

Editorial

Dear Readers,

Blessed are the pure of heart, for they shall see God.

During Community Day this year at Jordan University College, members of the Philosophy Department spoke to spectators and well-wishers about the more popular, attention-getting fashions in the academic world that at the same time fail to grasp the fundamentals of human existence, particularly the capacity of the human heart to love freely, purely, generously and humbly without seeking anything in return. Paul Ricœur called these fads the schools of suspicion. The masters of suspicion are often the ones that hold the place of privilege in the public forum, but in reality they disappoint the true intellectuals of good will who seek a higher Truth that transcends the limitations of human speculative and practical reason.

I am not exaggerating if I were to say that the philosophy students fascinated those who were listening – and there were many – with their explanation of the masters of suspicion. Who are the masters of suspicion? They have all enjoyed the ascription “intellectual”; but at the same time they have all fallen prey to the notion that the human heart is never free to live according to the norms of purity, truth and goodness. Who are the really influential masters of suspicion?

Paul Ricœur and Pope St. John Paul II have attempted to sharpen the focus of all people of good will on the issue of exactly who constitutes a master of suspicion. As summarized in an editorial in an earlier issue of *Africa Tomorrow* (Vol. 17/ No. 2/ December 2015), the three representatives of the materialist, psychosocial and prestige schools of suspicion are respectively Karl Marx, Sigmund Freud and Frederick Nietzsche.

The present issue of *Africa Tomorrow* presents two authors who probe more deeply into the abyss of evil that gives rise to the suspicion that the human being remains subservient to the allurements of a deeply rooted corruption that remains forever embedded in the human heart.

The first of these authors, Father Leonce Rambau, brings into the spotlight a foreboding figure who seems to meddle incessantly with human affairs. We are speaking of the figure of Satan who literally outclasses everyone as a master of suspicion. He is suspicious of human genuineness, and so seeks insidiously for hidden motives and intentions.

The second author is Paul Mosha who brought his research to a successful conclusion under the supervision of Father William Ngowi. Mosha concerns himself with the evil perpetrated by the powerful and influential perpetrators of crime who seem hell-bent on developing systems that generate money to accommodate the rich who seem always to get richer. There are powerful and influential people who work to transform cultures and societies into cesspools of sensuality and emotional listlessness. They manipulate every possible resource in order to accumulate power.

Mosha identifies the two beasts of Revelation 12 as symbols that represent regimes, movements, institutions, economic overlords, political governors or website producers that support and give impulse to what is evil. He identifies the Dragon as the symbol that represents any system of evil power. Mosha mentions insightfully that Revelation 12 and 13 leave us with the plausible notion that the Devil is the one who always operates behind the scene, always enshrouding himself in a tissue of deception, disguise and treachery, and always working to invest people with great economic, social, political or military power so that they may believe that they are equal to God (cf. Gen. 3:5).

Fr. Rambau, however, reminds us that God may permit Satan to tempt the human being to feel forlorn, desolate, and trapped within his or her weaknesses, misfortunes and crises. Yet Satan cannot overwhelm God or deprive God of his limitless ability to set the human person free. Job, for example, carries the stature of a hero because he remains pure in his faith, hope and trust in God. Similarly, Mosha reaches the decisive conclusion that no matter how greedy, no matter how sensual, no matter how powerful a person, a culture or a society may be as a consequence of the stratagems of the Dragon and the beasts, God's grace works effectively to free even the worst of human beings so that he or she

may convert, walk the path of purity, truth and love, and enjoy the eternal life that is God's gift to the communion of saints.

Let us be more specific about the diabolical activity that seems to have engulfed some sectors of human life in the world of today. This activity corresponds to the psychosocial school of suspicion.

Sigmund Freud typifies this school. He suspects the human heart's capacity to love freely and purely. Freud espoused the psychic determinism typical of all those who suspect that it is the drive for sensual and emotional gratification that governs the human heart even if the person involved is totally unaware of it. In this instance the other person loses his or her identity as a person. This person – typically a person of the opposite sex – has become an object-for-me. Once the person has gratified me, I can dispose of her. In my eyes, she is reducible, replaceable and repeatable: I can substitute another for her once I am tired of her. I have deprived her, therefore, of her freedom, her dignity, and her right to live and love responsibly. I have done the same to myself: I have deprived myself of the freedom and the right to love responsibly and chastely.

The instinct determinism that motivates a person to seek self-gratification gives rise to a lifestyle of *psychosocial consumerism*. This kind of mindset anchors itself in the shallow conviction, "I am what I feel." This is the person who feels a great need for social contact with individuals and groups. Loneliness can make this person look for romantic relationships that will gratify sexual inclinations and impulses. This person may pursue friendships that are emotionally pleasing. To this person the "product" is another human being whose physical and social behaviour are touching, soothing, peace-giving, tender, gentle, delicate, exciting, uplifting, and sensually stimulating.

Our present-day global culture, however, exposes a new kind of problem – a health problem – that would certainly seem that one should agree with Freud and should suspect the heart's ability to be pure and loving.

What is this health problem?

Almost every country in the world occupies itself with the health of its people: physical health, yes, but also mental health, emotional health, moral health and spiritual health. Given this

worthy occupation, there continue to be some startling facts about present day illnesses that not only make us gasp because of the damage they cause but indeed take our breath away because they are self-inflicted illnesses. They are illnesses that could be avoided. They are illnesses that involve addictions so that they provoke a deprivation of freedom. More provocatively they sap people of their ability to be joyful in the tender intimacies of marital love. They attack and cripple the moral fibre of the human being. Ultimately these are illnesses that corrode the hope that is meant to direct the soul towards heaven, towards an eternal companionship with the humble in spirit, the pure of heart, the eager of mind... with all those who are fully saturated with divine love.

If you the reader have been guessing that I have one particular illness in mind, you are correct. The illness is the persistent viewing of pornography. You will discover in this present issue that a researcher from Mwanza, Rosemary Richard, who was conducting her work in the Psychology and Counselling Unit of Jordan University College, happened upon a shocking piece of information reported by Michelle Hassell from the University of North Texas in the USA. Michelle reports that there is a pornography website that claimed to have 18 billion visits during the year 2014. That would be 2.1 million visits per hour.

Having accepted Miss Richard's offer to co-author her research article for the present issue, I did a reference check on the website that Hassell mentioned; I report the result of my reference check in the article itself. The website reports 28.5 billion visits during 2017, which amount to 3.4 million visits per hour. The same site reported 33.5 billion visits for 2018, a daily average of 92 million visitors; and on the day they were writing their report – 11th December 2018 – they were averaging about 4.2 million visits per hour. That means the rate of visits is going up, not down.

The actors and actresses who do the porn videos for this particular website, classified as amateurs, models and content partners, uploaded 4.79 million new videos, creating over 1 million hours of new content. This means that if you were to start watching these new videos in 1904 for 24 hours per day, seven days per week, you would still be watching them today, 114 years later. This

is called sickness. The species of sickness at issue is sexual perversion. The symptom is pornographic viewing.¹

The volume of visits, however, is not the most shocking datum that Miss Richard provides. She also informs us that of the 2,290 students that responded to Hassell's survey, 80% said they use pornography: 90% of all men use pornography; 71% of the women use pornography. Sixty-six percent of the 2,290 respondents in Hassell's study agreed or strongly agreed that viewing pornography is normal! There was a slight distinction between men and women on this issue: 71% of the men and 61% of the women expressed their agreement or strong agreement with the normalcy of watching pornography. Sixty-one percent of all respondents either disagreed or strongly disagreed that viewing pornography is unethical!

Sixty-six percent surveyed by Hassell said that they either disagree or strongly disagree with the statement that premarital sex is unacceptable: 65% of the men said this; 67% of the women. Shall we not conclude that the moral compass guiding Hassell's respondents is entirely useless for human beings who love God and respect persons of the opposite sex as free and responsible persons who deserve our reverence, tenderness and chastity?

In their responses, Miss Richard's African students seem to show a greater moral intelligence than the respondents in Hassell's study from the Texas region of the USA: their moral compass seems more trustworthy.

Miss Richard and I report that, yes, the internet can enslave a person to unwanted perversions, but at the same time the internet can actually inspire people with new possibilities for growth and personal greatness that would not be so easily discernible without the internet.

Pornography is not the only health nuisance touched upon by the present issue of Africa Tomorrow. After Peter George offers

¹ To involve oneself in any way with this website would seem to indicate a grave lapse in moral judgment not only because of the harm one causes to one's own moral fibre but also because of one's complicity with the damage that comes to the moral and psychological health of the actors and actresses. For those who wish to verify the statistics, see: <https://www.pornhub.com/insights/2018-year-in-review>

a detailed exposition of the history of the Catholic Church in Tanzania – a history that begins with Africa’s noble welcome to a very important refugee, the baby Jesus Christ – Father Marcel Mukadi presents a host of critical quandaries that face religious communities and their superiors in the Tanzania of today: they are actual crises in the moral and spiritual health of religious congregations.

Father Mukadi proposes a solution that seeks to actualize the truth as it comes to us from God the Holy Spirit: the time for the universal Church to “Christianize Africa” seems to have exhausted itself. Now it would be best for all of us if Africans were to *Africanize Christianity*. Not only would the Church in Africa become more vibrant, but one would anticipate that the universal Church would develop a backbone of faith and integrity if she were to accept the virtues and treasures of an Africanized Christianity.

Father Longino Rutagwelerera explains how Christian philosophy may serve Christian theology by offering the sterling example of St. Gregory of Nyssa. For St. Gregory, philosophy is at the service of theology when it makes the content of theology intelligible, explainable and justifiable. Fr. Rutagwelerera’s article supports all those philosophers throughout human history that have accepted divine revelation as the seedbed for their intellectual growth towards eternal Truth.

Finally, we at *Africa Tomorrow* wish to express our continuing gratitude to Brother Polycarp of the Benedictine Order. His very clear and concise articles explain how one is to conduct and report research. His articles give incentive to you, our readers, to become writers. This means to exercise your abilities with confidence and courage so that you, too, organize your research activities, write about them in well-structured papers, submit them to *Africa Tomorrow*, and give all of us the pleasure and the privilege to learn and grow in maturity of mind, heart and soul precisely because we are reading what you have written.

The Editor