Managing and Teaching Ethics in Higher Education

Policy, Skills and Resources

Globethics.net International Conference

Report 2018

Globethics.net

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Globethics.net Reports

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FORWORD

Obiora Ike and Christoph Stückelberger

It is our great pleasure to welcome you to our conference on 'Managing and Teaching Ethics in Higher Education: Policies, Skills, Resources'[1]. Together with you, we wish to celebrate the progress that has been made and take stock of future priorities, challenges and opportunities. There is a need to embed ethical values more deeply in the governance of higher education institutions and in teaching across disciplines. During this conference, we will create a platform for exchange and learning on the latest academic developments, innovative educational products and practical tools. The aim is to provide you with practical solutions to ethical issues in the higher education sector. It is particularly significant that we are convening the conference at the Château de Bossey, the international centre for encounter, dialogue and formation of the World Council of Churches. Founded in 1946, this Institute brings together people from diverse cultures and backgrounds for learning, academic study and personal exchange. We are honoured to be here. We strive to create an atmosphere in the next few days that is aligned with the identity of Bossey: a campus where, with a purposeful hum of activity, mindful focus and openness to new ideas, people are

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[1] Prof. Dr Obiora Ike is Executive Director of Globethics.net, Prof. Dr. Christoph Sückelberger is the President of Globethics.net

learning from each other. We believe that it is only by sharing knowledge that we can improve education on a global level. In a broader perspective we are close to Geneva, a city that is known to be the nerve centre for human rights, internationalism and free thinking. There is much we can learn from this and we hope that the 'Geneva spirit' will inspire all of you during the conference. We are confident that the discussions we will have will form the next stage to seeking solutions to the big questions of equitable and quality education and sustainable development. We would like to extend our sincere gratitude to the many contributors to this conference who offer us their intellectual input in the development and execution of the panel sessions, academic tracks, workshops and keynote addresses. Our gratitude also goes out to all those who provided us with financial support. We are thankful to the conference planning team who have ensured a stimulating agenda with engaging and influential speakers who have kindly agreed to share their experience with us. As we have learnt from Nelson Mandela, "Education is the most powerful weapon which you can use to change the world". Through education, we strive to nurture future leaders that will put ethical considerations above all others when taking decisions. As the institutions, teachers and professionals that shape these future leaders, we are all responsible for the long-term prosperity of our societies. Together with our combined efforts, we can achieve this.

OPENING ADDRESS

Globethics.net Formula: 1-4-4-6

Christoph Stückelberger

Excellences, Vice-Chancellors, Deans, Professors, Lectures, Staff, Students, Friends,

To address an audience is always tricky in terms of respecting the correct hierarchical order. Shall I start with the highest and close with the hierarchically lowest to be politically correct? Shall I mix in order to be inclusive? Shall I put the highest at the end as the climax? That's what I do: with all profound and serious respect for authorities, ministers of governments and excellent university leaders we have among us, what counts most for me are friends. Not in the sense of nepotism and privileges of friends, but in terms of friendship with many of you which is such a source of joy and energy to walk together to change the world. In addition to rules and statutes and trainings, what counts are at the end solid, reliable human relations to work as a community for a common goal. Globethics.net is more than just a foundation and training and publishing institution. Globethics.net is a global community of friends and the annual conference is a living expression of it. Few years ago, the director of a highly respected public administration university from Africa told me after the Global Ethics Forum: "I have never experienced

such a gathering. It was a transformative experience which changed my life." I therefore want to open this conference with a thank for this wonderful community of professional cooperation and personal friendship. We want to be a global serving community, serving each other. Integrity leadership is servant leadership. Servant leadership does not means submission like slaves or subordination of woman under man as in former decades until today. Servant leadership means mutual accountability, mutual service for the common cause and common good. We recently had a training of 25 Chinese Christian Entrepreneurs in Geneva. During a worship ceremony, all of us had a kitchen apron with the biblical slogan on it "serve each other with humility". And with this, we are already in the midst of the topic of our conference: Ethics in Higher Education. Most of the students in higher education become in one way or the other leaders in society. Leadership education is therefore key. Leadership with integrity and servant leadership is one core element of ethics in tertiary education. Some people say it is too late at universities, ethics education has to start in childhood and in the family. Sure. Character education is a live long process which starts with childhood. But young adults between 16 and 25 years old are in a specifically important phase of life as they have to develop their own value system and ethics, by refusing, modifying, accepting values from parents and society. Guidance, encouragement to stick to their own values is a critical moment in life where young people also make ethical commitments – or make them not and deviate in their ethical orientation.

Let me close this short opening address with the formula which will guide us during this training conference: 1-4-4-6 means: Globethics.net has 1 vision and mission, 4 programmes (for institutions, teachers, students, professions), 4 resources (online library, publications, academy, network) and six+ focus countries to start with. During this conference, we will go into details in order to strengthen our common service to humanity.

WELCOME ADDRESS

The Globethics.net Strategy –
Towards a New Vision, Mission and Practice
for Ethics in Higher Education

Obiora Ike

- *The President and Members of Board of Globethics.net Foundation,*
- *Honourable Minister of State for Tertiary Education of the Federal Republic of Ghana, Prof Kwesi Yankah,*
- *Excellencies, Vice Chancellors, scholars, academia and practitioners, Members of the Steering Committee, National Contacts and Representatives of the Regional Programmes of Globethics.net from all the corners of our one world,*
- *Colleagues and Staff,*
- *Distinguished Ladies and Gentlemen*

It is indeed a great delight and we all at Globethics.net are highly honoured to welcome you to the 2018 edition of the "International Conference on Managing and Teaching Ethics in Higher Education: Policies, Skills and Resources". This event is happening during these sunny days on the eve of summer (4th to 6th June 2018) at the Château de Bossey in Canton Vaud, Switzerland. The Ecumenical Institute contains a green and scenic region of Switzerland known for its wines

and calm environment, but more so, the premises is a Centre for reflection, teaching and training of theologians and other thought leaders of our globe in interdisciplinary studies around theology, service, ethics and ecumenism.

The Vision

This international conference comes as Globethics.net Foundation's new strategic Vision and Mission and as an honest contribution to the urgent search for solutions to a world noticeably and without doubt in disarray, as problems continue to mount high.

I would like to express gratitude to this gathered assembly. Our vision at Globethics.net is clear and bold, namely: to integrate Ethics in Higher Education. At the level of Higher Education institutions, we encounter the youth – future leaders of communities, families, institutions, businesses and nations. Upon these and their knowledge and integrity rest the future of societies. They need to be empowered by their institutions, learning environments and teachers whom we engage with tools and resources. With these, they can integrate the ethical ingredient into disciplines they teach and their students receive ethics lived through example and the knowledge and practical constructs. It is possible.

The world is in need of guiding ideas, a vision, to more effectively direct our Intellectual, moral and scientific capabilities for world peace, global security, human dignity and social justice. Our world needs ethics, more ethics and much more ethics. Only in ethics, with ethics and through ethical standards can we evoke evolutionary ideas that can spur our collective progress without the wake of destructive violence that threatens to undermine the huge but fragile political, social, financial and ecological Infrastructures on which we depend and strive to build a better world. This conference is held at a background of scholars and practitioners exploring these symptoms, their underlying causes, and the outdated theoretical concepts that unpin the present global dilemma with a hope to give solutions through education.

The recent edition of Cadmus Journal, vol. 3(4) of May 2018 mentions, and some of you are already aware, "the world has entered the new Axial Age. Numerous transformations are taking place in the models of social, economic, and political activity, in projections of power and authority. The political landscape and its relevant "content structures" (democracy and liberalism, right and left, globalisation and nationalism etc.) are acquiring new systemic qualities. If we want to avoid fighting with the ghosts of the past, it is necessary not only to take into account these transformations but examine them from within. Who can manage the complexity of the "plurilateral" world we are stepping into? What kind of political architecture will be needed to support the nascent multi- or rather "pluripolarity"?

Can any sustainable development and progress be assumed for humanity if it is devoid of education, and come to reason on this, surely an education that has strong content in values and ethics that produce leaders that are values-driven?

As the referred to Cadmus journal mentions, some of the current challenges to include are: "Bitcoin, block chain, fake news, populism, the polarization of societies, growing poverty and disparity between those who have and those who do not have, the world financial crisis, the revival of Cold War tensions, renewed proliferation of nuclear weapons, artificial intelligence, the fourth Industrial Revolution, neoliberalism, the retreat from democracy, rising intercultural tensions and fundamentalism which have all something in common". And as we know, some of this crisis suffers from integrity deficiency.

Taken together, we see institutional weaknesses in government, economy, traditional and religious institutions including the academia showing a growing lack of trust or respect by citizens for established authority and institutions around the globe. And perhaps more worrisome is a growing absence of faith in the human values that guide people; values founded on sound moral and natural reasoning, using

freedom to make choices and decisions that affect the common good. Some of these values are embedded in what we consider excellence, integrity and justice, life, respect and sharing, inclusion and responsibility, competence and accountability - and there are many others - all of which serve sustainability. Unfortunately, a noticeable tendency is for some people to remain, as the Acton Institute mentions in its latest editorial "vulnerable to the seductions by the new gods of autonomy without community, freedom without responsibility, rights without duties, pleasure for pleasure's sake, entertainment devoid of work, allegiance to a diversity that questions identity built on lifestyles that reject ethical conduct that are values-driven". It cannot continue like this and the youth whose future stands ahead are the most vulnerable.

The founder's spirit behind Globethics.net was motivated by a deep emotional commitment and sense of responsibility to work for global leadership founded on ethical pedestals for the betterment of all. The overriding conviction then, as it is still now, was on the need for a united global effort to promote values-driven leadership through ethics, so that we can meaningfully control the forces of science and technology and govern the peaceful evolution of human society. There are of course inhibiting conditions to translate these powerful motives into action, but they still retain their original power for realization. It reinforces the need for reinvention and integration of Economics as Ethics and other social sciences, moves to establish the place of Ethics in the rapid development of the institutions of global governance, and reaffirmation of the cultural and spiritual values that irresistibly draw humanity into the future. It also compels us to rediscover the power of values behind literature, history, philosophy and the other humanities to restore wholeness to our highly fragmented view of the world by reuniting the objective and subjective dimensions of social reality.

The Mission

I would like to express gratitude to the respected professor and Honourable Minister of Higher Education from Ghana, Professor Kwesi Yankah who shall deliver the Keynote address this morning on the theme of "Promoting Ethics as Policy in Higher Education". Until recently, history has recorded the acts of creative individual thinkers and dynamic leaders who altered the path of human progress and left a lasting mark on society. This is what policy focus in the context of education suggests and we hope for this. It corresponds to the new and revised Mission of Globethics.net – a strong reason for this conference. We ask that Higher Education actors make policies that empower people and develop talents; that these policies translate higher education to achieve transformative roles by placing the common good before self-interest; that higher education takes a holistic approach through understanding of in-depth correlations; that higher education serves integrity which makes values-based decisions and behaviours; finally that higher education promotes competence of the educated by focusing on innovative and collective proficiency that serves sustainability. This means to essentially standing up for our one world. Thank you, Honourable Minister for honouring our invitation.

We thank Mr Roland Schatz, senior advisor to the Director General United Nations and Founder, Media Tenor International SA, who shall deliver the second keynote on the theme of "Ethics in Higher Education as key driver of the 2030 Agenda for Sustainable Development". Over the past half century, the role of pioneering individuals is increasingly being replaced by that of new and progressive organizations, including the international organizations of the UN system and NGOs such as Globethics.net, the Club of Rome, Arigatou International, the Red Cross, the International Academy for design and Health and the Association of Physicians for the Prevention of Nuclear War to mention but a few. These organizations, like many others stand out because they

explore the major concerns of humanity in a non-governmental context and are inspired by high values, committed to the achievement of practical, but far-reaching goals. At Globethics.net we are desirous to see how we can make Ethics a key driver of the UN 2030 Agenda for Sustainable Development.

Today circumstances are more conducive for collaboration, even though we face a myriad of challenges. But the international environment is more developed. No single organization can by itself harness the motive force needed to change the world, but a group of like-minded organizations – a consortium on or actors in Ethics in Higher education founded with such powerful intentions can become a magnet and focal point to project creative ideas that possess the inherent dynamism for self-fulfillment.

These reflect the stress and uncertainty generated by rapid globalisation, technological innovation and social evolution which the learned Pope Benedict XVI mentions in his Encyclical "Caritas in Veritate". Here, the modern dilemma is that fact that the speed of technology is faster, beyond and sometimes above the human person who has created it, yet the ethical capacities of human beings who have made these products moves slower even as the pace of technology grows faster. It is a dilemma between Ethics and technology and how to responsibly manage freedom to serve both technology and humanity. We are grateful to Professor Pavan Duggal, Globethics.net member of the Board of Trustees from India and a leading voice globally on cyber-security with legal expertise. He shall guide our thoughts with his keynote on this subject. Professor Daire Keogh, Deputy President, Dublin City University, Ireland shall address our focus to reflect on "Talents for Change: Building values into institutions/Teachers/ students of Higher Education". Thank you for being here. We intend to work with you and your institution which is a leading institution in training teachers.

We have invited many of you to share your thoughts through paper presentations, panel discussions and workshops with some practical thoughts on how to make ethics workable for a better world. You have come from far and near.

I see colleagues and friends from the four corners of the world – Africa, Asia, Europe, Latin America and North America and the Middle East regions. Welcome. I see friends from the Strathmore, the CUEA and the Tangaza University College all in Nairobi Kenya. Registered members from Ghana, Somalia, Pakistan, Ethiopia, Togo are here; Colleagues from institutions of Higher learning in Asia are with us from - The Indonesian Consortium for Religious Studies and the India Dhamaram Vidya Kshetram; from China and Argentina; from the University of Nigeria Nsukka, the Godfrey Okoye University, The Peaceland College and other higher education institutions in Nigeria. We welcome our friends and partners from UNISA in South Africa and Prof. Arnold Smit of the University of Stellenbosch who is facilitating this conference and we are indeed very grateful to you.

I have seen friends and colleagues from Harvard and Chicago in the United States of America. We are delighted to welcome our partner institutions from many Europeans centres of Learning, from Sweden and the United Kingdom, Leeds Becket and Ireland, from Russia, Switzerland, France, Ireland, Italy, Denmark, Germany, Belgium and the Netherlands; Non-governmental institutions from around the world; some diplomats from Missions in Geneva working at UN institutions; and many from over 35 countries. We have among us the brightest of minds to join as Pool of Experts in the development of Products and Services of Globethics.net, in the collaborations and partnerships we envisage and in the roll-out of the programme as envisaged. Welcome!

The Practice

The taste of the pudding, they say, is in the eating. How do we translate and make ethics practically present and relevant in the

classroom and lives of students, teachers and professionals who emerge from higher education institutions?

We are compelled by the practice of Ethics in the market place- with the right products and the adequate prize, promoted by the right people and the correct brand of promotional material to impact the change we want for society. It is as simple as this but the fact is that the journey has just started – with you.

During this conference, Globethics.net colleagues, staff and members of Board shall have the opportunity to share with you the development of Products and services which respond to the practical needs for the implementation we describe. As a leading and the largest global digital provider on applied ethics we showcase and share with all stakeholders – teachers, institutions, students and professionals- our resources, tools and training for capacity building.

We encourage capacity building at the level of institutions and by encouraging critical thinking and ethical behaviours among teachers and students. The training concepts are based on four programmes and four resources that constitute the Globethics.net Cycle of ethics in education - all of which are in a pack for you to take home, read and engage. The Resources include the digital Library; Publishing House, Academy and Network customised to local contexts and needs.

The most troublesome concepts are the ones we take for granted. This is not because they are familiar but because they are embedded in our way of thinking. They roll off our tongues without our even attempting to think what they really mean. We take them axiomatically as established truths. One of these concepts is the idea that ethics is not practicable or its integration not practicable.

We must once again reaffirm the cultural and spiritual values that irresistibly draw humanity into the future through ethical practices that considers the "ought" and do the right because it is right to do so. It compels us to rediscover the underlying power behind all sciences - of

literature, history, philosophy and the other humanities to restore wholeness to our highly fragmented view of the world by reuniting the objective and subjective dimensions of social reality.

And indeed, when you read a newspaper today, you get the impression that the growing cases of corruption, sexual harassment, plagiarism, abuse of power, faulty research assumptions and methodologies, payment for marks by students; lack of zeal for hard work, nationalist challenges confronting the globalist model have moved to the centre of political discourse.

Conclusion

The world has entered the new Axial Age. Numerous transformations are taking place in the models of social, economic, and political activity, in projections of power and authority. The political landscape and its relevant "content structures" (democracy and liberalism, right and left, globalisation and nationalism etc.) are acquiring new systemic qualities.

If we want to avoid fighting with the ghosts of the past, it is necessary not only to take into account these transformations but examine them from within. To see the complexity of things, to understand the transformation of the world in transit, we need to get rid of myopic, linear interpretations of seemingly familiar but morphing notions like "globalism" and "nationalism". Who can manage the complexity of the "plurilateral" world we are stepping into? What kind of political architecture will be needed to support the nascent multi- or rather "pluripolarity"?

It reinforces the need for reinvention and integration of Economics and Ethics, of other natural, technical and human social sciences imbued with values so that rapid development of the institutions can happen.

Unprecedented material and technological achievements co-exist with unconscionable and in some cases increasing poverty, inequality

and injustice. Advances in science have unleashed remarkable powers, yet these very powers as presently wielded threaten to undermine the very future of our planet. Rapidly rising expectations have increased frustrations and tensions that threaten the fabric of global society. Prosperity itself has become a source of instability and destruction when wantonly pursued without organisational safeguards for our collective well-being. No longer able to afford the luxury of competition and strife based primarily on national, ethnic or religious interests and prejudices, we need urgently to acquire the knowledge and fashion the institutions require for free, fair and effective global governance.

They are all the result of the inability of prevailing social theory, institutions and culture to adjust to the emerging opportunities and challenges of the 21st century.

How can we synchronise governance with inevitable digitalisation of politics? How can we enable decision-making mechanisms at the global level? These questions need to be answered. Nobody will miss the train to "a bright tomorrow". Historical time flows for everyone—you cannot hide "behind the wall" to avoid it. No actor of a historical process can bury his head in the sand of the comfortable present, indulging in "counter-clockwise revolt". The future will come for everyone, but not everyone will hold an equal place in it.

I thank you for listening.

A.

DISCUSSIONS AND ETHICAL PUZZLES

Breakthrough Insights from the Globethics.net International Conference on Ethics in Higher Education

1

GLOBETHICS.NET INTERNATIONAL CONFERENCE
A STORY THAT KEEPS UNFOLDING

Arnold Smit

1.1   Introduction

Every conference has a story. In the case of the 2018 Globethics.net International Conference (hereafter referred to as GEC), the story can be told in three different ways[2]. From a long-term perspective, this conference has been the extension of a series of Global Ethics Forums through which Globethics.net, over several years, has mastered the art of *ethical dialogue in a multi-stakeholder context*. From a medium-term view, the conference formed part of *the organisation's "educational turn"* in which the strategic focus, since 2016 was – and will remain for some time – on ethics in higher education. With an immediate take on it, this conference had it about *managing and teaching ethics* by means of focusing on policies, skills and resources.

In this chapter, our focus is on the last of the three abovementioned perspectives. The aim of is to reflect on 1) how GEC 2018 was designed to work, and 2) the outcomes it produced for Globethics.net and the conference delegates and their respective institutions. The chapter is divided in three parts. In the first, the focus is on the design framework of the conference, in the second it is on the outcomes, and in the third on several new ideas raised in course of the conference. These ideas may be further pursued by Globethics.net, and its stakeholder community, in the time to come.

I write this chapter as the facilitator of 1) the Globethics.net project team who designed and organised the conference, and 2) the group of rapporteurs who documented their interpretations and observations of what transpired over the course of three days of presentations and conversations at the event itself. My reflections in this chapter are therefore less about the theme of the conference, namely teaching and managing ethics in higher education, in the academic sense of the word. Others have made their valuable contributions to that. My intention is rather to reflect on conditions that have to be created for having a meaningful conference, and what emerged from the presentations and conversations as implementable ideas for personal and institutional practice.

1.2   Design Framework

How do you design a multi-stakeholder forum for ethical dialogue where a hundred or more delegates from different regions, countries, institutions, cultures and religions can feel at home to participate and contribute? How do you design it in such a way that they can connect intellectually and relationally and be inspired to take action individually and collectively? These were the questions that the Globethics.net project team considered when they got together to envision yet another conference for their worldwide network of members and stakeholders.

The design framework for the conference rested on two pillars. On the one hand the event had to be recognisable as true to the *purpose* of Globethics.net, and, on the other, it had to have a *thematic* focus relevant to the world of its members and stakeholders. Both these aspects will be further explained hereafter.

1.2.1   The Purpose Perspective

From a purpose perspective, the project team agreed on three principles, the first of which was for the conference to be an expression of Globethics.net's *ethos*: This meant that conference delegates had to envision themselves as change makers who are Empowered, Transformed, Holistic, Integer (integrity), Competent and Sustainable. For Globethics.net this spells out an approach to applied ETHICS which is conceptually sound and practically doable. When the Globethics.net stakeholders gather in conference, ETHICS must come to life.

Secondly, the conference had to be an enactment of Globethics.net's *core practices*. These are values-driven transformation through responsible leadership based on knowledge, reflection, dialogue and action. For those in attendance the conference had to offer the benefit of new learning, a setting and opportunity to internalise, opportunities for meaningful conversations, and practical empowerment for implementable action.

In the third place, the conference had to be *a multi-stakeholder collaboration platform* designed for inclusivity and movement. For a dialogue of this nature, it is important that delegates are not just intellectually stimulated. They also have to experience themselves as part of a community that they can take inspiration from and together with whom they can commit to transform their practices and their institutions in spaces where ethical teaching and living can thrive and flourish. Over and above stimulating people with scholarly and thought leadership insights, they have to experience themselves as participants in a global movement for responsible leadership and ethical change.

1.2.2   The Thematic Perspective

From a thematic perspective, the project team envisioned the 2018 GEC to be specifically committed to the ethics teacher and the teaching of ethics. The conference therefore was meant to focus on the teacher as person, ethics as subject, ethics education as process, material and tools for ethics teaching, the teacher's stakeholders and the institutional culture in which all of this plays out. An ethics teacher attending the conference should therefore leave the conference with more clarity on the following questions:

- How can I teach ethics best?

- How do I integrate ethics in what I teach?

- How can I grow my confidence and skills to integrate ethics in teaching?

- Where do I get materials or tools from?

- I am passionate about ethics in teaching, but how do I bring other stakeholders and/or decision makers on board?

- How do I create a culture in which ethics education is appreciated by my students?

- How do I maintain personal wellness (mentally, morally and physically) amidst the ethical challenges surrounding teaching as profession?

- How do I deal with ethical challenges in the classroom such as plagiarism, harassment, corruption, substance abuse, etc.?

The eventual GEC 2018 programme resulted from the preparations that have been done on the basis of the two design pillars referred to above. Whilst the preceding articles in this publication represent the various scholarly and thought leadership contributions made at the conference, the sections that follow provide a reflective overview of

what transpired in the dialogue and conversations among the participants. These reflections were documented by a team of rapporteurs who were present at the plenaries and breakaway sessions of the conference. Moving around among the delegate and different sessions, the rapporteurs noted down conversations, questions and ideas for future action.

1.3 Dialogue Outcomes

How can one possibly make sense of three days of intense dialogue about teaching and managing ethics in higher education? The answer does not so much lie in a report about what was presented and discussed in the various plenaries and breakaway sessions. The answer is more to be found in what emerged from the hearts and minds of the conference delegates as they asked questions and shared their own ideas. It may therefore be said that there were three categories of outcomes, namely 1) emerging themes related to the focus of the conference, namely, teaching and managing ethics in higher education; 2) new ideas for further exploration, whether in new project teams, future conferences or immediate initiatives; and 3) thoughts on leading change and achieving success in practice.

1.3.1 Emerging Themes

An interpretive framework is usually an effort to simplify large amounts of information. In the case of this conference, and specifically in relation to its focus on teaching and managing ethics in higher education, the now well known "me, we and all-of-us" framework present in leadership conversations, seems to be quite appropriate for this purpose. There was certainly a set of emerging ideas circling around the teacher in ethics education. A second set of ideas evolved around institutional applications such as academic curricula, faculties and departments, and governing bodies. Lastly, there were considerations

about ethics education from a global and multi-stakeholder perspective. Each of these three perspectives will be briefly attended to below.

The "Me" Perspective

According to the conference delegates, the teacher (whether teaching ethics or any other subject) needs to be self-conscious, connected and competent. In presentations and conversations, several references were made to the power of the personal example of the teacher in and beyond the classroom. It was said that a teacher cannot give what s/he is or has not. The teacher is a witness to what is being taught, and there is persuasion in a teacher's personal engagement and enthusiasm about both the subject and the students in a teaching environment. When students see the personal impact of a teacher's ethical behaviour, they are open for learning as well. Empathy with students and their ethical challenges can lead teachers to help them discover their own talents and invest in them for the common good.

The "We" Perspective

The conference delegates suggested that ethics teaching (either as a subject or in relation to the ethical relevance of any subject) will be more authentic and effective in the context of institutional endorsement and support. This means that any university, faculty and/or department in which it happens, should have the vision, relationships, processes and systems in place to support the teaching of ethics and the development of an ethical institutional culture. When a higher education institution is governed, led and managed in an ethical way, it enables the educational task in a variety of ways. Amongst other things, the institution needs to attend to the moral formation and emotional support of all its academic and operational staff members. Furthermore, it needs to be ensured that campuses are places where staff and students from different cultures and religious backgrounds feel at home. Lastly, the institution must also have in place, and actively manage, policies around things such as

plagiarism (especially in a modern day technology context), corruption, harassment, and substance abuse. In short, a campus has to be a place where ethics is integrated into the everyday life of teachers and students.

The All-of-us Perspective

It came up in several conversations that higher education institutions run the risk of not being publically assertive enough about the societal necessity and impact of ethics teaching. The ''all-of-us" perspective is about interconnected and multi-stakeholder collaborations at a societal level. In this regard, conference delegates highlighted the potential of the global relevance and public voice of the work of the Globethics.net community. Aspects such as the following have been emphasised: the beneficial social outcomes of ethics teaching, learning and training; the public visibility of academics as opinion leaders in policy formation in a national and international context; the integration of ethics in societies in which there is a presence of inter-faith conflicts; public-private partnerships around, e.g., corruption and cyber ethics; and interdisciplinary work that needs to be done in certain industries (e.g., finance) or professions (e.g., journalism).

The abovementioned perspectives of "me, we and all-of-us", belong together. The person (teacher, student or manager), the institution (department, faculty or university) and society (national, regional or global) are all systemically interconnected. Ethical citizens work together in building ethical institutions as well as for addressing society's systemic ethical challenges. The common factor in all of this, though, remains to be people who commit individually and collectively to work for the common good. The personal disposition of the ethical person (teacher, student or manager), in a higher education institution, needs the resonance with others who share in the same values in order to build institutions and societies that will be ethical, responsible and sustainable and contribute towards human and planetary flourishing over the long term. The bold step which is now required for teaching and

managing ethics in higher education is to speak with a public voice and to create convening spaces for public dialogue on matters of global ethical importance.

1.3.2 New Ideas

Bring innovative minds together, and mix it up with people's passion to make a difference in society and you are bound to harvest a host of new ideas. It was no different with GEC 2018. The presentations and conversations sparked several ideas to be further explored and to be turned into action.

The following ideas emerged from the rapporteurs' notes:

- It was suggested that Globethics.net initiates the following new projects: a workgroup on ethics and the economy of knowledge, especially with reference to media; a workgroup on social virtues and the ethics of moral sentiments; a workgroup on cyber-ethics, specifically to attend to international standards and to the teaching of children; and a workgroup on ethics training for the "leading class" in countries.

- It was envisioned that there should be an ethics course in every university in the world, an ethics adviser in every higher education institution, cultural exchanges for teachers and students between universities in different countries, and ethics dialogue at universities in countries with inter-religious problems.

- It was emphasised that students matter. They need to be engaged in this agenda. They are eager, hunger, and want to be trusted. They need to co-determine what they need to learn more about. They need to be involved in creating the society of which they, one day, will be the leaders of. It was furthermore suggested that social engagement projects help students to

discover their values, to develop their skills and to form their opinions about ethics in practice.

- Despite that many delegates in the Globethics.net community come from developing countries where state and university budgets are not always sufficient for having appropriately equipped facilities, delegates nevertheless stressed the importance of the ambience of places of learning. For the sake of human dignity, the ethics which is taught and the ethos of the place of learning belong together.

1.3.3 The Measure of Progress

An inspiring conference, in other words, one that gets together the minds, hearts and hands of people, sometimes carries within it an almost sacred sense of impatience. Delegates want to change the world and they want to increase the speed at which it happens. It was no different with GEC 2018. There was therefore a strong demand for the measurement of progress. In an ethics conversation this demand naturally leads to a new set of questions: What is it that should be measured? What indicators should be used to do such measurement with? At what point in terms of an ethics initiative does measurement become feasible?

In view of these considerations, I prefer a longer-term change management orientation. From having facilitated and observed other systemic change management processes, the Globethics.net initiative for teaching and managing ethics in higher education, may broadly gain from holding four perspectives simultaneously together. These are the following:

- Realise that change is necessary: The change process needs to start with one or more people who realise that a more holistic vision of teaching and managing ethics is necessary. A narrow view on ethics in higher education may be limited to teaching ethics as a subject and dealing with the ethical dilemmas that

typically manifest in a higher education context, e.g., plagiarism. This kind of approach tends to view ethics from a problem-centred perspective. What is needed instead, is a holistic, healthy and inclusive view on ethics on the basis of which an institutional ethical culture can be built. For this to happen there needs to be a coalition of people across an institution who can imagine the wholesome benefits of an ethical culture. The Globethics.net version of ETHICS can be very helpful in this regard: change makers who are <u>E</u>mpowered, <u>T</u>ransformed, <u>H</u>olistic, <u>I</u>nteger (integrity), <u>C</u>ompetent and <u>S</u>ustainable.

- Explore, design and test alternatives: Neither the effective and transformative teaching of ethics in a classroom, nor the development of an ethical institutional culture is something that can happen overnight. Neither teaching, nor managing ethics in higher education should be an ideologically driven offensive. Teaching and managing ethics should happen with humanity and humility. Whilst it is important to think big, it is also important to start small. Therefore, explore, design and test alternatives. That which people can master on a smaller scale they will become the confident advocates for at a bigger scale. We should not require people to understand and do what they cannot explain and demonstrate when they are on their own. In this way the pace and scale of change can be stepped up over time.

- Standardise and implement interventions: As an initiative grows and certain solutions become sufficiently tried and tested, they may be standardised on a broader scale as they find their rightful place in pedagogies, policies and practices. This, in turn, may lead to skills development for teachers, staff and managers across an institution; to induction processes for new

recruits in these same categories of people; or to new teaching programmes that are included in the formal curricula of a higher education institution.

- Measure what has been achieved: With change initiatives such as this, one should caution about the ways in which measurement is spoken about. From a quantitative perspective there may, e.g., be reference to the number of actions being taken, the number of people being trained, the amount of money being spent in an ethics initiative, or the reduction of certain types of unethical incidents being reported. Such measurements may be indicative of what was done, but may not say much about what was achieved. Qualitatively speaking, on the other hand, one may be interested in changes in attitudes, behaviours or culture. Such measurement may be indicative of what was achieved in terms of impact, but this can also not be isolated from certain necessary quantitative indicators, nor from questions about the lasting nature of such changes. There are nowadays sophisticated approaches towards mixed method evaluations and higher education institutions may do well to make use of such well-tested measurement instruments.

1.4   Conclusions

GEC 2018 can surely be viewed as yet another successful multi-stakeholder dialogue in the Globethics.net tradition. It may certainly be seen as an important further step in the "educational turn" of the organisation towards focusing on teaching and managing ethics in higher education. Delegates certainly got food for thought, were inspired by a web of meaningful relationships and went home better skilled and more certain about what to do in their own context.

Having said all of the above there remains work to be done. First of all it will be important, where required, to support conference delegates in their journey of educational and institutional change. Whilst already doing much in this regard, Globethics.net might have to think about how such support can be further optimised for its community of stakeholders. Secondly, Globethics.net might have to think about the new projects that conference delegates suggested for the future. Whilst not all of these may be feasible for immediate action, those which align best with the Globethics.net future strategy may indeed help the organisation to become a trend-setter in teaching and managing ethics in higher education on a worldwide scale. Lastly, the question remains, will conference delegates do the change that their institutions needs done? And by what measurement will they, and Globethics.net, know that they are making the desired progress? Such questions may suggest a piece of work that now demands serious attention, namely the design of an evaluation framework, combined with supportive measurement instruments, by means of which higher education institutions can track their progress. The idea of a Globethics.net certification has been mentioned before. It may just be that its time has come.

With such an emerging agenda as suggested above, GEC 2019 may already be in the making.

BREAKTHROUGH INSIGHTS
ON HOW TO ENHANCE THE IMPACT
OF ETHICS IN HIGHER EDUCATION

Globethics.net Rapporteurs

Main Concepts Emerging from the Presentation or Discussion.

Aspects around which participants do experience energy, challenge or resistance. Each part is ordered chronologically by Day (1.1-3.1), thematically by mentioning two of the key main headings and Rapporteur's input is noted by alphabetic letter A-G[3].

Breakthrough insights that may enhance the impact of ethics in higher education are the following:

Opening *Keynote address*	The Ghanaian government minister and education leader, Prof. Kwesi Yankah, has addressed a global gathering outside Geneva on promoting ethics in higher education saying they are vital for developing nations[4]. Yankah, the Minister of State at the Ministry of Education in charge of Tertiary Education in Ghana gave the keynote address on

[3] List rapporteurs of Globethics.net International Conference 2018: James Miriago, Martin Rohmeder, Anna Dimura, Martina Castiglioni, Tiffany Hemecker, Giovanni Gusmini.

[4] Section by Peter Kenny, Journalist, Media and Communications Consultant.

*Keeping
education ethics
simple*

June 4th at the Globethics.net International Conference at the Château de Bossey, outside Geneva, Switzerland. The theme of the conference at the Geneva-based ethics institution is "Managing and Teaching Ethics in Higher Education: Policies, skills and resources." Yankah is a former principal at state and private universities in Ghana. Prof. Dr Christoph Stückelberger, Founder and President of Globethics.net told conference participants at the opening session of 4-6 June conference, what the president of Ghana had told him last year: that Yankah in his education leadership role is "a key person in the fight against corruption".

Hindering development: The Ghanaian leader spoke about education in his own West African country and that in the whole continent. He said that two factors can hinder development, parents buying examination papers for the children and people getting degrees from fraudulent overseas institutions. "There have been numerous cases of parents getting forged certificates in Ghana", said Yankah noting also that "I have seen 17-year-old girls sobbing in police cells for malpractices initiated by their parents, to buy allegedly leaked examination papers". Such actions have a domino effect, he noted, shattering the integrity of educational institutions. And when private universities or new universities are mentored by established institutions in the quest for "internationalisation, universities are fertile areas for academics of academic corruption across

Our world needs ethics, more ethics, and much more ethics

nations." He added that several advantages brought on by internationalisation such as broadening the scope of institutions and promoting cross-cultural harmony, the enriching of social and cultural life and promoting diversity "can be eroded by a crisis of distrust based on the perceived deficit in integrity which can weaken or collapse or poison the value chain." He said, "These have the potential of subverting the system of mobility and process of harmonisation of degrees and in developing economies like Africa these may nip infant institutions in the bud."

Stückelberger said that Globethics.net's focus is on ethics in higher education. *Keeping education ethics simple: "*We are so diverse, and some people think it is so complicated and that we have to know about Aristotle and Kant and Ubuntu and all these concepts." He said the day before he returned from Beijing in China and brought several sticks and a Daoism stick with all Daoist ethics on it. He said there is a Confucianism stick for students. It has the whole of Confucianism ethics on one stick "and one can buy it in the airport". "Confucianism is everywhere so ethics is not just found in Sunday school, it is in the airport" although it is 2,500 years old. "Africa and Asia have their own ethical teachings" noted Stückelberger about ethics. "But let's make it simple."

Globethics.net Executive Director Prof. Dr Obiora Ike, a Nigerian academic, said in his welcome address that the organisation he heads is the largest global digital provider on applied ethics. "The world is in need of guiding ideas, a vision, to more effectively direct our intellectual, moral and scientific capabilities for world peace, global security, human dignity and social justice. *Our world needs ethics, more ethics, and much more ethics.* Only in ethics, with ethics and through ethical standards can we evoke evolutionary ideas that can spur our collective progress without the wake of destructive violence that threatens to undermine the huge but fragile political, social, financial and ecological infrastructures on which we depend and strive to build a better world." He said the conference is held for scholars and practitioners to explore symptoms, their underlying causes, and the outdated theoretical concepts that unpin the present global dilemma "with a hope to give solutions through education." Ike said the conference is showcasing to all its stakeholders – teachers, institutions, students, and professionals – its resources, tools and training for capacity building.

Education and sustainable development: "Can any sustainable development and progress be assumed for humanity if it is devoid of education, and come to reason on this, surely an education that has strong content in values and ethics that produce leaders that are values-driven?" he asked.

Ike cited some of the current challenges from a Cadmus publication including, "Bitcoin, blockchain, fake news, populism, the polarization of societies, growing poverty and disparity between those who have and those who do not have, the world financial crisis, the revival of Cold War tensions," and others. "Taken together, we see institutional weakness in government, economy, traditional and religious institutions including the academia showing a growing lack of trust or respect by citizens for established authority and institutions around the globe," said Ike. He said among the institutions and people present there were: the Catholic University of Eastern Africa; the Tangaza University College in Kenya, the University of South Africa, Stellenbosch University, representatives of institutions of higher learning in Asia, from The Indonesian Consortium for Religious Studies and the India Dhamaram Vidya Kshetram; from China and Argentina; from the University of Nigeria Nsukka, the Godfrey Okoye University, The Peaceland College and other higher education institutions in Nigeria.

Day 1.1

A. First day keynote presentations

There is an old academic maxim, "publish or perish", that applies also to teachers of ethics in higher education, a media expert and United Nations adviser has told at the Globethics.net international gathering in Geneva[5].

That axiom does not only apply to academic

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[5] Section by Peter Kenny.

journals but also to the mass media such as newspapers, television and radio, says Roland Schatz, founder and CEO of Media Tenor International SA and senior advisor to the UN Director General in Geneva. Schatz was a keynote speaker on the first day on the 4th of May of Globethics.net International Conference. His topic was: "Ethics in Higher Education as a Key Driver of the 2030 Agenda for Sustainable Development" and his advice was very practical for those who want their message to reach a wider audience. In an interview, Schatz, who is a Global Media Expert to the UN Alliance of Civilizations, said he tried to remind conference participants of something that everyone in academia knows, but that also is relevant to those in the arena of higher education ethics.

Academic journals: He said that academics after publishing research need to convince others about the importance of their work, so they must go to academic journals which normally publish quarterly or half yearly. "This takes a lot of energy and skill and we all know this work is not easy," said the German media expert and he also believes it is not enough. "My reminder was that there is life outside of academia," said Schatz who is the fifth generation of journalist in his family. He also teaches communication management at universities in Germany, Switzerland, the Czech Republic, and the United States. "If you want to get additional funding for your research projects; if you want to

attract the right students; attract good young people; the only way that you can do this is if somebody is aware and that you are visible. And the only way to be visible is having journalists write about your research in newspapers, tabloids on the television or in radio – that is in the mass media, in the traditional old-school media," explained Schatz. He said people should not fall into the trap that "social media will do its magic". It will only do so if an academic has implemented "the old school rules" of attracting mainstream journalists to write about their story. "If you are good in this you will be good in social media, and if you are bad in this you are also bad in social media, but also bad in all media," Schatz asserts.

Getting research message out: Without getting the message out about their research, he says academics will never make it to a higher ring of universities or to the Harvard's, Oxford's or Heidelberg's of this world. In all the skill that goes into publishing in academic journals, why not implement the skills for their daily routine with "normal journalists"? he says. "If they have forgotten how to do that or if they pretend that they were never interested in that then they have somebody at the university, and that is called the university's media relations department," notes Schatz. He said good universities that get the message about their research out to the world have media departments that do this work adeptly.

B. Ethics as a transversal dimension

Ethics as personal behaviour of the teacher

The main theme which has emerged during the morning session, both from the keynotes and from the following group work, has been the fact that ethics should be considered not just as a specific subject to teach among many others, but as a *transversal dimension*, which goes across every form of teaching and training. Therefore, this should be taken into consideration by every teacher, while preparing and giving a course. This attention should be given to ethics not only by including it among the issues of a course or of a teaching/training activity, but *also by the personal behaviour of the teacher*: one of the points which rose major attention was, in fact, the necessity of teaching by personal example and in the frame of interpersonal relationship. From this point of view, it has been frequently remarked that a person can't give what she/he has not. Therefore, a teacher must be first a witness to what she/he wants to teach. As much as ethics gets considered in different courses and by different teachers, it may have a more profound impact on the way it affects mentality and, hence, everyday life of teachers and students. This can be very influential in developing a better understanding and better relationships between people from different cultural and religious backgrounds. Many experiences from different countries in the world have been reported by participants about the effectiveness of such a choice. From the teacher's perspective; if you see the need, do others too? How do you make your

C. Need for academic integrity.

To increase substantially media presence with ethical news

peers enthusiastic for this and get your institutions on board?

Need for more academic integrity. Need *to increase* substantially *media presence with ethical news* (indeed, publish or perish! When you publish, or give a lecture, make sure to invite 3-4 journalists!). At Leeds Beckett *courses are optional* (not compulsory), and this is a problem; survey shows that students are not concerned and do not have ethical values. This is in contradiction to the experience made in the Philippines, where students are eager to learn about ethics, even among military/police forces there is a demand for more ethical values in their training and practice. At CUEA, Kenya, ethics *courses are compulsory* and fully part of the curriculum. And that's an advantage. Best way of teaching is to be an example. When students see the (personal) impact of one's ethical behaviour, they are open to learn for their own lives. *Allow students to make their own experiences*. Good leaders need to stay behind, allow youth to lead the ethical agenda, but fully supportive (metaphor of leading wolves, they stay behind and back the community). Lessons learnt from keynotes: publish or perish, i.e. disseminate research more widely on blogs, social media, etc. not only in academic journals, use audio-visual means, such as images, pictograms, and video-clips with testimonies on ethical issues, behaviour etc. Use case studies in your ethics teaching. Questions arising and collected in the

plenary: What is the best pedagogical method of teaching? New technologies bring about the urgent need for more ethical values, e.g. in the field of cyber ethics... Ethics must become more tangible, why not make ethics a commercial product? Whose ethics are we teaching? It's time to do ethics, not only teach? To what extent a professor needs to be not only a teacher, but an advocate? How do we institutionalize ethics?

D. Ethics and leadership in teacher education for transformation: how private schools do

Peace Land College of education has a short term goal of using quality trainee teachers grounded on ethical issues as part of our practical formation. The school organizes seminars for both public and private schools. The teachers are sent to those schools both government and private for practical as a way of diffusing the ethical issues in education. The moral decadence in our educational system is rotten, and therefore, a need for quality trained teachers grounded on educational ethic principals will guide our educational system on a good pathway. Progress is always built on hope and not on despair, hope for a better future and that's part of peaceful land transformation vision.

E. "Family resemblances"; language analogy is a game method, to work transversally across communities

There was a group exchange around "how am I concerned by ethics in my institution?". One person has shown that holistic medicine is a key topic in education; it has to do with a simple principle but how can we bring it to the university? This question is what this organization tries to achieve (Sazegari). Another person has shown that in charge of higher education – he works with the Ministry of

Strong skills in communication sciences

Education of Ghana (Ansah). There are general courses that are compulsory in ethics in Ghana since the secondary school. There are a lot of imbalances when we compare a teacher in Africa with a teacher in Europe. Someone who has gone through 15 classes in different countries doesn't have the same rights for the same qualification. Researchers from Africa are asked additional certificates. The costs are unequal: 16'000CHF for a year of postgrad in Kiel (Germany), is a lot of money for someone from Ghana, it is a barrier to progress in a carrier. People would get compromised in unethical activities in order to have access to education: people cheat in order to get the same rights as in rich countries. Should we blame them? A third participant who is teaching philosophy at an Indian university, a catholic university, in particular philosophical anthropology, focuses on value education as a subject of interest that can be taught from Hindu religious perspective. In India there are Muslims and Hindus in great proportions, therefore one needs to be able to address both communities. I show both similarities and resemblances as (the second) L. Wittgenstein's *"family resemblances"*. This *language analogy is a game method, to work transversally across communities*, it might be a powerful means to get people from different cultural horizons involved and as in most games to find strong motives to strive for perfection (Jose). A fourth person who is teaching mathematics, in particular quantitative

reasoning, shows how figures are manipulated, for instance in the media, how statistics are manipulated to show a certain perspective on reality (Agnes). It is very clear that communication is manipulated by some parties. The religious sisters in Kenya do most of the work concerning empowerment and the UN Sustainable Development Goals (SDG's). We are trying to write our success stories to make the achievements known. The only way to get an impact is to identify why some groups are more present in large medias then us. A fifth person said that he doesn't work in the education environment, but in a bank, which is a very heavily regulated environment: "there is a tunnel of fear", technical education that narrows the freedom of mind. We had to empower some employees to give them the ability of thinking and distinguishing good from evil, because these people have totally lost their values. What are we doing in order to educate people in the finance sector, when it is easy to bend the statistics and omit some truths? Willing to create a more harmonious world through technique killed the creativity of people and filled them with fear. Will today's technologies give us more temptations to be unethical? How can we encourage stakeholders to be more ethical? Now in the age of dark internet, it is a difficult place where only economic benefits seem a "real" motive of action. We heard that involving journalists is important to get ethics heard. Are we training these people to be part of our project? How

can we gather all efforts in ethics to get a bigger impact around the world? Being a professor implies a lot of responsibilities: 1. teaching students and 2. doing research, the role of making ethics heard by journalists cannot be added on the top so easily. It is sure that *not only ethics enables rich outcomes but also strong skills in communication sciences*. Should we put equal weight on both and say applied ethics is nowadays heavily related to the apprenticeship of techniques of communication? The presentation of this morning on the relation of journalism and scientific research tend to assume that in the long term a hub of commentators could be constituted who would help to increase impact multiplying it by 10 times (0.5 to 5% on impact factor presented). In my opinion we should have asked ourselves as well about the limits of an immanent system where all information is interconnected. How can a professor control that his work is not interpreted in a wrong way by journalists who want to just help spreading the information in various channels? A code of ethics needs to be followed by journalists who would serve scientific communities in order to limit the appropriation of theories. Who would control that the journalists did the work of spreading the information in a right way? Is it not simpler to write vulgarisations in the first place: therefore we would need to give value to vulgarisations, instead of passing science into the media without control. Globethics.net has strong expertise in journalism,

information and communication sciences. We could setup a work team on the subject of ethics and the economy of knowledge. One important reason why science and university are not attractive enough is not related to media exposure but the need to reinvent a passion for knowledge. Knowledge as formation includes the passion for sharing knowledge: instead of feeding us with too much information content that we cannot digest, we would need to listen to those who can cook knowledge in an attractive way in such proportions that we can incorporate with pleasure. A system based on effort=suffering cannot convince that there are treasures to be discovered in nature and in ourselves.

F. Problem of increasing technology and growing demise of privacy

Secularisation and finding a common ground.

Credibility and being outspoken.

Need for a practical solution to privacy issues. *Problem of increasing technology and growing demise of privacy*. Can higher education offer this? Balance between secular state and the need for education on ethics is difficult: what is the best way of delivering ethics education in a secular environment? The difficulty of *finding the correct framework: ethics (finding common ground)*. The balance between c*redibility and being outspoken*. Is the DNA of not drawing too much attention to your own advocacy agenda not an essential part of being an academia? Being nuanced and putting the learning of your students before your own agenda? Make ethics *fun* and understandable: how do we move from teaching and preaching *to doing* it.

G. Increasing interconnectedness of individuals around the globe

Increasing the visibility of academics in order for them to have a greater leverage on public opinion

One of the main questions that the morning session focused on is how to translate ethic fundamentals into concrete action. The various interventions by both keynote speakers and other experts seemed to agree that a top-down approach, based on institution building, is needed alongside a bottom-up push. This idea links to the issue of responsibility which was also one of the main themes which emerged from the morning session. Who is responsible for implementing ethical values in higher education? How can educational figures be held accountable for not applying ethical principles? Should internationalisation be blamed for the decline of such values? Many discussions also touched upon *the increasing interconnectedness of individuals around the globe* and on how such a process could be turned into an asset in implementing ethics. Another important issue which came up from the discussion concerned *increasing the visibility of academics in order for them to have a greater leverage on public opinion* and, ultimately, on policy makers. Indeed, as long as academics do not achieve to make their voices heard at the international level, they will keep "preaching to the choir" and will not be able to impact national and international laws and regulations. How will greater visibility be achieved? How can the sector be made more "attractive" for the media and national leaders? These questions remain difficult to answer. During group discussions, an interesting point was raised.

This concerned the issue of integrating ethics in countries where interfaith troubles are present. In the case of the Balkans, secular states are trying to educate by including principles from different religions, meaning that secular figures would facilitate inter-religious dialogue and serve as intermediaries in the establishment of a common understanding for ethics. Would this solution apply to issues related to cultural relativism as well? Do different religion beliefs and cultural traditions lead to different ethics? What exactly is the relationship between religion and ethics? Is it possible to find an agreement about the definition of ethics? Finally, another concern that was frequently brought up during informal discussions is plagiarism. Perhaps the question of *dishonesty in academic environments* and how to deal with new technological tools incentivizing dishonesty, might need to be given a closer look in the plenary hall meeting and should be granted space for an open debate.

Day 1.2

A. Mainstreaming "ethics and leadership training in teacher education"

1-Peaceland college (teacher education), Nigeria, as example of mainstreaming "ethics and leadership training in teacher education". Unique model in Nigeria, where teacher education is quasi in-existent or void of ethical training. The Peaceland model aims at transforming teachers as ethical champions, but their impact on the Governments policy level is limited. There is desperate need for institutional change/ transformation on the State level, to achieve greater impact. The question of

corruption related to tuition fees also is a critical issue. There should be a fair balance between tuition fees and the teacher's salary, resp. transparency between income and expenditure. 2- Religious traditions as effective instruments for teaching ethics and values in accordance with constitutional law and human rights in the Indian context. Speaker shows the positive effects religious values and experience have on the living together in peace and harmony, and on the respect for every other human being, despite the negative image religion is associated with in the modern and secularized world. As example, visiting as a Christian a Muslim family during the feast of Ramadan, can be a life changing experience creating mutual trust and respect for the other's religion. Institutional change/ transformation/ ethical excellence happens, can be sustained through implementation of policies, regulations, standards, laws, and sanctions. Regular, curricular training and qualification of teachers, students, staff and ethical officers. Adequate financial means and technical support. GE support in consultancy, training, quality assurance... etc. Challenges: -Management of financial resources -Quantification of ethical progress/excellence? -Impact of ethical teaching or ethical excellence is still difficult to assess and measure. More research needs to be done in that regard. Develop an ethics index?

B. It is not always true that the law protects.

Laws will be seen not as imposed from above but co-created and as a result more respected

The main themes in the presentation focusing on 'Insight into the Ethical Transformation of Higher Education' were: corruption in society, the potential of young leaders, and values. Laws and ethical rules attracted the most of the audience's attention. One of the participants disagreed with the idea about the power of laws by stating that *'It is not always true that the law protects'*. This resistance was followed by a question "Who is in the university committee? In other words, who is responsible for making decisions and establishing policies in higher education? It was stated that the university committee consisted of independent members, including the University Counsel. In addition, it was highly recommended to take into consideration students' points of view by listening to them and involving them in the process of making laws. By doing so, the *laws will be seen not as imposed from above but co-created and as a result more respected*. The implementation of ethics could lead to positive changes in higher education, namely it could change the mind-set of students and then this new vision about values could be passed from younger generations to the older one, to their parents.

C. Inter-cultural and inter-religious dialogue

Teaching ethics influences the life of both teachers and students, with a special focus on those coming from different religious backgrounds. Although the two speakers came from two different countries, two different continents, it has been very clear that there are some common points to the whole world

Getting to know one another in a better and more complete way is very important to go beyond prejudices

and to every culture when the concept of "human being" is involved, with their own "human rights and duties". The main concepts are: 1) the lack of ethics can be easily experienced when corruption or harassment are involved; against these major problems, which also affect Universities across the world, education is the most necessary and powerful weapon, 2) a theme which has risen many questions is the necessity to promote the increase of teachers' moral level by supporting their continuous formation. Reflecting and working on ethics not only as scholars, but also as people in continued training may help them keep higher moral standards. Teachers should also be helped to tackle the difference which may be experienced from their expectations and what they achieve from teaching and from students. Evaluation from students may also be useful to teachers to improve their teaching skills. An increase in teachers' salaries should also be taken into consideration by private as well as public institutions. 3) Religions can give an extremely rich contribution to ethics when they develop their attitude to dialogue and mutual respect. *Getting to know one another in a better and more complete way is very important* to go beyond prejudices and misunderstandings. This helps *avoiding religious conflicts which usually come from mutual ignorance*. Learning ethics provides teachers with a better understanding of their role in giving a deeper and longer lasting contribution to their students' education. It helps

developing a widened idea of man not only as a living being, but as a person, a subject who has rights to enjoy and duties to perform towards other people who have the same rights and duties. When ethics is taught on high level, it gives a fundamental contribution to the training of the leading class of a country. This allows us to nourish the hope that future political activities, as well as future laws, can be better orientated to the service of common good. One of the major ethical dreams involves *inter-cultural and inter-religious dialogue*. Culture, religion and ethics are deeply interwoven. Having the opportunity to meet personally and to share our backgrounds and views face to face is one of the greatest contributions an organization as Globethics.net can give to the world. Connecting people from all over the world and helping them getting to meet one another and to keep in touch is a very concrete way of enhancing peace across the globe.

D. The method of keeping the elephant on the path as thought experience

The method of keeping the elephant on the path as exercise or thought experience: How would this particular audience be moved through gratitude types of attitudes? It is proposed as a principle of ethics that the *sentiment of gratitude is a strong motive* to move forward not only individuals but also couples, groups or whole institutions. The experimentation starts by the monitor asking: "Did you feel grateful?" "Did you show gratitude?" As example of the *change occurring in gratitude attitudes,* we studied the case of a colleague who

Gratitude based attitudes shares "you can" types of attitudes that can be learned process of empowerment.

The belief in a "natural common basis" of understanding is challenged, but also reaffirmed.

has taken time to teach his colleague French, which is a long and difficult process, that we presume could be triggered without anything else than simple generosity. It is an extra effort that is given, not exchanged against any other service. The person who received this service felt gratitude. Of course he might have said "thank you" in order to show gratitude. But he felt also kind of privileged that she (the teacher) has given her time. If the person can show that he has learnt what she is trying to teach him, then he will show gratitude in a more sophisticated way than just by saying "thank you". If this carries on, the person who does the effort is encouraged to continue to give without expectation of return on investment: "you give the elephant food" to continue. Gratitude brings a reciprocal culture to the other, or even to a larger group. The person who receives a gift, can give it back, and it is possible that the benefit that we have seen in the representation is the image of a benefit (as a picture of bananas for the elephant, but not real bananas). We don't have any assurance that the elephant has got the gift promised, whether the elephant has been only manipulated. This could bring the idea, in a charitable interpretation where elephant would get real salary for the work, that benefits are different at different times, when it comes to move the "elephant". We promise x, but give y, in a world where x and y are quite indifferent. Gratitude has to do with thanking God for what we receive. We should thank God but also

put the person that we thank in our prayers. God gives the path for right gratitude. It is important to note that we show gratitude in different ways in different cultures. In Germany if you receive back the change to a bank note, you would be expected to say, "thank you", if you don't do that it will be perceived as very uneducated. It is psychologically important to distinguish between two extremes of socio-cognitive centration: Exercise: Choose yes or no, in 1–4: -1. You are a certain kind of person, and there is not much that can be done to really change that. -2. No matter what kind of person you are you can always change substantially. -3. You can do things differently but the important parts of who you are can't really be changed. -4.You can always change basic things about the kind of person you are. *Gratitude based attitudes shares "you can" types of attitudes that can be learned process of empowerment.* Gratitude based ethics is a reactive type of attitude which is positive because although it comes in response to some attitude coming from outside it can be considered as vital in any living environment. One needs to distinguish the intention of showing gratitude and the cultural means to do so, in particular focusing on cultural responses is important. It is based on learned ways to behave correctly as Chinese women learning to express gratitude by "large smiles" which is not always part of the way they communicate gratitude in their culture. The belief in a "natural common basis" of understanding is challenged, but also reaffirmed.

E. Integrating ethics in every discipline

Ethics Teacher Training Course (ETTC) based on the UNESCO's model

The University of South Africa has been experimenting *an Ethics Teacher Training Course (ETTC) based on the UNESCO's model*. This course programme has emerged from the need of *integrating ethics in every discipline*, therefore it takes advantage of the expertise of presenters and experts from different backgrounds. This programme employs and suggests moral games as strategies to engage with students and facilitate discussion. Moral games as well as other methods are employed to suit various learning styles. The idea behind is that "ethics should be fun" and made easier for learners to retain, both for teachers and students. This is crucial because the aim is to minimize the decay of impact linked to the learning process. During the workshop a major discussion developed around what the teaching of moral values should practically focus on. Should it aim at *creating a safe environment for constructive discussion* and building of a common ground? Or, should it involve *unlocking emotions*? To this aim, audio visual materials could be used as tools to prompt the students to share their feelings and help them channel those "gut" feelings into rational thoughts. Another, very practical question, raised the issue of how to teach morality without having a one-to-one type of interaction with the students. How can ethics be taught to a class of 300 people? Is technology an asset or a liability in this case? During the meeting session in the plenary hall experts shared their views on *the definition of*

excellence in ethics and how can it be reached. A particularly interesting stance was the one of the "middle path", characterized by secular-religious dialogue and which emphasizes both the individual and the community. However, future challenges to ethical excellence include the issue of continuity and sustainability, sufficient financial resources and election mechanisms for leading positions. Finally, reflections remain open on the following questions: how can we make sure that we are on the right path? How is it possible to evaluate and quantify results from practice in ethics? Is it possible to establish common criteria?

Day 2.1

A. Second day keynote presentations

Dublin City University

"If we teach today's students as we taught yesterday's, we rob them of tomorrow."

Integrity: Making values-based decisions and behaviours: an example from the private sector

An Irish university vice-president and a Swiss industrialist have told at the Globethics.net international conference how they used vision, determination and persuasion to, on the one hand, amalgamate some educational institutions, and to run an ethically-based international and highly-profitable company[6]. Daire Keogh, a professor of history and Deputy President of Dublin City University likened the work that he does to that of a "circus ringmaster". He noted that people go to a circus to see the talent there and not the ringmaster, who must keep the talent moving and care for the people in the show. He was a keynote speaker on the second day of the 4-6 May Globethics.net International Conference, titled "Managing and teaching ethics in higher education: Policies, skills and resources," held at the Château de Bossey, near

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[6] Section by Peter Kenny.

Cyber-security and ethics issues need to be made as an integral part of the school curriculum from the first standard onwards because children are now increasingly being given access to the internet

Geneva. Other keynote speakers were Walter Linsi, co-founder of Belimo AG a Swiss company that makes products such as sophisticated valves and who now heads the U.W. Linsi Foundation along Rita Astfalck, the foundation's general manager. Indian advocate Pavan Duggal gave another keynote on the importance of cyber-security law and regulation in higher education ethics. That foundation is one of the four major sponsors of the gathering.

Keogh was described by Globethics.net Executive Director Prof. Dr Obiora Ike as "a teacher of teachers". He had served as President of Ireland's St Patrick's College Drumcondra from 2012-16 but realised the institution needed to be forged into something more modern and in keeping with the times. He quoted the American philosopher and educational reformer John Dewey who said, *"If we teach today's students as we taught yesterday's, we rob them of tomorrow."* Keogh said St. Patrick's was founded in 1875, and when he was there it had 3,000 students who were the top 10 percent in the country, and the college had "money in the bank".

Dublin City University: He played a key role in September 2016, in completing a process with Dublin City University and incorporating into it three Dublin institutions: the Church of Ireland College of Education (an Anglican school) with a few hundred students; Mater Dei Institute of Education and St Patrick's College, both Catholic colleges with the secular DCU. DCU now has

17,000 and is among the top new universities in the world. Keogh's speech was titled "Talents and Change; Values, Ethics, and Institutional Amalgamations" and he stressed that before any new institution takes off, "We need to shape our vision." He said he had to make sure those involved in the amalgamation focused on the vision, their mission and their values "to scaffold our education into the future." St. Patrick's needed to change in an era of what World Economic founder Klaus Schwab has called the changes in "essence of our human experience" brought on by the Fourth Industrial Revolution.

"In a lot of cases the focus on education is about information as opposed to formation," noted Keogh. "I think in education formation is more important. It is about the development of the resilience in the students. It is about the development of the students' moral compass. It is about the development of a really higher-order imperative in the students so that they transform lives."

'Sage on the stage': In the past, he said, "The lecturer was very much the sage on the stage." Keogh said that "Nothing is more important to the welfare of a nation than the education of its children. Within that context, nothing is more important than the teaching of teachers and the preparation of people for the future."

From a different perspective, Walter Linsi spoke on: "Ethics at Work: Learning from Best Practices,

the Belimo Way. *Integrity: Making values-based decisions and behaviours.*" Belimo is a global market leader in the development, production and marketing of actuator solutions for controlling heating, ventilation and air conditioning systems from a company that operates in 80 countries. Actuators, control valves and sensors have made up the company's core business since its founding in 1975. The company was a family-owned company that had six co-founders along with Linsi who had to work hard in implementing their vision on the value-based company with one strategy. It is now international with its success based on its values, he said.

'More value than you expect': "The company offers customers more value than they expect, and more than others can offer. We can achieve this by delivering superior solutions. We must also offer operational excellence and two key aspects that are difficult to quantify but crucial to success: credibility and trust," said Linsi. "Belimo's mission statement conveys the company's key guiding principles and fundamental values. Since each employee helps shape the corporate culture, it is imperative that every one of them understands and embraces his or her personal responsibility," he said. The conduct in the working environment includes, "a ban on corruption and bribery, avoidance of conflicts of interest, respect of employees' basic rights, prohibition of child labour, promotion of the health and safety of employees,

environmental protection in compliance with legal and international standards and economical usage of resources and low energy consumption," he explained. "The result is happy customers, a dedicated workforce and very healthy profit", said Linsi. Belimo had a good financial year in 2017. Its sales in Swiss francs increased by 8.7 percent to 579.9 million Swiss francs. It spends 7 percent of its value on research and development and last year the number of employees grew by 6.4 percent to 1,532. The company's share price rocketed from 250 Swiss francs, 20 years ago to more than 4,000 francs today. "Belimo is successful because success is built on its values of ethics and integrity," said Linsi. The result was the foundation of the U.W. Linsi Foundation that is a centre for education innovation. "Our corporate culture is based on the values of being respectful, fair, rational and responsible," said Rita Astfalck the foundation's general manager.

Cyber-ethics: Pavan Duggal, an advocate in India's Supreme Court, gave his keynote speech on: "*Cyber-security and ethics in education: Access, privacy and the regulatory environment.*"[7] He said, "Cyber-security is important because governments, the military and the corporate world, collect unprecedented amounts of data on computers and

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[7] Dr Duggal is also one of the main editors of the book volume: Christoph Stückelberger / Pavan Duggal (Eds.), *Cyber Ethics 4.0: Serving Humanity with Values*, Globethics.net Global Series No. 17, 503pp. 2018, ISBN 978–2–88931–264-1

other devices." Facing rocketing global issues on businesses and people such as hacking, ransomware, cyber-attacks, malware, data theft raids on personal data and attacks on the Internet of things, different countries have come up with cyber laws which talk about ethical principles concerning protection and preservation of cyber-security. "These ethical principles concerning cyber-security need to be an integral part of ethics in education," said the advocate. Duggal, who is president of cyberlaws.net, said that access to data has to be legitimate and legal and not unauthorized. It is ethical to have legitimate access to data, but it is unethical to have unauthorized access. "Ethical issues around access need to be well sensitised to all stakeholders in the education ecosystem," said Duggal who is a new board member of Globethics.net. He said that as part of cyber-security ethics, it is imperative that people need to appreciate that they need to respect data privacy and personal privacy of various persons. It is unethical to without authorization access data which violated the data and personal privacy of individuals. Pavan said, "Cyber-security and ethics issues need to be made as an integral part of the school curriculum from the first standard onwards because children are now increasingly being given access to the internet without them being told or talked about what is ethical and what is non-ethical."

B. Success ethics: find the niche

"Give me a place to stand and I shall move the earth".

EKS *Engpasskonzentrierte Strategie* (bottleneck strategy): *find the niche* (David finds the vulnerable point to hit and overcome Goliath), a customer-oriented strategy. It is a central "Linsi strategy" to concentrate energy for success that was successfully experimented in the Belimo company of the Linsi family. Concentration of forces and energy is about finding a niche. When discussion starts on ethics, we see that there are so many aspects, that we cannot afford to specialise in all aspects, we need a more effective understanding of correlations: the most effective approach: for Globethics.net ethics in higher education is the best way to concentrate on a target group: it is not a specialisation on a theme, it's a specialisation on a target group. It is also for the common benefit: more value for our customers, less work for staff. Corporation rather than confrontation: to have a win-win situation, finding the right entry point. Ethics in higher education is related to a target population: teachers, students and professionals, it realizes the EKV strategy. We should not believe that because we are following a good model there won't be any deep crisis or challenges on the path. If we want to make some effective change to the world we must look for the right niche and concentrate upon it. From that point, we can then widen our horizon to embrace the whole world. Archimedes is told to have once said: "Give me a place to stand and I shall move the earth". From a certain point of view, this is what has been shown

in various workshops during this International Conference 2018. E.g.: "Insight into Ethical transformation of Higher Education Institutions" workshop has been extremely helpful to understand how in concrete a process of cooperation between Globethics.net and institutions in a foreign country works.

C. Empathy and spiritual values have a deep, positive outcome even from the economic point of view

There are certainly values which at a first glance seem not able to weight from market point of view, as spiritual values deeply connected to education. Among them, one of the most important is *empathy*, which can be described, in general, as the attitude to feel together with the other person what she/he feels. In the case of education, empathy can lead teachers to help students discover their own talents and invest them for the common good. However, taking a closer look, it becomes clear that these *spiritual values have a deep, positive outcome even from the economic point of view*. In fact, students – or workers – that feel themselves evenly treated, tend to be more willing to give their active, creative contribution to the society they work for. If the teacher – or the boss – is respectful, fair, understanding, reliable, committed, credible, this deeply helps students, as well as co-workers, to benefit from school or job relationships and to feel that "power" and "pain" can be on the same side. - However, problems can arise even in the best of environments and this can lead to a certain degree of abuse. In such cases, sanction may be used, although it's much more advisable to try and

Measuring the strength of a chain from its weaker ring

Awareness about the anthropology – which is behind every choice and every project

correct a bad behaviour by giving the person a second chance. From a wider point of view, this implies *measuring the strength of a chain from its weaker ring, and not from the stronger*. Caring for the weakest is not only the right evangelical behaviour, but also the one that helps the whole system to develop at the right, sustainable speed and in the right direction. Cyber-ethics is certainly one of the main recent applications of ethics. In this field a lot has been done in the recent years, since the internet became the parallel world in which we spend a lot of our time daily. However, a lot is still to be done. Since children get introduced to this world very soon, it's never too early to help them develop an ethical attitude to them. Another point to be developed is *the awareness about the vision of man – in a word, the "anthropology" – which is behind every choice and every project.* When ethics is involved, its "anthropology" should be brought to the foreground and discussed. It allows people to feel accepted and valued for what they are, rather than for what they have or what they earn. - If a person feels in the above-mentioned way, he/she becomes more aware of what he/she invests for their own benefit and for the benefit of their environment.

-Ethics has been proved to enhance business, as it's deeply connected to good work conditions, higher standards in safety and quality, greater reliability of all the people involved in the process at different levels. It would be a real dream coming true, if

there could be an ethics adviser in every institution, school, University and working place. This wouldn't be an extra cost, as it's been made clear enough that high ethical standards have a good impact on production and business. -*Cyber-ethics ought to be taught to children since their early years*, possibly helping their parents and families to develop better knowledge and better attention to this world, which may still be quite unknown to grown-ups. Such a specific subject, or at least such declination of ethics, should be taught in school on a regular basis, helping children to learn how to protect themselves from the risks and dangers which may be encountered in the internet, but also how to use it in a positive way. -*Some opposition should be overcome, such as the one which apparently divides "knowledge" from "action" or "personal values" from "corporate values"*. If we understand the human being as a whole, it becomes easier to go beyond the opposites, looking for what unites more than for what divides.

Is sanction the best response to non-conformity to practice rules? Is it necessary against non-ethical behaviour? Universities might lose a lot of students, in some cases when teachers are punished. To adopt a corrective response can be a better option: council office and chaplain sessions for 6 months: that worked and students were enthusiastic. African culture of punishment is likely to pardon or give a second chance, European culture is more strict: in a setting of practice rules one should not even ask

D. The call upon GE to set international standards and regulations in favour of cyber security

If all internet we access is a glass of water, below 20% of the glass it is the Darknet.

We are becoming digital slaves because a lot of information is being fuelled into social media and that gets analysed. Are we all becoming "guinea pigs"?

about the application of the rule if there is a secondary rule of sanction for certain behaviours: that's just part of the whole practice based understanding which can be seen as based on principles not on always reflecting about the individual consequences. A broad understanding of cyber criminality can bring new perspectives to cyber space and ethics. Regulations are not where we would expect to find them. China has come up with many laws and regulations on cyber-security. We tend to think that China is a one state party with no strong concern with freedom and rights but this is wrong with regards to cyber law. How do we deal with national laws and international law? We give digital devices to small children out of bad consciousness, because we lack time to invest in education. Ethics' education is very important. Cybercriminals don't follow cyber ethics or cyber law, only self-interest. Globethics.net could work in this space and take thought leadership, build standards, there is a place to take. Blockchain: no legislation across the world. *Darknet*[8]*: if all internet we access is a glass of water, below 20% of the glass it is the Darknet.* If I want to go there I

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[8] "Dark Net (or Darknet) is an umbrella term describing the portions of the Internet purposefully not open to public view or hidden networks whose architecture is superimposed on that of the Internet. "Darknet" is often associated with the encrypted part of the Internet called Tor network where illicit trading takes place such as the infamous online drug bazaar called Silk Road. It is also considered part of the Deep Web. Anonymous communication between whistle-blowers, journalists and news organisations is facilitated by the "Darknet". "Darknet", *Wikipedia*, https://en.wikipedia.org/wiki/Darknet.

need to use special browsers that hide my identity. Darknet is 5 times larger than the visible internet. Internet of things is connected to both visible and dark internet potentially. The law shows that we are all part of a chain that depends on the weakest link. Artificial intelligence is growing massively and it might be a threat if we are not prepared. Cloud issues... Ethics in Higher education and secondary education are important: they need to tackle addiction to internet. We need to formulate legal liability in adapted languages. Education departments need to come out with position papers and codes of conducts at global level, and ethics frameworks that can be presented to various stakeholders. Focusing on digital privacy/piracy, countries have to sensitize the common man on what is acceptable regarding cyber security, privacy, access to networks, etc. *The call upon GE to set international standards and regulations in favour of cyber security.* Make the internet safer, more transparent and beneficial for all. A tool of human education and ethical formation. Should we not explain important economic and political reasons why there is cyber criminality and even that there might be positive consequences of the fact that content is being copied (as e. g. there is 500 years of history of book copying and falsification).

We are becoming digital slaves because a lot of information is being fuelled into social media and that gets analysed and we all become "guinea pigs", we see only what is proposed to us as part of

a gigantesque experimentation. For this reason, we need to become more aware of the importance of expertise and training not only to ensure the correct implementation of ethical principles but also to counter the spread of misinformation. Ethical concerns in higher education: bureaucrats receive larger salaries, not full-time tenured professors: faculty is teaching students, but they are not part of decision issues related to their faculty. Trends: predictive evaluations (see: ILO study in the field of University HR and staff management). 75% of work in academic work in US is contract faculty. Pedagogic competencies are not taken in consideration. Because of massification of education a lot of universities had to create MOOKS, but we found out that some of these courses are very poor. Today if you apply to a job in the US, there is a 70% chance that your application will never reach human eyes. If you are a corporation you need to have many information about clients, individuals, etc. It is done by algorithms because it would take a lifetime to gather all the expected information by human beings. We hope to hire CEO: chief ethics officers. You have companies who use cameras to analyse our micro behaviour (as in the Netflix success story 'Lie to me')!

HR management in the sector of Higher Education is a strong field of applied ethics that certainly is problematic: we should continue to collaborate with ILO and many academic institutions to change the

environment because as civil society stakeholder we have a certain weight.

Nigeria, Kenya and corruption in education: how do we make the change when at all levels everybody is involved in corruption? A good way to combat asocial behaviours is to create projects that involve students in civil society life, work environments that complete university life. Groups of three young persons are sent to kiosks and they need to monitor applied ethics: it works: students understand each other. They start doing good. University should not be kept in isolation from the rest of society, young persons need to do some activity and strive to improve the relationship between themselves but they chose part of their activities as for example the topic. In some of the cases the stories are incredible: attitudes change. More formation than information.

E. Universities need to turn ethics into a set of underlying values

Universities need to turn ethics into a set of underlying values that students absorb throughout their learning process and take with them after they have ended their cycle of education. Ethics, we all agree, are fundamental and should not be separated from any aspect of life. However, different views emerge about its practical implementation in different contexts. This diversity of interpretations and approaches as experienced at the conference might raise doubts about the ambition to set up universal standards for ethics. Wouldn't these standards end up being designed as a generic list of principles, like the one contained in the Universal

Declaration of Human Rights, so broad that would eventually lead to arbitrary interpretation and inaction? Can we even talk about one, universally accepted, definition of ethics, or are there many ethics which are made to fall under one category? Should the aim rather be to establish private-public partnerships at the national level, where the two sectors would be working together to create norms and regulations based on the local cultural and religious traditions? Maybe this identity-based approach to ethics would obtain a higher level of legitimacy from the people (including students and businesses) and would generate stronger accountability mechanisms.

F. Outlines for a New Urbanity

Unity (umoja)

AgroCity: The City for Africa, Outlines for the New Urbanity. How would you ensure that the value of production to export remains local? The concentration of the production chain should be African based to export without any external western intermediaries. The aim is to make Agro-city self-reliance and to ensure sustainability through education, not only university but practical based vocal education. How does the Agro-city respond to the ethical issue that pertains to exclusion? The biggest challenge in Africa is tribalism, religion and social economic stratifications; if you don't have economic power the rich will invade the project and push out the beneficiary members, or those members who are at the lower economic class. How do you deal with this dilemma? -The organization is strengthened

through cooperation concept. -The cooperation has strong registered members although the organization has an external support but the input that comes from the communities and members is paramount. -The elected members are also given the chance to run the organizations through indigenous based knowledge capacity building, this is because, they have the ability to discern the most pressing needs in the community. How do you manage the idea of intercultural and religious crises when they arise, this is because, we are talking of a city of 5000 people, which is a huge number. Agrocity will accommodate all religions, because the idea of Agro-city is not tribe and culture oriented, but to mix the tribes and all religions and cultures together so that they can coexist. The Mantra of Al Imfeld was to go beyond discrimination of religion and tribes focusing and trying to reclaim the spirit of *umoja* (Swahili: unity). The main theme drawn here is the idea of brotherhood of humanity. This concept is built on openness which teaches that one must look beyond modern understanding of coexistence and see the soul of a person.

G. Business-minded methods can work in higher education

We should adapt start-ups to the field of education because organizations

Facing today's challenges: If (higher) education institutes want to develop and adapt to learners' needs; don't look at teaching and learning alone. *Business-minded methods can work in higher education.* We automatically are a bit reluctant to do this, because education should be intrinsically aimed at providing the best possible teaching,

that must find efficient solutions rapidly are often start-ups.

For the teacher implementing internet technology is about 30% investment time on the top of traditional teaching

research etc. without using business models, but there are great examples showing people trying to work together (organisation, teamwork, vision). The Tower of Babel history of the *Genesis* shows how old the paradigm of self-mastering as proto-ethical principle is. Important aspects of work ethics are not related to business language although they heavily deal with economic aspects (as in the *Genesis*, 11-1-9). See: *Tower of Babel* 1568, P. Bruegel the Elder. The painter shows that we can apply what the Bible says to business: see the Netherland harbour on the back ground. Bruegel interprets the Babel metaphor in the context of his time and social and economic context. If we think the relation of ICT technology to higher education, we see that society has changed a lot since we started to use massively internet. We should learn about what adaptations are needed with regard to education. *We should adapt start-ups to the field of education because organizations that must find efficient solutions rapidly are often start-ups.* Implementing internet technology to school was possible only if management follows at the beginning of internet in the 2000'. Now by advertising advantages it works even better: students' motivation, easiness of use for the students, gamification of learning (e.g. using videos for learning), autonomy of students, easier assessment, more creative teaching: all are reasons to go in that direction. Teachers who want to use technology for lessons, need to have SMART

objectives, prepare technology before the lesson, use technology during the lesson. *It is about 30% investment time on the top of traditional teaching that often needs to be done at home* without compensation by the employer. Interesting observation done after a survey: Teachers want to hear about technology but they think that technology has no direct relation to help them to imagine their course. IT support is the number one concern: which is a surprise, especially when we consider that survey was run among expert teachers in IT related technology. There is a need to work more on statistics related data on how ICT relates to education.

Day 2.2

A. Holistic approach: ethics is not only linked to education but to every aspect of human life

(Nutrition, health, design and architecture).

Holistic approach: through design of artefacts and architecture, through balanced nutrition, stimulate health and wellbeing, create a healthy environment which will reduce the causes of life style related diseases and raise life expectancy and quality. Through resonance of sound, voice, *vibrating in our body and soul*, enter in communion with ourselves, our brothers and sisters, and finally the creation and universe. Will help us to raise ethical awareness and behaviour as individuals, community/society and the natural environment. *Ethics should touch not only the brain, but the body and soul*. And ethics conferences should not only take place through lectures, and around tables and laptops but through corporal expressions such as singing and dancing. Ethics in higher education should take this holistic approach seriously in all its

policies, programmes and teachings. It would also
have a deep impact on students and workers if more
attention were paid to the way schools and job
places look like. A nice, friendly, proactive,
creative atmosphere has a good influence on the
way people live, study and work. - The relationship
with the environment involves the world at large:
the way we see nature, the way we eat, the way we
try and tune ourselves with the universe, help us
feel at home wherever we are and with whomever
we meet, making us develop better understanding
and better cooperation with others.

"Continuous formation" has come out to be one of
the strongest values and also one of the most urgent
needs to schools around the world, in both
developed and developing countries. This suggests
that providing the right resources to that is certainly
one of the most effective contributions that can be
made to humankind. Ethics education enforces the
formation of a world class of ethics teachers, who
should be much more attentive to their students,
building with them a good, positive relationship.
- Focusing on ethics, teachers become much more
involved in education and get more willing to write
papers to share the results of their commitment and
of their efforts. This helps to set up a virtuous
process, whose benefits last much longer and
spread much wider. - It has been outlined that
teachers' training sessions have always triggered a
lot of interaction between them, at such an extent
that workshops always seemed to be too short.

Form a certain perspective, this shows how having the chance of discussing things and working together is very much appreciated and comes out to be very helpful to teachers.

C. Fair Research Contracting

RHInnO Ethics technology. Fair Research Contracting (FRC) Toolkit. "RHInnO Ethics enables administrators, researchers and reviewers to comprehensively manage the entire review cycle, including protocol submission, reviewing" (rhinno.net). COHRED *Fair Research Contracting*: (www.cohred.org/frc) another way of giving researchers from developing countries more opportunities. Fair research contracting means negotiation strategies; the organisation tries to prepare better researchers for research contracts. FRC provides trainings to those who need it, access to a forum, sharing of experiences, listing best practices, fair researcher database. This organisation, mainly active in health sciences related research, should be followed in order to apply good ideas to other fields or disciplines of research and make research more ethical. Networking with associations who monitor research contract evaluations is certainly important in the field of health research but could also be applied to other fields of research (-ethics). Does integrating ethics in higher education also encompass research ethics, especially when it comes to clinical trials and all the structures that follow out of that? If yes, how would we approach this?

Day 3

A. Facts: students are scared to complain about inappropriate conduct of their professors.

Whistleblowing solution

It has been pointed out that students are scared to complain about an inappropriate conduct of their professors, as they are dependent upon their references and networking. This example illustrates power relations between the powerful and the powerless. Along with potentially ruining their future career, students might lose their time. Usually, it takes between 6 to 8 weeks in order to review a case. So, if students have enough time, evidence and courage, they could make an attempt to inform the university authorities about the actions of their professors. To be on the safe side, it should be done anonymously. How realistic is whistleblowing?

Compliant mechanisms can increase compliance to ethics. This is true both in the context of educational institutions and corporations. However, there are several challenges to the effectiveness of these mechanisms; first of all, they must be adapted to the context of the organization in which they are implemented and should make users feel comfortable in using them. One of the main obstacles to the implementation of complaint mechanisms is the fear that the act of complaining would compromise one's career. Another main disincentive to complaining remains the idea that such complaints will not be addressed by the institutions. Efficiency, hence, not only comes from the establishment of user-friendly mechanisms but also from high levels of credibility and strict boundaries within which the system operates.

Organizations need to make sure that these mechanisms are taken seriously by both employers and employees. False allegations and malicious reports should be sanctioned in order to ensure compliance to ethical principles beyond the system. Another significant challenge faced in the implementation of compliant mechanisms lays in the disparity between policies in public and private institutions. In private universities for example policies against sexual harassment are laxer and complaint mechanisms are usually much less accessible than those in public institutions. In the case of grade manipulation, we see that educational institutions are increasingly pressurized to keep enrolment rates high in order to maintain access to funds and improve ratings, however this happens to the expense of quality education and fair grading systems. Professors then are faced with the dilemma of being loyal to their institution or to ethics, at the risk of potentially losing their job. How to protect them from retaliation (both inside the university environment and outside)?

Presentation of EQS IntegrityLine and their whistleblowing solution with inputs from experts/ officers of the ILO and another NGO (Salvation Army, via Skype). Most important: create a culture of feedback, before initiating a whistleblowing system. -Some recommendations: Use appropriate reporting channels/avenues (secure, easy to use, web based, transparent). -Set up a system with clear policies, regulations, and responsibilities (person in

charge of, commission to deal with complaints). -Communicate widely and explain properly the system to make sure it is well known and understood by all staff. -Make sure the reporter gets a timely response. -Ensure that hard cases are sanctioned for the sake of the credibility of the system. -Protect the whistle-blower from retaliation/reprisals within the company, but also in the public sphere. -Protect victims of false allegations (apply zero tolerance in such cases). -Open the system to third parties (a plus for the company in terms of reputation and transparency). -Most cases happen internally, only very few get known by the public. Question: when would you bring a case to the media to make it public?

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B.

SELECTED PAPERS

*Proceedings of Globethics.net International
Conference on Ethics in Education 2018*

3

PROMOTING ETHICS AND ACADEMIC INTEGRITY IN HIGHER EDUCATION

Kwesi Yankah

3.1 Prelude

Issues about ethics in Higher Education are issues linked with one of the most revered domains in national life: Education[9]. This is one direction to which the society looks for leadership, guidance, the creation and transmission of knowledge, the provision of light in the midst of darkness. In one of non-formal/adult education projects undertaken in Ghana several years ago, where non-literate mothers were taught how to read and write, the impact was indeed a life changer for the now literate women, one of whom joyously exclaimed: "Thank God, we have also seen the light.".

Education of course sheds light and drives development, compelling the world in the past few decades to project education in economic terms. The knowledge economy is a term introduced by Peter Drucker, to represent the domain; and like Pierre Bourdieu's coinage, 'knowledge capital,' this perceives knowledge as a commodity produced, demanded, sold and bought, and even discarded when its value diminishes or peters out.

Knowing the central role of education in development, Governments in several parts of the world exempt the realm of education from

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[9] Kwesi Yankah, PhD, is Minister of State, Tertiary Education, Ghana.

taxation, because education is a national good, that yields dividends from which the entire country benefits. In Ghana and several parts of Africa, education takes the biggest chunk of the national budget: between 22% and 26% of the national budget and is responsible for 6-8% of the GDP.

3.2 Academic Freedom

In the realm of Higher Education, one refers to the very last stage of formal education, from which the student steps into the world of work; and it is not surprising this domain enjoys certain privileges, like Academic Freedom, which is meant to insulate the realm from interference by Governments in what they teach, what is learned, critical inquiry by faculty and students, as well as their governance. These are considered essential ingredients in prosecuting the vision of universities. Scholars indeed should have the freedom to teach, learn and communicate ideas without censor, harassment, or persecution. It is founded on the conviction that scholars attain their ultimate fulfilment if they have unrestricted liberty to question received wisdom, and also advance controversial and even unpopular opinions, without fear of censure.

3.3 Expectations of Honour

These privileges extended to universities come with expectations of a high sense of responsibility, and a high sense of moral integrity, which are considered integral to the knowledge capital acquired. *To whom much is given much is expected.*

The in-built honour conferred in being associated with a university, and a good university at that, is such that lobbying for membership of university governing councils can be robust in places, due to the tremendous leverage this confers on the university's associates. In most

cases services rendered are voluntary, and attract no monetary rewards to membership, except insofar as council members may rather donate generously to cherished university causes.

It is also significant that when the Integrity International releases annual reports on the state of global corruption, education is hardly cited as a fertile site for corruption. That is perhaps why whenever there have been major ethical breaches on the educational front, these have often made bold headlines.

3.4 Critical Interventions

The moral integrity associated with universities has occasionally been directly harvested by states and institutions to redeem local or national crises that may be traced to corruption or moral laxity, since the likelihood of academics publicly compromising their honour or dignity is considered slim. I cite the example of Nigeria, where a successive pattern of high electoral irregularities at the national level, particularly in 2007, was arrested in the 2011 elections, where the new Chairman of the Independent Electoral Commission, a university professor, decided to look beyond the routine choice of electoral officers, and this time fielded largely university professors and academics as key electoral officers. The huge success of Nigeria's 2011 election, its globally acclaimed transparency, and the reduction of electoral irregularities to the minimum, were partly attributed to the vision of the Chairman, and his direct involvement of academia in critical areas. This was indeed confirmed by Professor Attahiru Jega himself, when he was invited to Ghana, to share his experiences prior to Ghana's own 2012 elections.

3.5 Competitive Labour Market

Ethical breaches in higher education could be further heightened by the current highly competitive labour market, and the frightening

unemployment rate in weaker economies; which often compel the cultivation of quick fixes and pseudo claims to academic excellence in hopes of getting a competitive edge in employment. To a certain extent, this makes continents like Africa even more vulnerable. With a population of 200 million people aged between 15 and 24 years, and representing the youth, Africa is regarded as the youngest continent, or rather the youngest population in the world, with the highest percentage of talented youth, but without the capacity to optimally convert the abundant stock of energy to employable skills. The Gross Enrollment Ratio for Higher Education could be as low as Ghana's 17% ratio; but weak national economies have produced huge rates of graduate unemployment, compelling oftentimes the formation of Unemployed Graduate Associations.

3.6 Agencies

Broadly, the situation may have contributed to quick fixes by individuals and institutions, as well as frequent ethical breaches in education such as examination malpractice, grade inflation, forgery of university admission letters, moral laxity in student-lecturer interaction, sale of lecture notes by faculty, sale of graduate theses, and several related vices whose outcomes may give a false impression of individual or institutional excellence. In 2005, the University of Ghana instituted a probe into a gradual surge of first class degrees from an average of 3% in the 1970s and 80s to a phenomenal 12% from 2000 onwards, and attributed this to factors other than a remarkably improved institutional profile. This led to the identification of possible causes, vulnerable departments, etc. and the institution of measures to arrest the situation. This and other immediate breaches culminated in the institution of an international visitation panel in 2006.

The panel was tasked to review the University's governance and administrative   structures,   academic   programmes   as   well   as

infrastructure, which in itself signalled the University's concern for global standards. The visitation panel was made up of 16 scholars and administrators from Africa, Europe, USA, South America, Asia, and the West Indies. And they brought to bear in their 118 recommendations, best practices from universities throughout the world, in seeking to bring the University of Ghana abreast with acceptable international norms. The wide scope of recommendations made constituted the University's renewed guiding principles and have since led to an appreciable restoration of standards. The University's ranking recently moved from 15th to 8th in Africa, including North and Southern Africa. In 2013, the Chairman of the Visitation Panel, Sir John Daniel, was awarded an honorary doctorate degree by the University of Ghana. But if weak institutional systems have yielded breaches in ethics within higher education, this has been aggravated by weak support systems outside the University setting, where parents have condoned and even sponsored breaches of ethical regulations.

There have been innumerable cases of parents who have taken the initiative to obtain forged certificates for innocent children and wards, who did not make the minimum grade for admission to Universities and other tertiary institutions. I have seen 17-year-old girls wailing and sobbing in police cells for malpractices initiated by parents. Also common are situations where guardians have freely given money to their wards to buy allegedly leaked examination questions.

3.7 Poisoning the Value Chain

A very worrying factor is often the domino effect ethical breaches and associated publicized scandals have had on systems to which culprit universities belong. These could be affiliation and mentoring systems, as well as the University's international networks. In countries where there is a system of affiliation and mentoring, requiring new universities to get affiliated to public universities for over specified periods before

autonomy is granted, the weakening of a mentoring university's integrity credentials, may taint the image of all its formal networks and affiliates and shatter their integrity.

Even in the absence of such networking and affiliation schemes, universities by their very nature as potential sites for internationalization are fertile areas for epidemics of academic corruption across nations, undermining the several advantages brought on by internationalization, namely broadening the scope of institutions, promotion of cross cultural harmony, enrichment of social and cultural life, and promotion of diversity.

3.8 Mistrust

These advantages however, can be eroded by a crisis of mistrust on the basis of a perceived deficit in integrity, which can weaken, poison or collapse the value chain. This has the potential of subverting student mobility and processes of harmonization of degrees. In developing economies like Africa's, this may nip innovative infant institutions in the bud.

Indeed, the foremost challenges facing higher education harmonization in West Africa include: gender and cultural disparities, the mismatch between skills and industry requirements, diverse admission criteria, the absence of credit transfer arrangements (locally, regionally and internationally) and most importantly here, poor recognition of African qualifications externally. Overall, African higher education has been viewed with a suspicion that weakens its competitive edge internally as well as externally. The reasons for the anxiety may be diverse, but may include a perception of low quality and weak quality assurance protocols and in some cases a conscious blacklisting of certain countries, considered rightly or wrongly, as sites for low levels of academic integrity.

But signals of mistrust in Africa's higher education are evident in several other ways, including a skewed pattern of scholar and student mobility. The expected outcomes could be partly envisioned in current trends in global migration, within the education sector.

3.9 Skewed Migration Trends

In the area of academic migration of students worldwide, Africa has been projected as a site to watch for student mobility across the globe, after India. African students are estimated to be 10% of the world's international students. And which are the typical destinations for academic migration by Africans? France has been cited as the foremost destination for Africans, followed by South Africa, then UK or USA. UK and USA absorb about 9% each of African students in motion.

African students have sought university education abroad sometimes to widen their intellectual and social horizon. At the graduate level, however, students have sought to make themselves more competitive for the job market, and tend to think that education abroad would give them a competitive edge, as well as access to a prosperous global job market.

3.10 One-Way Mobility

Where study abroad is through institutional MOUs, shorter periods of stay have been the expected norm; for such MOU's offers and opportunities, students spend up to a year abroad, and return home to complete their academic work, obtaining the local degree. Where individual arrangement has been made for study abroad, African students spend full terms obtaining a degree either at the undergraduate or post graduate level.

The situation however changes with student mobility from other continents to Africa. Whether mobility is through formal or individual

arrangement, North-South mobility to Africa is significantly for shorter periods, and no effort is made to obtain a degree from a sub-Saharan African University for a student coming from other continents outside Africa.

Foreign students from US, Europe etc. who come to Africa for graduate or doctoral work, come mostly as visiting students, who get affiliated with the University while doing research or field work in Ghana, and take the opportunity to use the University library, as well as consult faculty in relevant fields of expertise. Hardly is Africa accessed for full term graduate education by the North.

3.11 Flash Visits

In a few unusual cases, Euro-American Universities seeking a taste of Africa have sought to bring down their own instructors to teach their students on the African soil and return. Here no intellectual resources in Africa are used. Africa is regrettably used ostensibly as a class desk, or retreat site, and unethically cited by institutions to earn credit for diversification, cross cultural education and global outreach. Other times students only express interest in communal labour in communities, as an equivalent of their academic taste of Africa.

On the other hand, where foreign students immigrate from other African countries, they enrol as full-time students, take entire courses over 4 year periods if they are undergraduates, and receive the degrees of the relevant African university.

3.12 Perception of Low Standards

But why should students from other continents spend full terms in Africa earning a degree, when global rankings in higher education, dismally portray Universities in Africa?

I returned from a conference in Oxford in 2017, where Oxford was virtually jubilating their placement as the Number One University in the world, in one of the current university rankings. What is the story of African Universities on global rankings? First, of the six continents of Africa, Europe, Asia, North America, South America and Australia, Africa in 2017 was the only continent not represented in neither the best 100, nor the best 200 nor the best 300 universities in the world in some rankings. All others: Australia, North America, South America, Asia, Europe, were represented.

The No 1 University in Africa is placed in some world rankings as No. 303. The number 1 university in Sub Saharan Africa is also ranked as No. 1032 in the world. The University that ranked number 100 in Africa is ranked globally as number 3419. Only 7 universities in Africa sometimes fall within the best 1000 universities in the world. This skewed pattern of student and scholar mobility, or rather the inequitable pattern of scholarly exchange, and predictably low ratings, should be of concern particularly if they can be traced to perceived low standards, or egregious lapses in academic integrity.

3.13 Caveat

Even though the worldwide rankings are not necessarily the most reliable in measuring academic standards, the geographical distribution of universities in the top, middle, and bottom brackets, should give one a sense of considerable inequality between universities in Africa, and the rest of the world. Within Africa itself there is a sharp schism in perceived standards, between universities in South Africa and Northern Africa on one hand, and those in the typical sub-Saharan Africa, described as North of the Limpopo river. The latter are poorly perceived and placed in terms of infrastructure, human resources, and academic output.

The limited academic migration to Sub Saharan African universities should clearly then be seen within the broad global perceptions, which also feed into the general architecture of migration, and the perception of quality and ethical standards.

3.14 Bulwark against Immorality

But by and large, while there is a measure of mistrust for ethics and systems governing African higher education, Africa has also blamed internationalisation and globalisation as responsible for rapid decline of moral values in Higher Education, and the onset of cultural practices that are inimical to African values.

In highly religious countries like Ghana, parents have sometimes sought to rescue their wards from social vices by exercising preference for higher education institutions where academic excellence is founded on sound morality and spirituality.

The private sector has responded to this with a proliferation of faith-based tertiary institutions, and the infusion of spirituality within the social life of students in secular universities, thereby offering options to suit student preferences. Moral training has therefore become a marketing tool for African universities that seek the attention of students and concerned parents. The following mottos and guiding principles advertised by Universities in Ghana point in this direction:

> *Integri Procedamus, (We are committed to integrity).*
>
> *Excellence, Morality, Service*
>
> *Faith Integrity Excellence*
>
> *Empowered to Serve Truth our Guide*
>
> *May the light of knowledge and wisdom shine forth*

3.15 Moral Uprightness, Academic Excellence, and the Passion to Serve

References to moral virtues in the guiding principles and visions of Universities seek to convey assurances about the university's commitment to combining academic excellence with the inculcation of moral values. Where moral virtues have not been emphasized, knowledge and leadership have been foregrounded, to convey a university's obligation to address a felt deficit in Africa's leadership profile.

3.16 Integrity Models

Remarkably, one Christian university, Central University, has established an Institute, named after a notable statesman and nationalist, William Ofori Attah, a quintessential example of honesty and righteousness in political leadership. He was educated at Basel missionary schools and seminaries. A devout Christian, he brought to Ghanaian politics the principles of sincerity, honesty and integrity, and was indeed a morality crusader par excellence. In 2011, Central University, Ghana's biggest private university, established a William Ofori Attah Institute of Leadership and Integrity, to commemorate the principles and virtues 'Paa Willie' stood for. An annual lecture series was established by the Institute where academics of high integrity were invited to speak on selected aspects of ethics and morality.

3.17 Honor Code

Perhaps the most remarkable example in the inculcation of morality is the institution of an Honor Code at Ashesi University in Ghana. This is a Code, to which all students are required by regulation, to swear at the University's matriculation ceremony, pledging sound morality, and

the avoidance of examination malpractice. In the words of the official Ashesi University catalogue,

> The adoption of the Examination Honour Code marks a significant step in the history of Ashesi University. The code is intended to build a high-trust community, to put students in charge of their ethical posture and the reputation of their alma mater, and by so doing, to take a significant step in Ashesi's mission to educate a new generation of ethical leaders in Africa.

The effectiveness of the Honor Code makes examinations self-regulatory, and invigilation at exams completely redundant. Examinations therefore take place without invigilators, and without fear of exam infringement; for it is not only a breach of the code to actively engage in an exam malpractice, but also to be a passive witness to an infraction observed. Not to report an examination malpractice amounts to condoning the offense, for which collective sanctions may be applied.

The system has helped in producing talented students with a high sense of morality at Ashesi University. Along with other factors, such as innovative teaching, experiential modes of knowledge acquisition, and the immersion of industry in academic work, products of Ashesi are currently in very high demand by industry both within and outside Ghana.

3.18 Fake Credentials

African nations have promoted high standards in tertiary education, through regulatory institutions set up by the state, such as National Accreditation Boards, National Council for Tertiary Education, mentoring academic institutions, and various professional bodies such the Ghana Academy of Arts and Sciences. But universities also have codes of ethics for students, faculty and staff, and sometimes conduct seminars on sexual harassment for newly appointed faculty. In Ghana,

religious and moral education is a compulsory subject in basic school, from primary to Junior High School.

The National Accreditation Board each year has drawn the attention of the general public to institutions accredited to operate, as well as unaccredited institutions illegally operating in the country. The latter have often been clamped down and proprietors arrested, to sanitize the higher education terrain.

In a few instances, the Accreditation Board has drawn attention to fake international degree awarding organizations that do not have accreditation licenses yet continue to award degrees to the unsuspecting public.

A 2016 crackdown by the Ghana's National Accreditation Board on fake degree holders in universities pointed accusing fingers to four institutions in Europe and USA, which either did not exist or did not have accreditation to operate in Ghana and may have fraudulently granted honorary and doctoral degrees to some Ghanaians, including eminent public personalities and academics in Ghana. This came about after two Ghanaian scholars in USA produced a widely publicized report on accreditation challenges in transnational education, in which they point to several unaccredited institutions worldwide that were granting fake degrees. This led to considerable public anxiety, particularly when eminent personalities, high ranking public personalities, politicians and notable academics were named.

The matter was somehow laid to rest by the National Accreditation Board, which clarified the situation and pointed to specific periods over which some of the accreditations had lapsed. Consequently, some of the named fake degree holders had no option but to quietly drop the titles in self-reference.

Such incidents could multiply due to the current proliferation of phony distance learning programmes, and the onset of an agenda in several African universities, where non-doctoral faculty are either being

flushed out, or given limited contracts. This has led to a rush for doctoral degrees obtainable within the shortest possible time, and the victimization of anxious applicants. But there are even more serious breaches in the use of fake academic honorifics, to which regulatory bodies have been slow to react.

3.19 Credentials Abuse

It is my humble suggestion that professional bodies, associations and academies should rise to the occasion and reinforce compliance with academic norms and standards. Academies where necessary, should not shy away from such advocacies seeking to restore decorum to their professions. Dabbling in public controversy in the pursuit of high academic standards is exactly what is expected of intellectuals the world over. Even more radically, the intellectual should be someone whose vision is to represent all those people and issues that are routinely forgotten or swept under the carpet. I have in mind here the opportunity we have as professional bodies, to boldly repudiate the gross misuse, abuse and sometimes the fraudulent uses of academic titles and academic honours, by impostors and academic charlatans. I refer indeed to the current explosion of titles, honours, and awards of dubious quality and provenance. The current proliferation of titles could indeed trigger a major devaluation of honours and academic credentials in Africa. Some of the titles, particularly those purported to be international, turn out to be nothing but phony street side commodities that are subject to normal price negotiation and payment. Indeed, the awards and honours industry is now a lucrative business, which has found fertile grounds in the local penchant for pomp and pageantry; and it should be the duty of major stakeholders and professional bodies to undertake periodic intervention.

3.20 Controversies

The issue has been compounded by the public's reverence for academic titles, and the assumed capacity of lofty epithets to expedite one's rise to fame and political power. There is indeed a general perception that high academic laurels of an aspirant to political office, could enhance his or her credibility and capacity to canvass for local and national development. Public controversy has often been raised when doubtful academic credentials have been paraded by public officials in their official resumes. Sometimes the claim is openly contested by well-meaning critics and public-spirited individuals seeking to set records straight. It is indeed a pity that professional bodies have looked on, and not intervened to salvage the beleaguered knowledge industry. Indeed, the prevalence of fraud and falsehood in the use of academic titles is partly due to the absence of regulatory frameworks strictly enforced by accredited bodies or professional associations, seeking to set standards and guidelines. The silence of professional bodies over the misapplication of honorifics has wrought complete chaos in the ordering and meaning of titles, as well as their social applications. The chaotic deployment and stringing of epithets only devalues the discipline of title investiture, blurs the distinction between mediocrity and excellence, and deprives society of opportunities to isolate its cherished values. In the realm of academia, it compromises the quest for excellence and subverts the exacting standards set by society to recognize its best brains.

The display of Intellectual dishonesty, through the acquisition of false titles and accolades, can thus be considered a blatant attempt to undermine social ideals that are founded on a time-tested reward system that is performance driven. If hard work and excellence are applauded by society, it is also because lofty honours are not haphazardly conferred; indeed, titles and laurels are most enduring if bestowed by accredited individuals and institutions of high esteem.

3.21 Joining Hands

But the call is also for educational institutions, alumni, parents, students, and staff alike to join hands in collectively eliminating academic vices; for that is the only way university degrees can regain or rather improve their national and international value. An institution's reputation can only be partly inherited; it needs to be continuously massaged and sustained through the institution's own internal processes and mechanisms, including good and competent leadership, programmes, disciplinary codes, as well as a dynamic human resource base that is abreast with a fast-changing world.

ACA AGROCITY ASSOCIATION – ROOTED BY GLOBETHICS.NET INTERNATIONAL CONFERENCE

Yvonne Apiyo Brändle-Amolo – Jörg Bürgi

Rural exodus and growing numbers of mega-cities are one of the main problems of Africa – besides climate change and on-going exploitation by neo-colonialism[10].

Al Imfeld, a well-known Africa specialist, published the marvellous book *AgroCity – Die Stadt für Afrika – Skizzen zu einer neuen Urbanität* (= *The City for Africa – Outlines for a New Urbanity*) proposing a new sort of cities, shortly before his death in February 2017.

4.1 Biographical Presentation of Al Imfeld (January 14th 1935 to February 14th 2017)

"Al Imfeld's home was always open 24/7 to guests, especially around his birthday, when the party never seems to end!" remarked an African literature expert who was a regular visitor at Imfeld's home after he helped her find her feet.

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[10] Ms. Yvonne Apiyo Brändle-Amolo and Dr Jörg Bürgi are member of ACA AgroCity Association founded on 3 September 2018, after KADE Kilimanjaro Association for Development and Environment was dissolved 15 August 2018. Info: www.agrocity.org - yamolo@hotmail.com – j.buergi@kmu-nachhaltig.ch

> "Jesus was not a proper theologian, but a healer (Greek: Soter). His healings were fascinating and attracted people. They brought sick persons on stretches; and he healed them. The New Testament is full of these stories, up to a reawakening of a death person. Basically, the Gospel of Jesus was healing. He did not know another theology." (from Mission beendet, p. 30 – translation JB)

When he passed away, Al 's friends said that he could be sent off at his funeral with prayers from an African Muslim. How Fitting! During his life he made his spiritual ideology and beliefs his way of life by embracing every person regardless of their religion, ethnicity or social class. His personal mantra underlined the common ground, the connecting of our *conditio humana* and not the differences.

Born into a small family in a mountain farm around the Napf area of the Swiss Alps, Alois, the oldest of 13 children, was destined to become either a priest or a missionary. This was the local tradition at this time. Larger families were required to send their eldest child to serve in the church. His father was a well-known mountain farming philosopher and his mother very much liked story telling. It was this family background that impressed and formed young Alois, who later changed his name to Al.

Al Imfeld studied philosophy and theology at the missionary school of Bethlehem Mission Switzerland (Master of Divinity) and became a Catholic priest. He did further studies in Rome, New York, Evanston, Tokyo and Dar es Salaam. During his stay in the US in the early 1960s, he collaborated with Martin Luther King. He continued studies in comparative religion, in social anthropology and rural sociology (MA) at Fordham and Columbia, New York. Later at Medill School of Journalism Evanston, Illinois (Northwestern) and became a reporter in the Vietnam War and specialised on African issues researching and teaching at different universities in USA, Japan, Vietnam, India,

Zimbabwe, Malawi, Tanzania, Kenya, Nigeria, Cameroon, Switzerland and Germany. During his work as a development adviser for Africa, he studied tropical agriculture always in view of Africa. After one doctorate (in Protestant theology) and two master's degrees he went on to study tropical agriculture (MSc in Agriculture) in the Philippines, Switzerland and Kenya getting a MS at Nairobi University. He was in and out of the African continent, writing and advising as a freelance consultant in Third World issues, in several journals since 1967.

He became a passionate about Africa, worked and researched on different subjects such as religion, agriculture, literature, contemporary African art and its recognition in the West. All his writings were translated into German. He also spent time lecturing on African agricultural history in Universities in Nigeria, Cameroon among others. For many years he has been a lecturer at Faculty for Tropical Agriculture, Witzenhausen, Germany, as well as at Zürich University, and has given a series of lectures at universities in Mangalore, India, Pakistan, Indonesia, Japan and Sri Lanka. In the 1990s Imfeld was a member of the research team of the 'Novartis Foundation on Sustainable Development', specializing on African farming systems.

Al Imfeld is the author of more than 50 books, starting with *China – a development model?*, *Zucker*, *Hunger und Hilfe*, in various European languages, and edited for writers on African Culture, African Women and African Politics. His publications were often broadcasted in various languages including Kiswahili by Radio Deutsche Welle (Cologne). While travelling abroad he spent his time writing poems as opposed to taking pictures. He even published eight collections of his own poetry.

In 2005, Al Imfeld was a member of the jury of the global cartoon contest in 2005, an honourable membership which was as a result of his teaching a course on the relationship between word and picture in advertising at the Lucerne Art School for twenty years. During his last years he published three poetry books, two volumes of short stories and

three science books on African agricultural history (Elefanten in der Sahara), and African religion as a world religion and mission. His standard edition *Afrika im Gedicht* (*Africa in Poetry*, 815 pages) was edited in 2015 by Offizin in Zurich.

4.2 AgroCity Concept

Imfeld analyses the situation of different exploding (mega-) cities in several Sub-Saharan countries. Cities mainly have an administrative and commercial centre, often surrounded by large slum areas. Their inhabitants have left their farmland in hope for a better life in the city.

As a possible solution to the situation at hand, Imfeld proposed new forms of cities that guaranteed better life for their inhabitants, characterised by a mixture of farming and city advantages like neighbourhoods, health, sport and market centres, theatres, and public traffic. Some characteristics of the AgroCities will include no fossil fuelled vehicles, and the horizontal and vertical farming. The farming will ensure the self-sufficiency of AgroCities with 2/3 of the food supply being used to nourish city inhabitants and neighbours and the 25km belt circumventing it while the remaining 1/3 will be traded for crafts and natural resources.

- The AgroCities are meant to grow into cooperatives, surmounting traditional ways of separation by tribes or religions.

- AgroCity uses an interdisciplinary working approach.

- Its main goal is to produce and share knowledge for sustainable development in cooperation with partners in the global North and South.

- AgroCity conducts research to develop and implement innovative concepts and solutions for the sustainable use of

resources.

- It also offers a range of services for regional and local partners.

- A central aim is to foster dialectic dialogue between science and praxis.

- In line with Pope Francis' letter of declaration to promote sustainable development, an AgroCity will offer trainings in environmental and developmental studies with an emphasis on practical solutions in sustainability as a whole.

- The interplay of Theory and Praxis means that every offer / activity has an intensive connection to praxis – every student is also jointly responsible for her / his own food, e.g. by planting vegetables or keeping chicken.

- AgroCity offers a large palette of TEACHING / LEARNING possibilities: Short time instructions, seminars of several days, vocational school and an MSc in Development and Environment at university level.

- Master-Students gain large theoretical inputs concerning Development and Environment. From the very beginning, these inputs are combined with praxis, which is reflected in seminars (e.g. active planting of trees, organic and urban gardening, constructing of solar heating modules, water collection, seminars with populations; seminar concerning management according to ISO 9001 / 14001 and practical implementation in a company).

- AgroCities concentrate on praxis-orientated – fieldwork – research, basing on its own and international projects. Results of AgroCities are closely monitored and discussed internationally.

- An outstanding research is the Trace Research concerning implementation and development of an AgroCity.

- Main issues of Al Imfeld: no tribal or religious seclusion/separation.

- The Implementation of an AGROCITY consists of two elements: Source / Fundament and Implementation of AgroCity. The Elements develop in parallel and influence one another.

- A peaceful cooperation between a variety of ethical and cultural mixes will be forged to create the AgroCities. Members will be expected to nourish themselves with 2/3 of the produce while contributing the remaining 1/3 to use for trading in merchandise or service.

- Educational and medical facilities will be free of charge.

- Socio-cultural amenities and activities like health, sport and religious centres will be built through the spirit of sister and brotherhood –Umoja– with the social network of members and neighbours all chipping in the physical activities. With time, AgroCities are meant to attract sponsors, scientists, tourists, friends & families.

4.3 Source / Fundament

- Management, Administration, Controlling

- Primary design study, explicit concept (salaries, expenses)

- Detailed planning of implementation (physical environment, humans, society): to be done by the management in cooperation with experts and stakeholders

- Land: at least 2 square kilometres – for 1000 two-floor houses with garden etc.

- Welcome-Centre: Infrastructure (buildings, streets, gardens, farming etc.)

- Human capital (research, consulting, teaching - employment, salaries)

- Facilities (incl. sustainable energy)

- Hygiene (water, sewage system etc.)

- Safety, security: installing an AgroCity-system

- Networking: on-going

- Information exchange

- Research Centre for local and visiting researchers

4.4 Implementation

- Sensitisation

- First residents (micro credits for repayment)

- Community centres

- Health services (first aid, health centres, local hospitals, midwives)

- Safety, security (e.g. police, fire brigade stations)

- Hygiene (water, sewage system, waste management etc.)

- Sustainable energy production

- Public means of transportation and logistics

- Ideally 8 boroughs in friendly competition

- Becoming financially independent after few years

4.5 Practical Implementation

Relations of Jörg Bürgi to universities and researchers in Eastern Africa, especially to Aidan Msafiri, UN Climate Ambassador for Tanzania, brought the vision to develop activities in Tanzania. A meeting and following contacts with members of "Al Imfeld's Tafelrunde" (= Round Table) was the starting point to implement AgroCities in Tanzania and to found KADE, based in Switzerland.

KADE implements, manages, coaches and finances – as far as possible – AgroCities. The local organisations shall license their Constitutions by KADE and close a cooperation agreement (MoU) with KADE.

KADE is responsible for the Trace Research accompanying, analysing and controlling local partners.

KILI AGROCITY

The "KCDE Kilimanjaro Consortium of Development and Environment" is an outstanding platform concerning Development and Environment in Tanzania and Eastern Africa particularly in Research, Teaching / Learning, Societal and Responsibility / Community Transformation.

The main practical issue of KCDE is implementing Kilimanjaro AgroCity as a comprehensive sustainable town for Human Beings and alternative town for Africa.

KCDE which is directly subordinated by the Bishop of Moshi, is an independent and autonomous registered NGO (19 January 2018). The Office of KCDE is in the Mwonkondo Complex Centre, Moshi-Town. KCDE is operating in Hedaru and awaits the allocation of a suitable plot of land KILI AGROCITY.

BUSHIRI AGROCITY BAC

The "Bushiri AgroCity Cooperative Society Limited BAC" is a registered Cooperative, seated in Pangani, Tanga Region, Tanzania (final Registration Tuesday, 15 May 2018).

BAC works in an interdisciplinary way and conducts research to develop and implement innovative concepts and answers for the sustainable use of resources. It also offers a range of services for closely linked regional and local partners. A central aim is to foster dialectic dialogue between science and praxis. A co-operation with Eckernforde Tanga University [ETU] has been initiated.

A private owner offers BAC 1000 acres = > 4 km2 in Bushiri (7 km from Pangani, on a plateau over Pangani-River) for implementing Bushiri AgroCity. The BAC Board is one way to start the city planning based on a detailed management system using the international standards ISO 9001 for quality and ISO 14001 for environment.

4.6 Feedbacks

The workshop scheduled at 14:30 that afternoon was well attended especially by African delegates. Attendees listened carefully, curious to hear what the AgroCity had to offer its potential inhabitants. The presenters decided to open the workshop by giving an introduction into Al Imfeld, the man behind the concept before going on to describe the AgroCity concept in detail. The Question session which was scheduled to start after the presentation began somewhere in-between the presentation – signalling the enthusiasm and curiosity with which the participants received the project.

The Minister of Education from Ghana declared explicit interest in having an AgroCity in Ghana, while the Nuns and Vice Chancellor from Catholic University of Eastern Africa also voiced their regret that the project was not being launched in Kenya especially since Al Imfeld had been a regular visitor to Kenya. Participants from Ireland who

introduced a social media health platform WHIS, suggested working on the idea of introducing their health platform in one of the AgroCities since East Africans were known to use their mobile phones for banking and educational agricultural activities. All in all, it was a successful conference for both KADE (now known as ACA) and Globethics.net with the KADE members being requested to take part next year in order to present on the progress of AgroCities especially in cooperation with participants of Globethics.net

4.7 Future

The feedbacks of the Globethics.net International Conference in early June corresponded with the reflections within KADE. That is why KADE members decided to found a new association "ACA AgroCity Association" being open to all Sub-Saharan countries in Africa.

ACA defined detailed collaboration regulations between ACA and local partners. To avoid conflicts of interest, board members of a local partner are not allowed being elected member of ACA Board. On the other hand the local partners are represented in the Advisory Council of ACA.

ACA was founded on 3 September 2018. Currently the ACA Board consists of five women and three men, five of whom are from Africa or intensively related to.

5

HOLISTIC PERSPECTIVES ON SOCIETY, ETHICS AND EDUCATION

Ernest Beyaraza

5.1 Introduction

Society, ethics and education are intimately interconnected. It is not feasible to explicate one in isolation or without reference to the others[11]. A society is not a mere gathering of people. It is not sheer numbers. The people, however few or many they are, are held together by invisible bonds. They are bound together by a system of beliefs. Social institutions that sustain a society are regulated by individual and shared values. These values are imparted to individuals and transmitted from generation to generation. This socialisation is education.

The intricacy defines traditional holistic life. In indigenous civilisations, people share world views within which they understand

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themselves, society, and nature. There is shared meaning and knowledge. Social relations are established according to this meaning and knowledge. As a result, traditional society is cohesive and inclusive. It is a classless society. Skills are used to serve one another. Different ages have social roles to play. The sexes are complementary. With communal means of production, issues of haves and have nots do not arise. People work to fit in society. Unemployment issues are unheard of. The holistic view of life is extended to nature. People do not only live in peace with one another but also in harmony with nature. The world view culminates in the idea of God. Religion regulates the relationship between people among themselves and with the Supreme Being.

In the effort to demonstrate the connectedness of society, ethics and education, an impression of perfection is painted. This rosy picture does not mean indigenous civilisations were problems free. The issue is that these civilisations understood and contained their problems. They had traditional ways and means of addressing them. They were independent. The idea of expecting someone somewhere to come to their rescue never arose. This is the most significant point, at this juncture.

In the West, socio-political and economic development caused fundamental changes from communalism through feudalism to capitalism, ahead of other societies. The unsuspecting societies were later alone sucked into the revolution to their own detriment. The 'great transformation'[12] is traceable from the Tudor enclosure system in England. Feudalism gave way to industrialisation. Industrialisation led to colonialism and imperialism. The need for raw materials, cheap labour, and markets for factory products changed the traditionally peaceful immigrations into conquests. As capitalism thrives on corruption, there was a paradigm shift from human values to material and monetary values.

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[12] Karl Polanyi (1945): *The Great Transformation*, London: Victor Gollancz

Emphasis on material and monetary values reversed the traditional views of society, ethics, and education. Education was no longer for edification but for production related skills. Specialisation ensued. Employment became the means of livelihood. People worked to earn money. Work ethos changed. Unemployment was the first born. Poverty was born second. Conflicts followed suit. Social inclusion and cohesion died a natural death. Anonymity came into existence. Social relations took a different course. Crime and related issues crept in. The worrying 'ills' of the contemporary world became firmly established.

This paper examines this reversal and the efforts being made to reverse it. The paper pays special attention to Africa which got into the trap of servicing foreign economies never to get out of it. China, which was not penetrated, Japan, Korea and other colonies which were quickly abandoned due to absence of natural resources, go a long way in demonstrating how true independence leads to development. Continuous foreign interference is behind Africa's underdevelopment. The absurd abject poverty amidst plenty, conflicts, proxy wars, the dependency syndrome, and a host of orchestrated problems ravage the continent unabated. Africa has the lion's share of the world problems. We cannot understand Africa without understanding the West. The term Africa itself is not African. The people knew themselves and one another by their indigenous civilisations.

5.2 Radical Changes in the West

It is necessary to put changes in the West into perspective because it is these changes which have changed the world. The reorganisation of Western societies found its way in other societies. It is difficult to understand problems whose source is the West without understanding the West.

Western philosophy demythologised the world by discovering the natural laws that explain the world, thus keeping gods and goddesses at

bay. This ushered in Naturalism. As the supernatural realities were not abandoned by some Greek philosophers, Naturalism existed hand in hand with Idealism. Christian thinkers maintained Greek and Roman thought. Radical changes did not come till the Renaissance Period overlooked Christian thought and practice. Thinkers returned to the Ancient Greek Naturalism. The Reformation Movement undermined the power of the Church. Nationalism set in. Modernism stressed science and technology. Humanism emphasised the centrality of a person. The Age of Enlightenment freed the person, or mind from external influences. Rationalism placed all explanations within the mind. Mathematical methods were employed to explain reality. Empiricism limited reality to matters of fact. Epistemology was reduced to sense experience. Phenomenology distinguished between physical and mental phenomena. Materialism undercut Idealism. Dialectical Materialism replaced Creationism. All reality, including man and his ideas, evolved from matter. God did not create. He was created. Cultural facts, the cultural order, and society are human constructs.

The Greek and Roman Natural Law Theories developed to defend their governments had been inherited and qualified by the Medieval Christians to promote ecclesiastic authority. Renaissance and subsequent Movements undermined Church authority. The crumbling of Christendom attracted Nationalism and the emergence of the modern nation state. Niccolò Machiavelli who first coined the term 'stato' for state, defined and distinguished secular powers from church or supernatural powers. Thomas Hobbes, in 1651, became the first to argue against the divine basis of natural right. He reversed the order by proposing a State of Nature in which God played no role. He argued that man by nature is independent and selfish. The State of Nature hypothesis shows that because of this freedom and selfishness, a self-seeking person is a problem to other persons. A man-eat-man society

ensues, where man is miserable and life short. This misery forces man into a contract to forfeit his freedom for peace and security.

5.3 Human Rights

Hobbes changed from `*natural right'* to `*a natural right'*, arguing that there was no longer a way of behaviour that was naturally right or wrong. His argument is that the only claim or entitlement derived from nature or natural right is the right of self-preservation. This could be replaced by the sovereign in position to provide the protection. Thus, his theory was intended to create room for the sovereign, or, more directly, to justify the monarch. However, the divine basis of natural right was still pursued for more than a century after Hobbes published his *Leviathan*.[13]

Jean-Jacque Rousseau, too, uses the idea of a social contract to justify government, but qualifies Hobbes' State of Nature by arguing that "man is born free but everywhere he is in chains"[14]. In the State of Nature man is free and happy. The need for central government arises with the emergence of private property and the required laws to regulate this ownership. Thus, Rousseau's social contract is more liberal than Hobbes'. In line with Locke's social contract, Rousseau argues that far from creating individual natural rights, natural law confers inalienable sovereignty on the citizens of a state as a whole.[15] People agree to live together if society protects them. So, the purpose of the state is to protect those rights that individuals cannot defend on their own. Rousseau regards the rights in a civil society as sacred: "But the social order is a

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[13]Thomas Hobbes, Leviathan, 17th century England. The work is fundamental Western political theory. It echoes writings of some philosophers in Asia, etc. It sees humanity as "a perpetual and restless desire of power after power."

[14] Jean-Jacques Rousseau, *Contrat social, ou Principes du droit politique* (Paris: Garnier, 1900 ed.), p. 236

[15] Vide, Scott Davidson, p. 28

sacred right which serves as a basis for other rights. And as it is not a natural right, it must be one founded on covenants".[16] Rousseau then elaborates a number of rights of citizens and, unlike Hobbes, limits the sovereign's power[17]. He cautions that the above theory "could be employed to justify demagoguery and totalitarianism".[18] The 'terror of the French Revolution' which is said to have perverted the 'general will' thesis is regarded as a justification of the caution.

Rousseau's views and others influenced by him, like Pain, led to a variety of humanist and rationalist theories. The 'natural' element is determined from the prerequisites of human society which are said to be rationally ascertainable. The natural rights tradition continues to be associated with the nature of man and society. Human rights continue to be viewed as arising essentially from the nature of humankind itself. The idea that all humans possess human rights simply by existing and that these rights cannot be taken away from them are direct descendants of natural rights. However, the contractarian views of Rousseau's image of civil society and the criticisms of Burke and Bentham create a perspective that rights do not exist independently of human endeavour. They can only be created by human action. Thus, rights are viewed as the product of a particular society and its legal system.

He influences Paine who in his *Social Contract*, argues against attempts to tie religion to the foundations of political order and disentangled the rights of a society from natural rights. Soon after the attacks on the French Declaration of the Rights of Man, Thomas Paine wrote a defence of the conception of natural rights and their connection

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[16] Jean-Jacques Rousseau, *The Social Contract,* Maurice Cranston (trans.), Baltimore: Penguin, 1968, p.50. Rousseau's views of the connection between religion and the state are in Book IV, ch.8.

[17] Hobbes gave a monarch absolute power when he was in England. When he shifted to France he limited these powers if a monarch became incapacitated. This indicates influence of monarchs on the theorists.

[18] Scott Davidson, 1997, *Human Rights*, p. 28, Open University Press

to the rights of a particular society. In *The Rights of Man*,[19] published in two parts in 1791 and 1792, Paine made a distinction between *natural* rights and *civil* rights, but he continued to see a necessary connection:

"Natural rights are those which appertain to man in right of his existence. Of this kind are all the intellectual rights, or rights of the mind, and also all those rights of acting as an individual for his own comfort and happiness, which are not injurious to the natural rights of others. Civil rights are those which appertain to man in right of being a member of society. Every civil right has for its foundation some natural right pre-existing in the individual, but to the enjoyment of which his individual power is not, in all cases, sufficiently competent. Of this kind are all those which relate to security and protection."[20]

Montesquieu's contribution to the debate of human rights protection is the principle of separation of powers. In a government, the legislative, executive, and judiciary have to be separate. There can be no liberty when the legislative and executive are united in the same person or in the same body of magistrates. There is no liberty, if the judiciary power is not separated from the legislative and executive. There would be an end to everything, were the same man, or same body, whether of nobles or of people, to exercise those three powers, that of enacting laws, that of executing the public resolutions, and of trying the causes of individuals.[21]

Jeremy Bentham does not merely theorise but strongly reacts against the reality of the French Declaration of the Rights of Man. In *Anarchical Fallacies*, he argues vehemently that there can be no natural rights, since rights are created by the law of a society:

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[19] Thomas Paine, *The Rights of Man* (New Yorke: Heritage Press, 1961 ed.) p. 18. The original reads "Human right" in the singular, but the context is plural.
[20]ibid

[21] *De l'Esprit des Lois*, Books XI, ch.6 quoted in Vile op.cit., p.90

"Right, the substantive *right*, is the child of law: from *real* laws come *real* rights; but from laws of nature, fancied and invented by poets, rhetoricians, and dealers in moral and intellectual poisons come *imaginary* rights, a bastard brood of monsters, `gorgons and chimeras dire'."[22]

Natural rights is simple nonsense: natural and imprescriptible rights, rhetorical nonsense, - nonsense upon stilts.[23]Edmund Burke also wrote a stinging attack on the French Declaration's assertion of natural rights, in which he argued that rights were those benefits won within each society.[24]The rights held by the English and French were different, since they were the product of different political struggles through history.

The basis of Kant's theory was the categorical imperative, that is, the absolute moral good which is identifiable in the exercise of the virtuous will by all rational individuals. Further reinforcement of natural rights came with Immanuel Kant's writings later in the 17th century that reacted to Hobbes' work. In his view, the congregation of humans into a state-structured society resulted from a rational need for protection from each other's violence that would be found in a state of nature. However, the fundamental requirements of morality required that each treat another according to universal principles. Kant's political doctrine was derived from his moral philosophy, and as such he argued that a state had to be organized through the imposition of, and obedience to, laws that applied universally; nevertheless, these laws should respect the equality, freedom, and autonomy of the citizens. In this way Kant prescribed that basic rights were necessary for civil society:

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[22]Jeremy Bentham, as cited in Weston, "Human Rights," p. 16

[23]ibid

[24]Edmund Burke, *Reflections on the Revolution in France* (Chicago: Regnery, 1955 ed.), pp.64, 87, 90, 201

"A true system of politics cannot therefore take a single step without first paying tribute to morality. ...The rights of man must be held sacred, however great a sacrifice the ruling power must make".[25]

Kant postulated that freedoms or rights would emerge as a consequence of the application of the categorical imperative.[26]

Karl Marx also left a legacy of opposition to rights that hindered socialist thinkers from accommodating rights within their theories of society. Marx denounced rights as a fabrication of bourgeois society, in which the individual was divorced from his or her society; rights were needed in capitalist states in order to provide protection from the state. In the Marxist view of society, an individual is essentially a product of society and, ideally, should not be seen in an antagonistic relationship where rights are needed.[27] However, many socialists have come to accept certain conceptions of rights in the late twentieth century.[28]

5.4 Materialism

Thomas Hobbes justified materialism. He regarded a person as a machine – a purely mechanical being – made of wheels to make movement and flexibility possible. Thinking was sheer jarring of nerves in the brain.

This mechanical view of reality has led to the development of artificial intelligence. Robots have developed to the level of thinking

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[25]Immanuel Kant, *Grundlegung zur Metaphysik der Sitten* (Riga: Hartknoch, 1785)

[26] Scott Davidson, p. 28

[27]See Karl Marx, "On the Jewish Question", Jeremy Waldron (ed.), *Nonsense Upon Stilts*.

[28]For a full discussion see: Tom Campbell, *The Left and Rights: A Conceptual Analysis of the Idea of Socialist Rights*, London: Routledge and Kegan Paul, 1983.

about feelings. With these feelings, desires to satisfy are the next stage of development. Then a human robot with feelings, desires/emotions and reason (feelings/emotions, will, and reason) will be complete. What will happen if these creatures which cannot be tired, let alone die, wage war against humans?

Idealism and Materialism have posited parallel views of man and society. Idealists were accused of using religion as the opium of their people for selfish motives. Karl Marx[29] and other students of society have established it is humans who put social order in place. The 1917 Russian Revolution led by Vladimir Lenin built its new proletariat government based on the ideas of Karl Marx.

Physical sciences have established mechanisms that explain reality, thus rendering creationism redundant. Social sciences have applied the physical scientific method and tried to establish mechanisms that explain social relations. Nietzsche[30] expresses this total reversal in the statement, 'God is dead…' He demonstrates scientific superiority to religion in enlightening people by carrying a lump out at mid-day. He defines Christianity as 'Platonising the people'. Plato's philosophy distinguishes between two realms: that of the palpable reality and that of the permanent ideas that explain change. Idealism is based on this thought pattern. St. Augustine praises Greek philosophy for demythologising the universe but insists that the natural laws that explain reality do not explain themselves. Nietzsche dismisses Christianity as dogmatic philosophy. He is critical of conventional morality and calls for the re-evaluation of all values. Efforts to rid society of values are many. Determinism has been established. Atheism has taken root.

The view of a person being a free agent has been denied. Rationality and intentionality have been queried. Criminology and punishment have

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[29] Karl Marx (05.05.1818 – 14.03.1883) *Das Kapital* (1867).

[30] Friedrich Nietzsche, *Beyond Good and Evil*

changed. Knowingly and willingly committing a crime has become questionable. A person is reduced to a mechanical being with no deliberation and choice. One's acts are mechanical responses. Human acts are replaced with acts of man. When one commits a crime one needs to be taken to hospital to correct the anomaly, not prison suffer innocently and unreasonably. The suffering does not stop the anomaly. The Rationalism accomplished by René Descartes[31] has been criticised by the Empiricism accomplished by David Hume[32]. Hume suggested that books on metaphysics be committed to the flames. He was an atheist and did not believe in life after death. He offered his body for laboratory research. The innate ideas of Plato[33] are replaced with the facts of John Locke[34]. Speculative metaphysics is replaced with critical metaphysics. The source of knowledge is reduced to sense experience. William James'[35] philosophical position of Pragmatism declares truth as what works. His Psychological position of Functionalism is Structuralism. Consciousness is regarded as a structure like any other physical reality.

5.5 Society and State Power

When it comes to society, the new mentality could be summarised in 'constitutive theories' which assume that our theories of the social world help to construct the social world and what we see as the external world.

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[31] René Descartes 1596 – 1650 *Metaphysical Meditations* (1641), *Discourse on Method* (1657)

[32] David Hume 26.04. 1711 – 25.08.1776 *A Treatise of Human Nature* 1739,

[33] Plato (428/7 – 348.7 B.C. (Father of Idealism) *Dialogues*

[34] John Locke 29.08.1632 – 28.10.1704 *Essays Concerning Human Understanding* (1639) *Two Treatise of Government* 1689

[35] William James (11.01.1842 – 26.08.1910) *Principle of Psychology* (1890) (the reference method keeps changing?)

Thus the very concepts we use to think about the world help to make that world what it is. Constitutive theories assume mutually constitutive rather than causal relations among main 'variables'[36].

A similar paradigm shift is Max Weber who puts society in the hands of political power[37]. He rejected world views whose moral principles held societies together. He preferred a mechanical society free of values. He defines the state as the "human community that (successfully) claims the monopoly of the legitimate use of physical force within a given territory". He isolates 'state' from society, and formulates it as an engine that drives society. The driver, i.e. one who holds or sways state-power has the right to drive society wherever he deems fit. He gives the state absolute power. The state alone has the right to use force. In giving the state monopoly of violence, he creates a real monster in the modern state. He defines power as "the ability of an individual or group to achieve their own goals or aims when others are trying to prevent them from realising them".

He traces the rise of this monster from Feudalism. Then, neither Lords nor Kings claimed monopoly of violence. The Vassals pledged to serve and were left with power in their fiefdoms. Moreover, the Kings and the landed Nobilities shared power and competed with the Catholic Church. The vital difference came when the Modern State expropriated two things. First, means of political organisation. Second, domination. The latter has two significant aspects. First, dominance through violence. Second, legitimisation of its rule by force. Might is right. Thrasymachus comes back to life.

Webber distinguishes between authoritative and coercive power. The latter is using force to do something against people's wishes. The former

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[36] John Baylis, Steve Smith and Patricia Owens (2011): *The Globalisation of World Politics. An Introduction to International Relations*. Oxford: Oxford University Press, p. 561

[37] Max Weber (1919) *Politik als Beruf*, translated as *Politics as a Vocation*.

is legitimate. It is effective because of people's consent. Authoritative power manifests itself in three forms: charismatic, traditional, and rational-legal. Some leaders are convincing due to their charism and personal qualities. Others lead in accordance with established customs. Yet others command from positions of power.

In Africa, the modern state was formed differently. There was no internal systematic expropriation of means of political organisations. The conquests that put the modern state in place were external. While reliable mechanisms have been put in place to control the monster of state in the West, Africa doubly suffers from the monster. First, internally the untouchable leaders and rulers find themselves insulated. The seat of power is protected. Second, externally unscrupulous find it easy to continue their hidden agenda through the state. That is why the West is ostensibly interested in politics. Through this, they get to their real interests, economy. The use of force neither starts nor stops with the nation state. There are powers behind powers. There is force behind force. So, use of force to legitimise one's rule has come in handy in executing the regime change policy. Africa will find it difficult to recover from orchestrated military coup d'Etats, and other forms of foreign interference through the state. The state can be the surest way foreign interests are catered for.

Nationalism and the concept of state power have set an unstoppable stone rolling. If one captures power and legitimises one's rule with enough force, this is fine. All that has happened is successful expropriation of means of political organisation and dominance. And this is what is required to establish a modern state. This trend may be comparable to the rejection of the Catholic Church and forming new religions one after the other. When ecumenism started, some people nursed the idea of bringing Catholicism and Protestantism back to the same fold. But, due to the concepts of 'constructionism, constitutive theories', etc. one can hardly imagine the breaking away of new

churches ever stopping. Ecumenism is now more marked among the break-away churches.

However, it is difficult to imagine what can stop the stone rolling. Once the thread breaks, the beads must scatter. Once the centre does not hold, things must fall apart. The tone of hopelessness is compounded by some shocking confessions by some highly placed faith leaders that God is their mental construct. The behaviour of many who are openly serving Mammon in their personal religious constructions, fraud upon fraud by a host of faith leaders among other issues leave observers wondering how much faith they have.

5.6 Reversing the Reversal

The reversal in need of reversal is the 'paradigm shift' from human values to material and monetary values. This idea is a potential threat to itself. Human values pertain to human nature. No one can reverse human nature. The paradox is that while human nature cannot be done away with, the shift cannot be argued out of existence. The shift is restricted to the man-made-world. In the mechanical construction where human values are denied, human nature becomes negative or the inclination to do evil things. This justifies the mechanical view of man that without being controlled or tamed, man is a beast. When human values are denied and ignored, the meaning of life changes radically. There is no difference between human acts and acts of man. The terms conscience, responsibility, conduct, or human behaviour lose meaning. Society becomes possible only when a central government emerges. Ethics become restricted to professional conduct. It does not go beyond rules put in place to guide this conduct. Accountability stops at explaining how the rules or guidelines were followed. Education is reduced to skilling people to do work. Humanity simply means the international community regulated by international law. What is mechanically

constructed is mechanically explainable. The artificial realities make sense through following the mechanisms put in place to construct them.

However, that is not all to life. Man-made-structures are superimposed on the natural order. Natural laws are discovered and used brilliantly well. They are not the starting point. Those who copy nature are aware of their plagiarism, even when no bird can take them to court. They also know marvels which cannot be reduced to mechanical scientific explanations. Unfathomability of reality humbles. We need to recognise our limitations and behave.

Society comprises people who adopt and who contest these views. Falsehoods, hypocrisy and other gimmicks benefit some as they dupe others. There are parallel mind-sets in the same societies. David Miller, perhaps unintentionally, exposes the lie of the civilising mission claim by revealing the '*nemo dat*' principle: "We are perhaps fortunate that we have lost one of the senses which the term had for the Greeks, the sense in which justice was equivalent to virtue in general"[38]. People who were devoid of moral values went out to civilise others.

The other example of parallel mind-sets comes out in Miller's definition that, "social justice is the concept we use to evaluate the distribution of benefits throughout a society that results from its major social institutions"[39]. Such evaluation cannot be equally or even similarly applied to all societies. Similarly, concepts of 'distribution', 'benefits', 'throughout a society', and 'social institutions' cannot be appreciated and employed in the same way in all societies. The matters of concern he cites, namely, 'regulation of wages and profits', 'protection of person's rights through the legal system' and 'allocation of houses, medicine, and welfare benefits'[40] are conceived differently.

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[38] David Miller (1976) *Social Justice* Oxford: Clarendon Press.

[39] David Miller, op. cit. back page

[40] Ibid.

Ideologies, social and economic classes, among other divisions shape mind-sets. Developing countries are bedevilled with classes of the haves and the have nots, urban and rural dwellers, employed and unemployed, among other social differences. As human rights need to be afforded, the violation of these rights in developing countries and the resultant effects such as poverty, ignorance, disease, etc. create deeper divisions in the already divided societies. Such problems have resulted in victims being promised jobs abroad only to end up being sex slaves among other atrocities. Human trafficking is the order of the day due to the orchestrated poverty, conflicts, refugees, internally displaced people, drugs, and other *infra dignitatem* activities.

The creation of modern institutions has not only created different mind-sets among and between them but has also created modernism vis-à-vis traditionalism. In the final analysis, there are uncoordinated values, world views, activities, attitudes to life, etc. These divide the people that once enjoyed social cohesion in their indigenous societies and knew what to do when disagreements ensued. The modelling all institutions on Western ones require the human, financial, and other resources Africa has been denied of. The deliberate creation of the dependency syndrome, the regime change policy, interference in the educational, political, economic, trade, social, health, and other policies live Africa more dependent than independent. Miller rightly demonstrates that there are quite radical differences of outlook on matters of social justice between societies, and that these differences can be explained by reference to features of the social structure. As regards Africa, the modern states and the institutions therein are not only of foreign origin but are sustained by foreign interference. The deliberately impoverished ethnic groups, the strategic enforcing them into artificial nation states, the introduction of sectarianism through foreign religions, negative ethnicity, the introduction of political parties and elections based on ethnicity, religions, regions, among other diversities still stand as threads

to pull in the hands of foreign detractors. The divide and rule policy and tactics are still a force to reckon with.

5.7 Efforts Made to Change for the Better

The world is worried about negative capitalism. Pope Pius X was one of the very first ones to react against the Secularism and Modernism. Later, many watched silently as some people suffered a host of Capitalism consequences. Today, human atrocities are no longer limited to specific regions. There is a time when scared, wailing and desperate faces screened or published were of the same victimised people. Today, everyone is a candidate. The world sees, despite secrecy laws. The traditional victims may even be lucky as they go about their chores unbothered about deadly scares like a nuclear bomb. There are many, particularly in the West, who regularly pray about the Second Coming. Biblical indicators are exhausted.

Those who keep hope alive do not only look at the victims but also at their families, neighbours, and entire communities. Most important, they focus on the future. Thus, Jim Young Kim[41], President of the World Bank Group (1st July 2012-1st February 2019), commented on the Ebola that had broken out in West Africa as follows:

> "A human tragedy has cost thousands of lives and brought suffering to families and across entire communities. The outbreak is not only for those directly affected by the disease but also or their neighbours and fellow citizens. And the indirect behavioural effects of the Ebola crisis - slowing business activity, falling wages, and rising food prices - will make life even more difficult for millions of people who already live in extreme poverty in that region".

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[41] Jim Young Kim in the 2015 World Development Report. Foreword

However, we need to consider first things first. In society, these are mothers. "Mothers are central intergenerational effects on health, because the embryo, fetus and young child depend on them for nutrition and nurturing. However, unhealthy behaviour and exposure to harmful environments in fathers may also increase the risk of NCDs in the next generation, through biological effects on the sperm as well as social factors".[42]

At an international conference in Kigali, Rwanda, on "The Africa We Want" issues ranging from getting rid of oppression and exclusion to ushering in opportunity, democracy, participation, and development were voiced. Hardly anyone doubted the potential. What one wanted to hear was what would be done to achieve the lacking economic independence. The whole world knows the truth. Yet, some people shot questions at what apparently were non issues such as leadership age and term limit. Time was wasted explaining that what was important was what leaders left behind to society. This goes without saying. Term and age limits are significant to certain groups because of elections. Elections are a big weapon for confusion. The bottom-line is that the modern nation state is the means of manipulation. When it was proclaimed that no society had a right not to be civilised, the message was that viable institutions for control had to be in place. That is why you cannot choose to organise yourself the way you want. That is why you cannot carry out trade with whoever suits your interests. You must do what suits the interests of those in charge. You must attain economic and political independence before you can develop. Strategic plans often offer ample time for sabotage. What would people eat if they worked? They can only work at the opportune moment.

It is important to note that many societies have realised what is wrong and tried to remedy it. We take an example from Britain which

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[42] International Society for Developmental Origins of Health and Disease w.w.w.dohadsoc.org

has tried to achieve the change of mind-set through higher education. Dr. Kathleen M. Quinlan[43] highly appreciates the government's policy to develop the whole person by integrating the mind and the heart. Dr. Quinlan makes significant contributions to the British new higher educational policy. She highlights the goal to "Influence students' knowledge base, thinking ability and skills, and other aspects of students' growth as people".

The position is as follows: in addition to influencing students' knowledge base, thinking abilities and skills, higher education offers the opportunity to promote other aspects of students' growth as people. Higher education has an important role in shaping our future society because today's university students will be tomorrow's doctors, engineers, business managers, teachers, faith leaders, politicians, citizens, activists, parents, and neighbours. While they need to be able to demonstrate key skills and knowledge to enact those roles effectively, they must also demonstrate personal and social responsibility in carrying them out. A focus on holistic student development may be particularly timely in addressing the current challenges the sector, and society, faces.

Developing the whole student means

- Going beyond knowledge and skills to include other aspects of being a person in society (such as emotion, spirituality, moral judgement, embodiment).

- Any integrative view of learning and development that emphasises the connections and relationships between thinking, feeling, and action, rather than separating cognitive domains of education from affective or moral dimensions.

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[43] Dr. Kathleen M. Quinlan, Development of the Whole Student: Leading Education Initiatives that Integrate Mind and Heart. Oxford

This is achieved through changing attitudes and values to

- Greater cultural, aesthetic, and intellectual sophistication

- Greater openness and other 'personal' orientations

- Greater humanitarian and altruistic values

- Greater livelihood of civic involvement and more positive attitudes toward racial equality and tolerance

- Greater understanding of other cultures and more egalitarian sex-role

- Principle moral reasoning

The strategy is to help students develop their own values, sense of self, identity, and purpose within the university context though the following educational activities:

- Active pedagogies (service learning, problem-based learning, discussion of moral dilemmas in the discipline)

- Interaction with diverse peers

- New experiences and perspectives and exposure (in classroom, community, halls of residence, field trips, study abroad)

- Specialised curricula (such as women's studies, ethic studies to influence students' attitudes and awareness of self and society

University leadership has to promote the holistic student development by

- creating supportive environment to foster organisational conditions like culture of institution, curriculum, co-curriculum, sense of campus community

- Focus on their own leadership, inner lives, their sense of self, integrity

5.8 Lessons for African Universities

African universities need to adopt a holistic approach to encompass all members of the university in their various capacities. When a university becomes a meriting pot, its products will be in position to recreate the badly damaged traditional social cohesion. Sectarianism can either be discouraged or encouraged at institutions of higher learning. A university is a meeting place of a variety of countries both from Africa and abroad. This diversity needs to be made use of to understand Africa and world problems. Emphasis needs to be put on research not only within specific areas of study but on general problems, mainly African issues. Problems cannot be solved without understanding why and how they arise. Lasting solutions can only follow root causes of problems. There is a need to emphasise inter-disciplinarity. Professionals are united by the sub-cultures of their disciplines. Going out to meet others promotes knowledge and the urgently needed unity.

Providing conducive conditions for personal development is what matters most. An individual person is an entity with unfathomable and unpredictable potentiality. That is why conscientious objectors emerge. They are unstoppable due to human nature. The folly of some thinkers has been to play God. They have taken advantage of evolution to conclude that the determined and limited aspects of human beings explain humanity. They have developed philosophical positions that take human nature out of the equation. Their failure lies in the fact that what they try to fight cannot be defeated. We may elaborate on this invincibility by employing the power of philosophy. Man is a philosophical animal.

5.9 Philosophy

The challenge of academics is falsifiability. They are objective. They secure tenable theories. They establish valid principles. They are

transparent. There is a need for consistency, persistence, validity, and reliability. Explanations may be narrow, but they are not shallow. An academic subject may not be relevant to another subject. Issues in a society may have little to do with another society. However, unitive ideas are possible. There are themes that run through and unite cultures and sub-cultures. Thus, there are general approaches to life. There are theories and ideas relevant to all people. As mentioned above, this approach was polished by Scholasticism as a neutral method that logically addresses diverse issues. It is a philosophical method. Philosophy is not only an academic method. It is embedded in humans and in nature. Humanity is universal. Philosophy has been wrongly accused of being lofty. Accusers need to realise philosophy takes a stance to things in order to understand them. It starts on the ground, but operates above situations. It takes a vantage point to assess things. From the 'lofty' position, it dives back to the ground with explanations and solutions. Man is primarily a philosophical animal. Man is a political animal in the second place. I am (first), therefore, we are (second).

Philosophy, like many other terms, is used differently by different people. The term is used here in reference to human nature. It is the most important aspect of human nature. Challenged with the idea of philosophy, Aristotle correctly observes that philosophy begins with wonder. We are challenged with the idea of man. We realise that man is basically a wondering animal. Research, therefore, is part of human nature. People want to know. No one knows for the other. Even when one has established the truth, the other's tendency is to follow the same steps, or approach the issue from a different angle, till the truth is known. Rot learning may lead to knowing things without understanding them. Indoctrination achieves the same objective. Dogmatic minds exist. Fundamentalism is in vogue. Copying what others do also leads to doing things mechanically. However, these are social outcomes. They are man-made. They are not natural. They are not philosophical. Philosophy

is a personal affair. Philosophy liberates individuals from the world created for them by others.

As time goes on, individuals stand on other individuals' shoulders to develop ideas. Schools of thought emerge. Unified ideas and knowledge are established. Eventually indigenous education graduates into school education. People go to school to learn philosophy. They tell you what philosophy is, instead of doing some. Thus, people who have done philosophy and those who have heard about philosophy end up sitting side by side as philosophers.

5.10 Without Philosophy Society Is Prison

The characteristic of prison is not only limited physical freedom, but also limited availability of resources, and general denial of human rights. There is a sense, therefore, in which human beings live in huge social prisons. Social fetters exist in different forms.

The general characteristic of society is conservatism. Belief systems, norms, rules and regulations, among other institutional demands tend to be ridged. Many exist more for social organisation and control than human services. This is compounded by the rise and emphasis of formalism.

Social prisons are defined by belief systems, cultures, boundaries, policies and other mechanisms that isolate them from other societies. Many members end up being so helpless prisoners that they become members of these prisons first and members of humanity second, if at all. They see, hear, touch, smell, feel their societies. Where is humanity?

5.11 Without Philosophy, Politics Is Dictatorship

Human beings live in their cultural and sub-cultural settings. Individuals initiate and develop ideas that build these settings. Complete settings comprise well-established mechanisms to regulate and control

them. People live and relate to each other according to established norms and rules. These are answers to social requirements.

Philosophy questions answers. This is not because the answers are necessarily wrong. It is because those who know the answers cannot know for those who do not know them. However good the answers may be, the goodness is unknown to individuals who have not planned them. As philosophers by nature, they need to question them. They need to get the psychological, 'Ah!'

The idea of philosophy as an individual affair helps people to share the already known. With this personal knowledge, individuals participate in their environs. Without such participation, they are tethered at the receiving end. They live by following dictates. They heed the dictates because they are forced to. With good knowledge of the rationale behind the dictates, they embrace them with gusto. It is this vital understanding that philosophy brings to individuals.

Thus, philosophy is not just a subject studied in the Department of Philosophy, out there. There are even much better philosophers elsewhere. Philosophy is the human capacity at work whenever an individual is faced with fundamental challenges.

5.12 Without Philosophy, Work Is Slavery

Work is not job. Work is what a job means to a person. The meaning attached to a job stems from the value the person attaches to the job. Thus, some jobs are performed for their own sake. The reversal of this work ethos has led to people slaving away for pay, even when they neither understand nor appreciate the job. This has also affected the issue of conscience. The world has been reduced to such bizarre jobs as sexual workers. Many of them drug themselves to cope with the job. They hate the job but love the money. Many become criminals. They resort to misusing those out to misuse them.

And they are not alone. All work that is planned for hidden achievements falls under this category. Workers are used as cogs of the wheel to achieve objectives clean out of their mind. They are reduced to machines. Even the so-called experts are mere mechanics in their professional garages. The idea of work cannot be devoid of creativity, intentionality, responsibility, satisfaction, purpose, among other personal requirements for personal involvement. The art of using others reduces work to slavery.

5.13 Without Philosophy, Education Is Indoctrination

Indoctrination is using 'doctrine', or teachings to create mind-sets. It is more forming than informing the learner. It is a method used by those who are centred in sustaining the status quo. The educational system that uses may be comparable to a factory which is adjusted to produce uniform products. Since this method's concerns are the external and visible realities, the method uses fear, force, training, persuasion, among other methods to achieve objectives. The method is characterised by the top-bottom approach. Thus, it is a dictatorship, as we shall see under the society that lacks philosophy. This paper argues that such objectives can be achieved even much better by helping members of the society to participate and understand them. When members understand and are convinced, there will be no more need for force.

The true nature of philosophy is human curiosity and the capacity to satisfy the curiosity. Through direct observation, man as an intelligent being knows things. This is not enough. One is always in want of explaining what one knows. A person by nature wants to understand. Knowledge and understanding differ. Hence, there is a realm of knowledge and the realm of attempts to explain and understand knowledge. The latter is philosophy. There is the reality known through sense experience. Metaphysics is a philosophical attempt to explain this reality. It is knowledge of reality. Epistemology is a philosophical

attempt to explain knowledge and how people know. It is knowledge of knowledge. In discussing ideas, the purpose is to convince each other. Logic is a philosophical attempt to explain argumentation. It is the knowledge of argument. An argument comprises a position and its justification. One needs to examine the reasons and determine whether they support the claim 100% (deductive reasoning) or only strongly or weakly (inductive reasoning). After this examination, one agrees to agree or disagree, but on rational grounds.

Fundamentalists are a problem because their positions are devoid of a logical argument. They have dogmatic minds. People live with each other regulated by morality. Each culture or sub-culture has its belief system and moral code. Ethics is an attempt to explain morality. It is moral philosophy. Social and political philosophy attempt to deconstruct social and political phenomena. What is government? Why should people have government? They study values in socio-political and economic realms. Axiology is a philosophical study of values in general. With the explosion of knowledge, the sky is the limit to the philosophical study of the enumerable subjects. Thus, there is also Philosophy of Philosophy, or 'Philosophology', since Philosophy is an established discipline where one can hear of philosophy without doing it. This has led to some thinkers stopping at being Sophists instead of becoming philosophers. Philosophers come up with ideas. Sophists grab the ideas. They apply them for personal gain, e.g. in teaching.

5.14 Ethics in Higher Learning Institutions

The impact of highly skilled people who become intolerable monsters in their societies has led to looking for ways and means of averting this menace, or at least, alleviating the situation. One of the ideas is to introduce philosophical studies, specifically ethics, in the syllabus. The intention is good, but the proposed means could be problematic. Society is generally guided by material and monetary

values. School education is, in many ways, based on these values. This is evident in the courses taught. Many fight for viable courses. By viability, they mean leading to employment, and good employment. By good, they concentrate on pay. The traditional idea of prestige has been affected. So, introducing a course that is out of this ambit may raise more problems than solutions.

Ethics and similar courses need to be viewed as hidden baits, or coated medicine. As such, they need to be concealed within courses, instead of being offered as independent courses whose viability will make them redundant and inconsequential. A general introduction of a course could deliberately bring in problems that urgently need redress. As necessity is the mother of invention, by the time moral uprightness and how to acquire it come into question, mental preparedness will be in place. Then, selected inroads for ethical issues will be tailored to the solution of the already presented real problems. Ethical issues are part and parcel of life. They cannot be meaningfully dealt with in isolation. This also pertains to research which cannot wait to be treated as a separate course. Ethical and research issues are embedded in all courses of study.

Once this approach is adopted, both students and lecturers will be on board. Students come and go. Lecturers remain. Involving lecturers, therefore, leads to sustainability of handling ethical and research issues. Since every course entails ethical and research issues, no lecturer should be heard to refer these issues to specific lecturers of Ethics and Research Methods. This does not mean, however, that Ethics, Research Methods, and other courses which can be absorbed in this manner should die a natural death. They are the mainstay of the particular issues handled in every course. They can stand on their own. But other courses should not sit back and expect them to handle all ethical and research issues. There are issues which can never be a monopoly of one course, subject, or

even faculty, although these play leading roles. They keep their status of expertise. They are the consultants.

5.15 Conclusion

The interconnectedness of society, ethics, and education is essential. There is no society without social cohesion and inclusion. The current problems of social justice are not natural. They are superficial. They arise when the natural order of society is interfered with. This order is embedded in individual persons. There is a general tendency of concluding that society is superior to persons. People see the young born in society and being moulded by it. They then conclude that society is superior. The question of superiority does not arise society, ethics, and education. There are clear indications that an individual person is indomitable. Individuals break societal fetters. Individuals destroy societal prisons. However, it is unquestionable that individuals build society. It is people's ideas that build society. It is individual persons' quality that makes society. Weak individuals make weak societies. Strong individuals make strong societies.

While societies are measured by individuals, individuals, in turn, are measured by ethics. Uprightness is the budge of humanity. Although this is an internal quality, totally personal, human beings cannot live a moral life as individuals. Ipso facto, moral life is two-dimensional. One dimension pertains to an individual person. To live morally you must be a moral being. Animals are amoral. They can never behave morally or immorally. The other dimension pertains to society. Morality is hooks that connect people. These hooks are developed in individuals and extended to other people through education. Education is formation and information. While education takes care of ethics and society, the two design it. The trinity of society, ethics and education makes humanity.

Humanity is unique. Human dignity is the reason why human rights must be respected and promoted. The chief human right is life. The

second is property. Primo vivere. People live with one another to protect one another's life and property. With life the sky is the limit. In indigenous civilisations human rights were lived. The paradigm shift from human values to material and monetary values has turned the traditional order upside-down. Thomas Hobbes observed the man-eat-man society. It was not a theory. The lie he told was to refer to it as 'the state of nature'. It was and still is the state people denuded of human values.

Greed for power and other people's property has led to lies upon lies about man, society, ethics, education, and the whole world view. Morals are the mirrors through which human activities are watched. Society is a supermarket full of material goods. Unscrupulous people hijacked it. In order to loot unnoticed, the mirrors were removed. The supermarket was rebuilt to be accessed by a select few. Education was turned into skilling people to carry goods in and out of the supermarket. It became a tool for turning people into working machines. It also became a source of the doctored information to hoodwink the people.

With an elephant in a Chinese shop, the situation has gotten off hand. Chaos reigns. How to remove the elephant is everyone's challenge. The elephant must move out the way it moved in.

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6

TECHNOLOGY: A CHANGING WORLD VISION AND ETHICAL CHALLENGES

Raoul A. Weiler

Abstract

The transition from a mechanistic world vision toward a computer-inspired one is shortly analysed[44]. Special attention is given to robotization and artificial intelligence which are presumed to have a large impact on society. In particular, in the mechanistic view, humans were assisted by devices to exercise their professional activities, whereas with robots, they will replace the individuals.

This is a major change in society, the computer-inspired world view calls for appropriate ethical insights and recommendations. The higher education institutions and in particular the universities have a responsibility in providing ethical discourses, which was not provided in a general way up to now.

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6.1 Science and Technology Frame. The Mechanistic World Vision

The advent of the Enlightenment period in the Western world bears the origin of a mechanistic worldview. The cosmos was frequently compared with a watch and the watch maker who kept the system running. Indeed the period of the Enlightenment allowed the evolution to scientific exploration and experimentation, enabling a higher rational approach in the conception of a world view.

The industrialization of the Western society[45] progressed at high pace. The progress has been driven by technological innovations which are dominantly materialized by mechanical design and infrastructure, with the construction of the steam machine (James Watt), the invention of the electricity (Faraday a.o.), the manufacturing of large amounts of steel for railways, roads and buildings, the invention of wireless telegraphy and telephony (Bell, Edison, Hertz, a.o.). With the creation of these mechanistic equipments a new world paradigm emerged at the same time, in fact a new lifestyle came about.

The industrialization created a society with different social classes, simplified, as the labour class, the middle and the higher classes. A general higher living standard appeared, which was never reached before. The definite paradigm shift from the agricultural society to the industrial one took place and named mechanistic world view[46].

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[45] Van der Pot J.H.J. *Die Bewertung des technischen Fortschritts. Eine systematische Übersicht der Theorien.* I & II. (1985), Van Gorcum. English translation: *Steward or Sorcerer's Apprentice? The evaluation of technical Progress: A systematic Overview of Theories and Opinions.* I & II. (1994), Eburon.

[46] Dijksterhuis E.J. *De Mechanisering van het Wereldbeeld. De Geschiedenis van het natuurwetenschappelijk Denken.* (1989), Meulenhof. Ellul J. *Le Système Technicien.* (1977), Calmann-Lévy.

6.2 A New Paradigm is Emerging: a Computer-inspired World Vision

Rather recently, a profound paradigm shift has taken place, namely a shift from the mechanistic picture to another information-knowledge one, which has its roots in the microelectronics or computer sciences.

The scientific exploration and technological innovation walked hand in hand, modifying the foundations of the paradigm of the Western society. Exceptional series of discoveries in physics in the early twentieth century enhanced the understanding of the universe and ultimately raised the question of the origin of the cosmos.

Further, the evolution of the industrialized society has been accelerated through two world wars, in particular after World War Two (WWII). Indeed major discoveries and developments have resulted from that period: radar technology, chemical and petro-chemical components (polymers), pharmaceutical molecules (penicillin) and the DNA structure with the emergence of genetic sciences, the transistor, and they were followed by an enormous expansion of micro-electronics, the computer sciences and technology, space research, and much more. In the domain of natural sciences, the emergence of genetic sciences and engineering are on the way of enhancing the present paradigm shift. Also in this field the help of computer sciences appears to be crucial.

All by it, a terrific amount of knowledge came about –and still is– and the consumer society expanded.

The industrialization and the globalisation are at the basis of the consumer society, which is at the origin of the polluting society. The amount of side effects from technological development continues to increase and consists in a real threat for the entire human species. The

technological optimism neglected dramatic side effects in the long run[47][48].

Today the computer technology evolves at very high speed and penetrated all aspects of society and human activity. The entire society is and will be subject of fundamental changes; the organization of the public sector, the manufacturing as well as the domain of the private enterprises will not escape these changes. Obviously, the transition to the new paradigm will take one or two generations.

The systematic application of computer equipment has opened new doors for data communication, data storage, big data, social networks and media, exploration of complexity, artificial intelligence, robotics, big data, machine learning; in short, the entire society will increasingly be transformed through a manifold of applications. Two actual spectacular examples illustrate the evolution:

– *Robotization.* One specific domain deals with the *robotization* of human activities. Robots are here defined in the largest sense of the word: hardware devices used in manufacturing and software applications for general use in services. The major effect in society will be related to the way of working, in particular repetitive work but beyond as well, called machine learning. Human labour faces a considerable reduction in the future, according to statements of leaders in the field, by as large as 47 percent.

– *Privacy.* Another crucial domain concerns the *privacy of the citizens.* This aspect of the computer power is quite frightening, for it penetrates almost unconsciously in the individuality. A massive impact can occur on the societal value system and

[47] Weiler R. & Holemans D. *Bevrijding of Bedreiging door Wetenschap en Techniek.* (1996), Uitgeverij Pelckmans.

[48] Korten D.C. *When Corporations Rule the World*. (1995), BK & Kumarian Press.

influences the behaviour of societal groups, in particular the democratic processes and behaviour of the populations. Recent examples have awakened Western societies and call for profound ethical reflection.

6.3 Knowledge Society. Professional Requirements in the Age of Robots

6.3.1 The Age of Robots

The transition to the computer paradigm[49] contributes to the emergence of the knowledge society. Societies become more sophisticated and complex as well, which consequently increases the necessary participation of the citizens at the knowledge levels. The content of professional activities is shifting to a higher 'know how content' than ever before. Indeed, the penetration of the automation and the information technology have already lifted the professional content of the labour activities. This trend will accelerate with the penetration of the robotization, which is accompanied by artificial intelligence (AI).

This raises many questions:

firstly, will the *educational systems* be able to provide appropriate curricula for the young students;

secondly, the pace of evolution within the new world paradigm will necessitate that the labour force gets a *permanent update of its knowledge;*

thirdly, will the non-participation in the knowledge society create classes at different speeds –socially and economically– within the knowledge society, as well as in developing countries. A shift

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[49] McAffee A., Brynjolfsson E. *Harnessing our Digital Future. Machine Platform Crowd.* (2017), W.W. Norton & Co.

could occur from *'have and have-nots'* to the *'know and not-know'* individuals or classes.

Educational Systems.

To the first point, it will be an enormous task to adapt the existing educational systems to the new societal paradigm. Again the economy will require adaptation, however this should not be at the cost of humanistic content of the education and learning processes. The latter belongs to the fundamentals of the society.

AI degree. A recent publication in MIT Technical Review[50] mentions a specific initiative illustrating the above challenge: *Carnegie Mellon University* is set to offer the first undergrad AI degree in the US, and it will include an emphasis on ethics. Students will study the ethical and societal implications of AI with professors from other departments, like social sciences and public policy. They will also have opportunities for independent study in using AI for social good (like improving transportation, healthcare, or education). Other courses will cover the hard skills: statistics and probability, computational modelling, machine learning, and symbolic computation. There are a lot more companies looking for AI talent than there are qualified experts. An undergraduate degree might not be enough to build the most cutting-edge AI systems, but plenty of firms need employees that know their way around machine learning algorithms.

Lifelong Learning

To the second point[51], an answer has been formulated with the concept of 'Lifelong Learning'. This concept has its roots in the

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[50] MIT Technical Review 11.05.2018

[51] Weiler R. *Lifelong Learning a Necessity in the Knowledge Society.* (2017), Paper presented at 2nd International Conference on the Future of Education. Rome 16-18 November 2017, organized by the World Academy of Art & Science.

emergence of the knowledge society and requires that the population and the labour force in particular are able to keep pace with the evolution of the increasing volume of knowledge. The introduction of Lifelong Learning requires that efficient structures in universities, higher education institutions, as well as technical and professional schools are created and provided with teachers with pertinent professional experience and knowledge.

Professional Qualification.

To the third point, the problem of the low qualified part of the labour force will have to cope with rising content and amount of knowledge. In some of the developing countries or regions, this problem could result in extreme gaps.

After all it is not a simple matter which cannot be answered – unfortunately– in short time frames.

6.3.2 What to Expect about the Distribution of Robots in Society?

The table below tries to illustrate at which levels the robots will enter society and take the place of the labour force. A comparison is made in the two world vision paradigms. This representation has neither the ambition to be exact nor to be complete, but to illustrate in which levels of society the robotization and AI will/can have a major impact.

In the mechanistic world vision, automation has already been present in manufacturing processes for some decades, however the robotization is more sophisticated and goes much further in the manufacturing process, for it will replace the worker and take over the execution and supervision of the processes. The term 'medium' used in the table signifies a lower presence compared to the 'many', and 'low' even less than the previous ones. However, no quantitative estimations are behind these qualifications.

A very important consequence is that the higher educated groups or higher trained ones will increase in society. This move upwards could lead, in the long term, to societal disequilibrium in the social structure.

Table Paradigm Shift

Mechanistic World View	Computer-inspired World View
Higher class	**Higher class**
Middle class	**Middle class**
High	High
Middle	Middle
Lower + low automation	Lower + low to medium robots
Labour class	**Labour class**
Schooled + medium automation	Schooled + medium to many robots
Medium schooled + medium auto.	Medium schooled + many robots
Low schooled + high automation	Low schooled + quite many robots

6.4 Spiritual and Ethical Inquiries

6.4.1 Spiritual

Two particular consequences need further reflection:

- will the *spiritual content of the labour activity* remain as it was for centuries or will its content decrease with rising impact of robots in society?

- what will happen with low educated/trained groups of the labour force?

In the Western world vision, the concept of labour has a spiritual value, indeed work is part of the human condition, but it contributes to

the elevation of the human being. Labour possesses an intrinsic value for the individual as well as a social dimension; it contributes to the well-being of all individuals of the entire community and society. However, labour is a necessity for survival, resp. for building a decent life for the individual as well as for the family he/she has created.

But, labour is also a burden and the humans have systematically invested in the reduction of that burden. For several decades, even centuries, heavy work has been assisted by machinery or specific equipment.

Now, the robotization not only helps the human labour force in performing routine activities but is much more, for it replaces the human contribution itself.

Additionally, the presence of robots requires higher technical skills and know-how which means that the professional spectrum of tasks shifts to higher qualifications. Also the average time spent for a task by humans will be reduced compared with the amount of about 40 hours a week +/- 10%, of today.

However, the other side of the medallion demonstrates that quite a number of tasks cannot be replaced by robots. Essentially these tasks belong to the service sector, such as hospitals and health care, home services, or, in general, tasks directly related to human interface. It is too early to indicate with any precision what kind of tasks are or are not eligible for entire replacement by robots. The cultural habits of societies will play an important role in the acceptability of their presence in daily life. As an example, the Japanese society appears to be much more receptive to the presence of robots in the care of elderly persons or in healthcare, compared with European societies, which could be rather less receptive to their presence.

The positive side of the robotization phenomenon is that new types of professional activities are created and concerns the maintenance of the equipment, as well as the software creation resp. maintenance.

From the previous analyses it seems still difficult to draw a solid picture of how the future society will look like. Certainly, there is a large awareness about the transition period the human society is living in, however this is not enough to look into the future.

Indeed, a major question arises: will the new computer paradigm provide usable concept lines for guaranteeing a sustainable human planetary society? This is a very complex matter; however, society has to elaborate answers, for the challenges are really vital: the survival of the human species is at stake.

6.4.2 Ethical Considerations

The new societal computer-inspired paradigm has its roots in the increased knowledge usage in all facets of society. The ethical dimensions of the paradigm are multiple and complex in nature. The raised ethical questions are not new, for in the previous mechanistic paradigm the ethical approach has not been able to change course in a number of directions.

Perhaps the most essential question is the following: will the new paradigm be able to orient the human community to a sustainable world[52]? Up to now the mechanistic world vision evolved on economic and technological patterns, leaving aside socio-ecological considerations and any ethical aspects.

Learning from the past mistakes, technological developments have to be submitted to value-added criteria prior to their market introduction. This sounds as an idealistic and unrealistic approach. It is known as the precautionary principle, well described in the European Union but almost unknown in the US.

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[52] Weiler R. & et al. *Reading the Kyoto Protocol. Ethical Aspects of the Convention on Climate Change*. (2005), Eburon. Barbour I.G. *Ethics in an Age of Technology*. (1993), Harper Collins.

However, looking at the privacy issue, the issue is very realistic, but now very difficult to retro-correct. An introduction of the robotization and artificial intelligence (AI) applications should be accompanied by thoughts about the spiritual content at the individual and societal levels. A similar example concerns the excessive use of screen terminals, such as iPhones. There rises some medical concern about the effect on the mental behaviour of children. Unfortunately, the effects are visible after long periods of practice, which makes the precautionary principle difficult to apply.

The sustainability issue is certainly a very practical issue for it concerns the quality of life but also the significance of the ecological environment. The ethical issue is in this example the intrinsic value of the natural environment in the planetary sense. The ethical issue is related to the sustainability one.

Clearly, the ethical challenges are not only numerous but vital for attaining a sustainable world community. Therefore it is critical that the highest institutions of knowledge creation and transmission, namely the universities, include in their curricula a broad ethical discourse. Technology is not value based as such; its value content is provided by social, ethical and human centred objectives. It means that these objectives have to be taught in a constructive way and not in a negative moralizing discourse, which was frequently the case in the past.

6.5 The Way Forward

The transition from a mechanistic world vision to the computer-inspired world vision is, frighteningly, very large and very complex. At the level of higher education, in particular at university level, an innovating effort is supposed to provide the students with a serious background on ethical values in the new world vision. There are some good examples; one has been mentioned at the Carnegie Mellon University, US and another one at the Solvay Brussels School, Belgium.

There are certainly much more cases, but a general university approach is missing.

It is recommended to explain the different world vision humans have constructed up to now and explain the properties on which these systems have been built, as described in references 3 and 4.

Ethical courses have to explain the premises on which the computer-inspired world vision is built. Obviously the sustainability issue is part of the content, for the sustainability issue encompasses the long term use of the planet earth. A critical approach on the present way of thinking has to be part of the curriculum, however such a requirement is not evident for many academicians. The cases mentioned in this text on privacy and genetic engineering have a pedagogic character, but there are much more cases for illustration. The application of artificial intelligence, the practice of wrong or partial information, are extremely important to be mastered, they have clearly an ethical content. Obviously they illustrate the complexity of the ethic issue, which could be the reason for its long time absence in academic curricula.

Therefore all available intellectual resources, philosophers, ethics, sociologists, in particular those of the university institutions, have the responsibility to get to work and think about the design and impact of the new computer-inspired world vision and specifically on the future of the planetary human community.

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7

OVERVIEW
OF ETHICAL EDUCATION HISTORY
IN KENYA

John Branya

Most Kenyans, up to this new generation, have highly valued education[53]. Education was the way to acquire the skills that made the colonialist successful. There was stress to catch up in science and technology which meant lack of stress on humanistic and moral education. The present article contents that the moral education was neglected in the Kenyan system of education. Nevertheless, moral education is relevant to create the moral and social capital Kenya needs to become a united, peaceful and prosperous Nation. One of the factors of this neglect might have been the conviction that religious education will take care of the moral aspects of education. This could have been true when the different religious communities ran the primary and secondary schools, but after they were somehow nationalised about 1968 this was not the case.

Kenyans value education as much as they value land. During the colonial times, local people were not granted access to education or private land. Once independence came, those were the two things they

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valued most. Education and land were the way to become wealthy and prosperous.

> "Before independence the colonial masters everywhere in the country saw the importance of giving Africans industrial/technical education in two senses mainly. First, the products of this education will help the colonisers to tame and then exploit the vast resources of Kenya. Second, the Africans would not be sharpened intellectually as it had happened in India, to the extent of challenging European hegemony in Kenya." (Sorobea, 1992, p.158):

> "The colonial government wanted an educated labour force to help develop the colony's economy and to provide chiefs and headmen capable of participation in indirect rule." (Eshiwani, 1993, p. 18)

> "This stratification was based on the colonialist's assertion that the mental development of the average African adult was equivalent to that of the average 7-8-year-old European boy" (Gachathi, 1976 in Wanjohi, 2011)

The new Independent Government gave a great impulse to education, though, as in many other areas, it tried to take over control from the colonialists of all educational institutions. The main thrust to education was to create a prosperous united nation. Nationhood and technical subjects took the lion's share of the content. As Sorobea indicates:

> "Before independence Africans opposed technical education partly because it was meant for Africans only while the European rulers received academic education. Naturally Africans came to associate rulership with the acquisition of intellectual education. With the end of traditional system of education and the pressing

need for personnel of various categories for development, technical education tended to regain its proper place in Kenya." (Sorobea,1992, p.159)

Religious and moral education, which was previously given by the schools run by the different churches and religious congregations, was relegated to pastoral programmes which were non-examinable and therefore not very effective.

There were several reports on the way education should be shaped as the country developed. The six reports were delivered in: 1964, 1972, 1976, 1981, 1988 and 1999. A number of them recommended the introduction of ethical subjects both in Primary, Secondary and University studies. The common feeling was that the students had no moral standards while in school later as professionals. The following two quotes are an example of such recommendations.

"NCEOP [National Committee on Educational Objectives and Policies, 1996] accurately perceived the state of crisis of social and moral values in which Kenya was then and which, I hasten to add, has become worse since. It aimed at seeing that something should happen beyond "the continually ineffective public condemnation of social problems such as corruption, nepotism, tribalism and idleness due to lack of the necessary supporting moral and civic education." (Onkangi, 2011).

"...to promote sound moral and religious values... enhance acquisition of sound moral values and help children to grow up into self-disciplined, self-reliant and integrated citizens" (Kenya Institute of Education, 2002).

These recommendations were not heeded until the implementation of the 8:4:4 System in January 1985. A new subject, Social Education and Ethics was made compulsory to all secondary schools for Form 1 and Form 2 and an elective for Form 3 and Form 4. The then Kenya Institute

of Education, now Kenya Institute of Curriculum Development, was commissioned to produce the official students' text books and teachers' guides. I personally collaborated in the confection of all but one of these texts and in the training of the Heads of Schools that took place at the same institution. During the training, some Heads of Schools commented that they found it difficult to find teachers willing to teach a subject they were not prepared for or they would not be ready to live up to what they meant to teach. The Heads were right because teachers were not trained for the subject and few were keen to teach what was difficult to live for them. One reason may be due to the discredit and neglect of the teaching profession over the years which forced many teachers to look for extra ways of acquiring income to support their families.

One of the criticisms of the well-intended 8:4:4 System is that it was too ambitious. It was clearly overloaded and in 1992 Social Education and Ethics was made elective, and finally removed from the curriculum in 2003. (cf. Wainaina, 2011).

The recommendation of a subsequent commission (the Kamunge Commission of 1988) unfortunately was not implemented either, so to date there is no proper training in most Government run universities on Ethics.

"In 1988, the report of the Presidential Working Party on Education and Manpower Training for the Next Decade and Beyond, otherwise called "Kamunge report", went even further and recommended that Social Education and Ethics be taught universally to all students at all levels of education in Kenya." (Onkangi, 2011)

Except for that short period, the teaching of ethics has not been present, and is not present in primary, secondary or tertiary education in government institutions. Some private institutions include it either following foreign systems of education or having it as an additional subject.

A case in point is Strathmore College, now Strathmore University. The College, founded in 1961 two years before independence, had a clear ethical vision. It was inspired by the teachings and moral support of Saint Josemaría, who required that there should not be discrimination because of race, religion or economics. This was a novelty not easy to achieve during the colonial period, with its apartheid policy, and from the Catholic pre-Vatican II mentality. The educational arm of the Colonial government had three sections, one for European, another for Indian and a third for African education. The first interracial college did not fit within this structure. Nevertheless, thanks to good people who saw the need to develop academically the people of Kenya for the forthcoming independence, necessary changes were made in the law to allow Strathmore College to start as the first interracial college in Kenya.

From the very beginning to date, ethical training and ethical education has been a key component of Strathmore University. Let me explain how it is at present in the University and how Globethics.net assists and can perhaps expand its assistance to other educational levels.

The vision and mission of the University is to provide a holistic education in which character development is an important part of the all-round education given. In order to achieve this on top of their specific professional training, sports and extracurricular clubs, all undergraduate programmes have two 45-hour courses on ethics; Principles of Ethics in the first year and Professional Ethics in the third year. Furthermore, all other subjects are taught so that they promote integrity in all professional dealings. There is also a mentorship programme by which each student could benefit from the advice of his or her mentor. All masters and Ph.D. programmes include one subject on Professional Ethics.

The management of Strathmore University was also aware of the need to train professionals and those who would like to teach ethics in

other institutions due to the ethical situation of the country. The School of Humanities and Social Sciences was entrusted to start Masters in Applied Philosophy and Ethics with the purpose of facilitating high-level training to professionals both in government and private institutions. To date, engineers, pilots, military personnel, advocates, economists and other liberal professionals have graduated in the programme.

Some people doubted the effectiveness of teaching ethics to undergraduate or master students. My experience suggests that it is highly beneficial, and that people appreciate the classes, if given with enthusiasm and good modelling. They also change personally, and their change is noticed and appreciated in their families and places of work. I regularly started requesting each student to do either a personal or social development project and I collected and published some of their projects after requesting their consent. The instructions were simple, to choose a goal that will enrich the life of one of the societies they belonged to, either the family, the work-place, or the immediate community. They had to distinguish the general aim, specify some clear objectives and tasks and finally keep a diary of the task done each week and the achievements at the end of the eight weeks.

To conclude I enclose one of the project reports as an example of the effect of teaching ethics in the life of senior students. The author consented to the use of her report after I guaranteed that I would change the names and circumstances to ensure her family privacy.

Aim

Be in complete unity and love with my husband.

Objectives

Be in union with my husband and this will unite the children as well.
Have good communication with my husband.
Have my husband be a God-fearing and follower of Christ.

What I Plan to Do

First, I will ensure that I totally give myself to him in total surrender. I know that I love him but at some point, I have thought of leaving him.

I will as much as possible prepare his meals and serve him and not my house-help. I have to balance my school work and family.

I choose to keep quiet and not fight back when he beats me. I will also not be confronting him when he comes late. Actually, I want to behave as if I don't notice his lateness.

I also plan to ensure that anytime he asks for my company when he goes out to drink, I will accompany him.

I will also ensure that I give him his conjugal rights whether he smells of beer or not. I pray that I will fulfill this.

I will also be asking him to accompany us to church on Sundays.

Execution

Week 1   3rd-9th

This was the very first week of my project. I needed to be in complete unity and love with my husband. Throughout the week, I ensured that I had prepared and served him his meals. I used to rush from school and do all these also owing to the fact that he arrives home at 10 pm-12pm it was enough time. From Monday

to Thursday he had been busy with work. Friday came, he didn't ask me to go with him out so I didn't even bother. At around 11pm, he came home, drunk, smelling of beer, his eyes red as scarlet, he was terrifying. He came singing. Guess what "The moment he reached the door, he took his muddy shoes, threw them at me, wet his pants (thank God my son and daughter were asleep) and began beating me. He beat me with his shoes, kicked me and just threw blows at me. I really cried, I felt bad, I was still nursing my trauma of losing my baby four months ago through a miscarriage. A voice kept telling me "Angela this man doesn't deserve you, leave him alone and start life a fresh". "Yes! This is what I will do, No! This is my project am gonna change him. If I perish I perish as Queen Ester in the bible said" I retorted. In sobs I called my mum, I narrated the whole ordeal, she said, "Angela, its only in the dark that you see stars, it will soon be over and you will be triumphant". God gave me the strength, I shut up, undressed Paul, washed him and dressed him with clean clothes. I served him his favourite meal githeri and matoke. When to bed came, we prayed and all retired to bed.

Week two, 10th-16th

This week, I took my time to fast and pray and I told God, no longer am I going to go through this again. This week I cooked and served him. He could still come home drunk but I kept encouraging myself, this is the only man in my life and we are one flesh I will love him just as he is, the way Christ loved the church. My mentor in Strathmore kept encouraging me. She even bought me a book "The power of a praying wife" which has kept me going. During the weekend he asked me out, which I have always rejected, that day we left and had real fun. Deep down my heart I really thanked God. Unfortunately, on Sunday, he refused to accompany us to church.

Week 3 17th-23rd

As the saying goes, the way to a man's heart is through his stomach, all the weeks I ensured that he got delicious meals. Even for breakfast I could serve him cereals which I learnt he really enjoys. My mum could send me "mursik" fermented milk. He really enjoyed is meals. This was the week he changed his home time. He used to arrive at 10 pm unlike 11-12 pm. I also spent like 25,000 to buy him new clothes. I used to iron and ensure that he looked smart. "One time, a colleague of his called me and said, "Hey Angela! Paul nowadays looks extremely smart. Even our boss has commended". This thrilled me, I felt encouraged. On Sunday, Paul agreed to accompany us to church. I was excited.

Week 4   24th-30th

On the Monday of this week, Paul's car broke down. I thought he will have my car by force but that morning he came when I was dressing, kissed me and whispered to my ears "Sweetheart, you mind dropping me to the office?" "Of course not, it's my pleasure" I said. He grabbed me, hugged me and said thank you. I was shocked, at first, I thought I was dreaming. The last time I had him talk to me that way was when I was pregnant-my last-born daughter. Throughout this week, I used to drop him. He asked me to be picking him up, which I accepted. That was the beginning of Paul's arriving home early. As I left for school, he could be helping the kids with their homework. One time my son said "mum, daddy has really changed, the whole weeks he's been teaching us and the other day he brought us a very nice movie "three idiots".

Week five 31ˢᵗ -6 ᵗʰ

This was one of my best weeks. My friend Martha called me "Angela, Paul no longer drinks are you locking him in the house? She laughed. "How do you know?" I asked. "My husband told me," she replied. I jumped up, yet I was in the office. I was so happy. This week God put a smile on my face. It was the week that I could face my husband on one to one. I changed my perspective, I thought he will never change. Now he has stopped drinking. I was so happy. This weekend, he asked all of us plus our house girl out. We have lunch together, laughed. It was like the story of the lost son. We were like bonding as a family once again. We shopped and in the evening, he drove us to our ''shags" home to meet our grandparents. "Angela, you have put on weight," mum said. I was happy to learn that. I was very happy.

Week six 7ᵗʰ-13 ᵗʰ

I still followed my plan. This Friday, he asked if he could drop me to work and school which he did. In the evening when he came, guess what, he brought me a bouquet of flowers. This was the largest roses of flowers that I had ever carried. He opened the door for me, kissed me and gave me the flowers. I was shocked. I didn't know what to do, I cried in his arms and we drove. I didn't know there were more surprises. He had prepared by himself my favourite meal rice and chicken and blended fresh mango juice. To add to that he had bought all of us chocolates and gave me a 2 kg black forest. I was taken aback. I blessed the lord. For the last 7 months, I think the last evening when I became pregnant, we had not had our conjugal rights, that evening we had. It was the best moment of my life. As if God was not through with his

surprises that Sunday, he gave his life to Christ. He got saved. This is the greatest of all Christ has done.

Week seven and eight. 14th-27th

Now, it's not what I am doing to change my husband. It is evidence of what this project has been to my life and society at large. Paul is holistically changed. Because he is now more responsible, more organised, smarter, a reader, he got promotion at his work place. Had he still been in the dark he could not be the senior partner. I praise God.

We now are in complete unity and love with my husband which has incorporated the society at large. My pastor has been supportive during prayer and fasting week, my mum a source of encouragement, my mentor a source of encouragement and now a mentor to my husband, my lecturer who sent me a book "a better or for best" which made me change my attitude. I appreciate all these plus my friends who acknowledge that my relationship with my husband has changed. Not to forget God who was the initiator in the whole project.

Evaluation

I am in complete harmony with my husband and him with the whole family including my family side which at some point they had friction because of him mistreating me. We communicate well with him. Above all, he has now connected with his maker.

Final Remarks

We have seen that the Kenyan educational system has not stressed moral education at any of the three levels, except for a very short period. The new system of education, being already implemented in the first three years of Primary education, while it breaks with the excessively technical and uniform curricula, still, in my opinion, does not address

the need for moral education. The purpose of this paper is not whether there is a link between this lack of moral education in Kenya has contributed to the corruption ranking of Kenya versus the rest of the world but to show, with a living example, that moral education really helps to change lives[54].

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8

HOW TO KEEP THE ELEPHANT
ON THE PATH

Meggy Kantert

We all know how changing people's ethical behaviour is a challenge[55]. This paper aims to support not just a personal commitment to ethics, but also provide interactive tools you need to change the environment, and to create a more ethical organisation. The focus is on what we can do that may lead to stronger ethical behaviour of our staff and students. Which method is likely to work? The research base at present does not allow us to offer firm conclusions, but based on our knowledge of psychology and management education, I believe that the

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following statement is true: Teaching with no support from or integration with interactive methods or communications is unlikely to have an impact on future behaviour, for most staff and students.

Following Haidt's behavioural enhanced psychology mental model "Rider and the Elephant" (Haidt, 2006) applied on Heath's switch model (Heath, 2011) this approach focuses on a better understanding and the development/implementation of a strategy that may lead to stronger ethical behaviour using the example of improving on gratitude. Building on Heath's logic the model is then extended to achieve sustainability: to keep "the Elephant on the Path".

8.1 Haidt's Metaphor

Haidt says that our emotional side is an Elephant and our rational side is its Rider.

> "Perched atop the Elephant, the Rider holds the reins and seems to be the leader. But the Rider's control is precarious because the Rider is so small relative to the Elephant. Anytime the six-ton Elephant and the Rider disagree about which direction to go, the Rider is going to lose. He's completely overmatched." (Haidt, 2006, pp. 3)

8.2 Heath's Model

We are all familiar with the experience of our Elephant overpowering our Rider. Any time we procrastinated to get up, ate too much, tried to do more sports, quit bad habits like smoking etc.:

> "Changes often fail because the Rider simply can't keep the Elephant on the road long enough to reach the destination. The

Elephant's hunger for instant gratification is the opposite of the Rider's strength, which is the ability to think long-term, to plan, to think beyond the moment (all those things that your pet can't do.) […] To make progress toward a goal, whether it's noble or crass, requires the energy and drive of the Elephant. And this strength is the mirror image of the Rider's great weakness: spinning his wheels. The Rider tends to over analyse and over think things. […] A reluctant Elephant and a wheel-spinning Rider can both ensure nothing changes. But when Elephants and Riders move together, change can come easily."

8.3 Gratitude

Gratitude is not only the greatest of virtues, but the parent of all the others. (Cicero). Emotions can be conceptualized on state and trait levels (Rosenberg, 1998): Gratitude is regarded as either a trait (dispositional) or state. As a trait an individual practices gratitude as part of their daily life (McCullough, Emmons, & Tsang, 2002), gratitude is also considered a character strength, which if not among the top character strengths of an individual, can be developed (Peterson, & Seligman, 2004).

Gratefulness is part of appreciating the positive aspects of life (Wood et al. 2010, S. 891):

"(…) gratitude has a dual meaning: a worldly one and a transcendent one. In its worldly sense, gratitude is a feeling that occurs in interpersonal exchanges when one person acknowledges receiving a valuable benefit from another. Gratitude is a cognitive-affective state that is typically associated with the perception that one has received a personal benefit that was not intentionally sought after, deserved, or earned but rather

because of the good intentions of another person" (Emmons & Stern, 2013).

Gratitude is relevant to clinical psychology due to (a) strong explanatory power in understanding well-being, and (b) the potential of improving well-being through fostering gratitude with simple exercises.

8.4 The Switch Framework

Direct the Rider

Follow the Bright Spots

Make sure you understand the "normal way" gratitude is shown in your institution. Think of a person or someone in the group you want to change who has shown gratitude. How did it feel? How did this person show gratitude?

Find a way to reproduce the practices of the bright spots among other people. The good thing is that we do not have to start from scratch – gratitude is in every culture. Remember that bright spots don't have to be shining stars of gratitude. Just look for people showing more gratitude than others. Don't try to find "perfect," because it may not exist. Look for "the best of what is already there."

Script the Critical Moves

Be clear about how you want people to behave. This is one of the most difficult and at the same time most important parts of the framework. You have to frame your message:

What looks like resistance is often lack of clarity. Don't say *behave more ethical*. Say *be more grateful* and show it. Clarity then resolves resistance.

Don't think big picture (all should behave more ethical), think in terms of *one* specific behaviour: *showing more gratitude*.

Point to the Destination

Change of behaviour is easier when you know where you're going and why it's worth it. So, how would it be different, if you had more gratitude in your organisation? With honest expressions like „Thank you very much for/I appreciate that you…" we will reach a *happier, more ethical atmosphere in the office*.

Expressing gratitude not only helps you to appreciate what you've received in life, it also helps you to feel that you've given something back to those who helped you. Gratitude can be observed at an individual level, with its subsequent effects, or at a greater social level.

Research has shown that the practice of gratitude can create a greater social circle of good. The recipient of gratitude may not reciprocate directly back, but in turn, may lend a favour to a third party, effectively expanding a network of good (Chang, Lin, & Chen, 2011). This research supports Fredrickson's (2004a,b) broaden and build theory, which posits expanding social networks, to build better social support. Effectively gratitude can therefore create a social network which can help individuals both advance (career, goals) and better cope in life. Thus, create a happier, more ethical atmosphere in the institution.

Motivate the Elephant

Find the Feeling

Knowledge alone will not cause people to change behaviour. How do you feel about the following:

- A study found that thanking a new acquaintance makes them more likely to seek a more lasting relationship with you.

- People who show gratitude report fewer aches and pains, a general feeling of health, more regular exercise, and more frequent check-ups with their doctor than those who don't.

- Grateful people enjoy higher well-being and happiness, and suffer from reduced symptoms of depression.

- Those who show their gratitude are less likely to seek revenge against others and more likely to behave in a prosocial manner, with sensitivity and empathy.

- Practicing gratitude regularly can help you sleep longer and better.

- People who are grateful have increased self-esteem, in part due to their ability to appreciate other peoples' accomplishments.

- Grateful people have an advantage in overcoming trauma and enhanced resilience, helping them to bounce back from highly stressful situations. (Morin, 2014).

How do you feel about this? How will your staff feel about this?

Shrink the Change

With small steps you provide elephant's delights. Break down the change until it does not scare the Elephant any longer. So one extra and honest „Thank you very much for/I appreciate that you…" is all you are asking your staff to start with. Seriously, how long will this exercise take them every day?

Grow your People

We have to cultivate a culture of gratitude and instil the growth mindset. Can you help them understand that they are building "muscle" that will pay off in the future? Can you instil in your team the idea that training behaviour is a good way to gain experience and sustainably change behaviour? Each of us can improve their life as well as the lives of others.

Gratefulness is an attitude towards life each of us can learn/improve on and gain a more positive attitude towards life as well as better well-

being. If we see things through gratitude we will see many things in life clearer and more appreciative. People around us will notice this and feel encouraged to do the same. (Gordon et al. 2012).

Shape the Path

Tweak the Environment

When the situation changes, the behaviour changes. Do a 3-min revue on your environment:

- What keeps your staff from being more grateful/showing more gratitude?

- What one thing can you shift to make the right behaviours more likely?

- As a thought experiment, ask yourself, in what environment might be "ungrateful" colleagues suddenly become change "Thank-You" champions?

- Is there anything you can do to change the environment accordingly?

Build Habits

Psychologists have compared action triggers to "instant habits" because what they do, in essence, is make our behaviour automatic when the trigger moment comes.

Use that power for yourself: Jump-start a new habit by setting an action trigger: Tell someone three things you are currently grateful for – do that exercise every day! (Emmons & McCullough, 2003).

When behaviour is habitual, it doesn't cost the Rider anything. Try to find ways to encourage habits. Distribute "Thank you" cards or pin them to every door. Ask your team to set action triggers – and to

announce their intentions publicly in the next meeting. Give a price for the most used or most creative action trigger.

Rally the Herd

Behaviour is contagious. Help it spread. Send your staff on a "Thank You"-mission and include a brief round of feedback in your regular meeting to gather reactions and to exchange experience. You can help fight the fixed mindsets by showcasing people who are actively supporting the change.

Shine a spotlight on the early signs of success. If there's a bright spot, make sure everyone knows about it. Pick the most grateful person – assign a "Gratefulness"-officer in each group.

The ego transcendence happening here (from ME to YOU) is the base for future changes in ethical behaviour.

8.5 How to keep the Elephant on the Path

Be a Role Model

You just need to notice and reinforce your staffˈs positive behaviour and trust that they will do the same with you. Responsiveness, appreciation, approval and giving credit will trigger more gratefulness.

Relationships with these patterns of behaviour are more stable and of higher quality. Gordon et al. think that this is the result of the positive spiral of gratitude. Grateful role models inspire others to more thankfulness and this leads to gratitude from the first role model as well as third parties. (Gordon et al., 2012)

Grateful behaviour just multiplies as it creates cognitive dissonance if you do not act according to your values (Festinger, 1957).

Find Multipliers

Are there certain people/teams that are leading the way?

Who exemplify the direction you're headed?

If so, those are your bright spots and likely to be multipliers: you should go shadow them and figure out what they're doing that's making their performance better than other groups.

Research tells us that the number of multiplicators in organisations follows the pattern of the so called 2/6/2 –phenomenon: 20% multiplicators (people who take over responsibility); 60% indifferent people and 20% people with "leisure"-attitude, who do no longer identify themselves with the organisation.

Only multiplicators who are aware of their role as a model and act accordingly improve the chance to tag the indifferent people along thus enabling the change of behaviour to happen for the organisation.

Celebrate Success

Have your staff nominate the most grateful person amongst them. After 4 and 8 weeks do a brief survey (this is also a good reminder supporting the transfer of the habit).

Kick the ball forward: Imagine that, at the end of your next staff meeting, you set a 5-minute timer. What could your people do during those 5 minutes that would "kick the ball forward" for your better ethical behaviour? What about 30 minutes? 3 hours?

Remember: once change starts it will feed itself – the more you are exposed to something positive the more you like it. Values like gratitude, helpfulness, openness, sense of responsibility, optimism or courage do not occur by accident. They are developed during early socialisation. Moral development and thus the understanding of values, rules and norms is achieved gradually and can be nurtured (Eisenberg &. Fabes 1998; Kohlberg 1996; Nunner-Winkler 1998).

8.6 Resume

Gratitude can play an essential role in organisations. In its form of appreciation amongst management, staff and colleagues, gratefulness can be a positive trigger to further phenomena: e.g. openness for advice and feedback (Gino u. Schweitzer 2008); increase in the sense of social responsibility (Andersson et al. 2006).

Gratefulness helps us to cultivate our attention towards the good. (Matyssek, 2014) This statement about gratefulness on the organisation's calendar can be an easy first step to promote the presence of gratitude.

Heath's framework can be extended to facilitate sustainable change of ethical behaviour promoting gratitude or other ethical values within an organisation that may lead to stronger ethical behaviour.

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9

DIVERSIFYING THE UNESCO ETHICS TEACHER TRAINING COURSE TO STRENGHTEN THE CAPABILITIES OF ETHICS EDUCATORS IN SOUTHERN AFRICA

Retha Visagie

9.1 Main Objective of Workshop

To provide workshop participants with an overview of the South African Ethics Educator Teacher Training Course (SAETTC)[56]:

1. Educational approach that guides the transfer of critical knowledge and skills in the subject field of ethics.
2. Structure and core curriculum.

9.2 Key Learning Goal

Consider the transformative potential of the 3-day interactive SAETTC – Founded on a human rights perspective and underscored by global bioethics principles.

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[56] Dr. Retha Visagie, University of South Africa (UNISA)

9.3 Fundamental Claims

UNESCO is a leading role in developing the capabilities of ethics teachers in diverse contexts. In 2004 the Ethics Teacher Training Course (ETTC) comes to life. ETTC forms an integral part of UNESCO's bioethics professional capacity building programme. It has been offered globally since its inception, with an aim to strengthen the capabilities of educators involved in bioethics or ethics of science teaching in higher education institutions.

Source: Visagie, RG: Personal photo taken, 2014, Croatia, Dubrovnik

9.4 Background

In 2015, a team of South African ethics educators diversified the core curriculum of the ETTC to meet the unique learning needs of Southern African ethics teachers.

Prof B Hoffmann	Prof N Nortje	Dr RG Visagie	Dr MA Temane
TUT, RSA	University of Texas, USA	UNISA, RSA	UJ, RSA
	Formerly: UFS, UWC		

9.4 Rationale

Curriculum transformation in the form of integrating ethics in undergraduate and postgraduate curricula is critical to promote responsible citizenship, an example of which would be Prof Jamal Jarallah, King Saud University, Saudi Arabia, 2015 in 5th Ethics Educator Course, Module 1, as presented by Prof B Hoffmann. Ethics teachers' capabilities to design and teach ethics training modules/programmes/courses ought to be developed and must be based on sound didactic principles, theories and methodology.

In essence "there is a need for a multi-dimensional shift in higher education from an over-emphasis on information … to greater emphasis on understanding and organizing principles and relationships between phenomena […]". There is a need to move education: "from memorization of facts to creative thinking; from passive to active learning; from fragmented to contextual knowledge, from mechanistic to organic or ecological conceptions; from abstract to life-centric studies; from discipline-specific to trans-disciplinary perspectives". Education should also be moved "from abstract principles to spiritual values and from subject to person-centred and personality-centred education".

Source. CADMUS Journal: Editorial commentary, Volume 2, Issue 5 of October 2015 cited by Ike, O., Chapter 1, Ethics in Higher Education as a tool for discovering our ultimate destiny in Singh, D. & Stückelberger,

C. (eds.), (2015), Ethics in Higher Education: Values-driven leaders for the future, Globethics.net.

SAETTC

The South African Ethics Teacher Training Course promotes ethics teachers' understanding of the interaction between morality, ethics principles and effective ethics education. It facilitates the integration of international (bio)ethics principles in ethics education programmes and modules while also strengthening ethics teachers' moral awareness, moral sensitivity and ethical reasoning skills as a condition to integrate global (bio)ethics principles in higher education ethics programmes, courses and modules.

Target Audience

A variety of stakeholders from different fields involved in the planning, development, implementation and evaluation of ethics teacher training courses in higher education:

- Teachers/educators in HEIs,
- Researchers, research ethics committee members & supervisors
- Members of health professional interest groups offering training

Ethics cannot be taught "but rather, can be learnt through observational and educational learning, and through experiential participation".

Source: Ssebunnya (2013:49) cited by B Hoffmann, 5th, Ethics Educator Course, 2017

It starts with you, the ethics teacher "If your actions inspire others to dream more, learn more, do more and become more, you are a leader."

Source: John Quincy Adams, https://www.brainyquote.com/ authors/john_quincy_adams

Didactic Approach

The approach is based on experiential and adult learning; all starts with the self of the teacher. The teachers develop the critical and reflective attitude that is necessary to transfer ethical skills, to ponder on the self and/or traditions and worldviews. It is not about giving or learning precise answers, but about developing that inner capacity. Course facilitators encourage the learning process by representing different perspectives.

Source: RG Visagie, Personal photo

Course Duration and Themes

3-day interactive workshops consisting of three themes:

- Understanding The Ethics Education Context
- Developing Core Curriculum
- Ethics Education In Practice

Facilitator-participant engagements

In-depth discussions about ethics theory, educational principles, engagement in case studies, moral games and educational principles to facilitate ethics teacher's capabilities.
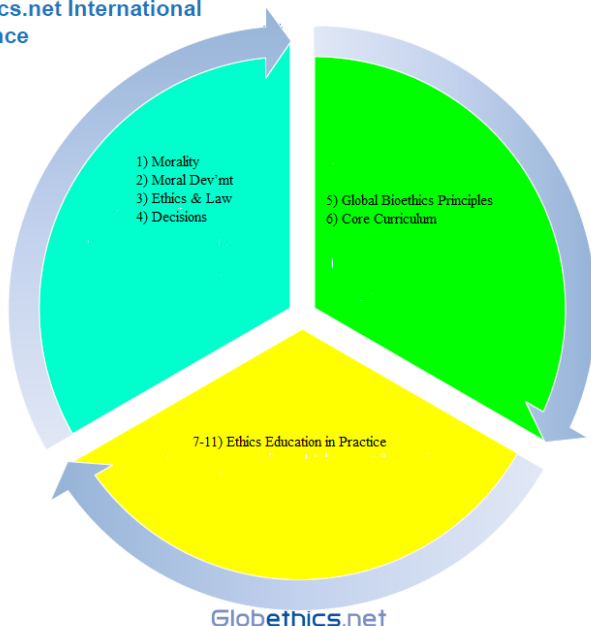
Source: Slide adopted from 5th Ethics Educator Course, 2017 - Prof B. Hoffmann

9.5 Key Questions

- Why should YOU teach ethics?
- Whom should YOU teach?
- What would YOU need to develop curriculum?
- What should YOU teach?
- How should YOU teach?

DAY 1
MAIN THEME 1: UNDERSTANDING THE ETHICS EDUCATION CONTEXT

8:30 - 9:15	**Welcome & Introduction** **Course Orientation**
9:15 - 10:00	**Learning Module 1: Morality & Ethics**
10:00 - 10:30	**Learning Module 2 (Part 1): Moral Development**
10:30 - 11:00	**Tea Break**
11:00 - 12:00	**Learning Module 2 (Part 2): Moral Development**
12:00 – 12:30	**Learning Module 3 (Part 1): Ethics & Law**
12:30 - 13:15	**Lunch Break**
13:15 – 14:15	**Learning Module 3 (Part 2): Ethics & Law**
14:15 – 14:30	**Short Break**
14:30 – 15:30	**Learning Module 4: Ethical Reasoning & Decision-making**

DAY 2
MAIN THEME 2: CORE CURRICULUM

8:30 - 9:30	**Learning Module 5: Global Ethics Principles**
9:30 – 10:30	**Learning Module 6: Bioethics Education - Curriculum Development & Core Curriculum**
10:30 - 11:00	**Tea Break**

MAIN THEME 3: ETHICS EDUCATION IN PRACTICE	
11:00 – 12:20	Learning Module 7: Ethics Education in Practice – Teaching / Presentation Skills, Learning Styles and Techniques & Culture Specific Non-Verbal Cues
12:20 - 13:00	Lunch Break
13:00 - 14:25	Learning Module 8: Ethics Education in Practice – Moral Games
14:25 – 14:30	Short Break
14:30 – 15:30	Learning Module 9: Ethics Education in Practice – Audiovisual Resources

Some Module Examples

Module 2: Moral development

- How do we develop moral reasoning?
- How do children develop their moral reasoning?
- Moral reasoning theories
- How can knowledge of moral development promote ethics education?
- Exploring moral theories

Readings: Jean Piaget, Lawrence Kohlberg, Carol Gilligan, Elliot Turiel.

Source:http://100photos.time.com/photos/kevin-carter-starving-child-vulture

Kevin Carter knew the stench of death. As a member of the Bang-Bang Club, a quartet of brave photographers who chronicled apartheid-era South Africa, he had seen more than his share of heartbreak. In 1993 he flew to Sudan to photograph the famine racking that land. Exhausted after a day of taking pictures in the village of Ayod, he headed out into the open bush. There he heard whimpering and came across an emaciated toddler who had collapsed on the way to a feeding centre. As he took the child's picture, a plump vulture landed nearby. Carter had reportedly been advised not to touch the victims because of disease, so instead of helping, he spent 20 minutes waiting in the hope that the stalking bird would open its wings. It did not. Carter scared the creature away and watched as the child continued toward the centre. He then lit a cigarette, talked to God and wept. The New York Times ran the photo, and readers were eager to find out what happened to the child—and to criticize Carter for not coming to his subject's aid. His image quickly became a wrenching case study in the debate over when photographers should intervene. Subsequent research seemed to reveal that the child did survive yet died 14 years later from malarial fever. Carter won a Pulitzer for his image, but the darkness of that bright day never lifted from him. In July 1994 he took his own life, writing, "I am haunted by the vivid memories of killings & corpses & anger & pain."

Module 5 & 6: Global Ethics Principles & Core Curriculum Development

Designed around the bioethics principles of UNESCO's universal declaration on bioethics and human rights

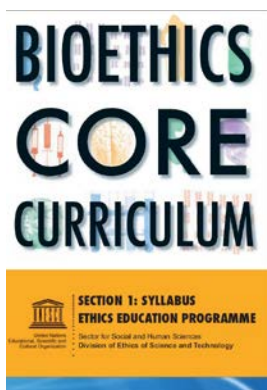Slide adopted from 5th Ethics Educator Course, Prof B Hoffmann (2017)

Principles Underpinning Core Curriculum Development

- Dynamic
- Ever-changing/flexible
- Planned
- Learning experiences
- Cultural reproduction
- Entrenched in values – e.g. critical and independent thinking (UNESCO, 2008:4)

Curriculum Content

- UNESCO. (2008). Bioethics Core Curriculum, Section 1: Syllabus Ethics Education Programme. Source : UNESCO, Sector for Social and Human Sciences, Division of Ethics of

Science and Technology, Paris, 68pp. Available at: http://unesdoc.unesco.org/images/0016/001636/163613e.pdf

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Southern African Perspective

The bioethics education guide (Hoffmann, 2015) is based on the UNESCO syllabus and study materials (Bioethics core curriculum), but adapted to the Southern African context through relevant case studies. There is an introductory training which can then be pursued; the formation is continuous. The perspective follows a multi-dimensional approach, facing Higher Education Ethics in different adaptable contexts. What sets the Southern African EETC apart is that it is flexible – it provides structure, content and learning tools that can be used by facilitators to inform context-specific and level-specific bioethics programmes.
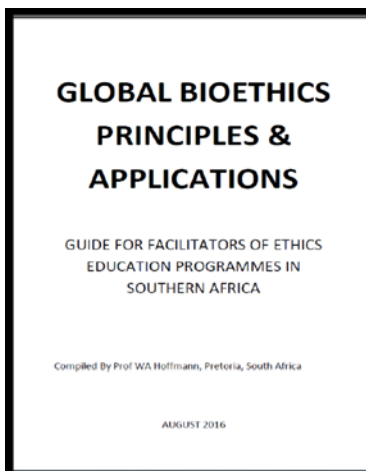
GLOBAL BIOETHICS PRINCIPLES & APPLICATIONS

GUIDE FOR FACILITATORS OF ETHICS EDUCATION PROGRAMMES IN SOUTHERN AFRICA

Compiled By Prof WA Hoffmann, Pretoria, South Africa

AUGUST 2016

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Conclusion

SAEETC was offered 6 times at 2 universities in the Gauteng Province and at 1 university in Kwazulu Natal, South Africa. About 185 persons completed the course (~20-50 persons per course), and they came from several universities and research organisations across South Africa, including postdoctoral fellows from other African countries. SAEETC was Highly Rated by the Course Participants for professional development potential and providing personal growth opportunities.

6th International Conference on Ethics Education, Stellenbosch, South Africa 3-5 Oct 2018 https://www.iaee6.com/

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PROGRAMME

Summary

	Day 1 – Monday 4 June	Day 2 – Tuesday 5 June	Day 3 – Wednesday 6 June
Morning 1	Arrival and registration Official Opening Welcome Address Official Greetings	Opening Keynote (3) Keynote (4) Panel (2)	Opening with reflection Parallel streams x 4 (A3), (B3), (C3), (D3)
Morning 2	Keynote (1) Keynote (2) Overview Group dialogues	Keynote (5) Panel (3) Summary	Lab Concluding Remarks Ceremony Closing Address
Lunchtime	Lunch and Marketplace in the Exhibition Area		
Afternoon 1	Parallel streams x 4 (A1), (B1), (C1), (D1)	Parallel streams x 4 (A2), (B2), (C2), (D2)	Departures/ optional excursion Geneva City Tour
Afternoon 2	Panel (1)	Panel (4)	Globethics Consortium Steering Committee Globethics.net Regional Programme Workshop
Evening 1	Globethics.net Presentation	Ethics in Resonance Workshop	
Evening 2	Conference Dinner / Networking	Ethics Festival over Dinner with entertainment	
Extras	Relaxed conversations in the gardens, walks on the estate and along the lakeside		

Day 1 – Monday 4 June 2018

Time	Activity
8.00 – 9.30	Arrivals and Registration
9.30 – 10.00	Gathering in the Plenary Hall
10.00 – 10.35 Opening	Official Opening of the Conference
	Welcome Address
	Official Greetings and Messages
10.35 – 11.25 Keynotes 1 and 2	'Promoting Excellence as Policy in Higher Education'
	'Ethics in Higher Education as a Key Driver of the 2030 Agenda for Sustainable Development'
11.25 – 13.00	Overview, refreshments and group dialogues guided by the Conference Facilitator
13.00 – 14.30	Lunch /Marketplace in the Exhibition Area
14.30 – 16.00	Parallel academic / workshop tracks x 4
16.00 – 16.30	Refreshments
16.30 – 17.30 Panel 1	'Showcasing Excellence: Effective Practices in Different Contexts'
17.30 –18.30	Presentation of Globethics.net Products and Resources on Ethics in Higher Education
18.30 – 20.00	Conference / Networking Dinner

Day 2 – Tuesday 5 June 2018

Time	Activity
8.45 – 9.00	Opening of Day 2: Introduction and Messages
09.00 – 9.55 Keynotes 3 and 4	'Talents for Change: Building Values into Institutions / Teachers / Students of Higher Education'
	'Ethics at Work: Learning from Best Practices, the Belimo Way'
9.55 – 10.55 Panel 2	'Ethics in Higher Education: Best Practices, Talents, Policies and Resources and the 2030 Agenda'
	'Ethics at Work : Challenges and Opportunities for Higher Education'
10.55 – 11.25	Refreshments
11.25 – 12.50 Keynote 5	'Cyber-security and Ethics in Education: Access, Privacy and the Regulatory Environment'
12.50 – 13.00	Summary by Conference Facilitator
13.00 – 14.30	Lunch/ Marketplace in the Exhibition Area
14.30 – 16.00	Parallel academic / workshop tracks x 4
16.00 – 16.30	Refreshments
16.30 – 17.30 Panel 4	'Creating Interdisciplinary Higher Education as an Ethical Obligation for a Salutogenic Society'
17.30 – 18.30	ETHICS in Resonance Workshop
18.30 – 20.00	Conference Dinner and Ethics Festival

Day 3 – Wednesday 6 June 2018

Time	Activity
8.45 – 9.00	Opening reflection
9.00 – 10.30	Parallel academic / workshop tracks x 4
10.30 – 11.00	Refreshments
11.00 – 12.00 Lab	'Integrating Ethics into Higher Education: Moving from Knowledge Resources to Action'
12.00 – 12.30	Conclusions, Remarks and Take Away
12.30 – 12.50	Roll Call of Honour Ceremony
12.50 – 13.00	Closing Address
13.00 – 14.00	Lunch followed by departures / Optional excursion

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Photo Gallery

The conference took place at the Château de Bossey in the Canton of Vaud, Switzerland. It is located around 10km from Nyon and 17km from Geneva at Chemin Chenevière 2, 1279 Bogis-Bossey (VD), Switzerland

Website: https://www.globethics.net/international-conference-2018

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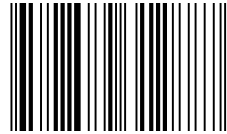
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