Ethical Leadership and Effective Management of Public Resources in Africa: The Tanzanian Experience of a Missing Link?

Sospeter Muchunguzi*

Abstract

This work explores the nexus between ethical leadership and the effective management of public resources. The major force is that any nation's performance, seeking to achieve its goals, depends on its leadership. This is especially true when ethical leadership translates into wise public policy design and implementation and good public service delivery to meet citizens' needs and ambitions. Unfortunately, the post-independence period in Africa has been characterized by a never-ending quest for the depressing trajectory of African economies. This paper employs a literature review of various sources. The objective is to better understand ethical leadership and effective management of public resources for African development by bringing out the Tanzanian experience. This study is based on findings from the literature review. Further studies are needed to include findings from Africa and elsewhere to give an informative work from a global perspective. This work is expected to inform researchers and all stakeholders concerned with leadership and development to get crucial information on the theoretical and policy gaps that must be addressed when dealing with ethical leadership. Topical gaps in the literature are suggested as prospective research areas.

Keywords: *Public Resources, Transformed Leadership, Sustainable Management, Ethical Leadership, Development*

Introduction

As early as 1938, Barnard (1938) noted that one duty of the executive is to establish a moral framework for the organization because leadership without ethics and integrity can be detrimental to both the organizational stakeholders and society. Integrity and honesty have long been recognized as significant determinants of leadership effectiveness (Ahmad & Gao, 2017). Many analysts attribute the continent's "Dutch disease," prolonged economic crises, and sluggish recovery to the crises in ethical leadership of both politicians and bureaucrats in various political regimes because there is a connection between ethical leadership and a country's economic performance (Brady et al., 2010; Bedi et al., 2016). Due to this, organizational researchers have

* Eastern Africa Statistical Training Centre, Dar es Salaam, Tanzania. Email: sospeter.muchunguzi@eastc.ac.tz

recently started to use a systematic method to define ethical leadership and look at the causes and effects of ethical leadership in companies (Brown & Trevio, 2006; Shahidul Hassan et al., 2014).

This work is opined on Pigeot's theory of moral development and the theory of social learning. Moral development theory stresses that ethical leaders are the most crucial source of moral guidance as followers look to leaders for indications about what appropriate and inappropriate behaviors leaders influence their followers by way of modeling processes (Carpendale & Jeremy, 2009), while the social learning theory is based on the belief that ethical leadership has the most substantial influence to followers to be ethical since the good values, attitudes, and behaviors are transmitted from the top leaders to the bottom ladder followers (Brown et al., 2005).

There are many ways to describe ethical leadership. According to Kanungo (2001), moral leaders act in a way that benefits others while abstaining from actions that can endanger them. According to Khuntia and Suar (2004), moral leaders should infuse moral principles into their values, beliefs, and deeds. A more thorough definition of ethical leadership was offered by Brown et al. (2005), who defined it as "the demonstration of normatively appropriate conduct through personal actions and interpersonal relationships, and the promotion of such conduct through two-way communication, reinforcement, and decision-making."

According to these perspectives, three essential attributes of ethical leadership are: firstly, being an ethical role model to others; secondly, treating people fairly; and lastly, actively managing ethics in the organization (Brown et al., 2005; Brown & Treviño, 2006). The first two characteristics capture the moral character component of ethical leadership. Leaders who uphold ethical principles such as honesty, integrity, and altruism (such as giving up personal gain for the good of others) act morally at all times, regardless of the circumstances, risks, or pressures they may be confronted with (Treviño et al., 2003; Brown et al., 2005; Brown & Treviño, 2006). Additionally, moral leaders act as examples for others. These leaders establish themselves as viable role models by acting consistent with social norms and respecting others (Brown et al., 2005; Brown & Treviño, 2006; Shahidul Hassan et al., 2014).

This work emphasizes that transformational leadership is needed in Africa to effectively manage public resources and enable countries to achieve the objectives of the 2030 Sustainable

Development Goals (SDGs) and the Africa Agenda 2063. This is because transformational leaders are ethical leaders who have strong personal character, a passion for doing right, are proactive, consideration of stakeholders' interests, are role models for the organization's values, are transparent, and ensure active involvement in organizational decision-making, and a holistic view of the institution's ethical culture.

Many studies have been conducted on ethical leadership, antecedents, and effects. For example, Miceli and Near (1988) found that personal and organizational factors influence employee reports of unethical conduct in federal agencies. Consistent with public service motivation theory, Brewer & Selden (1998) showed that public employees with a higher regard for the public interest are more likely to report illegal or wasteful activity in their agencies; other scholars examined the prevalence of different leadership practices and ethical codes and their effects on employee ethical behavior in public organizations (Cowell et al., 2014; Hegarty & Moccia, 2018); recently, there were also public sector studies looking for a connection between ethical leadership and integrity violations (Erakovich & Kolthoff, 2016; Zeng et al., 2020; Hamoudah et al., 2021) and affective commitment(Shahidul Hassan et al., 2013; Abuzaid, 2018; Shakeel et al., 2020).

Although ethical leadership and its associated antecedents and effects have received considerable attention, there is still a dearth of relevant case studies on ethical leadership challenges that systematically review the literature and look at the trend over a long period of time (Shahidul Hassan et al., 2014; Roque et al., 2020; Sharfa Hassan et al., 2022). Moreover, while research on the consequences of ethical leadership in public organizations is limited, the existing studies suggest that this can be a productive area of research (Shahidul Hassan et al., 2014).

In order to discuss the likely trends that will raise the bar on improving governance in managing public resources in Africa, this work seeks to raise important issues by addressing the question of ethical leadership and effective management of public resources in Africa by clearly bringing out the Tanzanian Experience. Specifically, the objectives of this article include Exploring the needed transformative leadership to effectively manage public resources and enable a country to achieve the objectives of the SDGs and Africa Agenda 2063; examining development trajectories in Africa, success and ethical leadership challenges; illustrating experience from Tanzania on the missing link of ethical leadership as well as to provide suggestions on how best leadership ethics

should be dealt with in order to have a transformed leadership that would ensure effective and sustainable management of public resources in Africa.

This article aims to contribute to research in public administration by analyzing how ethical leadership is related to the effective management of public resources and development. With this objective, the current study systematically reviews the existing body of work on (un)ethical leadership and multi-level understanding of the academic developments in this field. Studies were organized according to various themes focused on antecedents, outcomes, and boundary conditions of ethical leadership. The study also explains knowledge gaps in the literature that could broaden the horizon of (un)ethical leadership research. Scholars and practitioners will find this study helpful in realizing the occurrence, consequences, and potential strategies to circumvent the adverse effects of unethical leadership.

Background of the Study

This work explores the nexus between ethical leadership and effective management of public resources. The primary force is that the performance of any nation to achieve its set goals depends, to a large extent, on its leadership. This is especially so as ethical leadership translates into responsible public policy formulation and implementation, alongside effective service delivery, to meet the needs and aspirations of citizens. A never-ending quest for the depressing trajectory of African economies has characterized the post-independence period in Africa.

The reason why many African countries are rich in natural resources, although this has not always been a blessing, could be better explained by the fact that some African countries are said to have leadership gaps in many sectors. Therefore, African countries, being development-focused, have a strong need for transformative leadership, that is, ethical leaders who effectively mobilize resources and possess a vision and related strategies to build capable institutions that will pertain beyond the single leader (Brown & Treviño, 2006). Therefore, African countries must need leaders endowed with strong political will and an engagement toward development results. This strong commitment is often recognized as lacking in African political leadership and contributes to slowing down development processes and development-focused policies and initiatives.

Furthermore, the trend that cropped in Africa in the 1990s toward kindling hopes that political reform could lead to economic regeneration seems to fall short of its prediction (Gapa et al., 2017; Estrin & Pelletier, 2018). It was hoped that if governments become more accountable, transparent, and rule-driven, politicians would find stronger incentives to furnish public goods, expand the economy, and enhance citizens' well-being and livelihoods and institutions of accountability, fight against corruption and malfeasance by rulers in order to ensure their political survival (Mejía Acosta, 2013). Hence, public ethical leadership cannot be over-emphasized for this to be realized.

The quest for ethical leadership as an ideal way of ensuring effective management of public resources in Africa has been one of the major desires since independence. The term 'public resources' is used to refer to any property or asset possessed by the state or any local agency, including, but not limited to, natural resources, facilities, supplies, vehicles, equipment, buildings, computers, funds, travel, telephones, and state-compensated time (Boe & Kvalvik, 2015). The challenges in governance in the continent of Africa are since the early years of the independence of its countries. African leaders began working for the development vision of Africa at the end of the 1950s and the beginning of the 1960s. They convened to work as a unique and common group to overcome the crucial challenges facing Africa and its fragile states. Some met at the Bandung Conference (Indonesia) in April 1955, where the non-aligned movement was born (Chakrabarty, 2005). The need for ethical leadership is, in essence, an answer to the long-lasting debate on action for development in the African context. Such concern can be traced to Ghana's President Kwame Nkrumah, who believed in strengthening the African continent and making it less vulnerable to outside influence; the continent should be united. In May 1963, the African leaders created the Organisation of African Unity (OAU). The African continent entered a new era when the African Union (AU) was formally inaugurated in Durban, South Africa, on July 9, 2002.

African governments have adopted several strategies to mitigate the deepening economic problems and restart economic growth by having solid political and administrative institutions that promote the values of good governance. Against this background, the New Partnership for Africa's Development (NEPAD) emerged, whose functional focus areas are ethics and anti-corruption. The launching of the African Peer Review Mechanism (APRM) in 2002 aimed to promote the policies' adoption, standards, and practices for political stability, high economic

growth, and sustainable development. It also hastened sub-regional and continental economic integration by identifying deficiencies and assessing the needs for capacity-building and sharing of successful practices. It is also one of the signposts of the need for effective management in Africa that ensures sound management of public resources (Hope, 2006).

This work emphasizes that transformed leadership is needed in Africa to effectively manage public resources and enable a country to achieve the objectives of Africa Agenda 2063 on the one hand and the Sustainable Development Goals (SDG) on the other by promoting economic development and long-term sustainability of natural resource-based activities. This is because transformational leaders are ethical leaders who have strong personal character, a passion for doing right, are proactive, consideration of stakeholders' interests, are role models for the organization's values, are transparent, and ensure active involvement in organizational decision-making, and a holistic view of the institution's ethical culture (Brown & Treviño, 2006; Ahmad & Gao, 2017).

In order to discuss the likely trends that will raise the bar on improving governance in managing public resources in Africa, this work seeks to raise important issues by addressing the question of ethical leadership and effective management of public resources in Africa by clearly bringing out the Tanzanian experience.

Specifically, the objectives of this paper include exploring the needed transformative leadership to effectively manage public resources and enable a country to achieve the desired development agendas; examining the relationship between ethical leadership and effective management of public resources; exploring ethical leadership challenges; illustrating experience from Tanzania on the missing link of ethical leadership as well as to provide suggestions on how best leadership ethics should be dealt with in order to ensure effective management of public resources in Africa and Tanzania in particular.

Research Methodology

The standard systematic literature review methodology recommended by (Brereton et al., 2007; Hohenstein et al., 2014 and Massaro et al., 2016) was used for this research. A literature review was chosen because it facilitates the assessment of collective evidence in a particular area

(Whittemore & Knafl, 2005; Snyder, 2019). Snyder (2019) argues that a literature review provides a "firm foundation for advancing knowledge and facilitating theory development." Moreover, the systematic literature review is considered the best option for this study as it facilitates the construction of a unified body of knowledge in the given area of study (Whittemore & Knafl, 2005) and enables researchers with guidelines to highlight a young stream of research by exploring the main research trends contributing to it (Tortorella et al., 2020) and integrates multiple methods and enables the researcher to collect several multidisciplinary publications from high-ranked sources and multidisciplinary journals and prevents bias (Dumay et al., 2015; Secundo et al., 2020).

To perform a systematic, transparent, and replicable study, Massaro et al. (2016) present that the systematic literature review protocol needs to follow these specific steps:

Definition of Research Questions

Main research questions were formulated regarding how the literature is developing, the literature's focus on the issue, and the implications of research. Regarding this, the research questions in this study are formulated as follows:

> RQ1. How is the literature on the nexus between ethical leadership and effective management of public resources according to the Global Agenda 2030 and Africa Agenda 2063 perspective?

> RQ2. What is the focus of the literature on ethical leadership challenges?

> RQ3: How is the literature developing within the trend of ethical leadership and development in Tanzania?

> RQ4. What is the research on ethical leadership implications in SDGs and African aspirations?

The first research question is intended to provide specific literature on the issue, explaining the extent to which the literature is considering the argument; the second research question is more linked to defining the perspective from which literature has been developed so far and which main issues on development paths-ethical leadership divide emerge from the literature; the third research question is more inferential, meaning that it helps the researchers to discuss and provide insights and the fourth research question intends to contribute to knowledge gained from the

literature and provide more profound understanding of emerging issues and areas to be explored in future.

Finding Relevant Researches

Finding relevant literature for the paper's topic was carried out in Google Scholar and the Scopus database, which provides 20,000 peer-reviewed journals (Mishra et al., 2017). Therefore, the Scopus database is a suitable data warehouse for a structured literature review. The papers were first selected based on keywords, then according to the title, then according to the abstract, and finally according to the conclusion. The keywords used to search for papers are: natural resources, public resources, transformed leadership, effective management, ethical leadership, and ethical leadership challenges.

Regarding the criteria for inclusion and exclusion of studies

The first criterion the studies had to meet refers to the time. Therefore, this research included those studies that were published in the period 1961-2020. The time horizon was selected to capture the Tanzanian experience as a case study from the first phase of government to the fifth phase of government, which ended on March 17, 2021, following the untimely death of President John Pombe Magufuli who had just started the second term of the fifth phase of government. The second criterion the studies had to meet was that they were scientific, professional, or review papers published in a scientific journal or proceedings from conferences, books, or doctoral dissertations.

Articles reviewed were those which linked ethics-related leadership styles and effective management of public resources. The paper considered ethics-related leadership styles, ethical challenges that leaders face, the impact of culture on ethical leadership and management in the African context, and ethical dilemmas in Africa.

All papers with the specified keyword were downloaded. The criteria for article inclusion in the review were that the articles needed a central theme that linked the various forms of ethics-related leadership styles with effective management of public resources. An abstract must contain at least one keyword for a journal article to be selected. Further to this, the watchword "Ethical leadership" in the article abstract search process in conjunction with at least one of the

keywords; for example, "transformed leadership" or "public resources." The purpose was to pinpoint possible articles in the pre-selected journals that might have been unexplored. The outcome of this was an initial sample of 1,210 articles.

The abstracts were reviewed to evaluate the appropriateness of the journal articles to ethical leadership and effective management of public resources. Articles that were found irrelevant to the criteria of this article were eliminated to ensure consistent focus and reduce bias and duplications (Rashman et al., 2009; Hohenstein et al., 2014). For example, the search by keyword revealed 857 papers for the set "Ethical leadership" and "Effective Management." However, most did not meet the criteria since they did not specifically focus on ethical leadership and effective management of public resources in Tanzania. Thus, papers had to show a clear connection between ethical leadership practices and challenges in the management of public resources in Tanzania between 1967 and 2020.
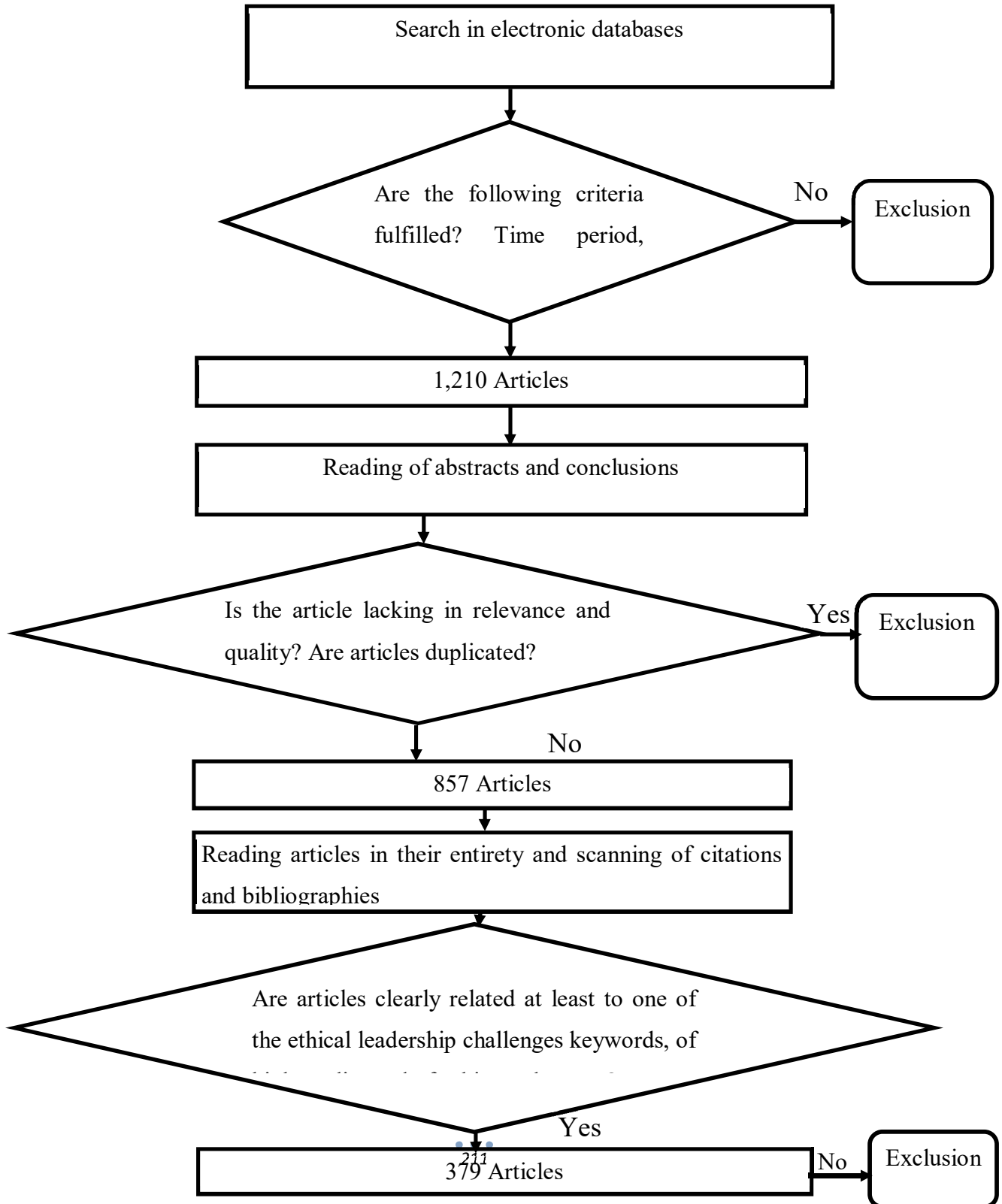
In total, 384 appropriate scientific articles were identified. By scanning the citations and bibliographies, multiple journal articles that could be of high relevance but which were published under a different term were identified. According to Brereton et al. (2007), standard abstracts related to "Ethical Leadership" and "Effective Management" is not sufficient to conclude on their basis whether the study is relevant. It is necessary to read the conclusions. After reading the conclusions, 41 relevant studies on ethical leadership and management challenges in Tanzania from 1961 to 2020 were selected. These articles were included in the literature review to ensure this paper's high quality and comprehensiveness. A full-text review of the 41 followed the systematic approach of (Rashman et al., 2009).

Search strings were defined by querying a set of relevant keywords to select appropriate papers to include in the study. The keywords and combinations identified and used for the paper search were "ethical leadership" and "management challenges" in the title, abstract, author keywords, author(s), and number of citations, year, affiliations, source, and document type.

Qualitative Evaluation

A qualitative assessment of the relevance of selected papers was performed using criteria developed at York University, Center for Reviews and Dissemination (CDR) Database of Abstracts of Reviews of Effects (DARE), using Mendeley software.

Figure 1: Summary of article selection process adapted from Rashman *et al.* (2009) and Hohenstein *et al.*, 2014

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Theoretical Underpinnings of Results

The purpose of this section is to present the results of our study of the bodies of literature under investigation.

Africa's Ethical Leadership Challenges in Managing Public Resources

The performance of any nation depends on its leadership in seeking to achieve its set goals, to a large extent, because ethical leadership translates into prudent public policy formulation and implementation, besides good public service delivery. Some Asian economies (South Korea and Malaysia) that were in some decades past faced with similar development challenges are currently being hailed as "economic miracles" (Akyüz & Gore, 2001), while the situation in Africa is being described as a "disaster" and a "tragedy" (UNCTAD, 2004 as cited in Kuada, 2010).

The reasons cited for such poor performance in Kuada's (2010) study include institutional and structural weaknesses (Killick et al., 2001), limited attention to private enterprise development (Fafchamps et al., 2001), management incompetence (Iheriohanma & Oguoma, 2010) and limited staff motivation (Hameduddin & Engbers, 2022). Indeed, according to Dartey-bath (2014), despite its vast wealth and resources, Africa's poor economic development is a result of weak leadership.

Africa is rich in natural and human resources and is a continent in transformation. However, due to bad leadership, Africa remains politically, economically, and socially underdeveloped, with a legacy of poverty and hunger, civil wars, and violent conflicts (Agulanna, 2006). To substantiate this claim, i*n* 2009, 2010, 2012, 2013, 2015, 2016, 2018, and 2019, the Mo Ibrahim Foundation Prize Committee, after an in-depth review, did not select a winner. This reveals the severity of Africa's leadership crisis and governance (Mo Ibrahim Foundation, 2020). Many African leaders lack ethical commitment to good governance, respect for human rights and the rule of law, and responsibility and accountability - all of which could guarantee that Africa's resources are harnessed towards healthy living for all citizens (Asefa & Huang, 2015).

Africa's leadership crisis is manifested by trends where powerful political elites feed on the state, prey on the weak, use public resources for self-aggrandizement, and deprive citizens of collective goods such as medical care, good education, and employment.

When people's human needs are unmet, protracted social conflicts and wars are inevitable (Beriker, 2008).

A snapshot of the ethical leadership crisis in Africa is now provided to give an overview of the situation that must be addressed to realize the global, regional, and local development agendas. The study findings indicate that nearly 75 million people in Sub-Saharan Africa were estimated to have paid a bribe in the past year for varied reasons. While some did so to escape punishment by the police or courts, others were forced to pay to access the basic services they desperately needed (Pring, 2015). In a similar vein, in 2019, the Global Corruption Barometer, which surveyed 35 African countries between 2016 and 2018 by Afrobarometer, revealed that more than one out of four people, or approximately 130 million citizens, paid a bribe to get essential public services (Pring & Vrushi, 2019). This hampers inclusive and responsive government, and thus, if not curtailed, the realization of sustainable development goals in Africa is left at a crossroads. Furthermore, in the African governance report, the African average score of 35.3 in *Transparency and Accountability* remains the lowest of all 14 Ibrahim Index of African Governance (IIAG) sub-categories (Mo Ibrahim Foundation, 2019).

This situation is a signpost that corruption and poor governance are the primary origin of the increasing underdevelopment in Africa. Ethics and public service principles are essentially the "body and soul" of public administration (Menzel, 2003), and ethical principles should equally pervade all organizations (Nicolaides & Tornam Duho, 2019). Good leaders are thus needed to bridge the divide between the past and, to an extent, the present, and the forging of a future ethical climate is vital.

Dynamics of Tanzania's Ethical Leadership in Managing Public Resources (1961-2020)

Public administration scholars have long discussed the importance of ethical leadership from a normative perspective by specifying what public servants (Senior, middle-level, and junior) should do or how they ought to behave (Rabin, 2001; Bashir & Hassan, 2019). Hart (1984), for example, proposed that public servants should be prudent, trustworthy, and considerate, and their actions should be consistent with public values and interests. Given this emphasis on the moral person, it is not surprising that so many public sector organizations rely on their senior leadership

to establish and support an ethical climate (West & Berman, 2004). Empirical evidence also supports the importance of ethics for good governance and democracy (Cowell et al., 2014) because it predicts satisfaction with government services, trust in government, and the magnitude of citizen participation (Villoria et al., 2013). That is why, at this juncture, a detailed literature review on the ethical leadership trends in Tanzania is presented to better understand the situation by comparing the leadership phases of government.

Though Tanzania is one of few African countries endowed with extensive and different types of natural resources (Mkonda & He, 2017), her economy experienced a slowdown in the pace of poverty reduction in which the incidence of basic needs decreased only from 28.2% in 2012 to 26.4% in 2018 with an increase in the number of poor people in absolute terms, from 12.3 million people in 2012 to 14 million people in 2018 (Aikaeli et al., 2021). Part of the problem is the growth and spread of the greed and selfish syndrome, specifically among the leadership across the board-politicians, public servants, professionals, academia, the media, civil society organizations, and even faith-based organizations something which has affected the tax collection system, legal contracts, provision of permits and areas related to socio-economic aspects (Mkonda & He, 2017; Nkyabonaki, 2019).

An overview of the trend of the effectiveness of ethical leadership in managing public resources in Tanzania encompasses the period from the first phase of government guided by the philosophy of the Arusha Declaration through the fifth phase of government. The first phase was that of Julius Kambarage Nyerere (1962-1985), followed by the liberalization of the second phase of President Ali Hassan Mwinyi's government regime (1985-1995). The third and fourth phases of government regimes were of President Benjamin William Mkapa (1995-2005) and President Jakaya Mrisho Kikwete (2005-2015), respectively. The fifth phase was under President John Pombe Magufuli (2015-2021) (Andreoni, 2017).

The First Phase of Government under President Julius Kambarage Nyerere

One of the causes of the leadership crisis is the vanishing of societal values and ethics contrary to the vision of the founding fathers of the nation of Tanzania. In a policy booklet published in March 1967 on "Education for Self-Reliance," Nyerere spelled out the values and objectives of the society he envisioned as follows:

"... we want to create a socialist society which is based on three principles: equality and respect for human dignity; sharing of the resources which are produced by our efforts; work by everyone and exploitation by none. We have set out these ideas clearly in the National Ethic, and in the Arusha Declaration and earlier documents, we have outlined the principles and policies we intend to follow" (Nyerere, 1967).

In 1967, the government inaugurated the Arusha Declaration as a breakthrough to fight corruption and revive the ethics of public leadership. According to the Declaration, four constituents were essential and critical for spearheading social development: land, people, progressive politics, and good leadership. With this spirit, the Declaration specifically developed the code of ethics for ruling party leaders, which was to be adhered to bring about inclusive and sustainable social development (Shivji, 2017). Under the Arusha Declaration, party and government leaders were disallowed to earn two incomes, hold shares in private firms, and rent out houses (Tripp, 2019).

The first regime had a staunch approach to ensuring positive results by observing the leadership code of ethics. The efforts began in 1966 when the government established the Permanent Commission of Enquiry (Ombudsman) to check on the abuse of powers by government officials and agencies. To complement the work of the Commission, in 1971, the Government passed a Prevention of Corruption Act, which enabled the formation of the Anti-Corruption Squad in 1975 (REPOA, 2006).

In order to make it a reality, the first phase of government under Mwalimu Julius Kambarage Nyerere ensured that the conditions of the Leadership Code were not only party policy; they were made into an amendment to the country's constitution in 1967 (Tripp, 2019). When the Leadership Code was first implemented, it was aimed primarily at senior party and government leaders and high- and middle-ranking civil servants, but gradually, it came to apply to all leaders and party members who received a salary of more than TSh 1,060.70. The sum was fixed in 1973 and included all government and parastatal employees at high and middle levels at that time, and by the mid-1980s, the Leadership Code affected all employees in government or government-owned enterprises because the minimum wage exceeded the 1973 income figure that stipulated who had to abide by the code (Tripp, 2019).

Under Nyerere's regime, policymakers were concerned about amputating corruption and maintaining ethical leadership since corruption was viewed as a form of oppression that undermined egalitarian values. Although one cannot claim that there was no corruption during Nyerere's era due to the burgeoning government structure caused by the establishment of the cooperatives and parastatals to accommodate the state's economic role, corruption incidences were kept minimal (Heilman & Ndumbaro, 2002). Mwalimu Julius K. Nyerere is remembered for his economic achievements, and he will also always be remembered for his unwavering ethical leadership in creating a united and politically viable, just, ethical, stable, peaceful, cohesive, and sustainable nation, where at independence, there was none (Tripp, 2019).

The Second Phase of Government under President Ali Hassan Mwinyi

The second phase of Government marked a significant turning point in the struggle that emerged in the 1980s between the government and the party over policies affecting the informal economy. The party sought to restrain domestic and foreign pressures to liberalize, while the government wanted to implement liberalization. Finally, this forced revising the Leadership Code of the Arusha Declaration by adopting what came to be known as the Zanzibar Declaration of 1991, which fundamentally modified the 1967 Arusha Declaration and challenged the original objectives of the document by adopting the Zanzibar Resolution (Tripp, 2019). With the Zanzibar Resolution, leaders were freed from the political conditions of the Arusha Declaration. This marked the beginning of the divergent and lost path that eroded all fundamental principles set by Nyerere's regime as it led to the disappearance of values such as efficiency, accountability, transparency, and God in the lives of top political leaders, decision-makers, and sadly enough even among the people of God (Heilman & Ndumbaro, 2002; Lameck, 2018).

Following the abandonment of the ethical principles laid down by the first phase of government, the end of the second phase of government in 1995 was characterized by the blurred and fluid boundary between personal and private life, low level of citizen competence, and the public often encouraged, or at least accepted, corrupt behavior; weak government unable to provide public services or to effectively implement the policies; rampant patronage and kinship networks and prevalent misuse of public resources.

The situation could be described briefly as Julius Nyerere publically condemned public leaders for embracing corruption and aptly said that the country "reeked of corruption" (Heilman &

Ndumbaro, 2002). Corruption was widespread, and there was little effort to curb such practices within the workplace or on the part of the police. Confidence in the police was so low that vigilante groups called *'sungusungu'* were formed nationwide to deter crime. People widely believed that if a case was brought into the judicial system, the likelihood of a fair trial was slim as bribes could be utilized to undermine the process at a number of links in the legal chain of the police, court officials, prosecutor, witnesses, and judge/magistrate. This created an uncertain environment for business, as contract enforcement was highly problematic. Fraudulent land title deeds were issued, taxes were avoided, and the inspections of goods leaving and entering the country were easily circumvented (Heilman & Ndumbaro, 2002).

Under the economic liberalization policies of the second regime, corruption spiraled out of control, prompting donors to freeze aid for Tanzania, which was named one of the most corrupt nations (Heilman & Ndumbaro, 2002). Linking these features to the socio-economic problems that beset the country, the study concludes that much of this suffering of grand corruption, embezzlement of funds, poor management of public resources, and red-tape bureaucracy in government offices (Rahman, 2019) have all acted as barriers to good governance, this work posits that such a u-turn of the second phase of government might have laid a new path leading to a missing link between ethical leadership that was considered during the first regime and the practices that followed in the subsequent regimes in the country.

The Third Phase of Government under President Benjamin William Mkapa

Owing to this situation, the third phase of government realized that the existing code of ethics was still fragmented into different laws and regulations, and such fragmentation made it difficult for public servants to understand what is expected of them in terms of ethics. To address this problem, in 1995, the government enacted one code of ethics for public leadership (Lameck, 2018). The code defines what is expected of public leaders in terms of ethical conduct. In a nutshell, it instructs public leaders to declare their properties and avoid conflict of interest by avoiding personal interest and conflicts with their leadership responsibility (Lumbanga, 2005).

Apart from the leadership code of ethics, the code of ethics for public servants was established in 2005 to regulate the behavior of other public servants. This defines all types of unethical acts and

conduct which are not allowed in the public service. This ethical conduct includes, among other things, respecting all human rights, avoiding any discrimination based on sex, tribe, nationality, ethnicity, or marital status, and avoiding sexual harassment at the workplace. Secondly, to perform their duties diligently and in a disciplined manner through obedience to the law. Thirdly, to perform their duties efficiently and to observe punctuality by observing the dress code, teamwork, and pursuing service excellence. Fourthly, to exercise their responsibility and good stewardship by acting within the boundaries of a given authority. Finally, to observe transparency, accountability, and the principle of meritocracy and integrity in discharging their functions (Lumbanga, 2005).

Furthermore, the third phase of government took a pragmatic approach to restoring ethical leadership and instituting measures of curbing corruption, which entailed calling attention to the problem through a publicity campaign, strengthening anti-corruption institutions, and purging in the 'public interest' of several state employees. Mkapa urged professional bodies to become more involved in reducing corruption and overseeing the activities of their members (Lyimo, 2000, cited in Heilman & Ndumbaro (2002)). Watchdog institutions were established to ensure the restoration of public integrity. Beginning in 1998, the Prevention of Corruption Bureau (PCB) was revitalized, and its budget dramatically increased to perform several functions, including investigating corruption offenses, conducting research on corruption matters, raising public awareness of corruption, prosecuting and giving advice to any entity in the fight against corruption in the country (Heilman & Ndumbaro, 2002).

In addition to the PCB, an Ethics Secretariat was established in 1995 by the Public Leadership Code of Ethics Act No.13 of 1995. It was created to curb the misuse of public office by top public officials. All high-ranking elected and non-elected officials were or are required to declare their assets and liabilities. It was designed to deal with breaches of ethics by public officials, which may or may not be corruption-related. In 2001, the Permanent Commission of Inquiry was, through an Act of Parliament, transformed into the Commission for Human Rights and Good Governance (CHRGG) to coordinate the implementation of the National Anti-Corruption Strategy and Action Plan to monitor the public leaders' ethics and abuse of power (REPOA, 2006). Moreover, at the grassroots level, the government instituted opinion polls designed to yield information on corrupt civil servants at the local, district, and regional levels (Heilman & Ndumbaro, 2002).

Despite instating such legal frameworks, Mkapa's third phase of government can be considered to have marginally improved the enforcement of some anti-corruption measures because elements of misuse and abuse of power and authority, lack of transparency and accountability; mismanagement of taxes, revenues, and payments to the government; lack of care and concern for the public interest, trust, ethics and welfare of weaker members of society were not stamped out (Heilman & Ndumbaro, 2002). The country still suffered from what (2016) described as destructive practices, namely working by not considering others, not bothering about the interests and rights of others, supersonic speed by individuals in the struggle to actualize their own interests, goals, and objectives; the myth that although unethical conduct may not precisely be the right thing, it is not bad either and mentality that encourages and propels self-centered interests. Under the third phase of government, the missing link between ethical leadership and effective management of public resources was not reversed.

The Fourth Phase of Government under President Jakaya Mrisho Kikwete

Ethical leadership was put to a litmus test during the fourth phase because there was a general trend toward a free press, active civil society, and a relatively empowered national assembly (Cooksey, 2018). In 2005, Tanzanians elected Jakaya Kikwete to the presidency with 80% of the popular vote, and the ruling party, Chama Cha Mapinduzi Party (CCM), gained a majority of representatives by securing 96% of mainland parliamentary constituencies (Andreoni, 2017). This phase of government was popularly referred to as the grand corruption and competitive clientelism phase (2005-2015) (Phillips, 2010). The main reason may be that mechanisms that led to ascendancy to the leadership of this phase were ethically questionable. The last phase of the third government regime, for political advantage, legalized unethical practices for people to be elected as political leaders, thereby leading to the erosion of moral authority to enforce ethical practices within the public service.

There was the legalization of the *Yakima* (meaning "hospitality") practice in April 2000 (six months before the presidential election), which favored the increasing reliance on political money. It turned out to be known as the "harvesting season" for politicians for "exchanging votes for gifts of money, meals, and party apparel referred to colloquially as food, sofa, sugar, or tea"(Phillips, 2010). This created a notion that leaders had bought voters, and thus, this

compromised the downward accountability. From 2006, popular demands for accountability (PDAs) in Tanzania from workers, students, and ordinary citizens were on the rise during Kikwete's administration (Killian, 2009). This situation may have been exacerbated partly by having the majority of the parliamentarians from a single party who came to power through unethical political decisions, and thus, they became crippled to stand firmly in exercising an oversight role. The hallmark of accountability in a democracy centers on the way the elected parliament holds the executive to account, whereby if the parliament does not perform its oversight role effectively, lower authorities would have fewer incentives to do the same vis-à-vis local executives (Katomero et al., 2017).

The reported increased bureaucratic and political corruption tendencies can be evidence of the waning ethical leadership during the fourth phase of government. For instance, Kikwete's years in power were blighted by growing scandals and a generally loose approach to Public Finance Management, culminating in the Escrow scandal (2014-15), which saw Kikwete aligning with the perpetrators in the face of massive evidence of their culpability(Cooksey, 2018).

The Fifth Phase of Government under President John Pombe Magufuli

Tanzania, during her fifth phase of government regime, seriously and dutifully embarked on the important task of implementing JK Nyerere's well-known stance on the all-important question of leadership ethics, which is what actually moved him to include the "Leadership Code of Ethics" in the Arusha Declaration of 1967. In an effort to restore the lost values in public service, the fifth phase started the removal of 32,000 ghost workers and those public servants holding fake academic certificates in the payroll, something which led to saving Tshs 378 billion; there were efforts to create anti-grafting court and dismissal of dishonest public officials and increased control on the protection on the natural resources such as minerals by signing three mineral laws and changes which have laid reforms in the extractive industry (Paget, 2020). It is reiterated that, having noticed the missing link of leadership ethics, the fifth regime of government gave priority to three ethics-related governance areas, namely, eliminating wasteful and unnecessary public expenditures, fighting impunity in the public service, and tackling corruption, which is the evil that mercilessly had plagued the nation (Paget, 2020).

Results and Discussions

Performance of the second phase of third government regime (1995-2005) and fourth Phase of government (2005-2015)

In 2005, towards the end of the third phase, the government got relatively good marks, with 62% indicating that the government was doing "fairly" or "very well" at this task. This represents a considerable increase over ratings in 2003 and 2001, and negative evaluations of the government dropped by an even larger margin (REPOA, 2006). Moreover, the World Bank Institute's governance indicators, which look at changes in the quality of governance in Africa from 1996 to 2004 with respect to control of corruption, voice and accountability, and governance effectiveness, placed Tanzania among countries that experienced significant improvements (REPOA, 2006).

However, during the fourth phase of government, this seemed to be on a decrescendo tone. Unlike the preceding phase, the country was ranked 111th out of 177 in Transparency International's Corruption Perceptions Index 2013, with a score of 33 out of 100. The 2013 Global Corruption Barometer (GCB) indicated that 69% of respondents in Tanzania perceived the level of corruption to have increased (Deborah Hardoon, 2013). Regarding citizens' experience of corruption, 61% of respondents in the GCB 2013 stated that corruption was a severe problem in the country (Deborah Hardoon, 2013).

Comparison of Level of Corruption between the Fourth and Fifth Phase of Government

Two-thirds (66%) of Tanzanians said the level of corruption increased between 2013 and 2014. The extent of corruption was perceived to be most significant among the police, tax officials, judges, and magistrates. Majorities of citizens in 2012 and 2014 rated the government's performance in handling the fight against corruption as "fairly bad" or "very bad." However, there was a slight improvement (8 percentage points) in 2014 compared to 2012.

Unlike the situation in the fourth phase of government, during the fifth regime, the results were promising, given the less savory aspect of Magufuli's administration. In 2017, more than seven in 10 respondents (72%) said the level of corruption in Tanzania has decreased "somewhat" or "a lot" over the past year. This is a sharp reversal from 2014, when only 13% reported a decrease.

Similarly, in 2017, seven in 10 Tanzanians (71%) said the government is fighting corruption "fairly well" or "very well" – almost twice the level of approval in 2014 (37%) (Lulu & Msami, 2017). At the international ranking, the Corruption Perceptions Index, which was first launched in 1995, ranked the country 96 out of 180 in Transparency International's Corruption Perceptions Index 2019, with a score of 37 out of 100, while in 2015, the Corruption Perceptions Index was 30 out of 100 (Pring, 2015; Pring & Vrushi, 2019).

Implications of Ethical Leadership in the Fields of SDGs and African Aspirations

Ethical analysis can take one or more of three basic approaches: descriptive, prescriptive or normative, and metaethical (Khayesi, 2021). While the descriptive aspect presents or narrates a moral situation as it exists, the prescriptive or normative aspect presents the required or expected moral behavior and its source. The three approaches are utilized in this discussion to determine the ethical positions implicitly advanced or assumed in the SDGs, going beyond description to identify the core principles and values and ethical standards pursued or implied in these goals (Nicolaides & Tornam Duho, 2019).

The objective of promoting peaceful and inclusive societies and building effective and accountable institutions is reflected in both Agendas. While peace and institutions are merged in SDG 16 of Agenda 2030, Agenda 2063 puts a stronger emphasis on both areas, with Aspiration 3 being dedicated to an Africa of Good Governance, Democracy, Respect for Human Rights, and the Rule of Law (Mo Ibrahim Foundation, 2019). Thus, SDGs and Africa Agenda have ethical, social, ecological, economic, and governance dimensions (Villeneuve et al., 2017).

Accountability is another area of SDG implementation calling for an ethically grounded implication. Accountability is not only about determining who is answerable when things go wrong but also about establishing and adhering to a mechanism for owning a decision and taking responsibility for executing actions toward achieving the SDGs and the African Agenda (Khayesi, 2021). The ethical issue being raised here is how responsibility and accountability can be handled to ensure that the SDGs are translated into national and local development aspirations and practices. Maintaining responsibility and accountability is at the heart of ensuring ethics of practice in the implementation of the development agendas.

Conclusion

It can be epitomized that any country's performance in seeking sustainable development largely depends on its leadership. Sound leadership translates into careful public policy formulation and implementation, besides good public service delivery, to meet the needs and aspirations of citizens. In order to achieve effective management of public resources and achieve people-centered development, concerted efforts of governments, the business sector, society, and individual citizens are needed to ensure ethical leadership sustainability.

Nonetheless, the world needs effective leadership for sustainable development, and this leadership requires an inner process in which a leader must first be grounded in an understanding of self and a relational view of the world in order to work with others to make change effectively. Achieving coherence between the global vision and the local context is necessary. Development goals could easily become another lost opportunity without a sustained ethical reflection that guarantees realistic translation and responsible stewardship of their implementation at national and local levels. This reflective process allows for feedback loops and cycles of growth and change. The findings strongly suggest nurturing leadership in Africa should be internalized as an inclusive, collaborative, and reflective process rooted in values and ethics.

Moreover, ethical leadership can be realized by involving various stakeholders and not merely legalistic approaches. A transformational approach is required to change people's mindsets, values, and beliefs, which in turn changes people's behavior and actions; ethical leaders must be appointed to positions of authority to start influencing people and education programs to raise the level of awareness and the importance of ethical practices in a society must be established and the war against unethical practices must adopt a systemic approach rather than a legalistic one.

Lastly, to achieve the Global and African Development Goals, leadership at both the national and organizational levels should adopt a leadership style that engenders a sense of shared responsibility toward the attainment of the Goals, one that is focused on the long-term and thus would establish systems that persistently ensure the pursuance of this goal in the future; one that understands the need for collective effort (at both the national and organizational levels) toward the attainment of the development goals and thus would impress upon followers the need to behave in a like manner by refraining from rent-seeking behavior.

Implications for Future Research

Like any research, the present study has limitations. This study used a systematic literature review focusing on the interrelationships of ethical leadership and effective management of public resources in Tanzania. This limited in-depth understanding of the topic and related knowledge in different African contexts. Further exploration of the topic may aid in its development. In addition, academics may find this paper a valuable resource for understanding the state of nature of this field in Africa, in general, and Tanzania, in particular, and justifying future research. Therefore, future research may employ a suitable number of case studies. Furthermore, it would be informative to implement comparative analyses across geographic areas and countries to identify distinct variables related to the study.

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