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Item Type	Book
Authors	Msafiri, Aidan G.
DOI	10.58863/20.500.12424/170500
Publisher	Globethics.net
Rights	Attribution-NonCommercial-NoDerivs 2.5 Generic deed (CC BY-NC-ND 2.5)
Download date	2026-11-12 03:41:17
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Focus 32

Globalisation of Concern III

Essays on Climate Justice, Education, Sustainability and Technology

Aidan G. Msafiri

Globethics.net

Globalisation of Concern III

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Globethics.net Focus No. 32

Globethics.net Focus
Series editor: Christoph Stückelberger. Founder and Executive Director of Globethics.net and Professor of Ethics, University of Basel

Globethics.net Focus 32
Aidan G. Msafiri, *Globalisation of Concern III*
Geneva: Globethics.net, 2016
DOI: 10.58863/20.500.12424/170500
ISBN 978-2-88931-098-2 (online version)
ISBN 978-2-88931-099-9 (print version)
© 2016 Globethics.net

Managing Editor: Ignace Haaz

Globethics.net International Secretariat
150 route de Ferney
1211 Geneva 2, Switzerland
Website: *www.globethics.net/publications*
Email: *publications@globethics.net*

All web links in this text have been verified as of March 2016

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1

REDEFINING THE ETHICS OF LAND JUSTICE IN TANZANIA A QUEST FOR A PARADIGM SHIFT

1.1 Abstract

The term “land” entails very broad physical, biological, economic, human, existential and chemical realities than the mere geographical entity or solid surface of the earth. It includes all visible and non-visible vital life-producing and life sustaining systems of plants (soil flora), animals (soil fauna), renewable, and non-renewable as well as life promoting and protecting forces embedded in the entire eco-system. They came into existence billions of years ago. Their sustainability and efficiency depends greatly on a just relationship and management with (“Homo Faber”) the human person as a producer who cares, protects, sustains and plays a stewardship role with the rest of creation. From a Tanzanian perspective in particular, these include land-injustices and irreversible hazardous impact issues to agricultural activities, biodiversity infrastructural development, extractive industry, water fishing, industrial development, pastoralism, biodiversity and ecological sustainability.

Among others, a critical post mortem of land related injustices in Tanzania today shows that human greed, unsustainable life styles, resource depletion and mismanagement and particularly consumerism,

largely contribute to the “suffering” and “sick” state of land in Tanzania. All these have far reaching short and long-term pathological effects on land and its processes as a whole. Consequently, there is an urgent need to redefine and rethink a holistic justice system particularly in land use and sustainability in Tanzania today.

Key Words

Ethics, Land, Justice, Injustice(s), Sustainability, Land Use, Model, Integral, Holistic

1.2 Introduction

1.2.1 Terminology

1.2.1.1 Ethics

Deon Rossouw (2010:4) defines ethics as a scientific discourse which concerns itself with what is good or right in human interactions. It revolves around three central concepts: self, good and the other.[1] Fundamentally, ethics does not merely consider what is good and noble for oneself, but for others. This includes humans and non-human e.g. land, air, resources, etc.

1.2.1.2 Land

Land is a very comprehensive and fluidal term. It entails an array of terrestrial eco-systems of physical and non-physical realities. Among others, this includes the physical environment or soil biodiversity, natural resources (minerals), plants, nutrients, animal wildlife, to mention few.

[1] Deon Rossouw, Leon van Vuuren, Business Ethics, Cape Town, Oxford University Press, Oxford, 2010, p. 4.

1.2.1.3 Justice

Justice refers a fundamental value-based qualitative and quantitative approach in relationship to humans, planet, and resources. It is the cornerstone of common welfare and equality.

1.2.1.4 Land Justice

This refers to both short and long term rights and capabilities to regenerate and sustain all forms of life: biological, physical, chemical, infrastructural, botanic, geological and environmental. In short, land justice demands true fairness particularly in promoting and maintaining the integrity, dignity, health and sustainability of land use not only for its own present and future needs, but the needs of the present and future generations of human and non-humans as a whole.

1.2.1.5 Sustainability

According to the *Guide To Agenda 21,* sustainability refers to a new paradigm based on an efficient and continued use of the planet's natural resources (renewable and non-renewable) in such a way and degree that they are neither overstretched nor exhausted for the detriment of future human and non-human generations.[2] Sustainable land and resource use is an integral ingredient and fundamental ethical condition and norm for land justice and dignity.

1.2.1.6 Justification and Rationale

In spite of the availability of huge areas of land biodiversity and other natural resources, Tanzania is blessed with both the quality and efficiency of life promoting conditions. These endowments are at great danger and risk. Purely instrumental and unjust uses of land and its interrelated natural resources and biological endowments through human greed and consumerist life styles has and is bringing multiple "wounds"

[2] *The Global Partnership for Environment and Development: a Guide to Agenda 21*, New York, UN Publications, 1992, pp. 1-10.

and “cries” to land, biodiversity, plants, animals, air, water, and rocks, etc. Furthermore, the current unsustainable hyper-consumerist trends and the cause and effects of land injustices locally and globally all over the planet cannot answer endlessly to the insatiable “wants “and “whims” of the techno-civilisation today. Consequently, there is a need for a viable and coherent ethic of land justice in Tanzania today.

1.2.1.7 Thought Provoking Questions

Do we recognize the signs and symptoms showing that there are both quantitative and qualitative injustices against land today? Do we simply consider land as a dead and voiceless physical entity to be exploited by humans? As academicians, politicians, policy makers, etc., do we recognize the salient groaning and cry of the land and its related resources both in terms of its diminishing quality and quantity? Analogically, do we agree that land has rights and dignity as other created beings? Are humans managing or damaging the integrity and sustainability of the vital forces in land? What are the short and long-term impacts of present day socio-economic, technological, agricultural, biotechnological activities to land? Do we see the effects of the current hyper greed, by “homo-Faber” (the human person as producer) and hyper-consumerist cultures to land injustices? Is land an end or a means towards an end? Does the trashed land need a “Jubilee” and “Sabbath” rest? To whom does the land belong? Is it to the poorest of the poor or to the richest and powerful? Do we see the current trends for land grabbing as an injustice to humans and land itself, or do we see it as “business as usual” in supporting the survival of the “fittest” and “fastest” locally and globally? Are we ready to demonstrate our solidarity against the ever growing multiple injustices against our ‘mother’ land? How are the injustices threatening food quality, availability and sovereignty? Do we recognize the transcendental (non-physical/non-material) value of land as a provider of health, peace, joy, hope, dignity, partnership, accountability and preservation of life forms? Could we dare to be true

and ardent champions of a land-value based revolution in promoting the rights of land?

1.2.2 The Structure of the Presentation/Paper

This work entails three parts. In the first part, an attempt has been made to identify the magnitude and manifestations of land injustices in Tanzania. This carries both the quantitative and qualitative dimensions. The second part tries to underscore the ethics of land justice and use in Tanzania from a wide spectrum approach. The last part brings forth key re-affirmations and transformative suggestions in the quest for best practice in road-mapping land justice in Tanzania today. In no way does this paper claim to be exhaustive. It provides an opportune unrepeatable analysing and reflection, particularly in the ever worsening and deepening land injustices in Tanzania today.

1.3 The Magnitude and Manifestation of Land Injustices in Tanzania Today

1.3.1 Agricultural Injustices to Land

1.3.1.1 Qualitative Injustice to Land

There is a profound link and interdependency between the quality of agricultural products and the quality of land or soil. Increased incidences of multiple crop pests, bacteria, virus, fungi and other diseases have been on the rise in recent years. As a result, this affects not only the quality of crops, but also of land in different regions of Tanzania. These include a range of "*fungal, bacterial and viral diseases such as Batobato, BXW (Banana X anthomonas Wilt) Panama, Elihuka, Coffee Wilt, Headsmuts, Fusarium wilt, Maize Streak, Cassava Mosaic,*

Cassava Purple Stripes…"[3] Such crop diseases induce long lasting irreversible effects and conditions in the integrity of land.

Today, Tanzania is experiencing a synergistic growth particularly in the use of agricultural chemicals, such as fertilizers, herbicides, insecticides, and fungicides etc. All these have massive agro-biological impacts to land. This is particularly due to increases in the concentration of hazardous chemicals, acidification of soils as well as chemical-related soil degradation. These include persistent organic pollutants (POPs) as well as poly-chlorinated Biphenyls (PCBs).[4] The same dangers are increasingly being posed by industrial emission to land in the production and manufacturing sectors. Most of the harmful industrial waste and pollutants are simply being discarded into land, soil and water. Indeed, "sick" chemicals lead to a sick land, sick plants, and sick crops and eventually to sick consumers!

1.3.1.2 Quantitative Injustices to Land

Land is not an unlimited resource. According to 2012 Census, Tanzania's population has increased to about 44 million people. The increasing pressure can exhaust the quality of land for human settlement, livestock grazing, game reserves and forests. Land use change is increasingly becoming a bone of contention and discussions and disputes among crop growers, pastoralists, urban and village dwellers, and foreign investors as a whole.

Due to increased human industrial activity, population growth and desertification process, there is a significant decrease in fertile arable land in Tanzania.[5] It has recently been argued that due to massive desertification coupled with deforestation trends in Tanzania food

[3] *United Republic of Tanzania Vice President's Office, Division of Environment* 26th October 2011, Dar es Salaam, p. 21.
[4] UNEP, Africa Environmental Outlook 2, Our Environment Our Wealth, Nairobi Progress Press Ltd, 2006, pp. 356-357.
[5] Aidan G Msafiri, *Towards a Credible Environmental Ethics for Africa*: *a Tanzanian Perspective*, Nairobi, CUEA Publications, 2007, pp 11-12.

security productivity and sustainability are becoming dreams. This is affecting food crops as well as cash crops necessary for foreign earning.

Injustices on land integrity, health and fertility are manifested in the widespread eco-unfriendly bush fires, over the Tanzania land particularly in Ruvuma, Irina, Morogoro, Arusha, Tabora, Mtwara, Lindi and Shinyanga Regions. An EIA (Environment Impact Assessment) Study shows that bush fires interfere with the broad spectrum biological and physical functions of different bacteria, micro-organisms and animals (soil fauna) in production and maintenance of various soil nutrients.[6]

The current mega urbanization trends in big cities and towns in Tanzania (E.g. Dar es Salaam, Arusha, Mwanza, Morogoro, Tanga etc) has quantitatively negative effects on use integrity and sustainable land management. This is affecting not only human settlements, playing grounds, city gardens, but also game reserves, natural parks and forest reserves, and land for livestock rearing. During the 2013/2014 opposition party's speech in parliament on the Ministry of Natural Resources and Tourism, Hon. Peter Simon Msigwa strongly observed that:

> *"Serikali hii ya CCM imeamua kumega… eneo la Loliondo Game Control Area ya zamani na kulifanya Game Control Area Mpya, na kwamba eneo hilo sasa litakuwa mali ya mwekezaji OBC kwani analimiliki kisheria." Aidha, kwa mijibu wa Taarifa hiyo endapo eneo hilo limetengwa kama ilivyotangazwa na waziri Kagasheki, wakazi wa Tarafa ya Lolindo watakuwa wamebakiwa na eneo la km2 265 tu. Eneo hilo ni dogo sana kwa wakazi 60,000 wa Tarafa hii…"*[7]

---

[6] Ibid, Aidan G. Msafiri, *Towards a Credible Environmental Ethics for Africa: a Tanzanian Perspective*, pp 13-14.

[7] Hotuba ya Msemaji Mkuu wa Kambi Rasmi ya Upinzani Bungeni Mhesh. Mch. Peter Simon Msigwa, (MB) Wizara ya Maliasili na Utalii, Kuhusu

This is just one in an array of nationwide instances which indicates the quantitative dangers facing land, hence contributing to ever growing injustices to land in Tanzania.

Worst still, the present day hyper land grabbing syndrome by the so called "foreign Investors" scrambling for agricultural land in particular is simply unsustainable. Among others, the following needs special attention and mention.

Image 1: Land Degradation and Destruction in Geita



(Photo by Allan Lissner, NCA)

Below are recent facts and figures illustrating land "injustices", "cries" and "wounds" in Tanzania.

Mahadirio ya Matumizi ya Mwaka wa Fedha 2013/2014, 9th April, 2013 Dodoma p. 15.

Name of investor	**Country of Origin**	**Place/Location Area Grabbed**	**Size of Land Grabbed**
1) Sun Biofuel	UK	Kisarawe Coastal Region	9000 hectares for 99 years
2) Africa Biofuel & Emission Reduction Co. (Tanzania Ltd	Tanzania	Biharamuro Kagera Region	60,000 hectares
3) Agrisol Energy Tanzania & Serengeti Advisors Ltd	Dubai	Rukwa & Kigoma	325,117 hectares
4) Agro Forest Plantation	Egypt	Rufiji Coastal Region	10,000 hectares
5) Alkadia Ltd.	Italy	Mkinga District	25,000 hectares
6) Bagamoyo Eco Energy Ltd (Eco Energy Tanzania Ltd) TPDC	Sweden and Tanzania	Bagamoyo	80,000 Hectares
7) Bio Shape Tanzania Ltd	Holland (Dutch)	Kilwa Coastal Region & Lindi (Jatropha)	81,000 hectares
8) Bio Energy Tanzania	Tanzania & Canada	Vigwaza and Kidogozero	4,500 hectares
9) CAMs Agrienergy Tanzania	Tanzania	Handeni (Tanga) Bagamoyo Coastal Region	45,000 hectares
10) Eco Carbon	France	Bagamoyo	75,000 Hectares (but not handed yet)
11) Euro Tech	Korea	Coastal Region	100,000 hectares
12) Euro Vista Trading Co.Ltd	India	Nkongo South and Kilimani	6,000 hectares of village land
13) FELISA (Farming For Energy For Better Livelihoods in Southern Africa)	Tanzania & Belgium	Kigoma	4,258 hectares

14) FJS African Starch Development Ltd	USA	Rufiji Coastal Region	5,000 hectares
15) Green Resources Ltd (Subsidiary of Green Resources SA)	Norway	Mufindi- Iringa	20,434 hectares
16) Green Source Ltd	Norway	Kilombero Forest Plantation	12,121 hectares
17) Kagera Sugar Plantation	Tanzania &a India	Misenyi- Kagera	7,000 hectares
18) KYC Mpanga Co Ltd	Switzerland	Kilombero	3,000 hectares
19) Kilimanjaro Aloe Vera Plantation Ltd	UK	Kilimanjaro	400 hectares
20) Lindi Forest Ltd (Subsidiary of Green Resources SA	Norway	Lindi	13,000 hectares
21) Lukulilo Farm Holdings	UK	Rufiji	5,000 hectares
22: Nava Bharat Africa Resources PVT Ltd (NBAR)	India	Rufiji	10,000 hectares
23) SAP Agriculture Ltd	Turkey	Rufiji (Nyamwange & Ikwiriri Coastal Region	5,000 hectares
24) Shanta Estate Ltd	India & Kenya	Bagamoyo Coastal Region	14,500 hectares
25)The new Forest Company (NFC)	UK & South Africa	Kilolo- Iringa	6,000 hectares
26) Sy-Energy	?	Kilombero	30,000 hectares

Source: Halima Mdee, 2013/14 – Dodoma 27th May 2013

Indeed, these are just a few clear pieces of evidence on land grabbing injustices hitting Tanzania land today.

1.3.1.3 Bio-Diversity Injustices

There is increasing interference and threats to the life giving and sustaining mechanisms of land (soil) to plants (soil flora), animals (soil fauna), and a plethora of living forms and organisms locally and globally. As the eco-systems are interdependent and interconnected, globally, James Howard Kunstler (2006:8) argues that today humanity is sitting on a trashed and dilapidated planet.[8] According to Kunstler, of "the earth's estimated 10 million species, 300,000 have vanished in the past fifty years. Each year 3,000 to 30,000 species become extinct, an all the time high for the last 65 million years…."[9]

From a Tanzanian context biodiversity and eco-systems' context, observation indicates massive destruction of natural habitats, wild life, wetlands, forests and land. Unsustainable agro-human activities on land e.g. cultivation of rice and maize, is largely contributing to water shortages and waste around great rivers and river basins including the Great Ruaha River and Eco-system, Katavi national Park.[10]

Due to massive extinction of biological species, I've previously argued (2007:6) that there is very close link "between desertification, deforestation and depletion of biological species. As an example, in the Usambara Mountains, various species of birds are said to be extinct as a result of unprecedented destruction of their habitat. Furthermore, a wide array of animal species, particularly leopards and Buffaloes, has simply

[8] James Howard Kunstler, *The Long Emergency*, London, Atlantic books, 2006, p.8.
[9] Ibid. p.8
[10] Ibid, United Republic of Tanzania, Vice President's Office, Division of Environment, p.18.

disappeared in most parts of the Kilimanjaro, Usambara and Pare Mountains."[11]

Increased compulsive motorization coupled with infrastructural development in Tanzania pose notable threats to land especially in terms of its quantity and integrity. In most of the urban areas (cities and towns) development of railways, roads, ports, airports, and power lines is causing land stress, disintegration and depletion of biodiversity.

Today the integrity and natural" infrastructure" of both coastal and marine biodiversity (fauna and flora) are in great danger of extinction. Recent research findings indicate that the entire coastal landscape and eco-systems from Mtwara, Lindi, Kilwa, Mafia, Dar es Salaam, Zanzibar, Pemba and Tanga in particular are continuously being degraded. This includes destruction of coral reefs, submergence of small coastal islands due to rising sea levels, destruction of human settlement, and the disappearance of a variety of fish, specifically marine mammals like vertebrates and sea turtles.[12] All these phenomena, directly and indirectly affect the life, survival and sustainability of biodiversity and eco-systems which depends on land /soil health and integrity as a whole.

1.3.1.4 Extractive Industry and Land Related Injustices

1.3.1.4.1 Qualitative (Chemical/Toxic) Injustices

From a value-based and qualitative viewpoint, extractive activities involve the use of heavy metals and hazardous chemicals. These have far reaching ecological irreversible impacts to soil, plants micro-organisms, sediments and waters (river, dam, Sea and ocean). Among other case studies, the 2009 tracer study by Asgeir R. Almas, Charles Kweyunga and Mkabwa L.K Manoko. It specifically focused on metal concentrations in land (soils), sediments and waters in the vicinity of

[11] Ibid. Aidan G. Msafiri, *Towards a Credible Environmental Ethics For Africa*: *A Tanzanian Perspective*, pp. 6-7.
[12] Ibid. United Republic of Tanzania, pp. 16-17.

"Geita Gold Mine" (GGM) and "North Mara Gold Mine (NMGM) in North West Tanzania. The areas of study Nyakabale Village, opposite the Geita Gold Mine and Nyabigena, Nyabilama and Ikwinyunyi around North Mara Gold Mine (NMGM): Indeed these are representative as far as the destructive impacts of soil destruction are concerned.

1.3.1.4.2 Result Findings in Nyakabale-GGM

Recent scientific findings strongly indicate that both the integrity and "health" of soils around NMGM sites had been interfered due to higher metallic concentration. Among other hazardous elements and substances the following heavy metals have been identified: Arsenic (As), Chromium (Cr) and Copper (Cu) and Lead (Pb) concentrations were alarming.[13]

It was also observed that most of the "water samples taken around the sites contained higher concentrations of metals analysed, even Aluminium (AL)…This is not a natural watering pond, since the site is in a restricted area, but no fence is set up, and domestic animals and game might accidentally use the water as they cannot distinguish safe water from contaminated water.[14]

Worst still, it was observed that the concentration of some of the toxic elements in the water at the site are above the WHO drinking water recommendations as a whole.[15]

1.3.1.4.3 Results from Sampling in Tarime around North Mara Gold Mine (NMGM)

Higher concentrations of hazardous elements was evident particularly in the soils around the following areas: around Nyabilama,

[13] Asgeir R. Almas, Charles Kweyunga, Mkabwa LK Manoko, "Investigation of Trace Metal Concentrations in Soil, Sediments And Waters In The Vicinity of "Geita Gold Mine" And "North Mara Gold Mine" in North West Tanzania", IPM Report 2009, p. 7.
[14] Ibid p.8
[15] Ibid p.8

which has a channel towards river Mara; (Kirumi Bridge), Nyabigena and Ikwinyunyi. There were higher amounts of Zinc (Zn) in sub-soil, and Nickel (Ni) in top soil.[16] Furthermore, the contents of Arsenic (As), Cobalt (Co) Chronium (Cr), Copper (Cu), Nickel (Ni), Vanadium (V) and Zinc (Zn) were highest both in the sub-soil and top soils than usual.[17]

Investigation on sediments indicated that there were very high arsenic (As) contents (5 2 2.5 mg/kg) particularly from the Tighite river. This altered both the PH Value as well as the vital status of the water in that river.

It was also found that there were generally higher concentrations of toxic elements in the water which are above the WHO recommendations. These included such dangerous elements, particularly Arsenic (As), Cadmium (Cd), Chromium (Cr), Nickel (Ni), Selenium (Se), Uranium (U), and Zinc (Zn). All these have lethal biological effects to humans, soil flora and soil fauna and aquatic life as a whole.

In brief, it can arguably be justified that mining activity poses an enormous chemical threat to land, soil and water as a whole. The tracer studies mentioned above in North Western Tanzania are indicative and symptomatic of the ever growing chemical injustices hitting hard the land or soil and water in particular in Tanzania.

1.3.1.4.4 Other Chemically-Induced Impacts Wrought by Extractive Industry

The extractive industry poses immense threats through a loss of disintegration and stress to land as a whole. Among others, such destructive effects include:

- Mercury pollution during the stage of amalgamation.

[16] Ibid p.13
[17] Ibid p.14

- Toxication of both ground water and surface water through mineral processing effluent processes and raw sewage.
- Exposure to dangerous radiation elements like Uranium etc.
- Massive quantities of dust pollution from blasting, earth moving equipment and from waste rock and slim dumps around the mines.
- Huge pollution from metal elements and hydrocarbons.[18]

Image 2: Water Pollution – Geita



(Photo by Allan Lissner, NCA)

1.3.1.4.5 Quantitative (Physical) Injustices to Land: Local and Global Scenarios

Land is a limited resource. Extractive mining activities exert irreversible long-term destructive and impacts on land particularly when compared to their short term life span and gain. Extractive and mining activities cause very deep disintegration to land integrity, fertility and

[18] http//www.sidintz.net/docs/extractive_resources_industry//pdf.

sustainability. The current hyper extractive manic culture in particular has given rise to a very dangerous "land grabbing syndrome" in Tanzania. Extractive activity exposes land into a dangerous depletion process. It is an undeniable fact that the presence and the day-to-day operations of the mining industries occasion an irreversible physical and geological damage to land, soil flora, soil fauna, ecosystems and biodiversity around the mines. The following charts show some of the heavy mining companies and activities on Tanzania's land:

Name of Extractive Company	**Owner**	**Location**	**Mineral Type**	**Annual Capacity**	**Mine Status**
1) golden pride mine	resolute	nzega	gold	200,000 ounces	production since febr. 1998
2) bulyanhulu gold mine	african barrick gold	kahama	gold	400,000 ounces	production since july 2001
3) buzwagi (choc reef)	african barrick gold	kahama	gold	200,000 ounces	in production
4) tulawaka	african barrick gold	biharamulo	gold	120,000 ounces	closing
5) geita gold mining ltd	anglo gold ashanti	geita	gold	650,000 ounces	in production since august 2000
6) north mara gold mine	african barrick gold	nyamongo	gold	200,000 ounces	-
7) tanzanite	richland resources	simanjiro	tanzanite	900,000 carats	-
8) williamson diamonds ltd	petra diamonds	mwadui	diamonds	200,000 carats	-
9) kabanga nickel project	glencore/xstrata	ngara	nickel		feasibility study
10) luika gold mine	shanti mining	chunya	gold	60,000 0_2	in production since 2012

Source: Tanzania Chamber of Minerals and Energy: Status of Large Mining Projects in Tanzania, June 2013

From an environmental Impact Assessment (EIA) perspective, large scale mining activities, which has resulted in forest clearance, has given rise to huge amounts of deforestation. Furthermore, as far as small scale mining is concerned, recent remarks suggests that "speculative mining has reduced food production bringing with it the spectre of famine…When large numbers of artisans are working it is common to clear the bush by burning, thus destroying the flora and driving out wildlife… If there is not enough gold and the mining venture appears to be unprofitable, the pits are abandoned without being filled. The result is an area is covered with pits of various depths ranging from 2 to 20 meters that are left unattended."

Quantitatively, mining activities cause an array of risks by downsizing the actual and available "good available land and space particularly for socio-cultural and economic and recreational activities. Among others, these include gardens for recreation, flowers, sports grounds, swimming facilities, building of schools, homes, farms for health food and nutrition and health facilities especially around mines.

In brief, land has been subjected to different types of injustices which have far reaching and irreversible effects on land quality and quantity as a whole.

Let us now try to identify holistic and transformative ethical models for land justice for Tanzania in particular and the world in general.

1.3.2 Ethics of Land Justice and use for Tanzania: Best Practices

1.3.2.1 The Biblical land Justice Ethical Model

The Biblical affirmation "God saw all is Good" (Gen 1:31) resonates a unique responsibility of "Homo Sapiens" (Wise Person) towards creation which is based on land. This underscores and demands humans

to relate to and with land in a just manner as opposed to sheer pragmatic utilitarianism.[19]

In the Old Testament the Jahwist (J) Creation Narrative (Gen 2:9 - 3:24) the human person ("Adam") has been given a stewardship and caring role over "land" ("*adama*": Hebrew word for land). The human person is indicated to have originated from the same material, soil[20]

From the New Testament perspective, Christ concentrates his ministry by demonstrating a truly fundamental option for and with the poor. Analogically, "land" belongs to the marginalized oppressed and downtrodden. Jesus' true concern for holistic justice – land included – is re-echoed in various stewardship parables (Mt. 21:31-51, 24:45-51, Lk 19:12-19 etc)[21]

The concept and practice of the Jubilee and Sabbath Years, as encapsulated in Leviticus 25, offers a powerful reminder to humans, even today, to render justice towards land in particular. According to Rosemary R. Ruether's argument, "those who lost their land are to be restored to their former property…The earth (land) is to lie fallow, animals and humans are to rest. All the accumulated inequalities of the past seven years between humans through debt, loss of land and enslavement and to nature in overuse of land and animals are to be rectified. All is to be restored in the right balance."[22]

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[19] Alfons Aver, "Umweltethik:Ein *Theologischer, Beitrag zur Oekologischen Diskussion*", Dusseldorf, Patmos Verlag, p. 218.

[20] Theodore Hiebert, "*Rethinking Traditional Approaches to Nature in the Bible*" in Dieter Hessel (ed) Christianity and Ecology, Massachusetts; Harvard University Press, 2000 p. 30.

[21] Aidan G. Msafiri, *Towards a Credible Environmental Ethics for Africa: A Tanzanian Perspective*, 2007, p. 143.

[22] Rosemary R. Ruether, "*Conclusion: Eco-Justice, at the Centre of the Church's Mission*" in Dieter T. Hessel and Ruether R. Rosemary (Eds) *Christianity and Ecology*, pp. 607-608.

1.3.2.2 "We Are All Guests on Earth" Land Justice Ethical Model

This is another very crucial justice promoting and safeguarding model and life view. It has been developed by Prof. Christoph Stückelberger (2010).

According to him, the anthropological foundation of environmental ethics and justice is the image that all human beings, Americans, Europeans, Africans, Indians, Asians, the rich, and the poor, whether Capitalists or Socialists, Hindus, Christians, Muslims, Buddhists, etc; all are guests on earth (land).[23]

Humans need to live on earth as responsible, caring serving and respectful guests. God, who is the major host, prepares a wonderful feast to his guests (Is 25:6-8) and the table is the land and the entire created world.[24]

Being rational and wise beings the guests need to duly observe and respect the rules, and obligations of the "mega guest's house" hence, promoting eco-justice and sustainability as a whole. Among others, the following remain top priority. Guests should leave the guesthouse in a clean way so that next guests (future generations of humans, land, soil flora, soil fauna etc) can sustainably enjoy the same resources and gifts. The guests need to know that they are not the owners of the guesthouse, but simply borrowers "ad usum" (for sustainable use only).

Humans need to consider themselves as endowed with the ethical obligation particularly in spearheading the promotion of fundamental values for land justice, caring, protecting, preventing, serving, guiding, curing, managing, sharing and sustaining all earthly goods and resources.

[23] Christoph Stueckelberger, *We All Are Guests on Earth*, Bangalore, Dharmaran Publications, 2010 p. 4.
[24] Ibid. Christoph Stückelberger p. 6.

1.3.2.3 The Co-Operation Land Justice Ethical Model

This model accentuates true solidarity among humans in fighting for the justice and rights and welfare, not only of humans, but of all creation including those of land. Conversely, cooperation entails a fundamental stance for the earth community, which necessarily promotes and protects eco-solidarity and interdependence.

According to Michael J. Sander, cooperation essentially is an ethic "that says we have a responsibility to preserve the earth's resources and natural wonders in and of themselves, because they constitute the very web of life on which all living creatures on this planet depend…. To become good stewards and trustees, we need to rein in our tendency to regard the earth and its natural resources…"[25]

Hans Kueng (2004:80) highlights the unique importance of cooperation with nature. He strongly makes the following affirmation: "a way must be found for a community of human beings with all creations in which their rights and integrity are respected. A way from separation from human beings and the rest of creation, a way from a life style and economic means of production which severely damages nature … What we need is world order which is friendly to nature."[26]

This model stresses on a new human and global consciousness and spirit, true unity and right relationship with land and resources. Undoubtedly, true unity and cooperation between humans and the created world are the springboards to a sustainable future. As Benjamin Crème remarks, "Without cooperation, nothing lasting can be achieved… Competition strains the natural order, cooperation liberates the good will in humans. Competition cares only for the self, whereas cooperation works for the highest good for all…."[27] The ethical model

[25] Thomas L. Friedman, *Hot, Flat & Crowded*, London, Penguin Books, 2009, p. 237.
[26] Hans Kueng, *In Search of A New World Ethic*. Oregon, Wipf and Stock, 2004, p. 69.
[27] www.share-international.org

of cooperation, remains a vital prerequisite and ingredient on promoting credible and sustainable land justice in Tanzania in particular and the globe in general.

1.3.2.4 The Holistic African Credible Environmental (Land) Justice Ethics Model

This is a profoundly interdisciplinary and comprehensive new discourse. It particularly accentuates the ethical justice based values for the environment, climate and natural resources. It is a systematic and systemic brain child of my own. Its anatomy is based on fundamental biblical, socio-environmental, economic, anthropological, ethical, theological and spiritual values and truths.

This model underpins the Afro-centric beliefs which strongly attribute land, the environment, and resource, etc. to a Supernatural Being who has different names among different ethnic groups. Humans are simply considered as stewards, protectors, care takers, co-creators etc.

This model succinctly incorporates plethora life promoting and life enhancing values, views and traditions. It underpins the inclusive African spiritual anthropological and cosmological altruism of "*I am because we are*" as advocated by Jon S. Mbiti. According to Mbiti, "land or nature in the broadest sense of the word is not an empty impersonal object or phenomenon, it is filled with religious significance. The physical and the spiritual are but two dimensions of the same universe…To African people, a religious universe is not an academic proposition, it is an empirical experience, which reaches the height in acts of worship"[28] On the same vein of thought, Harvey Sindima makes this very lucid remark: "nature and persons are one, woven by creation into one texture, fabric or web characterized by inter-dependence between all creatures.

[28] Jon S. Mbiti, *African Regions and Philosophy*, New York: Doubleday: 1970, pp.73-74.

This living fabric of nature – including people and other creatures - is sacred. Its sanctity does not mean that nature should be worshipped but does mean that it ought to be treated with respect."[29] Further, it cherishes and accommodates traditional African land and heart, caring sayings, riddles, stories, myths, customs and life views, etc. Among others, these include such views and sayings like:-*"Do not light your only hut with fire", "do not defecate into a river, your mother will die", "Do not bite frogs; your grandmother will start trembling",* and the list goes on. Despite the fact that such myths or taboos are scientifically unverifiable, they offer a powerful and transformative ethos and ethics for the care of creation.

This model inculcates Biblical teachings and imagery which are not only transformative but value-oriented. It cherishes what the Hebrew Scriptures attest, that "God looked at everything he had made, and found it very good" (Gen 1:31). Consequently the planet which includes land and all resources are a gift to all creatures, human and non-human (Gen 9:16-17). Nonetheless, humans are given a special task of caring for land (Gen2:15). This model rejects human greed, arrogance and self-centredness, which alienates (Gen3-4, 6-9 11ff) and causes insurmountable suffering, injustice, and hopelessness towards land, as encapsulated in the following paragraph by prophet Hosea:

> *"There is no fidelity, no mercy, and no knowledge of God in the land. False swearing, lying, murder, stealing, adultery, in their lawlessness land, bloodshed followed bloodshed. Therefore the land mourns and everything that dwells in it languishes: The beast of the field, the birds of the air, and even the fish of the sea perish. (Hos.4:1b-3).*

Other powerful Biblical passages on the environment include Prov.8:22-31, Dan 3:74-81, Ps 24:

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[29] Cf. Harvey Sindima, "*Community of Life: Ecological Theology in African Perspective*" p.143.

It promotes the values and virtues of sustainability in order to curb abuse of land so as to restore and maintain the original equilibrium between the Planet, People, and Profit (3 P's). It reiterates the biblical concepts of "Jubilee" and "Sabbath", as encapsulated in Leviticus

Chapter 25: 1ff. In the new covenant Jesus of Nazareth advocates a Jubilee (Lk. 4:16-22) as an unrepeated opportune time ("Kairos") to liberate land. In modern parlance, this stance accepts the first part of the famous Dutch affirmation, "God created the world." But it denies that second part which claims "but the Dutch created Holland." Indeed, land and resources are limited.

There is an ensemble of ethical principles, criteria, and axioms which play an indispensable function in the holistic model to land justice. These include land and resource related issues, challenges, policies and strategies in the framework and light of the following ethical benchmarks and principles: The Golden Rule Principle (Mt.22:37-39), the Principles of human dignity, justice, personality, subsidiarity, solidarity, aesthetics, sufficiency, community, co-operation, sustainability, accountability, transparency, protection of life,[30] common good, (wellbeing) and foresight.

It stresses on a new value-based and value creating approach for today, particularly on a conscientious use and management of land and resource as a whole. This demands moderation, temperance, prudence, trust and motivation for higher and eternal (Supernatural) goods.[31] With such a profound ethical and value-based approach to resource and land, in my work *Democratic and Sustainable Governance And Natural*

[30] Aidan G, Msafiri, Towards a Credible Environmental for Africa: A Tanzanian Perspective, pp.85-104.

[31] Aidan G. Msafiri, "Democratic and Sustainable Governance and Natural Resource Management in Tanzania" in CETA and Konrad Adenauer Stiftung, Journal, Vol. II, Marc, 2013, p. 55-56.

Resource Management in Tanzania (2013:50) I for instance redefined MTWARA[32] to mean:

M = Mining for
T = Transformation / and Transparency
W = Wellbeing/Welfare
A = Accountability
R = Responsibility
A = Agape (True Love)

(Msafiri, 2013)

Last, this model necessarily adopts what I consider as "ACTION" method. This encapsulates the following:

A = Analysis
C = Convene/ Convince
T = Transform
I = Initiate/Innovate
O = Observe
N = Network

(Msafiri, 2013)

This entails an array of quantitative qualities and transformative truths and values for a difference.

1.3.2.5 The Moderation ("Middle Path") Land Justice Ethical Model

This model underpins the need for moderation and deep change in land and resource use as a key in acquiring true and long-term happiness. As Robert E. Quinn (2004) aptly puts it, "deep change differs from incremental change in that it requires new ways of thinking and behaving. It is change that is major in scope, discontinuous with the past

[32] Ibid, Aidan G. Msafiri, "*Democratic and Sustainable Governance and Natural Resource Management in Tanzania*, p. 50.

and generally irreversible." Moderation is tantamount to letting "virtue stand at the middle" of our actions.

This model stresses on the ethics of "mindfulness" particularly with regards to the salient needs of the planet (earth/land). It enlightens humans to escape from the insatiable cravings of contemporary hyper consumerism, greed and self-centredness. It fosters the culture of "being more" rather than "having more." As the great African ethicist and philosopher St. Augustine of Hippo, once observed "Our hearts are restless until we come to you O God", earthly and material goods simply provide short-term happiness and long-term dissatisfaction and injustices. Truly, mindfulness is a prerequisite for personal and collective consciousness, especially towards fairness to land and resources. As Buddha once put it, "the world has enough resources for everybody's needs but not for everybody's greed", Moderation remains urgent and binding individually and collectively.

This model subscribes to what Jeffrey D. Sachs (2011:173) considers as the "mindfulness of nature"[33] life view. According to him, mindfulness of nature is a "practical imperative for twenty-first Century survival. Our peril is unprecedented, and human knowledge, values and social institutions are far behind the curve…Our global response to date has been so obtuse, so absurd, and so short sighted that it almost seems that humanity has a death wish…."[34]

Moderation, temperance and discipline constitute an important "tool box" in the quest for use and management of land and resources. Indeed, human indifference to such values and virtues, is alarmingly contributing to both quantitative and qualitative Land Justice destruction of land and resources.

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[33] Jeffrey Sachs, *The Price of Civilization*, London: The Bodley Head, 2011, p. 175.
[34] Ibid, Jeffrey D. Sachs, *The Price of Civilization*, p. 175.

1.3.2.6 The Catholic Social Teachings' Land Justice Ethical Model

It strongly emphasizes on the God-Centred (Theocentric) and sacramental view of land and the entire universe. In turn it grounds human accountability for the aftermath of the earth. Humans are called to use land and resources "ad ursum" (For sustainable use as "Homo conservator" co-creator) as stewards and not as "homo consummator." This reiterates Noah's imagery-covenant and promise today.

This model consistently reiterates respect for human person and his/her life which extends to respect for all created beings including land resources etc.

In his letter "Pacem in Terris", Pope Jon XXIII, strongly emphasized on the importance of sharing and caring for natural resources as a key prerequisite for peace, justice and common good[35] among people and the planet. Today, Pope Francis focuses his pontificate particularly to issues of justice to creation, resources and the poor.

This model emphasizes both on the fundamental option for the poor and authentic development which truly respects human life, dignity and limits of material development. It also underscores planetary common good and the universal purpose of the created world, land included.

This model underlines the aesthetical (beauty) component inherent in God's wonderful creation seen in its diversity, order, fertility, harmony, peace, serenity and magnificence. Consequently, it sets limits to human activity and lifestyle. According to St. Augustine of Hippo, the beauty of the earth, land and sea, mountains, valleys skies and the movement of fresh air and wind is a profession of the Most Beautiful One – God.[36]

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[35] John XXIII "*Pacem in Terris*" (1963). See also Paul VI, *Gaudium et Spes* (1965) No 65, see also *Octogesimo Advenrens* (1971), see also Jon Paul II *Redemptor Hominis* (1979) and *Laborem Exercens* (1981).

[36] St. Augustine, Sermo 241, 2: PL 38, 1134.

1.3.2.7 The Earth's Charter Land Justice Ethical Model

This model is a declaration for fundamental Principles and ethical vision for a just, sustainable and peaceful world in the 21st Century. It particularly seeks to inspire and deeply transform peoples thinking and actions for the wellbeing of the planet and people.

Its mission is to establish a sound ethical foundation for true sustainability. Hence, promoting respect and care for all life forms, eco-justice, integrity, universal human rights and dignity, respect for diversity, economic justice, democracy as well as a culture of peace nationally and globally.[37]

This model suggests that the earth is our home. As Desmond Tutu put it, "We do not have planet B, This is the only planet we have"[38] According to the Earth's Charter, "the resilience of the community, of life and the wellbeing of humanity depends upon preserving a healthy biosphere with all its ecological systems, a rich variety of plants and animals, fertile soils, pure water and clean air."[39]

It re-emphasizes on the human quest for a balanced use and re-use of both renewable and non-renewable resources such as water, soil, minerals, forest products, marine biodiversity etc. This implies what Ernst Ulrich von Weizsaecker et al, (1995:23) brainstormed as a true efficiency revolution. It includes the search for better or higher quality of living, less pollution and carbon footprints, ethically based profit, resource reuse mechanisms (Ref.4 R's: Reduce, Reuse, Recycle and Respect) justice, international security and promotion of sustainable job opportunities locally and globally.[40]

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[37] Cfr.*www.EarthCharter.org*

[38] Desmond Tutu's Opening Speech to COP 17, Durban, South Africa, Nov. 2011.

[39] Cfr.www. Earthcharter.org

[40] Ernst Ulrich von Weizsaecker (et alii), *FAKTOR VIER: DOPPELTER WOHLSTAND-HALBIERTER NATURVERBRAUCH:* Der neue Bericht an den CLUB OF ROME, Muenchen, Droemer Knaur, 1995, pp 21-23 passim.

1.3.2.8 The "Eucharistic" Land Justice Ethical Model

This model strongly underlines the intrinsic interconnectedness ("nexus") and interdependency between land, bread and communion of people as family of God gathered around the Eucharistic table. This is indeed, the "Fruit of the Earth and work of the human hands" (Ref: The Prayer of the offertory). Admittedly, there is a panacea and project of solidarity, peace and hope.

According to Margaret Scott, (2009:51) "bread and wine each have a story to tell, an autobiography to narrate. They are not natural products but involve a long production process. Crops sowed and vines planted deep in the womb of Mother Earth are warmed and cherished by the sun and the air, their roots soak up the sap-releasing, life-giving energy of rain. The ripened grains and grapes are harvested and processed to become food and drink. The story of bread and wine, like our own story and that of humanity itself includes a painful chapter…."[41]

Underlying the nuance between the Eucharist and land issues, from an Australian "*Sitz im leben"* (Life context), the Catholic Social Justice Council's observation is particularly worthy paraphrasing. It says, "The land we call ours was taken for us by blood, violence and deceit. Its original inhabitants and traditional owners remain victims of our rapacity."[42]

From an African (Tanzanian) perspective, the 19th Century for and partition of Africa, as well as the 21st (2013) Chinese and American Scramble for Tanzania in particular and Africa in general, have been the cause and effects of land grabbing, pain, displacement of human settlement, ancestral land and resource overuse by the so called foreign "investors" and mining companies. Part one of this paper elucidated this very clearly. It has also been observed by Oxfam reporting that there is

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[41] Margaret Scott, *The Eucharist And Social Justice*, New York/Mahwa, NJ, Paulist Press, 2008, p. 51.

[42] Gerald Moore, SM, *Eucharist and Justice, Catholic Social Justice Series* (Sydney: Australian Catholic Social Justice Council, 2000, p. 20.

systematic land invasion and grabbing from "the cocoa growers of Ghana to the highlands of Ethiopia and also the pasture lands of Tanzania."[43]

The Eucharist model totally rejects both quantitative and qualitative methods of production and farming which damages the soil, minerals, resources, crops etc. The Eucharistic model is diametrically opposed to deforestation, use of chemicals and toxic materials in agriculture, mining and fishing. In short, it is a credible paradigm for reflection and transformation towards holistic justice and sustainability of the earth community as a whole. It challenges the on-going lethal mining activities around the Eucharistic communities, families, towns, dioceses in the Lake Zone in particular (Geita, Mwadui, North Mara, Buzwagi, Bulyanhulu etc, ect,) I've made recalls for true formation in "habitatus" (character) as a key virtue, as a key prerequisite for proper human and natural management for the good of both people and the mother Earth as a whole.[44] Value-based education and transformation of the current consumer life style and greed culture is not only urgent, but imperative.

1.3.2.9 The South African Green Goal Land Justice Ethical Model

The 2010 FIFA World Cup held in South Africa marked a breakthrough particularly in the implantation of the so called South African "Green Goal Programme", namely in the city of Cape Town. A plethora of land caring and climate protection projects were implemented. Among others, these included, water conservation, waste management, responsible tourism, landscaping and biodiversity, green building transport, water conservation, communication and awareness raising.[45]

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[43] Ibid, Margaret Scott, *The Eucharist and Social Justice*, p. 57.
[44] Aidan G.Msafiri, "Investing in human Capital: A Prerequisite for Sustainable Development and Poverty Eradication in Tanzania" in Elizabeth Nduku and Christoph Stueckelberger (eds.) *African Contextual Ethics*, Geneva, Globetics.net, Focus 13, 2013, p. 93.
[45] *Green Goal Legacy Report, Cape Town*, Triple Green, 2010, p. 9.

It aimed hosting environmentally responsible sporting events in the host City of Cape Town. As a world class greening event on one hand, it focused on mitigation of direct environmental impact on land, water, resource and biodiversity. On the other, the greening programmes brought about a new "sense of environmental consciousness and global camaraderie connecting all fans as and athletes, thus serving as a catalyst for future multilateral efforts"[46] for care of our planet and resources.

This model views the construction of both the Cape Town Stadium and the Green Point Parks in the heart of Cape Town through ecological principles particularly for sustainable land use and management, as an unforgettable event. The new 12.5 ha Public Park contains biodiversity garden showcases of different indigenous vegetation from the region. Further, it is decorated with spring water diverted from the slopes of Table Mountain and stored in ponds for sustainable irrigation.

Finally, as a new model, the 2010 Green Goal Programme and Mega-Events in South Africa in general and Cape Town in particular remains a powerful driver for behaviour change and life styles particularly in terms of environmental justice in Africa and worldwide in general.

1.4 The Way Forward: Towards a Transformative, Holistic and Value-Creating Ethics

There is need to reaffirm the anthropological, biblical and theological truths that God is the author and source of all creation, including land and resources. Humans are simply guests on earth, who are responsibly entrusted with good management and stewardship of land, resource and biodiversity.

[46] Ibid, Green Goal Legacy, p. 16.

Land justice necessarily demands humans today to rediscover fundamental ethical, spiritual and human values for earth community and care. Truly, renewable resources cannot sustain the needs of the present and future humans and non-humans if they are irresponsibly being misused and depleted.

Admittedly, land and resources are not possessions of individuals, societies, companies, investors or nations, but rather a common household for all.

Both the quantity and quality of land is at potential risks today particularly due to the myth of unlimited growth, production, consumerism, speed mania and endless technological advancement. All these have devastating and irreversible long term environmental consequences. Hence, the need to rethink anew as responsible stewards, governors, care holder and manager of land, resources, biodiversity and the entire creation.

The concept and practice of land justice necessarily includes the "suum cuique" principle (to each and everyone according to his due). Truly, land has its own value and rights that go beyond monetary values and price tags.

Land Justice calls and demands both personal and collective (global) spirit of gratitude, moderation and temperance from humans today (Its 5:16-18) against the ever growing complaining and dissatisfied attitudes today.

On its broadest and deepest levels, land justice necessarily "means being held responsible for one's actions… Justice means being held responsible for the suffering you cause as a result of callous exploitation of Earth's resources…[47]

[47] World Council of Churches (WCC), *Statement by the World Council of Cures to the High-Level Segment of the Third Session of the Conference of Parties (COP3) to the UN Framework Convention On Climate Change*, Kyoto Japan, December 9, 1997 in Dieter T. Hessel and Ruether Rosemary (Eds.) Christianity and Ecology pp.467-469.

Land justice means true empathy, care and solidarity with and for the victims of land grabbing and soil intoxication. It also means developing a renewed vision and new culture of caring for the sick soils, sick waters, sick plants, sick soil fauna and soil flora as a whole.

Land justice necessarily means and entails a new holistic and interdisciplinary approach which goes beyond pure legalistic, scientific and political solutions and alternatives.

The International Conference on Land Justice occasions both a "Wake-Up Call" as well as a "Kairos" (Opportune time) to rediscover both the sanctity and dignity particularly of all life forms and inherent processes which promote and protect life as a whole.

Land injustices in Tanzania in particular and the world at large, challenge all our different faiths traditions and beliefs as humans, Christians, Buddhists etc. Such injustices are diametrically opposed to human as well as societal ethos, convictions and destiny.

The quest for holistic and sustainable ethics for land justice necessitates a paradigm shift particularly on the part of governments and policy makers towards value-centred and value creating and long-term approaches against the current political oriented approaches which are very legalistic and short lived, hence the need for "good" and "best" practice models.

1.4.1 Conclusion

Our critical exposé and analysis of land injustices in Tanzania in particular has become of age. Admittedly, both the magnitude and intensity of land injustices discussed above cannot be exaggerated, qualitatively and quantitatively. Moreover, their short and long-term environmental, ethical, biological, religious, technological, human, cultural, economic, existential and anthropological implications and ramifications cannot simply be ignored. At this juncture however, the following reaffirmations need special focus and emphasis in particular.

Human greed, indifference, and consumerist life style today remains the key driving forces of wanton land injustices locally and globally. There is urgent need to critically and deeply rethink about the human person as the main cause for such injustices and therefore initiate change and transformation especially in terms of needs, priorities, scale of values etc.

There is urgent need to develop both the courage and culture of living with harmony with the entire created world, soil fauna, soil flora and resources. Sustainable capacity building for individuals, communities, mobilization and renewed thinking and doing remain drivers of change and thus a priority. We are all called not only to "think "outside the box" and do away with our "business as usual syndrome", but more so to develop a foresight empathetic ethos and culture for thousands of years to come. Hence, redefining the principles of cooperation and sustainability in the very context of land injustices today we need.

Land injustices are on the first place signs of an ever growing ethical crisis. Indeed, an ethical crisis needs an ethical solution as a priority. This calls for new ethical and value-based approaches, discourse and values particularly in responding to land injustices among politicians, academia think tanks, net tanks, researchers, gurus, policy makers, mining companies, agricultural experts, investors, governments, lobbying groups, Civil Societies, legal advocacy, environmentalists, media, economists, human rights groups, NGOs, BOP groups (Bottom of the Pyramid), etc.

We need to conscientiously admit that, our Mother Earth and the inherent resources therein are limited. They took millions if not billions of years to come into existence. Consequently, these cannot simply be depleted within one to two hundred years from now. As responsible and rational beings therefore, we should avoid consuming more than what is available for us today and for future generations of humans and non-

humans thousands of years to come. Our current culture of compulsive production and hyper consumerism needs to be rejected. These demands a paradigm shift from productivity to solidarity with nature, from exclusivity to inclusivity, from shifting the "I" culture to "We" culture, from brotherhood to sisterhood.

Very often we forget to be grateful to God for the "free" gifts of the planet, air, water, food, resources, rivers, valleys, forests, etc. Our present day spiritual emptiness or vacuum seeks to be filled with a consumption mania and syndrome.

Let me finish this paper by calling us to imitate the Psalmist who wholeheartedly expresses his gratitude to God for his generosity.

> *"Let the peoples praise you God, let all the nations praise you. The earth has yielded its produce; God our God has blessed us. May God continue to bless us and be revered by the Whole world."* - Psalm 67:5-7

This passage provides both a transcendental as well as an existential motivation particularly in caring for the earthly goods and resources for all. The quest for true and transformatic ethics of land justice in Tanzania in particular and in the world in general remains a life and death project. Let us start now.

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EVANGELIZATION CYBERSPACE AND AFRICA A CASE STUDY OF TANZANIA

2.1 Introduction

2.1.1 Terminology

2.1.1.1Evangelisation

The post-Vatican II period, has enjoyed a plethora of definitions and description of evangelization particularly popes, magisterium, pastoral, theologians, ecclesiologists, scholars, etc. Pope Paul VI's Apostolic Letter (11975) "Evangelu Nuntio di" was the landmark and breakthrough. These endeavours have been focused on "first evangelisation", "deeper evangelization", "new evangelization", "inculturation an evangelization", etc. All these are different doors of the same edifice or building. Recently, Achin Bruckenmaier (2012) aptly and broadly defined evangelization as a transformative encounter with the gospel or good tidings of Jesus of Nazareth giving way to a radically new life style, spiritually, personally, communally and religiously.[48] He underscores the Biblical foundations and criteria for evangelization particularly the Gospel of Mathew 28:19ff. This

[48] Achim Buckenmaier, Theologie der Neuevangelisierung" in Geist und Leben, Heft 3 echter, Bad Schonbrunn, Juli/September 2012 pp.278 passim.

encapsulates the "missionary" mandate of the Risen Lord to His disciples of all times.

However, on postmodern socio spiritual and economic and holistic view, in my collection of essays *Globalisation of Concern II* (2012:59) I consider evangelization as both a process and a project of globalization of fundamental human and transcendental values. These include globalization of fullness of life, concern, (John 10:10) empathy, care, values, ethos, agape, Mt 22: 37-39, Justice (Mt 5:7), forgiveness, responsibility, stewardship (Mk 4:3-9), joy (Mt 5:3-12) sustainability, truth and peace.[49] This is "smart" evangelization which does not contradict Gospel values, ethos, Jesus' attitudes, core value, mission and strategies, etc. Conversely, evangelization is neither an event nor a narrow process or Jesus' missionary assignment, it is a much deeper, broader integral and all-embracing phenomena. An interdisciplinary and inclusive view of globalization runs the common risk of "confining" evangelization mainly in spiritual and ecclesiological realms. In brief, evangelisation can justly be considered as a process of animating and accepting Jesus' socio-political, cultural, human, economic, spiritual, ecological human and eschatological truths, deeds, words, attitudes, life values, and role model. It is essentially based on both the power and the vision of the gospel of Christ.

2.1.1.2 Cyberspace

According to a prominent science–fiction novelist-William Gibson, cyberspace is defined as "the non-geographic matrix, the intangible terrain, both of real and unreal, in which all information resides and through which all communications take–place... A graphic representation of data abstracted from the banks of every computer in the human system of unthinkable complexity. Lines of light ranged in the non-space of the mind, clusters and constellations of data. Like City

[49] Aidan G. Msafiri, Globalisation of Concern II, Geneva, Globethics.net Publications, Focus Series, 2012, p.59 ff.

lights, receding"[50] Walter Truett Anderson strongly remarks that cyberspace is "becoming the electronic town square of a global civilization. The placeless place where people go for trade and finance, government and politics, news and entertainment, science and technology…and it has become the meeting ground for far flung and ever shifting communities of people who chat, gossip, make love, discuss every conceivable subject, and in many cases, seem to feel more at home there than in their own neighbourhoods."[51] I consider "homo cybercus" as the key player in the era of homo cyber technology and cyber society. This has its genesis from the technological mega shifts and trends commencing from *homo habilis* to *homo erectus* to *homo sapiens* to *homo oeconomicus* (faber) to *homo industrialicus* to *homo digitalicus* and now[52] to *homo cybercus*.

2.1.1.3 Justification

Admittedly, cyber technology is increasingly becoming a key and powerful "tool box" of human communication, learning, information dissemination and holistic transformation. In Africa in general and Tanzania in particular, mobile and smart phones as well as internet connectivity are becoming the most popular form of personal and community technology. Among others, this entails the internet, Worldwide Web (www), Web 2.0, Semantic Web, clonal computing, iPads, Twitter, Skype, Facebook etc.[53]

As the dictum goes, "the business of business is business". Cyberspace can immensely and significantly contribute in the entire process and project of evangelization locally and globally. On a continuous note cyberspace is not a value free means of communication

[50] William Gibson, Neuromancer, New York, Ace 1984 p. 51.
[51] Walter Truett Anderson, All Connected Now, Colorado, Westview Press, 2004 p. 129.
[52] Aidan G. Msafiri Globalisation of Concern II, pp. 1-18 passim.
[53] Ibid p. 13-17.

and information. It should also not be considered as a means to an end, but rather a "tool box" towards a noble goal.

2.1.1.4 Thought Provoking Questions

As key stakeholders, baptized and ordained ministers and "disciples" of evangelisation, do we consider modern cyberspace as the timely "Kairos" in spearheading new deep holistic, and "smart" evangelization process today? Is cyberspace a blessing or a curse as far as the animation of gospel values, attitudes, vision, and tidings are concerned? Has the church theologians and academicians in Africa (Tanzania) fully analysed, explored and discovered the immense potentials, opportunities linked with cyberspace in the spread of the Gospel (Ecumenism, Inter-Faith Dialogue, etc.)? What are the short and long term dangers of simply using the old ways of spreading the Good News Today? Can the Church in Africa /Tanzania today demonstrate her courage to embark towards a credible and sustainable new evangelization process through mobile phones in selling her gospel "product" anew to its people in the same way VODA Com, Air Tel, Tigo, Zantel, Safari Com are transmitting billions and trillions of cash and services daily through M-Pesa, Air Tel Money? How new is new evangelisation? What are the imminent dangers or risks of confining the work of evangelization simply to baptism, catechesis, and mission or missionary work? Do we see the need now to disentangle new evangelisation, particularly as the monopoly of pastoral theologians, with a strong academic background? Do we see the immense opportunities of spreading and animating fundamental human, ethical and faith (transcendental) based values through cyberspace today, particularly via the internet and smartphones in Tanzania and Africa as a whole? What lessons and "take-a-ways" do we learn from balanced televangelists like the US Jimmy Swaggart, especially in responding to the youth "exodus" to media powered and based religious movements and sects in Tanzania, Kenya and Uganda, etc.?

2.1.1.5 Structure of the Work

This paper contains three parts. The first part attempts to expose the magnitude of internet and mobile phones from a Tanzanian perspective. The second part exposes the immense opportunities connected with the use of modern cyberspace, particularly in the process of evangelisation today. It considers cyberspace as "a perfect opportunity" for evangelization for today and tomorrow. The third and last part unveils the potential risks and threats linked with cyberspace as a means to further evangelisation.

2.1.1.6 Method/ Methodology Used

The paper adopts a profoundly interdisciplinary innovative and proactive "ACTION" approach which I have developed (Aidan G. Msafiri, 2013). It connotes:

A = Analysis through a quantitative and qualitative research methods, facts and figures etc.

C = Convene. That is putting and involving all stakeholders of evangelisation into perspective particularly those at the BOP (Bottom of The Pyramid) as well as the TOP section (TOP of the Pyramid-academicians, church leaders, scholars etc.)

T = Transformational. This envisages bringing about visible and result-oriented fruits going beyond theological acrobatics, gymnastics talk shops etc. In short, "walking the talk" is imperative.

I = Innovative. This implies empowering "homo sapiens" with "homo cybercus" Hence moving from the era or epoch of ignorance and illusions to innovation.

O = Observing. This includes adopting key monitoring mechanisms on the results both in quality and quantity both for the present and future scenarios (Futurology)

N = Networking: This means adopting a pro-active and insurer response in a collaborative way between the content of evangelisation and cyberspace as a "tool box" for an efficient and sustainable spread of the good news locally and globally. It dwells on the wisdom of this dictum "one needs to be on the shoulders of giants to see far." In this regard, cyberspace provide the "giants' shoulders.

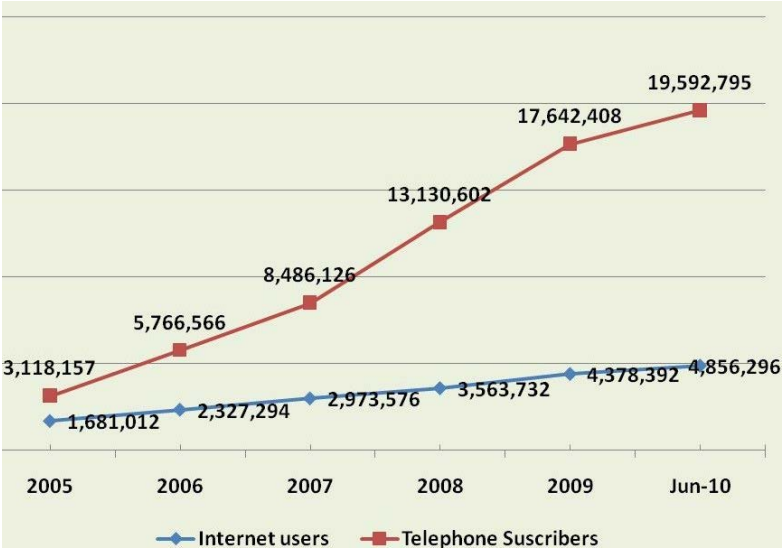
2.2 Internet and Mobile Phones: Innovative Cyberspace Potentialities in Tanzania

2.2.1 Internet Users and Subscribers

According to a recent report on internet and Data Services in Tanzania by the Tanzanian Communications Regulatory Authority (TCRA), in June 2010 internet users in Tanzania reached 4.8 million people.[54] Scientific prognosis indicates that internet use is remarkably becoming the most popular, cost-effective and efficient means of communication – personally and institutionally. This includes fibre-optic cable systems and satellites, etc. Truly, internet communication ranges second to voice telephone and particularly mobile phones, but the internet remains a key and indisputable panacea for learning and socio-economic, cultural, intellectual, human and spiritual transformation today.

[54] United Republic of Tanzania, Tanzania Communications Regulatory Authority (TCRA) Report on Internet and Data Services in Tanzania: A Supply-side Survey, Dar es Salaam, September 2010 p. 118.

Figure 2: Internet Users and Telephone Subscribers (2005- June 2010)



In Tanzania internet use and subscription has two major categories. It encompasses subscribers by type as well as by access type. The category of subscription type includes three common panaceas. These are cyber cafes, institutions/organizations and households.[55] The other is by access type. This includes five different types: mainly cable, modem, fixed wireless, mobile wireless, VSAT and other broadband (3G, WIFI and WI Max)

[55] United Republic of Tanzania/TRCA, p.19.

2.1.2 Internet and Data Services in Tanzania

A Supply-Side Survey: *Internet Users per Access Type*

	2008	2009	Apr-10
Cable	261,808	285,948	269,536
Fixed Wireless	1,284,748	1,380,684	11,614,580
Mobile Wireless	1,125,380	1,839,288	2,206,480
VSAT	441,760	488,524	477,524
Other Broadband	450,036	383,948	388,176
Total	**3,563,732**	**4,378,392**	**4,856,296**

Source: TCRA September 2010 Report

On a negative note, it must be well acknowledged that as far as internet density and accessibility is concerned the number of Tanzanians having access to using the internet is still not very high. In 2010 approximately 11% of Tanzania had access to the internet.[56] Today however, one admits that there is also a huge interrelationship between voice mobile phones in particular and internet penetration as a whole. Most people – especially the younger generation – use mobile phones for multiple goals, such as calling, chatting, SMS messaging, e-mailing, and accessing social networks like Facebook, and Twitter, etc.

2.3 Voice Telephone Subscription in Tanzania

Tanzania is one of the top ranking countries in Africa with a huge number of voice telephone subscribers and very fast growing voice

[56] United Republic of Tanzania/TCRA, ibid p. 24.

telecommunication companies. These include Voda Com, Air Tel, Tigo, Zan Tel, TTCL, Benson and SASA Tel Companies.

Unlike internet subscribers, recent findings by the TCRA indicate that there is substantial growth and increase of voice telephones subscribers throughout the country; from the big Cities, Urban and semi-urban areas, to the remotest rural areas of Tanzania.

2.3.1 Voice TeleCom Subscriptions

Subscriptions per Operators:

	*VodaCom**	*AirTel*	*Tigo*	*ZanTel*	*TTCL*	*Benson*	*SasaTel***	*TOTAL*
April 2012	12,788,131	7,169,856	5,512,969	1,527,777	230,016	1,070	5,448	**27,235,267**
May 2012	12,687,863	7,348,076	5,537,770	1,510,829	228,936	1,043	5,148	**27,319,665**
June 2012	12,317,029	7,504,511	5,613,330	2,356,457	227,424	1,050	4,810	**28,024,611**
July 2012	**8,565,430**	**7,694,586**	**5,736,112**	**2,417,999**	**224,219**	**1,054**	**5,448**	**24,644,848**
Aug 2012	**8,780,620**	**7,865,441**	**6,164,518**	**2,435,846**	**222,393**	**1,007**	**5,148**	**25,474,973**
Sept 2012	**8,967,269**	**8,001,689**	**6,244,050**	**2,488,458**	**220,899**	**924**	**4,810**	**25,928,099**

** Subscriptions for April-June were based on 215 days instead of the usual 90 days rule*

*The statistics as of March 2012

Now at this juncture, we could ask ourselves the following very fundamental questions: Having analyzed these briefly, do we as church/ theologians/Christians, etc. take these exponential growths of internet and mobile connectivity in Tanzania as a blessing or we simply ignore them? Could we dare to embark on the project and process of new and deep evangelization by and through the use of the internet and mobile

phones and by the use of modern cyberspace? Yes, we can and we should.

Now let us go to part two and identify in very practical ways the "nexus" between cyberspace and evangelization today, particularly by identifying and underpinning the three key components: Criteria, Kairos and Praxis, "deriving, from criteriology to kairology to praxeology."

2.4 Cyberspace as a Golden Opportunity for Evangelisation Today: "Kairology"

2.4.1 Key Ecclesial Criteria/Benchmarks

In Greek Language and culture the term "time" has two different meanings. These are "Chronos" (time) and "Kairos" (opportune time). Chrono is simply the mathematical or arithmetical flow of time as minute, hours, days, weeks, years, centuries, millennia etc. However, on a deeper level, "Kairos" refers to an unrepeated perfect moment whereby something needs to be done. As a science it is called "Kairology" Evangelisation through and by cyberspace knows both the relevance of "Chronos" and "Kairos", but more importantly, the grace and unrepeatable opportunity. "Kairos" calls for deeper reflection and action. Among others therefore, the following needs a special mention, attention and emphasis in particular.

2.4.2 The Obligation to Eradicate Poverty

The inauguration of Jesus' Public Life to evangelize the poor ("anawim") model impels and calls for personal and collective responsibility of all Christians and the church (Refer Lk 4:18 and its parables).

Jesus' Words, Teachings and Deeds Model calls for evangelization (reference: the Synoptic Gospels).

The Johamine Missionary Responsibility Model impels disciples to evangelise by imitating Christ Himself. (Reference: John 17:18; John 20:21; Mt 28:19ff)

The spread of the Universal Church Model is epitomized in Jesus' parable of the mustard seed (Mk 4:26-29)

And lastly, the Magisterial Teachings, Reflections and Tradition Model is constantly re-echoed and re-emphasized by the Vatican II, the Apostolic Letters and the Encyclicals of Church's Magisterium, particularly the Post–Evangelic Nuntiandi reflections as well as the tradition and sacramental life in the Catholic Church.

2.4.3 Key Scientific and Secularist Criteria

The quantum leads of internet and mobile phone users and subscribers locally and globally: At this juncture, the Tanzanian cyber landscape and opportunities can neither be exaggerated nor ignored.

The "Butterfly Effect"[57] Model within the cyberspace is invaluable. According to this model or theory, a butterfly's wings in Beijing are capable of bringing rains on the other side of the globe and vice versa.

The "Power of Zero" metaphor as opportunity: The modern high tech cyber technology has brought about a geo-informational breakthrough and paradigm shift. In this case, zero is analogically used to refer to cyberspace. From "church places" to "placeless churches", from "closed systems to open minds and opportunities", from "wire to wireless" telecommunication gadgets, from "tangible churches to e-churches", from "bureaucratic to participatory structures and avenues", from separate locations to connected space, from rigid life views to spontaneity, etc.[58] As Christ Arthur puts it, we "need to remember that a zero, though it may have no intrinsic value, can multiply any number it

[57] Korea Information Society Development Institute, MEGA Trend, Korea, KISDI, 2007 p. 14.
[58] Ibid p. 30 passim

is placed behind by ten. Two zeros multiply by a hundred, three by a thousand and so on…[59] Admittedly, this mathematical formula offers a useful metaphor.

2.4.4 The "Religious Rainbow" Plurality Criteria and Paradigm Shift

This epitomizes the fact that nowadays faith traditions and religions are increasingly porous and global, particularly through the turbo forces of globalization and cyber technology. This fact cannot simply be ignored.

Cyber space provides a conducive terrain not only for inter faith dialogue and transformation of Christian churches and ecclesia communities, but particularly more so for the globalization and animation of fundamental ethical values like peace, justice, tolerance, forgiveness, etc. across the entire spectrum of Christian faiths today.

2.5 Praxeology

2.5.1 Cyberspaces as a Modern "High Mountain" Practical Proclamation of Gospel Values in Tanzania Today

Key Metaphor: Its Parallels: Mk 16:14-18, Lk 24: Jon 20:19-23, Acts 1:6-8. Mt 28:16-20

> *"The eleven disciples went to the mountain in Galilee were Jesus had told them to go. When they saw him they worshipped him even though some of them doubted. Jesus drew near and said to them "Go then to all peoples everywhere and make them my disciples, baptize them in the name of the father, the son and the Holy Spirit and teach them to obey everything I have commanded you. And I will be with you always, to the end of the age."*

[59] Christ Arthur, The Globalisation of Communications, Geneva, WCC, 1998 pp. 57-58.

Among others, this biblical narrative calls and demands us to rediscover the following truths and opportunities today as far as cyberspace and evangelization are concerned. It adopts the “ACTION" model.

First and foremost it reminds us to animate the content or kerygma as good News.

Content analyses: It challenges us to rethink about our new high internet mountains or “hills” These include internet providers and subscribers (“Modus operandi”) which could be effectively used by Christians in conveying the good tidings in the Tanzanian “Sitz im Leben” context.

Quantitative analysis: Hence, the contextualization process. Conversely cyberspace is a “giant” upon which we need to sit on its shoulders in order to see far.

At this juncture the internet could be a powerful new instrument and “tool box” to disseminate of value based inspiring and transformative religious massages, images, cartoons, symbolisms, sayings, biblical passages, catechetical stewardship teachings locally and globally. There are hundreds of thousands on these including seasonal greetings for special seasons of the year like Christmas, New Year, Lent, Advent, Baptism, Confirmation, First Communion, Marriage, Priesthood, Deaths, etc.

The youth in Tanzania/Africa in particular could be evangelized or deepened in the Christian beliefs if they could be convinced to tweet formative encounters and values, or to Facebook formative role models instead of spreading destructive websites which fuel cybercrime, drug abuse, cyber bullying, collapse of secrecy, pornography, consumerism, bluffing, terror and so forth via social networks. The current number of internet users and subscribers shown above is more than the 12 disciples

of Jesus – we need to tweet Jesus, we need to Facebook role models. We need… the power of examples from great saints.

As far as voice telephone subscription and use in Tanzania is concerned, mobile telephones in particular can undoubtedly be used as a powerful "loci" (means) towards new evangelization and socio-ethical transformation. At this juncture nowadays one can send thousands of small but powerful religious, spiritual and ethical messages, proverbs and axioms to friends, relatives, colleagues on a daily basis. This calls for innovative thinking and doing.

2.5.2 Practical Evangelization by SMS Messaging

Fundamental African/Bantu core and formative values find jokes, sayings etc. e.g. "Ubuntu", "Utu" life views, ideologies, philosophies from across African ethnic groups and nations etc. Let each and every catholic and Christian in his/her own way begin now to disseminate these from today from African folktales, love proverbs, wise sayings, etc. (Cf. The Tale by David G. Mailu, John S. Mbiti etc.) What would happen if they go electronically?

2.5.3 New Evangelisation through Balanced Gospel Songs and Music.

Today, most young people prefer "rock", "hip hop" or "country music" oriented gospel hymns to old songs. In other words, a new rethinking about liturgical songs and hymns for youths. The youths in particular are facilitating the adoption of secular rhythms and tunes into modern worship and liturgy. Truly, this has both strength and threats. Again the need to be innovative through observation (Cf. ACTION paradigm).

2.5.4 Practical Evangelisation through Mega Sports Events

Cyberspace can be as a wonderful and effective tool of spreading values to youth and the world through Mega-Sports Events, locally and globally. From the Tanzanian perspective the famous Voda Com Premier League, CECAFA (Kagame Cup) "Mapinduzi" Cup etc. could provide a high "mountains", "Opportunities", "Occasion", and "panacea" of inculcating fundamental human values particularly among the fans, viewers, players, and the mass at large via cyberspace. This can be a very suitable ambient to reach and disseminate transformative values, insights to symbols and role models through the cyberspace parallel to the adverts and sporting events.

2.5.5 Practical Evangelisation through Modern Cyberspace Technology in Liturgical Celebrations

Admittedly, the use of high tech display and music instruments is revolutionising the return of many youths and adults believers into their places of worship locally and globally. As one social researcher comments today, "people no longer carry a hymn book because the church is equipped with an overhead projector, so they can read the words of the hymns accompanied by electric guitars, electronic organa, percussion, microphones and speakers. These create a festive, participatory atmosphere. People feel recognized, accompanied as they[60] enter the modern age. Briefly, they hear the same songs and style of preaching as they hear on the radio facilities found in most of the mobile phones and internet connections.

[60] Dafne Sabanes, Global Communication, Geneva, WCC 1996, p.57.

2.5.6 New Practical Evangelisation through Civilisation and Globalisation of Values of Values, Particularly Agape/Love Mt 22:37-39

This, calls for a paradigm shift particularly in spreading the shift from the "I" society to "we" society" from greed culture to caring culture, from individualism to collective well-being at individual, marital, communal, civic, political, cultural, national and global levels. Hence, evangelization through a systematic and systemic spread of value of values which include justice, peace, moderation, dignity, care, respect, accountability, co-operation, empathy, fairness, tolerance, friendship, solidarity, transparency, commitment, trust, and true faith especially among youth through the modern and HD cyber technology.

2.5.7 Practical Evangelization by Cyberspace: the Fake Wives

One Day, Major Apostle Dr Mukhwiri was with a women's congregation. Below is an extract from of his sermon:

Dr Mukhwiri:	Can those with husbands rise up their hands?
Ladies:	**They all raise their hands**
Dr Mukhwiri:	How many of you love your husbands?
Ladies:	**They all raise their hands**
Dr Mukhwiri:	Are you sure ladies, before God? Can I prophesy?
Ladies:	Yes!!!
Dr Mukhwiri:	When did you last tell your husbands "I love you"?
	The ladies call out their answers
Ladies:	Today when leaving the house.

Last night.
When we went to bed.
This morning when I woke up…

Dr Mukhwiri: Each one of you should send a message saying "I love you" to your husband now.

Ladies: **The ladies all send the test message saying "I love you."**

Dr Mukhwiri: Exchange your phones.

Ladies: **The ladies exchange their phones**

Dr Mukhwiri: Read out loud the replies from your husbands.

Below are the replies to the messages from their husbands:

1. Is this message lost?
2. Aaaah, who is this?
3. Am I dreaming?
4. What is the matter?
5. What do you mean?
6. Could it be that you need money?
7. Did you smash my car?
8. The message should be sent back to the intended owner?
9. To hell?
10. I will beat you to death today until you tell me to whom the message was intended!

More than ever before, cyber space and technology provide a crucial platform and urgent medium which can effectively be used to instil fundamental values, ethos and formative principles, life norms, worldviews and benchmarks towards holistic evangelization by promotion of eco-ethics, eco-spiritualties, eco-sustainability, proper resource management, etc. These can easily be "infused" into the minds

of people and youth in particular through value based eco-images, symbolisms, teachings, sayings, proverbs, songs and cartoons on the internet and voice telephones.

Such formative endeavours if done in a collaborative and innovative way could bring about substantial effects, especially in the search for alternative solutions and response against the increasingly destructive forces of Western consumerism, economic globalisation and violence to the mother earth and human life in general. The ACTION paradigm needs urgent and special attention in this area.

2.6 Riskology

2.6.1 Potential Risks of Cyberspace in Evangelization

Besides being a blessing, cost-effective, speedy and efficient and quite suitable panacea for evangelization, cyberspace is not a value-free phenomenon. Among other risks and /or threats, the following points in particular need special mention and concern.

2.6.1.1 The Emergence of a Special Culture of Relativism and Risk

This culture challenges not only objective reality equating it to "virtual reality", but also it undermines metaphysical and transcendental truths and beliefs. As a consequence of this, today "people trust neither huge institutions nor anybody's claim to the truth. Legitimizing identity formation is no longer an option in an informationalized society, nor is resistance identity formation above board … it is only through knowing and trusting the Trinner God that we can have peace—even in the worst turmoil (Jn 14:27). The God who reaches out to us, who is present in his son and spirit is our only good news…"[61] This reminds us to be prudent and very cautious especially in distinguishing the "physics" and the

[61] Jurgens Hendriks, "Reformed Theology and Mission" in: *Reformed World*, Geneva, WCRC, Volume 61(3) December 2011 p.193.

"metaphysics" of cyber technology as a panacea for evangelization today.

2.6.1.2 Cyberspace is Increasingly Becoming an End in Itself.

As previously observed in my work *Globalisation of Concern II* (2012:30), today, unfortunately cyberspace is constantly convincing people that the medium is the message. "The entire operating dynamics of modern cyberspace tends to make the means an end (*telos*) in itself, instrumentalising human life and values e-marriages, e-friendships, fantasy and sensationalism testify to this claim."[62] It is justifiable to assert that today "*homo cybercus*" is giving way to "*homo idioticus*" and eventually to "*homo nihilismus*." Further, it puts too much attention and emphasis on horizontal audio-visual trajectories, while overlooking vertical, transcendental, undisputable, eternal truths. In brief, "cyber idols", "cyber super mammons", "cyber heroes" and "cyber super stars", etc. are created and worshipped; as if: the "unprecedented powers of modern technology, […] is able to achieve the conditions of life itself."[63]

2.6.1.3 Systematic Disintegration of Moral Authority and Necessary Power

Admittedly, cyberspace is largely non-hierarchical and sometimes anti-authoritarian. It has no boundaries, benchmarks or standards. It is greatly characterized with chaos, violence, seduction, anarchy, disobedience, and cut-throat competition. Further, it fosters limitless freedom. It can rapidly spread very destructive ideologies and lifestyles locally and globally.[64] It has given rise to "e-Churches" usually made up

[62] Msafiri, Globalistion of Concern II p. 30.
[63] Goffi, H. Jonas, *Dict. of Ethics*, p. 979, t 1; see the principle of responsibility, 1979.
[64] Msafiri, ibid p. 32.

of millions of "sheep" or "believers" scattered worldwide without physical "Shepherds"[65]

2.6.1.4 Cyber Technology has Given Rise to the Digital Divide and Individualism.

Cyber connectivity and availability poses huge questions of equality and justice too. Cyber technology is not universal as it is usually claimed. There are huge inequalities surrounding the entire edifice of cyber technology locally and globally. Disparities are common place. Further, cyberspace runs the risk of "empowering" individuals and not communities to be the only senders and controllers of content, opinion, knowledge, information, culture, belief etc. Nonetheless, as the dictum goes, "no risk no progress", positive risk and trust through holistic thinking and "ACTION" paradigm for new hopes especially for a constructive and formative future (Futurology) of cyberspace as a key means and platform to both the future of evangelization and evangelization of the future. The future does not simply happen. It is envisaged, planned, nurtured, sustained, etc. This calls for synergy and collaborative approaches between many stakeholders across the ecclesial, academic, technological and socio-economic, ethical spectrum.

2.7 Concluding Remarks

2.7.1 Towards a New Evangelisation Discourse and Paradigm Today

Cyberspace remains a crucial panacea means and "kairos" (opportune time) for the spread of the gospel and globalization of fundamental values in Africa in general and Tanzania in particular. As shown above, there has been a substantial increase of internet usage and voice telephones in Tanzania in the past years. There is need to rethink

[65] Ibid p.32

anew as to how ecclesial communities, church organizations, institutions could mobilize its resources, human and capital so as to reach more and more youth and the BOP (Bottom of the Pyramid) today.

Evangelisation should not simply be considered as the "luxury" or monopoly of ordained ministers, religions, catechists or pastoral theologians and "gurus", but rather, of every believer and especially by enhancing Youth to Youth apostolate and encounter, as already analysed above through cyber gadgets, and technology.

Despite all the potential risks and threats linked with cyber communication, there is urgent need to "evangelise" in cyberspace and with cyber technology, especially with the "Value of Values", politically, economically, technologically, religiously, emotionally, liturgically, socially, ethically, humanly, culturally, environmentally, etc. It touches and transforms the cognitive, affective and psychomotor aspects of the human person as a whole.

Cyberspace remains a key and effective "tool box" for broader evangelization encompassing inter-faith and inters religious efforts for peace, solidarity, forgiveness and stewardship of creation. These include the broader trajectories and dimensions of "smart" and "hybrid" evangelization through values ethos. Again positive trust and risk could pave new roadmaps, pathways, and milestones in Tanzania and Africa in general. Let us remember that the problem is not in accepting new ideas but in getting rid of the old and obsolete ones. Let us start here and now.

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3

DEMOCRATIC AND SUSTAINABLE MANAGEMENT OF NATURAL RESOURCES IN TANZANIA - OPPORTUNITIES AND CHALLENGES

3.1 Introduction

3.1.1 Clarification of Key Terms

3.1.1.1 Democracy

This has its origin from the Greek words, "*demos*" which means people and "*kratos*" which implies authority, power or leadership. Hence, democracy means the rule of the people, by the people and for the people. It is a socio-political, economic, cultural and human system which stresses on the rule of law, devolution of power, rational dialogue and participation[66] of all citizens from the Bottom of the pyramid (BOP) upwards.

Briefly, a democratic system is characterized by the values of inclusiveness, transparency, honesty, holistic justice, equity, foresight, sustainability, solidarity, responsibility, accountability, peace, credibility, trust, security, freedom, environmental justice, common wellbeing, and welfare[67], etc.

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[66] Aquiline Tarimo, Paulin Manwelo, African Peacemaking and Governance, Nairobi, Acton Publishers, 2007, p.115.

[67] Msafiri, Globalisation of Concern II, Geneva, Globethics.net 2012, pp 48ff.

3.1.1.2 Sustainable Management/Governance

The word "sustainable" is the adjective of the noun sustainability. In common usage, sustainability refers to a key fundamental ethical principle referring to the ability of people and businesses to use the natural and human resources of today without compromising or endangering the current and future (short-term and long-term) capacity of human and non-human resources (plants, animals, resources, minerals) for existence in dignity for thousands of years to come. Quite often, the term "sustainability" is interchangeably used with "sustainable development", "green growth", "integral development" "sustainable prosperity" and "authentic development", etc.

NB**:** The emphasis here is on long-term and not short-term visions and aspects.

3.1.1.3 Governance

Many scholars use the two terms governance and leadership to mean the same thing. Sustainable governance means a conscious and careful use of human and/or natural resources (endowments) in a truly sustainable and responsible way for the wellbeing of present and future human and non-human generations and for thousands and thousands of years to come. Briefly, sustainable management/governance is characterized by the values of stewardship, care, concern, empathy, protection, faithfulness, wisdom, prudence, moderation, sharing, guidance, servant hood, dedication, commitment, etc. (Cfr. Luke 12:42-48)

3.1.1.4 Ethics

Etymologically, the word "ethics" has its origins from the Greek term "Ethos" good behaviour or conduct. Ethics is a scientific and systemic reflection and action of what is objectively good to be done and what is objectively bad (evil) to be avoided. It revolves around the key areas or pillars: a) "Self" (b) "Good"(c) "The Others." Ethics is

divided into normative, prescriptive, meta-ethics and applied ethics. Briefly, ethics is generally considered as a set of basic rules, principles, norms, benchmarks, and criteria which promote and motivate good values, actions and relationships among humans both in short and long term life situations.[68]

3.1.1.5 A Good and Democratic Manager/Governor

This is a visionary responsible and transformational person who is courageous to raise his/her voice in the face of injustice to fellow humans and resources (Planet). A good manager or governor is the one who cherishes and promotes fairness, emulate values and joins the poor in promoting their common welfare and sustainable life with dignity. In brief, a good governor rejects personalization of power, paternalism, corruptive actions, systems and behaviours, greed and insensitivity.

3.1.1.6 Natural Resources

What are natural Resources? These are naturally occurring elements or substances that are considered precious and highly valuable either on the earth's surface or under the earth's crust. Generally, natural resources can be grouped under two categories, renewable resources and non-renewable resources. Renewable resources include such resources like sunlight, wind, air etc.

Non-renewable resources include largely biotic resources obtained from the biosphere (living and organic materials) e.g. soil flora, (forests), soil fauna (animals), fossil fuels and heavy metals including various kinds of ores, like gold, iron, copper, silver etc.

Unfortunately, today most of the non-renewable resources are increasingly being consumed unsustainably at a terrific speed particularly due to greed and consumerist culture (Cfr. "I consume, therefore I am." "I use, therefore I am", etc. Renewable resources are

[68] Jeffrey D. Sachs in Responsible Leadership by Christoph Stueckelberger and Jesse N.K., Mugambi, (Eds.) Nairobi, Acton Publishers, 2009 p.215

also facing the same challenge. Their consumption exceeds their natural rate of regeneration and replacement. Hence, need to consider the (Cfr: 5R's: Reduce, Re-cycle, Re-use, Re-generate and Respect.)

Tanzania is highly blessed with large quantities of different natural and mineral treasures. Among others, these include large quantities of gas, oil, diamond, gold, gemstones, copper, uranium crowned with world class wildlife, mountains, natural parks, beaches, agricultural lands as well as human resources.[69]

3.1.1.7 Key Fundamental Ethical Questions

What are natural resources? Differentiate between renewable and non-renewable resources. Mention the different types of natural resources in Tanzania. What is the primary goal/aim of natural resources? To whom do natural resources belong? (To people today, politicians, mining companies to current and future generations of humans and non-humans?) Are natural resources a blessing or a curse, or both? Are natural resources an end in themselves or a means towards and end? What are the major challenges facing sustainable natural resource management in Tanzania today? What are the opportunities (PESTER: Politically, Economically, Socially, Technologically, Environmentally, and Religiously)? What could we individually, communally, regionally and nationally do in order to bring about a truly sustainable management of natural resources in our regions, and in Tanzania as a whole? What comes first: People, Planet or Profit (Cfr. 3P's)? What should 'Mtwara' now mean? (Mining, Transformation for Welfare, Accountability, Responsibility & Agape.) Are we interested more in short–term or long-term management of our natural resources and treasures? What type of Tanzania of future do we want to prepare or through the use of various natural resources? Do we build on a divided and warring nation or a peaceful and blossoming nation? Do we

[69] Norwegian Church Aid, Someone Else's Treasure, The Impacts of Gold Mining in Tanzania, Dar es Salaam, 2011.

recognize our individual obligation to be drivers of change especially in promoting sustainable management of Tanzania's natural resources? Or do we leave this to the politicians and in the decisions of the policy makers alone? Or a formative and transformative note and a different stakeholders, how could we from today promote collective awareness, capacity building on sustainable management of natural resources particularly from the family, school, church, mosque, village, ward, college, district and regional levels? Do we believe in this old saying that "when good people do nothing evil increases?"

Could we now together sing that Tanzanian Hymn "Tanzania, Tanzania, nakupenda kwa moyo wote"…"? Do we realize its socio-economic, political and economic values and teachings? Do we appreciate that?

3.2 Aims of the Workshop/Seminar

To help students, teachers and other key stakeholders realize the immense and different kinds of natural resources treasures and riches in Tanzania.

3.2.1 Objectives

- To identify the location, diversity and relevance or opportunities of different types of natural resources in Tanzania.
- To help students, teachers and other key stakeholders understand and appreciate the importance and urgency of sustainable management of natural resources.
- To enable participants understand the importance of ethical and value-based responsible leadership/governance model of Tanzania's natural resources.
- To highlight the real and potential opportunities (blessings) associated with natural resources in Tanzania.

- To identify major sort-term and long-term challenges (PESTER's) associated with extractive industry and Mtwara Gas Exploration as a case study.
- To make a road map towards best practice model in sustainable management of natural resources in Tanzania.

3.2.2 Expected Seminar/Workshop Outcomes

At the end of the seminar, participants, (students, teachers, leaders, etc.) are expected;

- To have acquired basic knowledge and awareness particularly as regards the location and extent of natural resources found in Tanzania.
- To have understood the key concepts of sustainability and responsible leadership in the natural resources sector.
- To have acquired a sense of appreciation and accountability in natural resources use and management.
- To bridge the gap between pure knowledge and action (practice) in sustainable management of Tanzania's natural resources.
- To promote capacity building among stakeholders in promoting ethical and value-based models of sustainable living and growth.
- It must well be understood that there is a close interrelationship and interdependence "nexus"/connection between sustainability, good leadership, democracy, values and ethics. This needs to be considered as the best practice model.

3.3 The Magnitude, Profile Types and Distribution of Natural Resources in Tanzania

Image 2: Physical Map of Tanzania



Physical map of Tanzania, require rectangular projection

3.3.1 Background Information.

Tanzania is one of the few African countries with extensive and natural resources. This is constantly echoed in the famous hymn:

> *"Tanzania, Tanzania nakupenda kwa moyo wotee, nchi yangu Tanzania…."*

Tanzanian mainland covers an area of 881, 289 km^2 and Zanzibar 2,460 km^2 (Unguja 1,666 km^2 and Pemba 795 km^2)[70]

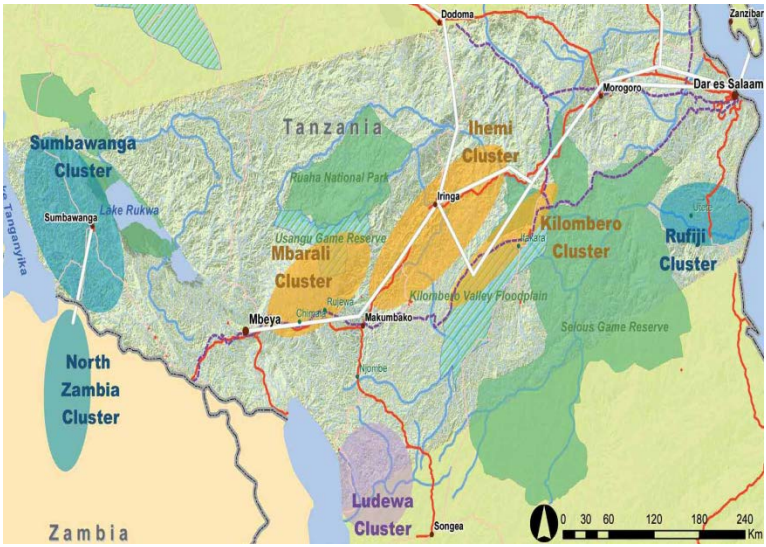
[70] United Republic of Tanzania, Vice President's Office, Division on Environment, Dar es Salaam 26t October, 2010 p. 6.

3.3.1.1 Profile of Natural Resources

3.3.1.1.1 Agricultural Resources and Potentialities

Rich Alluvial Plains: These include Kilombero (Morogoro), Rufiji (Coast Region), Usangu (Mbeya), Wami (Morogoro). Note: SAGCOT

Image 3: The Southern Agricultural Corridor of Tanzania



(www.sagcot.com) (*The Southern Agricultural Corridor of Tanzania*, 2013)

3.1.1.1.2 Plateaux

This covers fertile areas of Western Rukwa, Tabora, Mbeya Katavi North, Kigoma, Ruvuma, and Southern parts of Morogoro Region (Remember the Big 5-for Maize, Production)

3.1.1.1.3 Southern and Western Highlands

These cover the parts of North Morogoro to the Northern Parts of Lake Nyasa, Iringa, Mbeya, Southern Ufipa plateau in Sumbawanga and Sores of Lake Tanganyika, Kigoma and Kagera.

3.1.1.1.4 Northern Highlands:

These include the rich foot of the highest mountain in Africa, Mt. Kilimanjaro, Mt. Meru, Pare and Usambara Mountains and Tarime highlands.

3.1.1.1.5 Fresh Water Resources

These include several fresh water bodies particularly Lake Victoria (Te largest fresh water lake in Africa), Lake Tanganyika, the longest and deepest lake in Africa and Lake Nyasa. Beside these, Tanzania is highly blessed with several large rivers draining into 9 key agricultural basins including river Ruvuma, Rufiji, Pangani, Kagera, Malagalasi, Mara and Ruaha. All these rivers drain the beautiful and rich agricultural basins of Rufiji, Pangani, Wami-Ruvu, Lake Victoria, Nyasa, Tanganyika, Rukwa, and Ruvuma.

3.1.1.1.6 Coastal Resources

Tanzania is decorated by a wonderful coastline which covers about 800 km from Mozambique boarder in the South to the Kenyan boarder in the North. These coastal resources have an estimated area of 17,500 $km^{2.}$ It has an extensive and diverse manner of biodiversity, ecosystems, coral reefs, habitats, beaches, islands, mangroves and rich bio-medical plants.

3.1.1.1.7 Forest and Wildlife Resources

Tanzania has about 28.8 million hectares of forests. About 19% of Tanzania's land is protected as national parks or game reserves. It contains huge resources of plants and trees (soil flora and soil fauna). Its biological diversity includes elephants, giraffes, lions, zebras, rhinos, buffalos, more than 20 species of monkeys, 34 species of antelopes, reptiles, fish and amphibious invertebrates, etc.

3.1.1.1.8 Tourist (Natural) Resources

Tanzania is considered to have one of the most attractive tourist resources and destinations in the world. These include:

- 12 National Parks (E.g. Serengeti, Ngorongoro, Kilimanjaro, Arusha, Mkomazi, Selous, Mikumi, etc.) (Refer "The song "Mbuga za Taifa yoo….mbuga za Taifa yoo…").
- 34 Game Reserves
- 38 Game Controlled Areas
- Mt. Kilimanjaro, Zanzibar's historic Stone Town, The Olduvai Gorge, clean and white sand beaches flagged with exotic palm trees, etc.

3.1.1.1.9 Mineral and Geo-Thermal Resources and Wind

As far as minerals are concerned, Tanzania is blessed with an abundance of mineral resources. Among others, these include gold, diamonds, Tanzanites, Uranium, Copper, Bauxite, Building Materials, Coal, Salt, Gypsum Sand, Tin, Ruby, Niobium, Galena, and Tin, etc.

Tanzania is highly blessed with natural gas resources. These form about 8 trillion cubic feet found on shore gas fields, at Songo Songo, Mnazi Bay, Mkuranga, Kiliwani North and Mtorya. Furthermore, from June 2012 natural gas reserves of about 33 trillion cubic feet (TCF) of petroleum and gas have been discovered both onshore and at Tanzania's deep sea. As far as petroleum is concerned to date, there are about 53 wells on onshore basins and 9 wells in offshore basins. NB: Mtwara region alone has three offshore explored gas resources and potentialities.

Tanzania's Petroleum landscape is massive. According to Tanzania Petroleum Development Corporation (TPDF's) licensing situation of July 2012, the following areas were identified to have petroleum reserves and resources:

- Zanzibar and Pemba
- Mnazi Bay

- Nyuni Area
- Bigwa and Mafia Cannels
- Ruvu Block
- Tanga Block
- Southern Lake Tanganyika
- Mandawa Area
- Rulawa Basin
- Kilosa-Kilombero Basin
- Pangani Basin
- North Lake Tanganyika
- Ruvu Basin etc.

Briefly, these are facts and figures testifying to the abundance of mineral resources found in Tanzania. As far as wind resources are concerned for power generation, findings indicate that there are several areas which enjoy high wind speed particularly in Makambako and in Singida regions. Tanzania has a huge potential and advantage of harnessing solar energy as it lies exactly on the tropics, south of the equator between latitudes 1^0 and 12^0S thus experiencing high solar intensity throughout the year.

3.2 Tanzania's Natural Resources: Opportunities and Potentials

Refer the saying: "He who stands near a rose must enjoy its good smell." The immense and different types of minerals, rich soils, fresh waters, lakes, rivers, wildlife, mountains, valleys, basins, biodiversity, ecosystems, forests, sun, and wind, etc. in Tanzania, the following are some of the key opportunities economically, socially, technologically, culturally, agriculturally, environmentally etc.

3.2.1 Economic Opportunities

- Creation of employment/job opportunities
- Increase of Government Revenue/Income
- Improvement of modern and hyper infrastructure, sustainable transportation and mobility
- The spread of small and medium enterprises (SME) particularly at the Bottom of the Pyramid (BOP) and other downstream activities e.g. marketing and distribution of natural gas and its derivative products such as fertilizers, plastics, diesel, pharmaceutical, pesticides etc.
- A shift from the GDP/GNP model to GHI model. That is Gross Happiness Index/Indicator
- Improvement of the life quality and dignity of Tanzania through local participation
- Increase of foreign exchange or Income.
- Promotion of both domestic and foreign investment opportunities
- Provision and improvement of health services and opportunities particularly in the poor rural areas blessed with natural resources.
- Availability of cheaper or affordable natural gas for domestic consumption.
- Reduction in the use of foreign currency particularly in importing petroleum products.

3.2.2 Environmental and Technological Benefits

- Reduction of air pollution resulting from carbon emissions and GHG's particularly by reducing the use of coal, charcoal and fossil energy sources.
- Reduction of deforestation and desertification process through sustainable conservation of soil flora (plants), soil fauna (animals), eco-systems, biodiversity etc.

- Provision of more efficient and eco-friendly means of mobility and transportation.
- Improvement of air quality in the urban centres and the risks for increased effects of climate change and global warming.
- Creation of local market and different processing industries both in the urban and rural areas where the resources are located.
- Creation of both efficiency and sufficiency revolutions leading to good quality of life for all.
- Improvement of Corporate Social Responsibility (CSR) model particularly in adding "value", responding adequately in the multiple needs of the less privileged communities.

3.2.3 Agricultural and Pastoral Opportunities

- Promotion of food security, sufficiency and sovereignty.
- Preservation of both soil fertility and variety of seeds and indigenous tree species (Ref. Gen 2:9 Tree of Life-in Eden, Buddhist's "the Bodhi Tree" as (axis mundi) earth's axis.
- Support of ecosystems water, use, distribution and habitat through preservation mechanisms.
- Improvement of nutrition opportunities through proper management of agro-business products and foods-proteins, starch, milk products etc.
- Production of bio-agricultural and bio-medical products etc. (Cfr. Aidan G. Msafiri: Globalisation of Concern II, Geneva 2012, Chpt. 3.
- Reduction of personal, community and national carbon foot print
- Promotion of agricultural sustainability and productivity in Tanzania which involves more than 80% of Tanzanians.
- Reduction of the growing conflicts particularly between pastoralists and farming societies in Tanzania today and in the future.

- Promotion of sustainable subsistence and commercial food production sectors.

3.2.4 Empowerment of Academicians "Think Tanks" and Education Institution

- Added value through human resource in all natural resources sectors e.g. gas economy, green growth, fishing, tourism etc.
- Promotion of University Co-operation linkages, networks and community outreach. (Cfr. Stella Maris and Konrad Adenauer Foundation, Teachers Association and KAS, Norwegian Church Aid (NCA) and local schools, colleges, communities.
- Extractive Companies (e.g. Statoil, Petrobas, etc. and higher institutions of learning e.g. UDSM, UDOM, Nelson Mandela Arusha, etc.)
- Awareness building through workshops, seminars, programmes, symposia, conferences between different stakeholders, NGO's, the Government, private sector, local communities etc.
- Education of "home grown" experts and drivers of sustainable growth through sustainable management of Tanzania's natural resources for Tanzania's communities both in short and long-term scenarios.

3.2.5 Socio-Cultural and Political Opportunities

- Creation of a well-integrated Tanzanian economy and common welfare.
- Promotion of regional and international cooperation in the East African Countries, SADDC, African Union and the world in sharing natural resources investment opportunities, markets, best practices, role modelling etc.

- Promoting of gender mainstreaming-HIV/AIDS through gender equity, balance, participation, awareness, education in all sectors of natural resources
- Creation of the Public Private Partnership (PPP) space so as to maximize government's benefits and revenue from Tanzania's natural resources.
- Promotion of shared qualitative values (Non-tangible) and non-visible values) for natural resources as Creator-given blessings and opportunities for peace, trust, equity, sustainability, transformation, foresight, accountability, stewardship, freedom, happiness, wellbeing, sufficiency, gratitude, humility, moderation, Agape (Love) etc.
- Provision of R & D (Research and Development) opportunities in different sectors through field training, provision of jobs to graduands, increased volume of research and consultancy, mobilisation, transformation and networking.
- The "rose" symbolizes the immense natural resources treasures found all over Tanzania.
- Question: Are Tanzanians enjoying at least the good smell of these "roses?"

3.3 Natural Resources: Challenges and Bottlenecks

Refer the Saying: "Every rose has a thorn". Beside all the above-mentioned natural resources, more that 80% of the entire Tanzanian population, which is 44.5 million (National Census, 2012) are still living in sub-human, sub-standard and subsistence from hand to mouth life conditions. Among other major factors and core reasons, the following need special mention and attention.

- The growth and spread of a greedy and selfish syndrome particularly among Tanzania leaders, politicians, and planners etc.
- The emergence of "I-Culture" from Nyerere's "We –culture." (Note: Cheo ni dhamana").
- Lack of true sustainable natural resources model in all sectors of life and economy.
- Lack of strong political will in promoting sustainable management and stewardship of resources
- Conflict of interest among policy makers, decision makers etc.
- Misuse and abuse of power, authority, leadership, etc.
- Lack of transparency and trust in contracts, decisions, strategic plans, revenue sources, etc.
- Unsustainable life styles and cultures in resource use and management.
- Lack of credibility particularly among government and politicians on the use of natural resources.

The spread of 7 destructive mythical ideologies, concerns, life views, and convictions in today's leadership and management styles:

1. The "dog eats dog" myth – It encourages self-interest, does not consider others.
2. The "survival of the fittest" myth. It originated from Charles Darwin over a century ago. It discourages bothering about the interests and rights of others, especially People, Planet, and Resources.
3. The "Survival of the Fastest" myth. It encourages hyper supersonic speed in the struggle to actualize one's interests, goals objectives
4. The "Unethical conduct is not serious" myth. It says, although unethical conduct may not precisely be the right thing, it is not that bad either.

5. The "When in Rome do as the Romans do" myth. It justifies unethical decisions and behaviour (e.g. corruption) by claiming that it does not help to against the tide/wind of unethical person, people, cultures and systems, etc.
6. The "all that matters is the bottom line" myth. This powerful Euro-American (Western) life view maintains that business is all about one thing and that is profit (e.g. super profits, cut-throat competition syndrome, globalization of opportunity, the "Kujinafasi" syndrome in Tanzania).
7. The "Chukua Chako Mapema" SU=Soma Ule, ST=Serikali Tajiri, etc. life views and beliefs. These mentalities encourage and propel self-centred interests and benefits particularly to government elites, graduates and professionals in politics and government sectors.

Unsustainable living and life styles shifting from:

- More "being" to "having"
- More awareness and moderation to recreational consumerism, compulsive motoring.
- "I think therefore I am, to I buy/ consume, annihilate/ destroy. Therefore I am"
- Existence to survival.
- Lack of care and concern for common good, wellbeing and welfare. Also lack of trust, faith and ethos – "who will watch the watchman?"
- Disappearance of values e.g. efficiency, subsidiary, accountability, transparency and God in the lives of leaders, decision makers and too much emphasis on higher life standard instead of a higher quality of living with dignity with the Planet.

Emergence and spread of destructive multiple illusions:

- Economic Developmental Illusions

- "Resources are there to stay"
- "Politicians and decision makers have more rights and priority on natural resources"
- "Charity does not begin at home" in proper use of natural resources.
- "We have absolute rights on the use of current resources not the future generations"
- "Foreign investors have priority over local masses in resource use"
- "Cheating in natural resource contracts is not bad provided you are not caught"
- "Natural resources belong to our political party, religious affiliation, region only"
- "What politicians and leaders say about our natural resources is always true."
- "Whistle blowers are very few today"

- Socio-Cultural Illusions
  - "Foreigners are better in transforming our natural resources."
  - "Our culture/tribe is superior to others."
  - "Sustainable development and good life will come by themselves even if we sit on our laurels."
  - "Corruption in natural resources is not evil since everyone is doing that."

Other Big Failures:

- Failure to record natural resource losses and profits
- Failure to publish what the Government, Ministries, Companies, NGO's earn and how they spend it."
- Failure to publish why you pay and how you manage natural resources e.g. Minerals, gas, oil etc.

- Failure to learn what others say. Remember "One has to be on the shoulders of giants so that one can see far."
- Asses and monitor natural resources use and management always.
- Lack of sufficient public awareness and managing expectations in the use of natural resources as a whole.
- Discrepancies and weaknesses in all policies for natural resources sectors, ministries, etc.
- Too much political involvement into professional issues. Remember: "Economic problems need economic solutions." "Technological problems need technological solutions", etc.

NB: Lack of government's "Best Practices" and "Role Models" and true trust and transparency in democratic and sustainable management of natural resources particularly in the "extractive industry as evidenced by:

- The Norwegian Church Aid (NCA) "Someone Else's Treasure." 2012
- TEC, BAKWATA, CCT, Uranium Mining in Tanzania: Are We Ready? 2012.
- Massive tax evasion by the Extractive industries and minimum amount of royalties
- Bulyanhulu Gold Mine, Pangea Gold Mine, North Mara Gold Mine, Williamson Diamonds, Artumas Group & Partners, Tanzania One Mining etc[71]
- Redtepism and bottlenecks within the regulating organs, ministries for natural resources.
- Lengthy and bureaucratic procedures
- The dilemma of who has the power to make decisions. Politicians? Administrators? Or Civil Society/People?

[71] Extractive Industry Transparency Initiative (EITI), Tanzania Fails To Account 24 bn/- in Mineral Royalties, Agenda Participation, Dar es Salaam Issue 2111, pp. 4.

- The illegal logging in forests resources
- Too much interests on allowances, per diems which have given rise to workshop syndrome.
- Management of natural resources by meetings where the more the government business is "seminarised" the more expensive it becomes.[72]
- Dubious procurement and logistical procedures which give way to huge procurement losses.

Ineffective Prevention and Combating of Corruption Bureau (PCCB)

Note: the several and major accusation against,

a) Rostam Aziz on EPA, Richmond- No Case
b) Andrew Chenge, Radar EPA, reckless driving
c) Nazar Karamagi, -Richmond No Case
d) Edward Lowassa PM 2006-2008, Richmond, No Case
e) Benjamin Mkapa, President 1995-2005, Kiwira Coal Mine, No Case
f) Basil Mramba, Minister of Finance, Alex Stewart, Case in court
g) Ibrahim Msabaha Minister of Energy- Richmond
h) Daniel Yona, Minister f Energy-Case in court
i) Daudi Ballali, Ex-BOT Governor, Twin Towers, EPA-No case, deceased.
j) Rostam Aziz, former mp, Richmond, No case in court
k) Yusuf Manji, Businessman-Pension Funds, GS/EPA, No case in Court.[73]

Cases of corruption included:

- Misappropriation of public money, funds, and property on the local government levels.

[72] Tanzania's Governance Review, Policy Forum, Dar es Salaam, TADREG, 2011 p. 11.
[73] Cf. Tanzania's Governance Review, Policy Forum, pp. 21-22.

- Agriculturally there are more than 145 widespread districts and regional problems of voucher schemes throughout Tanzania.
- Mismanagement of the so-called "Kilimo Kwanza" funds, equipment etc.
- Non-transparent negotiations and mining contracts, who gets what?
- Unprofessional ways and approaches of (EIA's) Environmental Impact Assessments mechanisms which do not involve the local communities, professionals, various stakeholders etc.
- Mismanagement of Taxes, revenues and payments to the government highly clouded with secrecy and corruption
- Disruption of community livelihoods, and plants due to negative impacts on water, forests, land, rivers etc.
- Massive cultural disintegration and alienation of local communities and societies due to foreign investment drive and mania.
- Lack of patriotism in preserving and managing our natural resources efficiently and sustainably. Inadequate security and mechanisms in extracting and transporting dangerous natural resources or minerals e.g. uranium, liquid natural gas, etc.
- Violation of human rights.

3.4 Oil and Gas Extractive Industry in Southern Tanzania

3.4.1 Mtwara Case Study Facts and Figures: Mnazi Bay Gas Field in Mtwara

3.4.1.1 Current (2013) Processing Field

The plant has a maximum capacity of 10 million British Thermo Unit (mmBTU) or Kilowatt hours

3.4.1.2 Gas Transportation and Power Plant

It is 27 km from Mnazi Bay to Mtwara, its diameter is 8 inches and it has a maximum capacity of 70 million British Thermo Unit or 293 KWh (Kilowatt hours)

The current Mtwara Power Plant has a capacity of 18Mw. But the current generation is about 11 megawatts only.

3.4.1.3 Available Natural Gas in Southern Tanzania: Discovered Natural Gas

Area	**Gas Initial in Place (tcf)**	**Proven (tcf)**
Onshore	4.45-7.95 (tcf)	1.142
Offshore	24 (tcf)	-
Total Natural Gas	28.45-32 (tcf)	1.142

3.4.1.4 Opportunities/Chances/ Advantages: From 2004 - August 2012

National Level

- Increased Government Income/ Revenue of more than 169.7 million USD
- Acquisition of Foreign Currency Savings of more 3.1 billion USD
- Economic Savings of about 3.9 billion USD
- Power Consumed 141.1 bcf about 3.6 billion USD
- Industrial Production in USD in USD about 300 million USD[74]
- Anticipated Gas And Oil Economy Benefits

[74] Eng. Joyce Kisamo, Natural Gas Development and Contribution to the Economy of Tanzania-1st OIL and GAS Conference 18th-19th October, 2012 Mlimani City Conference Centre, December (Unpublished Paper) p.1ff.

3.4.1.5 Employment Opportunities: Creation of more than 200 Direct Jobs

- Hundreds of employment opportunities during the implementation phase of the project
- Reliable and Eco-Friendly cheap energy source-locally and nationally. That is environmental protection and sustainability
- Poverty Reduction through proper use of local resources.
- Reduction of millions of trees and forests which are burnt annually.

3.4.1.5.1 Actual Estimations

a) Short term: 13.7 billion USD
b) Medium term: 27.5 billion USD
c) Long term: 90 billion USD

3.4.1.6 Local/Mtwara Level: Expected Opportunities Benefits/ Advantages

These entail a plethora of socio-economic, industrial, technological, agricultural, environmental and cultural benefits in particular. Among others, the following are worthy special mention:

- Establishment of diverse number of industries: methanol, fertilizer, cement, metal smelter.
- Availability of reliable and cheap power for domestic and industrial use.
- Creation of a powerful service and hospitality sector: Hostels, hospitals, pharmacies, entertainment, and shopping centres, residential accommodation, urban planning with green centres.
- Educationally, capacity building for gas economy skills and competence with the Mtwara Vocational Training Centre (MVTC) and other colleges and institutes of higher learning – perhaps with Stella Maris Mtwara University College, TIA etc.

- Infrastructural Benefits These include modernization and upgrading of infrastructure, roads, railways, port, in particular (TPA) in Mtwara, Airport both cargo and passenger.
- NB: Mtwara Port is expected to be the gateway and hub of international trade and logistic centre to SADDEC countries and the world at large.
- Agriculturally, the modern infrastructure will act as a powerful engine to stimulate the cashew nuts production and transport
- Transformation of Mtwara will be a powerful ingredient particularly in boosting up agricultural potentialities of the southern corridor-(Refer SAGCOT programme and scheme)

Educationally, the revenue will be a source of improvement of educational landscape, quality, and standards in Mtwara from primary to tertiary education. NB: Challenges are many. Refer to the national ones above.

3.5 Natural Resources in Southern Tanzania: Criteria of Sustainable Management

3.5.1 Key Ethical Questions

- To whom do gas and Oil belong?
- Are we managing or damaging these non-renewable resources?
- If we are damaging which time would have been the best time to be stewards and responsible managers of our natural resources in Tanzania?

    a) The first best time would have been a 100 years ago.
    b) The second best time is today, hence now!
    c) Do we have the courage to learn from oil and gas based economies that provide best practice for sustainable resource management (e.g. United Arab Emirates, Norway, etc.)

- What should Mtwara now mean ethically? Based on my previous work (Msafiri , 2013) MTWARA necessarily must mean or imply:

  M = Mining for
  T = Transformation
  W = Wellbeing/Welfare
  A = Accountability &
  R = Responsibility
  A = Agape (True Love)

  (Msafiri, 2013)

3.5.2 Ethics of Justice in Gas and Oil Industry in Mtwara: The Basic Components of Justice as a Key Value

Admittedly, justice is one of the fundamental value-based principles for just sustainable, efficient, effective and fair use and distribution of natural resources and gas and oil in particular. The following 14 aspects constitute the justice edifice which needs to be re-examined critically and carefully in the extractive gas and oil industry in southern Tanzania and Mtwara in particular.

3.5.2.1 Capacity (Human Resource Related Justice in Oil and Gas

This value demands that every citizen, institution, stakeholder, faiths etc have an obligation to contribute in solving the gas and oil saga and challenges in Mtwara-was this taken seriously?

1. Performance–Related Justice in Gas and Oil Industry

This value-based approach reiterates the fundamental human rights of each person. That is, every person. Citizen, institution involved in human activity whether decision making (human capital), or directly or indirectly involved in the entire production chain must be given his/her/their due (e.g. salary, appreciation, motivation, etc.).

2. Justice as Equal Distribution of Oil and Gas Benefits

This demands that each and every person is ensured of accessibility and share in natural resources for social equalization. (Note: "Charity begins at home and ends somewhere there in the bush") was there equal distribution of gas products and profits among the people of Mtwara and southern Tanzania? No.

3. Justice as Equal Treatment In Gas And Oils Benefits

This principle strongly emphasizes that all human beings have the same human rights (Gen 1:27) as created in the image and likeness of God (Intelligent Designer, ID) regardless of their different colours, social status, faiths, academic ability, etc. Was this observed in Mtwara? No.

4. Justice as Democratic and Transparent Government Procedures in Gas and Oil Industry in Mtwara

This stresses the importance of public, corruption free, free, fair and responsible procedures, policies, decisions and activities at all level starting with the BOP (Bottom of the Pyramid) upwards. Was this observed? Not at all!

5. Justice as Punitive Action(s) To Wrong Doers/ Perpetrators and Transgressors in the Oil and Gas Industry

This value-based life view emphasizes on just punishment against individuals, institutions, companies etc. which have severely violated the contract, procedures rights of others and environment. Has this been done in Mtwara? No.

6. Justice as Respect for Intergenerational Sustainable Use of Gas and Oil Resources

This principle emphasizes on both sustainable and fair distribution of gas and oil benefits and values (i.e. tangible and non-tangible) to future generations of civil society in Mtwara and the Environment as a whole.

It entails respect for human and non-human needs with a life of dignity in short-medium and long-term scenarios.

7. Functional Justice in Gas and Oil Extractive Industry

This focuses mainly on fair and optimal relationship especially among

- Needs of persons especially the poor and
- Structural needs of institutions
- Processes
- Resources

In short, this principle strives to strike the balance on the functional and organizational aspect and requirements of peoples, institutions, government and environment. Has this been done? No.

8. Justice As Democratic Participation In The Entire Decision–Making Process In Oil And Gas Industry

This value-based view demands a fair and appropriate participation in the entire process not event of establishing oil and gas economy in Mtwara and Southern Tanzania. It calls also for gender equality, sensitivity, awareness raising at all levels, especially in decision making. Has this been achieved? Not Yet.

9. Transitional Justice in Oil and Gas In Tanzania

This demands for a provisional model of justice especially in truly transforming Civil Societies (e.g. through KAS etc) particularly where ordinary organs (e.g. ministries, leaders, government, institutions may be absent or passive. Note: The old saying: “When Good people do nothing evil increases”

10. Justice As Restoration For Physical, Financial, Socio-Economic, Cultural And Psychological, Ethical Damages Done

This emphasizes that perpetrators must "pay" the victims for the damages done. Remember also that "Justice delayed is injustice" This principle calls for material or non-material reparation, compensation, forgiveness and reconciliation too. Has this been done in Mtwara? Not yet! Let us start today here and now.

11. Transformative justice in the Gas and Oil Industry/Economy

This focuses on true renewal and deep change in the quest to prevent and fight all forms of injustices. It is a both systemic and forward looking character. It advocates on ongoing process and culture leading and enabling sustainable use of gas and oil resources.

12. Needs Related Justice In the Gas and Oils Economy in Mtwara

This value-based principle necessarily demands a fair and just exchange of goods or services, experiences, etc. in a sustainable and dignified way. It calls for efficiency and effectiveness on resource use with dignity for all.

13. On Time Justice In Gas And Oil Economy in Mtwara

This means that the value and virtue of justice is time bound to a right time of making the right decision. (Refer: "Kairos" = Kairology, the right or optimal time). Consequently, if preventive and /or curative (therapeutic) measure is not taken on time the damage (death, property, displacements, climate change, etc.) is irreparable. In brief, on time justice demand action[75] here and now not tomorrow.

3.5.3 Sustainable Management of Gas and Oil Resources: Essential Values

The Golden Rule Principle (Mt.22:37-39) For Gas and Oil Industry.

This argues a threefold responsibility of the human person.

[75] Christoph Stueckelberger, We All Are Guest on Earth, Bangalore, Dharmaran, Publications, 2010, pp. 29-34 passim.

First: vertically - true love and admiration of the creator of humans and the world etc. Second: horizontally - unselfish to others (neighbours) and third: responsible care towards the planet - natural resources etc.

The Principle of Dignity

This principle emphasizes on the intrinsic value and dignity of the human person and resources regardless of their biological, social, physical, cognitive, economic strengths, utility and weaknesses.

The Principles of Sufficiency and Community

This accentuates the fact that natural resources should cater for multiple or diverse needs of all. That is for the benefit of people and communities. These two principles are interconnected and interdependent.

The Principle of Sustainability

It refers to the call for human beings to be aware of the limited character of both non-renewable and non-renewable resources. It calls human to care for the current multiple needs of current human and non-human beings without endangering or putting at risk those of the far future generations, human and non-human.

The Trust Principle

This emphasizes on favourable interpersonal relationships built on true transparency, trustfulness, particularly between leaders, managers and civil society.

The Principle of Responsibility

This principle emphasizes on the ability of leaders, managers, decision makers etc. to provide credible answers to people. Such answers need to be timely, innovative, transformative, competent-based and sustainable.

The Principle of Preservation of Life and Values

It reiterates personal and collective responsibility to protect and preserve all material life forms, biodiversity, resources as well as non-material human values[76] (e.g. human cultures, human capital etc.)

The Principles of Moderation, Temperance and Prudence

These reiterate what Mahatma Gandhi once said, "The earth as enough resources for everyone's need but not for everyone's greed." They call for a new life view of "are more" than "having more" of care, empathy with the poor created resources. These value-based principles challenge the current consumer and greed syndrome and "I Culture" towards the use of natural resources and call humans to sift from being pure "*homo faber*" or "*homo consumator*" to "*homo conservator*" (co-creator, good manager, responsible leader, good steward.[77]

The Principle of the Courage to Give Chance and Voice to Values

This emphasizes on ten dispensable functions of new value-based modes of management and leadership particularly in resource sustainability. Briefly, there is urgent need to rediscover and empower the value of "values" especially in consciously promoting new model of value-driven responsible leadership in resource management and sustainability.

The Principle of Motivation for Higher Goals

Ethical values, norms, aptitudes and habits for particular higher goals can play profound roles especially in transforming human decisions and actions in the use of natural resources. Briefly, life or leadership must not be considered as an end in itself. It is a means towards a goal. Sustainable management model for natural resources must be motivated

[76] Aidan G. Msafiri, Towards a Credible Environmental Ethics for Africa: a Tanzanian Perspective, Nairobi, 2007, pp. 87-110.
[77] Aidan G. Msafiri, Globalisation of Concern II, Geneva, Globethics.net, 2012, p. 111.

by the values of peace, empathy, mutuality, respect, humility etc. All these have a huge influence for a sustained course of activity as a whole. Note: The "ACTION" paradigm (Msafiri, 2013).

3.5.4 Which Way Forward? Some Concluding Remarks

The quest for a new model in sustainable management of immense natural resources and particular gas and oil cannot be exaggerated. Such a model is necessarily ethical and value-based. Further it is value-based and creating in contradistinction to the pure political and economic-oriented models of management, leadership and governance. Paradoxically, there is no justification for Tanzania and Tanzanians to belong to the poorest nation on earth despite being endowed with the above mentioned natural resources. At this juncture, therefore, the following affirmations need special and urgent focus in particular.

The primary goal of natural resource must be for the sort-medium-long term welfare of human and non-human generations. Mere political propaganda based on greed and self-interests as well as corporate social responsibility (CSR) and philanthropy need to be questioned and rejected.

The problems of unsustainable use and mismanagement of natural resources cannot adequately be salved neither by politics, nor technology. A true and deep change of priorities, interests, life styles, mind and earth must be the starting point toward sustainable stewardship of Tanzania's natural resources. Deprogramming of our minds and hearts is of urgent and paramount importance today.

There is need to discover the intrinsic interrelationship "nexus" and interdependence particularly between justice in natural resource use and peace. These cannot be separated. Treats to resource justice automatically lead to violence, dissatisfaction and disappearance of "Trust" as ethical global currency. Undoubtedly, the "Social Market

Economy Model"[78] should now be adopted in Tanzania. Let us learn from others.

Lastly, good and sustainable leadership model must be characterized by ethical based values of integrity, inclusivity, brotherhood, nationhood, sisterhood, good conscience, tolerance, care, humility, fairness, commitment, dedication, understanding the interconnectedness of communities, ecosystems and the resource and the courage to change and transform. This is a process and not an event. It involves all people, stakeholders, leaders, academia, and decision makers as a pre-requisite for a life of dignity to all as well as for sustainable resource use and management. We need to change the "business as usual" mentality and the fight against the clinging to protect the "status quo ante" Let us start now.

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4

CLIMATE JUSTICE AND SUSTAINABILITY THE TANZANIAN PARADIGM SHIFT

4.1 Introduction

4.1.1 Terminology Clarified

4.1.1.1 Climate Justice

On its broadest and deepest meaning climate justice entails short and long-term rights and abilities of the earth or planet to regenerate and support all life forms human and non-human in a sustainable and dignified manner with a fair distribution of resources environmental and burdens.

Briefly, in Sub-Sahara Africa, climate justice simply means real commitment to the 1992 Rio Declaration which was endorsed by 160 countries worldwide. It affirms that "human beings are entitled to a healthy and productive life in harmony with nature" (Principle 1). The right to development must be fulfilled so as to equitably meet the needs of present and future generations (Principle 3)[79] Indeed, climate justice encapsulates a myriad of socio-human, economic, environmental, political, cultural, technological and ethical trajectories such mechanism as rights, duties, to mention a few.

[79] *The United Nation Earth Summit: Agenda 21. The United Nations Programme of Action from Rio,* (New York: UN Reproduction, 1994 (Articles 1-3).

4.1.1.2 Sustainability/Sustainable Development

In my work: *Towards A Credible Environmental Ethics for Africa* (2007), I argue that sustainability or sometime "Sustainable Development" is a highly complex new and fluidal concept and very often rather ambiguous and confusing.[80] Sustainability (sustainable Development) is a new paradigm based on continued use of the earth's natural resources in such a manner and degree that they are neither over-stressed nor exhausted for the detriment of future human and non-human generations.[81] Admittedly, in the last few decades the word or concept of "sustainability" has widely and interchangeably been used with its multiple synonyms such as "sustainable development" "integral development" "sustainable economy" "sustainable growth", "sustainable economy", and the list goes on and on. Fundamentally, sustainability is part and parcel of climate justice both as a means and end.

4.1.1.3 The Key Issues at Stake

Today, facts, figures, observations and feelings indicate that climate change is real. Among others, floods, drought spells, stress on health systems, melting of ice, food insecurity alludes to this. It is not fictitious. Unfortunately, today climate justices do not figure out so often on global media as perhaps financial crisis, global politics, elections and the like. Climate injustices pose direct threats not only to humans, the planet and non-human beings today, but more so to future generations of humans and non-humans locally and globally. The earth has an intrinsic right and mechanism to sustain all life forms in a dignified way. Truly, ever worsening climate injustice dilemmas remain a "wake-up-call" for humanity and governments in particular to urgently rediscover the

[80] Aidan G. Msafiri, *Towards a Credible Environmental Ethics for Africa,* Nairobi, CUEA Publishers, 2007, p. 105.
[81] *The Global Partnership for Environment and Development*: *A Guide to Agenda 21,* New York, UN Publications, 1992, pp. 1-20.

inviolable dignity, sanctity and wellbeing of all life forms, human and non-human today and in thousands if not millions years to come.

Consequently, climate protection should be considered as the first and foremost human obligation. That is, the human person as "homo conservator" and "homo intergralis, (responsible stewards of creation) and not as "homo faber" or "homo consumerismus". There is urgent need to go beyond the common view of business as usual. Our planet has inviolable rights. If they are infringed, all forms of life are surmounted into potential irreversible consequences and risks. As Archbishop Desmund Tutu aptly put it at the Inter-Faith Rally prior to the International Conference on Climate Change (COP 17th November, 2011), "we only have this one planet. We do not have planet B".

4.1.1.4 Justifications/Rationale

Today, more than ever before, the entire world and Africa in particular continue to witness increased tragic life scenarios largely resulting from unsustainable socio-economic, technological, cultural, political worldviews and life styles which threaten the very existence of humans, present and future. It is true that climate injustices and climate change are a result of human "habitus" (life style) and activity. Climate injustices are essentially ethical crises which need ethical solutions. This requires deep and radical transformation inside and not outside humans. Admittedly, as one put it, the problems of climate change and wanton climate injustices cannot be solved in the cabin rooms of big aeroplanes flying to the international conferences on climate or in the luxurious "ten star hotels" and palaces (accommodating climate change experts, activists, or "gurus") but more so in the hearts and consciences of each and every human person on this planet.

4.1.1.5 Structure

This Pre-COP 18 Doha reflection on ethics of climate justice and sustainability entails three parts. Part one attempts to identify the

magnitude of climate injustices from local (Tanzanian) and global perspective. The second part offers a wide range of philosophical, ideological policy as well as life views behind climate injustices and sustainable living. The last part unveils key value-based principles for a new model and paradigm shift in Sub Sahara in particular and the world in general.

4.2 Climate Injustice and Vulnerability Scenarios: Local and Global Realities

4.2.1 A Tanzanian View

4.2.2.1 Negative Agricultural Impacts

Due to unpredictable rainfall patterns in Tanzania, average food and cash-crop production has decreased significantly. Therefore, threatening not only national food and health (nutritional wellbeing) security, but also a dramatic drop in foreign income. Recently it has been confirmed that with increased mean annual temperatures and reduced rainfall, the production of maize, which is the main food crop for most Tanzanians has decreased by 34%. Furthermore, recent research studies by the Tanzania Meteorological Agency (TMA) indicate that some of the previous highly productive regions especially the Southern and Northern Highlands are year after year greatly affected especially by declining rainfall, acute droughts as well as massive rainfall variability.[82]

As far as livestock activities are concerned recent severe drought spells are reducing water availability as well as pastures for livestock rearing.[83] Hence, increasing potential threats and risks between livestock keepers and agro-based communities in Tanzania. Moreover, due to this,

[82] *United Republic of Tanzania, Vice President's Office: Division on Environment*, Dar es Salaam, 28th October, 2010 p. 21.
[83] Ibid p. 2-7.

it has also been claimed that Savannah grassland is encroaching on natural forests and woodlands countrywide.

4.2.2.2 Health Hazards and Risks

Increased levels and changes in temperature have direct influence and impact particularly in the survival of lethal vectors, pathogens and hosts for new climate driven habitats. Among others, these include malaria, meningitis, dysentery, cholera, plague, Rift Valley Fever, and schistomiasis, etc. Today, for instance, there are several potential incidences of epidemic malaria particularly in the then cold highland regions such as Kilimanjaro, Mbeya, Kagera, Iringa and Njombe.

Besides being the major disease that kills many Tanzanians, especially children, it has recently been estimated that the potential costs to curb this menace in Tanzania could be about USD 20-100 million per year by 2030, and rising to USD 25-160 per year by 2050[84]

4.2.2.3 Negative Effects on Fresh Water Resources and Reliability

The levels of many lakes and basins in Tanzania are significantly decreasing. Recent findings indicate that actual water levels of most Tanzanian lakes particularly Lake Rukwa, Manyara, Eyasi, and Victoria in particular are decreasing annually. Some are at a rate of 0.6-5.0%. This is mainly due to the fact that many ecosystems, wetlands, groundwater aquifers and rivers in Tanzania and the neighbouring East African Countries have drastically been affected by severe and recurrent droughts coupled with immense water evaporation.

Being a finite resource and due to increased pressure on water catchments, increased industrialisation and urbanisation, both the quantity and quality of clean water sources and resources in Tanzania has noticeably decreased.

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[84] *Global Climate Adaptation, Partnership and Partners*, Dar es Salaam, 2011, p. 30.

4.2.2.4 Hydro-Electric Power (HEP) Crisis

Recent data from the Tanzanian Ministry of Energy and Minerals show that due to prolonged severe droughts, the highest water levels in most of the country's hydropower stations have declined to their lowest levels ever. Indeed, 54% of electricity in Tanzania comes sorely from water sources which are experiencing prolonged dry seasons. Among others, these include Mtera HEP Dam, Nyumba ya Mungu HEP Dam, as well as Halle, Pangani HEP dam.

From a socio-economic point of view, intermittent Power blackouts and rationing have become common place particularly in the large urban centres and cities e.g. Dar es Salaam, Mwanza, Arusha, Tanga, Morogoro etc. Definitely, prolonged power rationing for both domestic and industrial usage exposes Tanzanian economy and peoples' wellbeing into greater risks of poverty levels and social instability.

4.2.2.5 Negative Effects of Human Settlements

Reports indicate that there are several instances of sea level rise and prolonged coastal erosion particularly round the Island of Zanzibar and Dar es Salaam. This is spectacular in the Northern part of Ras Mkumbuu Peninsular New Chake Chake whereby several ancient commercial and religious centres have completely been abandoned. In Dar es Salaam, the threats of increased coastal erosion are escalating at a very high pace. Most of the beaches for instance, Mbezi, Upanga and Msasani are clear examples.

Unexpected heavy rainfalls caused by climate change have been disrupting and causing huge damage and loss. Among others, these include deaths, destruction of homes, schools, industries, railways, roads, power lines, sewage systems, bridges etc. The December 2011 El Nino spells in Dar es Salaam remain the worst Tanzania has ever seen.

4.2.2.6 Negative Effects on Wildlife and Tourism

Due to increased water shortage, large habitats and ecosystems which sustain diverse life forms of wild animals and national parks are under increased risks of extinction. In this regard for instance, water dependent animals especially hippopotamus, crocodiles, buffalos and elephants, as well as bird species e.g. flamingos are vanishing while others are constantly migrating to other countries in search of water. Hence this is aggravating endlessly human-wildlife conflicts especially around national parks and wildlife zones.

Climate change is constantly threatening the beauty and tourist attraction in many places in Tanzania including mountains, lakes, crater, hills, beaches, coral reefs etc. It has been scientifically proven that Mount Kilimanjaro has lost 80% of its ice cover between 1912 and 2005. It is envisaged that such melting of ice on Mt. Kilimanjaro, sea level rise, submerging small islands and destruction of coastal investments and infrastructures, beaches, hotels, will reach catastrophic proportions in the near future.[85]

4.2.2.7 Long-Term Negative Invisible Effects

Besides the quantifiable effects of climate change to humans, there are also far deep-seated psychological as well as socio-pathological consequences too. Quite often these are overlooked but their effects are real. These range from severe sound pollution to very long and unpleasant traffic jams in most of the big cities of Tanzania and Dar es Salaam in particular. Most of the city dwellers spend more hours to and from working places than their sleeping hours. As a consequence of this many people are increasingly becoming hypertensive, psychologically disturbed, impatient, selfish, unsympathetic and less careful. This has a direct and indirect negative impact on day-to-day relationships from the

[85] *United Republic of Tanzania Vice President's Office: Division of Environment*, p. 23.

familial, societal, medical, professional, academic as well as religious spheres.

4.2.2.8 Regional and Global Outlook and Effects

In East Africa (UNEP 2006:64) recent findings indicate that, among other factors, atmospheric dust is one of the key factors contributing in the Sub-region's climate variability and change. "Dust storms over the eastern plains of Somalia, northern Kenya, northern Sudan and Ethiopia are common phenomena through most of the year. Dust is one of the least understood components of the Earth's atmosphere and it may have a greater importance for climate change than has been realised up until now"[86]

Increased global temperatures are causing rapid vanishing of world's species both soil fauna (animals) and soil flora (plants) than ever before. Professor John Van Klinekn of the University of Groningen, the Netherlands claims that: between the years 1880-1950 one animal species disappeared per year, and in 1989 one animal species got extinct per day, in the year 2000, one animal species got extinct per hour! Worst still, he shows that within 50 years now, 25% of animals and plant species will disappear due to the effects of global warming and climate change.[87]

Franz Alt (Franz Alt et. Al. 2002:148) argues that due to wanton global climate injustices, availability of quality water for human (domestic) and industrial use is at stake. It is affirmed that chemical industries worldwide today produce more than 116,000 types of chemicals, including agro-chemicals, pesticides etc. These have far reaching toxic effects not only to ground water, but to all forms of life.[88]

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[86] *UNEP, Africa Environmental Outlook 2*, Nairobi, Progress Press Ltd, 2006
[87] World Council of Churches, *Alternative Globalisation, Addressing Peoples and Earth (AGAPE)*, Geneva, WCC Publication, 2005, p. 41.
[88] Franz Alt, Bahro Rudolf et alii, *Wege zur Oekologischen Zeitwende*, Berlin, Edition Zeitsprung, 2002, p.148.

From a third world perspective, due to fresh water and severe water pollution, about 2 million people suffer from malaria, 4.6 million children under 5 years suffer from acute cholera, 50 million Africans are confronted with potential risks of contracting river blindness. 200 million people worldwide suffer from Bilhaziasis and 1 billion people suffer from acute pandemic of dysentery.[89] All these are direct causes, effects and consequences of climate injustices. Briefly, the diverse visible and invisible consequences of climate change and injustices remain a "wake up call" for all of humanity. We are one common human species. Consequently, we are called to live in just and sustainable relationships with each other for the benefit of all humans and non-humans today, tomorrow and hundreds and thousands of years to come. This clearly underpins the fact that climate change and sustainability are *per excellence* justice issues. Let us now embark on the second part of this chapter by identifying the deep seated philosophical, ideological, political, psycho-sociological and socio-economic and technological root causes behind climate change and injustice as a whole.

4.3 Anthropological Conditions behind Climate Change

4.3.1 Life as Anthropological Telos, Naturalistic Precondition of the Existence and as Life Style

4.3.1.1 The Radical Anthropocentric Life View

Etymologically, the word anthropocentrism is derived from the Greek term "*anthropos*" which connotes the human person or being. Consequently, as a radical philosophical life view, anthropocentrism considers the human person as the nucleus, centre and key determinant

[89] Ibid. p.148

of life or human actions and everything.[90] Among other proponents of this life view, Immanuel Kant (1724-1804) is considered as the ardent champion of it. Indeed, it expresses and exploits the rights of creation or planet at the expense of sheer human goals and whims.

4.3.1.2 The Biocentric Life View

According to the biocentric or naturalistic life views ("bios", from Greek =life), animals and plants rights are accentuated and safeguarded, and human life is considered as product of natural selection or evolution with Herbert Spencer (1820–1903). Life as will-to-live with Albert Schweitzer (1875-1965) support that world-views should be derived from life-views, not the contrary; where "life" and the "will" stand for an all-englobing and monistic Will. Three views can be distinguished: first self-interest, which is related to the will-to-live, as mainly unconscious drives; second: a biospheric altruism, that would support a criticism directed to speciesism: the idea that being human is a good enough reason for human animals to have greater moral rights than non-human animals. Third: a humanistic altruism would support an anthropocentric view of life, centred toward the rights and dignity of the human person ("*anthropos*") but could as well relate to non-human beings (cosmos, natural world, creation) as a whole.

4.3.1.3 The Cosmocentric Life View

This life view over stresses the rights of the physical world (Greek: "cosmos") while neglecting those of humans, plants and animals as a whole. Indeed a moderate rational anthropocentric life view would underpin the intrinsic interrelationship and interdependence between the human person (anthropos) life form life forms (bios) and nature (cosmos).

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[90] Msafiri, *Towards a Credible Environmental Ethics for Africa: a Tanzanian Perspective*, p. 60.

4.3.1.4 The Pathocentric Life View

This originates from the Greek word, "*pathos*" which means pain or suffering. From an eco-justice and climate justice point of view, in this stance the right and roles of animal life are simply over-emphasised. Peter Singer, the Australian scholar remains the major proponent of this radical view which exaggerates the rights of animals over those of human, plants and nature.[91]

4.3.1.5 The Hyper Post Modern Consumerist Life Styles and Views

Today as far as the insatiable crave for endless production and consumption of material things is concerned; the human person is persistently being oriented into a culture of more "having" than "being". The Cartesian philosophical argument "Cogito ergo sum" life view, ("I think therefore I am") has radically being displaced by "I consume, therefore I am" "I buy therefore I am"[92] Consequently, consumerism has lead to massive post-modern environmental risks and threats locally and globally. This life view is properly embedded by powerful methods and theories behind the modern consumerist syndrome and views. Among others, I've previously identified (2008.55-57) the following, outlined in self-explanatory terms:

1. "The You-Need-More-Than One Fashion view,
2. The Once-And-Throw-Principle
3. "The Limitless-Technological Advancement Life View"
4. The Constant- Commodity-Transformation And Betterment Life View:

The current "smart phone, car, HD TV set, tablet from Blackberry, Samsung, Nokia etc. remain the clearest and vivid examples.

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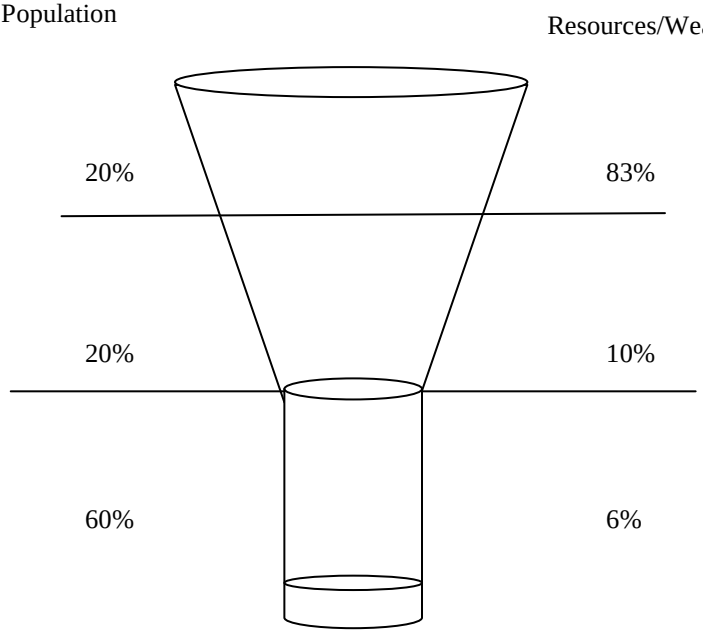
[91] Ibid, p.70

[92] Aidan G. Msafiri, *Globalisation of Concern,* Volume I, Dar-es-Salaam, DUP, 2008, pp 54-55.

Briefly, the hyper consumerist society today is never sustainable. It exacerbates ecological and climate injustices and burdens. It is deeply rooted in human selfishness and greed which drives the insatiable craving for more and more material gains and interests.

4.3.1.6 The Curse of the Champagne Glass Economy[93] Model and Analogy

From a global point of view 20% 0f the world's population (First world) has amassed 83% of all resources of the world. And the following 20% (second world) has access to 10% of the world's resources and the remaining 60% of the world's population has access only to provided 7% of the remaining global resources both human and natural.



(Source: Justice, Peace and Creation Team, WCC 2005)

[93] *Ibid*, p.10

Undoubtedly the reality behind, this model not only systematically manipulates and destroys life forms and resources, but also it paralyses the very planet's ability and mechanism for resource regeneration and long term sustainability.

4.3.1.7 The Inherent Weakness of Environmental and Climate Policy Paradigm

These can aptly be encapsulated in three models which fail to deeply address global climate injustice and Sustainability challenges.

4.3.1.8 The Greedy Jackal Climate and sustainability Policy Model

It represents a landscape with complex issues on climate injustices and sustainability, but exploitation continue regardless of sustainability imperatives.

4.3.1.9 The Ignorant Ostrich Climate Policy Model

The exploitative and selfish interests at the expense of the rights of plants, animals and all the planetary resources present and in the future are concerned.

4.3.1.10 The Busy Bee Climate and Sustainability Policy Model

This represents a policy very keen and sensitive in dealing with the challenges of climate injustice and sustainability but it lacks true focus and real deep change. Using the above mentioned paradigms we can make the following logical but candid observation as far as eco-policy and sustainability weaknesses are concerned.

Hitherto, the global response largely lacks global synergy, common understanding, vision and true commitment. They do not promote inclusivity or solidarity with nature. For instance, Greenhouse gases go beyond its producer and geographical boundaries. They roam from one country to another, one continent to another and finally engulf the entire planet and humanity.

Climate justice and sustainability policies locally and globally lack a holistic and transformative framework especially in identifying their deeper causes. Conversely, they lack in-depth and holistic approaches particularly in analysing and responding to the "unknown unknowns" or unquantifiable deeper causes behind climate injustices like greed, selfishness, insensitivity and wanton indifference.

Quite often there is lack of common and coordinated long-term value based climate change laws, policies, as well as strategic rights from the national, regional, continental as well as global levels. Furthermore, referring to Hans Jonas, (2011:176), Jeffrey Sachs argues that "we need a whole new ethic for the future…"[94] Finally, he concludes by asserting that "Futurology was once mocked as pseudoscience. Yet we must make it operational, at least within the boundaries of our understanding and capacity"[95]

From the global perspective, it is true that our global response to climate injustice and sustainability challenges is remarkably short-sighted. Undoubtedly, such ignorance and short-sightedness can lead us to disaster. Of course, worse than a death wish has been at play: the greed of powerful vested interests."[96]

4.3.2 The Negative Effects of "High Speed Idol Culture" on Climate Integrity and Sustainability

The present day "high speed culture" is essentially energy intensive. Speed is considered a virtue. Slowness seems as a vice. This means that the higher the speed, the more the energy consumed. Wolfgang Sachs (1995:14) claims that a "bicycle trip over 16 kilometres needs 350

[94] Jeffrey Sachs, *The Price of Civilisation: Economics and Ethics after the Fall*, London, The Bodley Head, 2011 p.176.
[95] Ibid, Jeffrey Sachs p.177
[96] Ibid 175

calories of energy equivalent to a bowl of rice, a car trip over the same distance on the other hand may consume up to 18,000 calories."[97]

"High speed cultures" mean not only higher consumption of energy and non-renewable resources, but also more Greenhouse gases, emissions coming from motor vehicles, industries, aeroplanes etc. Ironically, despite the fact that cars remain the major cause for environmental pollution, people continue to buy them.

Philip Vinod Peacock (2011:77) remarks that, the increase of pollution caused by high-speed societies means also a decrease of biodiversity-species which are being killed by our pollutants that enter into the soil, air and water. Penguins today are found to be contaminated by DDT and PCB's even though neither of these is being used within hundreds of miles"[98] of their whereabouts. In the same vein of thought, Jeremy Geedom (1989) remarks that, the "car is emblematic of the human enterprise that is killing off so many species today. Many scientists are saying that biological diversity is declining at a dangerous rate. Meanwhile the artificial diversity of machines explodes as we humans repopulate with creatures of our own invention."[99]

4.3.3 The Quantitative, Mathematically Oriented Mechanistic Approaches to Climate, Development and Sustainability Issues

Western (classical) formulae and views are profoundly compartmentalised and dualistic. Quite often they overlook the holistic realities and truths inherent in the deep interconnectedness and interdependence of all creation. They cannot measure ethical and value-based humano-ontological altruisms like dignity, welfare, wellbeing, happiness, etc. That is why for instance, John M. Itty (2008:27-28) calls

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[97] Wolfgang Sachs, "*If Wishes Were Horses: Desire and Democracy in the History of Transport*", The Ecologist Asia, Jan-February 1995 p.14.
[98] Philip Vinod Peacock, "*Challenging The Idols of Speed*", -in World Communion of Reformed Churches, Volume 61 (1) March, 2011, p.77.
[99] Jeremy Geedom, The Fantasy Machine New Internationalist, May 1989.

for a radical rethinking on the inherent weaknesses of the current neo-liberal formula in measuring economic development particularly by using the GNP and/or GDP paradigm.

He claims that the GDP rises even when natural disasters occur (for example money spent to repair the World Trade Centre in New York.) Ironically, the DGP grows even when the environment is constantly being damaged. How? This occasions a lucrative opportunity for the economically powerful to exploit and oppress the poor at the Bottom of the Pyramid (BOP)[100] Hence, a need for a radical paradigm shift to a value –based qualitative approaches like GHI (Gross Happiness Indicator or Index)

4.3.4 The Commercialisation of Climate Change NGO's and Conferences Worldwide

As the axiom goes, "the business of business is business" some organisations and bodies which deal with climate and sustainability related crisis locally and globally put more emphasis on self-interest and profit. As I put it in *Globalisation of Concern II* (2012:43), most local and international conferences and symposia etc. take place in university academic halls for scholars, gurus, and special delegates and politicians only.[101] Worst still, there is an increasingly ever growing tendency to conduct such "lucrative events like COP UNFCCC, Olympic Sports, Mega-events in five or six or ten stars' luxurious palaces and beautiful beach resorts very far away from the real world of the poor people and direct victims! Again, climate and sustainability rights will never be regained in such lucrative "loci", but in the very hearts of good and willing populace locally and globally.

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[100] John M. Itty, *Illusions About Economic Growth*, Kerala, Vichara Series, 2007 pp 27-28.
[101] Aidan G. Msafiri, *Globalisation of Concern II*, Geneva, Globethics, Focus Series No. 8, p. 43.

The current mathematical, legalistic and mechanistic models and alternatives to mitigation and adaptation particularly by the greatest polluters of the west for the Third World (Sub Sahara Africa) in particular are neither effective nor exhaustive. Among others, these include the so called "Carbon Development-Mechanism", (CDM) "Prototype Carbon Fund, "(PCF), "Polluter Pay Principle", (PPP), "Reduction of Emissions From Deforestation and Degradation" (REDDS) to mention just a few. All these have strengths and weaknesses. They "allude" a price tag to Carbon! That is, a quantitative mathematical solution to a qualitative ethically centred problem

As a conclusion, I do concur with Oliver C. Ruppel's observation to policy makers that Africa remains "One of the most vulnerable climate change vulnerability, a situation aggravated by the interaction of multiple stresses, occurring at various levels and low adaptive capacity. Africa's major economic sectors are vulnerable to current climate sensitivity, with huge economic impacts, and this vulnerability is exacerbated by existing developmental challenges such as endemic poverty, complex governance and institutional dimensions, limited access to capital including markets, infrastructure and technology; ecosystem degradation and complex disasters and conflicts…"[102]

Having seen the various philosophical–ideological policy as well as behavioural factors behind climate injustice and sustainability crisis nationally and globally, let us now embark on the last but transformative ethical part of this chapter.

[102] Oliver C. Ruppel "*Climate Change Policy Positions and Related Developments in the AU and ADC*", in: SADC Law Journal, http:// www.ipccc.ch, Publications Number 1, 2012 p.34.

4.4 Ethical Part

4.4.1 Rediscovering Ethics and Value of Values for Climate Justice and Sustainability: for Sub Sahara Africa Key Principles and Norms

4.4.1.1 The Principle of Care and Compassion

This value based ethical principle calls and demands humans to avoid the current insensitivity and business as usual syndrome. Care and compassion for and with climate change and the planetary goods, should necessarily "avoid the potential dangers of mal-development of the human person."[103] Briefly, the values and virtues of true empathy and moderation need to be rediscovered and practiced.

4.4.1.2 The Principle of Globalisation of Concern

I advocate this life and value based principle. It underscores the collective call and responsibility of humanity in the collective quest to globalise values, virtues, and ethos for human life and the planet in a profound pro-active and preventive approach. It recapitulates the old Jewish axiom which says, "When good people do nothing, evil increases." Hence, a new ethos and values- based commitment to climate and sustainability remains the foundation of this principle. It underpins the values of human responsibility with and for nature.

4.4.1.3 The Principle of Fairness and Equity

This is a great ethical value which emphasises and demands not only equal treatment on the use and distribution of resources, but also proper and viable stewardship of the planetary goods present and future. Nonetheless, equity does not mean equality.

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[103] Ariane Hentsch, Premawardhana Shanata, (Eds.) *Sharing Values*, Geneva, Globethics.net Global Series No. 4, 2011, p. 206.

4.4.1.4 The Principle of Personality

It is a fundamental ethical value. The focus on personality readdresses and emphasises the inalienable dignity of each and every human person taking into account his/her entire life without threatening the basic and necessary means for a dignified life. This principle portrays the unique intrinsic dignity, centrality as well interrelationship of the human person and the rest of the created world. Hans Kueng aptly summarises this view by affirming that, "being human must be the ethical yardstick for all economic actions"[104]

4.4.1.5 The Precautionary Principle

This is a key ethical principle which stresses a conscientious and proactive mindfulness attitude and life style particularly in avoiding environmental destruction and depletion of the non-renewable resources. It entails the prevention principle and calls for a systemic in-depth eco-climate and resource impact assessment so as to prevent and avoid the worst case eco-destruction and climate change scenarios as a whole.

4.4.1.6 The Principle of Common Good

It is a value based principle which emphasises particularly on holistic approaches and struggle for the wellbeing of every human person locally and globally. It fosters the new culture of solidarity, inclusivity and care particularly in promoting socio-economic, cultural, environmental, planetary and technological welfare and integrity; hence, fighting against human greed, self-interest, insensitivity to others, for the climate and for the future as a whole. It involves a radical shift from an "I culture" to a "We culture", from exclusivity to inclusivity and from equality to plurality and diversity.

[104] Hans Kueng, "*Manifesto for a Global Economic Ethic*", Tuebingen, Global Ethics Foundation, 2009, p. 5.

4.4.1.7 The Principle of Values of Values

This is a new ethical paradigm which tries to rediscover the indispensable role of value prioritisation especially as qualitatively viable and credible solutions to the current climate crises and sustainability dilemmas. Values do not simply fall from the skies. They are formed and internalised. This principle entails an ensemble of ethical and moral ethos and particularly faith, hope, prudence, fortitude, agape, justice communality, integrality, prolife stance, peace, trust, solidarity, partnership, subsidiarity, transparency, honesty, moderation, fairness and conversion and forgiveness.

Admittedly, the prioritisation of value of values' approach especially in responding to climate and sustainability crises now provides a more credible and effective alternative response than ever. They go beyond the current quantitative mathematical approaches solutions and alternatives.

4.4.1.8 The Principle of Deep Change and "Middle Path"[105]

This is one of the most important principles in addressing the current climate and sustainability challenges today. Deep change goes beyond the ordinary arithmetic and/or geometric change. Robert E. Quinn, (2004) argues that "deep change differs from incremental change in that it requires new ways of thinking and behaving. It is change that is major in scope, discontinuous with the past and generally irreversible"[106]

In Judeo-Christianity, deep change refers to "metanoia" or total conversion. The value of deep change is necessarily reciprocated by the virtue of moderation especially towards climate and sustainability issues as a key to "eudemonia", human fulfilment and true happiness.

In this regard, Jeffrey Sachs (2011:162) makes the following value-based observation: "The essential teaching of both Buddha and Aristotle

[105] Jeffrey Sachs, *The Price of Civilisation*.
[106] Walter Truett Anderson, *All Connected Now: Life in the First Global Civilisation*, Colorado, Westview, 2004, p.156.

is the path of moderation pursued through life long diligence, training and reflection. It is easy to become addicted to hyper consumerism, the search for sensory pleasures, and the indulgence of self-interest, leading to brief but long term unhappiness."[107]

Among others, moderation in the use of the planetary goods and resources demands mindfulness of self, others, nature and the future.

4.4.1.9 The Principle of Efficiency

It is a value based life view which tries to promote a balanced use and reuse of both renewable and non-renewable resources. Among others, it supports such approaches like the "Reduce, Reuse and Recycle (3R's) view and the Planet, People and Profit (3P's) model, etc. The efficiency principle is profoundly interconnected with the other value based ethical approaches to climate and sustainability like the savings, the rotation and the reversibility principles. According to Ernst Ulrich Von Weizsaecker, et. Al. (1995:23), the principle of efficiency has to start with a true efficiency revolution. It entails seven key foundations namely better quality life, less pollution, ethically based profit, resource reuse mechanisms, international security and lastly justice and promotion of job opportunities.[108]

4.4.1.10 The Principle of Love/Agape (Mt 22:37-39) and Right to Food, and Water (Mt 25:34-36)

The Golden Rule, remains the centre and zenith of all value-based approaches towards the creator, fellow humans and the created world. It underscores both the verticalist and horizontalist trajectories particularly of the human person towards God, environment, climate and sustainable living.

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[107] Jeffrey Sachs, *The Price of Civilisation*, p. 162.

[108] Ernst Ulrich von Weizsaecker et alii, *FAKTOR VIER: DOPPELTER WOHLSTAND- HALBIERTER NATURVEBRAUCH, Derneu Bericht an der Club of Rome*, Muenchen, Droemer Knaur, 1995 pp.21-23 passim.

As summarised by Patricia Mische, the love of "one's neighbour also includes respecting their need for and rights to water, food, shelter and adequate resources. By further extension, one can see that loving one's neighbour includes respect for the rights and need of future generations. Those yet to come depend on our proper stewardship resources on a finite planet…"[109] Analogically, the second part of this Biblical Narrative (Mt 25:34-36) encapsulates a broad-spectrum ethics of climate justice and sustainable growth. This therefore guarantees food for the hungry, clean water for the thirsty, solidarity for and with the alien, empathy and true care for the sick and the marginalised, total inclusion.[110] In its strictest sense, this principle includes not only the deontological dimensions (duties) of humans to fellow humans and nature but also the teleological exigencies (results/ consequences) of human action and inaction to the present and future generations of humans, plants, animals and the cosmos. In short it provides freedom from fear, want and need!

Having identified the key facets which compose the value-based principles for climate justice and sustainability, let me now make some concluding observations.

4.4.2 Concluding Remarks

Undoubtedly, the quest for a truly value based ethics of climate justice and sustainability locally and globally cannot be exaggerated. Among others, the following conclusions need special attention and priority as they constitute a new climate ethics.

Climate and sustainability challenges are per se ethical issues. They cannot be adequately addressed especially through the western

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[109] Patricia Mische, "The Integrity of Creation" in Dieter Hessl and Ruether Rosemary (eds) *Christianity And Ecology* p.594.

[110] Christoph Stueckelberger, Das Menschenrecht auf Nahrung und Wasser: Eine ethische Prioritaet, Geneva, Globethics.net Focus Series, 2009, pp 20-21.

(classical) mechanistic quantitative approaches alone. Integral justice particularly for climate and a sustainable world must necessarily be built on deep change, ethos and "habitus" (habit) as they remain the key pillars for behavioural change individually and collectively. Hence, the role and enhancing of value of values as key drivers and indicators for climate justice today and tomorrow. This demands change of heart, mind, lifestyles and priorities. Value-based approaches revive the deeper aspects of human consciousness which remind all of us that we have only this earth as the only home with its millions of year's life forces which cannot simply be destructed in a decade or century.

In the realm of politics, politicians maximise power and nothing else. And in the sphere of economics, they maximise profit with the motto "business as usual" and/or "the business of business is business." But in life and ethics we must maximise values and nothing else. Hence, the value of values for climate justice and sustainable growth against the vices of greed, power, selfishness, shortemism, lust etc. Value systems provide moral benchmarks for proper reflection and action.

On more than ever before, today there is need to rethink quite deeply on the "nexus" and *interdependency* particularly on climate /environmental justice and environmental peace. Indeed, they are two sides of the same coin. Environmental peace necessarily entails peace as fair distribution of natural resources as well as peace as holistic peace, socially, economically, politically, existentially, locally and globally.

There is urgent need to reaffirm ethical values, norms, and life views for universal responsibility. This demands every human person to live with a deep sense of responsibility towards climate and sustainability issues we are all citizens of this one world, this one home regardless of our different nations, gender, cultures, status. We therefore need to synergise our various abilities, resources, human and natural for a community of life with dignity and for hundreds and thousands of years to come.

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5

THE ROLE AND RELEVANCE OF EDUCATION REDISCOVERING WISDOM, FREEDOM AND TRUE HUMANE SERVICE

5.1 Introduction

5.1.1 Terminology Clarified

5.1.1.1 Philosophy

Etymologically, the term philosophy comes from two Greek words "*philo*" = (love) and "*Sophia*" = ("Wisdom"). Hence, Philosophy means love of wisdom. As an academic and practical discourse philosophy refers to a scientific discipline of ideas about knowledge, truth, reality, origin and meaning of life. Philosophy entails an array of different disciplines. Among others, these include philosophy of education, (epistemology), philosophy of nature (cosmology), philosophy of custom or conduct, (ethics), philosophy of critical reasoning and argumentation (logic), philosophy of religion, philosophy of beauty, (aesthetics), philosophy of language, law, ecology, etc.

5.1.1.2 Wisdom

Scholars and researchers particularly in the fields of education and positive psychology do define wisdom as the very "ability to think and act using knowledge, experience, understanding, common sense and

insight."[111] From its Greek roots, "*Sapientia*" or wisdom refers to the ability of humans, institutions, societies, or organizations to effectively and responsively act with appropriate judgment. Briefly, wisdom necessarily needs to touch and engage the cognitive, affective, as well as the psychomotor domains and faculties o the entire human person. Wisdom is neither fantasy nor a dead artefact museum nor fiction.

5.1.1.3 Education

Originally, the term education comes from Latin "educare" which means to care, to inform, to form, to inspire, illuminate, to share or impart skills, techniques, aptitudes, etc. As both a noun and term, it is loaded with multiple synonyms, and connotations. Among others, these include learning, schooling, instruction, preparing, training, tutoring, mentoring, drilling, guidance, leading, coaching, edifying, enlightening, transforming, developing, nurturing, empowering, engaging etc. Briefly stated, education is not an event of imparting certain letters or dishing in knowledge into the minds of persons. On its broadest and deepest level, education involves a life-long systematic and transformative process (both informal and formal) of inculcating formative values, norms, beliefs, life views, world views, knowledge, skills for a happy and responsible life. In my work *Globalisation of Concern II* (2012:113) I have strongly asserted that true "learning is deep and multifaceted. It requires inspirational teachers, role models and great learning facilities. It is a systematic, life long, content - and contact-based process of interaction, affection and transformation…[112]

From post-modern education models and trends, one has to be aware and cautious of the plethora and risks of dominant and/or emerging educational trends such as the banking model, the data-bank management model, the high speed model ("cfr: St. Kayumba"), the

[111] En.m.wikipedia.org/wiki/wisdom 28/1/2015
[112] Aidan G. Masafiri, Globalization of Concern II, Geneva: Globethics.net, Focus Series No. 8, pp. 113.

vent oriented model (commercialized/commodified models), the artificial oriented education model, the Western (classical) [113] education model, etc.

5.1.1.4 Freedom

As a value-loaded term, freedom entails a plethora of socio-human, political, economic meanings and synonyms. Among others, these include liberation, dependence, determination, self-rule, autonomy, self-sufficiency, enfranchisement, autarky, democracy, liberty, relief, non-alignment, opportunity, ability, flexibility boldness, etc.

On its broadest and deepest sense, freedom according to Nyerere has a profoundly threefold character. Political freedom entails the ability of people to govern themselves without any external or foreign interference – freedom from hunger, disease and poverty, freedom of each and every person to live and cherish his inalienable dignity, equality and right to fully participate democratically in all issues which touch his/her life free from coercion, abuse etc.

5.1.1.5 Service

This term is duty-oriented. It entails both the deontological and teleological dimensions. It is usually synonymous to utility, act of assistance, added value, resourcefulness, kindness, amenity, a helping hand. Service can be defined as a process of rendering tangible and non-tangible acts, skills values or resources to individuals, communities, societies, institutions and organizations for more dignified and happier living. This can be in short-medium or long-term scenarios. Briefly, service delivery touches the socio-cultural, political, economic, academic, technological, biological, environmental, psychological, religious needs and aspects of humans and societies.

[113] Msafiri, ibid pp. 114-124.

5.1.1.6 The Rationale/Justification

Holistic and transformative education is the generator of wisdom; wisdom is an integral part and component of education. Wisdom ignites minds, hearts, souls, persons and humanity for affirmative action. Wisdom and education are necessary to give for the common welfare or good of all. It is a panacea of systemic and systematic empowerment and true transformation of "*Homo Sapiens*" to "*Homo Integralis*" and "*Homo Futuris*". Indeed, Julius K. Nyerere underpinned the very concept of "wisdom as freedom" as well as "Education for Self – Reliance" not as rhetoric but as transformative life view and philosophy. Practical wisdom is nothing more than the courage to say no to ignorance, no to poverty, no to oppression, no to discrimination, no to marginalization, no to illness, suffering etc. It is diametrically opposed to mere speculation, utopian and academic abstraction as epitomized in the "Parable of the Poisonous Arrow" by Buddha. This parable explains that one day the followers of Buddha posed him a series of metaphysical questions. Buddha replied to these sapient and existential questions in a form of a very interesting parable. He explained a story of a man who had fatally been shot by a poisonous arrow. Despite the efforts of the victim's friends, well-wishers and relatives to get a surgeon to heal his wound, he categorically refused that the lethal arrow be removed until he knew who had shot it. He wanted to know his name, height, caste, what type of bow had been used, who feathered the arrow and which type of feather, etc. Unfortunately, before all these mere speculations and irrelevant answers could be found, the man died. This parable demonstrates the meaningless of mere speculation and abstraction in real life context, culture, "humus".

5.1.1.7 Thought Provoking and Soul-Shaking Questions

What is inculturation? Is it a process or an event, or both? What is Wisdom? What is transformative knowledge/education? How is wisdom translated into service? To what extent does the education make students

and graduates wiser, self-reliant? Is freedom an event or a process? Is it a mere theory? What are the key components or ingredients of freedom and education? How is transformative education acquired? Does the current education model include learning, R&D, Research and transformative community services? Why are humans being today succumbed into education schizophrenia? Has JUCO inculturated the values of Nyerere's Education for Self-Reliance Model in their dissertations, thesis or lives? Do JUCO scholars know that one has to publish or perish? Is Dualism, Relativism or Subjectivism the causes of the current "Bluff Society"? Or is it Hyper-egoism or Hyper Consumerism? Which education vices and gaps have made us victims of what Mahatma Gandhi dubbed as Seven Blunder's Theory: that is "wealth without work, pleasure without conscience, knowledge without character, business without morality, science without service, worship without sacrifice and politics without principle"? Have educationist sufficiently emulated the values and theories and models of education and wisdom into all levels of "Blooms' Taxonomy?" Are "*Homo Sapiens*" becoming "*Homo Idioticus*" or "*Homo Integralis*?" Are our education models problem-salving- based or propaganda-oriented? Are wealth, money, prestige and materialism superior to the wisdom, education and philosophy of moderation, equity, justice, and common welfare? Do we consider wisdom and education as values or vices?

Are our academic "semesters' Expected Learning Outcomes (ELO's) stipulated in every course outline strategic, achievable, measurable and service-oriented? Or mere sugar coated intellectual gymnastics? What is the richest place on earth? What comes first, human capital or natural resources?

Are Law graduates at JUCO and Tanzania becoming true lawyers or 'true liars' as the very old adage: 'All lawyers are liars' could suggest? Where do the 100,000 graduates go every year as Tanzania's public and

private sector provide 150,000 annually but can only accommodate about 50,000?

Is the education system in Tanzania empowering graduates to become the "Steve Jobs", "Bill Gates", "Nelson Mandelas" and "Nyereres" of today? Or mere "Wasaniis", P.Ts ("Piga Tuu"), "Muhongos and Tibaijukas" and "Weremas". What should have come first, "Kilimo Kwanza" or "Elimu ya Kujitegemea Kwanza"?

What are the strengths of Mwalimu Nyerere's Philosophy of Education for Self-Reliance (ESR) today? Do we see the need for educators, scholars and learning facilitators to be true agents of cross boarder thinking? Do the current education models assist our youths and post-modern society to escape the age of stupidity? Are our educational Syllabi and Curricula products of short-term or long-term cancers? Do we see today we live in a moment of perfect storm? Are we learning strategically or illusionary? Are we forming or damaging? Are we integrating blindly the destructive aspects of globalization as "Utandawazi", "Utandawezi" and "Utandawazimu" in our learning process? Is the ever growing "Copy and Paste" Syndrome not affecting the quality of learning and service delivery today? To what extent has JUCO inculturated the concept and practice of academic freedom and community service (outreach)?

Why has our education in Africa and Tanzania in particular failed to effectively and efficiently respond key socio-economic political, technological, environmental, cultural and religious tragedies (e.g. corruption, tribalism, Jihadism, Fanaticism, Radicalism, greed)? Do we all agree that wise minds are found in the library but cheap minds are found in bars? As scholars, if we are not part of this problem, are we preparing ourselves to be part of the solution? Are we ready to learn or to unlearn? As Post-Modern 21st century scholars, are we letting ourselves become ICT and pornographic addicts? (Cfr: "Jismartphonishe Culture") What lessons do we learn from Nyerere's power of example

and moral authority? Do we see the urgent need to move from "talk shops" to "workshops" institutionally, (JUCO) regionally, nationally or even globally? To what extent does our current education or inculturate model synergize the informative, formative and transformative aspects? Are the higher education curricula and syllabi encouraging multidisciplinarity and interdisciplinarity? Or are they victims of departmentalism and compartmentalism? Do JUCO scholars, educationalists and academicians see the resent day "lacuna" between knowledge and doing, information and action and learning and living? What are the short-term, medium-term and long-term destructive consequences of exclusion of ethics, ethical values, norms, core competences, skills, aptitudes, ethos, virtues in fostering transformative and self-reliant education model in Tanzania today? What potential risks for scholars in putting too much emphasis on the cultures of "Googleism", "Wikipediaism" and "Enyclopedicism"? Or cultures of Statistics, empiricism, pure data, quantitative research approaches to African Scholars today?

Do JUCO and Tanzania scholars really consider education as a process or event? As a problem-based endeavour? As a duty-based (deontological) quest? As an innovative encounter? As hope giving? As character building? As empowerment? As a creative encounter? As a really pro-active stance? As holistic mentorship? As branding? As a mission and vocation? As global thinking and local acting? To what extent is the current education model really service oriented? To what extent do we struggle to make our education really "smart"? Does it guarantee "future fitness" for our children's children and their communities, societies, resources both human and non-human (natural)?

5.2 Anthropological Part

5.2.1 Holistic Education as a Transformative Tool and Wisdom for True Freedom: Strengths and Opportunities

5.2.1.1 Holistic Education and Wisdom as a "Toolbox" against Dangerous Illusions and Myths

5.2.1.1.1 Economic Illusions

"I am because I consume" vs. "I am because we are" or "I am because I think" ("Cogito ergo sum")

"All what matters is the bottom line culture"

"The survival of the fastest syndrome" (Speed maniac culture today)

"When in Rome do like the Romans do syndrome'

"Dogs eat dogs myth"- "Cut throat competition."

"The Ignorant Ostrich Syndrome" "The 2014 Tegeta Escrow Scandal is not a big deal to ponder upon"

5.2.1.1.2 Cultural -Religious and Anthropological Illusions

"Men are superior to women"

"My tribe is better than their/your tribe."

"Our religion is superior to theirs"[114] leading to religious fanaticism, intolerance, fundamentalion, Bokoharamism, Al Shababuism etc.

"Fast Wonders and Healing" "New Religions Sects and Movements are cool"

5.2.1.1.3 Academic Professional Illusions

"PhD holders and Professors have more rights and dignity than the certificate, diploma and Bachelor Degree holders."

[114] Luciano Mattei, P. Wambura, A GUIDE TO CHRISTIAN ETHICS AND FORMATION IN MORAL MATURITY, Philosophical Studies 12, Nairobi, CUEA Publications, 2000, pp. 17-19.

5.2.1.1.4 Political Illusions

"Our political party is there to stay."

"Post-colonial Political Parties are *irreplaceable"*

"Opposition parties have no rights"

"Peace means absence of military war"

"Political leaders are indispensable"

"Nyerere's philosophy of Ujamaa and Self-Reliance is the cause of our present day political crises"

"Globalization is a total blessing to the world"

5.2.1.2 Holistic Education and Wisdom as a Post-Colonial and Post-Modern Liberation Struggle towards Sustainable Freedom in Tanzania/Africa

- Liberation from Nyerere's three major enemies; those being ignorance ("*ignorantia*" *supina"*), abject poverty and diseases.
- Liberation from the "Cancers" of "shortemism", corruptive practices, BRN as a total political disaster, egocentrism, power abuse, misuse of power, leadership vacuum, resource depletion etc.
- Liberation from gender discrimination, oppression, indifferentism, gender ideology.
- Liberation as an authentic African/"Tanzanian Renaissance" for true peace, sustainable growth and common welfare. As Samwel Kobia aptly observes:

> *"Authentic renaissance must lay down the foundation of democracy as a way of life, so that the whole body of social systems and construents are subject to ethical evaluation…The late Mwalimu Julius Nyerere once said that peace was another word for development. "Development is about peace, it is about abundant life, it is about justice and it is about happiness"*[115]

[115] Samuel Kobia, The Courage to Hope, Geneva: WCC Publications, p. 131.

Briefly, stated, true and holistic development is tantamount to true liberation of the mind, soul, will, economy and ecology, etc.

5.2.1.3 Holistic Education and Wisdom as a Trigger and "Tool Box" Towards Sustainable Inculturation in Tanzania/Africa Against the Following:

- Western dualistic, platonistic, functionalistic view of reality of the world, of education, religion, etc.
- The North Atlantic Cartesian principle of Reason preceding reason ("Cogito ergo sum").
- The Anthropocentric life view towards nature, environment, soil, flora (plants), soil fauna (animals), biodiversity, natural resources, etc.
- The development of "things" at the expense of integral development modal with a human face (Cfr; Magufuli's Model, building more roads than the size of Rwanda). Has that model promoted more human dignity, respect, happiness in Tanzania particularly among the poorest of the poor in the remotest areas/villages of Tanzania? No.
- The homogenization and hegemonization of Western culture, etc. The commodification and commercialization of love, sex, partnership and friendship, etc. The ever worsening ethical/decadence "lacuna", "gaps" and discrepancies, dilemmas, antagonisms in all spheres of life: sexual ethics, marital ethics, family ethics, political ethics, cyber ethics, social ethics, medical ethics, professional ethics, land ethics, religious ethics, business ethics, labour ethics, consumer ethics, legal ethics, eco-ethics, resource ethics, etc.
- The escalation of manipulation, coca-colanization of the world, casinonization of the world, and Mcdonaldization of humanity.

- The educational disparity and inequalities locally and globally[116] against the Champagnes Glass Economy.

5.2.1.7 Holistic Education and Wisdom as a Powerful Engine of Spearheading Fundamental Ethical and Human Values.

NB: Values, virtues and ethos do not simply fall from the blues/skies. They are formed, nurtured, preserved. These values include:

- Preservation of life
- Dignity
- Trust
- Transparency
- Agape not mere L.O.V.E (Legs Open Very Easily)
- Faith, Hope, Charity
- Justice, Equality, Equity
- Solidarity
- Peace
- Care, Empathy and Compassion
- Humility
- Gratitude
- Modesty
- Prudence
- Foresight
- Sustainability
- Democratic Participation
- Inclusivity
- Partnership
- Responsible Leadership
- Sustainable Resource Management
- Forgiveness and Reconciliation

[116] KISDI Megatrends KOREA, Seoul, 2007.

Presentation of the education for the civilization of love (JP II) and for true human sensibilities against the ever growing indifferentism and "none of my business syndrome", personally, familiarly, communally, institutionally, nationally and globally.

5.2.1.8 Holistic Education and Wisdom as a Therapy against Educational Disasters Today:

- The more knowledge one has the more power one has.
- The fight between a new-knowledge-based society against the illiterate, the less privileged, albinos, old women, children, etc.
- The Multiplication of "*Shule za Secondari za Kata*" ("Ward Secondary Schools". That is more emphasis on quantity than quality.)
- The current trend of Multiplication of university colleges and institutions of higher learning simply for the sake of acquiring a certificate and a nice CV's for white collar jobs. It lacks the formative and transformative values, virtues, core competencies and aptitudes, etc. for affirmative action. (Note: The UDSM, Mechanical Engineer Graduate who got *stuck* with his VX Land cruiser while driving to Iringa to bring her sick mother to Muhimbili Hospital 2014)
- Absence of core communication skills and abilities for current university graduates to become multi-linguists, Multiplayer", "job creators and not job seekers" optimists and not sphere pessimists (i.e. glass as half empty).
- Business Graduates who lack the courage to be real whistle blowers.
- Law Graduates could be simply liars. (Remember the adage: "Lawyers are Liars".)
- The emergence of the "I culture and not "We" culture among scholars, educationists, academicians, university graduates, etc.

- Increased destructive solidarity of the "birds of the same feather flock together (*Pares cum paribus fascillime Congregantur*") in politics, business, etc.

5.2.1.9 Holistic Education and Wisdom as "Best Practice" for Self-Sufficiency and Sustainable Livelihoods

The famous Afro-Caribbean writer C.L. James makes the following formative observation particularly on the relevance of the Arusha Declaration (Philosophy of 1967):

> *"Julius Nyerere in theory and practice laid the basis of an African State which Nkrumah had failed to do…In the Arusha Declaration Nyerere laid down his principles. This is one of the greatest documents of the post-World War II"*[117]

In the same vein of thought Saju Chachalachal comments, that "one of the best means of empowering others, especially the youth generation is through different modes of education…we have a great responsibility to offer a method of education that would enhance life…If our educational institutions and programmes become centres of empowering others, including the downtrodden and the marginalized, opening up the horizons of growth and success to everyone…."[118]

5.2.1.10 Holistic Education as a Key Trigger for Humanizing, Civilizing and Liberating Process

Education must be a credible means of acquiring formative wisdom for practical life. It must provide a truly dynamic liberating culture. True education should by its *ipso facto* empower humans to effectively and efficiently utilize their spiritual, intellectual, physical, cultural, economic, technological potentialities for quality and fulfilled life. As a civilizing process, education must enable humans to think for

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[117] C.L. James, Nkrumah and Revolution: (London: Allison & Busby) p. 7.

[118] Saju Chackalackal CMI, IGNITING MINDS TO TRANSFORM THE SOCIETY, (Bangalore: 2013) p. x.

themselves,[119] to decide for themselves, to be creative, innovative and pro-active.

5.2.1.11 Holistic Education and Wisdom as The "DNA" and Trigger for True Self-Reliance

At this juncture, Nyerere's noble paradigm of "Education for Self Reliance" (ESR) cannot be exaggerated. *For Nyerere,*

> *"agricultural and food sovereignty was priority number one. It underpins its practical and particularly its service oriented objectives. For him, (Nyerere "…education in Tanzania should not be designed just to produce passive agricultural workers of different levels of skills who simply carry out plans or direction received from above. It must produce good farmers; it has also to prepare people for their responsibilities as free workers and citizens in a free and democratic society albeit a largely rural society. They have to be able to think for themselves, to make judgments on all the issues affecting them, they have to be able to interpret decisions made through the democratic institutions for our society and to implement them in the light of peculiar local circumstances where they happen to live…."*[120]

This critique unfocussed politically motivated models such as "Kilimo Kwanza" "Siasa ni Kilimo", Big Results Now BRN.

5.2.1.12 Holistic Education As A Trigger For Sustainable Peace, Coherence And Wellbeing

True and credible education model at JUCO and Tanzania in particular and Africa in general must necessarily become a proper "ingredient" and "vitamins" in fostering life-promoting and protecting traditions of care, concern, free and fair electoral process, inclusivity,

[119] Chackalackal, p. 62.
[120] Unpublished paper by Rwekaza S. Mukandara UDSM- Redet Workshop Jan.2015.

security, equality, plurality, brotherhood, sisterhood, empowerment, opportunities, common welfare, dialogue, harmony, tranquillity, dignity, national unity, and national hood.

Holistic and service oriented wisdom and education must be means to prevent proactive gender inequalities, social conflicts, Gender Based Violence (GBV), Female Genital Mutilation (FGM), media/ICT bullying and robbing. True and service oriented education constructive in formative values, skills and habits, etc. It has to avoid the gender bias which very often promotes extreme masculinity at the expense of balanced/moderate femininity.

Among others, the 2013 YouTube TV Advertisement with the description that:

> *"In March, 2013, Safari lager won the title of the No.1 Beer in Africa at the Inaugural Africa Beer Awards, which reinforced its positioning of Tanzania's Champion for Champion Men. Admittedly, this grand and gorgeous TV advertisement was made to showcase moments in the lives of various men, not women worldwide in welcoming others to the World of Champions and Heroes not heroines."*

5.2.1.13 Holistic and Pro-Active Education as a Platform to Prevent Risky "Operations" which Abuse Human Rights

The so called "Operesheni Tokomeza" is a point in case. Launched on the 4th of October 2014 with the main objective to curb poaching and illegal ivory trade in particular, this unplanned move by Tanzanian "scholars", "graduates" and "leaders" proved to be a total human and ecological disaster – it is a real disservice to people. It has triggered massive rejection as it has contributed to abuse of human rights particularly by the deployment of army force of the 885 officers of the Tanzanian Defence Forces (TPDF) in responding to poaching acts. Is the current advert from "Ivory" to "I worry" mere propaganda or altruism to wildlife, humans and ecology?

In this context, Karlon N. and Crosta A. (2010-2011) justifiably make the following conclusions:

> *"The deadly path of conflict ivory starts with the slaughter of innocent animals and end on the slaughter of innocent people. It is a source of funding for terrorist organizations that transcends cruelty. It is the "white gold" for African Jihad, white for its colour and gold for its value. If we fail to act now, militant groups like al Shaabab will lay down their roots deep in the African landscape destroying its heritage for generation to come. Dangerous and unpredictable al-Shabaabs involvement in ivory trade brings with it an alarming dimension."*[121]*Are JUCO, SAU and UDSM scholars and graduates aware of these dangerous dimensions? If yes, is it wise to simply ignore it?*

5.2.1.14 Freed Scholars as Promoters of Sustainable Centres for Excellences and Growth and R&D

Excellent scholars, students, educators and graduates need to regard themselves top performers in demonstrating noble service in their respective disciplines and professions. They are key stakeholders of the "Civilization…They must translate their passion into their "profession". They must be an engine for future research for development. (R&D). They must dully demonstrate a new culture of service for humanity and not mere "service for money" culture or "service for power" service for popularity, "service for self-interest" destructive cultures, etc.

As Peter Eichhorn (2011:37) aptly comments:

> *"researchers, lecturers, librarians, technicians and administrative staff involved, but also PhD Students, graduates…*

[121] Karlon N, Costa A, "An Undercover Investigation on Ivory and Terrorism." This is available at : http://elephantleague.org/project/africas-white-gold-of-jihad-al-shabab and conflict-ivory/

are part of the process of scientific work… and primarily active as producers and not consumers or even customers…"[122]

5.2.1.15 Holistic Wisdom and Education as a Means against Anti-Life Ideologies and Slogans

As Marguerite A. Peeters (2007:167) observes, "Slogans of social engineers are manipulative and play on self-evident truths. They seem to propose a program to which nobody can be opposed… they betray common sense. They do so in a seductive manner"[123]

Worst still, today, from a Tanzanian perspective in particular, unethical life-threatening slogans, nouns, adjectives, sayings have been "inculturated " in the youths' life views from cities, universities, market places, schools, rural areas and even religious institutions!

Some painful phrases and words:

"Hakuna Noma" /"Poa" = Everything is okay.
"BBC" = Born Before Computers"
"Kula Bata" = (Be immoral)
"Panya Rodi" = Bugglers
"Gambe Culture" = Alcoholism
"Kichwa Changu" = Girlfriend
"Kula Poda" = Drug Abuse
"Mchepuko Culture" = Sex Outside marriage
"PT = (Piga Tu) Violent Culture by Tanzania Police
"King'amuzi Culture" = Prostitute Culture
"Kichuguu" = Pregnancy

[122] Peter Eichhorn "Determinants For University Excellence" in Paolo Rondo-Brovetto, Iris Saliterer (Eds) The University As a Business (Wiesbaden : VS Research, 2011) p. 37.
[123] Marguerite A. Peeters, The Globalization of the Western Cultural Revolution, Institute for Intercultural Dialogue Dynamics, p.167.

5.2.1.16 Holistic Education and Wisdom as an Effective and Efficient Means for Sustainable Use and Management of Natural Resources in Tanzania

Service-oriented education and wisdom must sustain value-based and sustainable growth with human face and values of responsibility, trust, freedom, peace, justice, inclusiveness, transparency, solidarity, common welfare, happiness and hope.[124]

A "wise scholar" must necessarily be a good and democratic manager ("*Homo Conservator")* of fellow humans, communities, and the "*Anawim*" (poor), not only for the present but for thousands and thousands of years to come. That is promoter of "long-termism" instead of "short-termism", "sensitivism" instead of "insensitivism", "true happiness" instead of bluffing and "usanii" culture, moderation instead of extravagancies and hyper consumerism and commonality instead of individualism.

5.3 Ethical and Practical Part

5.3.1 Towards a Paradigm Shift: Fundamental Principles for Affirmative, Reflection, Action and Service

5.3.1.1 The Principle of Human Dignity and Rights

It underpins both the intrinsic and inalienable values and dignity of all humans created in the image and likeness of God (Gen1: 26)

5.3.1.2 The Principle of Education for Self Reliance (ESR)

It underscores the values of self-actualization and self-realization of each and every human person as propounded by Julius K. Nyerere. It entails the tried quest of inculcate the "know what, know how" as well as the "know why", aspect of the learning process. In the same vein of

[124] Aidan G. Msafiri "Democratic and Sustainable Governance in Natural Resources in Tanzania" in CETA and Konrad Adenauer Stiftung Journal, Vol. II, March, 2013, p. 19.

thought, Bill Gates' dictum is paraphrasing: "if you are born poor, it is not your mistake, but if you die poor, it is your mistake."

5.3.1.3 The Principle of Deconstruction of Mindset in Education

It underscores the quest for a new re-thinking and re-assessment for a new world view and life view. It critiques the "status quo ante" as well as the business as usual syndrome. Deconstruction needs to think outside the box and embrace a constructive new way of responding to diverse socio-economic, academic, human technological and cultural challenges.

5.3.1.4 The Kerygmatic Service-Oriented Inculturation Principle

The principle of Kerygma (preaching) emphasizes on on-going proclamation of Jesus' formative attitudes, teachings, norms, values for integral liberation, development and enlightenment of humanity and the entire world. From a soteriological viewpoint Pope Francis asserts that proclaiming Christ necessarily means "showing that to believe in and to follow him is not only something right and true, but also something beautiful capable of filling life with new splendour and profound joy…We must be bold enough to discover new signs and new symbols, new flesh to embody and communicate the word…"[125]

5.3.1.5 The Principle of Responsible Scholarship

It stresses on the unique role of academia, "Scholarly gurus" and "intellectual Think Tanks" particularly in rendering dignified and sustainable service to humanity and society. Responsible scholarship and leadership must be both value-based and service-oriented. It differentiates itself from irresponsible models of leadership which quite often lack, vigour, focus and creative engagement of selfless giving and holistic liberation.

This principle guarantees not only "future fitness", but also provides what Paul Tillich (1886-1965) affirms, "the power of creating beyond

[125] Pope Francis, Evangelic Gaudium (EG) No. 167.

oneself without losing oneself" through a transformative faith and/or religious belief, hence, reinventing a formative "Christian avant-garde".

5.3.1.6 The Principle of Globalization of Concern

This is a relatively new model and transformative world view, which I have developed (2013). It emphatically calls for a new ethos and value-based commitment and collective responsibility in globalizing life-promoting values, virtues, ethos, attitudes, principles etc.[126] As the dictum goes, "when good people do nothing evil increases." Further "the business of business is business." Briefly, globalization is inevitable. It is inescapable. But, as academicians we need to globalize good when the world and society is globalizing evil, politically, economically, culturally, religiously, technologically and environmentally, etc.

5.3.1.7 The Principle of Success Factors Consciousness

It demands both personal and collective awareness and readiness for strategic thinking, planning, and decision making for affirmative action. The edifice of the principle is built on the following key trajectories and pillars:

- Good preparation: The What, How and Why goals
- SMART goals: (Strategic, Measurable, Achievable, Relevant and Timed)
- Discipline
- Competence
- 'We' feeling and Team work.
- Efficiency and Human Communication

5.3.1.8 The Golden Rule Principle in Provision of Education Services (Mt 25:34-36)

This principle encapsulates a profound broad-spectrum and love-based approach particularly in life. It underscores both the verticalist and

[126] Globalization of Concern II, pp.1-45 passim .

horizontalist human obligations for selfless giving and agape.[127] This must emulate itself through service to others.

5.3.1.9 The Principle of Deep Change (Transformation) and the Middle Path Education

It goes beyond mere quantitative, arithmetic and geometric meanings and matrices of change. From a Judaeo-Christian perspective deep change (Greek: *metanoia*) is pivoted on the value and virtue of moderation in contradistinction to the vices of extravagance and avarice. Accordingly, to Jeffrey D. Sachs' reflections on Buddhism and Aristotelianism is worthy paraphrasing: "*The essential teaching of both Buddha and Aristotle is the path of moderation pursued through life-long diligence, training and reflection. It is easy to be addicted to hyper consumerism, the search for sensory pleasures and the indulgence of self-interest, leading to brief but long term unhappiness."*[128]

5.3.1.10 The Principle of Dignified Value of Values

This new value-oriented ethical life view tries to uncover the centrality of value prioritization as a viable and credible vehicle for integral development and transformation. Admittedly, values do not simply fall from the blues. They are formed, nurtured, cared for, preserved, transmitted etc. The "value of values" principle especially in responding adequately in pedagogical challenges and dilemmas goes beyond the classical North Atlantic quantitative solutions and methods and approaches. Among others, it prioritizes the fundamental values of peace, service, empathy, stewardship, trusteeship, care, honesty, justice,

[127] Aidan G. Msafiri "Ethics for Climate Justice and Sustainability Through Value-Based Approaches: a New Tanzanian Model and Paradigm Shift" in Oliver Rupel, Christian Roschmann, et Climate Change Vol. II, Baden Baden, Nomos Verl., 2013, p. 679.

[128] Jeffrey D. Sachs, The Price of Civilization: Economics and Ethics after the Fall, London: The Bodley Head , 2011, p. 156.

hope, fortitude, prudence, just to mention a few. Let me now make some few key conclusions as a practical way forward.

5.3.1.11 Concluding Remarks

Our quest and reassessment on the multidisciplinary liberating role and relevance of education and wisdom for concerted service cannot be overemphasized. It must not only be both purpose oriented and value-promoting, but also relevance and sustainable especially in the concrete "*Sitz im Leben*" (Life context). This necessarily calls for effective and sustainable inculturation project and paradigm. It provides both the "Kairos" (opportune time) and the "Praxis" (Practice), consequently calling for scholarly critique on the sciences of "Kairology" and "Praxeology" (Cfr. Mt 8:1-4).

At this juncture, few but very pertinent conclusions need special recapitulation and underpinning. Broadly speaking, wisdom, education and knowledge are not dead artefacts for mere intellectual gymnastics and satisfaction. They must be for the sustainable service of all humans and extended world including soil flora and soil fauna. Truly, the future empires of the future will be knowledge-based empires and societies. Liberating and service loaded education is the heart and cornerstone of vibrant and sustainable abilities.

Service-oriented wisdom and education must first and foremost be a fundamental option for poor. That is for and with the "anawin" the (poor), the marginalized, the oppressed, the downtrodden etc. It must include the values of inclusivity and the science of Soteriology (study of Salvation). In this regard, university graduates, scholars, educationists, philosophers, theologians and "Think Tanks" must hear the voice cry of the poor in the same way Yahweh heeded to the misery of the Israelites in Egypt. Analogically and from our paper's context, an inculturation task "out of Egypt" signifies a state of lack of knowledge, competence, expertise, freedom, happiness etc. (Cf. Ex3:7-8, 10). As Pope Francis aptly observes in his *Evangelii Gaudium "If we, who are God's means*

of hearing the poor turn deaf ears to this plea, we oppose the Father's will and his plan …" (EG. No 187). As academia we need to shift from "talkshops" to "workshops" from indifferentism to true empathy, from short-termism to long-termism, from destructive "Mhongo" and "Tibaijuka's" academic arrogance and syndrome" to true empathy and self-giving professionalism. As one of West African Theologians once said, "*Theologians and scholars need to have long ears like those of a Rabbit.*" The CRDB could be the Bank that listens. Could we call JUCO, SAUT etc. "The university that listen?" This powerful symbolism need to be inculturated, adopted and contextualized for an affirmative action. I conclude by calling all of you to this short reflection of mine:

- Be still… we are still in the Platonic cave.
- Be still …we are becoming victims of the cancer of graduation done, graduates illiterate.
- Be still…we need to avoid to make education as "service mate: money" It has to be service for values and dignity.
- Be still …our education models are increasingly becoming less and less service-oriented and patriotic-oriented.
- Be still …we are becoming best products of a plagiarist 'copy and paste' culture without acquiring clear critical, creative and constructive minds.
- Be still …we can see the ever growing gap between knowing and doing, information and action, professionalism and ethical behaviour.
- Be still …we need to integrate not only the aspects of "Know what" and "Know now" but also "Know why" in our academic syllabi today.
- Be still …we need to ignite minds, hearts, hands, heads for self-reliance, self-actualization, self-realization so as to render

dignified and sustainable service to all of humanity and the world as a whole. Let us start now.

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6

SUSTAINABILITY AS THE SOUL AND DNA OF HUMAN RESOURCE A CASE STUDY OF NESTLÉ

6.1 Introduction

6.1.1 Preliminary Remarks

It is an undeniable fact that sustainability remains the heartbeat and DNA of successful and viable businesses locally and globally. In order to enable sustainability particularly in human resource and in Nestlé as the world's leading nutritional company, there is urgent need to rediscover value based approaches which can adequately respond to future business and human resource worst case scenarios.

Admittedly, today HR sustainability and future fitness is directly or indirectly affected by ever increasing global challenges including corporate risks, depletion of resources, health issues, energy and multiple socio-ethical, political, economic and techno trends across the globe. As Henry Ford II once commented, "a business that makes nothing but money only is a poor business", Today, business corporations are living in the moment of a perfect storm; risks, challenges, unprecedented OMG scenarios, cut-throat competitions abound. It is a moment of geo-economic and business as well as geo-human challenges propelled by the shift from "survival of the fittest, to

"survival of the fastest". Indeed as a popular song says "Things will never be the same again."

Despite being a "world class", should we as the driving engine, the DNA and the soul for Nestlé, simply sit on our laurels and make fun? The current human resource as well as socio-economic challenges facing business companies are sky rocketing. *There are enormous challenges, hard hitting the traditional soul and DNA of human resource management and sustainability*. Among others is the emergence and spread of a powerful "creative economy culture and sector" as opposed to the classical, traditional production and distribution sector. Unlike the latter, the former creative economy is primarily based on human ingenuity, innovative thinking and foresight culture. It entails long-term sustainability of human resource based values, visions, attitudes. It calls for new solutions to new challenges. It avoids the common routine syndrome, business as usual. The global service class is growing.

In Brief, HR sustainability for Nestlé in particular must put focus on long-term human value creation, sharing, motivating, empowering, harnessing and HR visionary leadership as an added value. *Mnemonically*, Nestlé should be tantamount to

N=Nurturing
E=Empowering
S=Sharing
T= Transforming
L= Leading
E= Envisioning.

This calls and challenges Nestlé to urgently move from short-term profit efficiency (*Homo oeconomicus)* to long-term human value and capacity creation well-being and dignity (*Homo dignitatis*) Nestlé needs to reconsider the famous 5 Cs particularly in empowering and sustaining its HR base. These include coaching, caring, computing and consulting. These could be a timely effective response and therapy to the present-

day "Mask and Bluff"- oriented human resource scenarios locally and globally.

Human resource sustainability and viability by and for Nestlé must therefore reconsider long-term values: People as a key factor, sustainable products, services, relations, profits, planet practices, partnerships, visions, brands, core values, futures and business models as a whole. Truly, practical HR sustainability is possible. It is relational. It demands shift from the 1st "I" (Ignorance) to the 2nd "I" Illusions to the 3rd "I" (Innovation)

It adopts a positive life view "TANA" (There Are Numerous Alternatives) rather than the pessimistic view "TINA" (There Are No Alternatives)

6.1.2 Key Method Approach Used

A profoundly scientific, forward looking and interdisciplinary approach will be used. It is summed up in what I consider as "ACTION" new model or paradigm; in brief, a call for action.

A = Analysis

This entails leveraging existing facts and figures and consciously engage existing key players to create a truly HR analysis with broader consensus to promote a HR future fitness for Nestlé both qualitative and quantitative research tools need to be adopted.

C = Convening

This includes bringing stakeholders, civil society especially those at the bottom of the Pyramid (BOP), Non-Governmental Organizations, (NGO's), Faith-Based Organizations (FBO) and well wishes to synergize partnership and sense of ownership and belongingness towards HR global best practice for Nestlé.

T = Transformation

This aims at supporting Nestlé through value–based and value creating cultures and life views, through recruitment, training, retaining, motivating, empowering, engaging, touching, positive lobbying and committing, etc. Briefly, transformation should aim at deep change and consequently, go beyond arithmetic and/or geometric change.

I = Innovation

This must involve the Cognitive (Intellectual), Affective (Emotional) and Psychomotor (Handling) aspects of the very human person as the key means and factor for true sustainability scenario thinking and future fitness for Nestlé. An innovative drive serves as the very soul of sustainability. No innovation, no transformation. No innovation, no added value. True innovation is the DNA of excellence, branding and quality assurance. At this juncture, the Latin phrase "Cui bono" (For whose benefit) needs to be reflected again and again.

O = Observing

This involves a regular systemic and systematic process of monitoring and evaluating both the sort and long-term HR scenarios. It entails also scenario scanning analysis, trend analysis, mapping (Nestlés") corporate future fitness, measuring future HR policies, potentialities, opportunities, strengths and weaknesses, etc.

N = Networking

This involves a systematic and systemic building of sustainable satellites and partnerships. It implies getting out of the traditional "cocoons" "boxes" in order to pave a new "cross company" and "cross boarder" thinking and handling.

6.1.3 Justification and Rationale

Today, there is ever growing awareness particularly on the fact that, corporate sustainability does not sorely depend on the financial excellence of a company. Among others, the human capital factor plays a very fundamental and indispensable role. In these times of business uncertainties, risks, and cut-throat competition, a competitive sustainable and healthy human resource factor remains the very soul and DNA of corporate success and future fitness. If Nestlé overlooks this it will definitely run a great risk of jeopardizing its sustainability and existence.

6.1.4 Thought Provoking Questions

How does the future landscape look like? Is Nestlé doing the right things and in the right way as far as HR sustainability is concerned? Could we assert that the Performance of Nestlé's HR is 100% result-oriented? Evidence oriented? Future oriented? What are the strengths, weaknesses, opportunities and threats for Nestlé HR sustainability? How strong is the quality of the HR managers and support workforce for the future of Nestlé as a world class Nutrition Company? Are they competent, competitive, innovative and forward looking? What fundamental ethical values need to be re-discovered and reinforced for HR sustainability? How is HR reflected and prioritized in Nestlé's strategic plan, vision, mission and core values? To what extent is Nestlé 'NESTLÉ', that is: Nurturing, Empowering, Sustaining, Transforming, Leading and Educating. How does Nestlé promote employer commitment, rights, training, recruitment, transparency, accountability and competence? How does Nestlé implement visionary leadership and corporate management locally, regionally and globally? How effective is Nestlé's policy on education of future HR managers? Does Nestlé have sufficient awareness raising programmes particularly on HR

sustainability issues? Does Nestlé encourage long term thinking and rewarding particularly on sustainable practices and cultures? How far has corporate sustainability become a new mindset among Nestlé's employees? Do we have indicators? Does Nestlé promote holistic sustainability as summed in the 3P's (People, Planet and Profit)?

6.2 Redefining Value Based and Value Promoting Model Approaches for HR Sustainability: Towards a New Discourse

6.2.1 The "ABC "Human Resource Categories' Model

It makes an analysis of three major categories of HR managers with different levels and qualities of performance, such as the performance of both value-based and value promoting.:

"A" Human Resource Manager = 10%
"B" Human Resource Managers = 25%
"C" Human Resource Managers = 65%

What are their distinguishing marks and characteristics?

6.2.1.1 The "A" Human Resource Manager Category

- These offer excellent performance.
- They go beyond the stipulated goals of the company
- They are very innovative, strategic, forward looking and committed.
- They come to work punctually and sometimes before official opening hours.
- They have a true and powerful sense of corporate identity and ownership.
- Most importantly: If she/he is given "Gold" (opportunity, responsibility, resources, etc.) he/she will change everything into

Gold. Such HR managers "make their passion, their profession." They transform a hill of "rubbish" into a hill of "gold"

- They leave for home when the work is finished without necessarily asking for overtime.

6.2.1.2 The "B" Human Resource Manager Category

- In the USA they are known as "Nine to five"
- They report to work at 9:00 am and leave work precisely at 5:00 pm
- They do not work for an unpaid overtime
- He/she is neither positive nor negative in the eyes of his/her CEO or managing Director.
- If he/she is given a hill of gold it simply remains the same. There is no "added value." Conversely, if she/he is given a hill of rubbish, it will remain the same[129].

6.2.1.3 The "C" Human Resource Manager Category

- He/she has neither sense of corporate ownership nor mission and vision of the company
- He/she is destructive, non-innovative
- He /she discourages and demotivates others who want to perform and excel
- He/she is not systematic in whatever he/she does
- He/she reports to work very late quite often with hundreds of excuses and leaves earliest
- If he/she is given a hill of ''gold" he/she will change it into a hill of rubbish

Questions: As Nestlé HR in which category do we find ourselves? Again the "A" category has its DNA and soul in ethical values, particularly trust, accountability, responsibility, nurturing, foresight and discipline,

[129] Joerg Knoblauch Marguardt (Hrsg.), Mit Werten Zukunft gestalten, Stuttgart, Idec Dokumentation Haensle, 2007, p. 238.

etc. As HR managers what do we usually do when we realize that the number of managers falling in the "C" HR category is sky rocketing (Ref. Latin: "Quis custodiet ipsos custodies?"- That is "Who will watch the watchmen /persons?")[130]

6.2.2 The Best Code of HR Ethics Methods as a Tool Box

Today, there are enormous issues of uncertainty, risk and complexity which may raise multiple questions particularly on the place and role of fairness, trustfulness, integrity, trust, credibility, personal conduct, equity, shared values, corporate social responsibility, corporate citizenship, mutual benefits and common welfare, etc.

As Christoph Stückelberger aptly puts it: "CREDO + CREDIBILITY = CREDIT."[131] Therefore, it goes without saying that CREDO + CREDIBILITY + HUMAN RESOURCE = SUSTAINABILITY. In brief, code of ethics for HR will pave the way not only to credibility, but also to sustainability. Further, Nestlé's HR decision makers need to make different ethical based choices and decisions particularly on the personnel, professional and personal conduct.[132]

Undoubtedly, this might play a key role for sustainable solutions for the employee, company and the Planet.

6.2.2.1 The Personal Growth and Professionalism Model

As Elemi Regli (2012) puts it like "a marathon runner, the Human Resource Manager needs long breaths and steadiness in the narrow treadmill of the HR market…A professional Human Resources Manager needs to come along with the best commitments, towards education and updates of is certifications … A humanly valuing of the employees

[130] Carol Cosgrove-Sacks, Dembinski Paul H, (Eds.) Trust and Ethics in Finance, Geneva, Globethics.net Global Series, 2012 p. 41.
[131] Christoph Stuechelberger in Trust and Ethics in Finance, p. 43-44.
[132] Eleni Regli, www.resources-roots.com, Toronto, August 2012.

providing safe and healthy workplaces, plus a good work/life balance, embracing diversity in teams and enable skills development for all employees. To extend all these practices even to a supplier partner the company needs best ethically qualified Resource managers."[133] In this regard, the PRME Model (Principles for Responsible Management Education) must necessarily be inculcated in the DNA of Nestlé's business-related learning and training programmes.

6.2.2.2 The Ark of Noah HR Collective Model and Imagery.

This ethically oriented and value promoting model underscores the need to adopt a multi representative approach and response to the myriad of risks, challenging the existence and future of human aptitudes, skills, companies, profits and environmental integrity, etc. On its deepest and broadest sense, in a previous work of mine (2012) I consider this as "Globalisation of Concern." In that same vein of thought, Miguel D. Brochmann reiterates that: "it is neither humane nor responsible to build a Noah's ark only to save the existing economic system, leaving the vast majority of humanity to its fate…"[134] Conversely, Jeffrey Sachs considers this as truly being mindful of others on reviving compassion through true moral responsibility and systematic planning for the future.[135]

6.2.2.3 The HR and Product Brand Model

Human Resource sustainability depends greatly on the brand both in terms of innovative HR personnel, benchmarks and for corporate reputation, performance and excellence. Indeed, the profile and core competencies of HR personnel directly influence the quality of its products and services. It adds a value to both. It promotes the internal

[133] Elen Regli Ibid

[134] Ariane Hentsch C, Prema-Wardana Shanta (Eds.) Sharing Values, Geneva, Globethics.net, Global Series, 2011, p. 364.

[135] Jeffrey Sacs, THE PRICE OF CIVILIZATION: ECONOMICS AND ETHICS AFTER THE FALL, London,The Bodley Head, 2011 p.173ff.

and external image as a whole. In short, a HR and Product Brand for Nestlé must be the best practice, by setting the best "allocation of competences and responsibilities and thereby set the framework for the three vital cognitive interests: to gain new factual knowledge (logic and empiricism), to explain, respectively to justify cause-effect relationships (causal analyses) and to register interdependencies of decisions (final analyses).

Briefly, HR and product brand plays decisive functions for both the excellence as well as the sustainability of a company as a whole. Performance centres as well as setting goals and developing valuable and "smart" strategies are key trajectories in the realization of a brand.

6.2.2.4 The Positive Risks and Trust in Model for HR Sustainability[136]

Truly, a value based positive risk and trust approach is extremely necessary for future HR fitness. Among others, it involves taking risks and trust, particularly in investing in people as a key factor, fostering innovation for products that tackle global socio-economic, technological, human and political uncertainties and challenges, education of future HR personnel, information of employees, training on work and compensation plan, etc. Today, the Chinese and Indian corporate risks and trust provide good examples.

The Dutch and British-based Transnational Company Unilever for instance "successfully sells washing and hair-washing product in the low-earners market in India at relatively low prices. The returns are massive"[137] In Kenya, the SAFARI Com telecommunications giant is adopting the same human resource capacity building awareness raising at the Bottom of The Pyramid (BOP) through positive risk and trust.

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[136] Aidan G. Msafiri, Globalisation of Concern II, Geneva, Globethics.net, 2012 p. 85.
[137] Globalisation of Concern II, p. 86.

6.2.2.5 The Beyond Legal Norms and Regulations' Model as a Means Towards HR Sustainability

This value-based and value-creating approach admits that sustainability of human resource always needs to rethink the "H" of its denomination.[138] That is "H" for "Heart", "Humanity", "Humane", "Hospitality", "Humour", "Help" and "Honesty". However, as Eleni Regli observes, "it is the duty and responsibility of the Human Resource Managers to be knowledgeable of all laws, norms and regulations pertaining to hiring, training, compensating and disciplining of employees. While maintaining strict loyalty to the company/employer, the Human Resource manager must comply and adhere to all state laws regarding the treatment of employees."[139]

6.2.2.6 The Value-Driven Visionary Leadership/HR Model

This epitomizes the unique role of values in visionary leaders and HR Managers. It realizes its noble goal, particularly through role modelling and character building. According to a sociological theory even 3% of visionary leaders and HR personnel could bring substantial social change. In order for HR to be sustainable, efficient and effective it has to be a life demonstration endeavour based on key values. The core business of visionary leaders and HR is to ensure viability and credibility of the company, human resource personnel as well as natural resources too.

Mary C. Gentile (2011:231) considers this model as a culture of "giving voice to values."[140] She considers it as pedagogy of values. She identifies key distinctive characteristics inherent in the value-driven visionary HR model. This includes how a value-driven leadership and/or HR manager "raises value-based issues in an effective manner.

[138] Elen Regli. Ibid
[139] Eleni Regli, Ibid.
[140] Mary C. Gentile "Giving Voice To Values: A Pedagogy For Values-Driven Leadership" in Wolfgang Amann (Ed) Business Schools under Fire, Hampshire Palgrave MacMillan, 2011 p.227

What he/she needs to do to make an impact and how to correct an existing course of action when necessary? The importance of self-assessment and a focus on individual strengths when looking for a way to align one's individual sense of purpose and that of the organization and finally practice in providing peer feedback and coaching"[141]

6.2.2.7 The Foresight and Escaping "The Age of Stupid" HR Model

This envisages an ambitious forward looking perspective to formulate a normative transformed future aimed at reducing corporate systemic loss, complexities, and volatility and worst case scenarios in HR fitness and viability. This is a pre-condition for future fitness and corporate sustainability mechanisms and strategies. It prepares shapes and nurtures its HR potentials by shifting from Ignorance and Illusions to Innovation. A stable HR future landscape must be built on true will, vision, and the wit as a necessary tool in ensuring viability.

Today, proper HR education skills are increasingly attractive "to big business during the recessionary years, when more enlightened and far-sighted educational entrepreneurs … using modern technology, effective management and marketing techniques, best practice learning method, sophisticated financing.."[142] Admittedly, effective and sustainable HR must necessarily be acquired through value-oriented and value-generating practice. Indeed, learning and education for HR as "Heart Resource" must strive to balance the cognitive, effective and psychomotor resources of the human person, knowledge and action, information and deep transformation, etc.

[141] Mary C. Gentile, Ibid p. 231.
[142] Ulrich Reinhardt, Roos T George (Ed.), Future Expectations for Europe, Darmstadt, Primus Verlag, 2008 p. 19.

6.2.2.8 The Future-Oriented HR Model as Future Security and Architecture

Human Resource needs to reflect and rediscover stakeholders' invaluable insights and wisdom echoed particularly in the following saying: "If one does not know to which port one is sailing, no wind is favourable." (Seneca The Younger). Human Resource future viability and fitness for Nestlé needs to spearhead a truly futures research, future scanning an effective "tool kit" to shape tomorrows corporate and human resource fitness as a whole.

The following future oriented-story from Africa strongly re-echoes the need for urgent Human Resources Synergy and foresight.

The King Was Lucky

The King was lucky: the tribes of his kingdom had explored all his lands to bring him great riches and knowledge. The mountain people used their ropes to climb the highest peaks. The river-dwellers built boats to explore tributaries and deltas. And the desert nomads had learned clever ways to conserve water for long journeys. He knew that there were many more lands that might hold greater wealth and wisdom.

He issued a proclamation: "All the peoples of my kingdom shall compete to discover new territories. Those that bring back knowledge and treasure will have half the share!" The river-dwellers were overjoyed. "With our ships, no one can beat us to the new lands", said their chieftain. Two months went by, and finally one of the ships returned. But there was no gold or treasure. "We sighted land, but were running short of water so returned home empty-handed", said the captain.

The river chieftain would not give up though. He went to the desert nomads.

"Give us the secret of water storage so we can try again", he said. The nomads scoffed, "What's in it for us?" "We will give you a third of all the treasure", he replied and the deal was done. Three months went by before the ship returned. "We spent a month seeking an inlet", said the captain. "But there was none, and we had no way of climbing the cliffs. Our food ran out and we had to return." "Let us try, using your boats", said the prince of the mountain people. "We can make food last, and climbing cliffs is easy!" The King agreed – but the river-dwellers refused because they could not agree how to share the spoils.

Years passed. The kingdom grew weary of disputes, and because the tribes spent all their time trying to discover each other's secrets, they let hunger and disease spread across the land.

Finally the King had had enough. "I shall lead a new expedition using ships from the river people, we shall take nomads to store our water and mountain people to scale the cliffs. All our skills shall be used – and all of us shall reap rewards from the new lands we discover!" (Nestlé Equatorial Africa-EAR. etc.)

The mission succeeded. They returned with food, medicines and new allies from the far-off lands.[143]

6.2.2.9 Symbolisms and Lessons/Take Away From This Story

- *Kingdom* = Nestlé
- *Different Skills* = HR Workforce in Nestlé
- *Secrets* = Sustainability
- *Hunger, Food and Water Challenges* = Corporate HR uncertainties and challenges.
- *Solutions* = Innovative HR Think Tanks and Managers

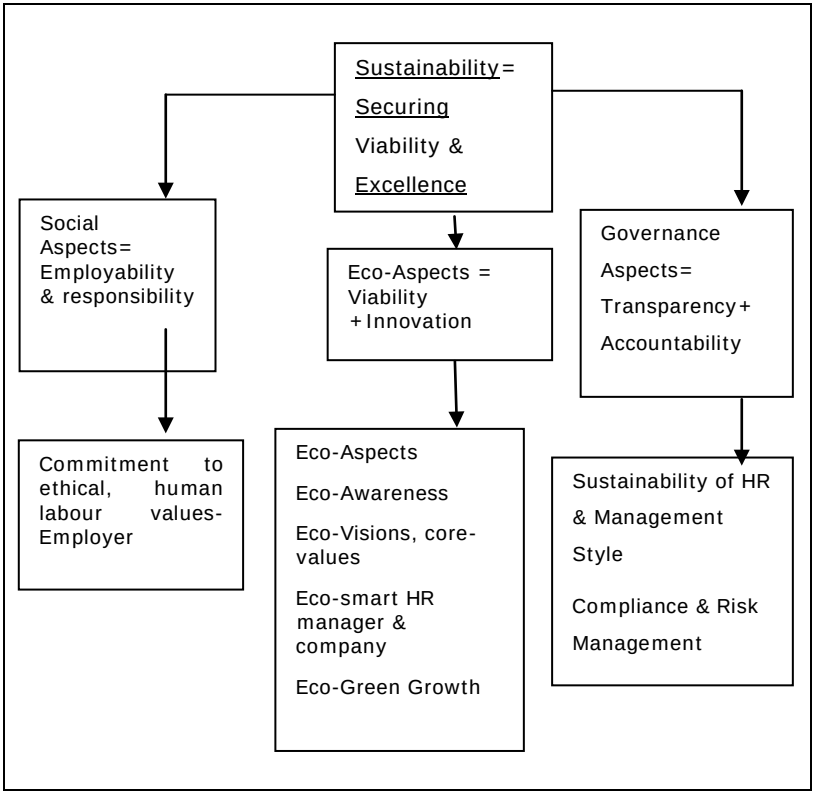
In brief, this African story and symbolism has a powerful message to Nestlé's HR in particular. It calls for the "ACTION" method-Analysis,

[143] Jeffrey Sachs, 2011, p.173 ff.

Convene, Transform, Innovate, Observe and Network. It calls for value-based HR creating, competence, foresight, skills, aptitudes and risk management tactics in a timely way.

6.2.3 Towards Practical Roadmaps and Toolkits for Nestlé's HR Sustainability: Bridging the Gaps

A Broad Spectrum HR Sustainability: Tool Kit One



6.3 HR Roadmap for Future Quality Assurance Tool Kit: Key Questions

Will Nestlé (EAR, etc.) demonstrate quality HR, products, relationships, profits and a quality future?

Will Nestlé deliver its promise? I.e. will they "walk the talk?" Does Nestlé follow its stipulated HR Criteria, benchmarks, legislation, tradition and ethical values? Are the HR Managers and the workforce doing the right thing? Are the right things and goals in the right/proper way? How is Nestlé's HR Mission, Vision, Core Values, Strategic plans, statements quality and future oriented? Why is the HR workforce and Think Tank doing what they are doing? Which category do we find most of the HR Managers? A, B, or C? And why? Are the HR and supporting workforce Competent? Qualified? Fit for future work competition? How large is the size of future HR? On which criteria are the recruitment and promotion of HR based? How are the duties and higher positions allocated? Are there provisions for review, consultation and redeployment? Does Nestlé have a well-planned HR appraisal System based on fair and objective measures? How will Stakeholder satisfaction on the future look like? Is Nestlé prepared to take care of high–quality HR Staff and supporting workforce by redefining their key responsibility and frequently evaluate their performance in the future? How does Nestlé select its HR staff? Which future opportunities are planned by Nestlé in HR development and Training? How does Nestlé evaluate efficiency of its HR Managers qualitatively and quantitatively?

Last, how does Nestlé promote and stimulate trust and ethics among its HR, stakeholders, Customers etc. (NB: Avoiding being to legalistic, abstract, impersonal, selfish, greedy, mechanistic, speculation in HR Relationship. Cf."The Parable of the Poison Arrow" (Buddha and his followers!)

6.3.1 A Long-term Value based HR Tool Kit For Nestlé

19th Century	20th Century	21st Century
HR DNA Landscape & Soul	HR, DNA Landscape & Soul	HR's DNA landscape & Soul
Classical Ordinary Very Legalistic Compartmentalized No great challenges	Post Classical Less innovation Legalistic Less Compartmentation More challenges	Holistic Innovative Humane Integrated Eco-conscience Highly complex and unpredictable
Euro-American	Euro-American, Asian	Global
HR as "bosses"	HR as less bosses	HR as "Hearts", "Humans", more flexible
HR capitalized more on intellectual academic competence (Certificates, Experiences	HR going beyond academic performance and Certification	HR going far for beyond academic qualifications. Hence, Value-Creating and more embracing with multiple socio-human affective qualifications
HR less future oriented	HR more future oriented	HR extremely dependent on future scenarios and based on discipline, Competence, trust, character & commitment

6.3.2 Concluding Remarks

Our quest to redefine the DNA and soul for the sustainability of Nestlé's HR has come of age. Admittedly, the future fitness, effectiveness, efficiency and, more so, the viability of any company depends on its HR profit and stability. This is never a luxury. It does not

happen as chance or coincidence – it is planned for. It is nurtured hourly, daily, monthly, yearly, etc.

The present geo-economic and human landscape in companies is increasingly becoming unpredictable, fluidal with cut-throat competition and enormous risks. All in all, the "H": factor (Human factor) needs to prevail above the technical, human, economic aspects, hence the sense of humour, flexibility, care, empathy, concern, prudence, peace, solidarity, hope, inspiration and love, etc. The above discussed insights underscore the primacy and indispensable function of human resource factor for broad spectrum sustainability and corporate sustainability in particular.

At this juncture Nestlé should now and then concretize the values epitomized on its name "NESTLÉ" = as Nurturing, Empowering, Sharing, Transforming, L = Leading and E = Educating. This needs to be priority one and should never get out of sight. As David Hawkins once remarked, "there is a story about the advice a Chinese gardener gave to his employer, when the landowner asked, "What is the best time to plant an oak tree? The gardener replied, "A hundred years ago, but the second best time is today." For sustainability in competence and competitiveness, the best time for HR workforces, Think Tanks Managers, and professionals would have been 100 years ago in Vevey! But the second best time is today – the here and now. Among other aids there is urgent need to adopt a profoundly pro-active, preventive and forward looking stance and roadmap, especially in investing in knowledge capital locally and globally. This will empower NESTLÉ to avoid an 'OMG' worst case scenario in the future.

As Albert Einstein allegedly said, "two things are endless, the universe and human stupidity. But about end of the universe, I am not very certain."

Nestlé will remain as a world class nutritional giant not by what it says, but, by what it does and demonstrates today.

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7

SUSTAINABLE USE OF NATURAL RESOURCES – GOLD MINING IN THE LAKE ZONE

7.1 Preamble

7.1.1 Terminology Clarified

7.1.1.1 Sustainable Use

This refers to a focused and conscious use or management of both renewable and non-renewable natural and/or human resources without endangering the current dignity and wellbeing of human and natural resources (minerals, soil flora, soil fauna, biodiversity, etc.) in short, medium and long-term scenarios for thousands of years to come. In recent years terms like "sustainability", "smart growth", "green growth", "integral development" and "sustainable development", etc. have been used to connote or imply the same concept of sustainable use or management or governance.

7.1.1.2 Natural Resources

By "natural resources", what is meant is all naturally (geographically) occurring substances, materials, elements, etc. which are highly precious, valuable and relevant. Tanzania, and particularly the Lake Zone, is endowed with very rich mineral wealth in Africa. This includes gold, diamond and other precious gems and various kinds of

mineral ores. Unfortunately, it can justifiably be argued that, despite all these precious minerals, particularly around the Lake Zone, these parts and communities remain comparatively rather poor and under-developed. In brief, in the last 53 years of independence, the reality has remained of a “Mineral curse” rather than of a “Mineral blessing”!

7.1.1.3 Thought Provoking Ethical and Value-Based Questions

What types of minerals are found particularly around the Lake Zone? To what extent have the communities and people around the Lake Zone benefited from gold and diamond mining especially in the last 52 years of our independence? Were the people around these regions fully involved in the processes of gold mining? Has there really been sustainable use of gold, particularly extracted from Geita Gold Mine and North Mara? Could we rightly affirm that the extractive industry particularly of gold around the lake zone was a mistake? Was Nyerere right by saying that the extractive industry should have waited for the opportune and right time? What are the visible and invisible long-term effects and consequences of artisanal extractive mining to the communities, peoples, biodiversity and fish, etc. around the Lake Victoria Zone? How do political propaganda, selfishness and greed affect sustainable mining around the Lake Zone? Has the government of Tanzania failed against corruptive practices such as tax evasion, illegal mining contracts, resource depletion and massive environmental destruction especially around the Lake Zone? To what extent has gold mining been translated into sustainable health care, water services, educational institutions and peaceful communities especially around the mining areas (E.g. Geita Town, North Mara)? What could we now do as pupils, students, academicians and NGO? How could we make gold revenues really transform the Lake Zone in particular and Tanzanian communities in general? Do we have the courage to develop ethics of sustainable growth and poverty reduction in Tanzania especially through gold mining? How should local communities especially around the gold

mines in the Lake Zone be fully engage in the process of gold mining for sustainable livelihood and transformation? What are the effects of tax evasion to mispricing and corruption to gold mining, and to Tanzania as a whole? Finally, what should "GEITA" and "GOLD" now mean?

7.2 Empirical Part

7.2.1 Gold Extractive Industries around The Lake Zone:

Table x: General Production Overview

Name of Extractive Company	**Owner**	**Location**	**Mineral Type**	**Annual Capacity**	**Mine Status**
11) golden pride mine	resolute	nzega	gold	200,000 ounces	production since febr. 1998
12) bulyanhulu gold mine	african barrick gold	kahama	gold	400,000 ounces	production since july 2001
13) buzwagi (choc reef)	african barrick gold	kahama	gold	200,000 ounces	in production
14) tulawaka	african barrick gold	biharamulo	gold	120,000 ounces	closing
15) geita gold mining ltd	anglo gold ashanti	geita	gold	650,000 ounces	in production since august 2000
16) north mara gold mine	african barrick gold	nyamongo	gold	200,000 ounces	-
17) tanzanite	richland resources	simanjiro	tanzanite	900,000 carats	-
18) williamson diamonds ltd	petra diamonds	mwadui	diamonds	200,000 carats	-
19) kabanga nickel project	glencore/xstrata	ngara	nickel	-	feasibility study
20) luika gold mine	shanti mining	chunya	gold	60,000 0_2	in Production since 2012

Source: Tanzania Chamber of Minerals and Energy: Status of Large Mining Projects in Tanzania, June 2013

7.2.1.1 Ethical and Value-base Explanation(s)

Gold Mining around the Lake Zone has been going on for years now. In Africa, Tanzania ranks fourth out of the greatest producers of gold.

The following scenarios do not rendered this extractive (gold) industry economically sustainable:

a) Tax evasion administrative weakness revenue loss and an inefficient and ineffective tax system in Tanzania.
b) Lack of Publishing What You Pay (PWYP) Cullim and abiding fully to EITI'S criteria and principles.
c) Massive corruption practices
d) Massive environmental destruction
e) Unreported transactions
f) Alleged financial over claims in the mining gold industry.
g) Trade mispricing and capital flight
h) Policy and institutional weaknesses
i) Dangers towards the "Dutch Disease" along the Lake Zone. That is anon diversified economy.
j) Weakness on Mining Contracts.
k) A weak Model or System of Corporate Social Responsibility (CSR)
l) Lack of effective tax incentives.

Table X: African Barrick Gold Half Year Report for The Six Months Ended 30 June 2014

(US$'000) (Unaudited)	Six months ended 30 June 2014			Six months ended 30 June 2013		
	Continuing operations	Discontinued operations	Total	Continuing operations	Discontinued operations	Total
Revenue	445,509	-	445,509	487,360	12,392	499,752
Cost of sales	(332,474)	-	(332,474)	(386,733)	(28,151)	(414,884)
Gross profit	113,035	-	113,035	100,627	(15,759)	84,868
Corporate administration	(13,975)	-	(13,975)	(17,583)	(1,301)	(18,884)
Share based payments	(4,917)	-	(4,917)	3,861	114	3,975
Exploration and evaluation costs	(10,995)	-	(10,995)	(7,715)	161	(7,554)
Corporate social responsibility expenses	(4,307)	(92)	(4,399)	(6,228)	(690)	(6,918)
Impairment charges	-	-	-	(910,989)	(16,701)	(927,690)
Other charges	(12,782)	958	(11,824)	(15,597)	(6,496)	(22,093)
Profit/(loss) before net finance expense and taxation	66,059	866	66,925	(853,624)	(40,672)	(894,296)
Finance income	630	36	666	995	10	1,005
Finance expense	(4,504)	(16)	(4,520)	(4,696)	(79)	(4,775)
Profit/(loss) before taxation	62,185	886	63,071	(857,325)	(40,741)	(898,066)
Tax (expense)/credit	(22,716)	-	(22,716)	184,648	-	184,648
Net profit/(loss) for the period	39,469	886	40,355	(672,677)	(40,741)	(713,418)

Source: africanbarrick plc. "ABG", Half Year 2014 Results

Question: *How concrete are these revenues being translated into sustainable growth in Tanzania today?*

Table X: Summary of Estimates of Losses from Tax Income

Source of Tax Income loss	**Lowest estimates of annual Tax Income loss**	**Highest estimates of annual Tax Income loss**
Corporate Tax exemption (Those companies which have tax exemption certificate from the Tanzania Investment Centre, mining sector companies and other private companies.)	Tsh 458.6 bilion ($288 milion)	Tsh 458.6 bilion ($288 milion)
Capital stashed out of the country illegally. In its place they put false business value	$28-198 milion (Tsh 45-315 bilion $33-38 milion (Tsh 53-61 milion	$300 milion (tsh4478 bilion) $150 milion (tsh239 bilion)
Inflated claims from minerals sector.	$50-100 milion (Tsh 80-160 bilion	$176 milion (Tsh 280 bilion)
Business transactions and losses not correctly reported by the companies	Tsh 240 bilion ($151 milion)	TSh 600 bilion ($377 milion)
Informal sector (loss of income from those who are not poor and do not pay taxes)	Tsh 350 bilion ($220 milion)	Tsh 600 bilion ($377 milion)
Total	$847 milion (Tsh 1.17 trilion)	$1.29 bilion (Tsh 2.06 trilion)

Source: NORWEGIAN CHURCH AID act alliance, September 203

The loss is estimated to top US Dollar 1.07 billion (Tshillings 1.7 trillion) comes close to one sixth of the entire government expenditure of shillings 9.5 trillion for the year 2009/10. If the revenue lost from uncollected taxes were to be spent on education, the budget for education would have doubled; expenditure on health would have increased by more than twice and expenditure on agriculture – the sector which is hardly allocated sufficient funds – would have received three fold its budget. Indeed, Tanzania would have been able to minimize greatly its dependence on foreign assistance. The amount lost through uncollected taxes is greater by half the financial assistance Tanzania received during the year 2009/10 (shillings 3.2 trillion.)

7.3 Analytical part

7.3.1 A Critical Post-Mortem: Gaps, Disconnects Discrepancies and Inconsistencies

7.3.1.1 National and Institutional Incapacities, Ineffectiveness and Weaknesses to enforce the following:

- Transparency and accountability in the mining contracts (Refer: Tanzania's failure to comply with the EITI's requirements in accounting for over 24 bn. Tsh. earned through minerals and particularly gold.
- Ineffective system of royalty collection

7.3.1.2 Existence of Outdated and irrelevant mineral laws and policies to the following consequences:

- Massive tax evasion manoeuvres in gold revenues.
- Lack of accountability, comprehensive planning
- Creation of tax havens and transfer pricing and mispricing
- Tax regulation abuse

- Criminal practices
- Questionable fiscal regimes
- Problems of developing comprehensive and coherent natural resources (gold) agreements, policies etc.
- The absence of systematic and transparent reporting sectorial organs and mechanisms.
- Mismanagement of revenue, unnecessary public spending on gold revenue.

7.3.1.3 Absence/ Lack of the "Publish What You Pay" Model and best Practice

The absence shows the presence of destructive culture and syndrome of not "extracting" and giving publicity to the real truth among gold mining companies or the government and the ministry who are concerned.

Publishing What You Pay means how to ensure the possible what are the companies really paying for the extracted? Where should the money go? Was it worth it? Did the money reach the state coffers? Was the deal sustainable or even worth it?

7.3.1.4 The Presence of Weaknesses in Natural Resources (Gold): Policy Paradigm/and ideologies models

Indeed, such failures, weaknesses and "lacuna" can adequately be encapsulated in the following paradigm:

7.3.1.5 "The Business as Usual" Natural Resources (Gold) Policy Model

This model lacks the values of empathy, care, concern and common welfare.

7.3.1.6 "The Greedy Jackal Mineral Resources (Gold) Policy Model"

This is characterized by the vices of greed, consumerism, egoism and self-centredness particularly among the managers, CEO's, directors, companies and the government. People particularly the poor and communities are excluded from the "gold cake".

7.3.1.7 The Busy Bee Mineral/Natural Resources (Gold) Policy Model"

This policy lacks focus, dedication and implementation of plans and strategies particularly on sustainable extractive (gold), and the industry as a whole.

7.1.3.8 "The Dog Eat Dog Natural Resources/ Mineral (gold) Policy Model"

This model portrays the extractive industry as a very hostile, competitive and "lonely" enterprise. Consequently, it promotes the philosophy of trampling on others; otherwise you yourself will be trampled upon. Furthermore, the issue of local content and participation of the nation in the extractive (gold) industry is simply a dream.

7.3.1.9 "The survival of the Fastest Natural Resources Mineral Policy (Gold) Policy"

This policy promotes a speed mania culture and strategy as a means to achieve business success and profit. The "slower" thinkers, actors and performers have no chance. This new life view and culture has its genesis from the Darwinian view of the survival of the fittest."

7.3.1.10 "The Nice Guys/Girls Come Second Mineral (Gold) Policy Model "

This propagates the belief that it is simply impossible to be both ethically oriented and successful in the (mineral) extractive industry or a business enterprise.

7.3.1.11 The Resource Mineral Deposits and Development Policy Policy Model.

This policy erroneously believe on such things like "resources are limitless", they are eternal, the government has the full mandate on resource extraction and revenue spending, commitment for socio-economic transformation of the poor is not priority number one, the ruling party has "proprietary rights over resources, politics and not professionals is the tool for sustainable natural resources management etc.

7.3.1.12 Extractive (Gold) Industry and Land Related Injustices and Risks

The extractive industry and particularly gold involves enormous use of heavy metals and hazardous chemicals. These have irreversible and destructive environmental (ecological) implications and consequences to soil, plants, water, and biodiversity as well as to humans. A tracer study by Asger R. Almas et alii (2009) indicated toxicity in sediments and water particularly in the vicinity of the Geita Gold Mines (GGM) and the North Mara Gold Mine (NMGM) around the Lake Zone.

Indeed, result findings in Nyakabale around the Geita Gold Mine (GGM) indicate that heavy and hazardous metals, substances and elements particularly Arsenic (AS), Chromium (Cn), Copper (Cu) and Lead (Pb) have affected the integrity and fertility of soils around that area. The same sad scenario has been found in Tarime around the North Mara Gold Mine (NMGM). The most affected areas include river Nyabilama which pors its water into River Mara (Kirumi Bridge) Ikwinyunyi and Nyabigena.

7.3.1.6 Massive Failures and Weaknesses in Gold Revenue Collection Mechanisms

Among other studies and researches, the 2012 publication dubbed as "*The One Billion Dollar Question" (2012)* by the Norwegian Church Aid (NCA) and the 2008 "Golden Opportunity" by Mark Cutis and

Tundu Lisu, indicate clearly the wanton failures and loss in gold revenue collection in Tanzania. This has been propelled particularly by lack of leadership ethics, foresight, transparency, uprightness statesmanship and diligence especially from the concerned organs, institutions and personnel concerned with tax and revenue collection.

7.3.1.7 Discrepancies, Weaknesses and Conflicts between Mineral (Natural Resources) Contracts, Regulations, Laws and Constitution.

At this juncture one may ask the following questions as far as minerals jurisprudence is concerned. Is the mining (gold) contract the exception or the rule? Does Mining law take precedence over the contract? To what extent do the government and mining companies observe the hierarchy of law?

(i.e. Contract → Regulations → Law → Constitution)

What does the contract cover? By who and where are the mining contracts being made? How long does the contract last? Who sits at the negotiating table? How authentic are the mineral contracts and the licenses regimes? How genuine and transparent are the reports on production? What are the environmental impacts? How is the money or revenue, royalties and profits, etc. being spent? Which criteria? What are the environmental, human and social issues and challenges particularly at the closure of the mine? Are sustainable communities and livelihoods viable manageable or realistic?

7.3.1.8 Unhealthy Relation between Extractive (Gold) M Companies and Local Communities

It is not uncommon to hear or witness violence, hostility and conflicts between mining companies and local communities around mines and especially gold. This is clearly evidenced around the Geita Gold Mine and North Mara Communities in the Lake Zone. Personally, I chanced to witness such crises around those two places from the 23rd to 27th July 2013. I was one of the 15 delegates of the Tanzania Interfaith

Standing Committee (ISC) on Economic Justice and the Integrity of Creation. This included 2 Bishops, 1 general Secretary of the Christian Council of Tanzania (CCT), 1 representative of the general Secretary of the Tanzania Episcopal Conference (TEC), 1 member from Muslim Council of Tanzania (BAKWATA), 1 Coordinator of the ISC, technical team of the ISC, 1 Norwegian Church Aid (NCA) representative and Geita and Tarime District Inter-faith Committee. In total 15 delegates composed of 5 women and 10 men. Our key findings and observations As far as the issue of peace, common welfare and sustainability are concerned.

Clashes and scrambles for crushed gold residue rocks ("Magwangala" in Sukuma). This has today fuelled hostile relationship between the gold mining companies and the small scale artisanal miners. Severe biting and even killing of the people around the mines particularly by police and /or security guards are not uncommon. This hostility is a poison to sustainable relations and management of extractive industry.

Lack of Sustainable Clean and Safe Water for peoples and communities around Geita Gold Mine and North Mara is particularly due to frequent spillage of poisonous /hazardous substances from one of the dams in North Mara in the year 2009.

There is a need for the presence of a healthy human interaction particularly between the local government authorities and the communities around the mines.

7.3.1.9 Discrepancies of the Corporate Social Responsibility (CSR) Mechanism In Extractive (Gold) Industry Today

Quite often, the practice of CSR particularly in the sector around the lake Zone has neither been the "Best Practice" nor "Value - for - Money Reality." In this context there are huge discrepancies and weaknesses in CSR especially in providing basic and quality health services, schools, and good infrastructure to surrounding communities. This is crystal clear

within the Nyamongo villages. Briefly, CSR simply seems to do the bare minimum CSR need to o beyond its legalistic socio-economic, strategic and philanthropic obligations.

7.3.1.10 Extractive (Gold) Industry as an Engine for Massive Resource Depletion, Misuse and Mismanagement

There is a lack of transparency, accountability and good governance in "Publishing What You Pay" (PWYP), Publishing What We Learned (PWWL), in Publishing How We Spent (PHWS).

7.3.1.10 Risks and Dangers of Plunging Into the "Dutch Disease Syndrome"

The Extractive natural resource industry including gold runs the risk of "prioritizing" itself as the sole growth engine at the expense of other production and social services sectors including agricultural, fishing (Marine), hospitality (tourist), education sectors o mention a few. Hence the need to diversify a monolithic gold based economic paradigm.

In some mines, mining companies are not really being "green" concerning their activities both before and during nor after exploration, production, export and closure phases.

7.3.1.11 Discrepancies and Disagreements on the Concept and Practice of Local Content

Does it mean total indigenization? Regionalism? Partisanism? How can the opportunities from extractive (gold) industry revenues be shared?

How are land tenure and land use conflict and contradictions solved? How are the conflicts resolution mechanisms and modalities? Through litigation, force, protests, negotiations, dialogue or monologue? Indeed there are no authentic methods hitherto. Recently, it is estimated that in Bulyanhulu, Buzwagi and Mwadui mines, imports are about half of their needs and inputs. The other half is domestically procured. However,

there is need for Tanzania Mining Companies to provide a larger portion of the mine needs and services.

7.3.1.12 Gender Related Impacts of Extractive (Gold) Industry

Unfortunately, findings show that men are given most of the direct job opportunities. This affects many families and communities as men misuse their salaries more than women. On the other side men run away from the "seemingly" low paying but crucial agricultural production activities. Hence, making food productivity low and causing high food prices and inflation as a whole around mining communities.

7.3.1.13 Lack of a Responsible/Leadership/Governance in the Extractive (Gold) Industry

For many years responsible leadership and governance of the extractive industry (gold in particular) has been a mere political propaganda in Tanzania. This is due to:

- Lack of the values of responsibility, accountability, transparency, capability, dignity and sustainability in managing non-renewable resources particularly gold around the Lake Zone.
- Lack of competence, Discipline, and Values among the concerned ministry, governing authorities, local authorities etc.
- Lack of effective institutional abilities in combating corruption practices related to extractive industry
- Lack of an efficient and genuine revenue management culture.
- Absence of an effective government's organ/body for sustainable mining in Tanzania as a whole.

7.4 Ethical Part

7.4.1 Ethical Principles, Pillars and Benchmarks for Sustainable Management of Extractive Industry in Tanzania

Admittedly, ethical principles, criteria and benchmarks in particular, play an indispensable role in the quest for "smart" – short, medium and long-term – sustainable extractive industry around the Lake Zones in particular and Tanzania in general. Among others, the following form the DNA and heart of sustainability and sustainable growth.

7.4.1.1 The Principle of Sustainability of Natural Resources

It calls for a continued use and reuse of natural resources (gold, etc.) in such a degree that they are not overstressed, overburdened, exhausted at the expense of future generations of humans and non-humans. It calls for integral development, green-growth, smart growth, etc.

7.4.1.2 The Principle of Interdisciplinary and Interdependence of All Sciences/ Arts

This principle underpins the relevance of the interdependency and interrelationship between multiple sciences and rats for sustainable extractive mining (gold) industry locally and globally. The philosophical dimension traces the origins, nature, and cause of such minerals like gold. The medical dimension evaluates health dangers and diseases to miners. The ecological dimension weighs all the visible and non-visible environmental impacts to plants, animals, biodiversity, etc. However, the most crucial the ethical dimension and perspective. That is, fairness, equity and justice realities in the entire management process and chain of production, distribution and consumption. (Aidan G. Msafiri).

7.4.1.3 The Precautionary Principle

It demands a truly conscientious, pro-active and transparent mindfulness attitude, culture and lifestyle for sustainable viable

equitable and bearable mining industry as a whole. It uncovers multiple challenges and dangers which need to be taken seriously.

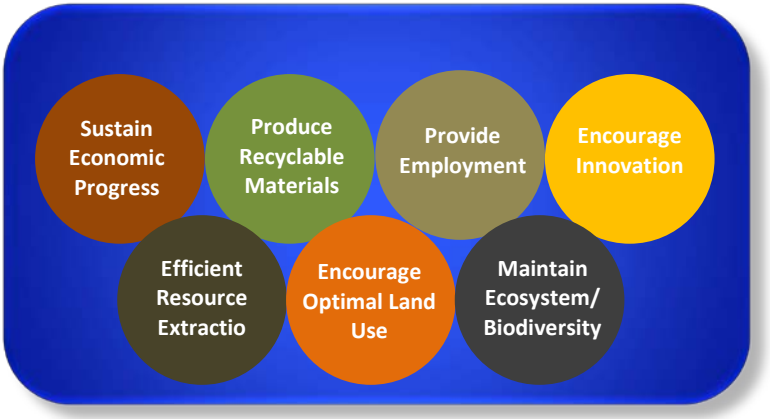
7.4.1.3.1 The Mining Companies' And Investor New Ethical Oriented Tools: ELENI REGLI'S MODEL (2012)



A Solid Code of Conduct

Awareness & Responsibility

"If it's not grown it's mined"



Business Ethics in the Mining Industry

Sustainable Mining & Investors

Sustainable Mining Key Challenges



7.4.1.4 The Ethical Principle of Human Capital Transformation

Human Capacity building is not a favour. It is a natural right. It underscores the acquisition of relevant transformative core competences, aptitudes, skills, attitudes and norms as the engine for true change, sustainable living and common wellbeing particularly through extractive sector.

7.4.1.5 The Ethical Principle of Gross Happiness Index (GHI)

It emphasizes on the paradigm shift from materialistic and quantitative based indicators of development (GDP/GNP) to the qualitatively based indicators which stresses on non-tangible values e.g. dignity, happiness, equity, fairness, personality, empathy, common good, concern, solidarity, peace and care.

7.4.1.6 The Ethical Principle of Common Good/Welfare/Wellbeing

This emphasizes on holistic and sustainable approaches in promoting everyone's wellbeing from the revenues and all activities of mining industry, particularly the poor, oppressed, marginalized, downtrodden (e.g. women, children, youth, elderly, etc.); it calls for prosperity for all starting at those who are at the Bottom Of The Pyramid (BOP).

7.4.1.7 The Comprehensive Ethical Principle of Justice

It entails and demands the following key aspects to be keen observed and implemented for sustainable mining (gold) industry along the Lake Zone in particular and Tanzania in general:

- Justice as a right for capacity building for human resource is necessary for sustainable mining (gold) industry.
- Justice for fair participation in the entire process and production chain (exploration, production, transport and marketing) particularly by the local communities and natives surrounding mines.
- Justice as an observation of fundamental human rights of every individual person engaged in the mining industry (material, social, health, psychological, educational rights, etc.)
- Justice as fair, transparent, and democratic procedures and relationships among all stakeholders (local communities, government, mining companies, religious leaders, Scholars, academia)
- Justice as fair and equal distribution of mining (gold) revenues and benefits locally (Lake Zone) and nationally.
- Justice as a right and due punishment to individuals, institutions, companies involved in corruption, tax-evasion, environmental destruction, loss of biodiversity, loss of resources, etc.
- Justice as due respect for the rights of future generations to come both for humans and non-humans in southern of years to come.

- Justice as equal and fair treatment in the mining (gold) benefits particularly the poor regardless of their status, gender, faith, colour, etc.
- Justice as equal and fair participation both in the decision making process and value chain of extractive (gold) Industry as a whole.
- Justice as a basic fundamental right for the holistic transformation through the benefits and revenues of mining.
- Justice as true awareness to the needs (food, shelter, clothing, motivation, appreciation, etc.) distribution with equity and fairness.
- Justice as fair transitional process in bringing about individiual deep change and transformation. It calls for sustainable leadership and management cultures of resources and civil societies.
- Justice, fair and just restoration of "damages" (injury) done. These include a plethora of biological, socio-economic, human, psychological, cultural damages done.
- Justice as a due or timely-based recognition and implementation of the rights of people. These include giving the rights in the right moment here and now.

7.4.1.8 The Ethical Principles of Moderation and "Deep Change"

These demand and call for a radically deep change against the destructive human propensity and lust for selfishness and egoism (Refer: Mahatma Gandhi: "The world has enough resources for everyone's need, not for everyone's greed"). Hence, it denies the modern cultures of hyper consumerism and addictive materialism. It underscores also the ethical principle of sustainable living, sustainable communities, sustainable growth, and sustainable consumption as a whole.

7.4.1.9 The Ethical Principle of Inclusivity and True Peace in Extractive Industry

It emphasizes on the values of peace not only as absence of military warfare, but more so as fairness in the distribution of the revenues from mining industry, security, happiness, gender equity and equality, etc. It calls for a new "ethos" of brotherhood, solidarity, plurality, multiculturalism, etc. Peace demands individual and collective efforts to stand against the "resource curse syndrome" It demands a new culture of dialogue, reconciliation and forgiveness.

7.4.1.10 The Principle of Efficiency Revolution in Gold Mining

This promotes a truly new culture of a balanced use and reuse of all renewable and non-renewable resources particularly those connected with the mining (gold) industry and activities. Hence, the 4 R's:

R = Reduce
R = Reuse
R = Recycle
R = Respect

7.4.1.11 The Ethical Principle of AGAPE (True Love) in the Extractive Industry

As a golden rule found in all great religions like Christianity (Mt. 22:37-39) it remains the most fundamental solution and compass of action and direction among people. It includes the due rights respecting all fundamental and/or basic rights of all humans. That is rights for good shelter, good food, hygiene, education, safe drinking water, and rights of plants, biodiversity, animals and the environment as a whole.

7.4.1.12 An Ensemble of Other (Key) Ethical Principles for Sustainable Mining in Tanzania Today: A Paradigm Shift

This includes the following interrelated and interdependent value-based norms, benchmarks and criteria:

- Dignity
- Preservation of human life
- Democratic participation
- Good Leadership and governance
- Integrity
- Trust
- Stewardship
- Partnership
- Solidarity
- Trustfulness
- Happiness
- Responsibility
- Accountability
- Transparency
- Humility
- Innovative thinking
- Faith
- Care
- Modesty
- Compassion/Empathy
- Prudence
- Generosity
- Foresight etc.
- Responsible Leadership

NB: These are key “vitamins” for a real paradigm shift and transformation of the extractive industry towards “Sustainability” and “blessing” levels.

7.4.2 Concluding Remarks

The quest for a radically new and best paradigm for sustainable mining (gold) industry in Tanzania and around the Lake Zone in particular cannot be exaggerated. It calls for new model which is *by ipso facto* ethical and value-based. Among others, the following key re-affirmations need to be reemphasized in particular.

From ethical and sustainability viewpoints, "GOLD" and "GEITA" should from today onwards mean the following as developed in this work.

(1) GOLD
- G = Guiding
- O = Opportunities for
- L = Leadership and
- D = Discipline

(2) GEITA
- G = Gold
- E = Extractive
- I = Industry
- T= Transparency and
- A = Accountability

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As key stakeholders, actors and "well-wishers", academic institutions, scholars, "Think Tank" civil societies, NGO's, etc. we need to initiate or innovate "smart" sustainable solutions as far as Tanzania's extractive industry. Hence, shifting from being a "curse" to a "blessing", from being "unsustainable" to "sustainable" from being paralyzed by the "corruption syndrome" to being fair and just, from being a political organ to be truly professional oriented, from being swayed by "Usanii" culture to being transparent and diligent. Indeed, such a move and initiative would bring sustainable tax revenues,

sustainable livelihoods, sustainable environments and communities, sustainable profits, sustainable royalties, sustainable foods, fish, sustainable schools, hospitals, universities etc.

We need to accept that all these tragic scenarios are largely due to continuous systemic and systematic moral /ethical decadence and lack of leadership authority. This is strongly and aptly encapsulated in Mahatma Gandhi's *Seven Blunders Theory*, that is, "wealth without work, pleasures without conscience, knowledge without character, business without morality, science without service and politics without principles"

There is need to change the current exploitative and unsustainable extractive industry model particularly gold around the Lake Zone, hence, the need for new economic model of a truly "mindful" society. Human ignorance, arrogance, short-sightedness, lust, misuse of power resources and authority would sooner or later plunge humanity into total disaster leaving bleak future as the human person is shifting from *homo futuris* and *homo integrelis* to *homo idioticus*!

We need to truly rediscover the strengths, opportunities and the values of the "Social Market Economy", they should now be introduced and implemented not only in the macro-economic levels in Tanzania but also in the sectorial and policy levels and particularly in the extractive (gold) mining industry as a whole.

Last, but not the least, our quest for a "sustainable and best practice model" in the extractive industry (gold) in Tanzania in general and along the Lake Zone in particular needs a synergy of good approaches, smart policies, ethical values which are intrinsically sustainable. It is a personal, communal and national process and project for true change and transformation of the poorest of the poor. Let us start now.

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8

CLIMATE CHANGE CHALLENGES AND CURRENT POLICY APPROACHES IN SUB-SAHARAN AFRICA

8.1 Preamble

8.1.1 Conceptual/Terminological Clarifications

8.1.1.1 Climate Change

According to the Intergovernmental Panel on Climate Change (2000:1) Climate Change is defined as the global increase in mean temperature, marked with huge variation in weather and climate patterns regionally and globally. Recent scientific findings by the (IPCC) indicate that the average global temperatures are rising by 0.6° annually. In short, climate change is real. It is the number one socio-human, economic, political, and existential and futurist challenge of the 21st Century. Climate change needs not only viable national policies and strategies but also global solutions and solidarity. Blair (2000:4) affirms that climate change is probably the greatest long-term challenge facing the human race. Climate change needs deep change, systemic change, behavioural change and collaborative long term solutions.

8.1.1.2 Policy

Experts in modern political discourse define policy as the prudence or wisdom in the management of affairs. On a deeper level, policy, refers to definite framework or method of action selected among alternatives and in the light of given conditions to guide and determine present and future decisions or general goals.

8.1.1.3 Climate Change Policy/Policies

Elizabeth Shove (2010:2) has developed an ABC climate change policy framework as a form of governance which entails two key components, social change and renewed action. According to her, (Elizabeth Shove) a climate change policy necessarily involves true change and transformation. In this regard, "A" stands for "Attitude", "B" for "Behaviour" and "C" for "Choice." Briefly, this paradigm is a synergy of energetic and vigorous socio-political strategies particularly in promoting transformative and deep ways of thinking and acting. It calls for a radical paradigm shift:

- From Climate Change to attitudinal, behavioural and choice change.
- From Climate Change to systemic change,
- From talking the talk, to walking the walk,
- From „Wein trinken und Wasser predigen" to „Wasser trinken und Wein predigen",
- From Political Propaganda to Political Action,
- From Theory to Praxis, etc. Indeed, as the IPCC (2007b:2) etc. affirms, "Africa is one of the most vulnerable continents to climate variability and change because of multiple stress and low adaptive capabilities.

Consequently, Climate Change policy framework has to deal with issues of life style, behaviour, attitudes, habits, ("Habitus"), practices and ethos, consumerism, conduct both on the personal and political

spheres. John S. Ratcliffe et al. (2008:31) affirms that "Socialism collapsed because it did not allow prices to tell the economic truth. Capitalism may collapse because it does not allow prices to tell the ecological truth." This is an undeniable global socio-economic and environmental reality today. (Refer: China today as the number one global polluter!)

8.1.1.4 What is the Real Issue at Stake?

Admittedly, today whether locally, nationally, regionally or globally, there are crystal clear facts, figures, signs, symptoms, effects, impacts of irreversible environmental deterioration particularly caused by human action. Truly, today we are at the "Last Point of Return." If we ignore this or simply do nothing then we will soon succumb into the "Point of No Return."

The destructive impacts of climate change to Tanzania in particular are innumerable. They include both visible and invisible effects. Among others these include rise in temperatures at 0.4° C annually (global warming accelerated desertification, decline in agricultural productivity, increased air borne and /or water borne diseases (e.g. Malaria, Diarrhoea) destruction of infrastructure, rise in sea levels, extinction of marine species and biodiversity and an increase in numbers of the so-called "environmental refugees." As "*homo faber*" and not "*homo conservator"*, is greatly affecting the ozone layer. We are affecting all the nutrients cycle and equilibrium. We destroy arable land. Nature cannot sustain itself. Today, the world population is 7 billion, what will it be in 50 years? Will we be able to sustain life with the same or fewer resources which are diminishing daily? In addition to this, the earth is facing global warming.

8.1.1.5 What are the Deeper Causes?

Among others, the following Philosophical Debates and Root Causes are worth mentioning:

8.1.1.5.1 Radical Anthropocentrism

The Greek word "*Anthropos*" means the human person. Consequently, this philosophical position or life view, considers the human person as the centre, determinant and the goal of everything. Immanuel Kant (1724-1804) is considered as the pioneer and educator of this view. Negatively, it subdues the created world to human interests and desires.[144]

8.1.1.5.2 Pathocentric World View

The Green term "*pathos*" refers to pain or suffering. From an environmental perspective, the pathocentric ideas exaggerate the rights of animals and not of humans, the plants and the cosmos.[145] The Australian scholar Peter Singer is the main proponent of this view. It has far reaching effects on the environment and climate as a whole. Peter Singer articulated his radical views for animal rights especially in his book "*Animal Liberation*"

8.1.1.6 Thought Provoking Questions

Do our Climate Change policies in Tanzania and Sub-Saharan Africa put greater emphasis and focus on the theoretical or practical (action) part? Are there emphasis on awareness-raising, finance, mitigation monitoring and evaluation of climate change? For whom are such policies directed? Is it for the environmental experts, politicians, scholars and NGO's, or even the general populace at the Bottom of the Pyramid (BOP)? Or is it simply to solicit funds from foreign donor agencies and/countries? Do Climate Change policies in Tanzania and /or Sub-Saharan Africa adopt integral/holistic, long term approaches or simply short-sighted mechanisms and functionalistic methods? How old are our Climate Change policies in Tanzania, East Africa and Sub-

[144] Aidan G. Msafiri, *Towards a Credible Environmental Ethics for Africa*: *a Tanzanian Perspective*, Nairobi: CUEA Publications, 2007, pp.60-63.
[145] Ibid pp 69-73

Saharan Africa? Do the policies direct equal weight and attention particularly to the 4 key areas of Climate Change mainly mitigation, adoption, awareness raising and monitoring and finance? What are the strengths and weaknesses of policies regarding Climate Change and REDDS, CDMS? What is the role and place of Faith Based Organizations (FBO's) and Climate Change Experts in the national and continental policy making process? Do we see the need to incorporate indigenous African values, best practices and life views particularly in the mitigation and adaptation efforts today? Do we see the need and urgency to inculcate fundamental human values particularly justice, partnership, solidarity, concern, passion, accountability, transparency, peace, agape, and forgiveness in climate change policies? What are the short and long term consequences and implications especially of the present day "Chinese Scramble and Invasion" for natural resources, investment and markets in Africa?

Could we dare today as KAS Sub-Saharan Africa Climate Change "Think Tank" and Partners develop a "2012 Club of Arusha Report" here at Arusha near the cradle of Humanity? (Like the Club of Rome Report – "Faktor Vier" by Ernst Ulrich Von Weizsaecker, Amory B. Lovins & L. Hunter Lovins, of which the latter has immensely and profoundly transformed European Environmental Policies and lifestyles towards sustainable growth). Do our national and /or regional climate change policies in Sub Saharan Africa possess sufficient legal thrust and binding force? Is Africa not divided especially in terms of its former colonizers (e.g. Francophone, Anglophone, Portuguese-phone, Arab-phone, etc.)? How sustainable, viable and inclusive and future oriented are the Sub Saharan Climate Change policies and strategies? Could we really say that our national and regional climate change policies in Sub-Saharan Africa really aim at rediscovering a new "*Politeia*", "*Homo Intergralis*" and "*Homo Futuris*"? Do we consider the ever worsening climate change disasters and crises hard hitting Africa in particular and

the globe in general as a "wake up call" for individual and community as well as systemic change, particularly in Sub-Sahara Africa?

8.1.2 Quest for a New "Politeia"

Rudolf Bahro (2002:21) calls for the rediscovering of the original idea of the Greek Philosopher Plato (427-347 BC) about the "state". According to Plato, the "State" means "Politeia" (Policy or Politics). However, it must well be noted that neither policy nor politics, in Plato's view, had a *bureaucratic* connotation or implication, but rather "Nomoi" (Norms, Guidelines, Principles) for the good and welfare of all citizens, society and the world as a whole. Admittedly, the present day climate change dilemmas and crises nationally, regionally and globally offer a "wake up call" so that humans can now begin to think anew on a new model or paradigm of a better home, a new "politeia." That is the world. Indeed, as Desmond Tutu aptly put it during the COP 17 International Climate Conference in Nov-Dec 2012, "We only have one home, this home." Briefly, the responsibility to care for our Mother earth, our "Politeia", our "Household" is everybody's business. Nonetheless, good, environmental as well as climate change policies, strategies and action plans play a profoundly significant role in the entire process towards rediscovering of "Homo Intergralis" and the new "Politeia" not only in Africa, but also globally. On a more emphatic note, there is need to distinguish between constructive policy and politics designated with capital "P" from destructive policy or political propaganda designated with small "p."

8.2 Empirical Part

8.2.1 A Tanzanian Climate Change Scenario Analysis: Some Vital Facts

The effects of climate change to Tanzania in particular are multifaceted and long lasting. With ever rising temperatures, the lives of many Tanzanians and the poor in particular is being disrupted economically, socially, geographically, ethically, financially, culturally, and health wise, etc. Such vulnerability is clearly evidenced in the following areas in particular.

8.2.1.1 The Hydro-Electric Power (HEP) Nightmare and as a Result of Climate Change.

Due to prolonged drought spells, both the Mtera and Kidatu HEP dams have failed to supply enough water to produce electricity. This is a hard hitting reality for all Tanzanians regardless of their religion, status, gender, ethnicity, etc.

Both the quality and dignity of life of many Tanzanians especially those living on the big Cities and towns (e.g. Dar es Salaam, Mwanza, Arusha, Morogoro, Tanga, Moshi etc) is at stake.

Big rivers (e.g. Pangani River and its very fertile basins) are now dwindling both as a result of less annual precipitation and glacier activity. River Pangani gets its water mainly from the glaciers and iceberg of Mt. Kilimanjaro, and the highest mountain in Africa (5,993 meters ASL).

8.2.1.2 The Widespread Health Hazards Wrought by Climate Change.

Malaria outbreak is now reaching catastrophic proportions in Tanzania. Due to rise in mean temperatures, today, Mosquito causing malaria to survive even in the cooler regions and areas of Tanzania. For example, regions such as Kilimanjaro, Mbeya, Kagera, Iringa and

Njombe are reporting an substantial increase in incidences of malaria infections. Do we think mosquito nets are the solutions or curbing further temperature rise? Are we simply singing the media slogans "*Malaria Haikubaliki*" "(Malaria is unacceptable)" or do we need to go beyond that and sing "Climate Change is unacceptable"?

More than ever before, Tanzania has recently been experiencing acute cholera and dysentery instances. Among others, the Dar es Salaam, Pwani (Coastal Region) Lindi, Mtwara and Tanga region in particular are experiencing repeated outbreaks and even more deaths. Other regions or places in Tanzania (e.g. Dodoma, Singida, Mbulu, etc.) are said to have increased incidences of air borne diseases e.g. Meningitis during the hot seasons of the year. Are these health hazards not affecting poor members, friends, communities, families we come from or those we serve? What do we need to do individually, congregationally and nationally?

8.2.1.3 Infrastructural Dilemmas and Crises Wrought by Climate Change

Unexpected El Nino spells have for several years now caused huge damage especially to the entire Tanzania infrastructure. These include railways, roads, airports, ports, power lines and sewage systems. Among the worst hit is the City of Dar es Salaam.

As a result of massive destruction of infrastructure and road building and maintenance, today, we all experience very unpleasant traffic jams in the city of Dar es Salaam. This problem is giving way to a very stressed and depressed society which is affected by very long hours on the road, inhaling toxic emissions and a hypertensive generation which lacks sufficient sleeping hours. As religious leaders from all over Tanzania are we not individually or collectively affected by this crises and nightmare?

8.2.1.4 Negative Effects on Agricultural Production and Pastoralism

The current unpredictability and unreliability of rains, drastically affects agricultural production of both food and cash crops has remarkably been on the decrease year after year. Maize production for instance 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%[146].

The annual rise in mean temperature through climate change has far reaching pastoral consequences. For several years now cattle rearing regions in Tanzania especially Mwanza, Shinyanga, Singida, Arusha and Dodoma have continuously experienced prolonged and severe drought[147] and tsetse fly plague. Today, almost 60% of Tanzania's pasture land is unsuitable not only to animal (cattle, goats, sheep, donkey, camels) rearing but, worst still, to human settlement and agricultural production. Due to these, endless conflicts and clashes especially between pastoralists and crop growers have been common place countrywide than ever before. In short, food security is at stake today.

Climate change is giving way to rise in sea levels and massive beach erosion in the coastal regions of Tanzania. The clearest example is the recent rise in sea level at Kunduchi Beach Hotel in Dar es Salaam. This has caused both a loss of beach space giving way to intrusion of salt water of about 1km inland.[148] Hence, threatening the quality of drinking water and estuarine agriculture as well as tourist activities on the coastal areas.

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[146] Cf. NIDOS Network of International Development Organizations in Scotland, www.nidos.org, UK, July 2009.
[147] Cf. Aidan G. Msafiri Towards a Credible Environmental Ethics for Africa p.6
[148] Mugurusi Erick (Unpublished Paper), "Integrating Environmental Sustainability and Development in Africa. Nairobi, 3-4 May 2007.

8.2.1.5 Other Environmental Hazards brought by Climate Change to Tanzania

There are not only direct and visible environmental hazards, but also indirect and invisible as well. Among others, they include massive extinction of biological diversity depletion of species and habitats, massive water pollution, air pollution, deforestation and bush fires, as well continued fragmentation of Tanzania's ecosystems,[149] plants and animals as a whole. Economically, the destruction of Tanzania's national parks, forests and Wildlife threatens national revenue particularly from the tourist industry.

As individual leaders, families, communities, churches and people of good will, all the above-cited effects brought by climate change affect us directly and/or indirectly. We all come either from agricultural or pastoral based societies. We cannot say "it is none of our business." Having seen the facts and figures; let us now go a step further, judging and eventually acting (the See-Judge-Act approach). We need to develop a way forward faith based approach as a good or even best practice. That is, personally, individually, familiarly, communally, ecclesially, ecumenically, professionally, non-governmentally, nationally, regionally, continentally and eventually globally

8.2.2 A Sub-Saharan African Climate Change Scenario Analysis

8.2.2.1 Agricultural Challenges

Africa relies predominantly on rain-fed agricultural activities. It is estimated that due top climate variability and massive changes, agricultural productivity in Africa will be reduced by 50%, hence rendering between 70 and 250 million people starving. The 1998-99 El Nino flooding is still affecting food security in many parts of Africa. AAACC; 2011:2-3)

[149] Cf. Msafiri, Towards a Credible Environmental Ethics for Africa, pp. 6-20.

8.2.2.2 Health Risks and Challenges

Changes in rainfall patterns in Africa is giving rise to multiple water –borne pathogens and as a result causing meningitis, malaria, cholera Most of the highland areas in Sub-Saharan Africa are warming up and new strains of malaria are now emerging. These are referred to as "Highland Malaria". Today malaria remains the number one cause of deaths in Africa.

8.2.2.3 Mitigation Trends and Conflicts over Water and Natural Resources

Most nomadic and pastoralist ethnic groups in African are being affected e.g. Maasai of East Africa and the Somali people around the Horn of Africa. Others include tribes in the Sudan, Ethiopia and in many West and Central African Nations.

8.2.2.4 Employment Dilemmas

Africa is experiencing a huge employment crisis and shifts of labour markets today. Among others, water stress scenarios are hard hitting HEP, fishing and business, etc.

8.3 Climate Policy and Political Level Analysis: Discrepancies in Sub-Saharan Africa

8.3.1 A Tanzanian (National) Situation Analysis

8.3.1.1 Lack of Climate Change Awareness and Education Policy in the Tanzanian Educational Curricula

As a national and human crisis, there is lack of awareness raising and common vision in responding to this crisis right from primary, secondary, and tertiary levels. Quite often climate change knowledge is mainly considered as part of a topic to geography students.

8.3.1.2 Lack of a Clear Policy in Dissemination of Information on the Real Effects of Climate Change.

Admittedly, neither the National Tanzania (1977) Constitution nor the National Climate Change Strategy and Action Plan (October 2011) address sufficiently the current climate change challenges with adequate and synergized plan of action. The later has great weaknesses especially on the practical level. More emphasis has been given in the theoretical and political realms. Quite often, Climate change education and knowledge particularly on the national level is considered either as a "monopoly" of environmental experts or of present day politicians.

8.3.1.3 Lack of a Clear Policy. Against the Commodification of Climate Change NGO's /CBO's in Tanzania/Africa

Today, several individuals as well as governmental and non-governmental institutions/ organizations consider this crisis as a platform to get funds especially from donor agencies and countries e.g. UNEP, EU (European Union), NORAD, USAID, World Bank, UN-Habitat, WFP, WHO, UNFCCC.

8.3.1.4 Climate Change Workshops and Seminars in Tanzania Lack Inclusive Policy for Participation for the Poor Majority (at the Bottom of the Pyramid: BOP)

Most workshops and seminars with partners and climate change stakeholders in Tanzania (Africa) involve mainly a few elite and climate experts. Quite often these are motivated by lucrative "per diem" or "Stipend" or "allowances" given to the so called "special experts" who struggle to confine that knowledge for their own future lucrative and financial gains, and in doing so leave out millions of the poor and most affected population uninformed. Furthermore, in most cases, much of the language used is complex and rather sophisticated, unhelpful for the worst hit victims of climate change in Tanzania and/or Africa (English, French)

8.3.1.5 Too Much Emphasis on Theory and not Action by the Tanzanian National Climate Change Strategy and Action Plan (NCCSAP) of October 2011.

The strategy gives greater emphasis on the policy aspect rather than on the practical action plan. Although the document has 89 pages, more than 75% of it is on the policy and theoretical issues which is a great weakness.

8.3.1.6 Lack of Clear Policy by Tanzania's Political Parties and Lack to Prioritize Climate Change Issues as Number One Agenda

Neither the ruling party CCM (Chama cha Mapinduzi) nor the rest of the opposition parties (e.g. CHADEMA, CUF) have made this crisis on the top agenda in their mission, vision and political campaigns. Green parties and green policies are still "strange", particularly to party politics and national constitution politics in Tanzania in particular and Africa in general. Could we learn from the green policies and parties from the EU, "Germany" Austria? France?

8.3.1.7 Lack of Climate Change Challenges as Top Agenda in the Current Tanzania's Constitutional Reform

Unfortunately, the ongoing debates for constitutional reform have given minimum or no sufficient focus and concern on the impending climate change crisis nationally. Focus and emphasis is directed mainly in safeguarding political power, authority, gains and interests, and there for to simply maintain the "Status Quo Ante". There isn't sufficient focus, particularly in developing revolutionary and sustainable eco-friendly business models based on viable climate change approaches and policies.

8.3.1.8 Lack of Participatory Climate Change Policy on the Role of Faith Based Organizations (FBOs)

Admittedly, beside governmental based approaches in curbing and adopting to the effects of climate change, the involvement of Faith Based Organizations experts and "Think Tanks" especially in policy

making and action has either been overlooked or simply ignored. Furthermore, there is lack of a collaborative approach particularly between the government and Faith Based Organization in matters of climate change in Tanzania and Sub-Saharan Africa in general. In most cases, there appears to be a dichotomy and "rivalry" between the two.

8.3.2 A Continental Scenario Analysis

8.3.2.1 Lack of a Coordinated and Rigorous Policy and Plan of Action on Climate Change Challenges in the African Union (AU)

Sub-Saharan Africa especially under its political, economic and developmental organizations like African Union, East African Union, ECOWAS, SADEC, etc. has not yet developed a coordinated body with a common vision, mission and approach in responding to the effects of climate change to the African Continent. The European Union for instance, has a very effective approach especially in climate issues which equally binds member countries. Furthermore, Sub-Saharan Africa lacks synergized approaches and efforts on the global climate change conferences and negotiation tables. The November-December 2012, COP117 International Conference on Climate Change in Durban is the clearest case study. Most of the climate change negotiations, expert's lobbyist and policy makers, etc. lacked both a common voice and plan of action. This remains to be a major weakness and a discrepancy. Most of them met for the first time on the negotiating table at the Conference Hall. Finally, there was no common understanding and consensus among African negotiators and policy makers!

8.3.2.2 Absence of Policy Consulting On Climate Change Issues in Sub-Saharan Africa

The absence of a continental policy consulting endangers Sub-Saharan Africa to implement risky, short-sighted and mechanistic climate change policies, strategies as well as action plans. Quite often uncoordinated national and /or regional policy consulting bodies in Sub-

Saharan Africa lack a common plan of action, particularly for a long term continental strategy and programme of action in the areas of mitigation, adaptation, finance and awareness raising.

8.3.2.3 Lack of Holistic and Effective Policies to Unpack the Structural Causes of Climate Change in Sub-Saharan Africa

Quite often Climate Change Policies and strategies deal with the visible, empirically verifiable causes. They lack an in-depth and integral situation analysis and deep scanning on the "invisible" structural causes behind climate change selfishness, like greed, violence, corruption, irresponsibility, alienation, oppression and lack of foresight.

On the socio-political lifestyles in Africa, there is need to radically rethink the wasteful and unsustainable unnecessary VIP Carbon footprint especially in curbing unnecessary presidential and ministerial trips by Airplanes and motorcades. Most of these contribute massively to CO2 emissions. Parallel to this, they are causing unwanted traffic jams and chaos especially in the big cities and urban centres of Sub-Saharan Africa e.g. Dar es Salaam, Nairobi, Kampala, Lusaka, Lagos etc.

8.3.2.4 Absence of an Efficiency Revolution Model and Culture in Sub-Saharan Africa Climate Change Policies.

Sub-Saharan Africa lacks a truly pragmatic and result oriented paradigm which maximizes resource use, efficiency and life quality for the greater population. There is lack of international security and sovereignty on non-renewable resources. Among others, these include oil, natural gas, minerals, forests, clean lakes, rivers and marine biodiversity.

8.3.2.5 Potential Weaknesses and Dangers of Commodifying Carbon Markets for Sub-Saharan Africa

The current global financial crisis and meltdown clearly shows that the market is unable give sufficient and lasting solutions especially due

to massive speculation syndrome and the existence of intermediaries. Among others is this context therefore such climate change mitigation models for Africa in particular like "Carbon Development Mechanism" (CDM), "Prototype Carbon Fund" (PCF), "Polluter Pays Principle" (PPP), REDDS (Reduction of Emissions from Deforestation and Degradation) and several others which try to "give carbon a price tag", remain the most ineffective human answers to climate change challenges. These and many others propagate a continuous commodification and commercialization of carbon emission and markets.

Despite Africa-being endowed with greatest potentials for photovoltaic capacity, it lacks both the technology and necessary policies and approaches to make this a reality. The key question here is why is Germany, for instance, not developing a clear policy especially in giving Sub-Saharan Africa both the knowhow and solar panel subsidies?

8.3.2.6 Sub-Saharan Governments' Failure and Laxity to Respond to Climate Change Crises

Since the global agreement to stop climate change was made over 20 years ago, governments particularly in Sub-Sahara Africa have jointly done very little in this regard. In most cases, they are retroactive not proactive.

It seems that some Sub-Saharan governments are gradually beginning to undo the little progress that has been achieved through accepting certain risky climate change related policies and agreements e.g. Carbon trading in the right to pollute, trading pollution through REDDS mechanisms etc.

8.3.2.7 Governments' Failure in Controlling Corporate Power in Sub-Sahara Africa

Corporate power and influence particularly resources and investment opportunities in Sub-Sahara Africa seem to be great hindrances for

policy and systemic change. Today, the African Continent provides one of the greatest foreign investment areas to multinational companies and organizations especially China, India, Brazil, and Russia. These include such areas like oil, natural gas, uranium, and coal mining, huge agro business plantations, steel and chemical plants, aero plane flying, cars, manufacturing and assembling plants as well as the right to pollute.

Governments' failure to develop proper climate change policies in Africa has resulted in the failure to meet the Millennium Development Goals (MDG's), particularly in providing enough jobs, health care services, education and infrastructures. Lastly, the African governments' lack of climate change monitoring and evaluation mechanisms is responsible for the absence of climate change standards, norms, benchmarks and criteria which have both legal binding power and continental strategy and action plans in maintaining climate justice and human and non-human wellbeing as a whole.

8.4 Which Way Forward: Towards Holistic Policy Approaches for Climate Change in Sub-Saharan Africa

Among other pathways and benchmarks, the following "Ten Commandments" for climate change policy need to be prioritized. A radical policy and systemic change in Africa is of paramount and urgent importance:

1. Need for governmental and political change in responding to the real impacts of climate change today and in the future.
2. Need to put more concern and focus on the action plan component in national and regional climate change policy approaches than on the theoretical part.
3. Need to engage Faith Based Organizations (FBO) climate change experts and "Think Tanks" in the entire policy making process, strategic and action plan.

4. Need to consider climate justice as priority in all national, regional and continental strategies and educational curricula and systems in Sub-Sahara Africa.
5. Need to deconstruct the current "lacuna" (gaps) and weaknesses inherent in the anthropocentric, polycentric, geocentric and consumerist policy approaches on climate change mitigation, adoption, awareness raising and finance.
6. Need to adopt a truly integral and well-being centred policy approach in climate change issues in Sub-Sahara Africa. Hence, doing away with the functionalistic, short-sighted, mathematical and mechanistic policy approaches and strategies. This involves moving from the GDP/GNP quantitative policy approach to GHI qualitative approach, from life standard policy approach to life quality policy approach. In short, life-centred and life promoting quality approach as the policy goal.
7. Need for Sub-Saharan Africa to systematically initiate national and international constitutional reforms which will refocus and readdress climate change crises more critically and seriously.
8. Need for Sub-Saharan Africa governments – individually and collectively – to develop innovative and sustainable clean and greener technologies (Cfr: 3R's, Reduce, Reuse, and Recycle)
9. Need to orient climate change policies and approaches in Sub-Saharan Africa towards a collective commitment especially in engaging FBO', NGO's, and the entire Civil Society in the process of climate change policy making, monitoring and evaluation. Furthermore, there is a need to make climate change policy approaches promote core corporate values and ethos against the current risks and dangers of corporate vandalism and resource depletion.

10. Need to rethink on the climate change policies for the rich industrialized Northern countries to adhere to the principle of sufficiency without increased unemployment. On the other hand, the North-South policy relationship in terms of natural resources rights needs to be just and fair. Lastly, the poor developing Southern countries need to develop rigorous policies which stop natural resources depletion and unsustainable development.

In brief, there is urgent need for a radical paradigm change on the current climate approaches in Sub-Sahara Africa. We need systemic and policy change not climate change. We need change of heart, vision, attitude, interest and not climate change. We need to move from "talk shops to workshops" from theory to praxis and from policy to renewed action. Lastly, let us have the courage to take this Experts Meeting As the beginning of "Report from The KAS Club of Arusha", Tanzania.

God Bless Tanzania, God Bless KAS, and God Bless Africa.

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