness, justice, and prosperity, leaving corruption as a remnant of a less enlightened era. This active pursuit of wisdom is essential for cultivating a legacy of integrity that will benefit both present and future generations.

In summary, Aristotle's Doctrine of the Mean offers a comprehensive approach to combating corruption by advocating for a combination of rigorous enforcement and ethical development. This balanced strategy aims to not only deter corrupt practices but also foster a culture of integrity and moral excellence, ultimately contributing to more effective and sustainable anti-corruption outcomes. By nurturing these virtues within individuals and institutions, societies can create an environment where corruption is less likely to flourish (Shivji, 2016). Courage provides the strength to confront and expose corruption; temperance ensures that individuals resist the temptations of unethical gain; and wisdom guides the creation of balanced and effective anti-corruption strategies (Kilama, 2018). Together, these virtues form a comprehensive approach to fostering integrity and combating corruption in a sustainable and ethical manner (Kabudi, 2019).

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[47] Maharaj, Indar. *Eloquence of effort: Beware the path of least resistance*. Indar Maharaj, (2017), 65.

[48] Tanzania, *The National Anti-Corruption Strategy and Action Plan for Tanzania*, 6.

[49] J.J. Chambliss, Philosophy of Education (Routledge, 2013), 34.

8.1 Role of Education in Relation to the Doctrine of the Mean

Educational institutions are fundamental in shaping societal values and ethics, making them pivotal in the fight against corruption. Incorporating anti-corruption education into school curricula can significantly contribute to establishing a foundation for a corruption-free society. By embedding lessons on integrity and ethical behavior into educational programs, schools play a crucial role in fostering a culture that prioritizes transparency and accountability.

The Aristotelian Doctrine of the Mean emphasizes the importance of balance and moderation in all aspects of life, including ethical behavior (Aristotle, 2004). When applied to the role of educational institutions in combating corruption, this doctrine suggests that anti-corruption education should strike a balance between theoretical knowledge and practical application, as well as between promoting ethical ideals and addressing real-world challenges (Shivji, 2016).

Educational institutions are indeed fundamental in shaping societal values and ethics, and the Doctrine of the Mean underscores the need for a balanced approach in their efforts to combat corruption (Maina Peter, 2022). This balance can be seen in the integration of anti-corruption education into school curricula, where lessons on integrity and ethical behavior are not limited to surface-level discussions but are woven into various subjects and activities (Kabudi, 2019). Aristotle would argue that such an approach avoids the extremes of either neglecting ethical education altogether or overwhelming students with moralistic instruction that lacks practical relevance (Aristotle, 2004).

The Doctrine of the Mean also applies to the comprehensive approach advocated for in anti-corruption education (Githongo, 2020). By introducing students to concepts like integrity, accountability, and the societal impact of corruption across different subjects, educators ensure that these values are contextualized and relevant (Kilama, 2018). This approach aligns with Aristotle's idea that virtue is cultivated through understanding and practice, rather than through rote learning or blind adherence to rules (Aristotle, 2004). For instance, when history classes examine how corruption has impacted societies, and social studies explore the role of ethics in governance and business, students are encouraged to find the "mean" or balanced approach to ethical behavior in diverse contexts (Shivji, 2016).

Moreover, the inclusion of practical, interactive components such as role-playing exercises, case studies, and simulations reflects Aristotle's emphasis on practical wisdom, or phronesis (Aristotle, 2012). These activities allow students to engage with real-world scenarios and practice ethical decision-making, thereby fostering a balanced development of moral character (Ngowi, 2021). Aristotle believed that virtue is not just about knowing what is right, but also about applying that knowledge in everyday life (Aristotle, 2004). Thus, these hands-on activities help students internalize ethical concepts and prepare them to navigate ethical dilemmas in their future careers and personal lives (Maina Peter, 2022).

Teacher training is another aspect where the Doctrine of the Mean can be applied. Educators must be well-equipped with the knowledge and skills to teach anti-corruption topics effectively, balancing the dissemination of information with the cultivation of critical thinking and ethical reasoning (Kilama, 2018). Professional development programs for teachers help them find the mean between simply delivering content and engaging students in meaningful discussions about ethics (Kabudi, 2019). Additionally, teachers who model ethical behavior in their interactions with students demonstrate the practical application of the virtues they are teaching, embodying the Aristotelian idea that moral education involves both instruction and example (Aristotle, 2004).

Extracurricular activities, such as school clubs focused on ethics, community service projects, and debates about integrity and transparency, further support anti-corruption education by providing additional opportunities for students to engage with these issues outside the classroom (Shivji, 2016). Aristotle would view these activities as an extension of the balanced development of moral virtues, where students are encouraged to explore and apply ethical principles in diverse settings (Aristotle, 2004). By fostering an environment where ethical behavior is celebrated and promoted, schools help solidify these values in students' everyday lives, reinforcing the Doctrine of the Mean's emphasis on moderation and balance in the cultivation of virtue (Maina Peter, 2022).

Finally, involving students in discussions about the consequences of corruption and the importance of integrity can inspire them to advocate for these values within their communities (Githongo, 2020). This approach aligns with Aristotle's belief that true virtue involves not only personal moral development but also contributing to the common good (Aristotle, 2004). By encouraging civic engagement and critical thinking, educational institutions empower students to become proactive in addressing corruption and promoting ethical behavior in their spheres of influence, thereby embodying the balanced approach advocated by the Doctrine of the Mean (Ngowi, 2021).

Ultimately, the role of education in combating corruption is profound and far-reaching, and the Aristotelian Doctrine of the Mean provides a valuable framework for understanding how to approach this task effectively (Aristotle, 2004). By instilling values of integrity and transparency from a young age, educational institutions contribute to a culture that resists corruption and upholds ethical standards (Kilama, 2018). This balanced and moderate approach supports broader anti-corruption efforts and helps build a society where ethical behavior is the norm rather than the exception (Maina Peter, 2022). As students grow into responsible adults, the principles they have learned through their education can drive positive change and foster a more transparent and accountable society, reflecting the harmonious balance that Aristotle advocated for in all aspects of life (Aristotle, 2004).

8.2 Engagement of Civil Society in relation to the Doctrine of the Mean

Engaging civil society in anti-corruption efforts is crucial for fostering transparency and accountability across various sectors of society. Civil society organizations (CSOs), which include non-governmental organizations (NGOs), community groups, and advocacy networks, serve as vital watchdogs and catalysts for change in the fight against corruption.

Engaging civil society in anti-corruption efforts is crucial for fostering transparency and accountability across various sectors of society. The Aristotelian Doctrine of the Mean, which advocates for balance and moderation, provides a valuable framework for understanding the role of civil society organizations (CSOs) in combating corruption. According to Aristotle, virtue lies in finding the "mean" between extremes, and in this context, CSOs can help balance the extremes of governmental overreach and public apathy, ensuring a more equitable and effective fight against corruption (Aristotle, 2004).

CSOs play a multifaceted role in combating corruption, which aligns with the Doctrine of the Mean's emphasis on moderation and balance. Firstly, they monitor and report on corruption-related activities, providing an independent and often more impartial perspective on the prevalence and impact of corrupt practices. By documenting instances of corruption through investigative journalism, grassroots activism, and public awareness campaigns, CSOs bring attention to cases that might otherwise go unnoticed. This vigilant oversight helps to balance the scales of justice by ensuring that corrupt activities are exposed and addressed, avoiding the extremes of both ignorance and negligence (Shivji, 2016; Githongo, 2020).

Moreover, civil society organizations are instrumental in advocating for anti-corruption reforms, which further illustrates the application of the Doctrine of the Mean. They can push for legislative changes, improved regulatory frameworks, and enhanced enforcement mechanisms. By engaging with policymakers, participating in public consultations, and mobilizing community support, CSOs contribute to shaping policies that are more effective in preventing and addressing corruption. This balanced approach ensures that anti-corruption measures are not only proposed but also implemented and enforced, thereby avoiding the extremes of either excessive regulation or regulatory laxity (Kilama, 2018; Kabudi, 2019).

CSOs also play a key role in holding institutions accountable, which is another manifestation of the Aristotelian mean. They scrutinize the actions of both public and private sector entities, ensuring adherence to ethical standards and legal requirements. Through mechanisms such as public audits, citizen feedback systems, and participatory budgeting, CSOs enhance oversight and ensure that institutions are held accountable for their actions. This engagement helps to prevent abuses of power and promotes a more transparent and accountable governance system, maintaining a balance between the unchecked power of institutions and the passive acceptance of corruption by society (Maina Peter, 2022; Ngowi, 2021).

Strengthening the involvement of civil society in anti-corruption efforts aligns with the Doctrine of the Mean by promoting a balanced and effective strategy. This involves creating an enabling environment for CSOs to operate freely and effectively, including protecting their rights to operate independently and without fear of retaliation. Governments and international bodies can support this by providing funding, resources, and technical assistance to civil society organizations engaged in anti-corruption work. This balanced support ensures that CSOs are neither stifled by excessive government control nor left unsupported in their vital work (Shivji, 2016; Majamba, 2019).

Additionally, fostering partnerships between CSOs, government agencies, and the private sector enhances collaborative efforts to combat corruption, reflecting Aristotle's emphasis on the importance of finding a balanced approach to complex issues. Multi-stakeholder initiatives, where various actors work together towards common goals, can lead to more comprehensive and integrated anti-corruption strategies. For example, joint initiatives might include public-private

partnerships aimed at improving transparency in procurement processes or community-led monitoring programs to track the implementation of anti-corruption policies. These collaborative efforts embody the Aristotelian mean by ensuring that no single entity dominates the anti-corruption agenda, thereby promoting a more balanced and inclusive approach (Githongo, 2020; Kilama, 2018).

Civil society engagement also helps to build public trust and encourage civic participation, which are essential for maintaining a balanced and resilient society. When citizens see, that organizations are actively working to address corruption and hold power to account, they are more likely to engage in anti-corruption efforts themselves. This increased public involvement creates a more robust and resilient anti-corruption environment, where efforts are supported and reinforced by the broader community. This participatory approach reflects the Doctrine of the Mean by avoiding the extremes of either public disengagement or overreliance on civil society alone (Ngowi, 2021; Maina Peter, 2022).

Ultimately, the engagement of civil society is essential for creating a more transparent and accountable society, and the Aristotelian Doctrine of the Mean offers a guiding principle for this engagement. By monitoring corruption, advocating for reform, holding institutions accountable, and fostering public trust, civil society organizations contribute to a more effective and sustainable anti-corruption strategy. Their involvement ensures that anti-corruption efforts are grounded in the needs and perspectives of the community, leading to more meaningful and impactful outcomes that strike a balance between enforcement and ethical development (Aristotle, 2004; Shivji, 2016).

9. CONCLUSION

The integration of Aristotelian ethical principles with the cultural context of corruption in Tanzania offers a compelling framework for addressing the pervasive issue of corruption in the nation. By emphasizing virtues such as justice, temperance, courage, prudence, and wisdom, we can establish a moral foundation that promotes accountability and ethical behavior in both personal and public spheres. Aristotle's Doctrine of the Mean encourages a balanced approach, recognizing that virtue lies between excess and deficiency, which is essential in combating the various forms of corruption that undermine society. Moreover, adopting practical wisdom (*phronesis*) within governance structures can enhance decision-making processes, ensuring that measures taken to combat corruption are both effective and resonant with the cultural values of Tanzanian society. Ultimately, fostering a cultural shift toward integrity and ethical conduct, combined with robust institutional measures, creates the potential for sustainable development and the flourishing of eudaimonia both for individuals and for society as a whole.

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