



# THE UNIVERSAL MISSION TO COMBAT HATRED (UMCH)



**PROJECT PROFILE** March 2024

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# PROJECT PROFILE

## OF THE UNIVERSAL MISSION TO COMBAT HATRED (UMCH)

### I: Introduction

Difference is our connecting thread to one another's humanity. Humanity is a collective term to represent human beings' love, affection, compassion, and concern for others. When given a choice between being right and being kind, a person with humanity chooses to be kind without much contemplation.

Unconditional love for all human beings is the foundation of humanity.

So rather than insisting on equality because we are all human beings, we should instead be celebrating our differences.

Martin Luther King, Jr. said while addressing "Strength to Love":

"Darkness cannot drive out darkness;

only light can do that. Hate cannot drive out hate; only love can do that."

Hate or hatred falls under the category of emotions. Like all emotions or feelings, it can be positive or negative depending on how it is used. For example: hate of corruption or violence is a positive use, whereas racism, religious intolerance, or gender abuse is a negative use. For a balanced and holistic developed person, emotions as strong feelings against something or someone, are learned and developed from childhood and are integrated into one's social life.

To the person who fails to integrate

this emotion properly and positively, hatred becomes a hindrance to social interactions and finally to development. Once hatred becomes a hindrance to one's development or social relationship, it can be considered a disease and needs therapy. In the UMCH, we want to establish the etiology of this disease, how it hinders one's social interactions and individual capacity expansion, and eventually how it is related to social and economic growth.

The cardinal emotion that inhibits our reaction toward these inhuman acts is hate. Unlike other emotions mentioned in the definition by the

Webster dictionary, hate focuses on the identity, ways of behavior, or characteristics of the targeted object or person. Hate is also at the heart of misplaced sympathy which hinders humans from defending or supporting those who can't defend and protect themselves such as the minority, the children, or the marginalized.

We only live once, which means if we have only one life, we ought to make the most out of it by doing things that make us happy or taking chances, so that we won't have regrets on our deathbed.

Remarkably, the Abrahamic Family House (AFH) through its essence has automatically tackled hatred as it is dedicated to bringing understanding and tolerance amongst faiths. AFH embraces people's differences as richness, not threat. "We are different religions, but we can live, enjoy, and celebrate together. Differences are

important to one's development" – unnamed AFH official.

In the Human Fraternity Document which belongs to AFH, they invite all persons who have faith in God and faith in human fraternity to unite and work together so that it may serve as a guide for future generations to advance a culture of mutual respect in the awareness of the great divine grace that makes all human beings brothers and sisters.

"In the name of God, who has to recognize the fundamental values of our common humanity, values in the name of which we can and must cooperate, build and dialogue, pardon and grow; this will allow different voices to unite in creating a melody of sublime nobility and beauty, instead of fanatical cries of hatred". [282] – Pope Francis  
Today, the Family Vibes Foundation, a mental wellness pioneer entity

together with the team of social scientists humbly ask the Abrahamic Family House and the Ministry of Tolerance and Coexistence to join hands to call on the universe to wake up and unite to curb this obnoxious disease. However, we invite all human development pioneers and all other well-intentioned people to join hands in implementing the Universal Mission to Combat Hatred (UMCH).

**II: Theme:** "Hatred as a Contagious Universal Disease and Public Health Threat"

**Founder of UMCH:** Dr Mayrose Kavura Majinge - Human Development Specialist and Mental wellness Advocate

**Coordinator:** Family Vibes Foundation - Humanitarian NGO based in Dar es Salaam, Tanzania

**Primary Partner:** St Augustine University of Tanzania (SAUT)

**III: Proposed Anchor Partners:**

The Ministry of Foreign Affairs Tanzania, Ministry of Tolerance & Coexistence and Ministry of Community Development AE, Abrahamic Family House (AFH), IPU, WHO and National Council of NGO Tanzania ( NaCoNGO)

**IV: Proposed Host:** The Ministry of Tolerance & Coexistence, Ministry of Community Development AE and the AFH

We do not doubt that all stakeholders will join hands with us by accepting our proposal to spread this mission to increase excellence in the essence of tolerance and coexistence in communities.

**V: Other Expected Partners:**

Organizations from different backgrounds worldwide including the Department of Community Development AE including Emirates

Public Relations Associations, Wajeb Volunteering Association, UAE Social Media Association, Operation Smile, Emirati Musicians'Association Emirates Happiness Positiveness Association, UN, UNWPA, IPU, WHO, IOM, FIDH, etc.

**VI: Venue:** Proposed to be in Abu Dhabi, UAE, the specific venue to be confirmed by the organizing team supported by the Ministry of Tolerance.

**VII: Date:** We have identified September 14<sup>th</sup>, 2024,(7 days prior to World Peace Day) or October 3<sup>rd</sup> 2024 (7 days prior to World Mental Health Day) but in principle, the event could be held on any day in September depending on the proposed Guest of Honor's convenient schedule.

**VIII: Launch Event Schedule:** To be confirmed.

**IX: Proposed Guest of Honor:**

to be confirmed by the organizing team including AFH and Ministry of Tolerance, in principle we have proposed the UN Secretary-General, António Guterres

**X: Special Guests:** Religious

Leaders globally, Traditional Leaders, Heads of IPU, WHO, IOM, UNWPA, FIDH

**XI: Invited Dignitaries:** Various

International dignitaries including Religious Leaders, Ambassadors, High Commissioners from various countries, country representatives of different governmental international organizations, and non-governmental international organizations. Other guests will all be interested people from the government, and private sector non-governmental organizations (NGOs).

## **XII: Other Invited Guests:**

We will invite all interested people representing local and foreign, private and government organizations.

## **XIII: The Launch Event Proposed Activities:**

- (a) Various Entertainment including cultural Music and live Performances.
- (b) Presentation on how the mission will be conducted globally.
- (c) Presenting Three Years Strategic & Work Plan for UMCH Activities to the Guest of Honor and all Special Guests
- (d) Welcoming Speech by the Head of the Event Host (Minister of Tolerance)
- (e) Launch of the Universal Mission to Combat Hatred Network (UMCHN) Headquarters

- (f) Launch of the Essay Competition on the Importance of Human Differences
- (g) Launch of "Abrahamic Family Sub-House" to be established worldwide
- (h) Special Remarks from each Special Guest (WHO, IOM, UNWPA, IPU)
- (i) Launch Remarks from Guest of Honor (UN Secretary-General)
- (j) Presentation of awards to supporters/donors

## **XIV: Why Launching this Mission in Abu Dhabi, UAE?**

The reason to launch this mission in Abu Dhabi, UAE is that the UAE is a unique model in which civilizations meet to strengthen peace and coexistence among all peoples of the world. Also, Abu Dhabi is based on the unique and admirable history

of human well-being.

The former ruler of the Emirate of Abu Dhabi, UAE's founding father left behind a legacy of noble values like charity, equality, generosity and tolerance. A man of unmatched vision who contributed extensively to the history of Abu Dhabi, the former ruler's values are celebrated by UAE's generations and generations His Highness the late Sheikh Zayed bin Sultan Al Nahyan, the President of the UAE since the formation of the Federation in 1971. Here is a list of famous quotes that promote tolerance:

- *"It is our duty, and the duty of the whole society, to forgive the sinner and help him return to the right path. Allah, the Almighty, is forgiving, so can we not forgive?"*
- *"It is the scholar's duty to explain to people the essence and great message of Islam, which calls for tolerance,*

*wisdom and fairness, so that people reject terrorism and wanton killings in the name of religion”.*

- *“To treat every person, no matter what one’s creed or race, as a special soul, is a mark of Islam”.*
- *“I am not imposing change on anyone. That is tyranny. All of us have our opinions, and these opinions can change. Sometimes we put all opinions together and then extract from them a single point of view. This is our democracy.”*
- *“Situations change from time to time. A friend may become an enemy and an enemy a friend. Life is inconsistent and ever-changing. So are health and weather. We must, therefore, be prepared for the unexpected changes coming our way.”*

Also, in the UAE there is great preservation of traditions and cultures.

*“The word “culture” points to something deeply embedded within a people, its most cherished convictions, and its way of life. A people’s “culture” is more than an abstract idea. It has to do with their desires, their interests and ultimately the way they live their lives. To speak of a “culture of encounter” means that we, as a people, should be passionate about meeting others, seeking points of contact, building bridges, planning a project that includes everyone. This becomes an aspiration and a style of life. The subject of this culture are the people, not simply one part of society that would pacify the rest with the help of professional and media resources.... Social peace demands hard work, craftsmanship. It would be easier to keep freedoms and differences in check with cleverness and a few resources. But such peace would be superficial*

*and fragile, not the fruit of a culture of encounter that brings enduring stability. Integrating differences is a much more difficult and slow process, yet it is the guarantee of a genuine and lasting peace. That peace is not achieved by recourse only to those who are pure and untainted, since “even people who can be considered questionable on account of their errors have something to offer which must not be overlooked”. [206] Nor does it come from ignoring social demands or quelling disturbances, since it is not “a consensus on paper or a transient peace for a contented minority”. [207] What is important is to create processes of encounter, processes that build a people that can accept differences. Let us arm our children with the weapons of dialogue! Let us teach them to fight the good fight of the culture of encounter!” – Pope Francis delivered in Assisi, at the tomb of Saint Francis, on 3 October, Vigil of the Feast of the Saint, in the*

*year 2020, the eighth of his Pontificate.*  
- Pope Francis

Consequently, the UAE has the Ministry of Tolerance and Coexistence which hitherto is the only country worldwide to have such a Ministry. The Ministry of Tolerance aims at fostering a spirit of tolerance, promoting mutual respect and peaceful coexistence among all people of the UAE and building bridges of understanding, communication, and dialogue, with the mission to renounce violence, discrimination, and hatred, and encourage interfaith dialogue where the true image of Islam through local, regional and global initiatives is highlighted, becomes systemically feasible. With this mission, this Ministry befits necessary to host the launch Universal Mission to Combat Hatred.

Moreover, Abu Dhabi is where the Abrahamic Family House (AFH) is based.

Remarkably, the aspiration statement made in Abu Dhabi on 4 February 2019 by His Holiness Pope Francis and The Grand Imam of Al-Azhar Ahmad Al-Tayyeb made when signing A Document on Human Fraternity for World Peace and Living Together which says: "this Declaration may constitute an invitation to reconciliation and fraternity among all believers, indeed among believers and non-believers, and among all people of good will; this Declaration may be an appeal to every upright conscience that rejects deplorable violence and blind extremism; an appeal to those who cherish the values of tolerance and fraternity that are promoted and encouraged by religions; this Declaration may be a witness to the greatness of faith in God that unites

divided hearts and elevates the human soul; this Declaration may be a sign of the closeness between East and West, between North and South, and between all who believe that God has created us to understand one another, cooperate with one another and live as brothers and sisters who love one another. This is what we hope and seek to achieve with the aim of finding universal peace that all can enjoy in this life".

Perpendicularly the Scientific Conference ( visit this link to access it: <https://drive.google.com/file/d/1gJ0UAFHkGiDMr7mV5qjD0M4ARz4dFHJ/view?usp=sharing>) organized by the Family Vibes Foundation and hosted by St Augustine University of Tanzania (SAUT) on 18-20th January 2024 in Mwanza, Tanzania, deliberately adopted the following:

- i) The **Universal Mission to Combat Hatred (UMCH)** must



belunched and implemented as soon as possible. Also its network ought to be initiated and launched perpendicularly.

- ii) The UMCH head office is proposed to be based in Abu Dhabi for the recognition and respect of "The Abrahamic Family House". The Government of UAE should be asked to host the launch as well as to provide the Mission head office in Abu Dhabi. Thus, we strongly and humbly ask the Government of UAE to kindly accept to help in asking **The Abrahamic Family House (AFH)** and the **Ministry of Tolerance** to host this noble mission in September or October 2024.

Putting aside time, funds, annual schedule, and all other reasons that can be used to hold back this mission, let us not tolerate this hatred that

keeps on destroying our lives, let's wake up and unite to proclaim and fight hatred now. For this reason, we humbly ask your esteemed and unique initiatives (The Abrahamic Family House and the Ministry of Tolerance) to use your essence and make this mission happen this year.

However, we intend to invite various stakeholders who will voluntarily join our mission which is to raise awareness of the dangers of hatred in the world and to mobilize efforts in support of love around the world.

**Our vision** is to provide culturally competent, holistic, and wellness-focused services that promote universal social-emotional development, curtail the development of mental health challenges, and eradicate hatred including other social-emotional problems specifically that currently exist.

**Our mission** is to make the world

live the concept of the "Abrahamic family" where different people can celebrate and enjoy their differences together without considering their colors, races, religions, political ideologies, and cultures through collaboration with people of good will from all sectors globally.

## **XV: Findings & Conclusions:**

Hatred, also described through different forms of violence, is a source of, and the result of, social discrimination, global injustice, and inter subjectivity or personal internal suffering.

Hatred can dehumanize people across cultures and social groups in the world, including gender inequalities, social status discriminations, ignorance in healthcare, personality disengagement, moral superiority hence becoming an infectious source of fear.

Hatred therefore is identified as a contagious disease that has been spread and encouraged by various wrongful attributes such as social media exposure and political inequalities.

Hatred eventually leads to, emotional aversion, mental animosity, social, moral, public health concerns and hate can therefore run its own country of fear, originating from wars and refugee crises.

In a widespread sense of humanitarian distress, we must combat hatred as a public health threat.

**XVI: Recommendations, Deliberations, Expected Outcomes for 2024 to 2027**

THE UNIVERSAL MISSION TO COMBAT HATRED (UMCH) RECOMMENDATIONS, DELIBERATIONS, EXPECTED OUTCOMES FOR 2024 TO 2027

Recommendations	Ways Forward	Expected Outcomes
<p>1. We must raise awareness about the issue of public health threats, including hatred as a mental health and social security issue</p> <p>2. We must seek guidance and the correct protocols to protect and alleviate completely all different behavioural issues relating to hatred</p>	<p>In creating general public awareness, and overcoming the dangers of this globally identified disease and public health threat, we hereby take one step forward: The Universal Mission to Combat Hatred must be taken into implementation as soon as possible. Thus:</p>	<ul style="list-style-type: none"> <li>• The world community would come together and join their efforts to fight hatred as a disease.</li> <li>• The mission to spread the word of love and peace among the nation will be a weapon to fight hatred.</li> </ul>

<p>3. We must secure and discuss this issue of human security at all humanitarian levels including demographic, household, political, economic, social, and overall behavioural and human welfare</p> <p>4. We must generate scientific findings and develop the current evidence to recreate, reinvent, and redefine a world pervaded by harmony, lawful/political peace, equitable decision-making skills, critical thinking skills, and competence in the highest positive approaches to respectfully teach a democratically correct empathetic society</p> <p>5. □Policy-makers should be at the forefront of all agreed resolutions and assist in the overcoming and complete elimination of hatred as a global phenomenon</p>	<p>A. identify teams for the Mission.</p> <p>B. call upon interested global stakeholders to join the Mission.</p> <p>C. launch the Universal Mission to Combat Hatred (UMCH) as soon as possible</p> <p>the UMCH head office ought to be based in Abu Dhabi for the recognition and respect of the “Abrahamic Family House” as well as the availability of the Ministry of Tolerance &amp; Coexistence.</p>	<ul style="list-style-type: none"> <li>• The International community will help the campaign to go down the root cause of hatred and combat it in every country across the globe.</li> <li>• The mission is expected to change the attitude and perception of the people's hatred and hence people will take action to fight it as a human disease that destroys our civilizations in the world.</li> <li>• Scientific evidence on the threat of hate will be available from local to international levels.</li> </ul>
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<p>6. Lastly, be upstanding and join this mission practically if you agree with the recommendation that hatred must be eradicated starting from the earliest possible ages, particularly starting with family household entities, religious entities, as well as nursery schools, going to higher education systems and therefore make it an integral part of all academic, professional and personal development and responsibility.</p> <p>7. Provide forgiveness therapies in different areas of life including interdisciplinary and formal institutions</p> <p>8. □Develop positively enhanced programs and activities within the society using a novel approach to combat hatred</p> <p>9. We must use the Promotion, Treatment and Prevention approach: Healing Aggression Through Education (HATE)</p> <p>10. Ensure the sustainability of this project</p>		<ul style="list-style-type: none"> <li>• The public will be aware of the dangers of this obnoxious disease.</li> <li>• Policy-makers will take seriously the threat and dangers of hatred.</li> <li>• Extended Social gatherings rather than in-group meetings will emerge.</li> <li>• Increase happiness and human well-being by disseminating the idea that “Our differences are our growth and richness.”</li> <li>• Establishment of Abrahamic Family Sub-Houses in community centres worldwide.</li> </ul>
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## **XVII: Rationale:**

According to the social scientists who met at the Intercontinental Conference held on 18 – 20 January 2024 in Mwanza City, Tanzania, it has been authenticated that Hatred is a Contagious Universal Disease and Public Health Threat. They revealed that hatred is a very dangerous infectious disease that transfers from one person to another, absorbs a lot of energy from individuals who are suffering from it, and is the number one enemy of development and human well-being in today's world. Unfortunately, it has not been recognized by the world and the majority are suffering from it.

When we learn to live in faith and not let hate rule our lives, we can enjoy a fulfilling, peaceful, and joyful life in Christ. Worship is a spiritual weapon. But it's one we have to choose when confronted with hateful thoughts.

## **In this rationale, we have splendid quotes, secrets, and an appeal that shows us how to dream and turn our life into a wonderful adventure:**

"It is my desire that, in this time, by acknowledging the dignity of each human person, we can contribute to the rebirth of a universal aspiration to fraternity. Fraternity between all men and women. "Here we have a splendid secret that shows us how to dream and to turn our life into a wonderful adventure. No one can face life in isolation... We need a community that supports and helps us, in which we can help one another to keep looking ahead. How important it is to dream together... By ourselves, we risk seeing mirages, things that are not there. Dreams, on the other hand, are built together". [6] Let us dream, then, as a single human family, as fellow travellers sharing the same flesh, as children of the same earth

which is our common home, each of us bringing the richness of his or her beliefs and convictions, each of us with his or her own voice, brothers and sisters all. – Pope Francis

"Do not let your hatred of a people cause you to be unjust." (Quran 5:8) Just because you don't like them, doesn't mean you can oppress, mock, or slander them. If they've wronged you, don't wrong them back. Be consistent for justice, even if against yourself & your loved ones.

.. Jesus says, "You have heard that it was said, 'You shall love your neighbor and hate your enemy.' But I say to you, love your enemies and pray for those who persecute you, so that you may be sons of your Father who is in heaven. For he makes his sun rise on the evil and the good and sends rain on the just and on the unjust. For if you love those who love you, what reward do you

have? Do not even the tax collectors do the same? And if you greet only your brothers, what more are you doing than others? Do not even the Gentiles do the same?"

These words of Jesus were echoed by the sounds of these verses from the Qur'an: "Good and evil are never equal. Repel evil with good, and your enemy will become like an intimate friend." (41:34) and the second one was: "The retribution for a bad deed is one like it, but whoever forgives and makes peace will have his reward with God." (42:40) by Contributor of The Qur'an, A Contemporary Understanding with references to the Bible - Safi Kaskas.

If things are not as you wish, wish them as they are. "Gam zu l'tova. This is too for the good". He that can't endure the bad, will not live to see the good. – Jewish Quote.

"Where we find hate and darkness, may we bring love and hope in order to give a more human face to society"- Pope Francis

"Let all bitterness and wrath and anger and clamour and slander be put away from you, along with all malice. Be kind to one another, tender-hearted, forgiving one another, as God in Christ forgave you." – Ephesians 4:31-32.

Some Jewish quotes call for radical justice and protest. Jewish voices have a long history of demanding justice for the poor and the oppressed. Prophets in the Tanakh often appeal to the memory of Jewish oppression in Egypt, and demand that the Jewish people for the oppressed in their land. Hate evil and love good, and establish justice in the gate... Let justice well up like water, righteousness like an unfailing stream. – Amos 5:15, 24

The Talmud and other traditional rabbinic texts also remind us that we have an obligation to speak up when we see injustice in our community.

At a time when the community is suffering, no one should say, "I will go home, eat, drink, and be at peace with myself. – Babylonian Talmud Taanit, 11a

Anyone who is able to protest against the transgressions of the entire world and does not, is punished for the transgressions of the entire world.- Shabbat 54b

Another essential Jewish voice, Maimonides, insists that we can combat our own ignorance and hate. The remedy for our disease lies with us. Just as our failings stemmed from our own free will, so do we have the power to repent of our evil deeds. – Maimonides

"Declare your jihad on thirteen

enemies you cannot see -egoism, arrogance, conceit, selfishness, greed, lust, intolerance, anger, lying, cheating, gossiping, and slandering. If you can master and destroy them, then you will be ready to fight the enemy you can see.”- Al-Ghazzali.

“Suffering is a gift. In it is hidden mercy.” — Rumi

Smiling in your brother’s face is an act of charity. So is enjoining good and forbidding evil, giving directions to the lost traveler, aiding the blind and removing obstacles from the path. (Graded authentic by Ibn Hajar and al-Albani: *Hidaayat-ur-Ruwaah*, 2/293)“- Anonymous

“For every minute you are angry you lose sixty seconds of happiness.”-Ralph Waldo Emerson

“Love is that condition in which the happiness of another

person is essential to your own.”

- Robert A. Heinlein

“You cannot protect yourself from sadness without protecting yourself from happiness.”

- Jonathan Safran Foer

“No medicine cures what happiness cannot.” — Gabriel García Márquez  
Islam is a universal religion, as Allah subhanahu wa Ta’ala said in the Quran (translation of its meaning): And We have not sent you, [O Muhammad], except as a mercy to the worlds. [21:107]

To strengthen this mission, it is ideal to have more and more rationale. “Here we have a splendid secret that shows us how to dream and to turn our life into a wonderful adventure” quoted from the ENCYCLICAL LETTER **FRATELLI TUTTI** OF THE HOLY FATHER **FRANCIS** ON FRATERNITY AND SOCIAL FRIENDSHIP:

## **Dark Clouds Over A Closed World**

Without claiming to carry out an exhaustive analysis or to study every aspect of our present-day experience, I intend simply to consider certain trends in our world that hinder the development of universal fraternity.

## **Shattered Dreams**

For decades, it seemed that the world had learned a lesson from its many wars and disasters, and was slowly moving towards various forms of integration. For example, there was the dream of a united Europe, capable of acknowledging its shared roots and rejoicing in its rich diversity. We think of “the firm conviction of the founders of the European Union, who envisioned a future based on the capacity to work together in bridging divisions and in fostering peace and fellowship between all the peoples of this continent”. [7] There was also a

growing desire for integration in Latin America, and several steps were taken in this direction. In some countries and regions, attempts at reconciliation and rapprochement proved fruitful, while others showed great promise.

Our own days, however, seem to be showing signs of a certain regression. Ancient conflicts thought long buried are breaking out anew, while instances of a myopic, extremist, resentful and aggressive nationalism are on the rise. In some countries, a concept of popular and national unity influenced by various ideologies is creating new forms of selfishness and a loss of the social sense under the guise of defending national interests. Once more we are being reminded that “each new generation must take up the struggles and attainments of past generations, while setting its

sights even higher. This is the path. Goodness, together with love, justice and solidarity, are not achieved once and for all; they have to be realized each day. It is not possible to settle for what was achieved in the past and complacently enjoy it, as if we could somehow disregard the fact that many of our brothers and sisters still endure situations that cry out for our attention”. [8]

“Opening up to the world” is an expression that has been co-opted by the economic and financial sector and is now used exclusively of openness to foreign interests or to the freedom of economic powers to invest without obstacles or complications in all countries. Local conflicts and disregard for the common good are exploited by the global economy in order to impose a single cultural model. This culture unifies the world, but divides

persons and nations, for “as society becomes ever more globalized, it only makes us neighbours, but does not make us brothers”. [9] We are more alone than ever in an increasingly massified world that promotes individual interests and weakens the communitarian dimension of life. Indeed, there are markets where individuals become mere consumers or bystanders. As a rule, the advance of this kind of globalism strengthens the identity of the more powerful, who can protect themselves, but it tends to diminish the identity of the weaker and poorer regions, making them more vulnerable and dependent. In this way, political life becomes increasingly fragile in the face of transnational economic powers that operate with the principle of “divide and conquer”.



## **Lacking A Plan for Everyone**

The best way to dominate and gain control over people is to spread despair and discouragement, even under the guise of defending certain values. Today, in many countries, hyperbole, extremism and polarization have become political tools. Employing a strategy of ridicule, suspicion and relentless criticism, in a variety of ways one denies the right of others to exist or to have an opinion. Their share of the truth and their values are rejected and, as a result, the life of society is impoverished and subjected to the hubris of the powerful. Political life no longer has to do with healthy debates about long-term plans to improve people's lives and to advance the common good, but only with slick marketing techniques primarily aimed at discrediting others. In this craven exchange of charges and counter-charges, debate degenerates into

a permanent state of disagreement and confrontation.

Amid the fray of conflicting interests, where victory consists in eliminating one's opponents, how is it possible to raise our sights to recognize our neighbours or to help those who have fallen along the way? A plan that would set great goals for the development of our entire human family nowadays sounds like madness. We are growing ever more distant from one another, while the slow and demanding march towards an increasingly united and just world is suffering a new and dramatic setback.

To care for the world in which we live means to care for ourselves. Yet we need to think of ourselves more and more as a single family dwelling in a common home. Such care does not interest those economic powers that demand quick profits.

Often the voices raised in defence of the environment are silenced or ridiculed, using apparently reasonable arguments that are merely a screen for special interests. In this shallow, short-sighted culture that we have created, bereft of a shared vision, "it is foreseeable that, once certain resources have been depleted, the scene will be set for new wars, albeit under the guise of noble claims". [12]

## ***Insufficiently Universal Human Rights***

It frequently becomes clear that, in practice, human rights are not equal for all. Respect for those rights "is the preliminary condition for a country's social and economic development. When the dignity of the human person is respected, and his or her rights recognized and guaranteed, creativity and interdependence thrive, and the creativity of the human personality is released through

actions that further the common good". [18] Yet, "by closely observing our contemporary societies, we see numerous contradictions that lead us to wonder whether the equal dignity of all human beings, solemnly proclaimed seventy years ago, is truly recognized, respected, protected and promoted in every situation. In today's world, many forms of injustice persist, fed by reductive anthropological visions and by a profit-based economic model that does not hesitate to exploit, discard and even kill human beings. While one part of humanity lives in opulence, another part sees its own dignity denied, scorned or trampled upon, and its fundamental rights discarded or violated". [19] What does this tell us about the equality of rights grounded in innate human dignity?

Besides,, the organization of societies worldwide is still far from reflecting

clearly that women possess the same dignity and identical rights as men. We say one thing with words, but our decisions and reality tell another story. Indeed, "doubly poor are those women who endure situations of exclusion, mistreatment and violence, since they are frequently less able to defend their rights". [20] We should also recognize that "even though the international community has adopted numerous agreements aimed at ending slavery in all its forms, and has launched various strategies to combat this phenomenon, millions of people today – children, women and men of all ages – are deprived of freedom and forced to live in conditions akin to slavery... Today, as in the past, slavery is rooted in a notion of the human person that allows one to be treated as an object... Whether by coercion, or deception, or by physical or psychological duress, human persons created in

the image and likeness of God are deprived of their freedom, sold and reduced to being the property of others. They are treated as means to an end... [Criminal networks] are skilled in using modern means of communication as a way of luring young men and women in various parts of the world". [21] A perversion that exceeds all limits when it subjugates women and then forces them to abort. An abomination that goes to the length of kidnapping persons for the sake of selling their organs. Trafficking in persons and other contemporary forms of enslavement are a worldwide problem that needs to be taken seriously by humanity as a whole: "since criminal organizations employ global networks to achieve their goals, efforts to eliminate this phenomenon also demand a common and, indeed, a global effort on the part of various sectors of society". [22]

### ***Conflict and Fear***

War, terrorist attacks, racial or religious persecution, and many other affronts to human dignity are judged differently, depending on how convenient it proves for certain, primarily economic, interests. What is true as long as it is convenient for someone in power stops being true once it becomes inconvenient. These situations of violence, sad to say, "have become so common as to constitute a real 'third world war' fought piecemeal". [\[23\]](#)

This should not be surprising, if we realize that we no longer have common horizons that unite us; indeed, the first victim of every war is "the human family's innate vocation to fraternity". As a result, "every threatening situation breeds mistrust and leads people to withdraw into their own safety zone". [\[24\]](#) Our world is trapped in

a strange contradiction: we believe that we can "ensure stability and peace through a false sense of security sustained by a mentality of fear and mistrust". [\[25\]](#)

Paradoxically, we have certain ancestral fears that technological development has not succeeded in eliminating; indeed, those fears have been able to hide and spread behind new technologies. Today too, outside the ancient town walls lies the abyss, the territory of the unknown, the wilderness. Whatever comes from there cannot be trusted, for it is unknown, unfamiliar, not part of the village. It is the territory of the "barbarian", from whom we must defend ourselves at all costs. As a result, new walls are erected for self-preservation, the outside world ceases to exist and leaves only "my" world, to the point that others, no longer considered human beings

possessed of an inalienable dignity, become only "them". Once more, we encounter "the temptation to build a culture of walls, to raise walls, walls in the heart, walls on the land, in order to prevent this encounter with other cultures, with other people. And those who raise walls will end up as slaves within the very walls they have built. They are left without horizons, for they lack this interchange with others". [\[26\]](#)

The loneliness, fear and insecurity experienced by those who feel abandoned by the system creates a fertile terrain for various "mafias". These flourish because they claim to be defenders of the forgotten, often by providing various forms of assistance even as they pursue their criminal interests. There also exists a typically "mafioso" pedagogy that, by appealing to a false communitarian mystique, creates bonds of

dependency and fealty from which it is very difficult to break free.

### **Globalization and Progress Without a Shared Road**

With the Grand Imam Ahmad Al-Tayyeb, we do not ignore the positive advances made in the areas of science, technology, medicine, industry and welfare, above all in developed countries. Nonetheless, “we wish to emphasize that, together with these historical advances, great and valued as they are, there exists a moral deterioration that influences international action and a weakening of spiritual values and responsibility. This contributes to a general feeling of frustration, isolation and desperation”. We see “outbreaks of tension and a buildup of arms and ammunition in a global context dominated by uncertainty, disillusionment, fear of the future, and controlled by narrow economic

interests”. We can also point to “major political crises, situations of injustice and the lack of an equitable distribution of natural resources... In the face of such crises that result in the deaths of millions of children – emaciated from poverty and hunger – there is an unacceptable silence on the international level”. [27] This panorama, for all its undeniable advances, does not appear to lead to a more humane future.

In today’s world, the sense of belonging to a single human family is fading, and the dream of working together for justice and peace seems an outdated utopia. What reigns instead is a cool, comfortable and globalized indifference, born of deep disillusionment concealed behind a deceptive illusion: thinking that we are all-powerful, while failing to realize that we are all in the same boat. This illusion, unmindful

of the great fraternal values, leads to “a sort of cynicism. For that is the temptation we face if we go down the road of disenchantment and disappointment... Isolation and withdrawal into one’s own interests are never the way to restore hope and bring about renewal. Rather, it is closeness; it is the culture of encounter. Isolation, no; closeness, yes. Culture clash, no; culture of encounter, yes”. [28]

In this world that races ahead, yet lacks a shared roadmap, we increasingly sense that “the gap between concern for one’s personal well-being and the prosperity of the larger human family seems to be stretching to the point of complete division between individuals and human community... It is one thing to feel forced to live together, but something entirely different to value the richness and beauty

of those seeds of common life that need to be sought out and cultivated". [29] Technology is constantly advancing, yet "how wonderful it would be if the growth of scientific and technological innovation could come with more equality and social inclusion. How wonderful would it be, even as we discover faraway planets, to rediscover the needs of the brothers and sisters who orbit around us". [30]

### **Moving Beyond Ourselves**

In the depths of every heart, love creates bonds and expands existence, for it draws people out of themselves and towards others. [65] Since we were made for love, in each one of us "a law of *ekstasis*" seems to operate: "the lover 'goes outside' the self to find a fuller existence in another". [66] For this reason, "man always has to take up the challenge of moving beyond

himself". [67]

Nor can I reduce my life to relationships with a small group, even my own family; I cannot know myself apart from a broader network of relationships, including those that have preceded me and shaped my entire life. My relationship with those whom I respect has to take account of the fact that they do not live only for me, nor do I live only for them. Our relationships, if healthy and authentic, open us to others who expand and enrich us. Nowadays, our noblest social instincts can easily be thwarted by self-centred chats that give the impression of being deep relationships. On the contrary, authentic and mature love and true friendship can only take root in hearts open to growth through relationships with others. As couples or friends, we find that our hearts expand as we step out

of ourselves and embrace others. Closed groups and self-absorbed couples that define themselves in opposition to others tend to be expressions of selfishness and mere self-preservation.

Significantly, many small communities living in desert areas developed a remarkable system of welcoming pilgrims as an exercise of the sacred duty of hospitality. The medieval monastic communities did likewise, as we see from the Rule of Saint Benedict. While acknowledging that it might detract from the discipline and silence of monasteries, Benedict nonetheless insisted that "the poor and pilgrims be treated with the utmost care and attention". [68] Hospitality was one specific way of rising to the challenge and the gift present in an encounter with those outside one's own circle. The monks realized that the values

they sought to cultivate had to be accompanied by a readiness to move beyond themselves in openness to others.

### ***Open Societies that Integrate Everyone***

Some peripheries are close to us, in city centres or within our families. Hence there is an aspect of universal openness in love that is existential rather than geographical. It has to do with our daily efforts to expand our circle of friends, to reach those who, even though they are close to me, I do not naturally consider them a part of my circle of interests. Every brother or sister in need, when abandoned or ignored by the society in which I live, becomes an existential foreigner, even though born in the same country. They may be citizens with full rights, yet they are treated like foreigners in their own country. Racism is a virus that quickly mutates and, instead of

disappearing, goes into hiding, and lurks in waiting.

I would like to mention some of those “hidden exiles” who are treated as foreign bodies in society. [76] Many persons with disabilities “feel that they exist without belonging and without participating”. Much still prevents them from being fully enfranchised. Our concern should be not only to care for them but to ensure their “active participation in the civil and ecclesial community. That is a demanding and even tiring process, yet one that will gradually contribute to the formation of consciences capable of acknowledging each individual as a unique and unrepeatable person”. I think, too, of “the elderly who, also due to their disability, are sometimes considered a burden”. Yet each of them is able to offer “a unique contribution to the common good through their remarkable life stories”.

Let me repeat: we need to have “the courage to give a voice to those who are discriminated against due to their disability, because sadly, in some countries even today, people find it hard to acknowledge them as persons of equal dignity”. [77]

Indeed, “to claim economic freedom while real conditions bar many people from actual access to it, and while possibilities for employment continue to shrink, is to practise doublespeak”. [83] Words like freedom, democracy or fraternity prove meaningless, for the fact is that “only when our economic and social system no longer produces even a single victim, a single person cast aside, will we be able to celebrate the feast of universal fraternity”. [84] A truly human and fraternal society will be capable of ensuring in an efficient and stable way that each of its members is accompanied at every stage of life.

Not only by providing for their basic needs, but by enabling them to give the best of themselves, even though their performance may be less than optimum, their pace slow or their efficiency limited.

The human person, with one's inalienable rights, is by nature open to relationship. Inherent is the call to transcend ourselves through an encounter with others. For this reason, "care must be taken not to fall into certain errors which can arise from a misunderstanding of the concept of human rights and from its misuse. Today there is a tendency to claim ever broader individual – I am tempted to say individualistic – rights. Underlying this is a conception of the human person as detached from all social and anthropological contexts, as if the person were a "monad" (*monás*), increasingly unconcerned with others... Unless the rights of each

individual are harmoniously ordered to the greater good, those rights will end up being considered limitless and consequently will become a source of conflicts and violence". [\[85\]](#)

### **The Value and Meaning of Forgiveness**

There are those who prefer not to talk of reconciliation, for they think that conflict, violence and breakdown are part and parcel of the normal functioning of a society. In any human group there are always going to be more or less subtle power struggles between different parties. Others think that promoting forgiveness means yielding ground and influence to others. For this reason, they feel it is better to keep things as they are, maintaining a balance of power between differing groups. Still others believe that reconciliation is a sign of weakness; incapable of truly serious dialogue, they choose to avoid problems

by ignoring injustices. Unable to deal with problems, they opt for an apparent peace.

### ***The Best Way to Move On***

When conflicts are not resolved but kept hidden or buried in the past, silence can lead to complicity in grave misdeeds and sins. Authentic reconciliation does not flee from conflict, but is achieved *in* conflict, resolving it through dialogue and open, honest and patient negotiation. Conflict between different groups "if it abstains from enmities and mutual hatred, gradually changes into an honest discussion of differences founded on a desire for justice". [\[228\]](#)

On numerous occasions, I have spoken of "a principle indispensable to the building of friendship in society: namely, that unity is greater than conflict... This is not to opt for a kind of syncretism, or for the

absorption of one into the other, but rather for a resolution which takes place on a higher plane and preserves what is valid and useful on both sides". [229] All of us know that "when we, as individuals and communities, learn to look beyond ourselves and our particular interests, then understanding and mutual commitment bear fruit... in a setting where conflicts, tensions and even groups once considered inimical can attain a multifaceted unity that gives rise to new life". [230]

### ***Forgiving but not Forgetting***

Forgiving does not mean forgetting. Or better, in the face of a reality that can in no way be denied, relativized or concealed, forgiveness is still possible. In the face of an action that can never be tolerated, justified or excused, we can still forgive. In the face of something that cannot be forgotten for any reason, we can still forgive. Free and heartfelt forgiveness

is something noble, a reflection of God's own infinite ability to forgive. If forgiveness is gratuitous, then it can be shown even to someone who resists repentance and is unable to beg pardon.

Those who truly forgive do not forget. Instead, they choose not to yield to the same destructive force that caused them so much suffering. They break the vicious circle; they halt the advance of the forces of destruction. They choose not to spread in society the spirit of revenge that will sooner or later return to take its toll. Revenge never truly satisfies victims. Some crimes are so horrendous and cruel that the punishment of those who perpetrated them does not serve to repair the harm done. Even killing the criminal would not be enough, nor could any form of torture prove commensurate with the sufferings inflicted on the victim. Revenge

resolves nothing.

This does not mean impunity. Justice is properly sought solely out of love of justice itself, out of respect for the victims, as a means of preventing new crimes and protecting the common good, not as an alleged outlet for personal anger. Forgiveness is precisely what enables us to pursue justice without falling into a spiral of revenge or the injustice of forgetting.

### ***An Appeal***

*In my fraternal meeting, which I gladly recall, with the Grand Imam Ahmad Al-Tayyeb, "we resolutely [declared] that religions must never incite war, hateful attitudes, hostility and extremism, nor must they incite violence or the shedding of blood. These tragic realities are the consequence of a deviation from religious teachings. They result from*



*a political manipulation of religions and from interpretations made by religious groups who, in the course of history, have capitalised on the power of religious sentiment in the hearts of men and women... God, the Almighty, has no need to be defended by anyone and does not want his name to be used to terrorize people". [284] For this reason I would like to reiterate here the appeal for peace, justice and fraternity that we made together:*

*"In the name of God, who has created all human beings equal in rights, duties and dignity, and who has called them to live together as brothers and sisters, to fill the earth and make known the values of goodness, love and peace;  
"In the name of innocent human life that God has forbidden to kill, affirming that whoever kills a person is like one who kills the whole of humanity, and that whoever saves a person is like one who saves the whole*

*of humanity;*

*"In the name of the poor, the destitute, the marginalized and those most in need, whom God has commanded us to help as a duty required of all persons, especially the wealthy and those of means;*

*"In the name of orphans, widows, refugees and those exiled from their homes and their countries; in the name of all victims of wars, persecution and injustice; in the name of the weak, those who live in fear, prisoners of war and those tortured in any part of the world, without distinction;*

*"In the name of peoples who have lost their security, peace and the possibility of living together, becoming victims of destruction, calamity and war;*

*"In the name of human fraternity, that embraces all human beings, unites them and renders them equal;*

*"In the name of this fraternity torn apart by policies of extremism and division,*

*by systems of unrestrained profit or by hateful ideological tendencies that manipulate the actions and the future of men and women;*

*"In the name of freedom, that God has given to all human beings, creating them free and setting them apart by this gift;*

*"In the name of justice and mercy, the foundations of prosperity and the cornerstone of faith;*

*"In the name of all persons of goodwill present in every part of the world;*

*"In the name of God and of everything stated thus far, [we] declare the adoption of a culture of dialogue as the path; mutual cooperation as the code of conduct; reciprocal understanding as the method and standard". [285].*

For all of these secrets, aspirations and the appeal from the great leaders written in this concept paper reveals that the Universal Mission to Combat Hatred is inevitable.

**XIX: References:**

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**Dr Mayrose Kavura Majinge** is a well versed Social Entrepreneur and a Psychosocial Therapist, Founder, and Executive Director at Family Vibes Foundation. Mental Wellness Consultant and Coach on Emotional Intelligence. She has also been a TV host, entrepreneur, author, and political practitioner for about 25 years.

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She initiated and led /conducted a National Therapy Forum on Mental Health. She initiated and led/conducted a Week-long Mental Health Commemoration Prior to World Mental Health Day. She initiated and led /conducted a workshop on empowering schoolteachers on patriotism and human development in TANZANIA.

Authored five books on human development. More interestingly, she has crafted and organized the Intercontinental Conference of Interdisciplinary Scientists with the theme: "Hatred as A Contagious Global Disease and Public Health Threat".

Currently, she is spearheading the Universal Mission to Combat Hatred under Family Vibes Foundation.