

Fostering sustainable development through an ethics of care

Introduction

Rules alone don't necessarily change people. **Sustainable habits** need to be formed which can hold people personally accountable and responsible even when the leader or circumstance changes. Advocates of Care Ethics (those who give priority to the personal dimension of virtues including social virtues) see caring as the key ethical ideal, and recommend that we attend to the concrete needs of those who are close to us. Care ethicists want to draw our attention to the fact that human beings, by their very nature, are relational beings. Being attentive to this feature of human beings – and being conscientiously aware of it – moves our ethical thinking in a different direction. This paper seeks to explore the interface between sustainable development and the ethics of care as a way of fostering true sustainable development by University students. Does care ethics have social and political implications? *For Kenya, what does it mean realistically develop in a sustainable manner?*

According to the World Bank, in 2005 there were 1.4 billion people living below the poverty line (living on less than \$1.25 a day), which is more than a quarter of the developing world's population, and 439 million more people living in extreme poverty than previously estimated. This level of poverty, is hard for citizens of the industrial world to comprehend (*do the citizens of the developing world comprehend it and how are we tackling it?*). In 2007, development aid from the Group of 8 (G8) industrialized nations amounted to \$62 billion. By the standards of Care Ethics, does the developed world need to do more to help the world's most vulnerable people? *Does Africa have a role to play in its own development?*

Care Ethics – A 20th Century Ethical Tradition

One of the uniquely contemporary ethical traditions, and the only ethical tradition articulated and defended in the 20th century is Care ethics. Care ethics began as a critique of the prevailing ethical traditions – which are regarded as masculine – and is a development of a distinctly feminine ethic. Feminism is a broad spectrum and care ethics is only part of that spectrum. Some feminists have endorsed a deontological ethics and emphasized equal rights for women. But for care ethicists, a deontological feminist ethics is not a true *feminine* ethic. It is not rooted in

receptivity, relatedness, and responsiveness. Mary Anne Glendon has dubbed this missing the “the missing dimension of sociality” in modern rights talk (1991, 76-108). When rights are understood as the nearly absolute possessions of “the lone rights-bearer” (to quote Glendon once again), they can have rather uncaring and unsociable implications – as for example, when as for example, when anti-riot police in Kenya are granted the right to march through residential areas like Kibera and Mathare with a shoot to kill order for civilians suspected of wanting to riot. A more caring approach to rights can be found in the pre-modern natural law understanding of rights as guidelines for relations between individuals within a community. According to this understanding, rights are not something people have as absolute and inviolable possessions but an expression of what is generally fair and sociable in relations between them. That is rights are “what is right” in a given situation between two people or more persons in relation to an action, possession or state of affairs (Finnis 1980, 205-210). Understood in this way, rights are legitimately subject to certain limitations of the common good – meaning here not the greatest good of the greatest number or the overall good of some abstract entity called community, but the good associated with respecting and fostering the realization by each individual of his or her own personal good within the limits of sociability.

Since care ethics is a concept that stresses relationships and has grown out a concern about gender roles, it should not be assumed that gendered approaches are only applicable to the study of women and their circumstances. Full gender analyses must involve investigation of both men and women and the relationships between them. The *major issues* of concern in discussions of gender are access to power, control and equality. However, these do not depend solely upon gender. They are also influenced by such attributes as age, race, class, status and education – they are diversity issues. Thus in discussions about gender one should be aware of dangers of single-variable analyses. There is no universal woman or universal women’s experience but a variety of experiences which are influenced by many factors in addition to gender.

Ethical theories attempt to solve the practical problem of what makes something right or wrong. It is therefore a philosophical problem, or a cluster of philosophical problems. Central to the

problem of what makes something right or wrong, is the philosophical (and ethical) question: what is it to live an ethical life?

Is living an ethical life about doing one's duty (Deontological Ethics), or is it about bringing as much utility and happiness as possible for all concerned (Utilitarian ethics), or is it about following the natural law (Natural law ethics), or is living an ethical life about living up to the social contract that we have signed on to (social contract ethics), or is it about flourishing; that is maintaining and achieving well-being by developing excellent traits and characteristics (virtue ethics)?

Advocates of care ethics, see *caring* as the key ethical ideal. Working from a particular view of human nature, the advocates of care ethics recommend that we focus our attention on the concrete relationships we are in, and recommend that we attend to the concrete needs of those who are close to us. With care ethics, to live an ethical life is to care for those with whom we are in close relationship. There are some similarities and differences here between Utilitarian consequentialist ethics and ethics of care. Mo Tzu of China advocated an ethical theory of universal love that resembled the utilitarian ethics. Christian ethics also takes a universal approach. Although care ethicists make care and love centre-stage in their ethical theory, they disagree with tying a principle of universality to care and love. Gilligan says that, it is impossible to be in concrete, loving, personal, and caring relationship with *all* human beings. To presume that such a thing is possible is nothing but an abstraction, the very thing care ethicists wish to avoid. A further problem with utilitarian ethics, according to proponents of care ethics, is that determining the morality of an action by calculating the best overall consequences for all concerned seems like an attempt to make ethics mathematical, and mathematics is abstract. Although utilitarian ethics incorporates sentiment and altruism – aspects that care ethicists agree with – the principle of utility when used to determine the morality of actions can sometimes be in conflict with care ethics. Care ethicists wish to emphasize that ethics is not mostly about being rational or calculating. Also the principle of utility connects closely with the principle of equality, rigid standards and equality or rigid standards generate impartiality. But care ethics recommends that we be partial to those who are close to us, not impartial for all concerned. The ideal of impartiality, as proposed by Smith's impartial spectator is an abstract ethic.

We might think that a deontological ethic, which focuses on duties, might fit well with what care ethicists have in mind if we think that we have a duty to care for those who are in need. This would be like saying we have the duties we have because of our role. For example, if I am a woman with children then, because of my role, I have a duty to care for my children. But one of the care ethicists Nel Noddings has pointed out that “Mothering is not a role, but a relationship” (Nel Noddings 1984:128). Caring for someone simply because it is your duty has an impersonal dimension to it; being motivated to act out of duty is very different from being motivated to act out of love and care. Deontological ethics is an example of an ethic that prioritizes an abstract principle (principle of universality) over tangible needs. A non consequentialist ethic of principle like deontological ethics would at times seem to justify indifference and unconcern, for, after all, one needs to keep a steady focus on one’s duty and not be distracted by others’ personal needs. An ethic that advises us not to consider the concrete effects our actions have on those who are in close relation to us does not fit with a feminine ideal. The ideal of impartiality is an example of an abstract ethic.

Virtue Ethics and Partiality

In comparison with all the ethical theories, care ethics is most similar to virtue ethics. However care ethics’ focus on relationships rather than on the dispositions of individuals, and therefore the ethics of care is distinct (Virginia Held, 4). In both care ethics and virtue ethics there is a de-emphasis on principle and actions, and a stress put on the person in relationship.

In terms of virtue ethics, care ethics *emphasizes* the social virtues, the other-regarding virtues like generosity, patience and sensitivity, as opposed to the self-regarding virtues involved in attempting to master one’s fears and desires, like courage or temperance. Care ethicists for example disagree with a virtue ethic that would consider a hermit virtuous, for instance, because he or she developed a few core virtues. But not only does care ethics spot-light the social virtues, it also redefines the social virtues so they have a personal dimension. For example, we might think of generosity as a social virtue, in that we develop it by being generous with others (like giving aid).

But care ethicists, in emphasizing concrete personal relationships, would stress that we ought to be generous to those with whom we are in personal relationship. In sum, we could consider care ethics a form of virtue ethics, one that prioritizes a certain set of virtues: those social virtues appropriate for concrete, personal and caring relationships. There is an interesting similarity between care ethics and Confucian virtue ethics and also Christian ethics, which we would expect if care ethics is a kind of virtue ethics. In contrast to Mo Tzu's teaching of universal love, Confucius and Christian ethics endorse a doctrine of love with distinctions. According to Confucius, one should not love everyone equally; there is a gradation in human relations. For Confucius, a good person is occupied with loving and honouring their parents. Christian doctrine commands us to love God above all things and to love our parents, and it also teaches us to love our neighbour as ourselves. With regards to who is our neighbour, we learn that it is "anyone in need".

A Place for Feelings in Ethics

Feminist philosophy as it relates to business ethics is sometimes called ethics of care. (The term 'feminist philosophy' can be misleading and is in a way divisive if taken too literally. For, it would seem to pit better "feminine ways of thinking" against more objectionable "masculine ways of thinking" Yet what the movement is intended to capture is a better understanding of the nature of human thinking in general, one that gets beyond the understanding of human thinking as that of a detached intellect).

Feminist philosophy focuses on traits of character that are valued in close relationships; traits such as sympathy, compassion, fidelity, friendship and so forth. Along with this focus, this philosophy rejects such abstractions as Kant's universal moral rules and Bentham's utilitarian calculations, for these abstractions separate moral decision makers from the particularity of individual lives, and separate moral problems from the social and historical contexts in which they are embedded. Moreover, such abstractions involve rationally grasped rules and/or rational calculations, and ignore the role of sensitivity to concrete situations and to the attitudes and interrelations of those involved. This process, according to feminist philosophy, leads to a so-called "moral-impartiality" that, instead of fostering respect for all individuals, in fact negates

respect for concrete individuals by impersonally viewing them as anonymous and interchangeable.

This concern for the individual in feminist philosophy is not a focus on the individualism of atomic agents, but rather on relationships and the caring, compassion, and concern these relationships should involve. This philosophy points out that the feminine “voice” or perspective is by and large, radically different from the male voice of abstract rights and justice which has dominated the development of moral theory (Gilligan, 1982). Feminist thought rejects the notion of rights involving contracts among free, autonomous, and equal individuals in favor of social cooperation and an understanding of relationships as usually unchosen, occurring among equals, and involving intimacy and caring. The model used to describe this kind of relationship is often that of the parent-child relationship and communal decision making. The focus on the relations leads feminist philosophy to the importance of the need to be attuned to other perspectives and to enter sympathetically (or with solidarity) into them.

As in the Utilitarian tradition, beginning with David Hume, there are some ethical traditions that solve the problem of the origins of ethics by developing the view that ethics is ultimately based on feelings. In care ethics, we again find this view. There is a limited agreement, then, between the utilitarians and care ethicists: they both agree that ethical theorists who claim that ethics has most to do with *rationality and freedom* are misguided. Adam Smith’s idea of the indifferent spectator, for instance is totally opposed to a care ethics approach to ethics, since Adam Smith seeks to attain objectivity when making ethical decisions, while care ethics claims that there is no point of seeking objectivity, since each person is unique and therefore actions will be guided by the relationships we have with the people we care for. For example would you accord a stranger who comes to your door asking for financial help in the same way as you would treat a good friend? We are usually more empathetic to friends, and more suspicious of strangers. However, justice would require impartiality, and equal treatment to all. Care ethicists point out that mothers treat their different children differently based on their varied needs.

It is true to say that both care ethics and utilitarian ethics emphasize feelings; however, whereas the classical Utilitarians simplified feelings into good feelings and bad feelings – describing the

good ones as pleasurable and the bad ones as painful – care ethics emphasizes the feelings of love. And rather than describing feelings of pleasure, care ethicists describe feelings of joy. Joy, as they describe it is a feeling we experience through our interactions with others. Care ethics focuses on the fact that interacting with or managing people is emotional and unpredictable since people are different and have different needs within which they exercise freedom of choice and action. Managing people can improve with practice of good caring habits. To do it well, you need to be more of a student of human psychology than of methodologies and measurements. In order to be truly successful in taking care of others, we must have a deep appreciation of hope and fear, ambition and aspiration, motivation and insecurity. These things are not optional, nice to have – they are absolutely essential. They are the things that allow us to build the social glue that is so vital for interpersonal, organizational, national and global success.

Those who espouse a religious ethics might describe the difference between feelings of pleasure and feelings of joy as the difference between physical pleasures and spiritual pleasures. All physical pleasures they would say, involve our physical body coming in contact with other physical bodies, for example food or drink. A feeling of joy, by contrast, is a spiritual pleasure that does not depend on the point of contact with a physical object. Proponents of care ethics, by and large, though, attempt to account for the nature of ethics even without resorting to religious or spiritual concepts or traditions. While a religious ethic might say that a feeling of joy can come through a personal relationship with God, a non-religious care ethic will say that a feeling of joy is experienced only through our personal relationships with others.

In keeping with an ethic that emphasizes feelings – especially feelings for others – care ethicists acknowledge that humans are feeling creatures. But, would it be accurate to say that humans have feelings for themselves only, that they are only concerned with their own pleasures and pains, or feelings of self-love? Or do they experience genuine feelings of pleasure, pain and love for others? Utilitarians and care ethicists conclude that humans have genuine feelings for others, and then both traditions move to the conclusion that human ought to act altruistically and not egoistically if they are to be ethical.

Care, love and altruism are natural tendencies of human beings, so just as utilitarian ethics in grappling with the problem of human nature emphasizes a particular aspect of human beings, namely humans are feeling creatures, so too does care ethics. Thus, *certain views of human nature grounds care ethics – human beings are feeling creatures.*

But there is another aspect of human beings we must refer to in solving the problem of human nature, an aspect of human beings that is very important for the development of care ethics, a feature that makes care ethics a novel and distinctive approach. Care ethicists want to draw our attention to the fact that *human beings, by their very nature, are relational beings*, and are not merely “*individual substances of a rational nature*”, as stated in Boethius’ sixth century definition. Jacques Maritain and other contemporary Christian philosophers use the relational aspect of person, as would be found in the Triune God, within the discourse of person and society. After all, contemporary society is much more prone to understand a discourse about society than one about the Triune God, so in order to have a cogent argument in contemporary society it is essential to mention society *per se*.

Humans Are Relational Beings

This is an important insight about human nature, and care ethicists claim that this feature is often overlooked. Being attentive to this feature of human beings – and being consciously aware of it – moves our ethical thinking in a different direction, they say. According to Carol Gilligan, one of the earliest theorists to introduce the notion of feminist ethics of care,

“a progressively more adequate understanding of the psychology of human relationships ...informs the development of an ethic of care. This ethic, which reflects a cumulative knowledge of human relationships, evolves around a central insight, that self and other are interdependent” (Gilligan 1982: 74). This resonates with the African Ubuntu Philosophy “**“ubuntu ngmuntu abantu”** which means, a **person** is a **person** because of other people, or rather a **person** is a **person** through other people. ...” Nelson Mandela, 2006.

Attentiveness to the relational aspect of human nature makes care ethics unique among all previous ethical theories and traditions. The claim that humans are relational is a claim about the

nature of human beings. Each human being is in personal relationship with other human beings. This is an inescapable fact of 99.99 per cent of all human lives. Without care, infants and small children would not survive into adulthood. Human beings are born into a state of helplessness and need intensive caretaking. We are all born into families, our relationships to family members are our first relationships. As we get older, we form relationships with persons outside our families. At any moment in time, a human being is involved in countless relationships with others. The range of personal relationships is broad: the parent-child relationship, siblings relationships, and relationships with cousins, with neighbours, with extended family (*last weekend I called a friend to check if we were going to do an assignment we had to carry out together and she excused herself saying she was in Nyeri visiting the ailing father of her sister-in-law*), with friends, with other children in school, with teachers, with doctors, perhaps with shopkeepers (not in supermarkets!). As adults, human have even more relationships: with co-workers, with bosses, with spouses, with spouses' families, with business associates, social networks etc.

Note that the kind of relationships care ethicists are highlighting are concrete personal relationships. As a way to be specific about *caring* relationship, Nel Noddings (1984) has formulated the term “the one-caring” and “the cared-for”. The formative relationship between mother and child gives the easiest example, and it is an example feminists commonly use as a sort of ideal model.

The one-caring is the care giver; the mother for example. The cared-for is the person being cared for; the child, for example. It is a concrete personal relationship in that the one-caring doesn't merely think fondly about the care-for, but the one-caring actually attends to the concrete needs of the cared-for. Moreover, in order for there to be a genuine relationship, and not merely an abstract formal relationship, like Adam Smith's indifferent spectator, the person designated as the cared-for *in some way responds* to the caring with some kind of acknowledgement. This is an important aspect because it is what would be expected in a *concrete* relationship, not an abstract relationship in which a person *imagines* that he or she is caring for another, while all the while the cared-for is not aware in the slightest of the one-caring's efforts and intentions. The caring relationship can indeed be a subtle relationship; there are obviously circumstances in

which parents and children are estranged from each other or siblings from each other (family feuds), or neighbours (ethnic clashes), and so on and so forth. There can be good caring relationships between people, or bad relationships between them, for example an explosive or unstable relationship. The focus with care ethics is with those concrete relationships about which there is no doubt. Care ethicists recommend that we take note of the people, and accept it as an inescapable fact about human nature that human beings exist in personal relations with others.

In life we are surrounded by and immersed in concrete relationships with others who most definitely are in dire need of our help. Breast cancer, for example, affects one out of every eight women. October is the Breast cancer awareness month, and so we see hospitals wanting to show that they care, by organizing free screening clinics throughout the month; one in five of the world's population lives in extreme poverty; one-quarter of the adult population in the world is illiterate.

Sustainable Development and Care Ethics

There is no widespread agreement on the appropriate processes to promote development, or on the extent to which people should be objects *of development stimulated by others or the subjects of development relying primarily on their own initiatives and resources. Thus sustainable development has risen in large part because of dissatisfaction with existing perspectives, but it has come into being at a time of great uncertainty and has inherited many of the challenges of development literature as a whole.*

Sustainable development can be viewed as a component of the alternative development paradigm, where there is an interactional view of human expectations, behaviour and power relationships. For this reason Care ethics seems an appropriate theory for a discussion on sustainable development.

Questions of classification are of course relative to purpose. Consider the reasons one might have for trying to get certain people to care more about certain other people. Couldn't one's reasons be that by getting them to care more, one could eventually bring about more good for humanity generally or for the people one cares about?

Consider the reasons one might have for trying to get certain people (e.g. members of parliament, engineers, policy makers, teachers, nurses) to care more about certain other (e.g. small-scale farmers, daily walking commuters from Kangemi or Kawangware to Industrial Area, Kibera or Mukuru kwa Njenga slum dwellers). Couldn't one's reasons be that by getting them to care more, one could eventually bring about more good for humanity generally or for the people one cares about? Care ethics proposes an agent-based theory of the moral value of caring. Moral premium is placed on particularistic caring.

Ethics of care says that it is best to be motivated by concern for others in balance with self-concern and that all and only actions that are consonant with and display such balance is morally acceptable. It is often difficult to disentangle self-interest from altruism, as for example when the help one has given one's own children or a friend represents a happy achievement of one's own life. There is also the problem of **appropriate concern for and treatment** of strangers. Most countries in Europe are currently in a dilemma about how to deal with the ever increasing number of immigrants, particularly from the Muslim Middle East and North Africa.

No adequate theory of ethics today can ignore or wish away the pluralistic and culturally diverse populations that make up almost every actual community. Even the smallest corporation will be rent by professional and role-related differences as well as divided by cultural and personal distinctions as well as divided by cultural and personal distinctions. Corporate cultures like the larger cultures are defined by their differences and disagreements as well as by any shared purposes or outside antagonism and competition, and no defense of the concept of corporate culture can or should forget that corporations are always part of a larger culture and not whole cultures themselves...

Sustainable development requires a sustainable labour force in appropriate numbers and with appropriate skills (both hard and soft skills). Activities like agriculture, eco-tourism and education among others can be sustainable but none of them is automatically sustainable. If they are to be sustainable and if they are to contribute to sustainable development, they must be economically viable, environmentally appropriate and socio-culturally acceptable and

meaningful for the people involved. As stated before, rules alone don't necessarily change people. Sustainable habits need to be formed which can hold people personally accountable and responsible even when the leader or circumstance changes.

Sustainable Development: Development from a Humanistic Perspective

Sustainable Development in one of the most quoted documents has been defined as “Development that meets the needs of the present without compromising the ability of the future generations to meet their own” – World Commission on Environment and Development 1987, 4.

The HDI is a comparative measure of life expectancy, literacy, education, and standard of living for countries worldwide. The HDI sets a minimum and a maximum for each dimension, called goalposts, and then shows where each country stands in relation to these goalposts, expressed as a value between 0 and 1.

What is Human Development Index?

The HDI – human development index – is a summary composite index that measures a country's average achievements in three basic aspects of human development: health, knowledge, and a decent standard of living. Health is measured by life expectancy at birth; knowledge is measured by a combination of the adult literacy rate and the combined primary, secondary, and tertiary gross enrolment ratio; and standard of living by GDP per capita (PPP US\$).

Human development is determined by human responses based on choices made by people. To my knowledge, external forces alone have never unleashed a process of social development, but there are countless instances in which external agents have failed to do so. In most discussions, development was conceived in terms of a set of desirable results—higher incomes, longer life expectancy, lower infant mortality, more education. Recently emphasis has shifted from the results to the enabling conditions, strategies and public policies for achieving those results—peace, democracy, social freedoms, equal access, laws, institutions, markets, infrastructure, education and technology (Amartya Sen, 1999). But still little attention has been placed on the underlying social process of development that determines how society formulates, adopts, initiates, and organizes, and few attempts have been made to formulate such a framework.

Second, a very large number of factors and conditions influence the process. In addition to all the variables that influence material and biological processes, social processes involve the interaction of political, social, economic, cultural, technological and environmental factors as well. Development theorists have not only to cope with atoms, molecules, material energy and various life forms. They must also cope with the near infinite variety and complexity of human beliefs, opinions, attitudes, values, behaviors, customs, prejudices, laws, social institutions, etc.

Obviously, the ultimate determinants of development cannot be the *instruments themselves*, for none of them exists independently from society. To understand the central principles of development, we must look beyond these instruments to the creator of the instruments. Human beings fashion technology, invent money, erect infrastructures, establish policies, build institutions and adopt values to serve their needs and aspirations. Although humanity exhibits a strong tendency to mistake these instruments for primary determinants rather than created products of its own initiative, the ultimate power of determination *of what true development is* must lie with the human beings who create and use these instruments, rather than with the instruments themselves.

Society's self-conception of what it wants to become releases an aspiration of the collective for accomplishment. That aspiration exerts a powerful influence on the activities of the society.

One small example among hundreds: when young people leave business schools or universities today and look for their first jobs, they are recommended to mention on their curriculum vitae, if possible, voluntary charitable development projects or social work in poor neighborhoods that they have engaged in. They are encouraged in a sense to demonstrate that they have cared for someone and that they have done so voluntarily for a period of time. This experience in practice is useful but is hardly ever sustainable. How can they be translated to sustainable experiences, for it is through such sustained habits that sustainable development can be carried out? Community service or social work should not be presented as an event by Universities. It should be nurtured as an attitude – the attitude or practice of the ethics of care. e.g. *the bold initiative by David Karambi from Ikumbo village in Meru, to build classrooms in his former school and give the children from his village the opportunity to continue with their education after Primary*

school education is an example of caring. The project could act as stimulus for a more rapid development of the surrounding villages because of the competitive pressure of social authority. It could also compel his former classmates in Strathmore to keep up with his level of accomplishment in their own home areas.

How many of us willing and voluntarily go back to help build up the schools or Universities where we studied? How many of us raise our voices in favour of those teachers who helped get us to where we are today? Finland's success as a leader in Education is attributed among other things to the respect they have for their teachers and the teaching profession.

Without rising aspirations and expectations, society would not make the effort and take the risks to acquire new forms of behavior to achieve greater results. The psychological motive is primary, the mechanical, technological and organizational processes are secondary. Some forms of economic analysis tend to view these secondary levers as the driving force and thereby miss the essential determinant of the process.

The spread of education tends to enhance this tendency. Apart from the practical knowledge and skills it imparts, modern education also instills a greater sense of individual self-respect and social rights that impels the individual to seek and maintain status in society.

What type of education, what kind of media, what kind of health facilities, what kind of infrastructure, what kind of housing do we want for Kenya? The available resources must be used according to the strategy we have defined for the country. If not, we will continue the wasteful *modus operandi* with piece-meal and reactive individual projects.

The obligation to commit oneself to the development of people's is not just an individual duty, and still less an individualistic one, as if it were possible to achieve this development through isolated efforts of each individual.

Whose responsibility is it to construct Africa? When you wish to construct a house or home a number of considerations must inform the decision. Africa's development impasse demands a

new level of consciousness, a greater degree of innovation, and a generous dose of honesty about what works and what does not as far as development is concerned. And one thing is for sure, depending on aid has not worked. Make the cycle stop. (Dead Aid, 154). Western Models set team work and development in the context of organizational culture or governance but the national culture is taken for granted. I want to be a little bit more explicit about the “Kenyan national culture”, since development is intimately bound to the cultural environment. So what is development or sustainable development within the Kenyan-African culture? Context is important and is often an overlooked factor.

Using an analogy, let us focus on the contrast between our Kenyan athletes and our football team. Every organizational leader knows even if only intuitively, the importance of coordinated effort to achieve major goals, and development or putting our “Kenya House” in order is a major task. In fact we must realize that it is not just a task but a long-term process. But team work does not occur because a group of people are called a team or a Nation “Kenayans”, as exemplified by for example Harambee Stars. It needs coordination as happens with our athletes. Working together to build the Nation, should not be a haphazard or be seen as an event. It must be nurtured as an attitude that includes a high level of discipline.

Our current status is that we are based on a dependency culture. We need a paradigm shift towards interdependence. In this context of dependency, what is fostered in terms of development is aid and corporate social responsibility, not empowerment. In teams members come together to achieve specific goals. What is our goal or dream as Kenyans? Since development as a goal is beyond the capacity of any one person and requires a variety of skills, it goes without saying that we need the diversity of our different people to achieve it.

Sustainable development can be viewed as a component of an alternative development paradigm, where there is an interactional view of human expectations, behaviour and power relations. For this reason care ethics seems an appropriate theory for a discussion on sustainable development.

For development to continue taking place in Kenya, Kenayans need to be active protagonists in the process.

Challenge to Entrepreneurs and Teampreneurs

Africa needs a middle-class.... Team work seldom if ever occurs by chance, Kenya's push by entrepreneurs and others to develop the country needs to be fostered. People do not just grow into a Nation like a mango seed grows into a mango tree. There has to be a systemic effort to change the way we do things, and raise the building. Nation building is not over yet, in fact it needs to begin in a serious and coordinated manner.

Why are leaders so paramount in our communities? Because Kenyans are status conscious and deference to seniors and elders is expected. Authority is respected to a certain point. Position, experience, accomplishment, seniority, education, age among others are the main factors influencing respect for people in organizations and government. It is therefore imperative to spread these "goodies" much more and in all this education is key. However, to a certain extent education has to act as an equalizer and the content of the education system matters a lot. It's fine for Maruge to get an opportunity to go to school, but what did Maruge learn. Learning beyond exams. Interaction with industry in curriculum development. Corporates should be more caring and concerned with what our children and young adults are learning in schools. It is NOT primarily the responsibility of government, but parents in collaboration with other parents and educators.

The Development of a Caring and Sustainable Business Ethics

All of these fundamental questions about social responsibility, social responsiveness and public policy on education, health, transport among others, are difficult because they are fundamentally moral and ethical questions having to do with the contribution of business to human welfare and fulfillment, the meaning and purpose of business activity in society, nature of human community and the place of business in that community, and similar questions that are basic to human existence. These questions cannot be answered by appeal to an economic calculus such as profit and loss, nor can they be answered satisfactorily through a political process based on power and influence.

For business to respond effectively to social and political issues, these moral and ethical dimensions of the issues must be explicitly recognized and addressed. Ethical questions are fundamental to an institution such as business, because society allows institutions to be developed and to continue operating, based on conceptions of human welfare that are operative in society and the way institutions in society should behave so as to promote human fulfillment. When society's notions of those ethical concepts change, institutions in society have to change accordingly. Business does not exist apart from society.

These moral concerns surfaced in the early 1980s, as the subject of business ethics received a great deal of increased attention in business and management around the world as well as in corporations themselves. Ethical issues were given explicit attention, not subsumed under the topic of social responsibility, social responsiveness, or public policy. These trends have continued into the 1990s and 200s as business ethics has become a field of study in its own right with an extensive body of literature, several journals devoted to the subject, and a number of professional bodies both national and international consisting of scholars and practitioners in the field who are concerned to advance teaching and research and the application of business ethics to the business world. More chairs have been established and more conferences held on the subject. Most large corporations have written ethics codes for their companies and many have established some institutional means for addressing ethical concerns within their company.

In general, it can be said that this increased interest reflects some fundamental changes in society regarding consensus on ethical standards and the conduct of institutions including business organizations. The debate about business ethics reflects the confusion that has resulted from a breakup of the notions previously held about how a business ought to act in a market economy. (pg 311 – Powers and Vogel (1980))

The emergence of this concern about business ethics is thus consistent with the emergence of public concern about business policies and practices. As long as there is a consensus as to the appropriateness of the market mechanism in allocating the great majority of society's resources, the ethical notions embedded in the market concept are also accepted as appropriate with respect to business and managerial conduct. Concerns about ethics

- Confusion that has resulted from a breakup of the notions previously held about how business ought to act in a market economy. What constitutes an “ethical custom” is evaporating.
- The atomic individualism constitutes another problem with traditional approaches to ethical theory

The external environmental uncertainty has been found to influence teamwork and Nation building considerably. Leaders may well advocate development with their lips while they discourage it with their actions. Team work requires openness, communication, respect for diversity and willingness to confront and even stimulate a healthy level of conflict (competition and collaboration).

Teams require from the organization training and education that will enable them to contribute most effectively to team performance. Recently the Minister for Higher Education opened a debate about science versus Arts. Unfortunately, this is the wrong question because “Kenya needs to produce a mix of both disciplines for it to be able to meet development goals. Human life does not depend on one side but on a blend of both courses” says Sunny Bindra.

Recommendations

Africa needs a middle class: a middle class that has vested economic interests; a middle class in which individuals trust each other (and have a court to go to if the trust breaks down) and that defends the rule of law; a middle class that has a stake in seeing its country ran smoothly and under a transparent legal framework; a middle class (along with the rest of the population) that can hold its government accountable. Above all, a middle class needs a government that will let it get ahead.

This is not to imply that Africa does not have a middle class – it does. But in an aid environment, governments are less interested in fostering entrepreneurs and the development of their middle class than in furthering their own financial interests. Without a strong economic voice a middle

class is powerless to take its government to task. With easy access to cash a government remains all powerful, accountable (and only then nominally) to its aid donors. Inhibited in its growth, the middle class never reaches that **critical mass** that historically has proven essential for a country's economic and political success.

In most functioning and healthy economies, the middle class pays taxes in return for government accountability. Foreign aid short-circuits this link. Because the government's financial dependence on its citizens has been reduced, it owes its people nothing.

A well-functioning civil society and politically involved citizenry are the backbone of longer-term sustainable development. The particular role of a strong civil society is to ensure that the government is held accountable for its actions, through fundamental civil reforms other than simply holding elections. However, foreign aid perpetuates poverty and weakens civil society by increasing the burden of government and reducing individual freedom.

An aid-driven economy also leads to the politicization of the country – so that even when a middle class (albeit small) appears to thrive, its success or failure is wholly contingent on its political allegiance. So much so, as Peter Bauer (a Hungarian born London School of Economics economist) put it, that aid “diverts people's attention from productive economic activity to political life”, fatally weakening the social construction of a country.

A reasonable person could, for example, argue that aid in Africa has not worked precisely because it has not been constructed with the idea of promoting growth. Dambesio Moyo (2005, 76)

Review of the educational goal and curriculum, towards a more relevant education system that fosters care and teamwork (teampreneurship) and cooperation rather than just competition. So the bigger question for the Minister for Higher Education is not which ratio of skills between science and arts is correct; it is the more vexed question of HOW we create a society that is trained to THINK – clearly, comprehensively and creatively. Finding ways to go beyond mere community service for 3 months and CSR at most once a year. Among other things we must

prioritize environmental ethics and environmental awareness. It is very common when driving or riding on a bus to see people throwing things out of the window. Part of the reasoning is that they don't want to make the car or bus dirty with litter. However, what about the road, where that piece of paper or banana peel lands? Is that not your country too? Why do we care so little for public roads and land? Or when we clean the house in an estate and leave the rubbish from the house on the common staircase or common entrance.

Focus on appropriate agricultural practices:

Case I

Organic agriculture using natural farming methods rather than fertilizers and pesticides has made significant gains in African countries - not just among farmers but among consumers too. Africa needs to triple agricultural productivity by 2050 to keep pace with population growth.

It is difficult to say what the correct level for a country's food security is, stated Hans Herren, a Swiss agronomist, but if a country could ensure at least 50 percent of the calories its people need, it would be doing well. Herren, former director of the International Centre of Insect Physiology and Ecology (ICIPE), was participating in a round-table discussion organized by the Media 21 Global Journalism Network in Nairobi, which ended on Friday Apr 16. ICIPE is a research institute based in Mbita, Kenya, that studies insects as they "often cause the loss of entire crops and destroy about half of all harvested food in storage".

According to Food and Agriculture Organization research by 400 scientists and co-chaired by Herren, small farmers and organic agriculture are the best way to ensure the continent's food security. The research report added that large-scale agriculture could help, provided it does not deplete the soil and contribute to climate change. Moreover, trade must become the exception and not the rule. That pathway has proven unsustainable. "Agriculture is responsible for 32 percent of greenhouse emissions," Herren pointed out. "Today, with climate change and soil depletion and erosion, we cannot continue with business as usual. We need to turn to sustainable or organic agriculture." Eustace Kiarrii, CEO of the Kenya Organic Agriculture Network (KAON), added that, "we must change the export-led, free trade-based industrial agricultural model of large farms to instead develop sustainable local, national and regional markets." KAON is the national coordinating body for organic agricultural activities. In a country where 99 percent of farmers own between a quarter and two hectares of land and cannot afford to buy pesticides and fertilisers, organic agriculture seems to be the way out.

Prof. Zeyaur Khan, an Indian scientist from ICIPE, believes this. To increase agricultural productivity he developed the "push-pull technology", a technique to control pests. A plant called desmodium "pushes" striga and stem borers outside the field where they are "pulled" (neutralised) by napier grass.

Explained Kahn: "The green revolution in Africa will come through the adoption of low-cost technologies like push-pull which exploit basic and applied science. These technologies will address food security and the livelihoods of smallholders without requiring extra resources for hybrid seeds, crop protection and soil improvement".

But others differ. The Alliance for a Green Revolution in Africa (AGRA), a nongovernmental organization funded by the Rockefeller and Bill Gates foundations, promotes fertilizers and seeds to produce more food rapidly.

"But if food production increases too quickly, in two years' time we will have too much food and prices will go down," argued Herren. "We need the opposite: for farmers to get enough income, the prices of agricultural products must increase." Kahn believes that farmers must earn at least two dollars a day to stay in agriculture - revenue achievable through the "push-pull" technique.

AGRA's Joan Kagwanja confirmed that her organization "wants to increase the use of fertilisers in Africa. On this continent, farmers use eight kilograms of fertilizers per hectare compared to 300 to 500 kg per hectare in Europe and North America. It is still very low". Do they also promote genetically modified organisms (GMOs)? "I cannot say yes or no. We don't promote the use of GMOs but of evidence-based technology. We do support research to increase productivity. We are not opposed to GMOs and we would help countries or organizations that ask for assistance in this matter," she replied.

But United Nations Environment Programme (UNEP) spokesperson in Nairobi, Nick Nuttall, warned against a "one size fits all approach in agriculture". "One doesn't have to choose between small and big agriculture. **True, sustainable or organic agriculture employs more people than intensive agriculture.** "In the past organic agriculture was seen as a luxury, not as something for small-scale farmers. But productivity has increased: in East Africa, yields have jumped by 128 percent. Organic farming allows better retention of water and improves soil fertility. We have to be smart and not dump lots of chemicals in the fragile soils of Africa." Most of the money spent on the fertilizers goes back to the donors anyway.

Su Kahumbu, founder of Green Dream Ltd that promotes organic agriculture, added that "the demand for organic products in Nairobi is growing. It allows better income for farmers. However, the challenge is **to add value to the products by transforming them into fruit juice or marmalades, for example.**" Does her organization target the foreign market? "Our primary responsibility is to feed the people in Kenya. Export may come later," she replied.

African heads of state's 2000 decision to allocate 10 percent of gross domestic product to agriculture has only been implemented by four countries, concludes Herren. "This issue is about governance, here and on the other side of the ocean." **He believes that the main problem is that the western world spends one billion dollars a day to subsidize their own agriculture.**

Case 2

Focus on appropriate alternative sources of energy: James Mungai has just finished cleaning the cow shed that houses his three dairy cows. The fresh green slurry manure sitting in a concrete mixing tank is ready to be fed into a biogas digester. "We no longer buy gas for cooking," the Kiambu Road-based dairy farmer, on the outskirts of Nairobi, says as he opens a big tap to let out the slurry into the digester.

"We mix the manure using a one-to-one water to manure ratio and as the gas is produced in the digester the older substrate comes out using that outlet," he says, pointing to a concrete outlet. Mr Mungai is one of a new army of farmers who have embraced alternative energy sources as the cost of fuel continues to rise. It is also a good answer to food security as the manure is used to enrich farmland.

"The manure is excellent and does not even smell foul. It will be taken to the nappier grass shamba tomorrow," he says with a big smile on his face. "If you accidentally left the gas on and lit a match stick, it will not explode because the methane in it readily mixes with air," he adds.

Mr Mungai's is one of the families that are embracing alternative technology in an effort to save on rising firewood, charcoal, kerosene and liquefied petroleum gas (LPG) costs. Growing awareness of the benefits of alternative energy and increased availability of technology that helps generate clean fuel have pushed up demand and created revenue for some firms.

Companies dealing in biogas equipment, energy saving jikos, and light emitting diode (LED) solar lanterns are doing brisk business as more individuals and institutions turn to these technologies.

According to data from the Kenya National Bureau of Statistics, between June 2009 and June 2010 kerosene prices rose by 13 per cent from Sh58 to Sh65 per litre, while the price of a 13 kilogramme cylinder of LPG rose by 11 per cent from Sh1,915 to Sh2,121.

In Nairobi, charcoal prices have risen from Sh600 per sack last year to between Sh800 and Sh1,000 this year. Kerosene and LPG prices have increased at the same rate as diesel and petrol prices that have gone up 13 and 10 per cent respectively over the same period due to increased global demand and depreciation of the shilling.

As a result, the price of kerosene has increased from an average of \$83 per litre in January to \$93 by April per barrel. The average price today is about \$86 per barrel.

Charcoal burning in government forests has been illegal since November 1999, while the government, and other agencies', intensified forest conservation efforts are affecting supply of charcoal and driving up prices. Experts estimate that over two million tonnes of charcoal are consumed in Kenya annually while the Kenya Forestry Service (KFS) says over 80 per cent of urban and 50 per cent of rural dwellers use the fuel to cook.

The National Environment Management Authority (NEMA) estimated biomass energy supply at 15.4 million tonnes against demand of over 38.1 million tonnes in 2004, reflecting a deficit of about 60 per cent.

The German Agency for Technical Cooperation Promotion of Private Sector Development in Agriculture (GTZ-PSDA) estimates that only 16 per cent of the population has access to electricity and over 80 per cent relies on biomass and expensive fuel sources such as kerosene and LPG. John Maina, the chief executive of SCODE, a Nakuru-based NGO that supports charcoal stove production and links producers to the market, says there has been an increase in demand for both energy saving stoves and small solar home lighting systems.

"During the last six months we have experienced a growth of 16 per cent in sales of energy saving stoves and a 1,500 per cent increase in sales of solar lanterns. Prices of good quality

energy saving charcoal stoves vary from Sh300 to Sh400 depending on size and the seller. The prices of good quality firewood burning stoves range from Sh150 to Sh720," he says.

Apart from lighting homes, some LED solar lanterns have added features such as charging mobile phones and running radios. The lanterns can last for between four and 50 hours and retail at between Sh 1,300 and Sh 1,700 each. Energy saving jikos reduce wood consumption by 35 to 50 per cent when compared to traditional three-stone fire places common in rural and peri-urban homes. Demand for biogas has been on the rise especially in peri-urban and rural areas where farmers who engage in zero grazing are adopting new technology.

Association of Biogas Contractors of Kenya (ABC-K) secretary-general David Jesse says demand for the fuel is rising.

Increased awareness

"There is increased awareness of biogas as an alternative source of energy in this country. Our members construct an average of 30 domestic plants per month," he says. The main reason for increased demand "is the continued awareness of alternative and environment friendly energy technologies. The dwindling sources of fuel-wood and increased cost of energy sources are also major reasons," says Kenda Mwenja, biogas expert.

The GTZ-PSDA project introduced subsidy grants for biogas plants for rural people. "After introduction of the subsidy demand has gone up. We now receive more than 30 enquiries and applications per month. Farmers involved in dairy farming see an opportunity to increase value of their dairy farming. To some extent biogas adds some status to adopting farmers," says Mr Mwenja. "Initial investment is high, but benefits accrue for a long period of time and are not easily noticed. Analysis of a biogas plant in 2009 showed that smallholder farmers with three to eight cows save between Sh3,000 and Sh5,000 per month on energy," he says. Mr Jesse says that two to three cows can service a plant of four cubic metres, which costs about Sh50,000 to construct. "The principle behind biogas is based on conversion of waste to energy. The only cost that goes into it is construction cost. It has minimum to zero operational or maintenance costs making it a free energy source in the long run," he says.

Clean energy

Institutions have also adopted clean energy technology in an effort to save costs. Mr Maina says institutions such as St Joseph's Kari Secondary School, PCEA Emmanuel Church in Nakuru,

Wheat Field Education Centre in Rongai, Abasweni Secondary School, Grift primary and secondary schools, Gobet Secondary School in Wajir, and AIC Lochorai centre in Njoro have adopted the clean energy technology. "Institutions like Moi and Egerton universities, Katulani Secondary School in Kitui and Keekonyokie Slaughter House in Kiserian have adopted biogas technology," says Mr Jesse. Mr Mwenja, at the GTZ-PSDA office, says: "We have successfully supported schools like Goibei Girls in Vihiga, Vick Merry School in Ruai, Compuera Girls in Mang'u, Starehe Girls, Furaha School, Imani Rehabilitation, Ngurika School in Nakuru and Tumaini School in Kiambu." "At Tumaini School a co-digestion where human waste and cattle dung are used has been demonstrated. This applies particularly to institutions with interest in biogas but which have few cattle," he adds.

The GTZ-PSDA project recently participated in the launch of a 124 cubic meter biogas plant costing Sh500,000 at Dr Makewa Farm in Tala.

More responsible Media: Influence in a more positive way, and take cognizance of their responsibility to create public opinion. We all have biases, but let it be very professional and well informed even if it's a bias. Not just cheap sensational stories.

Collaboration between Universities and corporates to influence the curriculum and life long learning. Corporates need to care more about how young people are being prepared to take over from them. For this business leaders need to offer their time to be Mentors and role models. The President of Rwanda, Mr. Paul Kagame said it would be a mark of failure on his part if he did not find a suitable replacement before the end of his mandate expires in seven years time. That (failing to find a successor) would be my failure and not yours. And it would not be a reason to seek a third mandate he said. (Daily Nation 18th Oct 2010). How often have you and I failed to find a suitable replacement and then gone ahead to blame the 8-4-4 system. What can I do to influence the system of education?

Infrastructure: Roads for pedestrians, cyclists and motorists e.g. in Strathmore University a walk from phase 1 to phase 2 or vice versa, especially when it rains is a nightmare. The children walking to Madaraka Primary are constantly in danger since they have to walk on the road, as there is no provision for a sidewalk. Bicycles are more affordable than cars for our students, but the University does not have any provisions for this as would be demonstrated for instance by

introducing some parking racks for bikes on campus. Approximately 20 bikes can fit in the space provided for one car.

Blind spot – **slums and housing**. Neglect of Agriculture and appropriate farming methods. Use of bio-gas as alternative energy source. Use of compost manure and reduction of over dependence on fertilizers, have all contributed to the continuous rural-urban migration. Today we can not ignore the reality of slums and look for ways to care for the people who live there. Communal toilets as a solution and development from flying toilets to tackle the sanitation problems are not enough. We can and should do more to safeguard the dignity of those living in slums.

Conclusion

Dependency theorists see lack of development as being attributable to external forces more than internal causes, with power at the centre exploiting a disadvantaged periphery as described in centre-periphery models. For example, lack of development in developing nations may be seen as occurring as a result of exploitation by developed countries, often in the form of colonialism. These relationships may be seen as being perpetuated by international trade, which may be seen as a form of neo-colonialism (Britton 1982,1989; Nash 1989). Dependency theorists see a dualism between the rich and the poor, the powerful and the powerless, both between and within countries and see development as being best promoted by the favouring of domestic markets, import substitution, protectionism and social reforms.

Again this is a fairly abstract and also rather pessimistic viewpoint. It stresses external relationships over internal problems and it tends to be somewhat vague on policy implications in contrast to modernization which would foster increased external economic links. Dependency theory is more a justification. However in, Chapter three, of her book *Aid is not working*, Dambesio Moyo argues convincingly that Many reasons have been offered to account for why African countries are not working: in particular geographical, historical, cultural, tribal and institutional. While each of them is convincing in explaining Africa's poor showing, they do not tell the whole story.

Africa's development quandary offers two routes: one in which African's are viewed as children, unable to develop on their own or grow without being shown how or made to: and another which offers a shot at sustainable development – but which requires Africans to be treated as adults. The trouble with the aid-dependent model is, of course, that Africa is fundamentally kept in its perpetual childlike state.

Africa's failure to generate any meaningful or sustainable long run growth must ostensibly, be the confluence of factors: geographical, historical, cultural, tribal and institutional. Indeed it would be naïve to discount any of the above arguments as contributing to Africa's poor growth history. However, it is also fair to say that no factor should condemn Africa to a permanent failure to grow. This is an indictment/measure of inadequacy Africa does not deserve. While each of these factors may be part of the explanation in differing degrees, in different countries, for most part African countries have one thing in common – they all depend on aid.

Activities like agriculture, ecotourism, education in Africa etc can be sustainable but none of them is automatically sustainable. If they are to be sustainable and if they are to contribute to sustainable development, they must be economically viable, environmentally appropriate and socio-culturally **acceptable and meaningful** for the people involved. Africa has a key role in her own development, by identifying the real issues and needs, in order to respond to them with appropriately, with or without foreign aid.

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