The Efficacy of the Aristotelian Doctrine of the Mean in Addressing the Political Moral Crisis of Corruption in Tanzania

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Abstract: **The research 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 research 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. The Cultural Theory of Corruption, which argues that corruption is culturally rooted and not limited solely to individual or institutional problems, provided a theoretical framework for this research. By understanding the 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, Aristotelian Doctrine of the Mean, Cultural Theory of Corruption, Tanzania, Anti Corruption Strategies.**

1. INTRODUCTION

Corruption remains a formidable challenge in Tanzania, significantly impeding development and undermining institutional integrity (Githongo, 2017). This persistent issue affects various sectors, including governance, economic growth, and social trust, necessitating a thorough examination of its underlying causes and the development of multifaceted strategies to combat it (Shivji, 2016). The entrenched nature of corruption in Tanzania requires not only an understanding of its origins but also a strategic approach that combines theoretical insights with practical solutions. This paper addresses this need by integrating two influential theoretical perspectives: the Aristotelian Doctrine of the Mean and the Cultural Theory of Corruption. Aristotle's approach advocates for a balanced strategy that merges ethical behavior with punitive measures to address corrupt practices effectively (Aristotle, 2004). By emphasizing the importance of moderation and practical wisdom, the Aristotelian perspective provides a framework for implementing anti-corruption measures that avoid the extremes of excessive harshness or leniency (Maina Peter, 2022). Complementing this, the Cultural Theory of Corruption underscores the necessity of long-term cultural transformation to reshape societal norms and values, fostering a culture of integrity and accountability (Ngowi, 2021). This theory suggests that corruption is deeply rooted in cultural and structural factors, and that sustainable anti-corruption efforts must address these broader issues (Kabudi, 2019). By synthesizing these perspectives, the study aims to offer a comprehensive understanding of corruption in Tanzania and propose actionable solutions for its eradication, drawing on both theoretical insights and practical considerations.

2. LITERATURE REVIEW

2.1. The Aristotelian Doctrine of the Mean

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.

2.2. The Cultural Theory of Corruption

The Cultural Theory of Corruption emphasizes that corruption is not merely a byproduct of individual moral failings but is deeply embedded within the cultural and societal structures of a given society (Githongo, 2020). This theory asserts that the roots of corruption are often found in the norms, values, and practices that permeate social institutions and everyday interactions. According to this perspective, corruption thrives in environments where there is a lack of transparency, accountability, and ethical standards, and where societal norms either implicitly condone or fail to actively discourage corrupt behavior (Kilama, 2018).

To effectively combat corruption, the Cultural Theory suggests a comprehensive, long-term strategy focused on transforming these societal values and norms. This involves not only enforcing anti-corruption laws and regulations but also engaging in sustained efforts to cultivate a culture of integrity and accountability across all levels of society (Maina Peter, 2022). Such a transformation requires educational programs aimed at instilling ethical values from a young age, public awareness campaigns to shift societal attitudes towards corruption, and the establishment of robust mechanisms for holding individuals and institutions accountable (Shivji, 2016).

By addressing the broader cultural and structural factors that contribute to corruption, the Cultural Theory of Corruption advocates for systemic changes that promote transparency and ethical behavior. This approach implies that creating a more corruption-resistant environment involves a cultural shift towards greater honesty and accountability, supported by institutional reforms and societal engagement (Majamba, 2019). For Tanzania, this means investing in initiatives that foster public trust, strengthen institutional frameworks, and encourage a collective commitment to ethical conduct. By embedding these values into the fabric of society, it is possible to reduce the prevalence of corruption and improve the overall effectiveness of anti-corruption efforts (Ngowi, 2021).

3. METHODOLOGY

The research employs a qualitative methodology, analyzing relevant literature, case studies, and theoretical frameworks related to corruption in Tanzania. The Aristotelian Doctrine of the Mean and the Cultural Theory of Corruption are used as analytical lenses to understand the root causes of corruption and evaluate potential solutions. This approach involves a detailed review of existing research, policy documents, and anti-corruption strategies to identify effective measures and areas for improvement.

3.1 The qualitative approach involves several key steps:

3.1.1 Literature Review

A thorough review of existing academic literature, policy documents, and anti-corruption strategies is conducted to establish a foundational understanding of corruption in Tanzania. This includes analyzing scholarly articles, government reports, and case studies that document the prevalence, impact, and responses to corruption in the region (Githongo, 2020; Shivji, 2016). The literature review aims to identify recurring themes, gaps in current knowledge, and the effectiveness of various anticorruption measures.

3.1.2 Theoretical Frameworks

The Aristotelian Doctrine of the Mean and the Cultural Theory of Corruption serve as analytical frameworks for interpreting the data. Aristotle's philosophy, which advocates for a balanced approach between extremes, is applied to assess the effectiveness of existing anti-corruption strategies and propose a balanced methodology that integrates both punitive measures and ethical cultivation (Aristotle, 2012). Simultaneously, the Cultural Theory of Corruption is used to examine how societal norms and values influence corruption and to identify strategies for cultural and structural reform (Kilama, 2018).

3.1.3 Case Studies

Relevant case studies of anti-corruption initiatives within Tanzania and similar contexts are analyzed to evaluate their impact and effectiveness. This involves examining both successful and unsuccessful cases to understand the factors that contribute to the success or failure of these initiatives (Maina Peter, 2022). Case studies provide practical insights and lessons learned that are critical for developing actionable solutions.

3.1.4 Data Analysis

The research involves qualitative data analysis techniques, including thematic analysis, to interpret the findings from the literature review and case studies. Themes related to the causes of corruption, the effectiveness of anti-corruption measures, and the role of cultural factors are identified and analyzed to develop a comprehensive understanding of the issue.

3.1.5 Synthesis and Recommendations

Based on the analysis, the study synthesizes insights from the Aristotelian Doctrine and the Cultural Theory to propose a set of actionable recommendations for addressing corruption in Tanzania. This includes suggestions for policy improvements, cultural interventions, and strategies for fostering integrity and accountability at both institutional and societal levels.

4. ANALYSIS AND DISCUSSION

4.1. 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 decisionmaking, 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).

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).

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). By cultivating wisdom, societies can develop more nuanced and effective approaches to combating corruption, ensuring that justice is upheld in both letter and spirit (Ngowi, 2021). Furthermore, Aristotle's emphasis on intellectual virtues, such as prudence and justice, provides a valuable framework for creating a more balanced and effective anti-corruption strategy. Practical wisdom, or phronesis, involves making sound decisions that align with ethical principles and contribute to the common good. In the context of anti-corruption, this means developing and implementing strategies that are not only legally sound but also ethically informed, ensuring that they address both the symptoms and the underlying causes of corruption.

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).

4.2. Cultural Transformation

The Cultural Theory of Corruption underscores the necessity of long-term cultural transformation in addressing corruption. This theoretical perspective asserts that corruption is deeply embedded in societal norms and values, rather than being solely the result of individual moral failures. Therefore, combating corruption effectively requires a comprehensive strategy aimed at reshaping these cultural and structural foundations.

According to the Cultural Theory, anti-corruption efforts must prioritize transforming the broader societal and institutional contexts that facilitate corrupt practices. This involves a concerted effort to promote transparency and accountability at all levels of society. Transparency can be encouraged through mechanisms such as open government initiatives, where public

access to information and decision-making processes is improved. Such initiatives help to prevent corrupt activities by exposing them to public scrutiny and reducing opportunities for malfeasance.

Encouraging civic engagement is another crucial aspect of this cultural transformation. When citizens are actively involved in monitoring and influencing governance and institutional processes, they contribute to creating a culture of accountability. This involvement can take many forms, including participation in community watchdog groups, advocacy for anticorruption policies, and involvement in civic education programs that highlight the importance of ethical behavior and integrity.

Strengthening institutions that support ethical behavior is also essential for creating a corruption-resistant culture. This involves not only reinforcing existing institutions but also establishing new ones that are dedicated to upholding standards of honesty and accountability. Institutions such as independent anti-corruption commissions, ethics boards, and ombudsman offices play a critical role in ensuring that ethical standards are maintained and that corrupt activities are promptly addressed.

By addressing these underlying cultural and structural issues, Tanzania can build a more effective and sustainable approach to combating corruption. The Cultural Theory of Corruption emphasizes that genuine and lasting change requires more than just legal reforms or enforcement measures; it necessitates a fundamental shift in societal values and practices. As such, the theory advocates for a holistic approach that integrates cultural transformation with institutional reform, ultimately leading to a more transparent and accountable society.

In summary, the Cultural Theory of Corruption provides valuable insights into the importance of long-term cultural change as a means of addressing corruption. By reshaping societal norms and values, promoting transparency, encouraging civic engagement, and strengthening institutions, Tanzania can create a more resilient and effective anti-corruption framework that fosters integrity and accountability across all sectors of society.

5.   RECOMMENDATIONS

5.1. Policy Implications

Policymakers in Tanzania face the challenge of developing and implementing a multifaceted anti-corruption strategy that effectively addresses both the symptoms and root causes of corruption. A comprehensive approach is essential, integrating stringent enforcement mechanisms with efforts to promote and instill ethical behavior across various sectors of society.

First and foremost, enacting and enforcing robust anti-corruption laws is crucial. These laws should be clear, comprehensive, and designed to cover all aspects of corrupt practices, from bribery and embezzlement to nepotism and favoritism. Enforcement mechanisms must be equally strong, with well-resourced and independent anti-corruption agencies tasked with investigating and prosecuting corrupt activities. To ensure that these laws are not merely symbolic, they must be enforced consistently and impartially, with accountability measures in place to prevent any form of selective enforcement or abuse of power.

In addition to legal frameworks, implementing educational programs and public awareness campaigns is essential for cultivating a culture of integrity. Educational initiatives should be aimed at all levels of society, from primary schools to higher education institutions, emphasizing the importance of ethical behavior, transparency, and accountability. These programs should not only address theoretical aspects of ethics but also provide practical guidance on how to navigate and report corruption in everyday situations.

Public awareness campaigns play a critical role in shaping societal attitudes toward corruption. By using various media channels, including television, radio, social media, and community events, these campaigns can educate the public about the detrimental effects of corruption and the importance of collective efforts to combat it. Effective campaigns should also highlight success stories and positive examples of anti-corruption efforts, thereby reinforcing the message that integrity and ethical behavior can lead to tangible benefits for individuals and society in general.

A balanced approach that combines stringent enforcement with ethical promotion can significantly enhance the effectiveness of anti-corruption efforts. While strict laws and enforcement are necessary to deter and address corrupt practices, fostering a culture of integrity ensures that ethical behavior becomes ingrained in societal norms and practices. This dual approach not only addresses immediate corruption issues but also contributes to long-term cultural change.

Ultimately, policymakers should aim to create an environment where ethical behavior is rewarded, and corruption is systematically deterred. This requires ongoing commitment and collaboration between government institutions, civil society

organizations, and the private sector. By integrating legal enforcement with educational and cultural initiatives, Tanzania can build a more robust and sustainable framework for combating corruption, leading to a more transparent, accountable, and ethical society.

5.2. 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).

5.3. 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).

6. CONCLUSION

Addressing corruption in Tanzania necessitates a comprehensive and nuanced approach that incorporates both ethical principles and cultural transformation. The Aristotelian Doctrine of the Mean, with its emphasis on balancing extremes, provides a valuable framework for crafting anti-corruption strategies. This doctrine advocates for a dual approach: stringent enforcement of laws to deter corrupt practices, complemented by efforts to cultivate ethical behavior and moral development. By focusing on both the prevention of corruption through education and the deterrence of corrupt acts through legal measures, Tanzania can foster a more balanced and effective anti-corruption strategy.

In conjunction with the Aristotelian approach, the Cultural Theory of Corruption highlights the critical need for long-term cultural change. This theory posits that corruption is deeply embedded in societal norms and values, suggesting that addressing it requires a fundamental shift in cultural attitudes and practices. By promoting transparency, accountability, and ethical behavior, and by reshaping societal values through sustained efforts, Tanzania can create an environment less conducive to corruption. Such cultural transformation involves engaging various stakeholders, including educational institutions, civil society, and government bodies, to foster a culture of integrity and accountability.

Integrating these theoretical perspectives allows for a more comprehensive understanding of corruption and its underlying causes. The Aristotelian Doctrine of the Mean and the Cultural Theory of Corruption together offer a multifaceted framework for developing anti-corruption strategies that are both ethically grounded and culturally transformative. This integrated approach provides practical guidance for policymakers, citizens, and anti-corruption agencies to design and implement strategies that address corruption effectively and sustainably.

The insights gained from this research contribute to a deeper understanding of corruption in Tanzania and offer actionable recommendations for enhancing anti-corruption efforts. By adopting a balanced approach that combines ethical principles with cultural change, Tanzania can develop more robust and enduring strategies to combat corruption, ultimately leading to a more transparent, accountable, and just society.

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