

CHAPTER 4: THE ROLE OF THE STATE IN VIEW OF A CHRISTIAN ETHICAL PERSPECTIVE

Currently, the ethical approaches relative to the actions of the state are debated, chiefly when necessary judgments on specific issues in the country are made. The Mozambican state is faced with this problem when actions of the state on poverty alleviation in Mozambique are approached. A report from the state about the poverty alleviation in Mozambique is contradicting the oppositional parties' judgments in this regard. The observations of the non-governmental organizations that operate in this country also sometimes contradict governmental data.

The church is challenged to think about the biblical perspectives and ethical standards of the role of the state in poverty alleviation. The questions to be raised on these issues are: What is the Christian ethical perspective of the state? In what way can the state act towards the nation? And, how can all the participants in the poverty alleviation programs in Mozambique be coordinated?

4.1 THE CHRISTIAN ETHICAL PERSPECTIVE ON STATE

Van der Walt (2006:45) says that "the church cannot be neutral with regard to politics. Even through silence and inaction to it can contribute to bad governance", it is very important to understand the Christian ethical approach of the state. The church can play an important role in Africa, for example in Mozambique, to improve the governance and minimize poverty.

4.1.1 Ethical Reasons for the Government to Exercise Power

In some theological approaches, the legitimacy of the government to exercise its power over the citizens was questioned, especially by the "Anabaptists that wanted to establish the kingdom of God on the earth by force" (Vorster, 2007:157). According to Reifler (1992:119) the state is instituted and ordered by God (Rom 13:1-7). Thus, Reifler (1992:119) supports the idea including the philosophical thinking of

Plato, which advocated itself through five points of departure, as it is discussed below.

4.1.1.1 The government is the father of man

According to Douglas (2001:601), the prominence of paternity can be well understood through the universal paternity of God, the deriver of the schema of all ordered relations. Government gets the position of the father of man empowered by the word of God. It is recognized that “in Africa the power of government is often very localized and patriarchal, under the leadership of local kings, chiefs and heads of households” (Adeyemo, 2006:1520). Because of its paternity, the citizens should honour the government.

Reifler (1992:98) states that there are political fathers ‘magistracy’, elders, ‘aged in general’, and spiritual fathers, educational father ‘masters hip’, the fathers of creation and natural fathers. The writer says that these fathers are to be honoured and there are three words of honour that can be addressed to them: reverence, obedience and recognition. In this regard, the government will be seen as a political father that can exercise power over the citizens.

According to Spring and Tripp (2006:11), the God of nature attributed the task of controlling the childhood and adolescence years to the parents. This system could not be ignored in the best interest of the children, as well as the citizens in the country.

According to Afanássiev (1982:296) the government exercises this power, supported by the army, police and juridical means. These institutions can serve as reasons for questions regarding their existence. It must be asked again how people should behave in a democracy, where everyone criticizes the government, if they recognize this powerful position of the government in that country?

If the government acts as instrument of God (Rom 13:2) its loyalty can be demonstrated in that it “lead to acts of grace and mercy, and justice is also built into the covenant to ensure accountability by his people” (Hill & Walton, 2000:21).

Adeyemo (2006:1421) says that “Jesus summarized the whole law as undivided loyalty to God and love for others that is as deep as our love for us” (Mark 12:29-31; Matt 19:18).

In Mozambique, the necessity of subordination of the citizens to the state is evident from the national constitution. Article 35 of the Constitution of the Republic of Mozambique (2004) says that all citizens are equal before the law; they enjoy the same rights and are subjected to the same duties, independently of colour, race, sex, ethnic origin and place of birth, religion, level of instruction, social position, profession or political affiliations.

This Constitution (2004), in its 46th article also says that every citizen has the duty to perform the obligations sanctioned by the law and to obey the orders from legitimate authorities, emanated in accordance to the national constitution and with respect to the fundamental rights of the people.

On the other hand, the government should be respected because it is a father via facilitating free births for everyone in the country and it protects them against violation of their rights (Geisler, 2000:139). During the protection of the citizen's rights, it educates people on ways in which to behave, being another reason for honouring the government.

4.1.1.2 The government is the educator of man

The education that the government brings to the citizens is God's inheritance to the government. According to MacArthur (2001:37) inheritance is a possession that is passed from generation to generation. It can be said that the government should educate its citizens in order to act orderly in the country (1 Tim 2:2-4).

The imposition of laws by the government through the army, police and court for people to act accordingly (Afanássiev, 1982:296), can also be seen from an educational perspective. Reifler (1992:21) says that laws have an educational function, aimed to show what should be done and what could be avoided.

From an educational perspective, in Article 38 of the Constitution (2004), the acts contradicting the regulations established in the Constitution will be subjected to sanctions in terms of the law. The sanctions are aimed at teaching people how to act in this country and how not to act.

The laws are seen from different perspectives. "Some people see the rules 'laws' as a government attempt to control them; others see them as guides to live" (Adeyemo, 2006:1421). Taking into account these lines of thought, it can be said that there is a correlation to God's covenant with His people. Hill and Walton (2000:21) say that "God's loyalty to the covenant frequently leads him to acts of grace and mercy, but justice is also built into the covenant to ensure accountability by his people".

According to Adeyemo (2006:1421), "God's very first words to Adam and Eve included rules (Gen 1:28; 2:17)". For these rules it is "important to recognize the centrality and the organic unity of the covenants in the Old Testament as they relate to God's plan and his self-revelation" (Hill & Walton, 2000:22). The main aim for these covenants was to educate his people to know his will.

These lovely educational acts will picture fidelity of the government before God. But, fidelity before God is not Christianisation of the state. In this regard, Horton *et al.* (1998:28) say that the Christians elected to public posts received different conjoined responsibilities, including the power of the sword that God located in the hands of the government to preserve order and maintain justice.

Some Christians see their entrance in high positions of the State as a means to politically obtain those things that they had not achieved through preaching of the Word (MacArthur, 2001:100). These acts can create the "inimical partition of state and church or religion" (Vorster, 2004:210). In addition, the writer says that "in such a partition the state is positioned in opposition to religion and this leads to state inspired religious persecution" (Vorster, 2004:210-211).

The summary supplied by Horton *et al.* (1998:28) on the Christian state, can be helpful to judge whether the state is really Christian or not. The writer summarized that the Christian state is the one which would not offer favour to Christian citizens,

but one that is on a quest for justice for all the people as a question of public norm (Horton *et al.*, 1998:28).

The state can educate its officers and people to act according to the law of love and not to stigmatise other groups of people through biased education. What causes people to obey the state? This question will be answered below, as a compromise made by the ruled to his government.

4.1.1.3 *The ruled is compromised to obey his government*

In Mozambique, the compromise of the people to obey the government is foreseen in the Constitution of this country. In terms of article 34 of the Constitution (2004) the registration and the evidence of acquisition, or loss and reacquisition of the nationality are regulated by the law.

In previous articles (23-33) of the Constitution all norms regulating the principles of acquisition (articles 23-30), losing (article 31), and reacquisition (article 32) and the prevalence (article 33) of the Mozambican nationality are explained. With these articles, whoever want to become Mozambican can require it in accordance with the regulations. If one chooses to remain in Mozambique, the law obligates him/her to obey the rules of the Mozambican government. Biblically, some ethicists advocate this line of thought as follows.

The obligation to the ruled to obey the government appears as a commandment that God gave to Moses (Ex 20:12). Reifler (1992:101) refers to the parents of the nation as those that are in power or the state. Adeyemo (2006:112) commenting on this commandment write as follows:

The command *Honour your father and your mother*, focuses on the relationship between parents and children (20:12a). Here the Hebrew word translated 'honour' could also be translated as 'glorify', which is the same word used of the nation's relationship with God, its father. Thus this verse marks the transition between humans and God. It shows that

parents are part of a structure of authority that he has established; therefore, they deserve respect, just as God does.

In this statement, the expression 'a structure of authority' is of special importance to understand the kind of authority that was to be emphasized. The Africa Bible Commentary says that the "civil government is what most people have in mind when they think of 'the authorities' (Musibi, 2006:79). Musibi (2006:79) defines authority as "the right to choose and to settle one's course of action without consulting anyone else, and the right to tell people what to do and what not to do, what to believe and what not to believe on one's own personal responsibility".

In this concept it can be asked if the government has the last authority. To answer this question, the idea that the state is neither eternal nor divine (Reifler, 1992:103) can be helpful to indicate its limitations when it exercises power over the citizens.

In addition, the interpretation of Reifler (1992:103) of Rom 13 regarding the attitude of the Christians before the state is to indicate that even though it is totalitarian, it is to be respected and continually interceded for. But this is not an automatic guarantee that the wrong acts of the state would be corrected. This is caused by a positive and spiritual attitude.

Although the residents in a territory are obligated to obey the local authorities, "the sovereignty of God in this respect" (Vorster, 2004:34) will be emphasized in the first place. In this regard, Reifler (1992:106) concluded that (1) the Christian ethics advocate the state against anarchism, being religious as well as secular, and is against injustice; and (2) the Christian ethics limits the state authority.

Thus the state will act in respect of the law of God, giving the people the authority to occupy higher positions and exercise power over the country. The obedience of the people will then be to the honour of God. If it is acceptable that God also established the Mozambican state, they could be obeyed. But, the church as the instrument of God, must act against wrong things in the Mozambican society, and restore a new society with acceptable ethical standards.

4.1.1.4 *The governed is not compelled to remain above his State*

People live in a certain territory or country out of their own free will. Geisler (2000:140) says that the state must be obeyed because everyone that does not prefer a state or the city can abandon it and go where they feel comfortable.

The Mozambican constitution in article 5 admits two ways to acquire Mozambican nationality, native and acquired nationality. In the Republic of Mozambique, the requisites of attribution, acquisition, losing and reacquisition of Mozambican nationality are determined by the national constitution.

The right to lose and to acquire nationality in Mozambique is consecrated in article 31 which states that man will lose Mozambican nationality if:

- a) Man obtained nationality of another state, declaring that he does not desire Mozambican nationality anymore;
- b) That who, being young had been attributed Mozambican nationality by the effect of declaration of his legal representative, declare, by the competent means until a year after attaining the full age, affirms he doesn't like to be Mozambican and if it is testified that he has another nationality.

The right to the reacquisition of nationality is also recognised. In this case the constitution of the Republic of Mozambique in the article 32 states as follows:

“It can be conceded the Mozambican nationality those whose, after losing it, request for that and gather cumulatively the following conditions: a) To establish dwelling in Mozambique and; b) To fill up the requisites and offer fixed guarantees in the law”.

It is not reasonable for people to act disorderly in order to feel comfortable in a country because they are free to leave it, and to go and stay where they can enjoy a better life. The disorder can provide social chaos, which contradicts God's law (1Cor 14:40). The Christian ethics is in favour of obedience against disobedience.

4.1.1.5 *Where will social chaos be without the government?*

When God created earth He had the knowledge that order was necessary amongst His creation. God created a man to order everything. He created it to be perfectly ordered (Gen 1:26-30). From this point of departure, it can be said that “the focus of the composition is that everything is formed and filled so as to be perfectly suited for people to inhabit” (Hill & Walton, 2000:69). The first two chapters of Genesis reveal that “God is the powerful Creator and also that men and women are his dependent creatures” (Dillard, & Longman. 1994:51). In accordance to these statements, it can be said that order is the will of God.

The social disorder registered somewhere in the Old Testament was evident through the absence of the regulator of the life. In this regard, the Bible says that “there was no king in Israel at that time. All the people did just as they pleased” (Judge 18:1; 21:25). In contrary to the New Testament, the Apostle Paul ordered the Corinthians saying “everything must be done in a proper and orderly way” (1 Cor 14:40). Connected to this order that Paul challenge the Corinthians with, Kasali (2006:1372), says that “civil authorities have been set in place to promote stability in society”.

These arguments are also used by Geisler (2000:139), who says that citizens must not disobey the government otherwise they could be condemned to die. Currently capital punishment is discussed throughout the world, linked to the human rights debate. The current scholars are advocating that “the life that God created, and as it is renewed in Christ, overflows into eternal life” (Vorster, 2004:83). How must a government that is not allowing the norms regarding God in life be obeyed? Will this blind obedience not drive the people to worship the government?

Reifler (1992:59) says that the practice of worshipping other gods, as governments, leaders and ancestors is prohibited in the Bible (Ex 20:3; Deut 5:7). This prohibition can be seen as a preventative measure for the paternalism that is registered in Mozambique to take over and consent with immoral acts in diverse levels of society (MSI, 2005) without saying something to change the situation.

Obedience to the government is extended to a great number of Mozambicans. The appearance of state can be linked to the events in Israel when “there was no king in Israel at that time; all the people did just as they pleased” (Judge 17:6). According to Afanássiev (1982:296) the state appeared to protect private property, power and the name of the owners of the property. Now, if the state is only protecting the rich, who will protect the poor?

The discrimination against the poor must be the reason for their opposition to government. Supposedly, “they oppose the abuses those are associated with welfare” (Darby, 1996:275). It leads to the believe that everyone have to be rich in order to become reckoned people. This line of thought contributes to the lowering of morality, increase of corruption and the suffering of the poor in Mozambique.

4.1.2 Historical Models of the Governments

Following human history, some models of governing as historical models can be identified. Afanássiev (1982:299) says that there were four models of governments: monarchy, the power of man, the emperor or monarch; republic, the elected power; aristocracy, a minority power over majority and democracy, or the majority power.

Vorster (2004:214) identifies another model that was named theocracy. He defined it as “the state governing under the direct leadership of God (or an idea of God)”. For Christians, this can be seen as better governing, because “the legislative, judicial and executive power was seated in God” (Vorster, 2004:214).

Ethically speaking, theocracy can drive the government to stigmatise other religious groups and it can encourage Christian fundamentalism. Christian fundamentalism advocates the thought that “government must protect Christian morality by way of legislation and a Christian ethos should guide the implementation and interpretation of human rights” (Vorster, 2007:158).

The problem to obtain a theocracy in the current society of Mozambique could be that people are multi-religiously constituted, containing Christians, Traditional ethnic religions, Muslims, non-religions and Hindu (Johnstone & Mandruk, 2001:458). How

can the theocracy then be exercised in this country? Surely, this question can be answered by the experience during Portuguese colonialism.

Mozambique experienced this model in the colonial period when the Roman Catholic Church was driving a major part of the government businesses (Mazula, 1985:78). However, Johnstone and Mandruk (2001:459) say that “the Catholic monopoly under Portuguese rule was only breached in the southern third of Mozambique. Protestant ministries were restricted or forbidden”. Because of these practices the Protestants, Muslims Hindus and other religious groups were discriminated against and prosecuted by government (Gonçalves, 1960:121).

However, “Since 1988 there has been religious freedom” (Johnstone & Mandruk, 2001:458), as well as a democratic system of governance that is advocated worldwide as the best governing system. Thus, Scholars and Donors support the “good governance’ by focusing on legally sanctioned social institutions and relationships and thus on issues such as the juridical system, public administration reform, accountability, democratisation, transparency, budget management capacity and collection of information” (Wilson *et al.*, 2001:271). The country is continuing with these changes and with their implications on the life of citizens.

The transformations that occurred in the African countries result in liberal democracies, where “the basic values of dignity, equality and freedom- three fundamental Christian values” (Vorster, 2007:24) are confused with disorder or civil disobedience. How should the Mozambican government act ethically to obtain order in the country? What regulations are appropriated to alleviate poverty in Mozambique? These questions will now be answered.

4.2 THE STATE AS THE REGULATOR OF NATIONAL LIFE

As it was mentioned, the appearance of the army, police and court as the government's means to exercise power (Afanássiev, 1982:296) is a signal of the necessity of the regulation of life in the society. Therefore some people need to follow some principles that can facilitate people to accomplish the ideas of the government. Thus, the citizens need to be educated regarding different aspects, their activities have to be planned and regulated, and finally, the people need to live in security to fulfil the state orders.

The Mozambican government is attempting this in different ways. As it was said above (3.2.3), these attempts are contrasted by a high level of corruption combined with other social and political aspects. How could the Mozambican government face these paradoxical situations? The first phase could consist of the education of the people.

4.2.1 The State as Educator of the Nation

In Mozambique the state is responsible for the control of all educational activities. Although the state allows the existence of private schools in this country, the majority of education is performed by the state. But, the question regarding the intended education of people can be an issue of debate in academic and political circles. The concepts of education of people, the aims of education and the linking of these aspects with good ethical standards can contribute to improve the human capacity and alleviate poverty in Mozambique.

4.2.1.1. *The Conceptions about Education in Mozambique*

Currently, the improvement of education is seen as the way to improve life. The main questions to be asked are: what is the concept of education in Mozambique? And how can education influence individual poverty?

Darby (1996:9) says that “the level of education in a country is probably the best predictor of that country’s income internationally”. From this idea, it can be said that individual poverty is also related to the level of education of that person.

Reflecting on an inability in African countries, Wilson *et al.* (2001:26) says that “the productive sectors of their economies such as agriculture/pastoralist and nascent industry are marked by very low labour productivity. A combination of these disabilities has rendered African economies unviable and highly susceptible to negative external economies”. The referred disabilities are probably linked to the educational systems applied in the poor countries.

The system of education applied in a certain situation can be responsible for the quality of the people that graduated from those schools. Moreira and Macedo (2002:12) say that if the curriculum is seen as cultural selection and culture as the place where meanings are produced, then the link between school knowledge, identity and power can be understood. Again, the interaction in the activity of preparing people for life can be seen as of main importance.

In this regard, Pacheco (1996:10) says that it is necessary to analyse the responsibility of the state on the education administration, the school legitimating as bureaucratic organization, the task of the teacher as transmitter of knowledge, the pupils success as professionals and the curricula as elaborated programs to facilitate knowledge and to control and evaluate the schoolboys’ progress. In this way, the question remains: what kind of education should be performed to alleviate poverty in Mozambique? And what is the concept of education in Mozambique?

The PRAP (2000-2004) states that the improvement of access to basic education in the educational sector, especially in the rural areas and in taking account the reduction in gender disparities should be used in the struggle against poverty (MPF, 2000:30). The concern of gender disparities is evident from the “research and policy analysis that reveals that women suffer poverty on a more widespread basis than men and that their experience of poverty is quite different as a result of expectations about gender roles” (Alcock, 1997:134).

The problem of poverty is not based only on gender disparities and the access to education. The quality of education supplied can also contribute to encourage people to act positively against their poverty. Basic education can also not provide the necessary “potential population-supporting capacities of the agricultural land resources of developing countries” (Wilson *et al.*, 2001:27).

As it can be seen, Mozambique is dealing with “the access to (the) education” (MPF, 2000:30). On the other hand it is said that “the educational and vocational training systems should be directed towards producing and creating wealth and life skills for individuals and their dependents, and for the country, creating self-employment and jobs for other Mozambicans, thus contributing to their material and intellectual production” (Committee of Counsellors, 2004:27).

This line of thought is close to the true concept of education supplied by the Dictionary of Portuguese Language (DLP ‘*Dicionário de Língua Portuguesa*’ - 1997). Education is defined as the process aimed at the harmonious development of man on his intellectual, moral and physical aspects, and his insertion in society (DLP, 1997:643). Taking into account this concept, education does not only have to attend to the intellectual aspect, but also the rebuilding of the morality of society and edify it healthily.

The Committee of Counsellors (2004:27) supposes that “ethical and civic education should respond to the diversity in Mozambican society, in the cultural, linguistic, religious, racial, political and social spheres”. Thus, it can be said that every true educational project will be closely linked with the morality of the society.

The problem with these projects is that the teachers are not prepared to implement it ethically. Besides this problem, it is clear that the failing of these projects are related to the shortage of teachers and their lack of training (Mozambican Debt Group, 2008:3). This situation confirms that poverty is also affecting the educational system and there are very few hypotheses for the country’s release from this because of the dependency on the International Community.

Thus, it can be said that education in Mozambique is used to respond to the political requests, and not to prepare people for life. The combination between religious life, education and daily life (Douglas, 2001:456) could change the moral of the situation, and thus contribute towards reducing poverty. This is not currently happening in Mozambique.

What should be done in the educational system of Mozambique to fight poverty? This question can be answered by providing the human resources with appropriated skills and by introducing ethical standards in the schools.

4.2.1.2. Education for the Empowerment of man

The human being is a very important resource for development in every country. As discussed, education includes intellectual, moral and physical aspects (see 4.2.1.1). Connecting this line of thought to the measures used for poverty in Mozambique (see 3.1.3) that is based on materialism, it will be seen that education in Mozambique is enforcing the intellectual and physical aspects, neglecting the morality of the schoolboys.

The empowerment of people is also affected by the concept of absolute poverty through the efforts for the improvement of “the amount of money necessary to provide a household (of six people) with very elementary necessities to stay alive” (Graaff, 2007:7). This struggle for ‘improvement of the amount of money’ contributes towards the appearance of corrupt behaviour at all levels of the government sectors.

These indicators denounced by the ACIS (2005) show that “internal fraud often involved syndicates and the creation of complex false trails and in some cases false transport companies and clients”. Frauds become more dangerous when it involves undervalued people, like those people infected with HIV/AIDS. This is manifested with the “fear of stigmatisation and subsequent discrimination, HIV/AIDS infected people are reluctant to disclose their status to their partners and to the authorities” (Vorster, 2004:232-3). But HIV/AIDS is continuing infecting and affecting more people.

Corruption is the result of the non-empowerment of people on morality. Kretzschmar and Hulley (2005:14) note that “the ambiguity of reality forces us as people to have more than rules. We need a fundamental orientation”. This needed orientation could prepare people for good behaviour currently and for moral exigencies of the adult life of tomorrow (Packer, 1999:63).

An orientation depends on ethical education. Although the perceptions of the importance of ethical education could contribute towards the improvement of quality of life in Mozambique, the government believes that “the Access to the education contributes directly to human development by improving capacities and opportunities for the poor” (MPF, 2000:30).

The dualistic perspective of the poverty in Mozambique tends to neglect the morality of the people. In this regard the Ministries’ of national defence, education, art and culture (58/2006) says that the government recognizes that the enlargement and renewal of the network of arts, offices, schools and agricultural schools could contribute towards the preparation of the necessary labour force to rural development, poverty reduction and to the assistance to the rural population. This act (58/2006) reflects in which manner the Mozambican leaders deal with the country’s problems.

Aiming to improve the quality of professional education in Mozambique, the Ministry of Education and Culture is attempting to initiate other kinds of schools (MEC, 2007). As proof, they are conducting seminars, conferences and studies whereby they are elaborating many documents as the OPAEIT (*‘Organização Pedagógica e Administrativa das Escolas e Institutos Técnicos’*, 2007).

According to article 13 of the OPAEIT (Pedagogical and Administrative Organization of the Technical Schools and Institutes), the pedagogical, disciplinary and administrative superintendence of each school is attributed to the headmaster, helped by his assistants, namely a pedagogical assistant, administrative assistant, pedagogical assistant for the nocturnal course, assistant of the boarding school, assistant for production activities and chief of general office. This group constitutes the directional council.

Through this structure apparent good control of schoolboys and good ethical standards in these schools can be presupposed. On the contrary, the final report of USAID (2005) says that “girls are often pressured into sex with male teachers for grades”. To confirm the abovementioned lack of morals of these teachers, the report says that “to encourage bribe-giving from parents, school administrators often assign girl students to the evening shift- generally viewed as unsafe in anticipation of bribes of between 200,00 to 300,00 meticaïs” (USAID, 2005). This amount improves yearly and depends on the demand.

Thus, ethically the problem can be identified “between lack of competence and professionalism, on the one hand, and corruption, on the other” (ACIS, 2005). ACIS (2005) adds to this by arguing that “clientelism, nepotism, favouritism, and the use of influence are deeply rooted in the institutions”. This behaviour greatly affects the educational sector, as it was previously mentioned. Though, it can be said that the written projects are not reflecting what is happening in the schools.

The existing paradox between theoretical law and practice is affecting the confidence of employers to certificates passed by Mozambican schools. Again, corruption is affecting the educational attempts and it requires an ethical perspective of education to start preparing professionals that can develop Mozambique.

4.2.1.3. *An Christian Ethical Perspective on Education*

Currently, the education in Mozambique is faced with great ethical problems, in which it is supposed that science and the Scripture are contradictory (Horton, 2006:113). This line of thought is widespread by conservatives of the Marxist philosophy. To this regards, the words of Johnstone and Mandryk (2001:458) could be helpful. They say that:

Government policy between 1975 and 1982 when there was an exclusive propagation of Marxism, 'all-out war on the churches' and destruction of religious superstition. Since 1988 there has been religious freedom.

Later, "intense suffering created spiritual hunger and congregations of indigenous Christians mushroomed all over the country. The flooding disasters of 2000 and 2001 stimulated much Christian assistance and churches were planted in refugee camps" (Johnstone & Mandryk, 2001:459). This was the beginning of the protestant influence on the educational system in Mozambique. Thus, one can ask why there are no changes in morality in that system fifteen years later? And what is the contribution of the church to the educational system in Mozambique?

The very first step of changes in governmental behaviour can be seen as the inclusion of "the consultative process that surrounded approval of the Land Law (that) was a turning point both in the government attitude towards popular mobilization and demand and in the practice of policy-making" (Wilson *et al.*, 2001:281). It is of great importance to mention that currently the Committee of Counsellors also include churches through "a model that was made operational early in 2001 founded on political, social, religious, racial and professional heterogeneity" (Committee of Counsellors, 2004:9).

This is the possible reason of some changes in the perspectives of the kind of the future people needed in this country as it is presented in the following vision of the Committee of Counsellors (2004:27):

The vision points to the need of cultivating a civic, ethical, moral, patriotic and peace-culture education from early stage in kindergartens and primary schools. The rules of good behaviour, discipline, sound posture, civilised attitude, order, cleanliness and hygiene, prudence, self-esteem, respect towards others, are all practices to inculcate in citizens, contributing to all of us being proud of being Mozambicans.

This vision is closely linked with the idea of the moralization of society, where teachers could not only assume the responsibility to transmit knowledge and skills, but also to refine the character to return students to be the best possible citizens (Plantinga Jr, 1998:108). With this vision it is possible to change that generation of the public servants that rarely confess their harmful behaviour (Plantinga Jr, 1998:109).

This can be helpful to educate people assuming that they are influenced by ethical standards that are needed to overcome poverty in Mozambique. The vision of the Committee of Counsellors is also correlated with that idea that "Learners need to be challenged to implement what they learn" (Semenye, 2006:1480).

On the contrary, they will break the ninth commandment that condemns lying (Ex 20:16; 23:1; Lev 19:11; 19:16; Deut 5:20). Reifler (1992:219) defines a lie as a false declaration that has the intention to deceive the neighbour. The lie contradicts the biblical commandment of love that says "love your neighbour as you love yourself" (Lev 19:18; Mt 22:39).

Douglas (2001:456) demonstrates the connection between education and biblical ethics by saying that the purpose of the Synagogue was mainly to furnish instruction, and the ministry of Jesus in the Synagogue consisted out of teachings. In that time, the religious and agricultural life was combined in every festival (Douglas, 2001:456). Douglas (2001:456-7) says that the Scriptures were the textbooks, although other books were known. He mentions Proverbs and Ecclesiastes as those books that were more often used than others, demonstrating that the tradition of education began in the Old Testament.

According to Semenye (2006:1480), “Christian education passes the Christian faith from one generation to the next”. He also states that “Christian education must be practical. Knowledge that is not applied to real-life issues will not transform lives” (ibid). This kind of education, following the Christian ethics, can help in the struggle against the causes of poverty in Mozambique, and alleviate the suffering of the poor people. The education and other activities are all planned by the state. In this way, it is necessary to discuss the role of the state in planning the country’s life, as it is God’s calling.

4.2.2 The State and the Plans

Since Mozambique became independent, it has enjoyed various stages of development. These stages depended on the situation faced at that moment (see 2.3). The governmental plans for poverty alleviation changed according to the war or peace situation. This can be well perceived by the personality of each President that led at that time. But the concept of poverty alleviation was in the minds of all the presidents.

4.2.2.1. Poverty Alleviation in Different Stages

After the proclamation of national independence, Mozambique chose a Marxist-Leninist ideological orientation that brought hostility with the white regimes of the region, namely, South Africa and Southern Rhodesia (Rocha, 2006:83). This issue encouraged the white regimes to create instability movements against the Marxist regime of Mozambique (Manghezi, 2007:197).

Rocha (2006:83) says that South Africa caused economic instability in Mozambique through supporting the armed opposition, later known as ‘*RENAMO- Resistencia Nacional de Moçambique*’, Mozambique National Resistance (MNR). Manghezi (2007:263) says that, with the instability activities of the MNR in Mozambique, it was impossible to think about country development. In reaction, Mozambique was furnishing armament and defence equipment to the ANC (Manghezi, 2007:263).

These constraints added to the sanctions applied to Rhodesia, restrictions imposed by South Africa related to reduction of the Mozambican labour force and the reduction of users of the Mozambican railways and contributed to the 4th Congress of the Frelimo Party in 1983 to revise the economic policy based on the Perspective Indicative Plan (PPI-*Plano Perspectivo Indicativo*) and the States Central Plan (PEC-*Plano Estatal Central*) that was initially applied in 1980 (Rocha, 2006:84).

This Congress initiated the start to the adherence to the IMF and World Bank policies and it also initiated the finish to the Marxist orientation. This time, with its socialist character, it is known as the '*Centralized planning of the Economy*'. This phase was conducted by President Samora Machel who passed away on the 19th October 1986 (Manghezi, 2007:351).

The second phase of the poverty alleviation project in Mozambique was implemented during Chissano's leadership, in January 1987(Rocha, 2006:94). The project was known as the PRE (*Programa de Reabilitação Económica*), Program of Economic Rehabilitation. By this time it was very difficult to implement it accordingly, because there were few people who were prepared to face it.

Some consider the phase of Chissano as a very interesting one because of changes made during that time. These transformations made Mozambique a laboratory of democracy according to Wilson *et al.* (2001:269). They argue that:

"What makes Mozambique a particularly interesting case in the analysis of 'pro-poor' governance, besides its former socialist orientation and its achievements in social development in the first post-independence years of Frelimo rule, is the fact that in the 1990s it underwent profound and simultaneous transformations: from planned to market economy, from autocratic party-state system to pluralist democracy, and from civil war to peace and stability."

Independently of many other things that resulted from that leadership, peace and stability are the most precious gifts this leadership brought to the Mozambican people

(Johnstone & Mandryk, 2001:458-9). This is contributing to the current improvement of social development.

According to Rocha (2006:92) Armando Gueduza assumed the presidency of Mozambique through his victory in the 2004 general elections. This victory was understood as the acceptance of the Frelimo party by the people requesting changes in leadership.

Through his appearance as Frelimo's candidate for the presidency he made Mozambicans and the international community perceive that it was time for change. This is evident through President Guebuza's and his Ministers' forceful statements about fighting corruption (USAID, 2005). It demonstrates that Guebuza believes that the true struggle against poverty is the one combating corruption.

The perceptions of the abovementioned three presidents mean that "poverty is not new, it is constantly changing" (Davidson & Erskine, 1988:12). Thus, it is just to consider that "the experience of poverty is not uniform" (Davidson & Erskine, 1988:13). Because of these differences in concepts and perceptions, many opinions on the actions of the government in the alleviation program of poverty with regards to combating corruption is being heard.

The recent research by the G20 (2007:9) on the governance in Mozambique demonstrated that, in the urban family aggregations, 57% believe in the intention of the public sector to struggle against corruption, 27% do not believe and 16% have no knowledge of the combat against corruption. In the rural areas, 53% of those inquired believe in the government's struggle against corruption, 23% do not believe and 22% have no knowledge of the intention to struggle against corruption.

In this way, it can be said that the government is trying to overcome corruption with its limitations. This is what causes the civil society to request more actions on struggling against corruption, because "companies interviewed were eager to learn about other methods of combating corruption but many felt that it would be difficult to change their business practice without a prospect of improvement to their bottom-line" (ACIS, 2005:22).

Although there is doubt with the people concerning Guebuza's capacities to change the corrupt situation in the country, confidence began to appear later, as it is demonstrated in research by the G20 (2007:9). Though, what can be expected from this scenario? It is very important to understand the ethics of governance of each one to interpret the phenomena from a specific period. Thus, it is incontestable to discuss the ethics of Guebuza that is probably influenced by his personal convictions.

4.2.2.2. The Guebuzian Ethics for Poverty Alleviation

Guebuza's nationalism gained momentum when he was studying at a secondary school through his joining of NESAM (Nucleus of the African Secondary Students of Mozambique). This movement was based on denouncing the injustices of the educational system and daring to speak on nationalism and independence (Rocha, 2006:58). This contributed to make him one of the founders of the FRELIMO movement.

After the proclamation of national independence, he was leading those people that did not accept the new state laws, like the law of nationalizations, and he helped with the application of the measures of the '24 hours out of Mozambique' (Rocha, 2006:81). Later, he perceived that the true nationalism was slowly breaking down. Thus, when he was a political commissioner of FRELIMO and the Mozambican Army, he founded a Military College in Nampula province, aimed to prepare young people to continue with the nationalist ideology of the FRELIMO party (Rocha, 2006:93).

The nationalism was also demonstrated when he was leading the process of peace in Rome. According to Mazula (1995b:29) on the 8th July 1990, the first time when Armando Guebuza clasped Raul Domingos in Rome, it happened because of the political need for peace, the conscience of the fatherland and the Mozambican identity.

These and other achievements probably closed the gap between Guebuza's way of looking at national issues to that of Samora Machel, the first president of the independent Mozambique (Rocha, 2006:81). How did people perceive the

implementation of this nationalism? And what kind of Government officers is needed to implement and follow his ideas?

The answers to the second question are in his project of governance, visible in “his inaugural address to the nation that bureaucracy, the spirit of ‘*deixa andar*’ (literally ‘letting things go’) and corruption are the great obstacles to development” (ACIS, 2005:15). This statement was repeated later by his Ministers, Governors, Districts Administrators and so on (USAID, 2005), sometimes without knowing the meaning of these words.

The result of that is the dissatisfaction of the will to change. This caused the “sacking of some officials for incompetence (that) may be the indication of political will to follow up these words” (USAID, 2005). The question then remains who could accompany Guebuza in his program of fighting corruption?

Guebuza departs from the principle that “written laws or implicit codes of conduct, which we expect public officials and politicians to observe in the conduct of public affairs, and they do not observe it” (Neild, 2002:5). Though, it is very interesting that the objectives of Guebuza are to improve the life of the Mozambicans.

The challenges for the governance of Guebuza are many. He needs the people compromised to the national cause; people feeling the others’ sufferings and above all people with good ethical standards according to the Christian ethical standards. Now, attention will be given to the disharmony between the President and those who need to continue with malpractices in the public services. How can Guebuza change the situation? It is a question that the Christian ethics and the church can answer. Guebuza needs people that are compromised to serve the community, people that prefer to serve others rather than themselves.

4.2.3 The State and the Laws

Everywhere people live there are regulations that can appear in different forms. These laws must be obeyed by citizens, as well as the state. Mozambique, as

democratic state, is faced with different conceptions of human rights. What are the rights that citizens can freely enjoy? How is this law applied in Mozambique?

4.2.3.1. Rights and Duties in Mozambique

According to article 43 of the Constitution of 2004, every constitutional precept related to fundamental rights are interpreted and integrated in harmony with the Universal Declaration of Human Rights and the African Charter of Human Rights. If it is accepted that the different types and genres of literature, like history, law and prophecy, in different times and places need to be interpreted differently (Waltke, 1999:1557), which kind of interpretation will be valid for these texts?

According to Rocha (2006:88) the Constitution (1990) opened the doors for the creation of different kinds of social organizations and political parties. With these rights, the OTM, the major organization of the Mozambican workers, functioning at the beginning like a tool of the party-state, started to request the improvement of wages of their members. These actions demonstrated that there were different interpretations of these rights that could cause relativism in Mozambique.

After the war of sixteen years, the government supposed that “the maintenance of peace and stability and the implementation of institutional and structural reform favouring long-term economic growth and development” (Wilson *et al.*, 2001:270) were very important. According to these writers the maintenance of peace and stability included respect for the 1992 Peace Agreement, resettlement of refugees and internally displaced people and the reintegration of demobilized soldiers into civilian life, among others.

The RENAMO Party interpreted the maintenance of peace and stability as a favour for their soldiers to the detriment of those that came from the FRELIMO party. Because of this misinterpretation, some soldiers are living in the bush expecting reintegration although they know that this process has finished in 1996. On the other hand, the demobilized soldiers are requesting improvement of their pension without wanting to work. The refugees interpreted the aid from the state and International Community as duty of the state, so that they could be fed and live in dependency of

donations forever without working. Currently they are living in non-recommended areas previously under flood. What do these people think about their protection? What do those in the bush expect with their weapons in a country without war?

The interpretation of duties and rights affected the governance of the previous President. It caused a problem called '*O Cabrito come onde está amarrado*' (a goat eats where it is tethered) (ACIS, 2005:16) that negatively affected the governance of President Chissano. He was probably not ordering corrupt behaviour as the ACIS (2005:16) indicates by saying that "this term expresses the idea that an individual seeks corrupt gains at the place where he works".

On the contrary, the expression can be understood positively as an appeal to a job. In the Bible, especially in the Law of Moses, there are previous punishment measures and a clear prohibition of robbery (Ex 22:9; Lev 19:13; Deut 24:15a, 25:13-16). In the New Testament, in the Gospels, as well as in Paul's letters, there are appeals for working to gain what is destined to each one (Mt 6:33; John 14:13, 14; Eph 4:28, 6:9; Col 4:1). Reifler (1992:184) says that confidence in God requires searching, petitioning, praying and faith in Christ from the believer.

The programs of institutional and structural reform were affected by problematic interpretation. The difference in opinions among the people is a serious motive for non-agreement to achieve certain objectives. Pereira (2008:22-23) demonstrated that fact in his research on good governance. Reports from this researcher indicated different results between participants. Among the answers mentioned by this author, the following can be mentioned:

- Good governance is a Democracy- Florinda Joaquim, student;
- Good governance is the creation of infra-structures- Matine Monjane, driver;
- To govern well is to control the basic products' prices-Albertina Carlos-peddler;
- Good governance is the execution of promises- Yolanda Lobo-Administrator of AMA;
- Good governance is the maintenance of peace- Momed Bacir Gafar-Entrepreneur;

- It is a government that is worried about the people- Amelia Mapanga-Sports agent;
- Good governance is the just system that treats people with dignity-Vivaldino Banze-AMA, Facilitator agent of MASC.

Interests divide people. If the motives to be in the position of leadership are money, they will pervert the people and their interpretation will consequently be biased (Getz, 2002:28). This is the centre of functioning weakness of the laws in Mozambique and in other parts of the world where the ethical standards are neglected. The law depends on the interpreter, transforming it into something that someone can use to protect his interests. This weakness breaks the sense of rights and obligations towards the citizens.

4.2.3.2 *The Conquered Law or Antinomies?*

Mozambique as a state has got laws to regulate the lives of its citizens. These laws cannot be seen as the invention of the governors of the modern and post-modern era. They are based on the “idea of covenant bonding between God and Abram in Genesis 12:1-3” (Hill & Walton, 2000:48). This covenant is “a multi-perspective approach to biblical theology that takes account of the many-faceted nature of God’s relationship with his creatures” (Dillard & Longman III, 1994:36).

Every relationship has rules that must be obeyed. Adeyemo (2006:1421) considers the “rules as guidance on how to live”. Based on the doctrine of the existence of the living God, God and Redeemer-God, Vorster (2007:4) says that “God created the sense of morality in every person and enriched this gift with the moral teachings of Scripture”. The morality in man is thus the base for the formation of rules in the society.

Following history, the sense of morality developed from various perspectives. In the history of the church, the following can be mentioned: “Didache (Circa 75), Traditio Apostolica (215), Didaskalia (±250) and the Constitutiones (380)” (Vorster, 2003:2). Currently, there are laws to regulate the functioning of a specific community, constituting their principles. The principles can be seen as “the written laws or implicit

codes of conduct” (Neild, 2002:5). In this way, the actions of the people can be judged in a deontological sense as “right or wrong not for their consequences but because of their adherence to fixed principles” (Vorster, 2007:11).

In relation to the medical deontology, Coutinho (2006:45) says that the medical code of ethics consists mainly out of fundamental human values. Then “negligence to principles leads to (a) relativistic approach” (Vorster, 2003:14), consequently, there are no laws (*anti-nomos*) to guide the relevant ethical actions (Geisler, 2000:24). Mozambique has its laws that conduct national behaviour and they can be seen as norms for this country.

The problem in Mozambique is that the application of these laws is faced with the corrupt behaviour in the judiciary sector. Commentating on the corruption in the judiciary sector, Hanlon (2002) says that “in a brief statement to parliament on 6 March 2002, Attorney-General Joaquim Madeira pointed to the growing tendency for illegality to gain supremacy over legality, the dishonest over the honest”. Thus, USAID (2005:14) pointed towards the following in the judiciary sector in Mozambique:

... the key problem in the judiciary is grand corruption. It manifests itself in the buying and selling of verdicts, the exertion of political control over juridical outcomes, ‘losing’ evidence or case files as directed or paid to do, intimidation of witnesses, and freeing of key suspects.

The ACIS (2005:36) supports the idea of the existence of corruption in the judiciary sector saying that:

The police, municipal authorities and courts were the least trustworthy institutions and corruption was noted touching most of fundamental areas of a person’s life, such as health, education, employment and general safety.

These words show that the laws in Mozambique were conquered by corrupt behaviour and extra-efforts are needed to change the *status quo*. Adding to this

“more troubling are the allegation of linkages between corrupt government officials and organized crime” (Ellis, 2006).

Thus, it can be said that the non-application of the laws caused by corruption in the judiciary system is greatly influencing the struggle against poverty. The Government’s Anti-corruption Strategy (2005) indicates that the major causes of corruption in Mozambique are (ACIS, 2005:88):

- The lack of enforcement of laws and regulations;
- The lack of institutional accountability;
- The weakness of the control and oversight mechanisms;
- Public administration manager’s lack of commitment to fighting corruption;
- The practice of nepotism and favouritism, and
- Inadequate civil society participation in the combat against corruption.

The disrespect to the law results in the shortage of morality that do make people disrespect their promises (Ex 20:16). According to Reifler (1992:41) the Bible commands people to respect the law because it expresses the good (Deut 4:5-6; Eccl 12:13). In this regard, Jesus said that “as long as heaven and earth last, not the least point nor smallest detail of the law will be done away with- not until the end of all things” (Mt 5:18).

The causes of corruption also indicate that the way that is followed could drive the country into an anarchy in which everyone can do just as they pleased, like in a country without government (Judges 17:5, 18:1). To avoid this, Guebuza is aiming to change this situation through the introduction of some measures like the “Anti-Corruption Strategy General Guidelines 2005-2009” (ACIS, 2005:78).

These efforts by the government are visible, but if it is not supported by the efforts of civil society, private sector and international partners, it will fail. To guarantee national welfare, security, development and prosperity it is necessary to correctly apply the laws, and above all the needed moral preparation of the people.

The results of the misapplication of laws are crime and fear of the people. The question in this regard can ask what people need from the government to feel good where they live? Surely, they need to be secure in that place to develop their activities freely.

4.2.4 The State and the Security of the Citizens

National development is linked to the stability of the country (Wilson *et al.*, 2001:269). If the country is stable, people will be free to develop their businesses because they are guaranteed that they are protected. More security could give rise to more businesses. On the contrary, people could take away their businesses to the secure market. Who must create the country's secure environment?

4.2.4.1 *Protection to the Individual Security*

The environment of security begins with individual stability. The protection of the citizens is a task of the state. According to Afanássiev (1982:297) the public political power of the state is exercised through the huge bureaucratic system of administration, information organisations, courts, prisons, the army and the police. This system appears as an answer to control human aggressiveness that starts in kinder garden, continues in public schools and the universities and protests in marital disagreements (Reifler, 1992:112).

Thus, it can be said that “the State is to protect all its citizens, administer punishment, restrain evil, and promote peace and justice and the general welfare of its citizens (Rom 13:1-5)” (Adeyemo, 2006:1371). The mentioned task of the state is linked to article 3 of the UN's declaration of human rights that says that “everyone has the right to life, liberty and security of person” (Vorster, 2004:9).

This line of thought is in agreement with what is foreseen in the national Constitution (2004), perhaps because of the fact that the United Nations recognized the FRELIMO movement as the statute of observatory, that meant support and formal recognition of them as the true representative of the Mozambican people for national liberation since the time of the war (Rocha, 2006:62).

In terms of number 1 of article 59 of the Constitution (2004), everyone in the Republic of Mozambique has the right to security and no one could be imprisoned and submitted to judgment otherwise than in terms of the law. According to article 43, the constitutional precepts related to the fundamental rights are interpreted and integrated in harmony with the Universal Declaration of Human Rights and the African Charter of Human Rights.

The problem of applying number 1 of the abovementioned article starts with number 2 of the same article. It says that the defendants enjoy an innocent presumption until the definitive judiciary decision. What kind of a decision can be expected from a court with corrupt behaviour as denounced by Hanlon (2002), USAID (2005) and ACIS (2005) (see 4.2.3.2)? If the verdicts are bought and sold (USAID, 2005:14) it means that money is the judge.

The idea might now be created that the poor is impoverished more and more by not correctly applying the laws. It is possible that the poor lose the verdict because they do not have money to pay judges, implying the losing of goods that they suffered to obtain. Thus, it is important to analyse the right to private property in Mozambique, especially the way in which it is presented in the national Constitution and its ethical implication in the lives of people.

4.2.4.2. The Right to Ownership

The concept of ownership is linked to private property. The owning of private properties started through the “economic development of the monarch that created new classes and thus accentuated social distinctions” (Vorster, 2004:166). Afanassiev (1982:255) confirms this when he says that private property was responsible for the increase in economic inequality between people. The accusation against the ownership of private property reflects the socialist thinking of this author. Williams (1998:119) argues that “socialism rejects the concept of private property in theory, although few states have managed to abolish it for long”. But, it was demonstrated that the socialist argument could not function everywhere. Therefore,

one can suppose that the poverty in Mozambique was caused by the “application of the Marxist economic theories” (Johnstone & Mandryk, 2001:458).

According to Rocha (2006:85) the idea that prohibited members of the party-state to possess private property was abolished in the Fifth Congress of the Frelimo party. In the next year it was instituted in the Constitution of the Republic (1990). This change remained in the current Constitution (2004), perhaps to protect those in power.

In terms of number 1 of article 82 of the Constitution (2004), the state recognizes and guarantees the right to property. The guarantee cannot be questioned. Number 2 says that expropriation can only occur because of public necessity, utility and interest defined by the law and the owner will be compensated. How could this compensation be calculated? And will this compensation be valuable to repair all damages provoked by that expropriation? But doubt remains because it is difficult to trust a corrupt man to “impose(s) a strict regime of law and order, as regards the protection of property and persons” (Neild, 2002:57). If the abovementioned law depends on money (see 4.2.3.2), what could happen to the poor?

The citizens in Mozambique are defied to struggle for changes to improve the legal system of this country. This can be possible with knowing and implementing good ethical standards, and people to accomplish its duties.

4.2.4.3 The Duties of the Citizens

The thought of Vorster (2004:94) that “duties and rights are correlated concepts” is accepted by a great number of Christian theologians. The theologians that advocate this line of thought are Reifler (1992); Adeyemo (2006) and Geisler (2000) amongst others. The correlation of these concepts implies that if the citizens have rights, it means that they have their duties in counterpart. Thus, it is ethically wrong to speak about rights where they are not claimed as duties.

Reifler (1992:51-51) says that the first action of God to his people is liberation, salvation, gospel and gift; then He requires to be obeyed. This is in agreement with the thought of Adeyemo (2006:1421) who says that the “ten Commandments are

thus part of a pattern in which God commands obedience from those he has created and chosen (Ex 19:5; 20:1-17)".

The state requires obedience from citizens since they are protected by it. In Mozambique, besides the previous rights (see 4.2.4.1 and 4.2.4.2), there are regulations on the duties of people before the state. According to the Constitution (2004) the duties in Mozambique are divided into three main groups, duties towards similar people, duties towards the community and duties towards the state, articles 44, 45 and 46, respectively.

Article 44 of the Constitution (2004) is about duties towards similar people. It says that every citizen has the duty to respect similar people without any kind of discrimination. This article is very close to the biblical ethical concept, that condemns the divisionism in the midst of the people of God (John 12:20; Acts 19:10; 20:21; 1 Cor 1:24). In this regard, one can ask in what way is it practiced in a country where political paternalism, tribalism, racism and regionalism are usual?

The duties before the community (article 45) could also be affected by ethically condemned behaviour. Taking into account the level of discontentment with public services supplied by Wilson *et al.* (2001:289) (see 3.1.1.1), and comparing it to the results of the 1994 elections (Mazula, 1995b:458-459) (see 3.1.2.2), it can be understood that the discontentment is higher in places where the opposition gained than in those cities that voted for the party in power. This dissatisfaction never manifested in public, demonstrating what can be seen as the "inadequate civil society participation in the combat against corruption" (ACIS, 2005:88).

Duties before the state (article 46) are presented in two parts. In terms of number 1, every citizen has the duty to contribute towards the defence of the fatherland. Geisler (2000:141) indicates that citizens have the duty to respond to military calling as obedience to the state activist views on war. But, it is a moral dilemma to decide in which situations one needs to submit one selves to the state, and on the other hand as a citizen of the kingdom of God one wants to obey the will of the heavenly father (Reifler, 1992:104). This dilemma can be seen in number 2 of article 46. The main point of this is that citizens are obligated to obey the lawful authorities' emanated

orders, given in terms of the Constitution and with respect to its fundamental rights. The problem with those legitimate authorities is that it is very difficult to distinguish between corrupt and non-corrupt behaviour among the government officers.

Although people recognize their duties through the Constitution (2004), they are limited to enjoy it. The problem of not fulfilling their duties can be linked to the causes of poverty in Mozambique (see 3.1.2) that prejudice against the initiatives of the honest on projects of poverty alleviation in Mozambique.

4.3 THE RELATIONS BETWEEN STATE, OPPOSITIONAL PARTIES AND NGO's IN THE STRUGGLE AGAINST POVERTY IN MOZAMBIQUE

In Mozambique citizens have the right to form multifaceted associations by following the established rules of law. These associations can be political, regional, cultural, professional and economical. If poverty reduction is the main government project (MPF, 2000:24), how do these social groups contribute to it? To answer this question, two major categories of the associations will be taken into consideration: political parties on the one hand and different organizations of civil society in interaction with the state, on the other hand.

4.3.1 The Oppositional Parties and the State

The relationship between oppositional parties and the state, in its multidimensional perspective, can be well understood starting with an appreciation of their genesis. In terms of number 1 of article 146 of the Constitution (2004), the President of the Republic is the Leader of the State, and he represents the Nation at national and international level and carefully takes care of the correct functioning of the state.

In number 1 of article 147 of the Constitution, it is judged that the President of the Republic is elected for direct universal suffrage, equality, secrecy, personality and period. In conjunction with the abovementioned articles (146 and 147) the Mozambican State is represented by the elected "President of the Republic of Mozambique, Armando Guebuza" (ACIS, 2005:15). In what way is his anti-poverty policy linked to the oppositional parties? And how do his political opponents face these efforts?

The form in which the opposition parties attend to these efforts must be seen from two perspectives: in their origin and in the manner in which they are treated. According to Rocha (2006:82) the FRELIMO party was a heterogeneous movement, integrating Marxists and liberals, militaries, intellectuals and technocrats, because many of them saw in Frelimo a way to accede to higher categories and diverse benefits.

This diversity helped to create new parties in the midst of the Frelimo party after the approval of a multi-party and market economy (Johnstone & Mandruk, 2001:458). Besides RENAMO the PCN (*Partido da Convenção Nacional*) - Party of National Convention by Lutero Simango, (*Movimento Nacional Moçambicano*) MONAMO- Mozambican National Movement by Máximo Dias, and (*Frente Unida de Moçambique*) FUMO- Mozambique United Front by Domingos Mascarenhas Arouca (Rocha, 2006:87) were founded. Mazula (1995:39) says that many political parties were dismembered from the Frelimo party, including PADEMO, PANADE, SOL, PIMO, PPPM and in a certain way, the proper RENAMO (*ibid*).

Rocha (2006:87) supports the fact that the small political parties were founded because of a natural ambition to conquest power positions. According to this writer, the Mozambican political scenario is dominated by the Frelimo Party and Renamo Party, because they were privileged by the military and financial power that they had. This is a danger, because discrimination “can lead to a crisis of selfhood and eventually to personality disorder” (Mashau, 2006:175).

Mazula (1995: 316) says that the electoral manifests of the various political parties point to areas such as agriculture, education, health, infrastructures and employment, as their priority. It demonstrates that they have the same interests.

The bipolarisation of the Mozambican policy silenced some political groups and maintains the hostility between Frelimo and Renamo, not producing the necessary improvement to the disfavoured people.

4.3.2 The Relationship between the State and Non-Governmental Organizations

The non-political groups that operate in Mozambique can be divided into two major groups according to their origin. The domestic organizations those originated in Mozambique, mostly constituted by natives, and the others from other countries performing their activities according to their aims. How do they act to alleviate poverty?

4.3.2.1 *The national Non-Governmental organizations*

The appearance of true Mozambican non-governmental organizations started when the “Frelimo government (to) ended the flirtation with Marxism in 1988 and (to) instituted a multi-party democracy and a market economy in 1990” (Johnstone & Mandruk, 2001:458). To accommodate these changes a new national constitution known as (A Constituição de 1990) ‘*the Constitution of 1990*’ had been approved (Rocha, 2006:88).

Number 1 of article 52 of the Constitution (2004) says that all the citizens enjoy liberty of association. However, this permission is restricted in number 3 of the same article prohibiting the emergency activities of armed associations with military character or paramilitary. The formation of those associations that could promote violence, racism, xenophobia or pursue the ends contradicting the law is also prohibited.

This is linked to the idea of Rocha (2006:89) saying that from democratisation new political parties, professional associations, like the order of lawyers and the economists association; social and humanist movements like the League of Human Rights, the MULEIDE (Mulher, Lei e Desenvolvimento) ‘*Woman, Law and Development*’, the AMODEFA (Associação Moçambicana de Defesa da Família) ‘*For the Family Defence Mozambique Association*’, among others emerged.

Of course, the UN’s recommendations on the poverty reduction strategy that advises governments are to proportionate projects of governance reinforcement, promotion of human rights, participation of civil society and promotion of the private sector (Sachs, 2005:12). Currently many organizations of civil society such as the FDC (Foundation for Community Development), AMODE (Mozambique Association for Democracy Development), MASC (To the Civil Society Aid Mechanism) and the OE (Electoral Observatory) among others, are struggling against poverty through the promotion of good governance (Pereira, 2008:5).

The G20 is the group that congregates the majority of civil society organizations in Mozambique. According to the G20’s (2007:3) 2006 Annual report on poverty in

Mozambique, the platform of the coordination of groups (in Maputo) is composed by ABIODES (association for agriculture, biodiversity and sustainable development), CCM (Mozambique Christian Council), CTA (Confederation of the Mozambican Economic Associations), the abovementioned FDC, José Negrão Investigation Institute, GMD (the Mozambican Debt Group) and the UNAC (Peasant's National Union). This forum can be seen as a representative of all non-governmental organizations. The 2006 annual report indicates that (2007:6):

The G20 is the civil society agreement that emerged in 2004, aimed to participate in the poverty observatory, and it is a national forum of discussion of issues about poverty reduction. The G20 is the chief and valid interlocutor of the civil society in the poverty observatory sessions. This panel was created to be the headquarters of discussions.

The abovementioned report (2007:48) ends with recommendations to the government that are supposed to be measures of the efforts of the struggle against poverty by demonstrating that they represent all civil society in Mozambique. But, the Mozambican debt group, one of the members of the G20 group, recognizes that the socio-economic conditions are barriers to the effective functioning of civil society. It can be said that poverty undermines the development of the civil society initiatives and they blame the impact on their contribution on the struggle against poverty and corruption.

This weakness creates the tendency of main Mozambican civil society organizations to be dependent on donors that manipulate the majority of their actions. Who are these donors? And how do they act? These questions will be answered in the following sections.

4.3.2.2 The international organizations

The Mozambican international policy is adjusted according to those policies approved by the Charter of the United Nations and the Charter of the African Union. In relation to the establishment of the system of the United Nations and the human rights Vorster (2004:6) comments that "shocked by the horrors of the Second World

War, the participating nations intended to establish a charter that will be conducive to the promotion of human rights for all”.

Mozambique joined these Charters with the intention to promote friendship and international partnership. In this regard, number 2 of article 17 of the Constitution (2004) says that the Republic of Mozambique accepts, observes and applies the principles of the abovementioned two Charters.

But, it is not only the signing of the Charters that guarantee the implementation of the agreements. Actions are also needed to fulfil the implementation of the agreements (Reifler, 1992:184). For example, it is said that the “prohibition of child labour, the right to a decent wage and safe working conditions, and the right of employees to organize into associations” is foreseen in international labour (Lodge & Wilson, 2006:46).

Mozambican Government adhered to the program of the United Nations known as the Project of the Millennium that promotes the worldly struggle against absolute poverty (Sachs, 2005:5). This agreement helped to bring many international NGOs to Mozambique (CoC, 2004:17). Lodge and Wilson (2006:47) mentioned that “CARE, Oxfam, World Vision and Medicines Sans Frontiers” are some of the major NGOs controlling the lion’s share of resources.

The G20 (2007:3) acknowledged the department of International Development (DfID)-British, the Irish Aid, W. K. Kellogg Foundation (WKKF) and the Open Society for Southern Africa (OSISA) - for their financial resource donation and multiple aids. These are the NGOs that are linked to social organizations and they give direct aid to these organizations.

Although, these organizations are seen as the major contributors to human development, it is important to see that they are a result from the adherence of the country to the IMF ‘International Monetary Fund’ and to the WB ‘World Bank’ (Rocha, 2006:84). The Mozambican Debt Group (2008:2) also identifies the African Bank for Development as another financial organism that contributes to the government

budget. According to the Mozambican Debt Group (2008:3), the partner group that gives direct support to the government budget is known as G19 'Group of Nineteen'.

Thus, it can be understood that the international NGOs are divided into two groups, according to their aims. Independent of the division, all of them are seen as donors because of their financing. Oppewal (2007) reports that "Donors have been generous to Mozambique because they are seeing results from their investments", encouraging Mozambicans to continue to depend on donations. But it is true that donations cannot lift anyone from poverty? Is this ethical? The Bible calls everyone to work and to obtain their own riches.

4.3.3 Poverty as Common Enemy

Seeing poverty as a problem of poor people can be deceitful. Alcock (1979:5) suggests that it is better to "begin to make judgments about what we ourselves think the real problem is". The writer supports that poverty is a basis for action to define better policies to struggle against it. This thought is correlated with criticism of Davidson & Erskine (1992:12) that says that "attention is directed at people who are poor rather than at poverty itself".

Poverty is a social problem that includes more than a lack of money. To indicate the large social dimension of poverty, Van der Walt (2006:29) considers the "possible causes for the socio-economic-political state of affairs" as the major causes of poverty in Africa. Poverty becomes a common problem because it includes "aspects of lifestyle and environment such as loneliness and stress of pollution, urban sprawl and rush hours" (Williams, 1998:9). These aspects of poverty are not only affecting the poor people, but also those that are seen as rich people in these countries.

Because of its multidimensional perspective, the UN adopted the Millennium Project that is supported by the MDGs '*Millennium Development Goals*' (Lodge & Wilson, 2006:91). According to this author, the MDGs functions are:

- To eradicate extreme poverty and hunger;
- To achieve universal primary education;

- To promote gender equality and empower women;
- To reduce child mortality;
- To improve maternal mortality;
- To combat HIV/AIDS, malaria and other diseases;
- To ensure environmental sustainability; and
- To develop a global partnership for development.

Although other reasons are linked to poverty, they complement the problem of poverty. Mozambique thus adhered to the MDGs through the “Poverty Reduction Action Plan (PRAP), intended to operate the PRS, by setting specific quantitative objectives and monitoring bench-marks for public anti-poverty action” (Wilson *et al.*, 2001:274).

According to the MPF (2000:9), governmental and non-governmental institutions will use PRAP as principal instrument to guide policies and strategies aimed at fighting poverty in the medium and long term. This idea is complemented by the inclusion of the ideas of peasants, workers, students, children, women, young and aged, academics, experts, clerks, religious and others citizens (CoC, 2004:7) on the elaboration of Agenda 2025.

Mazula (1995b:316) says that the electoral manifests of many political parties point to the same aspects as their priority. In his study, the writer analysed the particular program of the following political parties: FRELIMO, FUMO/PCD, MONAMO/PMSD, PIMO, PT, UNAMO and RENAMO, demonstrating their interests in the solution to poverty.

The general interest in solving poverty in Mozambique is theoretically visible. But, if the idea of Mazula (1995:163) that Mozambique is fertile in beautiful laws, written very well, with social affection, but they do not work because the citizens, including the elders, who had to fulfil it are silenced, it will remain only beautiful words. It can lead one to say that their words show that all of them know their responsibility towards poverty.

4.4 CONCLUSION

The Mozambican government is trying to struggle against poverty through certain policies in accordance with the convictions of the national and international leaders. These world projects development convictions can be exemplified with the case of the millennium development objectives and other international agendas of world economic development. Thus, the anti-poverty programs developed in Mozambique are similar to those in other countries and they are finding it very hard to achieve their aims.

The process of development is shocking with many constraints for those that are defaulting the projects. The unhealthy link between the interveners in this process is the main contributor to the lack of success of the projects. Besides this the misunderstanding of the real problem, the lack of morality that results in corrupt behaviour, lack of seriousness of the government officers that drive the people to paternalistic behaviour, causes failure.

The current reforms in the governmental sector could result in a change of the paradigm of the Mozambican people, to combat the politicisation of the poverty and gathering efforts to struggle against the common enemy if they occur simultaneous with the introduction of true measures aimed at the maturity of the civil society.

To change this situation, efforts will be required from all Mozambicans, from all society sectors. This can help the governors to fulfil the current reforms. The church can help the government to prepare the required people for these reforms. Above all, Guebuza needs people to follow him that could make it possible for the church to intervene in the situation through the moralization of society.