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# Responsible Leadership In Action

The Value of Values

Global Ethics Forum 2015 Report

**Global Ethics Forum 2015**  
**Responsible Leadership in Action**  
*The Value of Values*



**Global Ethics Forum 2015**  
**Responsible Leadership in Action**  
*The Value of Values*

Globethics.net Focus

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

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## WORDS OF THANKS

We thank all speakers, moderators and participants for their contributions: the Global Ethics Forum is a platform for ethical discussion and action, provided by Globethics.net, but brought to life only by all the participants, co-creators, who are not only active during the conference but also throughout the year in implementing the different projects founded at the forum.

Thanks goes to all staff members, including our Regional Programmes, and volunteers - the GEF conference would have not been possible without their hard work and commitment during the conference preparations, implementation and post-conference activities.

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*Disclaimer: Where possible, direct speech has been chosen in this report for easier reading. However, unless marked as such, we present paraphrased, summarized versions of what has been said, not exact quotations. The views and opinions expressed in this publication do not necessarily state or reflect those of Globethics.net.*



## **PREFACE**

“Responsible Leadership” is Globethics.net's key topic of the year 2015. In consideration to the global crises: economic, financial, environmental, political and leadership, the question we want to ask is ‘how can we be a responsible leaders, today’?

Responsible Leadership comprises a very personal component: It requires acknowledging that actions are rooted in our value systems. By listening to these values and aligning our actions with them, everyone has the potential to increase their impact and become an ethical leader in their own environment.

Furthermore, responsibility requires acknowledging that our actions affect other people, even more so in the case of a formal leader. Thus, responsibility is related to responsiveness—responsiveness to the needs of those who are affected by one's actions.

As a uniting ethical action platform, the Global Ethics Forum (GEF) 2015 brought together multinational, multi-cultural, multi-religious and multi-stakeholder individuals from academia, NGOs, religious organizations, the business world and the public sector for this cross-cutting topic.

Both the Status Quo and the way forward were discussed, with a unique focus on identifying practical projects to boost responsible leadership. Workshop topics included cross-cutting (codes of ethics), needs-specific (gender) and sector-specific (media) issues and solutions.

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We are looking forward to the outcomes of the newly founded projects, and are deeply grateful for witnessing year after year the unique energy and beautiful encounters of people from all sectors and continents coming together to co-create a more values-driven world.

Geneva, September 2015,

*Prof. Dr. Christoph Stückelberger,*  
Director and Founder, Globethics.net

# 1

## **STATE OF AND NEED FOR RESPONSIBLE LEADERSHIP**

*“Leadership is a dance (...). Leadership today is about learning how to lead together with the others, not about leading alone. (...) It is very important to share ideas, the journey, the accountability and credits. Sharing by default. (...) What makes a leader in this new kind of leadership? To have values, to be grounded in mission, to be inspired by vision and to be pragmatic in practice”.*

*Musimbi Kanyoro, President/CEO,  
Global Fund for Women, USA*

### **1.1 What Responsible Leadership Means to Me**

Responsible Leadership is always also a very personal concept, in that the leader determines his own values and the meaning of responsibility to him. So there is not one, single correct and absolute definition. Because of that it is up to every individual to reflect on it, and thus have something to measure his/her behaviour against. This is why we asked all our speakers what ‘Responsible Leadership’ means to them.

Be inspired by their answers and perspectives on the topic:

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- *Responsible leadership means leading by example, not as “I” but as “we”, motivating people to strive together in order to positively impact society, united not only in the short, but also in the long term.*
- *Relates to the need for responsible leaders to behave ethically and effectively.*
- *An individual who makes value-driven decision and aligns to long-term sustainable solutions and results.*
- *Maintaining ethics, integrity and promote an enabling working environment.*
- *A responsible, transparent, accountable people-centred administration. Lay (peoples) movements from below; must make church leadership accountable.*
- *Helping people achieve together significant and useful outcomes that they otherwise wouldn't.*
- *Giving one's best FOR the world.*
- *Understanding the relationship between the organization and its environment, promoting mutual responsibility with colleagues and co-workers*
- *Managing the opportunities and threats of my company by long-term integrating all sorts of stakeholders as co-responsible partners.*
- *Responsible leadership is the ability to ensure that the values promoted by the organisation are actually embodied in its governance, strategy, as well as in the daily work. It also involves limiting adverse impacts on the social and natural environment.*
- *Anything spiritual certainly implies the sense of responsibility.*
- *The ability to combine vision and imagination to promote solutions for the common interest.*
- *Independent thinking, search for diversity and inclusiveness.*

- *Taking responsibility for one's own actions, taking decisions in a manner that balances current and future issues and taking into account different opinions.*
- *A pragmatic but altruistic leadership style, code of ethics and development of character.*
- *Personally, it means listening, responding and guiding as needed with respect and openness to change.*
- *Stick to the agreements and be transparent in your application of Values.*
- *Commitment to solve everyday challenges that threaten basic human values.*
- *Accountability, boldness and courage.*
- *One who leads from the front and who is answerable for one's thought, word, and deed in public and personal life.*
- *Leading by example and breeding other young leaders for high achievements.*
- *Leadership based on ethics of human rights.*
- *About making business decisions in the interests of the shareholders and all the other stakeholders of the business.*
- *Balance of between getting the right results and getting results the right way by taking into account all the other stakeholders, such as workers, clients, suppliers, the environment, the community and future generations.*
- *Guiding others with right mission and vision.*
- *The possibility of changing this world.*
- *A Leadership in which people are consulted before taking decisions; the deciders every time receive the feed-back from the elected responsible and their programs; the elected Responsible respect and respond to their engagements.*
- *Accept service from others for the achievement of the vision.*

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- *To establish a new approach for sustainable capital markets, identify tomorrow's companies and support transformational change.*
- *Taking actions for the Common Good.*
- *Being able to transfer my own knowledge and experience to others.*
- *A creative, inclusive, transparent, just, accountable, hope giving, sustainable and value-based and valued generating modal of engagement.*
- *Being a global champion for change, action and making gender equality a reality.*
- *It is primarily a service to the community and an opportunity to rather serve others than to be served by them.*
- *Embody a management style that finds a fair balance between economic progress, environmental protection, ethical behaviour and social justice.*
- *Vision (holistic approach), creativity, constant adjustment.*
- *Intelligence which is consistently vulnerable to criticism.*
- *Regulatory governance is not the optimal approach: in order to embed an ethical leadership culture, irrespective of where one functions, ethical practice and values need to become a culture and the lived reality of everyone.*
- *Exercising personal accountability and guiding others in responding ethically to the complex, systemic challenges of a globalised world.*
- *Being inclusive, adaptive and fair.*
- *Values-driven leaders with integrity, courage, independence.*
- *Being both a thought and an action leader.*
- *Exercising power and political responsibility to gain immortality in the mind of people for achievements of crucial importance for the society.*



- *Responsible leadership is ensuring the destination is worthy and beneficial, the plane is safe, the fuel is sustainable, the crew is effective (and motivated) and the passengers are cared for from start to finish.*

And what does Responsible Leadership mean to you?

## **1.2 Keynote: Leadership as a Dance**

The Global Ethics Forum 2015 was solemnly opened by *Ambassador Walter Fust, President, Globethics.net and Chair, Global Ethics Forum, Switzerland* followed by *Christoph Stückelberger, Director and Founder, Globethics.net, Switzerland* who gave then the floor to the keynote speaker.

The keynote speech was delivered by *Musimbi Kanyoro, President/CEO, Global Fund for Women, USA:*

I will share my personal view on leadership today. Besides the perspective of ethics that many participants talk from, I will also talk from the perspective of money, since I have been working with foundations that *give* money away.

Leadership can be seen as a dance. The former way of thinking about leadership was to look at individuals: are they inspirational? Do they have the skills and ways of influencing others? Are they able to lead a strategic plan? Today, in the area of philanthropy, we think of leadership as a place providing solutions for problems that cannot be solved by one person or by one institution, because they are huge problems. Leadership is no longer an individual who is directing or supervising management or others.



Problems like climate change, disasters, food security, shortages, violence, immigration issues, require a different kind of leadership. We cannot solve problems using the same kind of thinking that we used when we created them. We have to think differently. If we wait for a time to get the kind of skills that we used to be trained about in leadership, then we do not get there. We have to act quickly to practice our leadership.

Leadership means going to a place unknown to you. You need a leap of faith that will change the way that you want to lead.

Leadership today is about learning how to lead together with the others, not about leading alone. It is about focusing on the common purpose of the issues that one wants to tackle. It is about looking for people in the same sector who can help to bring about the solutions that you want to create. It is very important to share ideas, the journey, the accountability and credits.



### **Sharing by Default**

The purpose of the individual leader is listening to see how you get changed, much more than how to change the others. The old system was about how to influence people to follow you. The new system is about how you are going to find others with the same purpose; listen to them and change yourself and your institution. Finding a cause together that will draw more people to create change.



What makes a leader in this new kind of leadership? To have values, to be grounded in mission, inspired by vision and pragmatic in practice (firm and flexible enough, you may need to change the direction).

Leaders have to act bigger than they are, in the sense that they do not act alone. So to act bigger one needs:

- 1) to know the context in which you are acting and see how the context is shaping you. To know the context means to be connected to the people of the area and be inspired by their visions. To act together with the people of the context: "Nothing about us without us!" Failing is part of a good practice. People should be free to try out things that they have not done before. Honesty about failing is important also when dealing with funders
- 2) to pick the right people and tools
- 3) to align independent action
- 4) to activate networks
- 5) to leverage others' resources

You have to know what works, to keep pace with change, to open up to new inputs, to take smart risks, and to share by default.

Finally, it is very important to know the time for change, to know when to leave the leadership position. And doing this requires preparing yourself and the organization with well thought through exit strategies.

### **1.3 Opening Panel: State of and Need for Responsible Leadership**

*We need to cultivate “leaderful” groups, where groups function together, where they do not always look for who is the leader, but take mutual responsibility on how to function better together in groups. (...) Responsible leadership is to recognize that we need to be inquiring about how change happens, we mustn’t let a hero or a charismatic individual shut down our inquiry about how change happens.*

*Jem Bendell,*

Professor and Founding Director,  
Institute for Leadership and Sustainability (IFLAS),  
University of Cumbria, UK

*Deon Rossouw, Chief Executive Officer, Ethics Institute of South Africa, South Africa* moderated the first panel at the Global Ethics Forum 2015 and started by introducing the goal of the panel:

Leadership always comes with responsibility. This responsibility is not always executed in a responsible manner. There is abuse, self-centeredness, a focus on short term benefits, all of which does not necessarily impact positively on other people around us. This fact gave rise and facilitated the need to start qualifying leadership and to add the word “responsible” as a prefix to leadership. There is a very distinct ethical dimension of responsible leadership that deals with caring, showing concern about how and what do I need, what am I involved in,

impact on others, taking co-responsibility for the future of individuals, the communities, but also the planet that are affected by what I am doing. Our panellists will tell us how they understand responsible leadership from where they come from, from different regions and backgrounds. They will also explain why responsible leadership is important.

The first panellist *Alexander Ageev, Director, Institute for Economic Strategies, Russia* presented his view on the need for responsible leadership today: Leadership is not only the result of genetics. Everyone who was born on this earth is a born leader, because s/he succeeded to win the struggle with other competitors. But it is much easier not to be a leader or to be a leader without any responsibilities. Responsible leadership however is a personal choice. I see a couple of challenges that emphasize the need for more responsible leadership in our world today:

- 1) The perspective of global cataclysm is present today for many people: This results in cynical behaviour, which undermines the sense of striving for personal improvement.
- 2) Neurogenetics: Modern science has overtaken science fiction in many areas. With regards to the brain, the analysis of our brains has shown that we have the potential to behave right. However, at the same time this research can justify some wrong behaviour by brain structure.
- 3) Information Revolution: Information has multiplied, yet this implies an increased effort for selecting the important and meaningful information.
- 4) The new great migration: Hundreds of millions of people each year change their place of residence. What kind of leadership is required in those conditions? These people are usually adults, so their identity can't be changed anymore.
- 5) Economics: We measure almost all things now by economic categories, resulting in a religion-like cult. Yet this obsession

results in depletion of resources and endangering of human life on earth. Therefore the dream about spiritual emancipation and philosophy will compete with the GDP. Integrated reporting and thinking have a great potential here.

- 6) The financial industry, which is treated like a god.
- 7) The counterrevolution against transparency.
- 8) Modern technology use by military.

All these challenges require responsible leadership. This responsible leadership has three main features: creativity, empathy and integrity.

The second panelist, *Jem Bendell, Professor and Founding Director, Institute for Leadership and Sustainability (IFLAS), University of Cumbria, UK* pointed out a barrier to responsible leadership in our unchallenged assumptions about leadership: What is leadership? Why is the interest in leadership growing? In sustainability, a lot of university courses on leadership have appeared recently. This seems to be responding to the sense that we are not seeing enough progress. There is a call for greater change. There is the sense that leadership is about creating significant change. This seems to be key when people talk about leadership.

This means, when we are talking about leadership, we are projecting our views of what significant change is and how that happens. The problem is that our dominant assumptions about leadership can impede change, this is also shown by research. They limit the potential to change because they can shut down the debate about how change happens. If we want to see more responsible change in the world, we need to challenge this assumption. We need to cultivate “leaderful” groups, where groups function together, where they do not always look for who is the leader, but take mutual responsibility on how to function better together in groups. Group literacy needs to be understood.

Responsible leadership is to recognize that we need to be inquiring about how change happens, we mustn't let a hero or a charismatic

individual shut down our inquiry about how change happens, we need to inspire people to collaborate together better and part of that is reflection on common purpose.

*Liu Debing, Advisory Board Director, Centre for International Business Ethics (CIBE), China* presented his view on leadership and how to be a responsible leader: Responsible leadership is a very good and important topic. It played a very important role in the past of the human beings and will in the centuries to come. With responsible leadership, the outcome of mankind will be very different. There are some old sayings about leadership in China: “When a soldier is weak, it is about himself, whereas a weak general may ruin the whole army”; “Gathering thousands of soldiers is easier than getting a capable general”; “Any army of sheep led by a lion can defeat an army of lions led by a sheep”; “Hammering steel, one shall be strong enough himself”. Chinese classic leadership training emphasized the inner cultivation. It was typified into eight stages:

- 1) Study of objects
- 2) Gaining knowledge
- 3) Nurturing sincerity
- 4) Conditioning mindset
- 5) Seeking perfection
- 6) Happiness in homes
- 7) Harmonizing the nation
- 8) Pacifying the world.

The five characteristics of responsible leadership are for me: integrity, responsibility, passion, win-win spirit and a willingness to learn.

*Florencia Luna, Director, Bioethics Program, FLACSO, Argentina* spoke on Responsible Leadership both in business and in the field of bioethics: According to a broad definition, each group of human beings



has a leader or leaders. Leaders have power and they may be responsible. There might be tension between both possibilities...A responsible leader should be responsive to the needs, concerns and interests of the group. In business, responsible leadership is about making business decisions that, next to the interests of the shareholders, also takes into account all the other stakeholders, such as workers, clients, suppliers, the environment, the community and future generations.

Bioethics studies human behaviour and ethical problems in the fields of biological sciences, medicine and its new developments and technologies. A main worry in bioethics is the adequate protection of people, especially those with vulnerabilities. So, in which areas of bioethics is there a need for responsible leadership and are there different types of leaders? We can assess this by considering a research ethics case: if we follow the broad definition of leader, the different leaders in research ethics would be the individual researcher, the research ethics committee, the regulatory agencies/ policy makers at national levels, the global harmonization at international level and, finally the pharmaceutical companies. How responsible are these? The research ethics committee are in theory ideal responsible leaders, since their mandate is the protection of research subjects, they (should be) educated in ethics and there is no conflict of interest. In the case of the individual researcher a conflict may arise between the advancement of the scientific arena and the care/protection of subjects. Finally, in the case of pharmaceutical companies, they have a huge impact on both research subjects and global health development, yet their incentive is maximization of profit. In conclusion we see that both the power and the interests/motivations of leaders differ greatly. So, if we are looking for answers as to how to enhance responsible leadership, these answers need to be tailored, there cannot be a single and simple answer.

In the case of the pharmaceutical companies, both internal arguments (arguments within their value system, i.e. reputation) and external arguments (special responsibility due to impact) can be found. What is needed to strengthen the impact of these arguments is education, education and education - for sympathy and a sense of interconnection in the world as well as rigorous laws both at national and international level.

Following these presentations, the word was given to the public for a Q&A session:

*Q1. The African point of view on responsible leadership was not heard. Alexander Ageev, as well as Jem Bendell seemed to share the view that anybody can be a leader. This is contradictory to the Chinese view presented, and here the Africans should have come in – a vertical understanding of leadership, someone needs to lead the others. If we generalize leadership, everyone will lead. It is not possible, someone has to take responsibility.*

Jem Bendell: On the question of the horizontal and vertical: psychological research since the mid '80s on leadership has shown that whenever we are presented with information that a group, an organisation or a country has done better or worse than expected, we immediately over-attribute significance to leaders beyond any other factor. When things go on as expected, we think the leader didn't matter. So, psychological research shows us that we have a natural inclination to look at leadership even when we don't have any evidence to do so. And what this means is, if you look into that, why do we see it that way? There are some arguments that say it is because of the way we understand the world: in stories. There is the reason why history is called history. It is easier to describe things in terms of stories. We also see that today, in our popular media and business press and even political publications, because some people don't want us to experience

a sense of our own possibility of power. It is the anniversary of Waterloo, Napoleon, one of his most famous phrases was “the soldier is nothing, the general is everything”.

Alexander Ageev: As to the more general interpretation of leadership, leadership is a kind of emanation of energy, not more. Then we can see a few stages of development. We are born leaders. Education means for us suppressing. It is much easier not to spend energy. The more energy we spend, the more leadership quality we emanate. There are people who spend energy for a group of people they manage, some people manage countries, some people feel personal responsibility for space, for nature, for future, for past, etc. It depends on the radius of influence to think and to be responsible. About influence on character, of course, when you are responsible for egoistic self-realization you have one kind of character, when you are responsible for a family, for children, for your grandmother, grandfather, it is another kind of energy and responsibility, when you are responsible for yourself when you are handicapped it is also another kind of character, who is dealing with a country that is another kind of character, then we see responsible character or irresponsible character. You can be an egoistic leader and people will wait for you sometimes, then eventually they will just tell you to get out. Responsibility is a key feature for your character.

*Q2. Jem Bendell, the first comment pinpoints well the contradiction and need for dialogue between the Chinese perspective and what you presented. Has there been research that shows that ‘leaderful’ groups lead to change or facilitate change?*

Jem Bendell: Responsible leadership starts with the exploration of the embedded values in our various assumptions of leadership. You mentioned rights. If you believe we are all sovereign and we lend power to rulers or administrators, as some of those most famous thinkers in Geneva, then we must keep that idea in mind when we talk about

leadership and the debate about horizontal and vertical. Leaderful groups do create change. We must not assume the change has to be created by some charismatic person against the will of the people – that is a managerialist, negative assumption. What research shows, is that bureaucracies and corporations often deter change, regulate the creative impulse of us. Managerialism – we need to keep this in mind when thinking about how change happens. E.g. Ray Anderson, a sustainability leader, passed away a few years ago, from a famous company for sustainability leadership. After reading a book on the ecology of commerce he decided that he wanted his company to go green and he realized that people at the top of the organisation would be the biggest barriers to change. He believed that once you talk about values and you permit people to realise the meaning of their work for the world and their children, you can unleash people and creativity that transforms the company through a sustainability leader today. Bureaucracy and leaders would get in the way of this. This is also an example for systems thinking in practice.

*Q3. The panel shows that at a normative level we can agree on concepts (e.g. of responsibility), but the implementation is very diverse. Liu Debing, how is the Chinese philosophy of leadership applied to your own institution—for instance, on the norm of happiness in homes?*

Liu Debing: In our culture, we stress that we human beings should train themselves for inner cultivation, a kind of self-regulating first. If we cannot do something good internally, how can we behave like a gentleman, like a real leader? Also in China, we have a saying, “if you cannot clean your own house, how can you clean the outside, the whole world?” We do not necessarily mean we only care about ourselves, but to do something good for the whole society, you have to behave properly. You can do it only by training yourself to be a good gentleman, to be useful to the whole society, to the outsiders. Then you can behave like a gentleman and be helpful to others and really do

something, as well as for the benefit of others. This is the philosophy we Chinese cherish.

*Q4. Florencia Luna, Indonesia is facing a very confusing situation about the issue of rice that is made from plastic, it is a public health issue, and the government and the research institute did the research on the same subject and came to very different conclusions. This is quite confusing for the public. What do you think from the point of view of bioethics? What should be the main concern for the government on this issue?*

Florencia Luna: Regarding the issue of the rice, public health is the answer. Governments should be responsible for that, but also the civil society can help. Regarding the different results, pharmaceutical companies can do good research, but they can also pass the research, they know how to do the tricks in methodology. There are both possibilities and it depends on what you decide to choose. And sometimes we have to work pointing out convenience, and it is better to do the things well, because if not, you can have much struggle. There are both sides.

*Q5. We know that leaders and leadership can be messy. And we know that from hundreds of years of research. So the interesting question is maybe: How do you define “responsible”?*

*Q6. Professor Luna’s presentation is important, related to interconnectedness. What I took away from the panel was “interconnectedness” which is very different from “global”, and in my opinion, every single ethical issue that came up comes out of this interconnectedness which could be geographical, political and not necessarily multinational. So my question is: does responsible leadership change character when you are looking at rights?*

Florencia Luna: The interconnectedness is also important for the rights: not only states are responsible for the rights of the citizens, but also, for example, big companies when they do business in the countries are responsible in a certain way. Responsibility is the key word and concept to work on.

*Q7. What does value-based education look like when we have such different understandings of responsible leadership?*

Florencia Luna: I said “education, education and education” because I am a firm believer that when you educate people they begin thinking in a different way. Even if it is very difficult to see what the right thing to do is when you begin educating, you begin promoting changes. I see that in my students that after taking a course they would say that their relation with the patients is different, because they are thinking in a different way. Education is very important. Another thing that is also very important is interconnectedness: the idea that we are not isolated. Even in the industrialized world, even when everything seems to work smoothly, there are many threats. If we are not thinking in the world, in the others, Africa, Latin-America, problems will arise. If we realize that we just think for our own convenience, we need to change our mode of thinking.

## **1.4 Inspiration: Responsible leadership in Five Sectors**

*Religious organisations are therefore an asset to many communities because they represent trust, five letters that are key. (...)Therefore a great responsibility for religious organisations is to sustain trust. Trust that you do not buy in any supermarket. (...)The method of naming, of producing persons for leadership positions in religious organisations must move from “the Holy Spirit has appointed” to “the Holy Spirit and us are acting”. (...) The ethical orientation for religious leadership*

*in Africa comes from John Mbiti: "I am because we are", "since we are, therefore I am".*

*Obiora Ike,*

Priest, Professor of Ethics and Intercultural Studies,

Godfrey Okoye University, Nigeria

On Friday morning, five inspiring speeches about responsible leadership in different society sectors were given by respective experts of the Globethics.net network. *Stephen Brown, Programme Director Online Libraries and Digital Innovation, Globethics.net, Switzerland* introduced and moderated the session.

#### **1.4.1 Responsible Leadership in Religious Organizations**

*Obiora Ike, Priest Professor of Ethics and Intercultural Studies, Godfrey Okoye University, Nigeria* spoke on responsible leadership in religious organisations:

I need you all who are Christians and read the Bible to reflect on the Book of Moses, Exodus:

*"Put off your sandals, Moses, for where you stand is holy ground." Moses asked "who are you?" The voice replied: "I am who I am." This is the biblical story of a happening in Egypt, the burning bush, during which a voice beyond human, we call it the divine, invites a leader, Moses, to "let my people go".*

They have been terrorized and aggressed, so they needed to be liberated from the hands of the pharaoh.

Religious leadership is about liberation, freedom, about giving direction. Religious leadership in our time and place is about orientation, daring and courage, dedication and leading by example. The world in which we live is yearning for leadership. That is why globethics.net is a small symbol of the forces available for human beings and orientation.

Religions and religious organisations stand in the history of people and cultures through all generations and times as the epitome of the sacred, the divine, the holy, the mystery of God playing out in the secular domain.

Religious organisations are therefore an asset to many communities because they represent trust, five letters that are key. Many organisations work very hard to fight, to strategize to establish trust. Religious organisations enjoy trust as a given category, because they represent the divine God. Religious organisations also act as hope givers. The world is in search of hope, for mercy, for compassion, for justice. To abuse trust is to shake fundamental foundations. Therefore a great responsibility for religious organisations is to sustain trust. Trust that you do not buy in any supermarket.

Leaders in religious organisations should not only act but emerge. First I want to talk about the emergence of a transparent process of religious leaders. The method of naming, of producing persons for leadership positions in religious organisations must move from “the Holy Spirit has appointed” to “the Holy Spirit and us are acting”. This is a method of transparency, of respect and of acceptance of qualified leadership personnel. Those who are to become religious leaders must have the qualities of leadership.

The ethical orientation for religious leadership in Africa comes from John Mbiti: “I am because we are”, “since we are, therefore I am”. It is the Africans’ response to what I call the antinomy, the struggle between the individual and society. Africa’s response for each religious leader is “I cannot be if we are not”. My being is my orientation to my service to others. This is where ethics comes in, the service for the common good. Selfishness, individualism marks capitalism, collectivism marks communism and both of them act in opposition. Yet, the individual cannot be without the community and the community cannot be without the individual. Therefore the African worldview is like a settlement



platform, because religious values in Africa meet the Ubuntu philosophy.

With the eyes of faith, everything is a gift. This is what religious organisations must preach. Every gift is a call. Every call is an opportunity. Every opportunity is a challenge. Every challenge has its crosses. But in reality it is in the cross where we find life. The bottom line for religious leadership is not how or what I lived, but what I left behind. Not what I learned, but what I taught. Not what I received, but what I gave. Not what I have, but what or who I am. Not what I pulled out and I took out from, but I put in. Not what I accumulated, but what I shared. This is global ethics in action. And religious leaders must lead by example.

#### **1.4.2 Responsible leadership in Politics**

*Vasanthi Srinivasan, Associate Professor, Indian Institute of Management Bangalore, India, Co-Director Globethics.net India* spoke on responsible action and leadership in politics:

I have been reflecting about an Indian perspective on responsible leadership in politics. The basis for responsible leadership is the context of interconnectedness: we do not exist without others. This interconnectedness is what makes responsible leadership in politics complex.

In an interconnected world, we see two tensions: the tension between nation states, who want to retain the sovereignty, and the overarching demands for global standards, bilateral and multilateral agreements that impose self-regulation. Amidst this tension, we begin now to see that environment and ecology are not owned by anybody, but are owned by all. Against this backdrop, we cannot overlook the persisting poverty in roughly two-thirds of the world. None of us can also not talk about the social media and its impact in terms of interconnectedness. Responsible

leadership in politics is about managing all of them, some of them, most of them, but definitely one of them across all actors at every point in turn.

When I talk about politics in this presentation I refer to laws, rules, institutions, mediation, policy objectives, provision of resources, systems for reinforcement, implementation for partnerships and stakeholders. Beneath all these elements there is a framework which protects interactions, fosters solidarity, prevents discrimination and supports equality and justice for its citizens – in short, a set of structures that has been created with ethics and values in mind. Therefore to me, responsible leadership in politics consists of three broad dimensions:

- personal responsibility leadership in politics
- collective responsibility leadership in politics and;
- institutional responsibility leadership in politics

These three dimensions are distinctly different. The example of India: corruption is endemic. Do we have absolutely clean leaders? Of course, we do. We can count them. It is not enough. Do we have a vibrant judiciary? A good executive? Do we have laws? Do we have political will? We have great laws, some of the finest laws in the world. Do we enforce them as well? We respect and have faith in our judiciary, because a lot of social changes over the last 25 years, particularly in the area of environment, have happened primarily because of our judiciary. But will the judiciary take over the role of the executive? Then what is the role of the executive? But even more important: what is the role of the elected representatives of the people? Judiciary, executive, elected representatives of the people to the legislature are all collectives. And unless collectives act with the rules and the underlying values, responsible leadership in politics is a tough act just because of the numerous actors that need to be engaged in a direction.

If the goal of responsible leadership in politics is about fair distribution of common wealth, is it about impartiality and neutrality?

Because in several of our countries we know that discrimination persists, laws are not enforced. We know of enough continents and countries where ensuring access to information, resources and influence is indeed difficult if not impossible. What is the stock of equity? We don't know what it means in several contexts. It is against this backdrop, that I want to talk about what responsible leadership in politics means at the personal, collective and institutional level:

At the personal level, I am not going to talk too much, because trust, integrity, interconnectedness, equity have been discussed already.

At the collective level, how do we get political parties to effectively ensure adherence to the code of conduct? How to get a meaningful conversation, how do we get the context for a debate on key issues which are around the social good of the country? How do we get clarity on political funding? How do we question collective leadership? What are the mechanisms that are available for political parties and the role they play? What do we ask of public administrators? The ethics of public administration. What is the nature of the quality of services rendered? Is recruitment of staff based on merit and competence?

At the institutional level: India has 29 states. In terms of governance, we can see the whole world within these 29 states – the best and the worst governed states. Institutions across these states are not strong enough. When we talk about responsible leadership in politics, how do we strengthen institutions to be able to ensure that collective leadership and personal leadership happen automatically?

Responsible leadership, particularly in a country like India, can only happen between the media and the civil society, and this is one of the biggest shift. We are proud because of our democracy; in a country where at least fifty per cent of the people are illiterate and twenty-six per cent of our country is below the poverty line. In a country like that when we talk about responsible leadership in politics, it is the citizen who makes the difference. We make the difference through civil society as an

organised process and through the media which sensationalizes but nevertheless continues to pursue. Ethics is about the elected representatives, but more importantly the voice that we are willing to put where it is needed. It is in the silence of the majority that the responsible leadership in politics lies rather than in the vocal of the minority.

### **1.4.3 Responsible leadership in Education**

*Paulachan Kochappilly, Professor of Moral Theology, Dharmaram Vidya Kshetram, Director, Globethics.net India* inspired the conference community with his views on leadership in education: Leadership in education is a celebration for transformation, where the leader is an insightful inspirer, and where everyone celebrates life in harmony with nature and neighbours.

Leadership in education is an exemplary life that has been orchestrated here from yesterday onwards: words of goodness count and witness of truth is the supreme criteria. Therefore experiential knowledge, enlightening insights and empowering examples will pave the way for liberation and salvation. Every educator should be a personification of truth, goodness and beauty.

How can this exemplary life look? For example, requesting a glass of water from a “lower-class” person, like Jesus with the Samaritan woman. Responding to the needs of the marginalized, thereby going beyond societal conventions and standards. Reinventing new ideas and models by innovative and transforming examples – like the master who washes the feet of the disciples. Finally, learning from everybody, and seeing everybody as a friend.

What are the pillars of education? Learning to know, learning to do, learning to be, learning to live together. So the very goal of leadership education should be: learning to learn, learning to love, learning to live.

And in short: All for Life, Life for all. Justice for all, all for Justice. Joy for all, all for Joy.

To all future leaders in education I advise: Speak truth and do justice. Doing justice, loving kindness and working humbly – should be the way of leaders in education. S/he should be free, faithful and friendly. As one celebrates, so one lives. Seeing, hearing, touching, smelling, tasting, bringing information, knowledge and wisdom in our life – to communicate our experiential knowledge which will lead people to liberation, salvation, wholeness and happiness: “We share with you what we have seen with our eyes, heard with our ears and touched with our hands”.

We have to pay attention to a foundational factor: home. From the family to the world family through the human family. The whole world is our family. Our education should be to empower people to experience this great idea. Let everyone be joyful, let everyone experience joy. Leadership in education is enlightenment, empowerment and enthusiasm.

The leader needs to have the right beliefs, the right knowledge and the right conduct.

Finally, Leadership is a service. Leadership in education is not an exception to this truth.

### **1.4.3 Responsible Leadership in Civil Society**

*Naupess K. Kibiswa, Chairman, African Centre for Peace, Democracy and Human Rights (ACPD/NGO), DR Congo* shared his experience with responsible leadership in the civil society in DR Congo: I am going to go back to the beginning of the concept in DRC. The DRC became independent in 1960, and in 1965 a dictatorship through an army general took control. Only in 1990 did the concept of “civil society” become introduced in the country. I had the honour to be

among the leaders who founded the movement in April 1991: The president decided to start a process of democratisation and called together a national assembly because he was scared, after having seen his friend from the URSS on television, killed and left in the streets for 1-2 days.

We, the leaders of civil society, came to this assembly in which originally only political parties were foreseen (the party in power, and the party in opposition). Making up more than 60% of the assembly, the associations came together to claim their participation in this assembly so that the voice of the citizens could be heard. So, on our initiative a third voice was created. We had four main objectives :

The first objective was to be able to participate, reproach important issues to the previous people in power, and make important remarks for the future leaders in power.

The second objective was to intervene in between the two powers and make the statement « You want the power ? Fine, but first you will need to listen to us, the citizens. Each time that you want the power, know that you will have to deal with us first »

Our third objective was to raise the tone every time that it was necessary for key needs that are unmet. Still today, every time that this is necessary in a certain area, the trade unions, the human rights, the church, the women, youth or sports organisations – we have to have people who stand up and say that they disagree and that push for change. On the one hand, the population is served differently by the associations than by the political leaders. On the other hand, political authority is not established throughout the country, the state doesn't have power everywhere in DRC. In particular in the east of the country, militia is in power. So the associations serve the population in those places, where the state is absent and it is among organisations without ethics that the civil society, the associations help the population to survive.

This is the most important objective of civil society: to serve a maximum of the individuals that are abandoned in their tragic fate. In DRC, responsible leadership in civil society can be summed up in this sentence: To serve, and to serve, and to serve.

#### **1.4.4 Responsible Leadership in Business**

*Tayfun Zaman, Director, Turkish Ethics and Reputation Society, Turkey* presented his views and experience on responsible leadership in business: 50,000 years ago our ancestors lived in clans: they were all interdependent people. If the hunters didn't hunt, there was a lack of protein, if the gatherers didn't gather, there was a lack of vitamins. If hunters didn't hunt, children would die, if gatherers wouldn't gather, people would die.

The social bond among those clan members was trust. They trusted each other and they trusted that others would do what they had to do in order for the clan to survive all together. They trusted that the other clan members would not be selfish, but rather selfless in giving their maximum to the clan so that the clan would survive.

Then the world got bigger and after the 1980's it got smaller again. So today we live in the same clan, just on a bigger scale. We are members of a very large family. We need this feeling of trust again, that all the other family members will do what they have to do in order for all humanity to survive.

So what is this notion of trust in the 21<sup>st</sup> century? Today, in a multinational company, 20 % of the company's total value comes from financial assets and 80% comes from non-financial assets: the brand value and reputation and reputation translates to trust again. We can't imagine the Coca Cola CEO leaving his bed without thinking of how to manage the responsibility of his company, because 30 % of the total Coca Cola value comes from the fact that it is a trusted company, not

because it successfully makes soda drinks. The leader today has to inspire the whole world that the company is trustworthy.

Hence, the 21st century leader has to inspire values in his company, he has to live these values in the company, and let the others manage the values in the company, so that the values don't only exist in the heart of the people but so they are taken as hard core business assets of a company. The company has to make people feel that they share the same values.

#### **1.4.5 Common Elements**

*Stephen Brown, Programme Director Online Libraries and Digital Innovation, Globethics.net, Switzerland* closed the speeches panel by pointing out the common elements of the five inspiring inputs:

- We live in a complex, interdependent and interconnected world. We don't exist without others. Responsible leadership is not only about what we do as individuals, but also about how we work in the wider society and what that means in the civil society.
- Responsible leadership being personal, collective and institutional, there is a strong need for having common values that take us forward and for having ways of strengthening institutions and enforcing the values that we represent.
- The personal links that link us together in our local clans and wider clan that is our world today. The issues of inspiration, transformation and liberation that take us forward in our responsible leadership.



## **DEVELOPING SYSTEMS AND PEOPLE FOR RESPONSIBLE LEADERSHIP**

As a solution oriented conference the Global Ethics Forum 2015 focused strongly on how to strengthen responsible leadership. With this objective in mind, a public panel provided the general plenary input and inspiration, and as a main part of the conference, twelve workgroups provided space for an in depth discussion and developed on specific aspects of responsible leadership in different sectors.

### **2.1 Strengthening Responsible Leadership needs...**

Without focusing on a specific sector, what do our speakers think is needed to strengthen 'Responsible Leadership'?

We asked them this question prior to the conference. Let their answers inspire you!

- *Dedication, cooperation and an open ear.*
- *To begin with dropping misunderstandings about leadership as the exercise of power by senior role holders*
- *Putting humanity at the nexus of education.*
- *Systemic planning, operating and controlling for a long-term sustainable performance.*
- *Strengthening the capacity to see leadership as one element in a wider organizational ecosystem.*

- *Responsible leadership requires taking time for reflection and dialogue. Leaders should set the example in all their decisions, actions and behaviour. Furthermore, the recruitment process should ensure that new employees genuinely hold the organisation's values.*
- *Sharing and working together.*
- *Consideration of ethical, social and environmental aspects in decisions in an integrated manner (not ad-hoc).*
- *Not only the right leadership style and rules, but also a transformative personal leadership level: the leaders' character development.*
- *More generally, I would advocate for support for leaders at all levels, for spaces/mentors where/with whom they can express the challenges and opportunities that they face and explore solutions and ways forward.*
- *Always provide support to your teams and your colleagues when they take initiatives, if it is based on good intentions and aligned with corporate culture.*
- *Commitment.*
- *Opportunities and resources to build skills and enable leaders to be networked to a community of practice.*
- *Firm, friendly, fair deal in thinking, talking, and walking.*
- *Coaching, accountability, integrity and fear of God.*
- *Communication and adequate training.*
- *Vision, commitment, determination, dedication and forward looking*
- *Building and cultivating trustful sustainable relationships with stakeholders inside and outside the organization, to achieve mutually shared objectives based on shared values and a vision of business as a force of good for the many, and not just a few (shareholders, managers).*

- *Always to learn and practise.*
- *Reinforcing values.*
- *Introduce the leadership course in schools, establish training centres on Ethics and Responsible Leadership in different countries create a core of young people trained in Responsible Leadership.*
- *The continual mentoring of the other leaders. Then I will be trained as monitor of the group, so that it can be more in action than speaking only.*
- *Vision, Mission and Values.*
- *Values for the Common Good.*
- *More honesty, respect, and understanding the “doctrine of the mean”*
- *Ethical values, information, formation, transformation, collaborative action and synergy, sacrifice, foresight as well as role modelling and true commitment and dedication.*
- *Synergy, vision, more diversity, and impact.*
- *Service-oriented people*
- *Develop (active) tools and instruments that enable multi-stakeholder engagement and that drive change. Responsible Investing (RI) is one of the many powerful strategies.*
- *Continued efforts.*
- *Leaders need to be widely informed of, and sensitive to, the experiences and lessons learned by those unlike themselves.*
- *A complete commitment to the understanding and imperatives of a “values-based leadership culture”.*
- *Building ethical awareness and competence, both intellectual and experiential, throughout education and in the workplace.*
- *Inclusive and integrated perspective to solving global problems.*

- *Strong roots of own convictions (faith, world view) and governance structures and regulations which strengthen values-driven leadership.*
- *Communicative skills, innovation, creativity and passion*
- *Enhancement of political leaders' awareness of ethical values and common interests, in addition to the prevailing respect for the rule of law.*
- *A consistent, committed well maintained flow of wisdom from the old to the young.*

## **2.2 Public Panel**

*I am asking that we look at universities and ask them to conduct a simple assessment of their impact on the development agenda. Start by reviewing the institutional culture, question the impact and effect of the university on the community. Do the graduates stand out? Do they make a signature that makes them sought after by the ethically proud employers? Is the university recognized as a socially responsible institution?*

*Divya Singh, Vice Principal,*

*Advisory and Assurance Services, University of South Africa (UNISA),  
South Africa*

*Christoph Stückelberger, Director and Founder, Globethics.net* moderated the public panel on “Developing systems and people for responsible leadership”, which took place at the Graduate Institute in Geneva. He introduced the panellists and asked each to tell about their practical experience and views on the panel topic:

*Kamel Ayadi, Founding Chairman of the Global Infrastructure Anti-corruption Centre for MENA Region, Tunisia* focused on strengthening responsible leadership in business:

When I talk about business, I refer to both public and private companies, big and small. At least in theory, I think that responsible leadership in companies has come a long way. The question is not anymore whether it is important to promote responsible leadership in companies, but rather how best to do it.

Also on this question, I think that a lot of progress has been made. I think particularly about corporate social responsibility (CSR), which I consider to be the most appropriate framework for developing responsible leadership in companies. Even in developing countries, there is more and more awareness among company's leaders that they cannot do business as usual, that they have to shift the paradigm and to care about the social values and not only about the maximisation of profit.

But managers and leaders of companies need tools and mechanisms for this, they need standards and mechanisms and these tools are increasingly there. I think particularly about the ISO 26000, which is a comprehensive management standard that can help companies shape their policy in terms of responsible leadership, I think also about the Global Reporting Initiative (GRI) and the UN Global Compact. In terms of transparency and corruption, more and more tools are being developed. I am personally involved in the development of ISO 37001, which is an anti-bribery management standard. All these tools can help companies to shape their policy in terms of developing responsible leadership.

However, in spite of all this progress, one can legitimately question nowadays whether company leaders are really sincere when they talk about CSR; or whether they just feel obliged to follow the trend. So the risk is that noble causes are being misused for communication reasons. Many companies focus strongly on this publicity element, and limit CSR to philanthropy. I promote a different concept of CSR, one that is not limited to philanthropy and hold the view that philanthropy should be done silently. In the same vein, many companies have code of ethics,

but they view it as mere bureaucratic requirement. Yet, the main purpose of a code of ethics is to influence staff behaviour and to integrate new principles into the day-to-day behaviour of staff. Lastly, we can observe that most international companies that are being prosecuted for their involvement in corruption issues, do have policies in terms of responsible leadership and CSR.

So the question is how to convince business people that true adoption of CSR and responsible leadership principles is beneficial for them? Otherwise, it will just be treated as a policy. CSR provides sustainability – but how many companies do really care about sustainability? Small and medium sized enterprises are not interested in sustainability, they struggle every day to survive. We should encourage them to adopt such policies. Privilege status could be guaranteed to these companies by multinational companies if they integrate CSR. We have trained people since ten years from state owned and private companies to give them the tools, because the language that business people can understand is tools, mechanisms and standards.

*Liu Debing, Advisory Board Director, Centre for International Business Ethics (CIBE), former top trading role for Central Government of China, shared his understanding about the strengthening of responsible leadership in the world:*

I see that we need responsible leadership everywhere now. For this to happen we need to build a multidimensional ecosystem to train and develop the capacity for responsible leadership. This multidimensional ecosystem would need to take into account five aspects:

First of all, we need to consider both history and present: in the ancient civilization of mankind there were many good cultures that have to be maintained. This should be combined with the present situation in different parts of the world. The standards of Europe might not apply to other parts of the world.

Secondly, in addition we need to take the perspective of the international vision at the time of the globalisation.

Thirdly, we need to continue to learn all kinds of knowledge.

Fourthly, awareness of the whole society is needed to set up such an ecosystem.

Finally, everybody should participate. Everybody is a leader and everybody is led. What counts for leadership is inner cultivation and self-regulation.

*Divya Singh, Vice Principal, Advisory and Assurance Services, University of South Africa (UNISA), South Africa* gave insights into responsible leadership in higher education:

Responsible leadership in higher education requires talking about ethics. Most of us have heard the expression “two sides of a coin”. This particular coin has three sides: ethics for educators, ethics for students and ethics for the university leadership.

As advocates of responsible leadership and ethics, how many times have you said: “the tone is set from the top?” Or “the fish rots from the head?” Universities are no different. In order to be effective, the university leadership team has to first acknowledge and also understand the relevance of values-driven responsible leadership. The leadership team has to ensure that the ethics agenda of the university becomes integrated both into the core business (academic imperative of the university) as well as into the broader institutional strategy. Ethics cannot be an add-on.

Today, in global policy discussions, it is being increasingly acknowledged that university leaders need more and better training in holistic understanding of good governance and leadership. Training that includes the role of the universities and what they should be doing to prepare ethical global citizens. The need to look at values-driven leadership in the higher education sector has also become a core provision in the UNESCO declaration on higher education. Education is

an undisputed catalyst for change: Education and society are dynamically interrelated and interdependent. Consequently, if education is intended to make a real difference, it must be underpinned by the critical values of ethical citizenship. And this needs to become an inherent and integrated part of what the university stands for.

Yet, what we find in reality today is that university learning is rather silent and very discipline-specific, with little to no interdisciplinarity. Multidisciplinarity is so critical if we want to train people to be able to deal with real life issues. A recurring criticism of today's graduate is that they exit the university with an understanding of the subjects that are being taught, but very little else. This is understandable if one looks at the curriculum.

Most higher education mission statements reflect some commitment to the notions of community engagement and empowerment, like the corporate social responsibility notion in business. This is one of the greatest hypocrisies in higher education. Responsible and sustainable community engagement is often the stepchild at universities. It is an add-on and where it is applied, funds allocated are significantly limited.

There is also an opposing view to mine. It is that it is not the role of the university to develop students into responsible citizens or good people. The job of the university academic is to teach their discipline and to make their students reasonably competent in the subject.

Then there is the middle road: universities still retain their role as the conscience of society, but the critical function of universities has today been displaced in favour of a more pragmatic role in terms of the provision of qualified manpower and production of knowledge.

The emerging commodification of higher education is another very real issue.

But before we even look at tools and systems, we need to do more research. I am asking that we look at universities and ask them to conduct a simple assessment of their impact on the development agenda.



Start by reviewing the institutional culture, question the impact and effect of the university on the community. Do the graduates stand out? Do they make a signature sought after by ethically proud employers? Is the university recognized as a socially responsible institution? With that background, we can start talking about tools and systems.

*Cédric Dupont, Director, Executive Education, Graduate Institute of International and Development Studies, Switzerland* presented his vision of responsible leadership and its implementation at the Graduate Institute:

I see responsible leadership less in the ethics aspect, but more in the ability to combine vision and imagination in order to promote solutions for common interest. For this definition, creativity is a key notion: Every leader has to be creative in his or her destruction of the existing things.

The Graduate Institute has a mission to foster leadership and to guide participants to contribute to the global interest (the institute was created in the follow up of the League of Nations in the 1920s). How do we do that? We have very strong values – this is very different from business schools and a big asset.

We try to nurture these core values by pushing the students to live them: First of all we push them to be inclusive, to embrace diversity of students, of approaches and cultures. Our students come from more than 100 different countries and we would like to have even more. Secondly, we push them to think globally and holistically. Thirdly, we push them to be independent in their thinking, analysis and choice to engage. Lastly, we push them to embrace change rather than clinging to the status quo.

How do we do it in terms of tools? We teachers want to destroy and break preconceived ideas and established world views. We have a strong emphasis on the current world as a world of multiples: multiple tools to achieve responsible leadership, multiple actors, multiple forums, multiple levels.

In terms of more specific tools, we provide students with analysis tools in order to be able to work with big and small data. Secondly, the students are pushed to understand both theory and practice of processes like public-private partnerships. Thirdly, they need to be familiar with foresight tools, to think about the future right now and we want to get them out of their zone of comfort and make them feel comfortable in their zone of discomfort. Lastly, we think that the key is making Geneva a “listening city”: to listen, to communicate and to become an effective storyteller.

Following these presentations, the public was given the floor for a Q&A session and the panellists were free to answer them:

*Q1. Liu Debing, how is the president in China showing responsible leadership when seeing the troubles in the South Sea of China with all the neighbours?*

Liu Debing: The South China Sea belongs to China. The neighbouring countries have never challenged the sovereignty of China before.

*Q2. We talk about developing systems and strengthening people for responsible leadership, but focus very much on a personal responsible leadership model. Do you think that nations, countries have to have a collaborative responsible leadership model? For instance, In Africa we have corruption issues among leaders. But when it comes to Switzerland, how is Switzerland as a country a role model, when African leaders bring millions of dollars in gold in the Swiss banks?*

Cédric Dupont: Collective responsibility applies to every country.

Kamel Ayadi: If you look at the dark side of the issue, it is pessimistic, but if you look at the bright side, we can be optimistic. There are twenty big companies being prosecuted for corruption, e.g.: Siemens and Nestle. A lot of progress has been made. Siemens was

fined one hundred million dollars because of corruption issues. There is legal pressure. The famous anti-bribery act of 2010 has produced an innovative crime (which is the failure to prevent corruption), as a result many companies are rushing to adapt systems to further prevent corruption. We need to be optimistic because this will encourage us to work.

*Q3. I am a retired professor and in the last few years I have been running an NGO “Globalisation for the Common Good Initiative” that wants to bring values to everything that we do: education, business, politics, etc. When I look around me, I am sad, because despite all that has been given to us [the global population], we have created a miserable world.*

*I was told education is the path to wisdom. It empowers you and enables you to create a better world. So, many of us fought for bringing university to the masses through grants, scholarships, bursaries, etc. Today we have lots of people with PhDs and MBAs, but what kind of education has been given to them that they act to unwisely?*

Cédric Dupont: Business schools struggle to show values and they do not like that the Graduate Institute is different. The whole system of education is based on competition.

Divya Singh: What education are we giving to our children? We are terribly discipline-focused.

*Q4: I would like to register a different opinion with regards to policies, regulations and laws. You need them because this is what lays the ground for checks and balances, otherwise everyone is for themselves. They help to see the direction that people can rally around. The US constitution says that everybody must obey the law, leaders too, that is why they can prosecute even the highest of their leaders including government and corporate people which many of our countries don't do, because we do not have something that tells us so out rightly.*

*Commitment is important, but you do need policies and laws that everybody understands.*

*Q5. In Bolivia, where I worked for a private university, they had one very interesting policy: service to the community was integrated in the curriculum. All students had to give 120 hours of service to the community in order to be able to graduate (literacy training in poor neighbourhoods, human rights training, cultural programmes, etc. that benefit society). They would learn the skills and would become aware that they are citizens and would become aware of social differences. Does this type of practice / service oriented aspect in the curriculum exist in other universities and what do you think about it? It can strongly contribute to awareness-raising and integration of theory and practice.*

Cédric Dupont: The service to the community is included in most of the curriculum at the Graduate Institute.

Divya Singh: The programme in Bolivia is absolutely remarkable. There are many countries that do this kind of programme. The issue I have with this is that we need to ensure continuity and sustainability. When they leave the community, they should leave it better than how it was when they went in there. It is important not to leave a vacuum.

*Q6. Do you have certain criteria or values in China that are necessary to qualify a certain kind of leadership as responsible leadership? The presenter made it very clear that leadership is contextual. Why should sometimes issues like same sex marriages be advanced from one part of the world or from a group of people to other people? Is there any way that the secretariat of Globethics.net tries to enforce all this useful information that we receive here?*

*Q7. Divya Singh, what do you mean when you talk about “ethical citizens”?*

Divya Singh: The “ethical global citizen” – in education, is there one generic person that we talk about? No, context is extremely important. There are common values, but they need to be distilled so that you understand the importance of the context.

As the last part of the panel, the moderator followed-up with more detailed questions to the panellists’ presentations:

*1) To Kamel Ayadi: as you will take over a large company soon, what instruments will you use to internalize the values in the company?*

Kamel Ayadi: The first and most important thing is exemplarity. A survey was done with 1,400 managers who were asked about the main factors that trigger unethical behaviour in employees. The most important factor that came out was the behaviour and attitude of top management. For this reason, any programme, any management standard should start from the top. The first thing that we put in the anti-bribery management standard is the commitment of the top management. When your employees feel that you are honest, you can influence them. Secondly, I will try to use this company as a pilot company, to show to other companies that this is doable and it could be successful in other companies.

*2) To Divya Singh: what is your view on the gender aspect in responsible leadership?*

Divya Singh: South Africa has come out of an apartheid regime. Gender was just one of the issues among race, culture and gender. Within the leadership domain at the university, although equality is set in the university constitution, we still find the negative stereotypes of women leaders. Policies do not necessarily do the trick, in my view. It is the will to change which is set by the example of the people of the management. You also need women who stand out as leaders.

3) *To Liu Debing: my perception is that China has a lot of woman leaders at universities, but the political sphere is totally male dominated. What is the new masculinity to develop, is there a new masculinity in China?*

Liu Debing: The gender issue is completely different in China. There is a joke in China: “the men who have bronchitis are under the control of wives“. In the top management where I worked before my retirement, out of seven people, four were female. In the early 1950s it was said that women should make up half of the posts and this has remained and continues to be very strong.

Christoph Stückelberger thanked the panellists for their contributions and closed and reminded the importance of spirituality, as a source of energy and optimism when it comes to strengthening responsible leadership. Lastly, he stressed the importance of good leadership and behaviour in daily life, with the neighbour that can be a leader as well.

## **2.3 Workshops**

The main work during the Global Ethics Forum 2015 was done in twelve workgroups that aimed at co-creating solutions for more responsible leadership, based on existing experiences and knowledge. Thus, the twelve workgroups had each 2-3 sessions: the first session served as stocktaking of existing tools and experiences for the workshop topic; the second session focused on how to enhance the impact of the tools discussed; and the third (optional) session gave the opportunity to concretize these ideas into workplans to be implemented after the Global Ethics Forum. In this report the first and second sessions have been summarized together.

The workgroups were clustered under 4 overarching themes.

## **Theme A: Implementing general codes and standards**

### ***Workgroup 1: How to develop, monitor and adapt a code of ethics in an institution? A tool box***

*Christoph Stückelberger, Director and Founder, Globethics.net, Switzerland* moderated this workshop and restated its objective: To analyse the role of code of ethics for responsible leadership and to look at how one can strengthen codes of ethics.

#### **Presentations**

*Ignace Haaz, Programme Executive Online Ethics Library and Publications Manager, Globethics.net, Switzerland* proposed to reflect on the conventional nature of a code of ethics, and on why a strong ethical understanding of developing a code is useful.

Codes of ethics are processes. To enable change, we need a process model that works. A possible definition of code of ethics might be very simple: “A well-developed code of ethics provides clear and useful guidance, or expected standards of behaviour, in the work place. It motivates staff to act ethically and responsibly“. What does this require? First of all, common knowledge is needed. If a code is a convention, it should also be thinkable as a convention that has both tacit and explicit aspects. For example, language is a convention, an explicit rule in many aspects, but also an unconscious activity (as walking). Moreover, there should be a cooperative scheme otherwise we would close ourselves to common ground based actions. This non-egoistic ground might be partly an implicit process leading to fruitful actions- but also to errors.

How to develop a code of ethics for an institution? Developing a code for an institution requires all parties to convene, putting aside partial interests. A research method has to be set up and input from experts is needed, for example to analyse complaints as well as to reflect on the relevance and applicability of the existing rules and the conformity of current behaviour. Developing a code requires both

explaining the purpose of the code and letting the people participate in its development so ownership is facilitated. The norms need to be shown more and more explicitly so that the code is not misunderstood, or does not become empty convention. Finally, at a certain point, there is a need to reflect on a thicker ethical aspect of the code, distinct from the convention and from a purely moral ground. This is the case when people face disagreements. There are two possible models of codes. We can either consider that:

- Good precedes any conception of the right or the just: Ethics is first.

Or that:

- Convention of justice precedes other values: Convention is key. This is a collaborative framework, always open to change.

If we want to train on developing codes of ethics, we would need to raise the question of values in a more detailed way and combine both conventional and ethical models, at least to prevent disagreements. An ethical vocabulary could be understood and integrated in order to communicate on most complex values, those taken from the margin when people don't comply with the rules, to describe "blaming wrongs", "preventing harms", and building "reconciliation".

For this workgroup, I think three types of projects could be developed: a universal type of code of ethics, a basic code of ethics for scientific research adapted to the needs of the Global South, and/or a handbook on how to set up a code of ethics.

*Eugène Kra, Chief Executive Officer and Founder of KEN'S COMPANY, Ivory Coast* presented insights on the definition of ethics, the need for more code of ethics and the processes needed to develop one:



Defining “ethics” is important because we need to agree on the words that we use: “Ethics encourages exemplarity and lets everyone face his own conscience in his actions and decisions.” In ethics, there is no code. Ethics is not codified: it is formalized. The term “code of ethics” might be used in English, but in French, one who uses this term is wrong: A code of ethics is a contradiction in terms. The formalization of ethics is made through a “charter of ethics”. Indeed, in ethics, there is no prohibition, no negation, no code, but values and principles.

Morals are the set of rules governing a given society. Unlike ethics, it prohibits certain actions, whereas ethics leaves us with our own conscience. In ethics there is no rule, but values and principles.

Deontology is the set of rules governing the professional conduct of the members of a given corporation/profession. In this case, we use the word “code” because it also prohibits certain actions. Deontology is binding because someone who does not apply the rules may be subject to sanctions.

The most important difference between ethics, morals and deontology is that the language of ethics is positive, while morals and deontology use a negative language made of prohibition and negation. Ethics is a commitment (“I am committed to...”) while moral and deontology are made of prohibition (“It is prohibited to...”).

A charter of ethics is therefore not a document that provides rules, but principles and values that an organization gives itself, voluntarily. It is an ethical risk prevention tool, which provides a framework of reference for behaviour.

Nowadays, there is a huge need for more ethics charters/code of ethics in order to be more transparent, prevent risks, ensure teamwork, follow quality process requirements, meet the demand for good governance standards and to deal as equals with other institutions that have formalized ethics.

A fundamental question is what are the mechanisms of implementation of ethics? Four actors are involved in its establishment:

- The Management / Board: Gives the impulse for its implementation. Without its leadership, ethics becomes impossible. They have three main reasons to implement ethics: need of security, prevention of ethical risks, and communication (to win the trust of stakeholders).
- The ethics practitioner / ethicist, who accompanies the company in the implementation of the charter of ethics.
- The editorial Board of the charter, which leads the process with the ethicist. It is responsible for driving the entire process. The ethicist cannot move forward alone.
- Staff, which must be consulted at all times.

The process consists of an analysis (ethical barometer), the detection of living values / principles, the appointment of an ethics manager or set-up of an ethics committee and a training to raise awareness among employees. Finally, the charter needs to be adapted to field reality (particularly in multinationals). The deployment tools for this process are: the ethical barometer sheet, the charter of ethics, the laws and regulations in the corporate sector.

### **Discussions and Q&A**

The following questions were raised and comments made:

- Terminology:
  - Semantics (ethics, morals, deontology, code, charter) are very important in the communication, since some words can induce barriers, for example in politics.
  - It is really important to distinguish ethics and morality? To grow ethically, there is a need of strong moral foundations, but moral is not enough.

- What is the difference between a code of ethics and code of conduct? When does the code of conduct stop and the code of ethics start? Should they be separate documents?
- Can we have both a code and a charter in the same organization?
- Sanctions/Monitoring:
  - If ethics is personal, how can we govern personal behaviour, and how would it then be possible to “impose” values?
  - Ethics is a personal commitment. Our personal conduct is regulated primarily by our moral consciousness. All possible regulations can be bypassed, but not our consciousness, which is supreme. If codes contain sanctions, we might not follow our consciousness, but only fear of punishment.
  - If there are no sanctions, how can the charter help in any way?
- Context: There is definitely both a cultural and contextual dimension of ethics. Since politicians are representatives, in politics, it is the citizens who should formulate the code of ethics for the politicians
- Process:
  - a. Writing alone of a code of conduct is not enough to ensure it is followed.
  - b. Training: Having a code is not sufficient at all: the staff, subcontractors, sometimes even customers must be trained to ensure that there is cohesion in the actions.
  - c. How to evaluate the results of its implementation?

As concrete outcome of the workshop the development of a handbook was suggested. These were the comments regarding the content of such a handbook:

- Highlight advantages of a code: It has been said that the importance of codes are not questioned. This is the case around this table, but is usually not the case with stakeholders, who are not convinced of the usefulness of a code: they wonder why we should add a code to existing regulations. Therefore a useful project would be to highlight the positive aspects of a code. By highlighting sanctions, we lose everyone. How to convince of the usefulness of the code, outside experts working on ethics?
- Methodology: how to identify values? Who to talk to? Which steps to follow? (like in Eugène Kra's presentation)
- Training people: A focus on the issue of education would also be very interesting. A code without raising awareness and training people is useless.
- Rewarding/Punishing employees
- Need to have a framework/be sector- specific vs. general methodological handbook with specificities by sector (already exists), focusing on implementation including oversight mechanisms, and internal/external audits
- Models of ethics charter: one general one (1-1.5 pages, and one sector-specific one) could inspire leaders. Possibly also by sector and by country.
- Target group: Should be professions where ethical guidance lacks (e.g. not medical professions; The Royal Academy of Engineering released "Engineering Ethics in practice: A guide for engineers" with practical examples)
- Eugène Kra: There is no model for a code, only a methodology and this methodology works everywhere. Also, ethics is related to conviction, not obligation, so it cannot sanction.

## **Conclusions**

The main points raised regarding Codes of Ethics were:

- The importance of codes was not questioned among the participants.
- Terminology is complex (even more complex in French than in English): code of ethics, charter of ethics, morals, ethics, deontology, etc.
- Cultural issues: how to handle the cultural differences, especially in multicultural institutions?
- Monitoring & sanctions: Is it possible to strengthen a code? Does the strength of a code depend on sanctions?
- The process: Development, implementation, reformulation/modification, information, education, monitoring, (sanctions)  
Develop a code is one thing but how to implement it?

Four types of research are suggested:

1) General handbook.

Proposition of structure:

- a. Introduction, terminology
- b. Types of codes
- c. Common characteristics of codes of ethics
- d. Principles and values
- e. Universal and contextual values. Cultural diversity
- f. Procedures in implementation of codes: trainings
- g. Procedures of monitoring: compliance, audits

2) Specific areas for a handbook:

- a. Research Ethics
- b. Higher Education
- c. Elections
- d. Churches/Religious organizations
- e. High technology, Artificial intelligence
- f. Political communities / Public administration
- g. Private sector

- 3) Research needed:
  - a. Impact of codes and impact measurement.
  - b. Analysis of the Codes of Ethics Collection
- 4) Collection of cases / best practices

## ***2: How to reduce inequalities – equal access to education and job opportunities***

The workshop was moderated by *Arnold Smit, BEN Africa, Director, Centre for Business in Society, University of Stellenbosch Business School, South Africa*. After a brief introduction round, the panelists were given the floor to present practical advice on how to address equal education and job opportunities.

### **Presentations**

*Aidan Msafiri, Advisory Board Member, Globethics.net East Africa, Tanzania* presented his point of view on how to address inequalities regarding education and job access in Tanzania:

People today in Tanzania die having used at maximum 20% of their potential. 65% of the population in Tanzania are young people. But we need to ask the question, how relevant our education system is - Are curricula making people self-reliant? Does education lead people to becoming managers of their lives or on the contrary, to be dependent, does it create job creators or job seekers?

What we see is that education contributes to creating inequality by perpetuating a system, which through gender, its market agenda and a focus on profitability furthers economic inequalities. At the same time education suffers from the cut-and-paste syndrome.

What we need is something totally different: we need an education system that transforms and educates for self-reliance, innovative models that create job creators rather than seekers, and that deconstruct the mindset for a more humane society.

*Frédéric Paul Piguët, Head of Projects, Institut Biosphère, Switzerland* focused on the opportunities of ecological entrepreneurship: The promotion of ecological entrepreneurship can be a key to counter inequalities in education and access to jobs. The opportunity lies in the job creation but also in the development of a more collaborative mindset, which is fostered through the underlying paradigm of arithmetical equality and the no-harm principle. However, the expansion of ecological entrepreneurship requires a shift in education, away from the paradigm of distributive justice.

*Abayomi Bankole, International Consultant, International Trade Centre, Switzerland* focused on skills as the important variable in the equation: It is the skills that one can get through education, be it in households or classrooms, that can help reduce inequalities in societies. For instance, IT and technology become ever more important, skills acquisition means employability. Hence we cannot just rely on book education and certificates, but we need more technical education. Yet, the fixation is on College and University degrees rather than technical educations. In summary, what we need is a shift from a focus on certificates to a focus on skills to counter inequality in the access to jobs.

*Carl Gustav Bjertnes, Managing Partner, SEEDS - Social Entrepreneurship and Enterprise Development Strategies, Switzerland* emphasized the importance of a bottom-up and value-added approach in job creation: Having just been at a summit in Cotonou, it confirmed that a no-job-no-value education produces the worst type of radicalisation among youth. What is needed for equality is enabling value-added job creation. For this it is necessary to create a bottom-up economy, grassroots, helping self-development, like SEEDS does in Benin. Moreover, education needs to focus on values with the goal to strengthen solidarity of the commons. This requires a balance between the values of integrity and loyalty.

The moderator pinpointed the opportunities mentioned by the panel members to address inequalities with regard to education and/or jobs: Education for job creation and a more humane society, an education model for ecological entrepreneurship, a skills-based approach in education, and a value-based education for job creation.

### **Discussions and Q&A**

The discussion with participants and panel members yielded the following points for tackling the problem of inequality in access to jobs and education:

- Training to de-school the present system
- The role of the tax system for equality
- Integration of sustainability principles in education
- Heightened focus on skills in education

### **Conclusions**

The panellists and the moderator concluded with the following opportunities for addressing inequality in education and/or access to jobs:

- A new vision for education: self-reliance, responsibility, sustainability, transformation, peace, global citizenship
- A programme for opportunities in ecological entrepreneurship (reinventing richness in an ecological perspective)
- Policies and mindsets to shift education to skills acquisition with relevance for society
- Education that shapes a values-based and competent society, thus also addressing the de-radicalisation of youth
- Changing tax systems to ensure resources for relevant education and job creation
- Developing new technologies and partnerships that support changes in education and job creation



### **3: How to implement integrated reporting and thinking in companies and NGOs?**

The workshop was moderated by *Teodorina Lessidrenska, Programme Executive Business Ethics, Globethics.net, Switzerland*, who stressed the importance of focusing on the big picture of Integrated Reporting (IR) and on how to further promote it.

#### **Presentations**

*Teodorina Lessidrenska* presented the nature, goal, and importance of IR:

An integrated report is a concise communication about how an organization's strategy, governance, performance and prospects, in the context of its external environment, leads to the creation of value over the short, medium and long term. Integrated reporting is based on two fundamental and interconnected concepts: value creation and the different type of capitals. The success of companies will depend more and more on their ability to create value without depleting resources of any kind, whether natural, social, human or financial. Stakeholders will increasingly look for information on how companies connect their business strategy with their financial and nonfinancial performance. Corporate Reporting Dialogue represents the coming together of organizations that have the combined power to shape the future corporate reporting landscape, creating a cohesive, meaningful and durable roadmap that builds business and investor confidence. It is a collaboration that will promote greater cohesion and efficiency, rebalancing reporting in favor of the reader, helping to re-establish the connection between a business and its principal stakeholders.

*Deon Rossouw, Chief Executive Officer, Ethics Institute of South Africa, South Africa* reported his experience with IR:

An integrated report should tell the story of the company.

This includes historical financial information as well as information which is forward looking, explains the company's strategic direction,

and discusses targets, risks and opportunities to be addressed. The structure and length of the report thus depend on the complexity of the company's business. Further, the more integrated thinking is embedded in the organisation the easier it is to prepare an integrated report, and indeed the better the quality of the report. Integrated reporting provides all necessary information for internal purposes while at the same time offering appropriate information to shareholders and other stakeholders. This requires one pool of data from which the company is able to select the relevant information for the respective purpose. Risk management is very important to all sustainable capital management (financial, manufactured, intellectual, social, human and natural). The "King Reports of Corporate Governance" have resulted in South Africa being the highest uptaker globally, as it promotes accountability which comes through good governance and reporting.

*Alexander Ageev, Director, Institute for Economic Strategies, Russia* detailed his experience in promoting IR:

Our Institute works on getting the buy-in from companies for IR and thus improve reporting in Russia. This is being done through a twofold mechanism: On the one hand we need to appeal to intrinsic motivation mechanisms, and on the other hand we work on mounting the legal pressure for doing IR. It is here that shareholders are very important, since they have an interest in seeing healthy transactions. This is also true for the donors and stakeholders in the case of non-governmental organizations.

### **Discussions and Q&A**

**Q:** How can Integrated Reporting help create harmony and avoid disarray in organisations?

**A:** Stakeholders will gain a better understanding of the quality and sustainability of performance through insight into external influences, strategic priorities and the dynamics of the chosen business model. The

integration and alignment of internal processes will help the business from top to bottom to make better-informed decisions which again will foster a better understanding for stakeholders.

Q: The report seems quite complex- is it at all possible to audit and compare?

A: Firstly, there is no one-size-fits-all integrated reporting process. The reporting process is scalable and the effort required will likely be in proportion to the size and structure of the organisation – the process could not be complex. Secondly, even without reading the whole report, leaders can take more informed decisions, based on the full understanding of the relationship between the stakeholder and the external world.

Q: Can you further explain the concept of capitals?

A: The concept of capitals seeks to assist an organisation in identifying all the resources and relationships it uses in a comprehensive manner. The six capitals are:

- Financial capital, such as shareholder equity and funds raised by issuing bonds
- Manufactured capital, such as equipment and public infrastructure
- Intellectual capital, such as technology, patents, research and development, and the organisation's internal systems, procedures and protocols
- Human capital, such as people's skills and experience
- Social and relationship capital, such as key stakeholder relationships, brands and reputation, as well as community involvement
- Natural capital, such as water, land, and minerals

Q: How can/should an NGO apply IR, seeming very complex?

A: IR can help you as NGO sustain the support you get from your sponsors. Concerning the complexity: Firstly, it is far more important to use integrated thinking and connect the dots, rather than writing pages and pages. Secondly, on the website of the International Integrated Reporting Council, you can see details of the procedure for each organizational size. For small organizations it is very simple. Moreover, you can contact experts on the website for assistance.

## **Conclusions**

Integrated thinking takes into account the connectivity and interdependencies between the range of factors that affect an organisation's ability to create value over time, including

1. The capitals that the organisation uses or affects, and the critical interdependencies, including trade-offs, between them
2. The capacity of the organisation to respond to key stakeholders' legitimate needs and interests
3. How the organisation tailors its business model and strategy to respond to its external environment and the risks and opportunities it faces.
4. The organisation's activities, performance (financial and other) and outcomes in terms of the capitals – past, present and future.

These are key content elements and guiding principles for integrated thinking and reporting:

- Strategic focus - provides insight into an organisation's strategic objectives, how those objectives compare to its ability to create and sustain value over time, and the resources and relationships the organisation depends on.
- Connectivity of information - shows the connections between the different components of an organisation's business model, external factors that affect the organisation and various resources

and relationships the organisation and its performance are dependent upon.

- Future orientation - includes the management's expectations for the future, as well as other information to help report readers understand and assess an organization's prospects and the uncertainties it faces.
- Responsiveness and stakeholder inclusiveness - provides insight into an organisation's relationships with its key stakeholders, and to what extent the organisation understands, considers and responds to key stakeholders' needs
- Conciseness, reliability and materiality - provides concise, reliable information that is material to assessing an organisation's ability to create and sustain value in the short, medium and long term.

## **Theme B: Innovating leadership through women, investment and the media**

### ***Workgroup 4: How to enhance women's equality? Training tools for leadership and bargaining capacity***

The workshop was moderated by *Fulata Mbanjo Moyo, Programme Executive Women in Church and Society, World Council of Churches, Switzerland* who restated the goal of the workshop as concluding with recommendations to enhance women's participation in leadership.

#### **Presentations**

*Musimbi Kanyoro, President/CEO, Global Fund for Women, USA* shed light on the changes that according to her need to happen in order to empower women:

Change starts with beliefs, so it is necessary to change beliefs about the role of women and in the same way dismantle social norms and policies in this regard. Further to this, change requires enabling equal material resources, and this also implies equal access to education. Next,

we need to involve men in order to have them develop interest in the topic and thus support the change. Finally, the talk needs to be inclusive of all women; the human rights framework can help to hear all, also, for instance, sex workers.

*Sara Callegari, Interagency Coordination Specialist, UN Women, USA* stressed the role and potential of a systemic approach within the UN to bring about change:

Training for gender equality is an essential component of the UN commitment to advance gender equality and women's empowerment. It is a transformative process that requires political will and has the power to effect individual and collective transformation. The means to achieve this is building knowledge both for women and for men. Key principles that should guide different agencies and governments are: Accountability, Personal transformation contributing towards social transformation, Transforming Patriarchy, Sustainability, Innovation and creativity, Transparency, Responsibility and Monitoring.

(UN Women Training Centre: <https://trainingcentre.unwomen.org/>)

*Nessie Ndive-Hill, Associate Professor, Essex County College, USA* focused on the role of mentoring as tool for increasing the number of women in academia: Efforts are being made in order to challenge the underrepresentation of women. However, little progress has been made in the area of academia. Mentorship plays a tremendous role for women because it helps advancing their faculties and it facilitates access to financial resources, thus changing their lives. A good mentor needs to have the following qualities: a good mentor should be supportive, should provide guidance and assistance and above all a good mentor should be able to set priorities. It is key to have women as mentors, since most women do not reach out enough to other women colleagues. A woman mentor can provide other women with funding for career success, can empower them by being a role model and can promote self-esteem. On a

positive note, technology is advancing and thus enabling more use of the tool of e-mentoring. Women are born leaders.

### **Discussions and Q&A**

The open discussion brought up these points:

- The mentality change needs to start in the homes
- It is important to dismantle patriarchy through participatory and sustainable trainings
- Particular attention needs to be given to the education children receive, because gender injustices affect all ages and need to be tackled from childhood.

Then the discussion was moderated to come up with recommendations to help end gender based injustices and help women get access to different opportunities in their communities. For this the group first proceeded to analyse the issues women face in different regions/situations:

- Situation of women in the Hungarian Reformed Church: while the situation has improved a little over time, still today by far most pastors and most teachers in theological education are men. For those few women who made it, they find that their views are not being accepted and they are not supported/appreciated, not even by fellow women.
- Situation of reproductive rights of women in Argentina: these rights are not respected. Even the large number of women physicians does not challenge policies regarding this matter. The minister of health who is supporting women's right is challenged by the government not to fight in this matter. As a consequence, the number of women dying due to unsafe abortions is on the rise; they are mistreated in public hospitals.
- Situation of women in South Africa: 50% of parliament members in South Africa are women, At the same time in society 1 in 6

women is raped every minute, while more attention is given to policies fighting against violence against women (at least in speech). Churches are still very conservative (e.g. also with regard to sexual purity) without considering the reality of society. Church leaders do talk about women's issues, but the status of women remains the same, because speech differs from action.

- Situation of women in academia in the US: Women are not open to "male" dominated subjects, such as science, math, and engineering, and at the same time they are also general underrepresented in academia. It is crucial for experienced women to pass on their knowledge to younger generations. The current head of MIT is having great success in minimizing the imbalances in this way.
- Situation of women in Benin: In government the gap between women and men still exists (only 25% of government members are women). This situation remains despite the different campaigns organized in the country. Men use cultural roles as excuses for not involving women in the government. However, the country has realised some important achievements: The government, civil society, and NGOs are all involved in the sexual and reproductive rights for young people (program called IPPF). Moreover, religious leaders were brought to sit together and discussed on the topic of sexual and reproductive health.

## **Conclusions**

The group concluded with the following parameters for projects to address gender imbalances:

- Who should be addressed? Both women and men need to be addressed in the projects (with the emphasis on women)
- What should be addressed:



- Human Rights, Ethical Values, Reproductive Rights, Job Equality (implies having men help in household), Right/Appreciation for own leadership style, (most women are expected to replicate other leadership behaviour)
- In many cases the challenge is the implementation of policies (which do often exist). Open question: Why are laws/policies not taken up in practice and who should implement them?
- Why do these issues need to be addressed: action needs to be taken for the renewal of society; action needs to be taken because women remain absent and to eliminate sexual and gender based violence.
- Where do these issues need to be addressed: Regional Approach

The concrete recommendations are the following:

- Religious leaders should take into consideration the realities of the world and address their teachings according to them
- Engage men in the fight against violence by engaging them in transformative masculinities
- Reinforcement of reproductive health and rights by governments
- Think outside the box to see how to dismantle patriarchy (both women and Men)
- Responsible leadership should focus on building concrete communities based on equality and justice
- Use education and leadership training to empower women
- Provide women with access to economic opportunities and financial resources
- Use mentoring to exercise true leadership to empower women
- Tools :
  - Posters, pins
  - Banner (Thursdays in Black)

- Books (A church manual on Men as Partners: promoting positive masculinities)

### ***Workgroup 5: How to improve responsible investment?***

The workshop was moderated by *Sofie Geerts, Researcher and Stakeholder Relations, Forum Ethibel, Belgium* who gave the floor to the speakers, in order to explain the development process (origins, value, existence, current guidelines) of Responsible Investment (RI).

#### **Presentations**

*Herwig Peeters, General Director, Forum Ethibel, Belgium* introduced the concept of Socially Responsible Investment (SRI) and its different interpretations: The interpretation of Responsible Investment (RI) differs from institution to institution. The main approaches that are being used in the selection of investment objects are negative screening of the market, integration of ESG (environmental, social, governmental) factors, sustainability themed investing and finally corporate and shareholder engagement. Despite the expansion of RI in the past 20 years, problems on the ground (climate change, corruption etc.) persist. Hence, we need a systemic change in the RI landscape, with strong leaders. This includes better quality standards for RI research, the labelling/certifying of responsible investment funds/products, as well as the growth of impact investing (investment in organizations to generate a social or environmental impact alongside a financial return).

*Guillaume Taylor, Co-founder and Managing Partner, Quadia SA, Switzerland* shared his thought on the main levers for a paradigm and impact change of RI: In my view, two things are necessary to improve RI. First of all, communication between the different RI stakeholders is key. Second of all, a true mentality change among investors is needed. The focus of the investors needs to shift from knowledge to values, and from being thought leaders to being action leaders.

*Jem Bendell, Professor and Founding Director, Institute for Leadership and Sustainability (IFLAS), University of Cumbria, UK* discussed how ESG issues can be made hard: First of all, a broad group of stakeholders is needed. Secondly, the real change can be driven by more regulation and particularly tax incentive systems. Finally, the RI community should take economic governance seriously and get more active in training both of the ethics of governance and the governance of ethics.

*Martina Macpherson, Managing Partner, SI Partners – oekom research, UK* shared her view of the necessary changes in the landscape to improve RI: I see that more education and awareness is needed about ESG and RI. Furthermore, a very important element is the promotion of active ownership by investors, so that investors can influence the companies they invest in regarding ESG issues. This can be done through voting, shareholder activism and management dialogue. Lastly, I perceive a lack of leadership in the field. Change this and then RI will also improve. Of course, the improvement of current guidelines also has a role.

### **Discussions and Q&A**

The following points were raised in the discussion:

- The concept of Responsible Investment is still new to many of the developing countries. The approach is led by western countries and is not a core interest from the perspective of non-western countries.
- There is not enough awareness around existing quality standards of RI needs to be built
- A mentality change from knowledge to values needs to happen, and can happen by acting leaders
- More regulations are needed; a tax incentive system may be a good way to stimulate active ownership

- Measurements of RI would need to be adapted to the local context
- What is the link between responsible leadership and the good performance of a company in terms of ESG?
- Other stakeholders like civil society need to be considered and informed as well
- A survey that informs about the definition of responsible investment and ESG in the different world regions would be useful

## **Conclusions**

The workshop members came to the following recommendations regarding tools for improving and enhancing the impact of Responsible Investment:

1. Create awareness for different stakeholder groups on ESG and RI (newspaper article, academic article, essay, publication)
2. Possible research projects:
  - a. Comparative analysis how responsible investment is seen in different contexts
  - b. What is the link between well performing companies in terms of CSR and responsible leadership in these companies?
  - c. Create a survey tool to define responsible investment and ESG in different regions
3. Create debate between different stakeholders about RI
4. Capacity building for RI industry (training on ethics of governance, from knowledge to values), shareholders (on ESG issues, active ownership) and SME's (on ESG) to lead to mentality change
5. More awareness and adherence to existing RI research quality standards (Arista, GISR)
6. Regulation for RI sector (mandatory)

## ***Workgroup 6: How to use traditional and new media for ethical change?***

*Stephen Brown, Programme Director Online Libraries and Digital Innovation, Globethics.net, Switzerland* moderated the workshop (later on taken over by *Ignatius Rautenbach, Assistant Research and Network, Globethics.net, Switzerland*) and introduced the workshop setting:

Today our aim is to reflect on the ethical impact of media and develop strategies for the use of media for ethical change. Furthermore, we have the chance to discuss later on about priorities and taking the discussion to action: What is the ethical impact? What are the barriers to extending the ethical impact? What are the opportunities to extend the ethical impact? Which role can Globethics.net play in this process?

### **Presentations**

*Alexis Bourgeois, Co-Founder, GovFaces, Switzerland* presented the innovative platform GovFaces and its impact on society: We have thought about ethics in combination with social media and the government. GovFaces is now an online platform for easy and direct interaction between citizens and politicians. We include journalists, organisations, and experts to make sure all voices are heard. What we analysed is the following: The issue with social media is how to read it. We needed a solution to ensure clarity and accuracy. Furthermore, for politics and for social media it is easy to go from the few to the many, but we also have tools now to go from the many to the few. Yet it is difficult to get action when communication goes from the many to the few. Solutions to this are: Facilitation, Inclusion, Provision and Creation. Our approach to enabling the communication from the many to the few (politicians) works with two tools: first of all a mechanism reduces the response time and simplifies the inbox. Second of all, our network provides a marketplace. The politicians can give a text response or video response.

From our experience we can draw three main lessons regarding the impact of social media: First of all, diffusion is diffusion- we cannot expect online tools to do more than printed materials. Secondly, engagement does matter. Lastly, face-to-face contact still has more impact than online contact, so we have to find a way to bridge online with offline

*Ignatius Rautenbach, Assistant Researcher and Network, Globethics.net, Switzerland* analysed through a case study of the Ferguson unrests how social media relates to traditional media and what ethical impacts it can have:

What aspects are unique to social media? First of all, the possibility to use phones for filming the police means the recording goes automatically to the cloud even if the phone breaks. Secondly, information privacy is threatened—if you have information, someone will try to pull it out and share it. Thirdly, all information can be shared right from the spot which leads to novel interactions.

How did it complement and challenge the traditional media? Traditional media can choose to terrify people (or not) by using pictures of evidence from social media. It challenges traditional media in the sense that traditional media can't move as fast as social media, due to the needs of organizing teams and equipment.

How did it produce ethical change? People started to share evidence which opened up people's eyes. Furthermore people started sharing their personal experiences. Also, social media allowed two opposing groups to start communicating and opening up. Moreover, peaceful protests were organized thanks to social media as were crowd-funding campaigns. The free access to information also allowed companies to learn about their employees' racist posts. Lastly, the huge social media impact led to a change in the society.

*Yonathan Parienti, CEO and Founder, Horyou, Switzerland* presented the need and the potential impact of platforms like Horyou:

Horyou is an action-oriented social network for Social Good. What we saw is that social media usage is increasing and having a huge impact in our daily life. At the same time, 80% of the news is violence, war, bad news. And so we thought that there was something missing. We wanted to make sure that we make meaningful and positive news more visible. We wanted to make the internet a place for positive interactions. Enable social progress, promote solidarity and diversity. Now we have 750 non-profits in the network that do good. We do face some technical challenges, since many people still don't have reliable internet access. But our users have 180 nationalities from various backgrounds but mostly young people. Some are there to share their experience and others to learn from others' good practices. In any case, we can make a change for a more positive society by showing positive impact on a daily basis.

*Frode Hvaring, Head, Human Resources, European Broadcasting Union / Eurovision, Switzerland* spoke on public service values, editorial principles and guidelines: We are an association of public service media. When it comes to using social media the journalist has more responsibility on how to report, he needs to know the source of the information and make sure that it is relevant and complete. We take our mission very seriously and want to be in the driver's seat for a more inclusive society so our core values and mission are: universality, independence, excellence, diversity, accountability and innovation.

## **Discussions and Q&A**

1. Boris Engelson: Where is the third vision of the world?

Frode Hvaring: This was our vision. This is how we see it. It is important to distinguish where the information is coming from; new needs to keep an open mind.

2. Jeanin: Online is ok, face to face better. Is increasing online activity and decreasing face to face encouraging more open for discussion or less? Is it changing the way people behave?
3. Parienti: What matters is the way we act. The universe of values has no time. Our generation has a responsibility to support and to bring constructive ways and to build the solutions.
4. Ignatius: People were putting a good content.
5. Alexis: Everything needs to be complementary.
6. Frode: It is important not only to connect. It is important with who you connect, and how you do it. We have to expect that world is diverse in terms of technology and media.

In the 2<sup>nd</sup> session, the participants focused on concrete opportunities for ethical change with discussion of the following points:

- Bias in news media, especially when it comes to business news  
→ Project idea: set up a news channel “business ethics weekly” as an online magazine covering local and global events by asking questions in online conversations to find out what happened, why, and analysing ulterior motives. For this, first examples of existing magazines should be reviewed and the link with Globethics.net should be found.
- How to enable social media and users to be responsible? In traditional media someone has the editorial responsibility whereas on social media the user is responsible for what he puts, bearing in mind that it is impossible to delete published information in social media. People need to be educated on how to be a good user, how to be responsible of what they say and be sensitized to the issue of identity, which should be one unique one. Especially children need to be looked after; there needs to be guidelines for children on the one hand and on the other hand parents should be obliged to control their children’s social platforms, just as they help them to take decisions in offline life.



Also governments need to learn on how to use social media responsibly and not misuse it to disseminate information→

Project idea: online courses to become a responsible social media user

- Ethical impact of social media platforms: social media should help in crime investigation. Moreover it should be accessible to all people, both technically and culturally. Especially the lack of language diversity is a big challenge. The only solution would be to have a local creation of social media tools. But accessibility is also a generational issue.
- Ethical impact of ethical platforms like Globethics.net: the impact can be heightened by using videos, possibly also using TED talks.

### **Conclusions**

The following were the project recommendations that it was focused on:

1. Online education should be discussed further: responsibility of writers (think before posting)
2. Further explore the individual and virtual identities
3. Ethics after death, what happens with the material online?

### **Theme C: Improving values-driven leadership in business**

#### ***Workgroup 7: How to use dialogue for improving business relations: Africa-China dialogue and praxis***

*Deon Rossouw, Chief Executive Officer, Ethics Institute of South Africa, South Africa* as moderator introduced the context of this project which was launched after discussions at the Global Ethics Forum 2014:

I would like to give a brief overview of this dialogue that was launched last year. The backdrop, against which it was planned, is the fact that China is becoming the largest trade partner of African

countries, thus transforming the face of Africa. While it creates many jobs, at the same time there is the trend towards exploitation of natural resources, and after a survey about the African perception of Chinese business in Africa, we also saw the clear need for more corporate responsibility. The dialogue we organized in 2014 included a neutral moderator and a small delegation of 8 persons from both the Chinese and the African perspective (mainly from commercial sectors, but also the policy-making department and government officers etc.) and the whole meeting was held under the Chatham House rule. The dialogue served for both parties to better understand the cultural perspective of the other, when it comes to community negotiation or religious differences (e.g. work on Sunday). The concrete outcome was a set of proposals for different stakeholders as well as the commitment for future dialogue. The question now is how to sustain this opportunity and realize these recommendations.

### **Presentations**

*Liu Debing, Advisory Board Director, Centre for International Business Ethics (CIBE), China* presented the Chinese perspective on the dialogue: The Chinese government strongly values the relationship with African countries, a good example is the Tanzanian railway supported by Chinese government. It considers the dialogue to be very helpful for mutual understanding and is also considering applying the dialogue model to the relations with Tibetan areas. At the moment, the number of firms involved in business with African countries is still increasing and both the government officials and the private sector still need to learn and observe the rules. However, it is also needed to say that the Chinese government doesn't have a control at all levels, for example informal traders can't be controlled well, so the Chinese government is not the only one to be blamed.

*Kamel Ayadi, Founding Chairman of the Global Infrastructure, Anti-Corruption Centre for MENA Region, Tunisia* shared his view on the need for such a dialogue: From the civil society standpoint, there is definitely a growing negative reputation trend of Chinese firms in Africa. However, I am optimistic for the future. The Chinese investments might need also capacity-building and more focus on knowledge-based economy and human resources.

### **Discussions and Q&A**

Following the presentations, different general comments and statements were made, summarized here under:

- Transparency and corruption issues become vital in resource-rich regions like southern Africa as do personal safety issues also for Chinese. All these issues are related to sustainable business development. At the same time, Chinese feel the sustainable development paradigm (including socially responsible investment) led by Europe and America cannot work without including countries like China and India.
- A widespread African perception is that all Chinese firms are funded by the government, and this certainly affects the business relations. Another misconception is that Chinese prisoners work in African countries. The impression for Chinese when travelling in Africa is that the relationship has worsened.
- The dialogue and business relations should be extended to not only include the southern African countries, but also the north.
- The Chinese investment focuses very much on construction projects, which are less cost-intensive (cheap labour) than projects from European companies and include a strong role for public-private partnerships.
- The key issue is whether it is about giving a fish or teaching fishing skills. This is the dispute on colonialism and neo-

colonialism. The Chinese see themselves as coming to teach by adopting the “Respect and Reveal” (double R) principles.

Then the discussion focused on the concrete proposal for a next dialogue:

1. New dialogue opportunities for the future: Continue the Africa-China dialogue, organize also a francophone Africa-China dialogue, including also northern Africa, and lastly an interesting option could be a trilateral dialogue such as an India-China-Africa dialogue.
2. Value of the 2014 Africa-China dialogue: resolve misunderstandings/misconceptions and lay the foundations for sustainable relations based on reciprocity and mutual respect.
3. The focus of the dialogue in the future: It might be how to show the common values between China and Africa. At the same time the selection of participants is important to ensure both bitterness and sweetness for getting the story right. So a specific country should be chosen and a research project conducted first to get fruitful results.
4. Structure and format of the dialogue: Location: Nairobi due to its international environment. No longer than three days and it should focus on opportunities, challenges and some concrete actions. At the same time participant selection is important, half of them should be entrepreneurs, for example Chinese-Africans, and then individuals from academics, policy makers and civil society.
5. Outcomes, impact of the dialogue: First a research and dialogue report can be published, then media releases distributed to social business networks and PR agencies in specific countries. Then a consensus proposal, or code of conduct, or a joint manifesto would be good. Furthermore strategy plans for next dialogues, especially country-specific conversations.

6. Funding of the dialogue: Sponsors can be AR21, FOCAC, Chinese entrepreneurs, African companies etc.

## **Conclusions**

The recommendations of the 2-day workshops are to organise an Africa-China dialogue in 2016 in Nairobi that will produce:

- Two surveys prior to the dialogue
- A Manifesto for Sustainable Africa-China Business Relations
- A strategy for follow up in-country Africa-China business dialogues

## ***Workgroup 8: How to implement values-driven leadership in SMEs: practical experiences from trainings***

*Nadia Balgobin, Consultant, Sustainable Business Management, Switzerland* moderated this workshop and introduced the logic behind a SME training developed at Globethics.net:

Today, we have reached a stage of reflection where we are considering how businesses should operate differently. Previously, the focus of this reflection has been on large multinational organisations, leaving out small and medium-sized enterprises (SME) that form a major part (90%) of the global economy. This workshop focuses on SMEs and the implementation of values-driven sustainability training. Being so numerous, SMEs have a responsibility to act more sustainably. In addition they can have a direct impact on the local market and on development. Globethics.net has started to develop a values-based training programme for SMEs, which should (1) bring a paradigm shift for a more sustainable economy, human society and planet, (2) create ethical thinking and behaviour in business management and (3) build sustainable enterprises that can lead to innovation job creation. The training participants are leaders that should be able to define their values, company values, and establish action plans based on them, after

completion of the training. So far we have tested this framework in India, Kenya and Switzerland. The goal is that it should be revenue-generating or at least self-sustaining. What we saw is that in developing countries like Ghana it is very difficult to have the training paid through participants due to lack of funding.

### **Presentations**

*Christoph Balmer, Forum Kirche und Wirtschaft, Switzerland* presented his experience in co-organising Globethics.net for SMEs in Zug:

I work with a Specialist Unit of the Association of Catholic Churches in the Canton of Zug, aiming at encouraging relations between the church and the economy. Together with Gloebthics.net we organized a first SME training for values-based leadership on two days in February and March 2015, taking place from 13h-21h every day. In terms of timing we discovered that it is better to start at 10am, as people get tired after half a day of work. Six modules were spread over two days (= (sixteen hours) of training. This turned out to be a stressful programme for the participants, who were yet unfamiliar with the concepts and not used to intense studying. In addition to the modules, we had speakers from local business, in order to make the concepts more tangible. Participants came from both local businesses and local churches, which can also be considered as SMEs.

The evaluation showed that the step-by-step training approach was good, yet complicated concepts like sustainability and implementation need to be broke down and a solid foundation to be laid before progressing. Moreover, training groups should be homogenous, so that all concepts are relevant to everybody. Part of the training offer was 1h of personal coaching after the workshop, and this was attractive to participants. The training cost (590CHF including meals) is very cheap for Switzerland, but the price helped creating a feeling of inclusiveness. Overall, participant feedback was positive.

*Guido Sacco, Globethics.net Board Member and CEO Bestimmo SA, Switzerland* talked about the business point of view of such training for SMEs:

I own a real estate company and we paid to have certificates for ISO 26000 (International Standard providing guidelines for social responsibility). An auditor came into the company with long procedures and questions to ensure that everyone in the company was very well orientated in ethics. However they worked mainly in respect of nature, governance, laws- the approach was very technical. This is where we saw that an ethics-oriented approach or certificate could be very valuable. Moreover, there is a big potential in SMEs to create an ethical environment, due to the proximity of everybody. Multinationals on the other hand all have an ethics department, but it exists more for reputation reasons than out of the true desire to be values-driven. Moreover there is a potential because ethics as a concept is still not very known to many companies. In addition, companies can be taught that it pays to have ethics, because your values come back to you. As an example, my company has a very human approach and we always get back 1000% because people recognize they can trust you, in a market where normally everybody cheats. For example, a woman was left by her husband and couldn't pay her rent – Bestimmo SA got a subsidy for her from the state, so the owner didn't lose any money, and the lady is still there. Moreover, you can sleep calmly at night. Having this approach also for your product (sustainable, good quality products) also really sets you apart from competitors so that demand is high although margins might be lower.

*Tayfun Zaman, Director, Ethics and Reputation Society, Turkey* provided insights into the ethics training programme that his society started two years ago:

We developed our programme to attack the market where it would make a difference – SMEs and high-risk sectors (e.g. certified auditors,

custom brokers, financial consultants). In Turkey, SMEs are usually family-owned companies (60% of the market). Their power is their surname- the companies' name reflects family values, morals and pushes them to be ethical as they don't wish to sully their name. But institutionalisation of ethics (management, implementation, assessment of ethics) is not traditionally their strong point. Next to the general training, we focus on developing certified compliance officers, with a programme that consists of one course, one practical report to write in a company and two obligatory workshops, all focused on integrity risk-management and compliance. The programme is complemented by a portal (Turkish Integrity Centre of Excellence: <http://www.tice.org.tr>) which offers resources in Turkish.

We are very successful, increased our employees from two to six. Motivation for these programmes is mostly business, since turkey depends on external investors who expect high standards. The fee for a training day is about \$3000. The certification programme for compliance officers is \$1800 per person. Key success factors are our tailored solutions (20min courses for board members to 5 day courses), knowledge of the local market and language and an ethics club, for which members had to sign an ethics pledge, which gives a feeling of family and adds a certain pressure.

*Jörg Bürgi, CEO, KMU nachhaltig GmbH, Switzerland* shared his experience with setting up a training programme for SMEs in Switzerland (and abroad):

I have worked with several hundred SMEs since the end of the 1980s. SME face practical challenges that can impede them to think more about ethics. The first challenge is the consumption by the day-to-day business in a market with price erosion and supply chain pressure. The second challenge is the lack of human and financial resources to think about the longer term. Especially in developing countries, as soon as the training is paid (even 30e euros) participation is going to be



minimal. As a training provider, solutions for this are to have training sessions funded, provide on-going coaching, establish a systematic but easy management system and a short management review. Other important contents for SMEs are time management, exemplary leadership, and reflection on cultural backgrounds as a basis for teamwork, review of the company context and vision/mission and the use of the balanced scorecard as an instrument of controlling.

### **Q&A Discussions**

The discussion focused on the following points:

- Need to know level of maturity of SME in order to tailor the programme, but for the basics the exchange between different companies can also be fruitful
- The motivation of SMEs for becoming ethical can differ: family honour, prestige- reputation, feeling of responsibility, religion/spirituality, pressure from supply chain/customers
- Different conceptual approaches exist depending on the motivation of the companies: the concept, that all trainings need to start with ethics and values, since these are the basis for everything (personally-motivated clients) vs. the concept that trainings should start with compliance and risk management first in order to ensure survival, and only then talk about ethics (financially motivated clients)
- Personal values are the basis, but the management system anchors them in the company and new employees can then be recruited based on these values, so they still continue to be personal as well.
- Format of the training: inter-company trainings are cheaper for SMEs but a follow-up needs to be provided to help the participants lead the change in their company whereas in-house

trainings are more effective, but lack the opportunity for knowledge exchange.

## **Conclusions**

- Tailor training content to needs, so to the maturity, motivation and sector of the company (cross-sector for basic concepts only, not for detailed work) → requires market survey
- Training content: simplify definitions (of ethics and sustainability), focus on practice rather than theory
- Format: inter-company for financial reasons and to allow exchange, but with follow-up coaching through local partners. Creation of a local client “club” that is exclusively committed to ethics.
- Organisation: Create a business model with Regional Programmes who can ensure local contextual training and provide a follow-up (either directly or through partners).
- Finance: finance training in south through profitable training in north. Possible other partners: UNIDO, ITC/ILO, Local/Regional Offices.

## ***Workgroup 9: How to foster values-based sustainability in the private sector in China***

*Teodorina Lessidrenska, Programme Executive Business Ethics, Globethics.net, Switzerland* moderated this workshop that was based on a current Globethics.net project: The Values-Based Enterprise Certificate (VEC) for companies in China.

## **Presentations**

*Teodorina Lessidrenska, Programme Executive Business Ethics, Globethics.net, Switzerland* started by giving an overview of the project vision and its current challenges:

The VEC is conceptualized as an ethical values-based practical programme for performance excellence through:

- Training/certification
- Networking/coaching
- Reporting/monitoring
- Recognition/ranking

This programme should build a community of business leaders, with a focus on Christian entrepreneurs and Christian values to achieve longer-term and deeper change. Our hope is that this programme can give more impact to the value-driven enterprises in China who will work towards a vision for a sustainable world of harmony, beauty and abundance for all.

Currently the further project development faces the following challenges:

- 1) The VEC concept needs to be consulted and shared with others so we can see the fit with the target's group's needs and wishes.
- 2) The concept needs to be tested in China and other countries. This also poses challenges including financial stability of the programme- can it be self-sustained? What is the right price for marketing this programme? What is the right client base?
- 3) The VEC programme needs to address Chinese reality: i.e.: how things are done in China? What is going on? Can we link our programme to Chinese government people? Who can act as a bridge for us?

- 4) The VEC values are tailored to China and to Christianity? Is this a problem in the political context?
- 5) How to manage our “good will” with the “cost” and “profit” factors?
- 6) What is missing? What is the approaching “bottle-neck”?

*Cui Wantian, Director, Bringspring Science & Technology, China* presented his view on the topic:

Ethics in general, and especially business ethics, are important issues that need to be emphasized. In today’s China leadership capacity is good, but there is a lack of good ethics as can be seen in the environmental problems we face. As a professor and entrepreneur, I would like to use my financial means to give entrepreneurs a faithful training- without faith there are no ethics. This I why we created the VEC project and we also built a non-profit business college in China that certifies entrepreneurs in CSR topics. Our methodology is learning by doing, since we feel that knowledge is important, but “heart” is more critical. Christian commitment has proven to do good for the people and to sustain companies. A current challenge is the lack of financial support.

*Josef Mondl, Programme Executive China, Globethics.net, Switzerland* explained his view of the changes necessary to the success of the programme: We need to see the training programme from different perspectives. I think we urgently need feedback from participants and next to that for the content a stronger focus on vision development and the human resources dimension. Furthermore, since we are talking about leadership training, we need to focus much more on this person’s accountability and set up a system to measure accountability. For this a personalized monitor programme is necessary- this kind of programme has been proven to be very powerful in the Chinese public service sector.

## **Discussions and Q&A**

*Q1. What is the Globethics.net brand in China? / Can you extend your programme from Christian companies also to other companies? / The GE has many faces, how can you present yourself as your identity, what is your core value?*

If we really knew about China, knew the real needs of SMEs in China, had a clear vision and approach, we could make the VEC concept work better. For now we rely on experts and Chinese partners to work with us. In any case the concept, positioning and branding need to be re-discussed and tailored to different target groups. Moreover more networks in China need to be developed. On the positive side we know that the Chinese culture sees education, training people as very important, so this gives us hope.

*Q2 In China, Globethics.net should work more closely with the Chinese governmental institutions. In the future, if policies change, the VEC's focus on Christian entrepreneurs might fall into trouble.*

## **Conclusions**

- The VEC should adopt a realistic approach, tailored to different target groups;
- Redefine the VEC strategy, vision and statement;
- Hire internationally recognized experts to tackle the Chinese business community, while at the same time ensuring the fit with the Globethics.net vision, values, culture and mission statement
- Change the wording “values-based” into “sustainability-based”

## **Theme D: Improving values-driven leadership in politics, religion and education**

### ***Workgroup 10: How to provide values-driven higher education***

This workgroup was moderated by *Vasanthi Srinivasan, Associate Professor, Indian Institute of Management Bangalore (IIMB), India.*

#### **Presentations**

*Divya Singh, Vice Principal, Advisory and Assurance Services, University of South Africa (UNISA), South Africa* provided insights into experiences at her own university to offer a more values-driven education:

UNISA offers mostly open distance learning courses. For the Assurance Services Ethics is a big issue and there is a commitment by the university to reach achievements in this area. Ethics has been identified as central to the university practice, so the training of ethics is included in a strategic plan, and then addressed at all levels. Resources are made available around ethics, including a dedicated Ethics Office which reports to the Vice Chancellor. Every student must take modules dealing with values and ethical citizenship, whatever their subject e.g. law, criminology, human sciences. These modules are not credit bearing but degrees are not awarded without them. Since the University Senate approved sustainability and ethics topics last year, all new modules must now include these issues. For the students this means they are challenged to think about the values that they contribute and they seem to be in favour of this initiative. On the staff side, there is now the need to integrate ethics staff into the formal curriculum and reactions are mixed. So there is a need to convince staff and management (including senior management) of this new way of thinking, which contrasts with the “old school” approach.

In order to raise awareness and do the training, the university has used industrial theatre and drama, centred on a fictitious character – Ms ET Hicks. She has her own blog and engages with everyone, through her ‘Fortnightly Friday Snippets’, which are also linked to the Chancellor’s Ethics Letter. She has a cartoon character and is quite controversial, based on an unethical person at the outset, who starts to realise what is important. Every quarter one scene is produced, based on one ethical principle that needs to be rolled-out. The staff seemed to enjoy the format – theatre with music. The ethics message is effective – either overt or subliminal, e.g. Ms E T hands out scarves and gloves that carry messages. Not everyone agrees with the approach; some staff complained that it was too light hearted. However, it reaches everyone. Since this approach is expensive, costs are an issue, but the aim is to offer it to other organisations in order to share costs. Not everyone buys into the ethics programme, including members of the senior management.

*Kamran Mofid, Founder, Globalisation for the Common Good Initiative (GCGI), UK* told his own personal story of integrating more value and depth into the teachings of economics: I have 35 years of experience in university teaching, being involved in economics, business and management teaching. I began by teaching economics and started to think that there was something missing; why did people not talk about happiness, spirituality, and morality? Who we are, where we come from? I realized that I was teaching students to create wealth, but not what to do with it. Lessons were in free trade, not fair trade; gross national product, not gross national happiness; about scarcity and competition, but not about abundance and co-operation. Without humanity, economics is a house of cards built on shifting sands.

Thus I became a student again and studied theology, philosophy and ethics with the aim to bring spirituality, compassion, ethics and morality back into economics itself, to make it relevant to and concerned with the

common good. Consequently, I established the Globalisation for the Common Good Initiative, now in its 15th year.

Now I explore how to create successful business but with a values-based way of using it. The stock exchange should ask these questions. Putting corrupt bankers in prison is not the solution; we need to instil good values in banking instead. Education is more than just training to create wealth; it is knowledge but also wisdom, including social and corporate wellbeing. University should teach the source of true happiness, how to have a good life, the principles of sustainability. How the global financial system can become more just.

I propose that the following values should be included in socio-political and economic practice, to enable possibilities for healing and transforming our world:

We value caring and kindness

We value passion and positive energy

We value service and volunteerism

We value simplicity and humility

We value trust, openness, and transparency

We value values-led education

We value harmony with nature

We value non-violent conflict resolution

We value interfaith, inter-civilizational and inter-generational dialogue

We value teamwork and collaboration

We value challenge and excellence

We value fun and play

We value curiosity and innovation

We value health and wellbeing

We value a sense of adventure

We value people, communities and cultures

We value friendship, cooperation and responsibility



*Jem Bendell, Professor and Founding Director, Institute for Leadership and Sustainability (IFLAS), University of Cumbria, UK* shared his experience with creating more values-driven education:

I have become disheartened by work in Corporate Social Responsibility and the academic world and decided to make a change. Now I use ethical learning in management education. I have developed a new way of connecting with students, a different way to inspire and create a shift in perspective – using poetry and nature. Poetry like this extract from William Wordsworth, *The Tables Turned*:

“... *One impulse from a vernal wood  
May teach you more of man,  
Of moral evil and of good,  
Than all the sages can...*”

I recite this poem to students, inviting a reconnection to nature and to heritage; to re-establish perspective. It creates a shift in time away from the immediate to more long-term, cosmic issues. The MBA programme includes a module on sustainability and considers barriers to transformation to a more caring society. We need to challenge deep-rooted assumptions: for example the assumption that education is only for success and domestication, rather than also for liberation. Or the idea that corporate life is professional and progressive. I strongly disagree – look for instance at the semiotics of suit wearing. Why is this important? We need to learn from entrepreneurs, activists, and change-makers. As humanities shrink and management education booms, we need to maintain critical thinking. We need to give graduates confidence by ‘unlearning’ them first and then building them up with a new perspective. Elite business schools tend to use this but often insist on confidence as a default, not as a developed awareness. So I instil a process where students restore a sense of wonder of being alive, a safe place to self-analyse and to be realistic—beauty, nature, and fellowship.

*Arend van Campen, CEO, Tank Terminal Training, the Netherlands* talked about the value of education being to remind people of who they are: I teach CSR in companies, focusing on the re-humanization of business and am author of the book: “The Safety of Ethics – Future of HSE, CSR and Risk Management”, which explains a way of expressing ethics, also within an HSE (Health/Safety/Environment) world.

The first mistake is thinking the material world is more important than people. Human and non-human life has become expendable - collateral damage. Our economy depends on our acquiescence – we keep consuming, although many companies are unsustainable (fractional reserve banking, dependence on fossil fuels, lobbyists influencing sovereign laws, Free Trade Agreements like TTP) . We need ethics education from birth; everyone is born with the same basic attributes. “Happiness comes from an orderly soul.” Ethics cannot be instilled by force or regulations. You just need to remind people of who they are. Man’s conscience is reliable: an innate moral compass provides all the answers. We know what is right intuitively.

The second mistake we make is thinking we are outside of the world and can control it when actually we are at the centre of everything that happens, because it is human perception/thinking that creates reality. And our thinking, our imagination is limitless. Quantum Physics and the Unified Field teach us that the man and his world are one (unity). If you were alone on an island would you act immorally/unethically? This thought experiment shows that unethical action depends on others which allow or acquiesce to this action.

If the wrong man uses the right means, the right means are used in the wrong way...

### **Discussion and Q&A**

The following points were discussed and commented on:

- What to bear in mind for ethical change management in an organisation like UNISA:
  - How to appeal to different audiences and through which medium?
  - How to build ethics into the strategy of the institution?
  - How long does the process take? Unisa programme is now in its 3rd year.
- When running a change management program to introduce ethics in all university courses the “marketing” of the message of the reason for integrating ethics is very delicate: one needs to sell the idea and not abuse it.
- The initiative of integrating ethics into all university subjects gains momentum among universities and business schools in US, some business schools are becoming new centres for thinking about ethics.
- Making ethics a standard in education: is this ethical?
- The young generation is excited to make a difference, but the challenge is: how to get more schools interested in ethical training?
- We need to move beyond business when it comes to values-driven behaviour and ethics. I am working on an initiative in the UK to incorporate ethics into engineering studies, so that they contribute to wellbeing and health (WR Bowen, I-Newton Wales)
- Is ethics education context-neutral or context-relevant?

## **Conclusions**

Values-based education can be split into two areas:

- 1) Institutionalisation – change management > strategy, messaging, and scalability
- 2) Curriculum

- a) Self-reflection: moving from profit maximisation to social values
- b) Experiential learning through poetry, heritage, the outdoors > producing inspirational speakers and questioning assumptions about education, business case, corporate world
- c) Re-humanization through a reminder of ethical principles; doing the right thing is what you ought to do and you feel better for doing it

### ***Workgroup 11: How to set ethical standards for candidates of political elections: checklists and trainings***

*Djacobia Liva Tehindrazanarivelo, Adjunct Professor, Boston University Study Abroad Geneva, Switzerland* moderated this workshop and announced that due to the late arrival of *Dieudy Makano Kyalondawa, Program Responsible, Electoral Mediation and Integrity Commission-CIME, DR Congo* his presentation was integrated with *Naupess Kibiswa's*. He invited the panellists to talk about the why and how of setting ethical standards for political candidates.

#### **Presentations**

No universal political system does or could exist. From the presentations we can firmly conclude that politics is contextual and such systems must be adapted and specific to the country/region in which it functions.

*Naupess K. Kibiswa, Chairman, African Centre for Peace, Democracy and Human Rights (ACPD/NGO), DR Congo* presented the current state of politics in the Democratic Republic of Congo:

We have approx. 450 different ethnic groups and 477 political parties, many of which have inadequate training and preparation. Furthermore, a high percentage of the population in DRC is illiterate and in poverty. We face constant tensions in the country due to alleged reports of fraud in 2011 and the announcement of the president that he

wants to extend his term. Current mechanisms to promote ethical behaviour include the constitution and electoral laws (but some elements are disputed since 2011), the code of conduct and sanctions in case of breach. The code of conduct includes protection of journalists during public events, a ban on falsification of speeches and corruption, the protection of the spirit of brotherhood to work for national unity, peace, social cohesion and a pluralist democracy, condemnation of discrimination based on gender, race, ethnicity, class and religions as well as a commitment towards dissemination and enforcement of this code. Evidence shows that candidates' values stem from their upbringing and parent's faith which impacts their behaviour in the political world.

CIME is a platform for all religious confessions in the DRC. The CIME includes:

- A framework for the exchange of electoral information and to manage on going election dialogue and tension through mediation during and after the elections
- A non-judicial body for the resolution of electoral disputes;
- It also intends to establish an integrity scheme (values and virtues, adherence to standards and procedures) for all actors involved in the electoral process.

Together with the Church of Christ in Congo (ECC) and Globethics.net we created the FIER program (Formation sur l'Intégrité pour des Elections Responsable /Integrity training for election leaders). This training aims at strengthening the ethical, integrity and technical capacities (electoral disputes resolution) and pride in the country of multipliers, such as members of the ICEM, the CENI; representatives and candidates of political parties; leaders of religious organizations; trainers of civic education; and other multipliers and women's organizations.

*Serge Houssard, Administrator, Training of Elected, Anticor, France* presented the work of the association Anticor in France: Created in 2002, ANTICOR is an association of citizens and elected officials with a local group in every department. We monitor the legality and probity of elected regarding the use of funds/public procurement/public-private partnerships. Our actions include conducting judicial proceedings in cases that have not officially been investigated, give civil parties access to the files, mediations, support for whistle-blowers, training of citizens in monitoring the work of elected officials, and awareness-raising of elected local governments on ethical issues, transparency and risk of conflicts. Times are improving now, because the topic of politics within a family is less taboo, and individuals vote increasingly independently of their parents. Regarding our effectiveness, prosecuting a political person can still take up to 8 years, because until such a person is judged, they have power and influence.

### **Discussion and Q&A**

The discussion focused on three topics: How to set up rules/a charter for politics, how to filter the access of the right candidates, how to monitor the charter once elected.

How to set up rules for politics:

- A code of conduct is essential to politics. In each party they need to talk about each of the issues and everyone it concerns
- A charter for politicians should not be written from within. It is more constraining when it comes from the outside, like in France.
- Need to distinguish between code and charter of ethics: a charter is a voluntary commitment, based on the conscience of the individuals and can't be sanctioned. A code is mandatory and has articles.
- Funding: Transparency in finance is crucial – often the parties are financed through corruption and only have the power to

campaign once they have money. In Africa, a big part of the money comes from private foreign companies, since inside the country there are not enough funds. The independent media can play a significant role. The details of the campaign budget should be open knowledge, especially in poor countries.

- The UN has a code of ethics for elections vs. there is no universal model, it should be contextual.

How to “Filter” access of candidates according to rules:

- People with a criminal record, e.g. tax evasion etc., should not be allowed to be candidates, while in some countries people with a criminal record are local heroes because they stood up to injustices of the system/corrupt president etc.
- The population filters by voting- but we assume that the majority is always right and that’s sadly not the case
- Being able to filter would require transparency first
- Dangerous to not treat everyone equally
- How to set up these rules in countries, where a “criminal” is in the presidency, and just wants to maintain his power?
- What to do in countries where there are only two parties? Which limits the candidates greatly?

How to monitor/control behaviour of politicians:

- Monitoring is the real issue, because codes might exist, but people are often motivated by personal gain.
- Need for citizens to be aware of norms, otherwise politicians can’t be supposed to follow them.
- If no one controls the rules the rules will not be respected. It is for that reason that we need a solid system, such as a yellow and red card. Observe, write reports in a diplomatic way, file a case if someone refuses to accept the norms.

- Control/denouncement can't be done by an outside individual, it would put life in danger. Therefore a code of ethics is needed first, and then an ethics committee that supervises it.
- Also here transparency would be crucial, e.g. the bank account of the president should be public.
- Some "infiltration" by the observers is necessary.
- Whose role is it to apply sanctions?

## **Conclusions**

The group decided to split into three groups that would further discuss separately the funding of political parties and campaigns, eligibility criteria for candidates, and key control mechanisms.

### ***Workgroup 12: How to ensure responsible management of resources (land) of religious organisations: development plans***

*Christoph Stückelberger, Director and Founder, Globethics.net, Switzerland* moderated this workshop and highlighted the topic of corruption in religious organisations and churches, on the Christian side, but in other religions as well:

Accountability issues affect the whole society. The focus of this workshop is not only transparency, but also how to ensure responsible management of resources for religious organisations. One sensitive aspect is that religious organisations are owners of huge properties. They are often the biggest landowners. The danger of not properly managing is there. This is relevant not only for Christianity, but also for Hinduism, Buddhism and other world religions, where organisations are heavily criticized. Transparency is linked to reputation and credibility. If an organization is not managing well, it will give a bad reputation, yet a religious organization's status relies precisely on trust. Another aspect is fundraising. Resources of religious organisations are often underused.



Certain organisations have come to the conclusion that if they manage their wealth well, they can be more sustainable and live on their own. (E.g. the Presbyterian Church in Cameroon: each parish is supplied with a professional accountant for money and property management)

### **Presentations**

*Luise Ammerschuber, Program Manager Governance and Accountability, Salvation Army, Switzerland* presented her experience with property management and what is needed to ensure responsible resource management in religious organizations:

The Salvation Army has a four-billion-dollar property portfolio and we have also faced several uncertainties and scandals. The problem is that properties of religious organisations are often very old, so the land was cheap once but is worth a lot today. They need an overview of their exact properties (% of use etc.). Then they need to understand the aim, which is serving the needs of the community: this means, for community ownership the community should be asked about their needs, and decisions should be communicated openly. Then a business plan needs to be established for the short, medium and long term. For unused property, there are different options: to use it for the community, sell, rent out cheap to community. Based, on this, guidelines need to be developed and staff trained. Frequent evaluation is needed to see whether a better use is possible.

*Jacob Belly, Executive Director, Asian Centre for Peace and Development, India* shared the perspective of Indian religious organisations and churches:

Normally, people don't like to talk about corruption, but it is a main factor that destroys religions. In India, the government holds the major properties followed by religious organizations (Hinduism etc.) and then by private companies. Therefore, religious organizations have a huge role to share this for the good of the people and their development; yet,

in reality it is used for the sake of a few top people. The Church of South India (CSI) is the largest property holding religious organisation. There is no accountability and transparency. The property should be used for the health and education of the majority of the people. Politics in India aggravates the problem: the currently ruling party is religious and the belief is that “We are born to rule—born to enjoy the ruling.” This assumption is a recurring problem in many institutions.

*Obiora Ike, Pastor, Professor of Ethics and Intercultural Studies, Godfrey Okoye University, Nigeria* presented his view on why responsible resource management in religious organisations is crucial and what is needed to foster the same:

The most important resource is the human capital, followed by land (the ecosystem), then by labour, and then by capital, which is the result of labour and resources. Religious organisations are assets because they enjoy the trust of the people. They act as givers of hope, they are transnational, transcultural, intergenerational, transcendental and non-profit. Therefore responsible resource management is crucial. What we need is the emergence of a transparent process of religious leaders, documentation and surveys to understand how much one has, and the well understood theological foundation that the properties are for use, not for ownership. Next, legal titles for the properties are important, the establishment of a property department in each diocese, the training of current and future personnel, as well as the exchange with other organisations. Further, charity is important, schools and hospitals have needs. Lastly, if churches do income-generating activities they should pay tax, too, just as corporate social responsibility.

*Nigussu Legesse, Programme Executive, World Council of Churches, Switzerland* described the situation in Sudan: The orthodox church in Sudan has over 50.000 parishes, 3 university colleges and over 20 clergy training centres, still without having a national council of churches (it will come). When the government came to power, they

started to document all properties and nationalized them, yet there is no plan on how to responsibly use these land resources. Next to this, finance is also a problem, 700.000 clergymen are paid, and nobody worries whether this is efficient. The Christian minority in Sudan are in a difficult situation, since the motto is “one country, one language, one religion”, so they split into two, one side being supported by the government.

*Christoph Stückelberger, Director and Founder, Globethics.net, Switzerland presented the presentation of Emmanuel Manegabe Zagabe, Member and Pastor in Charge, 8th CEPAC Filadelfia Mukukwe and CEPAC control committee, DR Congo: Emmanuel Manegabe Zagabe studies the church management situation in Sud-Kivu. The churches there face several challenges in terms of resource management: First of all there is a lack of criteria in the selection of managers – favouritism and nepotism can play a role (Only 3 churches out of 21 have professional finance man, with women being marginalized). Secondly, governance structures are unclear, and so are responsibilities and accountability for decisions. What is needed is the capacity-building for change as well as institutional reform. This could be done through a national centre for resource management training.*

## **Discussions and Q&A**

The discussions focused on four distinct aspects of the topic: country examples, barriers to transparent resource management, opportunities through transparent resource management and the process needed for more transparent resource management:

Examples of problems with irresponsible resource management:

- In Indonesia we share a similar experience with Islam, who has 2 main organisations since the colonial period. One of them manages property well, takes care of universities, hospitals etc.

The other one operates more in rural areas and is subject to individual management. Both organizations receive opaque donations by the government and need more accountability. A particular problem arises as well, when the buildings are used for-profit activities like hotels etc.

- In Egypt, 25 years ago, we had only 4 monasteries, only 300 churches. Now 400 monasteries and 40,000 churches. The same story with Islam, Buddhism and Judaism. State does not incur taxes – the money is only for the needs of the church, so a change in conscience is very important.

Barriers to transparent resource management:

- Historical legacy issues with traditional population: The first step is to know who owns the land on which the church property is built, and this can be challenging.
- Interest to keep value down to nothing, so that taxes, insurance policies etc. don't go up. (e.g. in Geneva they refused to do this)
- Emotional value/bonds to the church property (also has a theological aspect = sacred land), and the fear of losing it.
- Attitude of religious organizations can be: "it does not matter, we are in the world but not from the world, we have our own rules, we have our own criteria and logic"
- Many churches are unregistered, to register is costly and they fear their loss: If they are less than 70-80 years old, they are not recognized as churches, moreover in post-communist countries a process of restitution of properties to the church is very difficult
  - In Nigeria a diplomatic meeting with the government for a smooth transition helped
  - In Rwanda, with the ombudsmen of the state a first meeting between church and government helped discover that they had common interest, which eased the way

- Outside help would help sometimes

Opportunities through transparent resource management:

- Self-sustainability through better resource management by documenting the resources first, and then using them in part as income-generating project (e.g. programme developed in Nairobi through deputy general secretary)

How to start a process for improved resource management:

- Standards and guidelines are needed to handle the topic
- An internationally recognized process would help: ISO 9004 or ISO 26000 for the ecological side.
- Communication/education to reach people through Globethics.net. We could organize writing skills, workshops, exchange programmes around the topic among youth, teachers, missionaries, researchers.
- Online needs analysis of the congregations: this could be done in exchange with the many college graduates without jobs but with lots of competencies.
- Maybe ordain finance managers – ordination would give them a weight

## **Conclusions**

The moderator summed up the following aspects for further thinking about a project for better resource management:

1. Awareness. How to create awareness about the importance of the topic?
2. Documentation and statistics: We need to know what we talk about. Social scientists have to help. How to register, knowing that land registration is very expensive. How to mobilize the resources for this step?

3. Theology and ecclesiology on management, accountability etc.
4. The community has an important role in that their needs need to be addressed
5. Peace issue – conflicts, split of churches are often related to property conflicts.
6. How to make this cooperation ecumenical within Christian churches and between religions. How to link with the other religions?
7. The sustainability aspect should not be forgotten and can be linked to creation.

### **World-Café: Development of other project ideas**

The Global Ethics Forum 2015 featured a world-café which reserved the possibility for those who didn't participate in any pre-fixed workshops, to brainstorm (and later on potentially follow through) on other project ideas and topics. *Lucy Howe López, Programme Director Network and Partnerships, Globethics.net, Switzerland* facilitated the session.

The project ideas which came out of the process are listed below:

- Provide support for ethics standard-setting and promoting policy coherence among National and Local Governments
- Promote multi-stakeholder approaches for solving sectorial ethics issues.
- Family as the Cradle of Ethical Formation: promote parental and family responsibility and strengthen the core value of integrity through trainings. Promote local solutions and acting for global issues.
- Promote implementation of projects, especially at the local or community level, aiming at triggering or enabling policy,

business strategies and behavioural change with high impact potential (mobility, food, housing, waste management, tourism)

- Put in place a tool that shows the benefit of collaborative research between low and high income country researchers, namely the development of solutions that reach beyond the generation of knowledge to address ethical issues in the global village. This tool will articulate the needs, local priorities, expectations of different actors involved in collaborative partnerships, responsibility, capacity strengthening, promoting ownership, creation of jobs, increasing accountability, transparency and trust among partners to impact in global ethical research and innovations.
- Involving youth in sustainable development:
  - Supporting the scaling up of youth networks and engaging policy makers in building and maintaining an interactive dialogue with youth and youth organizations on sustainable lifestyles and education.
  - Encourage the dissemination and active engagement, at scale, of youth in developing solutions and visions for Sustainable Lifestyles through outreach tools and activities.
  - Scaling Sustainable Lifestyle Teaching: Scaling up of existing, high-impact initiatives driven by education institutions, including higher education institutions, and teachers for the mainstreaming of Sustainable Lifestyles principles into their daily management as well as in their programmes, with the active participation of students.





## SUMMARY OF RECOMMENDATIONS

*The twelve workgroups developed concrete recommendations for further research and practical actions of implementation for the coming 12-18 months.*

### **Workgroup 1: How to develop, monitor and adapt a code of ethics in an institution? A tool box:**

1. Build a manual for codes of ethics with the following chapters:
  - Introduction, terminology
  - Types of Codes
  - Common characteristics of codes of ethics
  - Principles and values
  - Universal and contextual values. Cultural diversity
  - Procedures for development of codes
  - Procedures in implementation of codes: formations (mise en œuvre)
  - Procedures of monitoring: compliance, audits et (contrôle, surveillance)
  - Procedures of incentives sanctions
  - Training Modules
2. Specific research areas for the implementation of codes of ethics:

- Research ethics
- Higher Education
- Elections
- Churches/religious organizations
- Artificial intelligence/robotics
- Cities, communities
- Private sector
- Museums

### 3. Research needed

- Impact of codes and impact measurement
- Analysis of Code of Ethics Collection: domains missing/less developed typology etc.
- Collection of Best Practices

### **Workgroup 2: How to reduce inequalities – equal access to education and job opportunities**

- A new vision for education: self-reliance, responsibility, sustainability, transformation, peace, global citizenship
- A programme for opportunities in ecological entrepreneurship (reinventing richness in an ecological perspective)
- Policies and mindsets to shift education to skills acquisition with relevance for society
- Education that shapes a values-based and competent society, dealing also with the deradicalisation of youth
- Changing tax systems to ensure resources for relevant education and job creation.
- Developing new technologies and partnerships that support change in education and job creation.

**Workgroup 3: How to implement integrated reporting and thinking in companies and NGOs?**

- Need for the IR Framework to be adapted for use by not-for profits:
  - Simple and Clear
  - Doable and Affordable
- How to motivate not-for profit sector to do IR?
  - IR helps to maintain the level of trust
  - IR helps to meet stakeholder expectations
- Change the term «capital/6 capitals» with «value providers»
  - brings focus from profit creation to creation of other values
- Apply Integrated Thinking as simple logic and analysis before the complex frameworks and systems
- Need to understand the added value of IR in relation to other reporting initiatives

**Workgroup 4: How to enhance women's equality? Training tools for leadership and bargaining capacity**

- Responsible leadership should focus on building concrete communities based on equality and justice especially gender justice and peace with no violence against women and girls
- Enhance women's intergenerational empowerment and leadership through education and leadership training
- Provide financial resources for women and create a culture where women can also flourish economically
- Deconstruct patriarchal domination by educating and training men and boys in transformative masculinities that respect, understand and protect women's rights. E.G sexual and reproductive rights, no SGBV

- Provide easy and helpful access to technology
- Use mentoring to exercise true leadership and values that empower women

**Workgroup 5: How to improve responsible investment?**

- Create awareness for different stakeholder groups on ESG and RI (newspaper article, academic article, essay, publication)
- Research projects:
  - 1. Comparative analysis how responsible investment is seen in different contexts
  - 2. What is the link between good performing companies in terms of CSR and responsible leadership in these companies?
  - 3. Create a survey tool to define responsible investment and ESG in different regions
- Create DEBATE between different stakeholders about RI
- Capacity building for RI industry (training on ethics of governance, from knowledge to values), shareholders (on ESG issues, active ownership) and SME's (on ESG) to lead to mentality change
- More awareness and adherence to existing RI research quality standards (Arista, GISR)
- Regulation for RI sector (mandatory)

**Workgroup 6: How to use traditional and new media for ethical change?**

- Who is excluded? (language limitations)
- Responsibility (especially for virtual identities)
- You're the one at risk!
- Projects
  - Post-Mortem Policy for virtual identity

- Business Ethics Weekly
- Teaching Responsibility for New Media Usage
- Code of Ethics / Ethical Standards for New Media Usage

**Workgroup 7: How to use dialogue for improving business relations: Africa-China dialogue and praxis**

To organise an Africa-China dialogue in 2016 in Nairobi that will produce:

- Two surveys prior to the dialogue
- Manifesto for Sustainable Africa-China Business Relations
- Strategy for follow up in-country Africa-China business dialogues

**Workgroup 8: How to implement values-driven leadership in SMEs: practical experiences from trainings**

Offer training programmes with the following advice on content:

- Know the context and build the training strategy & programme accordingly
- Simplify definition of ethics & sustainability
- Take into account the maturity level of SMEs
- Use Integrity Risk Management
- Adopt an Integrated Ethical Behaviour
- Modular approach
- Inform on rights and obligations (ex. comply with laws, serve the customers, etc.)

Strategy for these trainings:

- Build a business model for the cooperation with the Regional Office (RO)
- Undertake a market survey in each region

- Train the Regional Office primarily through Training-of-the Trainers
- Duration 3-5 days
- Create local «Clubs» of Ethical Business Communities, Create synergies with the local players dealing with Ethics & Sustainability

**Workgroup 9: How to foster values-based sustainability in the private sector in China**

- Training and education are important part of the Chinese culture, therefore it makes perfect sense to approach the business community with training/education product on sustainability
- GE needs to rely on expertise in sustainability and engage with experts and partners in China and internationally
- Align the project with GE mission, vision, identity
- Customized approach to the project – adapt to two different user groups (Christian and secular audience)
- “Values-based” needs to be defined (which values) – use UN-language, suggested replacement – “sustainability-based”

**Workgroup 10: How to provide values-driven higher education**

- Focus on all stakeholders
- Recognition of context-specific values
- Bring together resources that are available
- Focus on developing case studies

**Workgroup 11: How to set ethical standards for candidates of political elections: checklists and trainings**

Need to research and agree on three main areas:

- Which rules to set up for politics (e.g. funding of political parties and campaigns)
- Which eligibility criteria to set for political candidates

- How to control the implementation of the rules (key control mechanisms)

**Workgroup 12: How to ensure responsible management of resources (land) of religious organisations: development plans**

Main issues:

- Documentation and statistics of resources
- Legal and tax issues and insurance (state / religious organisations)
- Registration (funding, depending on community, restitution of property)
- Standards and guidelines
- Theological and ecclesiological background (servant leadership, historical memory, indigenous populations, core values, accountability)
- Database (best practice, collection of documents)

Recommendations:

- Online working group
- Pilot project (2-3 countries e.g. 1 per African sub region through the NCC)
- Conference in Nairobi – AACC – Managing Resources Planning Workshop





## NEXT STEPS

The conclusions and recommendations of each workgroup were brought to a next level in the last workgroup session. This session was optional and aimed at those who want to take the workgroup topic into an online project workgroup, in order to convert theoretical recommendations into action. Nine workgroups out of the twelve took up this opportunity.

An excerpt of the resulting project plans is shown below.

### **Workgroup 1: How to develop, monitor and adapt a code of ethics in an institution? A tool box**

Goals	Activities	Target Group
<b>Complaint mechanisms of Codes of Ethics: Methodological directives for the Global North</b>	2 case studies, methodology of the complaint mechanisms in the Global North. Model of online, hotline solutions.	Global North, NGO Research to be included in a Manual for Codes of Ethics published by Globethics Publication 2016.
<b>Case Study Presbyterian Church Cameroon</b>	Interview concrete case. Write the paper	Global South, Faith based organisations Research to be included in a Manual for Codes of Ethics published as Globethics Publication 2016

<p><b>Complaint Mechanisms: Vocabulary: how to deal with pejorative connotation of whistle blowing? State of the Research. What is Whistle Blowing, Complaint Mechanism in the Global North? What is missing?</b></p>	<p>Do the research by October 2015 and write the paper latest end 2015.</p>	<p>Research to be included in a Manual for Codes of Ethics published as Globethics Publication 2016</p>
<p><b>Manuel for Codes of Ethics</b></p>	<p>Editing and Production of a book on the methodology and development of codes of ethics.</p>	<p>Book volume published by Globethics Publications, 2016. Impact of Globethics.net Network and beyond in the Global North and South in professional networks.</p>

**Workgroup 2: How to reduce inequalities – equal access to education and job opportunities**

<b>Goals</b>	<b>Activities</b>	<b>Target Group</b>
<p><b>To develop a policy framework to advance skills oriented education that is relevant for both the individual and society</b></p>	<p>Research on relevant examples/ case studies from various countries (e.g. South Africa) or institutions (e.g. UNESCO, ILO, etc.) Networking to broaden the stakeholder base for the work Collaboration through a web-based working group</p>	<p>Educational policy-makers, educational institutions, educators</p>

	Resourcing the work through subcontracting, funding, etc.	
<b>To develop a programme to advance skills and opportunities in ecological entrepreneurship</b>	<p>Contents design</p> <p>Experimentation and demonstration of usefulness</p> <p>Train-the trainer programme</p> <p>Advocacy and information.</p> <p>Programme funding</p>	<p>Educational institutions, educator, learners, aspiring ecopreneurs in neighbourhoods, urban slums, and rural villages.</p>
<b>To advance relevant education and job creation through taxation, technology applications and partnerships</b>	<p>Finalisation of project plan and funding</p> <p>Creation of online learning technologies</p> <p>Development of capacity enhancing certification</p> <p>Making smaller businesses bankable</p> <p>Assure local social services</p> <p>Mitigate corruption in job creation</p>	<p>Community-based education stakeholders in in identified countries such as Kenya, Nigeria and Benin</p>

**Workgroup 4: How to enhance women’s equality? Training tools for leadership and bargaining capacity**

Goals	Activities	Target Group
<b>Raise awareness about the importance of gender ethical values in leadership</b>	<p>Define a step by step communication campaign</p> <ul style="list-style-type: none"> <li>- Promote the Thursdays in Black</li> <li>- <b>GE newsletter, focus on Gender ethics (according to timeline)</b></li> <li>- Social Media</li> </ul>	<ul style="list-style-type: none"> <li>- Define sub target groups (young girls and boys, etc.)</li> <li>- Globethics.net Participants</li> <li>- Globethics.net Network (NCs, RPs)</li> <li>- Users</li> <li>- WCC network</li> </ul>

	<p>Define specific subjects (sexual and gender based violence, sexual and reproductive health and rights, climate change, ICTs)</p> <ul style="list-style-type: none"> <li>- Information dissemination</li> <li>- GE public forum discussion</li> </ul>	<ul style="list-style-type: none"> <li>- YWCA network</li> <li>- CSW</li> <li>- Others (Academics, practitioners, etc.)</li> </ul>
<p><b>Provide easy and helpful access to information on gender ethics</b></p>	<ul style="list-style-type: none"> <li>- Information dissemination</li> <li>- EVERYONE participates in the online training “ I know Gender”</li> <li>- <b>GE.net Mini-Collection on Gender Ethics</b></li> <li>- Gender Leadership Lecture (GEA)</li> <li>- WCC resources</li> <li>- YWCA resources</li> <li>- LWF resources</li> <li>- Define specific subjects (sexual and gender based violence, sexual and reproductive health and rights, climate change, ICTs)</li> </ul>	<ul style="list-style-type: none"> <li>- Define sub target groups (young girls and boys, etc.)</li> <li>- Globethics.net Participants</li> <li>- Globethics.net Network (NCs, RPs)</li> <li>- Users</li> <li>- WCC network</li> <li>- YWCA network</li> <li>- CSW network</li> <li>- Others (Academics, practitioners, etc.)</li> </ul>
<p><b>Mobilisation of boys and men</b></p>	<p>Provide information on existing gender trainings tools</p>	
<p><b>Network</b></p>	<p>Connect interested people to networks and resources (also through the activities mentioned above)</p>	

**Workgroup 5: How to improve responsible investment?**

Goals	Activities	Target Group
<b>1. Publish a research report On the link between good performing CSR companies and responsible leadership</b>	-Research -Data collection -Publication report -Convening at GISR	Different stakeholders
<b>2. Research and debate: what can be the real value, impact and societal return of RI? What can we expect of RI?</b>	-Research -Data collection -Academic paper -Debate at GEF 2016	Different stakeholders
<b>3. Global consultation project on ESG and RI Survey on different perceptions of ESG and RI in different parts of the world (joint project with Globethics)</b>	-Design survey tool -Distribute survey tool amongst Globethics network for data collection -Debate at GEF 2016 -Publication	Different stakeholders
<b>4. Capacity building for the RI industry</b>	-Negotiation meetings	GISR
<b>5. Create more attention for value driven SRI research standards (ARISTA, Future Fit Business Benchmark)</b>	-Contacting rating agencies -Disseminate brochures	RI rating agencies

**Workgroup 7: How to use dialogue for improving business relations: Africa-China dialogue and praxis**

Goals	Activities	Target Group
<b>To organise an Africa-China dialogue in 2016 in</b>	<ul style="list-style-type: none"> <li>• Research reports on respective Chinese and</li> </ul>	<ul style="list-style-type: none"> <li>• Entrepreneurs / Business networks</li> </ul>

<p><b>Nairobi that will produce:</b></p> <ul style="list-style-type: none"> <li>• Two surveys prior to the dialogue</li> <li>• Manifesto for Sustainable Africa-China Business Relations</li> <li>• Strategy for follow-up in-country Africa-China business dialogues</li> </ul>	<p>Africa perspective of Chinese business in Africa</p> <ul style="list-style-type: none"> <li>• Manifesto for sustainable business relations</li> <li>• Strategy for in-country Africa-China dialogues</li> </ul>	<p>(50%)</p> <ul style="list-style-type: none"> <li>• Academic</li> <li>• Policy maker</li> <li>• Civil society</li> <li>• Independent moderator</li> </ul>
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**Workgroup 8: How to implement values-driven leadership in SMEs: practical experiences from trainings**

Goals	Activities	Target Group
<b>Ensure a business attractive brand independent of religion</b>	Present it to the Board & GLC	Board Members SC Members of GLC
<b>Build Values-Driven Responsible Business Toolkit (Ethics, Compliance, CSR)</b>	Build an International intersectoral Collective Hub Values-Driven Responsible Leadership Development Programme	Business
<b>Develop a Business &amp; Marketing Strategy</b>	Finalise Market Study Conduct local market “Feel”	Local SME, Multinationals
<b>Fundraising</b>	Coordinate with local Regional Office where appropriate	UNIDO, ITC/ILO Multinationals Local Funds
<b>Set-up of a Taskforce Group</b>	Participate in meeting	WG Members

**Workgroup 10: How to provide values-driven higher education**  
**→ 10.1 Building resources for value based higher education**

Goals	Activities	Target Group
<b>Connect with larger group members on collection of material</b>	Collecting of material from the participants	All members who participated in the workshop yesterday
<b>Getting members to provide material</b>		
<b>Bringing together interested members on values based higher education framework</b>		
<b>Understanding learners' orientation –(Mind time project)</b>	Will provide resources	

**Workgroup 10: How to provide values-driven higher education**

**→ 10.2 Higher education impacting community**

Goals	Activities	Target Group
<b>To evaluate the impact and effect of the university on the community in which it operates</b>	Review institutional culture: Prepare an online questionnaire that looks at specific factors that indicate impact (i) what is the social impact of the university, (ii) how does the university embed ethics and values; (iii) are the offerings sustainable and responsible; (iv) is there an ethics component in your learning; (v) how do your graduates stand-out; (vi) do they stand-out as employees of choice;	Higher education / post-school educations PHASE 1: Unisa and a University of Technology PHASE 2: Roll-out to other universities.

(vii) is the university recognised as a socially responsible citizen by the community.
Analyse the results
Follow-on: Engage the institutions individually and communities/students
Present findings
PHASE 2: Looking for universities interested to test questionnaire
Leveraging off successes identified

**Workgroup 11: How to set ethical standards for candidates of political elections: checklists and trainings**

Goals	Activities	Target Group
<b>1. Proposer des améliorations du code de bonne conduite existant</b>	Examiner le code, comparer avec les standards internationaux	Partis politiques et CENI
<b>2. Proposer les mécanismes de mise en œuvre du Code</b>	Relever les pratiques déviantes dans l'application du code ; Développer des modules de formation avec des cas pratiques	Partis politiques et CENI
<b>3. Proposer les mécanismes de mise en œuvre du Code</b>	Rechercher les mécanismes existants dans les autres codes	Partis politiques et CENI
<b>4. Proposer les moyens de contrôle du respect du Code</b>	Rechercher les expériences dans les autres Etats et s'en inspirer	Partis politiques et CENI
<b>5. Vérifier les sources de financement des</b>	Identifier les valeurs éthiques des sponsors ; Rechercher	Etat, partis politiques, CENI, CIME



<b>candidats</b>	sur les sources de financement des partis politiques et des candidats en RDC ;	
<b>6. Vulgariser le code</b>	Disséminer auprès des acteurs et de la population ; organiser des séminaires	Citoyens, acteurs politiques, Etat

**Workgroup 12: How to ensure responsible management of resources (land) of religious organisations: development plans**

<b>Goals</b>	<b>Activities</b>	<b>Target Group</b>
<b>1.Share positive /problematic examples</b>	Collection of case studies of laws and regulations of property management of religious organisations	By Nov 2015 : list of authors Nov 2015-Apr 2016 production Apr –June 2016 editing publication
	Collection of international standards on property rights of religious orgs	
<b>2.Help religious orgs to enhance quality property management</b>	Manual for property management of religious orgs	
<b>3. Create platform for good practice and interreligious exchanges on property management of religious orgs.</b>	Pre-GEF2016 conf. on property management	Before GEF 2016
<b>4. Demonstrate religious motivations for responsible property management</b>	Collection/book on theological reflection on property management and responsible leadership	

*All the workgroups can be seen:*

***www.globethics.net/research/workgroup.*** *After login, users/participants can join an online workgroup by clicking the button “join” on the page of the respective workgroup.*

*For any questions and suggestions write to Marietta Scheurmann  
Program Officer Global Ethics forum.*

***www.globethics.net/GEF***

***scheurmann@globethics.net***

# APPENDICES

## Appendix 1: Conference Programme

### Day 1: Thursday 25 June 2015

**Open for registered participants** - Ecumenical Centre, 150 route de Ferney, Geneva, Switzerland

Day One	Theme	Speakers
08:00-09:00 <i>Main Hall</i>	<b>Registration</b>	
09:00-09:20 <i>Main Hall</i>	<b>Welcome</b>	Ambassador Walter Fust, President, Globethics.net and Chair, Global Ethics Forum, Switzerland
09:20-09:45 <i>Main Hall</i>	<b>Keynote-Speech</b>	Musimbi Kanyoro, President/CEO, Global Fund for Women, USA
09:45-11:00 <i>Main Hall</i>	<b>Opening Panel: State of and Need for Responsible Leadership</b>	<p>Moderator: Deon Rossouw, Chief Executive Officer, Ethics Institute of South Africa, South Africa</p> <ul style="list-style-type: none"> <li>Alexander Ageev, Director, Institute for Economic Strategies, Russia</li> <li>Jem Bendell, Professor and Founding Director, Institute for Leadership and Sustainability (IFLAS), University of Cumbria, UK</li> <li>Liu Debing, Advisory Board Director, Centre for International Business Ethics (CIBE), China</li> <li>Florencia Luna, Director, Bioethics Program, FLACSO, Argentina</li> </ul>
11:00-11:15	<b>Networking Break</b>	

<p>11.15-11.30 <i>Main Hall</i></p>	<p><b>Introduction to Workgroups</b></p>	
<p>11.30-13.00</p>	<p><b>STOCKTAKING: First Workgroup Sessions, Workgroups 1-6</b>  <b>Goals of the sessions:</b></p> <ul style="list-style-type: none"> <li>• Inputs with regard to existing tools and experiences in relation to the workgroup topic (What tools are out there?)</li> <li>• Compare these tools and experiences re content, method, reach, target group, impact (How do these tools differ?)</li> <li>• Conclude lessons learnt with these tools (What works? What doesn't work? In different contexts?)</li> </ul>	
<p><b>Theme A: Implementing general codes and standards</b></p>		
<p><i>Main Hall</i></p>	<p>Workgroup 1: How to develop, monitor and adapt a code of ethics in an institution? A tool box <i>[in French with interpretation]</i></p>	<p><u>Moderation and Inputs</u>  Moderator: Christoph Stückelberger, Director and Founder, Globethics.net, Switzerland</p> <ul style="list-style-type: none"> <li>• Ignace Haaz, Programme Executive Online Ethics Library and Publications Manager, Globethics.net, Switzerland</li> <li>• Eugène Kra, Chief Executive Officer and Founder of KEN'S COMPANY, Ivory Coast</li> </ul>
<p><i>Meeting Room II</i></p>	<p>Workgroup 2: How to reduce inequalities – equal access to education and job opportunities</p>	<p><u>Moderation and Inputs</u>  Moderator: Arnold Smit, BEN Africa, Director, Centre for Business in Society, University of Stellenbosch Business School, South Africa</p> <ul style="list-style-type: none"> <li>• Abayomi Bankole, International Consultant, International Trade Centre, Switzerland</li> <li>• Carl-Gustav Bjertnes, Managing Partner, SEEDS - Social Entrepreneurship and Enterprise Development Strategies, Switzerland</li> <li>• Aidan Msafiri, Advisory Board Member, Globethics.net East Africa, Tanzania</li> <li>• Frédéric-Paul Piguot, Head of Projects, Institut Biosphère, Switzerland</li> </ul>

<p><i>Meeting Room IV</i></p>	<p>Workgroup 3: How to implement integrated reporting and thinking in companies and NGOs?</p>	<p><u>Moderation and Inputs</u>  Moderator: Teodorina Lessidrenska, Programme Executive Business Ethics, Globethics.net, Switzerland</p> <ul style="list-style-type: none"> <li>• Alexander Ageev, Director, Institute for Economic Strategies, Russia</li> <li>• Luise Ammerschuber, Program Manager Governance and Accountability, Salvation Army, Switzerland</li> <li>• Deon Rossouw, Chief Executive Officer, Ethics Institute of South Africa, South Africa</li> </ul>
<p><b>Theme B: Innovating leadership through women, investment and the media</b></p>		
<p><i>Meeting Room VI</i></p>	<p>Workgroup 4: How to enhance women's equality? Training tools for leadership and bargaining capacity</p>	<p><u>Moderation and Inputs</u>  Moderator: Fulata Mbanu-Moyo, Programme Executive Women in Church and Society, World Council of Churches, Switzerland</p> <ul style="list-style-type: none"> <li>• Sara Callegari, Inter-agency Coordination Specialist, UN Women, USA</li> <li>• Musimbi Kanyoro, President/CEO, Global Fund for Women, USA</li> <li>• Nessie Ndive-Hill, Associate Professor, Essex County College, USA</li> </ul>
<p><i>Meeting Room I</i></p>	<p>Workgroup 5: How to improve responsible investment?</p>	<p><u>Moderation and Inputs</u>  Moderator: Sofie Geerts, Researcher and Stakeholder Relations, Forum Ethibel, Belgium</p> <ul style="list-style-type: none"> <li>• Jem Bendell, Professor and Founding Director, Institute for Leadership and Sustainability (IFLAS), University of Cumbria, UK</li> <li>• Martina Macpherson, Managing Partner, SI Partners – oekom research, UK</li> <li>• Herwig Peeters, General Director, Forum Ethibel, Belgium</li> <li>• Guillaume Taylor, Co-founder and Managing Partner, Quadia SA, Switzerland</li> </ul>

<p><i>Meeting Room III</i></p>	<p>Workgroup 6: How to use traditional and new media for ethical change?</p>	<p><u>Moderation and Inputs</u>                  Moderator: Stephen Brown, Programme Director Online Libraries and Digital Innovation, Globethics.net, Switzerland</p> <ul style="list-style-type: none"> <li>• Alexis Bourgeois, Co-Founder, GovFaces, Switzerland</li> <li>• Frode Hvaring, Head, Human Resources, European Broadcasting Union / Eurovision, Switzerland</li> <li>• Yonathan Parienti, CEO and Founder, Horyou, Switzerland</li> <li>• Ignatius Rautenbach, Assistant Research and Network, Globethics.net, Switzerland</li> </ul>
<p>13.00-14.30</p>	<p><b>Networking Lunch</b></p>	
<p>14.30-16.00</p>	<p><b>STOCKTAKING: First Workgroup Sessions continued, Workgroups 7-12</b></p>	
<p><b>Theme C: Improving values-driven leadership in business</b></p>		
<p><i>Meeting Room III</i></p>	<p>Workgroup 7: How to use dialogue for improving business relations: Africa-China dialogue and praxis</p>	<p><u>Moderation and Inputs</u>                  Moderator: Deon Rossouw, Chief Executive Officer, Ethics Institute of South Africa, South Africa</p> <ul style="list-style-type: none"> <li>• Kamel Ayadi, Founding Chairman of the Global Infrastructure Anti- corruption Centre for MENA Region, Tunisia</li> <li>• Liu Debing, Advisory Board Director, Centre for International Business Ethics (CIBE), China</li> </ul>
<p><i>Meeting Room IV</i></p>	<p>Workgroup 8: How to implement values-driven leadership in SMEs: practical experiences from trainings</p>	<p><u>Moderation and Inputs</u>                  Moderator: Nadia Balgobin, Consultant, sustainable business management, Switzerland</p> <ul style="list-style-type: none"> <li>• Christoph Balmer, Forum Kirche und Wirtschaft, Switzerland</li> <li>• Jörg Bürgi, CEO, KMU nachhaltig GmbH, Switzerland</li> <li>• Tayfun Zaman, Director, Ethics and Reputation Society, Turkey</li> </ul>

<p><i>Meeting Room VI</i></p>	<p>Workgroup 9: How to foster values-based sustainability in the private sector in China</p>	<p><u>Moderation and Inputs</u>          Teodorina Lessidrenska, Programme Executive Business Ethics, Globethics.net, Switzerland</p> <ul style="list-style-type: none"> <li>• Josef Mondl, Programme Executive China, Globethics.net, Switzerland</li> <li>• Cui Wantian, Director, Bringspring Science &amp; Technology, China</li> </ul>
<p><b>Theme D: Improving values-driven leadership in politics, religion and education</b></p>		
<p><i>Meeting Room I</i></p>	<p>Workgroup 10: How to provide values-driven higher education</p>	<p><u>Moderation and Inputs</u>          Moderator: Vasanthi Srinivasan, Associate Professor, Indian Institute of Management Bangalore (IIMB), India</p> <ul style="list-style-type: none"> <li>• Jem Bendell, Professor and Founding Director, Institute for Leadership and Sustainability (IFLAS), University of Cumbria, UK</li> <li>• Arend van Campen, CEO, Tank Terminal Training, the Netherlands</li> <li>• Kamran Mofid, Founder, Globalisation for the Common Good Initiative (GCGI), UK</li> <li>• Divya Singh, Vice Principal, Advisory and Assurance Services, University of South Africa (UNISA), South Africa</li> </ul>
<p><i>Main Hall</i></p>	<p>Workgroup 11: How to set ethical standards for candidates of political elections: checklists and trainings <i>[in French with interpretation]</i></p>	<p><u>Moderation and Inputs</u>          Moderator: Djacoba Liva Tehindrazanarivelo, Adjunct Professor, Boston University Study Abroad Geneva, Switzerland</p> <ul style="list-style-type: none"> <li>• Serge Houssard, Administrator, Training of Elected, Anticor, France</li> <li>• Naupess K. Kibiswa, Chairman, African Centre for Peace, Democracy and Human Rights (ACPD/NGO), DR Congo</li> <li>• Dieudy Makano Kyalondawa, Program Responsible, Electoral Mediation and Integrity Commission-CIME, DR Congo</li> </ul>

<p><i>Meeting Room II</i></p>	<p>Workgroup 12: How to ensure responsible management of resources (land) of religious organisations: development plans</p>	<p><u>Moderation and Inputs</u>                  Moderator : Christoph Stückelberger, Director and Founder, Globethics.net, Switzerland</p> <ul style="list-style-type: none"> <li>• Luise Ammerschuber, Program Manager Governance and Accountability, Salvation Army, Switzerland</li> <li>• Jacob Belly, Executive Director, Asian Centre for Peace and Development, India</li> <li>• Obiora Ike, Pastor, Professor of Ethics and Intercultural Studies, Godfrey Okoye University, Nigeria</li> <li>• Nigussu Legesse, Programme Executive, World Council of Churches, Switzerland</li> <li>• Emmanuel Manegabe Zagabe, Member and Pastor in Charge, 8<sup>th</sup> CEPAC Filadelfia Mukukwe and CEPAC control committee, DR Congo</li> </ul>
<p><i>tbd</i></p>	<p><b>World-Café</b>  <i>Co-creation of 1-2 new workgroups</i></p>	<p>Facilitator: Lucy Howe López, Programme Director Network and Partnerships, Globethics.net, Switzerland</p>
<p>16.00-16.30  <i>Lobby</i></p>	<p><b>Networking Break and Exposition of Workgroup Outcomes</b>  <i>Outcomes of Workgroups + World-Café</i></p>	

**Open to the general public** - The Graduate Institute Geneva, ch. Eugène-Rigot 2, Geneva, Switzerland

<p>17.00-17.15  <i>Auditorium Ivan Pictet A</i></p>	<p><b>Award Ceremony for the Winners of Globethics.net Global Competition on Responsible Leadership</b></p>	<p>Christoph Stückelberger, Director and Founder, Globethics.net, Switzerland</p>
<p>17.15-18.40  <i>Auditorium Ivan Pictet A</i></p>	<p><b>Public Panel: Developing Systems and Strengthening People for Responsible Leadership</b></p>	<p>Moderator: Christoph Stückelberger, Director and Founder, Globethics.net, Switzerland</p> <ul style="list-style-type: none"> <li>• Liu Debing, Advisory Board Director, Centre for International Business Ethics (CIBE), , former top trading role for Central Government of China</li> <li>• Cédric Dupont, Director, Executive Education, Graduate Institute of</li> </ul>



		<p>International and Development Studies, Switzerland</p> <ul style="list-style-type: none"> <li>• Kamel Ayadi, Founding Chairman of the Global Infrastructure Anti-corruption Centre for MENA Region, Tunisia</li> <li>• Divya Singh, Vice Principal, Advisory and Assurance Services, University of South Africa (UNISA), South Africa</li> </ul>
18.40-19.00 <i>Auditorium Ivan Pictet A</i>	<b>Musical Entertainment</b>	Nikolaos Dimitriadis, Musician and Professor of World Religions, American College of Thessaloniki, Greece
19.00-19.10 <i>Auditorium Ivan Pictet A</i>	<b>Mayor's Address</b>	Madame Esther Alder, Mayor, City of Geneva, Switzerland
19.10 - 21.00 <i>Lobby</i>	<p><b>Cultural Evening</b></p> <ul style="list-style-type: none"> <li>• Buffet dinner offered by the Conseil Administratif of the Ville de Genève</li> <li>• Music with artists from the Globethics.net network</li> </ul>	<ul style="list-style-type: none"> <li>• Alexander Ageev, Director, Institute for Economic Strategies, composer and pianist, Russia</li> <li>• Samuel Manzano, Theorbist, Spain</li> </ul>

**Day 2: Friday 26 June 2015**

**Open for registered participants** - Ecumenical Centre, 150 route de Ferney, Geneva, Switzerland

<b>Day Two</b>	<b>Theme</b>	
8.30-8.50 <i>Main Hall</i>	<b>[Optional] Personal value awareness: compassion</b>	Meditation, reflection, interaction

<p>09.00-10.00 <i>Main Hall</i></p>	<p><b>Inspiring Speeches</b></p> <ol style="list-style-type: none"> <li>1. Responsible Leadership in Business</li> <li>2. Responsible Leadership in Religious Organizations</li> <li>3. Responsible Leadership in Politics</li> <li>4. Responsible Leadership in Education</li> <li>5. Responsible Leadership in Civil Society</li> </ol>	<p>Moderator: Stephen Brown, Programme Director Online Libraries and Digital Innovation, Globethics.net, Switzerland</p> <ol style="list-style-type: none"> <li>1. Tayfun Zaman, Director, Turkish Ethics and Reputation Society, Turkey</li> <li>2. Obiora Ike, Pastor, Professor of Ethics and Intercultural Studies, Godfrey Okoye University, Nigeria</li> <li>3. Vasanthi Srinivasan, Associate Professor, Indian Institute of Management Bangalore, India, Co-Director Globethics.net India</li> <li>4. Paulachan Kochappilly, Professor of Moral Theology, Dharmaram Vidya Kshetram, Director, Globethics.net India</li> <li>5. Naupess K. Kibiswa, Chairman, African Centre for Peace, Democracy and Human Rights (ACPD/NGO), DR Congo</li> </ol>
<p>10.00-12.00</p>	<p><b>STRATEGY: Second Workgroup Sessions, Workgroups 1-6</b></p> <p><b>Goals of the sessions:</b></p> <ul style="list-style-type: none"> <li>• Discuss: What are the barriers to extending the impact of the tools under discussion? How to overcome?</li> <li>• Discuss: What are the concrete opportunities/projects to further develop the tools and their impact?</li> <li>• For the 2 questions: develop recommendations for specific target groups</li> </ul>	
<p><b>Theme A: Implementing general codes and standards</b></p>		
<p><i>Main Hall</i></p>	<p>Workgroup 1: How to develop, monitor and adapt a code of ethics in an institution? A tool box <i>[in French with interpretation]</i></p>	<p><u>Moderator:</u> Christoph Stückelberger, Director and Founder, Globethics.net, Switzerland</p>
<p><i>Meeting Room II</i></p>	<p>Workgroup 2: How to reduce inequalities – equal access to education and job opportunities</p>	<p><u>Moderator:</u> Arnold Smit, BEN Africa, Director, Centre for Business in Society, University of Stellenbosch Business School, South Africa</p>
<p><i>Meeting Room IV</i></p>	<p>Workgroup 3: How to implement integrated reporting and thinking in companies and NGOs?</p>	<p><u>Moderator:</u> Teodorina Lessidrenska, Programme Executive Business Ethics, Globethics.net, Switzerland</p>

	<b>Theme B: Innovating leadership through women, investment and the media</b>	
<i>Meeting Room VI</i>	Workgroup 4: How to enhance women's equality? Training tools for leadership and bargaining capacity	<u>Moderator:</u> Fulata Mbanu-Moyo, Programme Executive Women in Church and Society, World Council of Churches, Switzerland
<i>Meeting Room I</i>	Workgroup 5: How to improve responsible investment?	<u>Moderator:</u> Sofie Geerts, Researcher and Stakeholder Relations, Forum Ethibel, Belgium
<i>Meeting Room III</i>	Workgroup 6: How to use traditional and new media for ethical change?	<u>Moderator:</u> Stephen Brown, Programme Director Online Libraries and Digital Innovation, Globethics.net, Switzerland
12.00-13.30	<b>Networking Lunch</b>	
13.30-15.30	<b>STRATEGY: Second Workgroup Sessions continued, Workgroups 7-12</b>	
	<b>Theme C: Improving values-driven leadership in business</b>	
<i>Meeting Room III</i>	Workgroup 7: How to use dialogue for improving business relations: Africa-China dialogue and praxis	<u>Moderator:</u> Deon Rossouw, Chief Executive Officer, Ethics Institute of South Africa, South Africa
<i>Meeting Room IV</i>	Workgroup 8: How to implement values-driven leadership in SMEs: practical experiences from trainings	<u>Moderator:</u> Nadia Balgobin, Consultant, sustainable business management, Switzerland
<i>Meeting Room VI</i>	Workgroup 9: How to foster values-based sustainability in the private sector in China	<u>Moderator:</u> Teodorina Lessidrenska, Programme Executive Business Ethics, Globethics.net, Switzerland
	<b>Theme D: Improving values-driven Leadership in politics, religion and education</b>	
<i>Meeting Room I</i>	Workgroup 10: How to provide values-driven higher education	<u>Moderator:</u> Vasanthi Srinivasan, Associate Professor, Indian Institute of Management Bangalore, India
<i>Main Hall</i>	Workgroup 11: How to set ethical standards for candidates of political elections: checklists and	<u>Moderator:</u> Djacoba Liva Tehindrazanarivelo, Adjunct Professor, Boston University Study Abroad Geneva, Switzerland

	trainings [ <i>in French with interpretation</i> ]	
<i>Meeting Room II</i>	Workgroup 12: How to ensure responsible management of resources of religious organizations: Development plans	<u>Moderator</u> : Christoph Stückelberger, Director and Founder, Globethics.net, Switzerland
<i>Meeting Room V</i>	W13: As defined in World-Café on Day 1	
<i>Meeting Room 400</i>	W14: As defined in World-Café on Day 1	
15.30-16.00	<b>Networking Break</b>	
16.00-16.10 <i>Main Hall</i>	<b>Official Announcement - Globethics.net Codes of Ethics Collection</b>	<ul style="list-style-type: none"> <li>• Ignace Haaz, Programme Executive Online Ethics Library and Publications Manager Globethics.net, Switzerland</li> <li>• Pascale Chavaz, Research Assistant, Globethics.net, Switzerland</li> </ul>
16.10-16.20 <i>Main Hall</i>	<b>Official Announcement - Globethics Academy (video-teaser)</b>	<ul style="list-style-type: none"> <li>• Christoph Stückelberger, Director and Founder, Globethics.net, Switzerland</li> <li>• Rromir Imami, Programme Officer, Globethics Academy, Globethics.net, Switzerland</li> </ul>
16.20-17.15 <i>Main Hall</i>	<b>Closing Plenary</b> <i>Workgroups Outcomes and next steps</i>	Christoph Stückelberger, Director and Founder, Globethics.net, Switzerland

**-----Optional Conference Part: For Participants committed to future cooperation-----**

**Dinner** - Park & Suites Hotel, 11 avenue des Sablonnières, Ferney-Voltaire, France

19.00-open	<b>Casual Dinner</b> <i>Open on prior registration for participants interested in future cooperation</i>
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**Optional Day 3: Saturday 27 June 2015**

**Follow-up Meeting** - Ecumenical Centre, 150 route de Ferney, Geneva, Switzerland

<b>Day Three</b>	<b>Theme</b>
09.00-09.30 <i>Rooms I&amp; II</i>	<b>Morning News- Looking Back</b>
09.30-12.00 <i>tbd</i>	<b>Work Sessions</b> Defining the workplan
12.00-13.00	<b>Final News and Outlook</b>
13.00-14.15	<b>Farewell Lunch</b>

**The Global Ethics Forum is a project of Globethics.net, the global ethics network and Swiss Foundation based in Geneva.**

**Organisation****Chair of the Global Ethics Forum 2015 Conference**

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Vasanthi Srinivasan, Chairperson, Centre for Corporate Governance & Citizenship, IIM Bangalore

**Contact:** Christoph Stückelberger, Director and Founder, Globethics.net,  
[stueckelberger@globethics.net](mailto:stueckelberger@globethics.net)



## Appendix 2: List of Speakers

*For more complete information including biographies and photos please see the conference brochure under*

**<http://www.globethics.net/web/gef/conference2015>**

Alexander Ageev	Director, Institute for Economic Strategies (Russia)
Esther Alder	Mayor, City of Geneva (Switzerland)
Luise Ammerschuber	Program Manager Governance and Accountability, Salvation Army (Switzerland)
Kamel Ayadi	Founding Chairman of the Global Infrastructure Anti- corruption Centre for MENA Region (Tunisia)
Christoph Balmer	Forum Kirche und Wirtschaft (Switzerland)
Abayomi Bankole	International Consultant, International Trade Centre (Switzerland)
Nadia Balgobin	Consultant, sustainable business management (Switzerland)
Jacob Belly	Executive Director, Asian Centre for Peace and Development (India)
Jem Bendell	Professor and Founding Director, Institute for Leadership and Sustainability (IFLAS), University of Cumbria (UK)
Carl-Gustav Bjertnes	Managing Partner, SEEDS - Social Entrepreneurship and Enterprise Development Strategies (Switzerland)
Stephen Brown	Programme Director Online Libraries and Digital Innovation, Globethics.net (Switzerland)
Alexis Bourgeois	Co-Founder, GovFaces (Switzerland)
Jörg Bürgi	CEO, KMU nachhaltig GmbH (Switzerland)
Sara Callegari	Inter-agency Coordination Specialist, UN Women (USA)
Pascale Chavaz	Research Assistant ,Globethics.net (Switzerland)
Liu Debing	Advisory Board Director, Centre for International Business Ethics (CIBE) (China)
Nikolaos Dimitriadis	Musician and Professor of World Religions, American College of Thessaloniki (Greece)
Cédric Dupont	Director, Executive Education, Graduate Institute of International and Development Studies (Switzerland)
Walter Fust	Ambassador of Switzerland and President of Globethics.net (Switzerland)
Sofie Geerts	Researcher and Stakeholder Relations, Forum Ethibel (Belgium)
Ignace Haaz	Programme Executive Online Ethics Library and Publications Manager, Globethics.net (Switzerland)

Serge Houssard	Administrator, Training of Elected, Anticor (France)
Lucy Howe López	Programme Director Network and Partnerships, Globethics.net (Switzerland)
Frode Hvaring	Head, Human Resources, European Broadcasting Union / Eurovision (Switzerland)
Obiora Ike	Pastor, Professor of Ethics and Intercultural Studies, Godfrey Okoye University (Nigeria)
Rromir Imami	Programme Officer, Globethics Academy, Globethics.net (Switzerland)
Musimbi Kanyoro	President/CEO, Global Fund for Women (USA)
Naupess K. Kibiswa	Chairman, African Centre for Peace, Democracy and Human Rights (ACPD/NGO) (DR Congo)
Paulachan Kochappilly	Professor of Moral Theology, Dharmaram Vidya Kshetram, Director, Globethics.net (India)
Eugène Kra	Chief Executive Officer and Founder of KEN'S COMPANY (Ivory Coast)
Nigussu Legesse	Programme Executive, World Council of Churches (Switzerland)
Teodorina Lessidrenska	Programme Executive Business Ethics, Globethics.net (Switzerland)
Florencia Luna	Director, Bioethics Program, FLACSO (Argentina)
Martina Macpherson	Managing Partner, SI Partners – oekom research (UK)
Dieudy Makano Kyalondawa	Program Responsible, Electoral Mediation and Integrity Commission-CIME (DR Congo)
Fulata Mbano-Moyo	Programme Executive Women in Church and Society, World Council of Churches (Switzerland)
Kamran Mofid	Founder, Globalisation for the Common Good Initiative (GCGI) (UK)
Josef Mondl	Programme Executive China, Globethics.net (Switzerland)
Aidan Msafiri	Advisory Board Member, Globethics.net East Africa (Tanzania)
Nessie Ndivi-Hill	Associate Professor, Essex County College (USA)
Yonathan Parienti	CEO and Founder, Horyou (Switzerland)
Herwig Peeters	General Director, Forum Ethibel (Belgium)
Frédéric-Paul Piguet	Head of Projects, Institut Biosphère, Switzerland
Ignatius Rautenbach	Assistant Research and Network, Globethics.net (Switzerland)
Deon Rossouw	Chief Executive Officer, Ethics Institute of South Africa (South Africa)
Divya Singh	Vice Principal, Advisory and Assurance Services, University of South Africa (UNISA) (South Africa)
Arnold Smit	BEN Africa, Director, Centre for Business in Society, University of Stellenbosch Business School (South Africa)
Vasanthi Srinivasan	Associate Professor, Indian Institute of Management Bangalore (IIMB) (India)

Christoph Stückelberger	Director and Founder, Globethics.net (Switzerland)
Guillaume Taylor	Co-founder and Managing Partner, Quadia SA (Switzerland)
Djacoba Tehindrazanarivelo Liva	Adjunct Professor, Boston University Study Abroad Geneva (Switzerland)
Cui Wantian	Director, Bringspring Science & Technology (China)
Arend van Campen	CEO, Tank Terminal Training (the Netherlands)
Emmanuel Manegabe Zagabe	Member and Pastor in Charge, 8 <sup>th</sup> CEPAC Filadelfia Mukukwe and CEPAC control committee (DR Congo)
Tayfun Zaman	Director, Ethics and Reputation Society (Turkey)

### Appendix 3: Participants

Please note that this list is based on information provided by registered participants. It is not exhaustive and does not include all those present at the Conference.

Title	First name	Family Name	Name of company / organisation
Mr	Damilola	Adebayo	Volunteer
Dr	Alexander	Ageev	Globethics.net
Ms	Luise	Ammerschuber	Salvation Army
Ms	Evelyn	Anane-Sarpong	University of Basel
Ms	Anja	Andriamasy	Globethics.net
Ms	Rita	Astfalck	Linsi Foundation
Mr	Aurélien	Atidegla	Globethics.net / Dynamique OSCAF
Mr	Kamel	Ayadi	Global Infrastructure Anti-corruption Centre-MENA Region
Ms	Raminta	Bagdonaite	Volunteer
Mr	Oswald	Bailey	Oxford
Ms	Nadia	Balgobin	Globethics.net
Mr	Daryl	Balia	Central University of Technology
Ms	Marsolita	Balinggan	Volunteer
Mr	Christoph	Balmer	Forum Kirche und Wirtschaft
Mr	Yomi	Bankole	International Trade Centre
Ms	Jeanine	Beck	Volunteer
Mr	Jacob	Belly	Asian Centre for Peace and Development



Dr	Jem	Bendell	University of Cumbria- IFLAS
Mr	Carl-Gustav	Bjertnes	SEEDS - Social Entrepreneurship & Enterprise Development Strategies
Mme	Blandine	Bosaba Ekangi	Ong/ Cercle pour la Defence de l'Environnement
Mr	Alexis	Bourgeois	GovFaces
Dr	Johan	Bouwer	NHTV UAS
Mr	Yann	Bovey	Volunteer
Dr	Richard	Bowen	i-NewtonWales, University of Wales Swansea
Dr	Stephen	Brown	Globethics.net
Dr.	Jörg	Bürgi	KMU nachhaltig GmbH
Ms	Joy	Cadangen	Globethics.net
Ms	Sophie	Cadène	Interpreter
Ms	Sara	Callegari	UN Women
Mr		Cao Zaifei	Artist
Mr	Varadan	Chandar	Sri Ramanuja Mission Trust
Ms	Pascale	Chavaz Bengoa	Globethics.net
Ms	Maxime	Chretien	Ville de Genève
Mr	Olivier	Coeur de Roy	Globethics.net
Dr	Arthur	Dahl	International Environment Forum
Mr	Samuel	Davies	Globethics.net
Mr	Nikolaos	Dimitriadis	American College of Thessaloniki ACT
Mr	Cédric	Dupont	Graduate Institute of International and Development Studies
Mme	Marielle	Durand	Eglise Presbyterienne Reformée Du Cameroun
Ms	Maryann Ijeoma	Egbujor	University of Freiburg Germany
Dr	Eleftheria	Egel	International University of Monaco
Mr	Sonigitu	Ekpe	Volunteer
Mr	Kevin	Fox	Business School Lausanne
Mr	Walter	Fust	Globethics.net
Mr		Gan Xiaoe	Artist
Ms.	Dorothy	Gao	Centre for International Business Ethics

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			(CIBE)
Dr	Sofie	Geerts	Forum Ethibel
Ms	Nadia	Gianoli	Globethics.net
Dr	Laszlo	Gonda	Ministry of Foreign Affairs and Trade of Hungary
Mr	Debbah	Greene	HG Business
Dr	Ignace	Haaz	Globethics.net
Ms	Katherine	Hagen	Global Social Observatory
Ms		Han Mining	Artist
Mr		Hao Qingsong	Artist
Dr	Yunfeng	He	Shanghai Normal University
Mr		He Guanghu	Artist
Mr	Serge	Houssard	ANTICOR
Ms	Lucy	Howe López	Globethics.net
Ms		Huang Zhen	Artist
Mr	Nauman	Hussain	EBBF - Ethical Business Building the Future
Mr	Frode	Hvaring	European Broadcasting Union / Eurovision
Prof.	Obiora Francis	Ike	Catholic Institute for Development Nigeria
Dr	Rabbi	Ikola Mongu	International Leadership University (Bujumbura)
Mr	Rromir	Imami	Globethics.net
Ms	Malika	Jumbe	Volunteer
Ms	Olga	Kangaj	Volunteer
Ms	Gayatri	Kanth	Globethics.net
Prof.	Musimbi	Kanyoro	Global Fund for Women
Mr	Muhungi	Kanyoro	
Ms	Bahar	Karacar	Globethics.net / TEID
Mr	Peter	Kenny	Journalist
Mr	Mohammad Abdul	Khaleak	Mohanjong Women College
Mr	Mwansa Claude	Kimpinde	University of Pretoria
Mr	Paulachan	Kochappilly	Globethics.net / DVK

Ms	Viktória	Kóczyán	Globethics.net
Ms	Angèle	Kolouchè Biao	Globethics.net
Mr		Kong Yongqian	Artist
Mr	Dimitrios	Koukourinos	
Mr	N'Zi Eugène	KRA	Ken's Company
Ms	Laetitia	Laetitia Ramelet	
Mr	Albert	Latus	Volunteer
Mr	Nigussu	Legesse	World Council of Churches
Dr	Teodorina	Lessidrenska	Globethics.net
Ms	Jing	Li	Globethics.net
Ms		Liang Yingying	Artist
Mr	Walter	Linsi	Linsi Foundation
Mr	Debing	Liu	Centre for International Business Ethics (CIBE)
Ms	Iris	Liu	Globethics.net
Ms	Watinaro	Longkumer	Globethics.net
Ms	Florencia	Luna	Globethics.net / FLACSO
Dr	Bunsengrithy	Ma	Cambodia University of Specialist
Ms	Moroko Asnath	Mabowa	National Prosecuting Authority
Ms	Martina	Macpherson	Sustainable Investment Partners London
Mr	Mageto Peter	Maiko	Globethics.net
Mr	Dieudy	Makano Kyalondawa	Electoral Mediation and Integrity Commission-CIME
Ms	Solange	Martin	
Ms	Laura	Martinez Fernandez	Fundacion Vivo Sano
Mr	Willbroad	Mastai	Kimara Lutheran Church
Ms	Buhle	Mbambo Thata	Globethics.net / UNISA
Dr.	Fulata	Mbano-Moyo	World Council of Churches
Mr	Bradwell	Mhonderwa	Business Ethics Centre
Mr	Jacques	Miaglia	Salvation Army
Mr	Kamran	Mofid	Globalisation for the Common Good Initiative (GCGI)

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Mr	Josef	Mondl	Globethics.net
Mr	Joachim	Monkelbaan	University of Geneva
Mr	Deivit	Montealegre	Globethics.net / FLACSO
Rev. Prof.	Aidan Gregory	Msafiri	Globethics.net
Dr	Kibiswa	Naupess	Globethics.net
Dr.	Nessie	Ndive-Hill	Gender and Development Inter-Action Global Organization
Sister	Elisabeth	Nduku	Globethics.net / CUEA
Ms	Nina Mariani	Noor	Globethics.net / icrs Yogya
Mr	Yonathan	Parienti	Horyou
Mr	Herwig	Peeters	Forum Ethibel
Mr	G�rard	Perroulaz	Ville de Gen�ve
Dr.	Fr�d�ric-Paul	Piguet	Institut Biosph�re
Mr	Arif	Prajoko	
Mr	Radu	Ragea	National Administration Association
Mr	Ignatius	Rautenbach	Globethics.net
Ms	Gisella	Reina	Globethics.net
Prof.	Deon	Rossouw	Ethics Institute of South Africa
Dr	Guido	Sacco	Bestimmo Suisse SA
Ms	Elisabeth	Schenk	Bread for All
Ms	Marietta	Scheurmann	Globethics.net
Ms	Marie	Schnebelen	Ceere
Ms	Claudia	Schwegmann	Open Knowledge Foundation / FAKT
Mr	Yorbana	Seign-goura	Crash
Mr	Jinhua	Si	Volunteer
Ms	Divya	Singh	Globethics.net / UNISA
Prof.	Arnold	Smit	Centre for Business in Society, University of Stellenbosch Business School
Ms	Mylene	Soto	Globethics.net
Ms	Nicola	Spafford-Furey	Earth Focus Foundation
Dr.	Vasanthi	Srinivasan	IIMB / Globethics.net
Dr	Alexandre	Starker	

Prof. Dr	Christoph	Stückelberger	Globethics.net
Prof.	Johannes	Stückelberger	University of Berne
Ms		Sun Chu	Artist
Ms	Siti	Syamsiyatun	Globethics.net / ICRS Yogya
Mr	Andele	Tadi	Evangelical Church Winning All (Ecwa)
Mr	Guillaume	Taylor	Quadia
Dr	Djacoba Liva	Tehindrazanariv elo	Globethics.net
Ms	Marie	Thévoz	Volunteer
Dr	Cephas	Tushima	Jos Ecwa Theological Seminary
Ms	Caroline	Vallve Cheng	Interpreter
Mr	Arend	VanCampen	TankTerminalTraining
Ms	Andrea	von Maltitz	Interpreter
Ms	Selina	Wachry	Aston University
Mr	Zhengping	Wang	Interdisciplinary Research Centre of Shanghai Normal University
Ms		Wang Lei	Artist
Mr		Wang Min (Dao Zi)	Artist
Mr		Wang Yongsheng	Artist
Mr		Wang Yushan	Artist
Prof.	Cui	Wantian	Bringspring Science & Technology Company
Ms	Minyan	Wu	University of Michigan
Ms		Xia Yu	Artist
Mr		Xie Wei	Artist
Ms		You Yuelin	Artist
Ms	Caroline	Zagrecki	EBBF
Mr	Tayfun	Zaman	Globethics.net
Mr		Zhang Yongxu	Artist
Mr		Zhu Jiuyang	Artist

## Appendix 4: GEF Partners

### Conference Partners and Sponsors

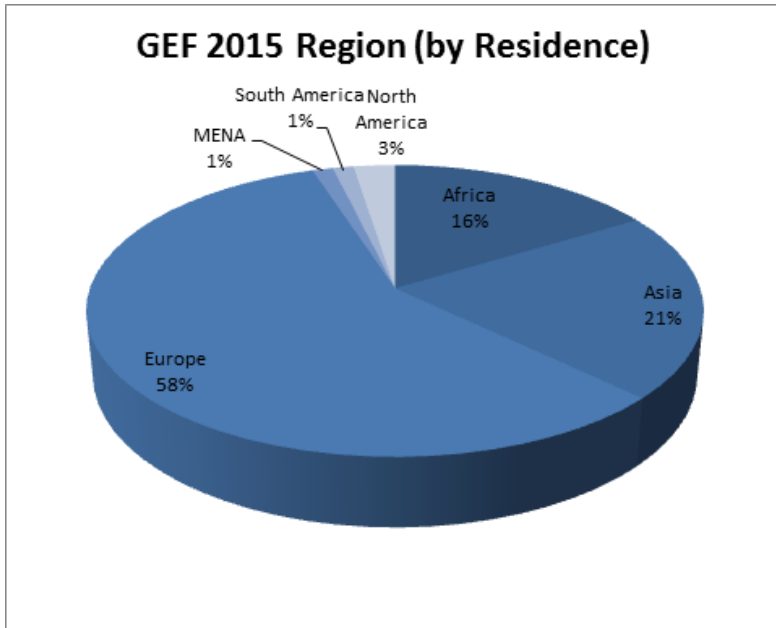
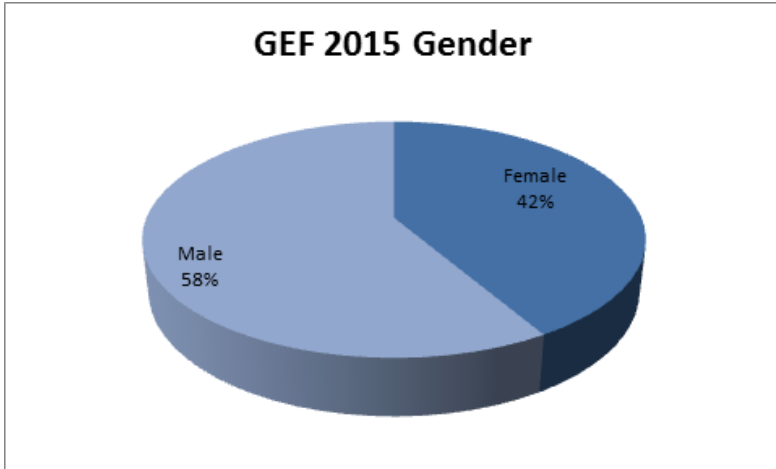
	<p><b>Loterie Romande</b> <a href="http://www.loro.ch">www.loro.ch</a></p>
	<p><b>Ville de Genève</b> <a href="http://www.ville-geneve.ch">www.ville-geneve.ch</a></p>
	<p><b>Nestlé</b> <a href="http://www.nestle.com">www.nestle.com</a></p>
	<p><b>Sri Ramanuja Mission Trust (SRMT)</b> <a href="http://www.sriramanujamissiontrust.info">www.sriramanujamissiontrust.info</a></p>
	<p><b>Graduate Institute Geneva</b> Institut de Hautes Études Internationales et du Développement Graduate Institute of International and Development Studies <a href="http://graduateinstitute.ch">http://graduateinstitute.ch</a></p>

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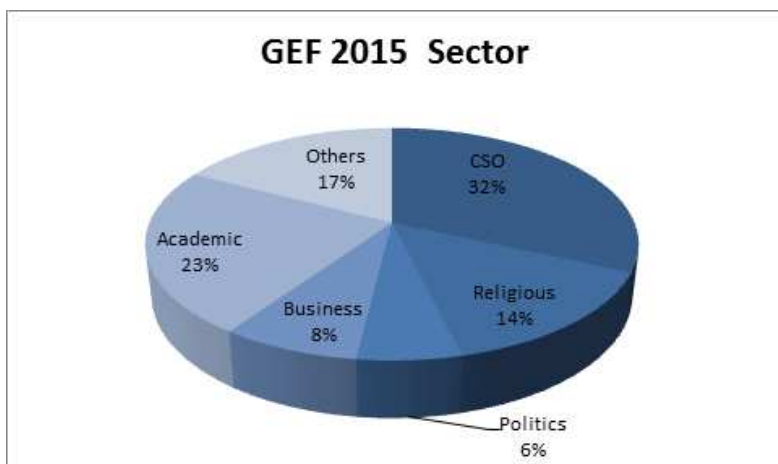
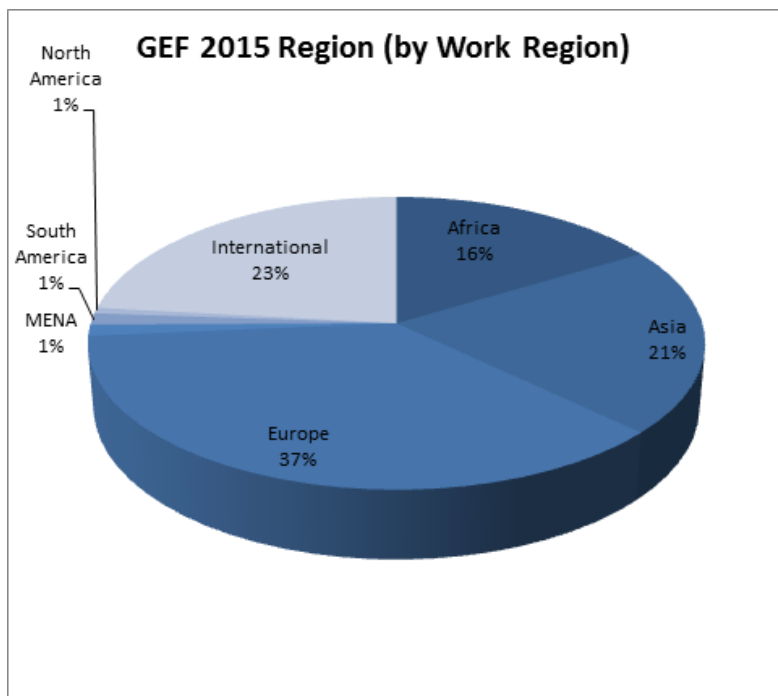
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	<p><b>International Environment Forum (IEF)</b>  <a href="http://www.iefworld.org">www.iefworld.org</a></p>
	<p><b>Institute for Leadership and Sustainability (IFLAS)</b>  <a href="http://www.cumbria.ac.uk/Courses/SubjectAreas/IFLAS/Home.aspx">www.cumbria.ac.uk/Courses/SubjectAreas/IFLAS/Home.aspx</a></p>
	<p><b>SEEDS (Social Entrepreneurship &amp; Enterprise Development Strategies)</b>  <a href="http://www.seedsgruppe.com">www.seedsgruppe.com</a></p>

### Appendix 5: GEF 2015 Statistics







## **Appendix 6: Photo Gallery**

Impressions from the Opening Ceremony at the Ecumenical Centre:









Impressions from the Public Evening at the Graduate Institute:







Impressions from the Workshops:



Impressions from the Breaks:





**Impressions from the Friday Panels:**



**Impressions from the Closing:**









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Contact for manuscripts and suggestions: [stueckelberger@globethics.net](mailto:stueckelberger@globethics.net).

### **Global Series**

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Report on the Dialogue in South Africa 25<sup>th</sup>-27<sup>th</sup> August 2014, *Sustainable Business Relations between China and Africa*, 2015, 28pp, ISBN 978-2-88931-036-4

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ISBN: 978-2-940428-35-9

*Ethics in the Information Society: the Nine 'P's. A Discussion Paper for the WSIS+10 Process 2013-2015*, 2013, 32pp. ISBN 978-2-940428-35-9

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# Responsible Leadership in Action

The Value of Values

Global Ethics Forum 2015

How to be a responsible leader in the context of the world crises today?

This was the guiding question of the 6th edition of the Global Ethics Forum (GEF), that took place in Geneva, Switzerland, from 25-27 June 2015.

The GEF 2015, a cross-sectoral and multinational gathering, provided an ideal multidimensional platform of discussion for this topic, witnessing lots of cross-fertilization. Next to reflecting the state and need for responsible leadership in the different sectors and regions, the Forum emphasized the exploration of solutions for both general and issue- or sector-specific challenges. These include projects for codes of ethics implementation, for improved access to jobs, enhanced responsible investment, values-driven education, responsible resource management and many more.

This report presents a summary of the entire conference including recommendations and projects for action.

The GEF Conferences, organized by [globethics.net](http://globethics.net), represent the moments of refueling of an ongoing, dynamic process to create a values-based world, society and economy. They are the joint effort of a global family of values-driven individuals and institutions.