

CHALLENGES FACED BY BUSINESS SCHOOLS WITHIN NEWLY FOUNDED CATHOLIC UNIVERSITIES: THE CASE OF TANZANIA

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Abstract

Catholic universities are a new phenomenon in the East African region particularly in Tanzania. Therefore, business schools within these universities face challenges of newness in addition to living the Catholic mission and identity. Enrolment for survival, recruiting, hiring and educating for a mission as well as opting for the poor and the marginalized in the midst of creating new universities are issues discussed in this paper. Experiences lived by the Tanzanian Catholic University may be a lens through which we can learn the challenges faced by newly founded Catholic universities in the region. A call for partnership in the midst of these interesting growths of Catholic universities and their business schools is extended.

I. Introduction: Background information

Catholic Higher education in the East African region specifically in Tanzania is a new development and so are Catholic business schools. Fifty years ago in Tanzania, there were neither public nor private universities, and Tanzanians had no option for higher education within their country. Beginning in 1970 the privilege of a university education was limited to a single university whose main objective was to prepare manpower for the Ujamaa (Socialist) government. This university served from 1970 until the founding of a second one in 1984. A change in legislation in the mid 1980s unleashed competition in all political, social and business sectors while creating pivotal changes in the Tanzanian society. In the span of 10 years from 1990 to 2000 Tanzania evolved from a one party system into a multiparty system, from state investment into mainly private investment and from public education into both public and private education. Individualism and individual gain are taking over African socialism, an ideology introduced by the late Julius Kambarage Nyerere, which Tanzania hinged on for years after independence. Most likely, today's business students, who have known only the current system in their lives, are likely to perceive the world less in terms of collective interest and more as individuals who have to make their own way in life (Warren & Tweedale, 2002).

Changes in higher education brought by the above developments are numerous. Since 1995 to date, Tanzania expanded from 2 state universities to more than 30 universities and affiliated colleges in 2008. The only Catholic University in Tanzania, St. Augustine University of Tanzania (SAUT), located in Mwanza, on the shores of Lake Victoria was founded in 1998 by

the Tanzanian Catholic Bishops. The Faculty of Business Administration was founded a year later. Today, SAUT already has three affiliated colleges located in different parts of Tanzania. Business education seems to be one of the most popular programs at most newly established universities emphasizing entrepreneurship and self-employment.

II. The Tanzanian business school: Environment and value added by a Catholic orientation

A Catholic education orientation in Africa today ought to add value to business education by consciously delivered with a focus on the problems that prevent the development of African economies and progress in the eradication of poverty. The common good always exists in the concrete specifics of the reality of time and place and education for the common good must reflect this. The Catholic University has a prophetic role on behalf of social justice, peace and the marginalized in the society. It needs to be that voice. While there are secular and non-secular universities that do that, Catholic universities should be informed by the Catholic Social Teaching (Lemmons, 2008). Catholic business schools in Tanzania and elsewhere are obliged to prepare candidates with integrity; those who will be instrumental in eradicating siphoning of public funds. They ought to prepare graduates who will increase revenue collection to enable the financing of social services and facilitation of economic growth. They should be candidates who strictly adhere to the transparent administration of tendering and procurement procedures and those who will provide good leadership in all business and civic endeavors. Catholic business schools are therefore challenged to develop programs that create awareness on how corruption harms the economy and graduate business leaders who will ultimately transform the fabric and values of society. It is the responsibility of Catholic business schools in Tanzania and elsewhere to advance business to a respectable level and reverse a trend of business mismanagement and corruption.

Indeed, Catholic universities should be nurseries for responsible future business leaders. These universities ought to produce graduates who are capable of processing and translating business policies and making decisions that favor the poor and the marginalized in this depersonalized world. Recently, the European Union and the African, Caribbean and Pacific countries were in discussions to form trade arrangements. These are Economic Partnership Agreements (EPAs) that prescribe an open door policy in the exchange of goods and services. On one hand, the arrangement looks great. Economic partnerships allow countries to specialize in the production of goods and services that they can produce more efficiently. These partnerships reduce and ultimately remove tariffs to the free flow of goods, services and factors of production among group members. Economic partnerships provide new opportunities for investment and development in the region. Lowering of costs of crossing borders results into geographical market expansion, increase of competition, ensures lower costs of goods, and growth of business (Mrope & Mayage, 2005). However, this kind of reciprocity only works equitably in the context of relatively equal strengths.

Analysis of these agreements shows that EPAs will endanger the livelihoods of small scale farmers, undermine efforts of the East African countries to attain food security and sovereignty, and deepen the effects of the Structural Adjustment Programmes that address poverty, food insecurity, unemployment and insecurity. In addition, signing this pact affects minorities including women and the poor (BEACON, 2007 & AACC, 2007). whose livelihoods depends on

small farming. Thus, the costs imposed on the poor by poorly conceived economic development projects may grossly underestimate the costs imposed on the poor. Disparities in GDP, trade and disparities in negotiating capacity put Africa, the Caribbean and Pacific countries at a disadvantage (Olan'g, 2007). Removal of tariffs and other non-tariff barriers means removing protective measures to most products produced by Tanzanians. Thus, the future of small farmers, manufacturers, consumers and workers is at stake.

Catholic universities and their business schools may play a role, for good or for bad, in influencing the direction of trade in their countries and beyond. They may do that through what they teach and research. They are a recognized institution that can work with the government to consolidate and assert the policy position on such negotiations, taking account the political and economic realities of the countries in which they reside (Mukandara, 2007). Catholic university professionals may propose ways and policies that will help Africans to stand on their own feet. Indeed, voices of the Catholic university are able to breed and nurture freedom, justice and human dignity. On the other hand, if they attempt to teach and research only “value free techniques”, without consideration of the common good and Catholic Social Thought, they will end up preparing graduates who are corrupt or insensitive to the needs of the society.

Liberalization of the internal and external trade on one hand and political liberalization on the other facilitated a close relationship between African government leaderships and business people – a situation which is conducive to practices of grand corruption (Annual Report on the state of corruption, 2002). This was demonstrated in the Tanzanian Central Bank saga. The business of the Bank of Tanzania is the business of the business school. Embezzlements of funds, abuse of office and grand corruption scandal allegations of the Bank of Tanzania leaders (Ihucha, 2008) indicates that there is much to be desired in the ethical conduct of Tanzanian business and political leaders. Audits over the external payment arrears revealed that companies were paid based on forged documentation or without supporting documents to authenticate such payments (Lusekelo, 2008). This is one of many examples that show lack of business integrity and values. Knowledge offered by Catholic business schools ought to serve the human person and the cause of the human person can only be served if knowledge is joined to conscience. Products of a Catholic University must have the courage to speak uncomfortable truth which sometimes may not please public opinion (or political leaders), but which is necessary to safeguard the authentic good of society (John Paul II, 1999).

Corruption is a major war in Tanzania and Africa. When I was preparing this article, I perused the Tanzanian Guardian newspaper to determine the extent, at which corruption was referred to in the month of December, 2007. More than 50 articles were found to be corruption related. Speakers in these articles ranged from church leaders to politicians to business people. A few examples include the Zanzibar Catholic Bishop Augustine Shao who likened corruption to cancer eating into society (The Guardian correspondent, 2007). Also a Roman Catholic Bishop Damian Dalu describes corruption and HIV/AIDS as serious problems whose impact on Tanzania's social, economic, and political development is devastating (Mwandoma & Tarimo, 2007), while Bishop Method Kilaini advises the government to stop dealing with “Old ghosts of corruption” and seek to strike at the very core of the vice (Mwalongo, 2007). Former President Ali Hassan Mwinyi on the other hand, bitterly deplored corruption practices in the media industry (Lusekelo, 2007) and Serengeti District authorities nullified all seven would be Ikoma

wildlife Management Area Investors because the awarding of the respective tenders was made in conditions that smacked of corruption (Ihucha, 2007). In another incident, corruption disturbed veteran UWT leader Leah Lupembe (Lwinda, 2007) and an artist tackled corruption through a song (Mcgregor, 2007). Similar incidences are echoed in other neighboring countries where for example a Kenyan Minister of Finance was pressured to resign from his ministerial post due to corruption allegations. Catholic business schools in the region, because they are private and somewhat insulated from societal pressures and because they are grounded in Catholic values, are uniquely positioned to play an active role in the alleviation of these evils.

My university, SAUT, is located in the West of Tanzania, an area rich in mineral resources. Minerals are currently being extensively explored at different sites of this region. Unfortunately, mining presents an environment that can accelerate lack of human rights. Poor working conditions, inadequate salaries and benefits, other forms of social injustices, are just a few of the attacks on fundamental human rights. Catholic universities are positioned to prepare lawyers, engineers, economists and future business people well grounded in Catholic Social Thought concepts. Exploring, with the use of powerful tools such as common good and the universal destiny of goods should be our business in both our teaching and scholarship. We ought to defend such people who cannot defend themselves (Option for the poor!). Catholic schools should be the voice for the voiceless and become living institutional witnesses to Christ and his message (John Paul II, 1999), and we must do so in the context of the very real problems of our societies and economies.

III. Integrity: Important to the public as well

In the wake of privatization and entrepreneurial endeavors in Tanzania, there are business related deals in almost every profession including procurement, marketing, finance, accounting and even health and education. In the midst of all that, the society is crying for public responsibility and value based business. Indeed, the society abhors corruption and personal gain and expects integrity in government offices as it was rightly enforced by the government of Tanzania.

In a letter signed by the Tanzanian Permanent Secretary of the Ministry of Higher Education, Science and Technology to the Vice Chancellors and Principals of Universities and Colleges, he recommended public and private higher learning institutions to introduce Foundations of Ethics in all educational curriculums. (Abeli, 2007). While this is an excellent move but such a decision should go along with preparation of educators in that discipline. If emphasis on ethics and values is put on public universities, Catholic universities and their business schools ought to go a step further. Since teaching values has always been a domain in Catholic schools, our business schools have a solid foundation to base their act. We ought to emphasize the ultimate purposes and ends that are part of Catholic Thought, providing meaning and purpose to life and the human person.

IV. Students' enrolment and the mission

Student enrolment is observed on all university campuses in Tanzania. Enrolment at St. Augustine University of Tanzania for example in 2002/2003 was about 400 students and 2007/2008's enrolment is 4067 students. The Faculty of Business Administration alone has 1592 students in different business programs which represent 39% of University population. In 2007 SAUT began an MBA program and drew an initial class that will surely be among the leaders of

Tanzania's business in a few years. Similar increasing trends are observed in other universities, public as well as private.

There is a valid reason to increase students' enrolment in Catholic universities. Catholic universities in the region are challenged to produce enough graduates in order to make a difference in the society. If graduates of public universities far exceed the number of Catholic universities' graduates, Catholic university products may not have an impact in the workplace. Therefore, a reasonable number has to be maintained.

Much as we applaud these expansions, it is also a call for serious reflection. Are these expansions done in the name of survival? In most cases they are and it may be rightly so even in Catholic universities. That being the case, the end may be dangerous. If Catholic universities have no other major claim apart from expanding enrolment, ability to attract many students alone can never make such universities Catholic. Quality and adherence to the mission of service of the Catholic University is what should attract students.

The basic mission of a Catholic University is a continuous quest of truth, through its research, and the preservation and communication of knowledge for the good of the society. A Catholic university participates in this mission with its own specific characteristics and purpose. Thus, a Catholic University provides service through teaching and research by preparing men and women who, inspired by the Christian principles, are able to assume positions of responsibility in the society. Catholic Universities offer an opportunity to university community to integrate religion and moral principles with their academic study (John Paul II, 1999). It is important therefore, for a Catholic University like SAUT that are emerging, to have a clear understanding of a Catholic University mission. In the absence of clarity and specifics, the void will be filled with all kinds of assumptions and stereotypes (Stenfels, 2007).

The way in which a Catholic University expresses its Catholic nature shouldn't be merely ceremonial. Catholicity should not be a marketing tool but should be at the heart of what a Catholic institution does. There should be an institutional commitment to the service of the people of God and of the human family in their pilgrimage to the transcendent goal, which gives meaning to life (Lemmons, 2008).

In Tanzania, educational institutions are in place to make sure that basic university quality is adhered to. Continuous assessment by Tanzania Commission for Universities (TCU) helps to maintain quality of education in the entire country. In countries like Tanzania, where higher education is relatively new, it is important to safeguard it nationally for the good of the country. This is in line with what Prewitt (2003) asserts, that the only way in which Africa can participate in the international knowledge revolution will be by protecting the public good dimension of knowledge production. For Catholic Universities and business schools within those universities such quality is basic. Enrolling, educating, recruiting, hiring for and living a Catholic mission on campus and beyond is what will make them universities and business schools that are also Catholic. Imagine an impact that African Catholic Universities can make if they are well grounded in educational quality and Catholic values? It is important as we create new universities to recognize a distinct difference between a public and a Catholic university.

V. Recruiting, hiring, enrolling and educating for a mission

The principal mission of a Catholic University and any university is to enlarge the mind of its students so that they can develop an integration of knowledge that prepares them to make intelligent judgments that work towards their own self transformation and to make a world a better place (Naughton, Bausch, Fontana & Pierucci, 2007). Such an outlook is what Africa urgently needs. For a Catholic university, formation is the first strategy towards bringing Catholic Social Thought (CST) to a business school (Clark, 2007). In a Catholic university context therefore, formation encompasses immersing students into Catholic ideals, values, attitudes and principals. It involves forming students who are conscious on issues that are fundamental to Catholic Social Thought such as the dignity of human life, the promotion of justice for all and the search for peace and political stability (John Paul II, 1999).

Quality is always at the heart of any education---public or private. Catholic universities are invited to go a step further. Knowledge of Financial Accounting as well as Management Accounting, cash flow statements and company accounting alone may enable students to pass CPA examinations and perpetuate the Catholic University quality reputation but may lack the Catholic ingredient. Such an education may lead Catholic universities to produce students who are morally limping (Bandiho, 2003) resulting into scandals we observe today.

We need to merge business theories with Catholic values to enable students to see the importance of service, honesty, and integrity while preparing profit and loss accounts, advertising for products and services, creating new business ventures or negotiating business contracts. This is very important for the first step in being a Catholic university or other institution to have the integrity of delivering on your promises as a university or institution. Otherwise, you are a fraud. We are ‘spiritual directors’ of our business students. In a sense we are all called to be the Incarnation today in this time and place in whatever field or institution the Lord has called to embrace.

There is a compelling need to move beyond a purely technical view of business management and show concern for its ethical dimension and its impact upon society and the natural environment (Warren & Tweedale, 2002). In their article “Business Ethics and Business history: Neglected dimensions in management education”, Warren and Tweedale highlights the gaps of historical and ethical dimensions in university teaching. These components, they assert, are relevant to a fully business education in the UK. The same would apply to business schools in Africa. If public business schools recognize the importance of ethics, higher expectations are placed upon Catholic business schools.

Integrating values into a business curriculum will contribute to the realization of the Catholic mission for higher education. Doing so, will carry out the mandate of *Ex Corde Ecclesiae*, which is to share the message, build community and provide services. What I see to be lacking in our emerging Catholic Universities are educators who are immersed in both academic excellence as well as able to demonstrate the Catholic mission through teaching ‘secular professions’. Most of these universities lack educators who can pick up a business case study that carry double meanings of teaching quality as well as values. We lack educators in African Catholic universities who can distinctively distinguish themselves from public university professors in their teaching and guiding students.

In addition, business educators and their students have much to learn from the institutional failures, frauds, and unintended past consequences and past decisions (Warren & Tweedale, 2002). They should be able to point out injustices that are encountered at Marerani, Kahama, or Geita mines in Tanzania. Catholic professors should be educators who can research and transmit information that enable the Tanzanian society to see the wrong doing in killing older women and albinos for personal business benefits or paying next to nothing to people working in private sectors and at people's homes. Responding vigorously to such issues will indeed be supporting the mission of the Catholic University. Researches we direct and conduct, should be geared towards making the world a better place for all inhabitants not for a few individuals. We are educating future business managers and future influential business people. The education we offer to them must help them to understand their reality and must reveal its moral context (Anthony, 1998).

Certainly, academic competence and values are pillars which are both necessary in academic hiring. The Catholic Church is clear on university teachers and administrators. It calls for recruitment of teachers and administrators who will promote the Catholic identity. These are Catholics who are faithful and non-Catholics who respect Catholic doctrines and morals in their teaching and research. In order not to endanger the Catholic identity, Catholic universities are encouraged to maintain a balance when hiring in that the number of non-catholic teachers should not be allowed to constitute the majority within the institution which is and must remain Catholic (John Paul, 1999). However, to get such a mix in newly developed universities, in which a few competent professionals continuously emigrate to greener pastures or opt for private business is a continuous challenge in our universities.

No efforts to bring CST to higher education will be successful unless it is centered on changing the minds and hearts of those who teach the students (Clark, 2007). Due to that, formation of faculty becomes the first strategy towards bringing CST to business Schools because without a critical mass of faculty to drive a mission centered business education, Catholic will be simply in name only and programs cannot represent our identity without Catholics (Naughton & Bausch, 2007). Pope Benedict VI, while visiting Rome's Sacred Heart Catholic University concluded that "In the great sea of culture, Christ always has need of fishers of men; in other words, of people of conscience, well prepared people who place their professional expertise at the service of the kingdom of God" (Pope's Challenge, 2005). Thus, Catholic educators continue to be central in advancing the Catholic mission.

University professors play a great role in guiding research agenda. If university research is carried out from the standpoint of faith, such research will also be part of the service to the Kingdom and to mankind (Pope's Challenge, 2005). Describing the criteria for hiring, Carolyn Y. Woo (2005) emphasizes the importance of a balance between recruiting for academic potential as well as for the mission. Such a balance is not either/or or mutually exclusive but both are necessary, she concludes. While this is theoretically true, it is far from reach for developing universities especially in developing countries where the pool of academicians well versed in a Catholic mission is not sufficient. Getting the right balance may be the toughest set of decisions these universities face (Burtchaell, 1998).

Should Catholics in developing countries wait for 15 more years to train and form their own before creating indigenous universities while public universities and other Christian denominations' universities are mushrooming every year? Since we are all Catholic universities, isn't collaboration in place at this juncture? What I see as the opposing risk is that of moving forward on the academic front while putting the Catholic on hold. As is demonstrated in the book *Dying of the Light* by the former provost at Notre Dame, this can lead to secularization (Burtchaell, 1998).

Recently, SAUT developed an MBA program whose majors are in Accounting, Finance, Marketing, and Human Resource Management. Through word of mouth, more than 100 candidates applied and only 40 were admitted. The challenge was to find the right professors who are qualified, let alone adherence to the mission. Survey shows that in the entire country, there are less than 10 PhD holders in accounting residing in Tanzania and all are centered in Dar es Salaam --- a city that attracts many would be teaching candidates. With more than 30 colleges and Universities in the country at which most of them offer business programs, available professors are very volatile. In such circumstances, when survival of a business school is at stake due to less competent professors, religion orientation and Catholic values are likely to come second in priority.

VI. African University: A 21st century University?

Quality in basic education is what makes the Catholic Church in Tanzania excel. The same quality is expected to extend to Catholic universities. A university of the 21st century represents vigorous research, high technology for teaching and learning and broad sharing of knowledge where students are regarded as partners in learning. Technology today provides more avenues for learning. It enables students as well as professors to use resources available on the internet and other technologies to advance in their disciplines. At a Catholic university in Tanzania for example, broad and efficient use of technology for teaching and learning is still far from reach. However, students are eager to learn as observed by Storch and Glocker a few years ago. "It is hard to compare SAUT to a university in Europe and the United States from the assets it owns and from other modern conveniences enjoyed by the Western countries. What it may lack in facilities, resources and scope of academic offerings is certainly made up by the dedication of the students for whom it is an incredible privilege to attend. Wherever, we went, we saw the creative ability of the people to do so much with so little" (Bandiho, 2003).

In the case of emerging universities, one sees an opportunity to extend the values of a Catholic education in the minds of young people who are searching for life's meaning, their identity and truth. It is our responsibility as Catholic universities to quench their thirst with meaningful knowledge otherwise they will relinquish their thirst with many other available options. We have to fill their emptiness with knowledge that respects the dignity of human life and knowledge that will produce service oriented graduates. How can established Catholic universities assist the development of newly founded universities in this regard in terms of exchange of professors, scholarships, staff and capital development.

Option for the poor and the marginalized in a Catholic university

A Catholic University, as any university, exists to serve human society. It is an extension of its service to the Church and an instrument of cultural progress for individuals as well as for the

society (John Paul II, 1990). “The bias in favor of the underprivileged defines a Catholic University and differentiates it from other universities”, says Archbishop Mtega (Bandiho, 2003). Tanzania is not able to take up all the responsibility of providing all forms of higher education to its entire people who want and qualify for it (Alphonse, 2002). Thus, it has been a tradition and rightly so for Catholic schools to open arms to the poor and the marginalized. In the case of Tanzania the poor and marginalized may include the orphans, mainly due to AIDS, women whose education has been neglected for a long time, and students from very poor families particularly from rural areas. Should these poor students be denied a chance for education and an opportunity to escape the poverty cycle? How can the tradition of supporting the marginalized be extended to a university, which is struggling to survive?

Since its initiation, and using its meager resources, St. Augustine University of Tanzania has recognized the importance of educating especially poor students. When interviewed for a dissertation on the Founding of the first Catholic University in Tanzania, the Reverend Peter Mwanjonde, the then Deputy Vice Chancellor for Administration and Finance, voiced his dilemma as follows, “What gives me high blood pressure is seeing a student who is genuinely unable to pay tuition while I am not in the position to help him/her. Students come pleading for an extension in paying their tuition. Sometimes I give them two more weeks, which extends to months. In one incident, I asked a student to pay at least 50,000Tshs. (Equivalent to 50 US Dollars) but after a month, he showed up with 10,000 Shillings (10 dollars). It was a genuine case. I have queries to answer regarding 20 million shillings of unpaid tuition, most of which originate from underprivileged students. In the management meetings I am told to follow the University tuition collection policy but I know deep in my heart that students X, Y, and Z cannot pay. I think to myself, this is anti-Christian. Students may not understand but it is sometimes agonizing” (Bandiho, 2003). Whenever someone has to balance the needs of the University and the Catholic mission a conflict is inevitable. What should African universities do to assist the needy in the midst of positioning themselves and how could sister universities around the globe become partners in their growth?

VII. Summary and conclusions

Catholic schools excel in quality at secondary the levels in Tanzania and the same quality is expected in higher education. This paper highlighted issues and challenges faced by business schools within newly developed Catholic Universities. Business schools within these universities face double challenges --- challenges of newness and their ability to demonstrate the mission of the Catholic universities while the universities in which they belong to and from which they draw the Catholic identity and mission are still struggling for survival --- and understandably leaving what makes the universities Catholic second in priority. The Tanzanian experience in administering business schools within new universities may represent experiences of other Catholic universities in the region and solutions to impending challenges may extend to them as well.

The challenge of newness of Catholic universities is the central theme of this paper. The Tanzanian society is increasingly becoming aware of the importance of education and they are hungry for it. Evolving universities therefore, face challenges of high enrolment of students and their business schools; accommodation of students, and sustainability of these universities.

A Catholic university is expected to hire educators who are also formators. Engaging all business courses and programs in a Catholic mission and identity requires professors who are not only academically qualified but who also can understand and demonstrate the mission of a Catholic university. It demands professors whose teaching, research, and consultancy are geared towards realizing both quality of education immersed into Catholic values. In the region of interest, such formators do not exist especially in business specializations. That is a challenge and a call for collaboration.

Social justice issues are part of business and business schools play a major role towards achieving social and business justice. Corruption, abject poverty, child labor by businesses, unfair economic trade agreements, and environmental pollution by major businesses are but a few examples in which business education ought to give direction to future business leaders. Poor working conditions, salaries that do not meet people's basic needs, and the negligence of companies that produce hazardous products, the environment and other problems connected with the activities of the business world are some of the many social issues which should be a concern of businesses and business schools. Business schools within African Catholic universities are challenged also to support students from economically poor families while the number of their alumnus willing and able to support their former universities is still in its infant stage. What can well established Catholic business schools do to support their sister universities?

State organs control the quality of university education in Tanzania. Thus, as far as quality of the programs is concerned, there is a legal framework in place. The key issue for individual institutions, such as Catholic universities, therefore is what can add value to the education they offer. Catholic Higher Education mission which is centered on a human person and not mere money-making is fundamental. This added-value-type of education, in which people are served with Christ's vision and love, will make our new Catholic universities and business schools unique and valuable.

Since Catholic business schools are new, it is their time to grow into what they want to be. Researches they conduct may enable business schools to discover the best practices and values from within Africa and its culture that can be merged into business curriculum to enrich it. We need to instill values into our business students and business practitioners so that their practice may benefit the majority of the people in the midst of the world culture, which is characterized by individualism. Such practices within business and business schools add value to new business schools and enhance the identity of their schools. Like other Catholic universities and business schools of the world, universities in developing countries have an obligation to also respond to Pope Benedict's call of quality research and teaching, and faithfulness to *magisterium*. Catholic business schools worldwide are invited to become partners in the development and growth of their sister Catholic business schools in Africa as well as in other developing countries.

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