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TOPIC: RESPONSIBLE LEADERSHIP AS AN ETHICAL TOOL IN MAN-AGING NATURAL RESOURCES IN TANZANIA

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Introduction

Irresponsible leadership in managing natural resources^① in Tanzania and Africa in general appears to be hindrance to holistic development and poverty eradication. Though, there is excessive extraction of minerals, at the same time services in education, health care and other social amenities that are indispensable for the overall growth are not expanded but reduced. This essay is written from ethical and evaluative perspectives, seeking to examine the relationship between natural resources and responsible leadership in managing them for holistic development, and poverty eradication in Tanzanian perspective. Part one concentrates on explication of key terms, and second part explores empirical indicators of mismanagement of natural resources together with associated effects. Finally, the study will present an ethical framework for responsible leadership in management of natural resources. The paper argues for stewardship as a shift from shareholding through multinational companies to care-taking involving sustainability of the entire society both present and future generations.^② This position justifies that, if at all, natural resources are to be considered as blessing to entire Tanzanian society. There is a need to adopt care-taking logic based on stewardship virtues such as sustainability, accountability, care and fairness. Contrary to share-holding, in which multinational companies and few people share benefits out of natural resources for personal aggrandizement.

^①The term natural resources in this thesis are limited to all minerals.

^②Share-holder and Care-holder are terms borrowed from Christoph Stueckelberger as developed in *We All are Guests on Earth: A Global Christian Vision for Climate Justice and Responsible Leadership: Global and Contextual Ethical Perspective*. The usage of share-holder referred to multinational companies operating in Africa whose motives are driven by profit maximization and not the welfare of the entire society. This is referred to care-holding. Share-holders make contracts with local leaders, and these contracts seem to exclude the benefits of those at the bottom of the pyramid. Since the exploitation of natural resources has not really created jobs for the local population, contributed to local economies, or improved the infrastructure as expected. This is an indication of irresponsible leadership.

1. Explication of Terms

1.1 Responsible Leadership

According to Deon Rossouw, “responsible leadership is constant personal and institutional reflections of the short and long term impact of their personal and institutional decisions on society.”^① This viewpoint focuses on the importance of building sustainable organizations that do not compromise the natural, social, economic and environment or the livelihood of the future generations. Responsible leadership is as a key factor for performance, success, credibility and sustainability of each organization. These viewpoints pertains ethical values which are essential in managing our natural resources namely: accountability, integrity, fairness, care, stewardship, and care taking of natural resources. These ethical values are opposed to leadership as mastership or domination over natural resources but rather as responsible management and stewardship.

The functional definition of responsible leadership on management of natural resources is that of stewardship. The paper argues for this position. The concept of stewardship finds its genesis in the Greek term *oikonomos*. It is a root from which the word economics is derived. Oikos means the house and the household. The *oikonomos* is housekeeper who keeps the house in order.^② It is “the management of the household over the long run.”^③ The term stewardship in managing natural resources constitutes care-holding where natural resources are managed not to quench the greedy needs of the managers but to provide basic needs to the people who are living and those not yet born. This view is beautifully articulated by Mahatma Gandhi “The Earth has enough resources for everyone’s need but not for everyone’s greed.”^④ Responsible leadership calls pro-active particularly in protecting the dignity and fos-

^①Cited from Msafiri “Responsible Leadership and Governance as Effective Tool in Responding to Climate Change Challenges: An Inter-Faith and Value Based Approach,” 45.

^②Stuckelberger and Mugambi, *Responsible Leadership*, 4.

^③Daly and Cobb, *For the Common Good*, 138.

^④Quoted from Msafiri “Responsible Leadership and Governance as Effective Tool in Responding to Climate Change Challenges: An Inter-Faith and Value Based Approach,” 47.

tering the rights and duties of humans as well as the relative dignity of sub-man species.

1.2 Management

Management is the force which lead, guides and directs an organization in the accomplishment of a pre-determined objective.^① Management operates through various functions, often classified as planning, organizing, staffing and controlling. In this essay, the term management is used in the sense of stewardship and responsible governance which includes careful and sustained use of natural resources in responsible manner. This kind of management entails stewardship virtue in laying out the planning, organizing and controlling the use of the resources for the good of the present entire society and future generations.

1.3 Natural Resources

Biosphere^② is filled with natural substances. A natural substance becomes a natural resource when humans find a useful application. Thus, natural resources attain the status of vital (life) resources. The resources attained are: land, water and air.^③ Generally, natural resources are the useful physical, biological, geological and environment endowments and riches or materials found on or below the earth's crust.^④ They include flora, fauna, aquatic life, land and mineral deposits such as gold, diamonds, oil, natural gas and many more.

2. Tanzania as a Hub for Natural Resource

Tanzania is rich in natural resources ranging from gold, Tanzanite, and diamond and so forth. Also, the country is rich in natural gas potentials and productions like “Songosongo” in Kilwa and *Mnazi Bay* in Mtwara. Wildlife resources make Tanzania to be one of the premier tourist paradises in the world. The country has twelve nation-

^①Erickson, *Philosophy of Management*, 70.

^②Biosphere is the global sum of all ecosystems. It was coined by Eduard Suess in 1875, which he defined as the place of Earth's surface where life dwells. <http://en.wikipedia.org/wiki/Biosphere>, Accessed on 21/04/2015.

^③Odum, *Fundamentals of Ecology*, 574.

^④[En.wikipedia.org/wiki/Human_Resource](http://en.wikipedia.org/wiki/Human_Resource)

al parks including Selengenti, thirty four game reserves and thirty eight game controlled areas.^① Regarding water as a natural resource, there are river basins such as Rufigi, Pangani, Ruvu, Great Ruha, Malagarasi, kagera, Mara, Ruvuma, and Ugalla River Basins. Forests and wetlands constitute 38.8 million hectares. The country is endowed with energy resources namely: solar, wind, biogas, coal reserves, natural gas, hydropower, biofuel, wood fuel and geothermal power.^②

Although, the list of natural resources in Tanzania is very long but it is absurd that citizens have not gained much from their resources. This shows that Tanzania is plagued by mismanagement of natural resources, escalating rates of corruption and endless conflicts especially in the areas rich in natural resources. This is similar to Africa in general. As Aquiline Tarimo opines that “African countries with limited natural resources are more peaceful than the countries endowed with abundant natural resources, ... the situation prompts people to conclude that, abundance of natural resources is a curse.”^③ Justifications accompanying this confirmation derive from the fact that the availability of natural resources generates conditions that inhibit socio-economic development.

2.1 Empirical Indicators of Mismanagement of Natural Resources

2.1.1 Corruption

Corruption takes advantage of weak institutions, governance, and irresponsible leadership. It may be defined as an abuse of public office in order to advance private interests. Corruption, as a symptom of structural disorganization, may be described as an abuse of the power that has been entrusted to officials presiding over public institutions. It includes the vices of fraud, bribery, and manipulation of established ethical conduct and so on. As a matter of fact multinational corporations, mainly from indus-

^①United Republic of Tanzania, National Adaptation Programme of Action, Vice President’s Office Division of Environment, January, 2007, p.g 12.

^{②②}United Republic of Tanzania, National Adaptation Programme of Action, Vice President’s Office Division of Environment, January, 2007, p.g 12.

^③Tarimo, “African Natural Resources and Corruption,” 48.

trialized countries, have systematically invaded the continent searching for oil, gas, timber and mineral. These ventures have been undertaken in collaboration with leaders at all levels. This kind of corruption Evaristus Okechukwu calls it ‘corruption-with’ where shareholders of multinational companies collaborate with local leaders to carry out fraudulent activities.^① This is mismanagement of natural resources for the interests of the companies, shareholders and managers. The situation has been accompanied by the trend of buying thousands of hectares of land for agribusiness and eviction of the indigenous people from their ancestral lands to create mining territories.^② These multinational corporations have become shareholders caring only for the interests of the elite minority and ignoring the well-being of the entire society. Consequently, this leads to corruption-against where masses of the people are deprived from benefits accrued from natural resources in their society.^③ Cases of corruption in Tanzania are vivid raging from EPA (External Payment Arrears) to Richmond and currently Escrow. Gross corruption in Tanzania has an indicator of mismanagement of resources finds its roots in 1980’s when the country adopted neo-liberal market economy, as Mutahaba argues “the new economic reform served as the foundation or as a good recipe for corruption, he adds that in this transition period corruption facilitated the diversion of public resources into private hands.”^④ The tendency has ultimately generated conditions of landlessness, environmental destruction, unemployment and conflicts. These problems have been exacerbated by corruption, inefficient governance and irresponsible leadership.

^①Ekwueme, “What Am I Doing When I Am Being Corrupt: An Epistemology Corruption,” in *Corruption in Africa: A Threat to Justice and Sustainable Peace*, eds. Nduku and Tenamwenye, [Globethics.net], pg. 61.

^②Tarimo, “African Natural Resources and Corruption,” 48.

^③Ekwueme, “What Am I Doing When I Am Being Corrupt: An Epistemology Corruption,” in *Corruption in Africa: A Threat to Justice and Sustainable Peace*, eds. Nduku and Tenamwenye, [Globethics.net], pg. 64.

^④Mutahaba, G. (2005), *Pay Reform and Corruption in Tanzania*, Paper presented at the Seminar on Potential for Public Service Pay Reform to Eradicate Corruption among Civil Servants in Tanzania, Dar es Salaam. Quoted from Conrad John Masabo “Corruption and Fraudulent Culture: The Case of Tanzania,” in *Corruption in Africa: A Threat to Justice and Sustainable Peace*.

2.1.2 Inadequate Transparency in Managing Natural Resources

There are clear evidences to show that inadequate transparency is one of the indicators for escalation of mismanaging natural resources in Africa and Tanzania in particular. In first instance George Ayittey argues that inadequate transparency in Africa is as a result of African governments making bilateral or multilateral economic treaties, contracts and agreements with foreign companies (shareholders) as secret deals without transparency.^① Secondly, Chris Aiden comments that: “inadequate transparency in managing of African natural resources for entire benefit of all people is due to exchange of mineral resources between African politicians and the multinational companies. The former (African leaders) acquire dozens of new parliament buildings, presidential palaces and sport stadia, all built virtually overnight by foreign companies (Chinese companies).”^② Here the paper shall present two arguments. Firstly, Neo-liberal market economy^③ dominates management of African natural resources and Tanzania in particular with minimal state intervention. Due to inadequate transparency the voices of the marginalized and those at bottom of the pyramid are less heard within important discussions forums on management of natural resources. Today, multinationals have become shareholders of the natural resources while poor people living on these land rich in resources have remained with low standards of livings, this reflects scrambling for resources and not care-taking for sustainable development. Secondly, insufficient transparency in regard to management of natural resources has led to exclusion of the entire society (experts on developmental issues, experts on policy making and natural resources) in decision making, implementations and policy making as regards managing of the resources. Consequently, in Tanzania for-example fake contracts signed by the government officials under

^①George Ayittey, “Beware of the Dragon: Africa should not Look to China,” Talk at Cadogan Hall on 28/November/2011. Ayittey is an economist from Ghana, founder of Free African Foundation and member of Cheetah Generation, (Africans who favor free market and democracy).

^②Aiden, *China in Africa*, 3.

^③Neo-liberal market economy which is also referred to as the “neoclassical counter revolution,” it refers to the perspective of economic development which suggested a return to a minimal state interference in the economy after Keynesianism had advocated greater involvement of the state. See, Todaro, *Economic Development*, 16.

DOWNANS AND RICHMOND, IPTL, SONGAS and AGGREKO are vivid example to cases of inadequate transparency in managing natural resources.

2.1.3 Unsustainable Exploitation of Natural Resources

Unsustainable exploitation of natural resources as Stueckelberger argues is evidential facts for irresponsible leadership in managing the earth not as invited guests. He continues to show that the Biblical passage on creation accounts (Gen 1:28), has often been misunderstood as an oppressive position of power of human-beings over natural resources, this has overturned *Servicium Terrae* as a call for responsible leadership to *Dominium Terrae* as irresponsible leadership over natural resources.^① Unsustainable exploitation of natural resources can be explained by Chrematistics a popular term used in the contemporary political economics. It relates to the manipulation of natural resources and wealth so as to maximize short-term merit at the cost of long-lasting and sustainable outcomes. The dynamics of chrematistics have led to mismanagement and irresponsible use of African natural resources to meet the selfish interests of shareholders in name of multinational companies and the irresponsible leaders, while excluding the concerns for common good. As Palatty contends in *Cathedrals of Development* “Modern market-driven economic activities are not different from the dynamics of chrematistics, as a short-term benefit is the main concern. What shareholders and multinational companies get out of transactions are profits and what these companies receive of these transactions constitute modern chrematistics.”^②

Unsustainability of natural resources has left masses of Africans in abject poverty despite of richness in natural resources. For-example, Tanzania despite of its richness in huge mineral deposits such as diamond, Tanzanite, gold, natural gas, and coal, it is an absurd to remain one of the poorest country in the world. In-deed this reflects irresponsible leadership in managing and is contrary to stewardship as concerned with the benefits of the entire society and those yet to come. On this account

^①Stueckelberger, *We All Are Guests on Earth*, 4-9.

^②Palatty, *Cathedrals of Development*, 183.

Msafiri contends that ‘mismanaging of resources has led to increased poverty and the loss of indigenous and ancestral land, soil, flora, fauna and life in general ... he adds that ‘one really wonders and questions how does the natural gas serve to benefit the poorest of the poor, and especially those in the poorest towns and regions of southern Tanzania, such as Mnazi Bay, Ziwani, Tandahimba, Nanyamba, Kitangali, Msijute, Majengo, Magomeni and Likonde.’^① Consequently, unsustainability due to chrematistics triggers a justification that availability of natural resources is the curse and not blessing for common citizens in the bottom of the pyramid.

2.2 Effects of Mismanagement of Natural Resources in Africa

2.2.1 Climatic Changes

Candidly, there are recent trends in the climatic changes due to irresponsible leadership in managing natural resources generally in Africa and Tanzania in particular. It is worth noting that also global warming is increasing due to depletion of ozone layers following the economic-human activities which are hazardous to the environment. According to Intergovernmental Panel on Climate Change (IPCC) report states that, there are extreme events suggesting that droughts may intensify in many parts of the World, including North, South-America, Central Europe and Africa. This in turn could reduce production and cause domestic and international food prices to increase. In 2012 carbon dioxide levels in the atmosphere were measured to be more than 40% higher than pre-industrial levels.^②

Effects evidenced at present on eco-crises claim that, the World “will lose 30 to 70 percent of the World’s biodiversity in a time span of 20 to 30 years.”^③ There is also depletion of species and habitats, massive water pollution, deforestation, bush

^①Msafiri, “Investing in Human Capital: A Pre-requisite for Sustainable Development and Poverty Reduction in Tanzania,” 79.

^②McCarl and Fernandez, “Climate Change and Food Security,” in *Current History: A Journal of Contemporary World Affairs*, New-York: Global Trends Press, January 2013, Vol. 112, No.750.

^③World Council of Churches, *Alternative Globalization Addressing Peoples and Earth*, (AGAPE), (Geneva, WCC Publications, 2005), 9.

fires as well as continued fragmentation of Tanzania's ecosystem.^① Therefore, economically the destruction of national parks, forests and wildlife threatens the growth of tourism industry and national's source of income. There are also negative effects on Agriculture production and pastoralism due to current unpredictability and unreliability of rains. It drastically affects agricultural production of both food and cash crops as remarkably seen by the decrease year after year. For-instance maize has decreased by 34% in the central regions of Dodoma, Singida and Arusha. In the so called "Big Five" (Iringa, Mbeya, Ruvuma, Rukwa and Morogoro) maize production has decreased to 15%.^② Still, Oxfam an international organization for famine relief, recently projected a doubling of prices for the World's staple food products over the next 20 years, with half of the increase attributed to climate change. This would likely result in major food security issues, particularly in areas of Africa, India and Southern Asia.^③ More-so, climatic change has far reaching pastoral consequences. For several years cattle rearing in Tanzania especially Mwanza, Shinyanga, Singida, Arusha and Dodoma have continuously experienced prolonged and severe drought and tse-tse fly plague. Hence, today almost 60% of Tanzania's pasture land is unsuitable not only to flora and fauna but worse still to human settlement and agricultural development.^④

In Tanzanian perspective the prolonged drought spells, both Mtera and Kidatu Hydro Electric Power dams have failed to supply enough water to produce electricity. This is hard hitting Tanzania due to ever power cut-offs which jeopardizes economic activities, thus threatening economic growth and development. Even, water-bodies such as River Pangani and its very fertile basins are now dwindling both as a result of less annual precipitation and glacier activity.^⑤ As far as global warming is concerned it is assumed that Tanzania experiences a rise in temperatures at 0.4 grade Celsius,

^①Msafiri, *Towards a Credible Environmental Ethics*, 6-20.

^②NIDOS (Network of International Development Organization in Scotland)

^③McCarl and Fernandez, "Climate Change and Food Security," in *Current History: A Journal of Contemporary World Affairs*, New-York: Global Trends Press, January 2013, Vol. 112, No.750.

^④Msafiri, *Towards a Credible Environmental Ethics*, 6.

^⑤Msafiri, "Climate Change and Mitigation: Rethinking on the Role of Faith Leaders in Tanzania Today," in *African Tomorrow*, Vol, 13 / No.2 / December 2011.

which is an indication of global warming. Thus global warming has accelerated desertification, decline in agricultural productivity, increased air borne and water diseases like Malaria and Diarrhea, also destruction of infrastructure, rise in sea level, extinction of marine species, and increase in number of so-called “environmental refugees.”

2.2.2 Increased Economic Inequality and Poverty

Joseph E. Stiglitz comments on the increased economic inequality:

The extreme inequalities in incomes and assets we see in much of the world today harm our economies, our societies, and undermine our politics. Whilst we should all worry about this it is of course the poorest who suffer most, experiencing not just vastly unequal outcomes in their lives, but vastly unequal opportunities too.^①

Crucially, the rapid rise of extreme economic inequality is standing in the way of eliminating global poverty. Today, hundreds of millions of people are living without access to clean drinking water and without enough food to feed their families; many are working themselves into the ground just to get by. We can only improve life for the majority if we tackle the extreme concentration of wealth and power in the hands of elites.^②

The response to global inequality is stronger today. The tenth goal of the new Sustainable Development Goals (SDG’s) to replace Millennium Development Goals (MDG’s) in 2015 is to reduce inequality within and among countries.^③ This shows the increasing concern towards and recognition of inflating inequality and poverty.

Economic inequalities are on high increase due to irresponsible leadership in managing resources especially in Africa. For instance, stakeholders in charge of mineral resources dictate the terms of exchange. In exchange the basic needs of the people such as education facilities, roads, health facilities and social amenities are neglected. It is critical to ask whether exploration of natural gas in Southern Tanzania help to reduce poverty or economic inequality among people in Mtwara, Lindi, and Ruvuma

^①Joseph E. Stiglitz, Response to Oxfam recent report titled “Even it Up: Time to End Extreme Inequality”

^②Oxfam International Report “Even it Up: Time to End Extreme.”

^③Proposed Sustainable Development Goals in 2015,

as a whole, or-else grossly benefiting the multinational companies from Canada and Britain. This sort of exchange has to be fair and mutually beneficial to all parties including the local people as a way forward to curb economic inequalities. This calls for an urgent need for justice and social welfare, for the internalization of the world's resources not only in terms of production, but also in the areas of distribution and consumption in function of the needs of all the world's citizens.

3. Towards an Ethical Framework for Responsible Leadership in Managing Natural Resources in Tanzania

3.1 Strengthening Institutional Frameworks

3.1.1 Transparency Guarantee Mechanism^①

Amartya Sen defines it as:

In social interactions, individuals deal with one another on the basis of some presumptions of what they are being offered and what they can expect to get. In this sense, the society operates on some basic presumption of trust. Transparency guarantees deal with the need of openness that people can expect: the freedom to deal with one another under guarantees of disclosure and lucidity. When that trust is seriously violated, the lives of many people – both direct parties and third parties – may be adversely affected by the lack of openness.^②

Transparency guarantees have a clear instrumental role in preventing corruption, financial irresponsibility and irresponsible leadership in managing natural resources. Transparency guarantee should put into consideration issues of procedural justice, which regulates cases of transparency, and corruption-free through procedures and interactions.^③ When we view cases of irresponsible leadership in management of natural resources in Tanzanian context, we can notice inadequate transparency guarantees and as result hinders economic and social development. There is urgent need of promoting freedom of information legislation to ensure that the masses have access to information about official businesses, and contracts with foreign companies, management of natural resources, exchanges and the payments

^①In this essay the term *Transparency Guarantees* is borrowed from Amartya Sen, the Nobel Prize winner in Economic in 1998. In his celebrated book *Development as Freedom*, he argues for development model which is based on expansion of individual substantive freedoms. *Transparency Guarantees* fall under the instrumental role of freedom in human development according to him. However, the paper argues for inadequate *Transparency* in managing of natural resources in Africa.

^②Sen, *Development as Freedom*, 39-40.

^③ Stueckelberger, *We All Are Guests on Earth*, 32.

of the government,^① plus economic treaties. This will go a long way in improving transparency and accountability in the conduct of managing natural resources.

3.1.2 Participatory Approach Mechanism

Participatory approach mechanism has received huge interest in the recent past. This mechanism is grounded on participatory justice^② whereby there is fair and appropriate participation in decision-making, policy making and implementations. Participatory approaches to natural resource management revolve around involving all key stakeholders in a particular decision and intervention. It is all about getting views, opinions, ideas, concerns, issues and other kinds of input from all relevant stakeholders in any process. Participatory approach mechanism can be drawn from Uganda where the government initiated a public discussion engaging people in decision making in regard to benefits from gas wealth. According to the survey of 2,741 residents of 304 villages found investment in health and education programs to be their top priority for use of the country's oil revenues.^③ So much so Tanzania is moving towards participatory approach. Since December 2013, Tanzania Natural Resource Charter has initiated participation with natural resource experts, developmental experts and academia to discuss on how to ensure that mineral, oil and gas natural resources generate the best possible returns for Tanzania and build the foundation for sustainable socio-economic transformations, as well as broad-based growth and development.^④ Issues at stake for discussion are: tax issues (tax incentives, transparency and tax administration), resource redistribution issues (equitable allocation for future generations)

^①As regards transparency of government payments Tanzania government can learn from US an amendment to the Dodd-Frank Act, which compels oil, gas and mining companies listed on an American stock exchange to disclose details of payments and governments. Quoted from (*The Economist*, [October 2010]: "Naming and Shaming: The Fight Against Corruption," International Section, pg. 64).

^②Stueckelberger, *We All Are Guests on Earth*, 32. Participatory approach is similar to African palaver notion whereby elders sit under a tree and discuss an issue pertaining to society including management and responsible leadership

^③Kelley, "Poll: How do you Want Gas Wealth to be Spent," East African Newspaper (11-18/April/2015).

^④http://www.taknet.or.tz/viewclosedtopics.asp?topic_id=54&topic_status=1&discussions=%27list%27 [Accessed on 24/April/2015].

and revenue volatility (especially between investment/capital versus current spending).^① These are humble beginnings which according to the researcher's view should go hand in hand with investing in human resource capacity and civic virtue to citizens.

3.2 Transition from Chrematistics to Oikonomics

Chrematistics economy in this context relates to the use of natural resources so as to maximize short-term monetary exchange value to the owner. Here, self-interest is the motivating factor in exchange.^② As Ekwueme comments: "There is a sentimental patronizing and self-appealing perception that Africa's problem is 'poverty' and therefore, 'money' is its solution, he adds that such views are easy traps for self-interest."^③ Shareholders in extraction of mineral resources have used chrematistics logic to fulfill self-fish interests of irresponsible leaders that is why there is abject poverty among people yet there are enormous natural resources. However, there is an urgent need to make a shift to oikonomics involving the management of the household so as to increase its use value to all members of the household over the long run.^④ This transition requires 'on time justice,' which is bound to the right time of decision and action.^⑤ Thus, if measures for this transition are not taken into consideration timeously the poor masses in Mtwara, Shiyanga, Kahama, Singinda and Mererani will continue being poor and yet the multinational companies dealing in extractions will continue becoming richer, this implies injustice.

3.3 Cultivation of Moral Values in Human Capital Building

Human capital refers to aptitudes, skills and competencies necessary for affective, integral, transformative and efficient administration and sustainable development. Human capital is the *conditio sine qua non* for the sustainable use and man-

^①http://www.taknet.or.tz/viewclosedtopics.asp?topic_id=54&topic_status=1&discussions=%27list%27 [Accessed on 24/April/2015].

^②Palatty, *Cathedrals of Development*, 183.

^③Ekwueme, "What Am I Doing When I Am Being Corrupt: An Epistemology Corruption," in *Corruption in Africa: A Threat to Justice and Sustainable Peace*, eds. Nduku and Tenamwenye, [Globethics.net], pg. 63.

^④Daly and Cobb, *For the Common Good*, 138.

^⑤Stueckelberger, *We All Are Guests on Earth*, 34.

agement of natural resources.^① Increased number of higher institutions of learning have played key factor in expanding human capital in Tanzania, including experts in natural resource management. However, cases of irresponsible leadership and mismanagement of natural resources vividly points out the lacuna in our current education system which breeds human capital. In sustaining human and natural resources involves more than basic skill acquisition; it involves authentic human development. There is high need for on-time justice to acquaint citizens with a value-oriented formation combining moral training. Training for moral values is portrayed as a less important dimension in academic formation. But, in reality, moral values are the most important components of a socio-economic organization characterized by efficiency, integrity and accountability. To talk of good governance and responsible leadership we refer to moral values. Human capital building must include the task of training people to become duty-conscious and responsible members of society.

3.4 Emphasizing Stewardship in Managing Natural Resources: A Drastic Shift from Shareholding to Care-Holding

As Stueckelberger aptly argues that the Greek word *oikos* is today presented in three aspects namely: the *economy*, the *ecology* and the *ecumenism*. In this hypothesis responsible steward cares for the economy to meet material needs of life in the household, he/she cares for ecology as the environmental basis of life in the household; he/she cares for ecumenism as the spiritual basis for life and its interreligious and intercultural community in the global household. Here, responsible steward cares, protects, guides, serves and shares on all three levels.^② Consequently, this fosters a shift from shareholding as based on chrematistics and self-interests of multi-national companies to care-taking as based on managing natural resources with fairness, responsibility, accountability, and sustainability.

^①Msafiri, “Investing in Human Capital: A Pre-requisite for Sustainable Development and Poverty Reduction in Tanzania,” 75.

^②Stueckelberger and Mugambi, *Responsible Leadership*, 8-10.

Concluding Remarks

Candidly, cases of irresponsible leadership and mismanagement of natural resources in Tanzania orient from metaphor of the market. This is contrary to metaphor of value-based which provides foundation for responsible leadership and management. The former is compared to ‘midas touch’ midas is a mythological figure, who starved to death when his wish was granted to see everything he touched change to gold. Cases of shareholding in market of natural resources especially minerals trigger greedy culture for self-interests and profit making devoid of ethical perspectives. This reflects ‘midas attitude,’ whereby monetary value and profit making for short terms benefits are core objectives in mineral market. Our markets of natural (mineral) resources are under the rule of *pleonexia* (greed) and Aristotle rightly saw that greed preys on justice like a cancer.^① The needs of the poor are excluded by transnational companies in charge of mineral deposits; it is absurd this is done on behalf of our political leaders. Therefore, one-time justice is required to make an urgent shift from a profit driven economy (share-holding) to ‘need driven economy’ (guest economy and guest-politics) oriented from sense of stewardship. This requires everyone’s responsibility as active agents and not passive. Let us be reminded of our responsibility as Africans and Tanzanians in managing our natural resources by reflecting on what Cassius says to Brutus in Shakespeare’s Julius Caesar, “Men are sometimes masters of their fate; the fault, dear Brutus, is not in our stars, but in ourselves.”

^①Gorringer, *Fair Shares: Ethics and the Global Economy*, 21.

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