GLOBAL ETHICS FOR LEADERSHIP

Values and Virtues for Life

Editors   **Christoph Stückelberger / Walter Fust / Obiora Ike**

Globethics.net

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(Editors)

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INTRODUCTION

The thirst for ethical orientation and the call for values can be seen and heard worldwide. In times of fast changes, unpredictable environmental threats, economic volatility, multicultural pluralism and religious extremism, people look for stable foundations. The need for global values and global ethics in a globalized world is combined with the need for contextual identity. New nationalisms, fascisms, protectionisms and fundamentalisms are mixed with a globalized, pluralistic Google-Facebook-Baidu-media world where anything seems to be relative. Are global values threatened by particular values? Find answers in the articles of this book.

Goals of this Book

This compilation of 32 articles aims at contributing to various goals: Highlight challenges of global values and virtues in a multipolar interconnected and divided world; show normative needs for global and contextual values and virtues; develop in each article the content of one value or virtue in a specific geographic, cultural or religious context; give an input to the understanding of the value-basis of the UN-Sustainable Development Goals SDGs; contribute to the interpretation of Globethics.net's vision, mission and values; contribute to the deeper meaning of the new Strategy 2016-2020 of Globethics.net with its slogan "Values-driven Leadership for Life and Sustainable Development"; celebrate the transition in leadership (President and Executive Director) of Globethics.net.

Values and Virtues: Four Parts of the Book

The book has four parts:

1 Balancing Global and Contextual: three articles of the editors as overview on global ethics, values and challenges.

2 Values in Leadership: twelve articles on twelve core values from authors from ten countries from four continents and two global collective texts.

3 Virtues in Leadership: twelve articles on twelve core virtues from authors from eight countries from three continents.

4 Values and Virtues by Sector: six articles on six different sectors of society from authors from five countries from five continents.

What is the difference between values and virtues? *Values* are fundamental *orientations* and benchmarks for individuals and institutions such as justice and peace. They build the ethical frame for persons and society as a whole in long term perspective. The prioritisation of values may change during a lifespan of a biography or in a context of a society, but the core remains constant over time. *Virtues* are ethical norms for *individual behaviour* such as honesty or modesty. Such core virtues are common in all cultures, religions and value-systems since they build the basis for all human relations. But their contextual implementation and prioritisation can differ a lot.

Which Values and Virtues?

The list of values and virtues in these 32 articles is neither random nor exhaustive. Key values such as freedom, peace and equity and key virtues such as honesty and respect are globally recognized as core for living together in human dignity. Values such as truth, wisdom, benevolence or fame and virtues such as prudence, generosity, transparency,

loyalty, fidelity or truthfulness are not visible in separate contributions, but are present in existing articles.

Authors from the Globethics.net Family

All authors of this volume have a relation with Globethics.net in one or the other way, as researchers using the online library, as representative of partner institutions, as Directors of Regional Programmes, as members of the international Board or as staff in the head office in Geneva.

We Editors mark the transition of Globethics.net as outgoing President (Walter Fust) who's last term comes to an end, as incoming Founder-President and outgoing Executive Director (Christoph Stückelberger) and as incoming Executive Director (Obiora Ike). We are deeply grateful to have an immense wealth of competent and committed personalities among our 170'000 registered participants from 200 countries and territories (June 2016) and we thank all the outstanding authors for their insightful contribution!

Geneva, 25th May 2016

PART 1
Balancing Global and Contextual

1

GLOBETHICS.NET CONTRIBUTION TO GLOBAL VALUES AND VIRTUES

Walter Fust, Switzerland

1.1 From an Idea to a Vision

When Prof. Dr. Christoph Stückelberger came up with the idea in 2004 to use modern Information and Communication Technologies for Development (ICT4D) as a tool for providing free access for people to an electronic library on ethics, I carefully listened to his motivation. As an experienced person teaching ethics and as Head of a development organization, he foresaw a growing digital gap for professors and students in developing countries as they had, compared to their counterparts in industrial countries, high hurdles to overcome in getting access to data and books, as well as scientific journals. Furthermore, many individuals in these developing countries do not have financial means or possess a credit card to pay for downloads or payable readings. He was convinced that the time had come to prevent that gap from further growing and to narrow through better access to knowledge on ethics across the globe.

I found his motivation pertinent and encouraged him to develop and formulate his vision so to mobilize financial means for a start-up. As responsible Director General, at that time, for Switzerland's Development and Cooperation Agency SDC, I favourably looked at his proposal

and set an amount free for contributing the first 3 years so to mobilize further means and gave him time to set it up.

Prof. Dr. Stückelberger prudently started the project and created an association supported by like-minded friends and specialists. After my retirement from SDC, I was asked to join the board. I did, provided that the association was changed into a Swiss based international foundation with an internationally composed board. This allowed us a clearer legal set-up under the surveillance of the Swiss authorities for foundations to follow the stringent rules: accountability and transparency. Those requirements were easily met by globethics.net. Thanks to the tireless efforts of Prof. Dr. Christoph Stückelberger and his growing team, as well as a generous entrepreneur, Globethics library became the biggest e-library on ethics on a global level within 10 years. That is an impressive achievement and celebrated as such by nearly 200,000 users from countries around the globe. The e-library set-up also allowed the creation of a virtual space for networking, exchanges and collaboration among users, including professors, students and other interested people. Globethics.net through its e-library has become an attractive partner for sharing thoughts, knowledge and for publishing freely accessible works. Information that keeps its value over time does become knowledge and access to that knowledge is an important way to empower people. Knowledge is, besides faith, one of those resources that grows the more we use it. Giving access to that knowledge is a very valuable contribution globethics.net has realized and will undoubtedly further ensure to do so.

1.2 Values and Virtues are Strongly Linked to their Cultural Context

The Globethics library is an amazing platform to get testimonies on how much culture in a given context influences values and virtues, and in all big world cultural regions we see how influential religions are in

giving content to those values and virtues. There are human rights—and values related to them—that are universally valid. Yet they might be perceived differently in their relevant cultural context without losing those universally valid meanings. There are different societal set-ups and historic developments, there are different religions and faith groups and yet there are many commonly agreed upon understandings and the will to live together in peace and enhanced prosperity. Traveling in my previous capacity and task from one cultural region to others, I had an eager longing to set my mind right for helping me to better understand my counterparts in those other cultures. It became obvious that in order to better understand others one must first understand his/her own culture. One day I asked Prof. Dr. Friedli, Head of the Institute for Religions at the University of Freiburg in Switzerland whether he could elaborate an intercultural typology of human rights. I was aware that typologies might reduce complexity of issues and simplify, nevertheless I thought it would be helpful for me or others to have some guiding points when dealing with institutions and people from other cultures.

1.3 Intercultural Typology of Human Rights

He did work out such a typology together with his students. Repeated consultations and readings of that paper (which I always carried in my travel bag) have helped me to be on a higher level of alert to understand and respect other cultures. I have also often used that typology when interacting with people through the amazing opportunities that modern information and communication technologies (ICTs) provides to connect and communicate. It has also become clear to many of my partners in the private economy working in different cultures that not only those who are well-connected have a more competitive edge, but particularly those who have adequate intercultural competences which aids them to quickly understand others. So Prof. Dr. Friedli's chart has be-

come an important piece of learning for many of my contacts too, and I hope it might also be for you.

Attempt of a Synopsis	Occidental Context	Islamic Context	Negro-African Context	Hinduistic Context	Buddhist Context
Roots	Religious, humanistic, sociohistoric, economic person Contrast: Individual state	Equality before God Divine law Unity: Individual – State – Religion	Tribal solidarity, animistic worldview, colonial heritage Unity: Individual – Community – Religion	Cosmic order, Dharma Uniformity: Human being – Divine environment	Kindred spirits: Suffering (Dukkha) Harmony: Individual cycle of reincarnation - nature
Content	Right and liberties	Right ad liberties and duties in accordance with divine law	Right and liberties and duties in accordance with the community	Positioning in society	Care of everything living
Image of the human being	Centre Uniqueness Individual	Relation God – Individual	Dialectical relation Community – Individual – Cosmos	Conformity Fall into line hierarchy of castes	Concatenation Companions in distress: human being – world - nature
In the centre	Human being	God – community – human being	Community Individual – nature	Conformity of rules (rta)	Concatenation of all creatures
Orientation	Rationality	Belief	Tradition values	Renunciation	Liberation
Out of which the following principles of society results	Liberalism	Religious law	Tribal solidarity	Social gradation	Compassion: Karuna
Emphasis of	Individual liberties competition	Equality before God social justice	Solidarity Social Justice	Serving; Ahimsa	Tolerance: Carefulness
Legal form	Democracy – autonomy	Theocracy – obedience	Democracy – dialogue	Subordination	World-internal politics
Referred identity	Oneself centred	God and the faithful Community centred	Community related	Salvation identity	Mutual solidarity
Priority of human rights	Individual wellbeing	Obligingness of God	Social justice	Selflessness	Wellbeing of all creatures

*Chart Source 1**

Values and Virtues matter a lot for people in their various functions and for human beings in general. Ethics can be understood as set of values and rules with which groups of people or whole societies can be guided for leaving peacefully together and knowing how to do the right things, it guides us in our everyday of our lives and helps us set our own personal inner compass and what we consider right or wrong. Evidently, ethics is fundamental for sustainable development and intergenerational respect. I have had the privilege of experiencing that in many encounters with people. Globethics.net with its library, interfaith dialogues, intercultural communication, online research groups and international conferences has greatly helped people to strengthen their own knowledge base and to better define their own identity as to become and stay authentic.

1.4 Values Matter Also for Institutions

For institutions, values matter a great deal also. We often hear the trilogy 'Vision, Mission and Values' as the overarching guidelines. It is therefore not only important to have those high-hanging orientations but to also know what are the institutional values perceived as important by its staff and management in order to realize those visions and Missions. How many institutions know and apply value assessments? That means to involve the whole staff and the management in defining those value-settings over time! Heading the Swiss Agency for Development and Cooperation (SDC), I asked myself in 1995 what institutional values are perceived as most important to accomplish the given mission and objectives over the then next ten years. We gathered the 450 employees and management staff in one big hall and a consultant presented sixty written-down values out of which everybody had to choose twenty. In a second phase those twenty had to be narrowed down to the final ten to be selected. In narrowing down these 60 values down to 10 we provided ourselves a strong common ground of understanding and were able to

base our new management principles and our in-house knowledge-management principles on those ten values. They have since been complemented by three additional values agreed in a longer selection process.

1.5 Values Change the Management Culture

This assessment changed the management culture considerably and made the discussion on values a prominent theme, particularly within the working groups. Such was the case that auditors started to criticize us for being more values-driven than strategy-driven! Obviously our strategies were influenced by the value basis! From this experience I learnt that a good system of knowledge-management requires first a values assessment in order to know which knowledge will remain important for the future and will serve as the structural capital of an institution in which the overall institutional knowledge is bigger than just the total sum of knowledge of its staff.

In the occidental context, the individual rights and therefore the rights-based approach is very much in the centre of life and activities. Sometimes so much so that we forget the virtues and even duty to serve society and its common good, and not only benefit from constitutional rights. In other cultural contexts such as in Asian countries, virtues do play a stronger role.

As societies are, partly due to globalization, getting more interculturally mixed, a concept of shared societies, such as developed by the 'Club de Madrid' might have good chances to find better understandings and therefore more security and safety for the members of living communities and/or nations.

1.6 Values-based Leadership

All of us in our various functions and professions are requested to deploy leadership capacities. Whereas management skills do help us to organize everyday life and activities in institutions, leadership at all levels is about anticipating change and finding the right way into the future. Some people are better at ease to mobilize their leadership capacities than others or are by character and personality more devoted to do so. The key is that those leadership abilities are guided by sound ethical principles, helping include everybody and integrate weaker or less fortunate individuals into society. It also means what the writer Elias Canetti wrote in his book "The Province of Men": *we can experience the whole problems and wrong-doings of this world in one person. As long as that person respires and we are not giving up on him or her, the world continues to respire.*

Good leaders are normally good listeners and good followers. They listen to people and they follow good advice. Common sense is sometimes a better guiding principle than big management theories Leadership requires patience and might be guided by passion.

A good leader knows when it is time to let others go to the stage to celebrate success.

Needless to say, communication is important. We are normally good at adding complexity and less good in reducing complexity of issues to make them communicable to others. Communication is culture and means that you can only reach others when you know with what messages and content you can get their attention.

A good leader knows what values are important to carry loads, burdens and duties together. Good leaders think positively and are mobilizing the strength of other people. Mutual respect is reached when the talk is walked.

1.7 Why Do People Not Like to Talk About Values and Virtues?

Ethics is taught by specialists and learned by students at universities and colleges. Sometimes the subject is left to religious learning. Why then are people feeling insecure and visibly resisting talking about and dialoguing on values, virtues and ethics?

One reason might be that the education of ethics is missing or values are so personal that people do not like to let others come to close to learn about their thinking and feelings. I think it is key that the education of ethics starts and is lived in the families. Parents have to accomplish an important task. Ethics should be a learning subject across the school-based educational courses, and the learning of ethics as well as the strengthening of intercultural competences should be part of the teaching curricula in advanced primary and secondary classes, high school, colleges and universities.

Switzerland is often proclaiming itself as being a nation of will (only the will to be together is uniting, not language, religion, natural boundaries, etc.). It is regularly an issue to emphasize Swissness. But what does that mean?

Those discussions go from quality to innovativeness, from ingenuity to timeless learning, applauding the dual system of vocational training and of being reliable in doing business, etc. But we rarely hear political parties talking about values. Maybe it would be good to have such discussions from time to time to rediscover values or to create new values giving people and citizens more indications on what counts and what is less important.

Talking to managers about ethics, I often felt a considerable hesitation to address those issues. Reasons for it may be bad consciousness or not seeing any economic added value in ethics or shyness that personal shortcomings could appear? Or is ethics to close to moralizing or bringing religions too obviously into the context? Or is it simply not the right

time to talk about values? Or do they not want to be accountable on that part to their staff and customers? Is it lack of understanding?

Why are so many young people desperate to find values-based guiding principles for their lives? Why then do so many people change their beliefs and religions?

Ethics, Values and Virtues are not consumer goods. You cannot over time just consume them without living up to them, without positioning yourself. That is what some people might have a problem with.

1.8 Globethics.net Stands for Richness of Diversity

Globethics.net library gives access to knowledge on ethics, on values and virtues. It furthermore gives access to people and their different ways of thinking and seeing, their different faith and cultures. and often across all those fields build common ground for understanding and mutual respect. And by that...the world looks different and people in search of themselves or others will discover the immense richness of diversity.

So investing time, capacities and money in the learning and practising of ethics might lead to unprecedented harvests and personal satisfaction, to finding answers for better understanding people and issues and to learning and sharing.

The outcome will last and let you benefit from knowing more. For sure you will be enriched.

2

GLOBAL ETHICS – SCENARIOS FOR THE FUTURE

Christoph Stückelberger, Switzerland

2.1 Roots of Global Ethics

All human beings have common basic needs such as water, food, clothing, shelter, community and dignity. What unites us as humans independent from gender, race and background leads also to some common fundamental values, best expressed in the Golden Rule of reciprocity—that we should do to others what we expect from them. The Golden Rule exists in all religions and philosophical systems. Therefore, the search for universal values, a global ethics, is as old as humanity.

But also contextual, differentiated values are a reality and as old as humanity. The context of different geographical conditions, ethnic identities, religious convictions, gender diversity, generational transformations, technological innovations and forms of organization of communities lead to contextual values which can be in conflict to each other.

In the past seventy years, since the cruelty of the Second World War and the Atomic Bomb, the search for common values for humanity to overcome nationalism, war and mass killing was intensified. The Universal Declaration of Human Rights of the United Nations in 1948 was a milestone for Global Ethics which cannot be underestimated. Accelerated Globalisation, pluralism and migration in the past three decades since

the fall of the Berlin Wall has amplified this need for common human values. But the ongoing debate of how universal Human Rights really are, the adoption of contextual declarations such as the African Charter on Human and Peoples' Rights[1] in 1981 and the Arab Charter on Human Rights of 1994[2] show that universality and contextualisation have to be combined.

2.2 Balancing Global and Contextual Values

One of the convictions of Globethics.net, an organisation I founded in 2004 together with 25 people from all continents, is that we want to contribute to peaceful and sustainable development through global values while respecting the beauty of the diversity of contextual values. The Board of Foundation of Globethics.net adopted in 2012 a text titled "Sharing Values" which calls for balancing global and contextual values[3]:

"Global ethics is an inclusive approach to common binding values, guiding principles, personal attitudes and common action across cultures, religions, political and economic systems and ideologies. Global ethics is grounded in the ethical recognition of inalienable human dignity, freedom of decision, personal and social responsibility and justice. Global ethics acknowledges the interdependence of all human and non-human beings and extends the basic moral attitudes of care and compassion to our world. Global ethics identifies transboundary problems and contributes to their solution.

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[1] http://www.achpr.org/instruments/achpr.
[2] http://www.humanrights.se/wp-content/uploads/2012/01/Arab-Charter-on-Human-Rights.pdf
[3] *Globethics.net Principles on Sharing Values across Cultures and Religions*, Geneva: Globethics.net, 2012, 10-11. In depth articles on the topic are published in Ariane Hentsch Cisneros / Shanta Premawardhana (eds.), *Sharing Values. A Hermeneutics for Global Ethics,* Geneva: Globethics.net, 2011. Free download of both: www.globethics.net/publications.

Global ethics promotes public awareness of those fundamental values and principles. They are the foundation on which the universal consensus on human rights is built. Human rights are the most tangible and legally binding expression of this ethical vision. Global ethics fosters trust among human beings and strengthens caring and action for global environmental protection.

Contextual ethics takes seriously the identity of people and institutions in their local, cultural, religious, economic and political contexts. Global ethics needs to be local and contextual in order to have an impact on individual action and social structures. On the other hand, contextual ethics becomes isolationist if it remains local and is not linked to global ethics. Contextual ethics appreciates and respects diversity in its different forms as social, political, cultural, religious, and bio-diversity. There is an enormous richness in diversity. It may decrease vulnerability and be a source of sustainability. Contextual ethics contributes to global ethics. Together they can lead to unity in diversity. All cultures and religions can contribute to global values. For example, the contribution of African values to global values includes the viewpoint that all of reality is a continuum, from the spiritual to the human to fauna, flora, and the inanimate world. Therefore, injuring nature is unethical. This implies responsibilities towards non-human living beings and the inanimate universe as well as the continuum between generations that have gone before and that come after us.

Global and contextual ethics are two poles that challenge each other and inseparably belong together. Global and contextual ethics have to consider power structures. Global ethics can be abused for domination over other cultures, religions and values. Contextual ethics can be abused to defend traditional privileges or power. On a global as well as on a local level, 'power over others' tends to be oppressive, 'power with and for others' tends to be empowering and nurturing. Power as 'power from' (e.g. power from God, from the people through election) can be

abused to justify oppressive power. It can also be used responsibly as an empowering power, serving the needs of the needy and thus responding to the origin of power."

2.3 1970-2020: Factors Influencing Global Ethics

The development of global ethics is linked to the manifold factors of society and history. (a) Geo-political trends and superpowers, (b) economic trends, (c) lifestyles influenced by economic development, culture and technologies, (d) new technologies (information, medical, bio, energy, media etc.), (e) shocks, crises, wars, disasters, (f) cultural developments, (g) religious and theological trends (liberalism, fundamentalism, mysticism, etc.), (h) political developments (internationalization, nationalism, populism, instrumentalisation of religions, etc.), (i) the development of multilateral institutions (weakness and strength of UN system, regional organisations), (j) academic discourse and research and (k) civil society developments.

The following table gives a short overview of the development in the period 1970 to 2020, the current decade. It shows how the search for global ethics is linked to economic and political globalisation and the emphasis of contextual values is linked to protectionism, nationalism and ethnicism.

Ethics and socio-economic factors influence each other mutually. *Ethics is reactive to developments in society* by legitimising or criticising, e.g. new technologies, economic and political developments. *Ethics at the same time is proactive in influencing and transforming society*, e.g. in promoting new economic models, new religious spirituality, delegitimizing political praxis etc.

Global Development as a Context for Global Ethics

Sector Decade	Geopolitics	Economy	Environment	Religions	Ethics
1970-1980	Bi-polar USA-UdSSR Postcolonial	Regulated International and regional	Beginning of environmental movements	North: Atheism, secularism, transformation, South strong growth	Intercultural, contextualisation, colonial-postcolonial
1980-1990	Bi-polar USA-UdSSR Postcolonial '89 fall Berlin wall	Liberalization, new ICTs, technologies	North-South conflict environment-development Conventions	Continuation from former decade, strong Pentecostal growth	Ethical Pluralism, multicultural, multisectoral
1990-2000	Unipolar domination of USA-Europa, growth of China	1989-2007 Neoliberal globalization	Green Technologies, national legislations, climate change	Revival of religions, fundamentalism, interreligious cooperation	Search for global ethics. Declaration World Ethos 1993
2000-2010	Multipolar, growth of BRICS, "Asian Century"	2007ff financial crisis. Regulated globalisation. Strong Regionalism	2002 Rio+20, nations more united on environment climate challenge	Globalization of values, patchwork ethics, Fundamen-talism, Terrorism, new atheism	Continued interest in global values. 2004 Globethics.net founded
2010-2020	2015 UN SDGs Revival of nationalism and protectionism	Volatile global economy, global trade stagnant	Water and climate crises, renewable energy policies back and forth	Anti-Islamic movements in the West, interreligious efforts controversial	Revival of local-national values, Global values continued

2.4 World Values Surveys

Social science research monitors the value developments on a global, regional and local level. Various such surveys[4] over time substantially contribute to understanding common values, cultural, geographic and religious differences and transformation over time.

The World Values Survey WVS[5], existing since 1981 as a global research project of social scientists[6], makes regular global values comparison across cultures and religions and over time. The latest survey conducted in 2015 groups the countries in major values groups on a vertical scale between "traditional and secular-rational values" and a horizontal scale between "survival and self-expression values". I do not intend to discuss the methodology of the survey, but it shows clusters of values and its diversity. It shows contextual values not in contradiction to global values, but in complementarity to it.

Another example of surveys and research on global values is the project "Global Value". It is "one of the largest EU-funded research projects to date addressing the measurement and management of business impacts on global sustainable development. It aims to create a framework and toolkit that multinational companies can use to comprehensively assess and better manage their impacts."[7]

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[4] E.g. the GlobeScan SustainAbility Survey www.globescan.com/news-and-analysis/globescan-sustainability-survey.html. The World Values Survey, see next. Specific thematic survey exist e.g. on business ethics or bioethics.

[5] Website: http://www.worldvaluessurvey.org/wvs.jsp.

[6] Description of WVS: https://en.wikipedia.org/wiki/World_Values_Survey.

[7] http://www.global-value.eu.
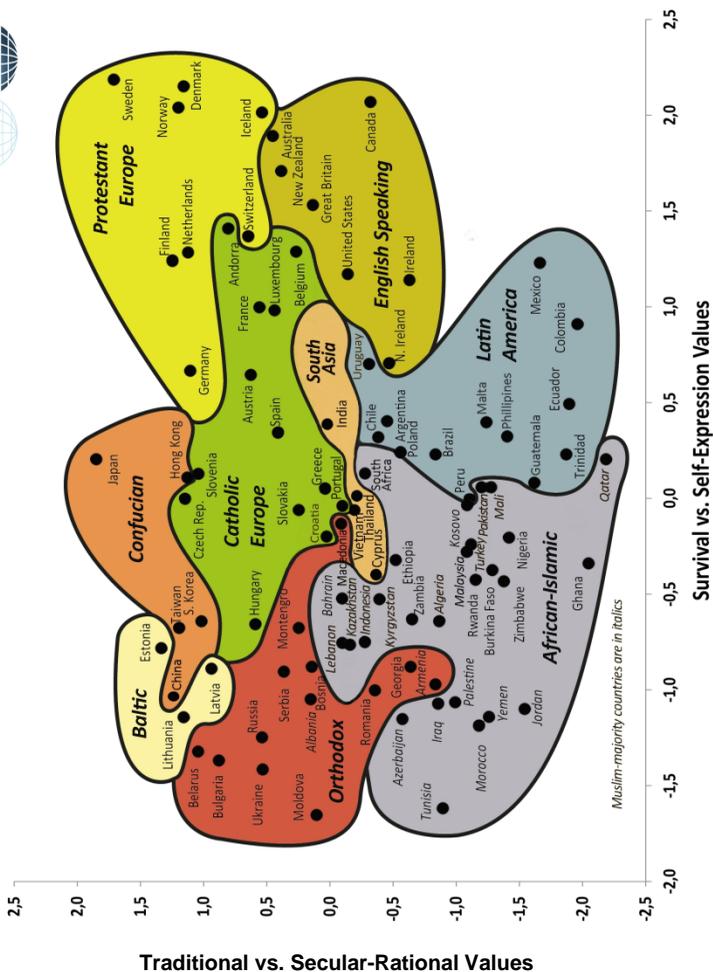
Source: World Values Survey 2015[8]

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[8] http://www.worldvaluessurvey.org/images/Cultural_map_WVS6_2015.jpg.

2.5 Six Models of Global Ethics

Global Ethics in praxis can be observed in six different types as the following table shows.

Model	Description	Examples
1 Domination	'We have the truth' one model is valid for all	Some religious ethics
2 Confrontation	'You or me': Clash of Civilisations	Fundamentalisms
3 Syncretisation	'All are the same': Forget the differences	Mystic ethics, new age
4 Contextualisa-tion	'Global values adapted to my context'	Islamic Banking in my country
5 Regionalisation	'We have the same values in our region'	'Asian Values' 'African Culture'
6 Glocalisation	'Think global, act local'	Global Climate Justice, local energy saving

Global Ethics leads to domination when it leads to claiming absolute truths (Domination Model). It can still be tolerant if it claims 'truth for me' and tolerates that others may believe another truths for themselves. If domination is combined with exclusion, it leads to confrontation and conflict (Confrontation model) where 'only me/we' is valid leaving no space for other values and attitudes. The opposite of confrontation is Syncretisation (model 3). Diversity is integrated and amalgamated to one so that differences are no longer relevant. This is the case on mystical traditions which exist in all world religions and concentrate on the same "ground water" of common values. Model 4 combines global values with their contextualisation. E.g. justice is accepted as human global value but distributive justice or gender justice may be implemented differently in different contexts. Model 5 became more and more popular since the last decade of the 20th century with Asian Values (starting from Malaysia), European Values (mainly used by conservative parties against Islam), African Values (used mainly for the Pan-African vision). Regionalisation of values is often linked with a political agenda of strengthening the identity of a geographical or cultural entity against

influence or domination from outside this entity. Model 6 called Glocalisation combines global values with local implementation. The perspective is global, but it can become concrete only on the ground. It is another form of contextualisation.

2.6 Three Theories of Global Ethics

There are various theoretical concepts of global ethics (on the level of meta-ethics: reflections about the methodology of ethics[9]). Three main theories can be summarized as follows (It is not the place here for a detailed and critical validation of the three):

   a)   Essentialist Theory

- Morality and values are essentially determined by the true nature of some aspects of the world
- The Moral order is the extension of the natural order/natural law
- Ethical values are therefore universal

   b)   Convergence Theory

- Behind different contextual values is a convergence of principles
- Descriptive model within this theory: common principles exist, visible or invisible
- Normative model within this theory: common principles should be developed.

   c)   Contractual Theory

- a value/norm is binding for those who have consented to it
- People's consent is necessary and sufficient for the justification of a value/norm.

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[9] See also Hentsch, Ariane / Premawardhana, Shanta, *Sharing Values. A Hermeneutics for Global Ethics,* Geneva: Globethics Publications, 2011.

Example of the Convergence Theory

The Russian Governance and Policy Analysis Centre in Moscow developed a theory that claims human civilisation at the beginning was unified, then over the thousands of years diversified in various civilisations which included diversity of value systems. But will convergence in the far future, after thousands of years, again unite to one civilisation and value system?
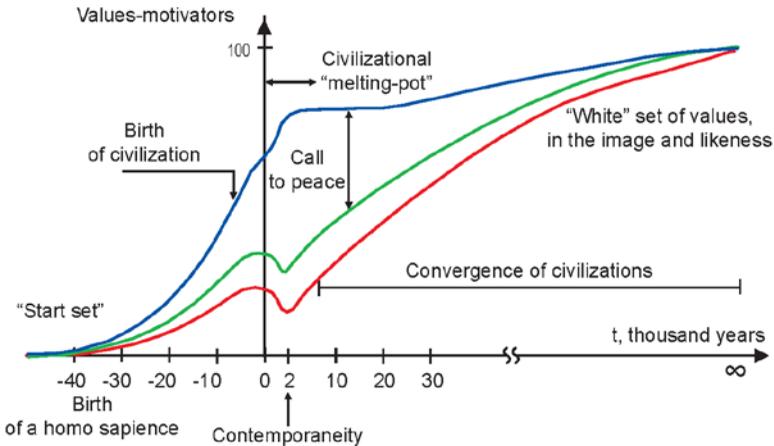
Source: Governance and Problem Analysis Centre, Moscow, 2010

2.7 Examples for Global Ethics Declarations

Global Ethics is not only a theory, but was put into declarations, action plans and thus serves as benchmark for orientation and action. The following are five examples of international global ethics efforts and processes:

a) *Universal Declaration of Human Rights*

- Core fundamental values to be respected in form of rights
- Based mainly on contractual ethics, agreed by the community of UN member states

- Universal Declaration of Human Rights (1948) and follow up conventions for economic, cultural and social rights, African charter, Islamic charter etc.

 b) *UNESCO: A common Framework for the Ethics of 21st Century*

- 'Unesco Universal Ethics Project" 1996-1999
- Mainly convergence approach in philosophical and humanist perspective, with four principles based on 'Universality in Diversity".
- 'A Common Framework for the Ethics of the 21st Century" (1999)[10]
- *Hans Küng: Global Ethic (Weltethos)*
- Five common basic values across cultures and religions build the foundation of a global ethic (not ethics) and is to be promoted
- Mainly essentialist approach, top-down, interreligious approach
- 'Declaration toward a Global Ethic" (1993, Parliament of World's Religions)[11]

 c) *UN Sustainable Development Goals SDGs 2015*

- 17 goals as agenda for humanity until 2015-2030[12]
- Core global values as basis for the action plan: human dignity, the "fair, just and inclusive society", freedom, equality, empowerment, peace/security, resilience, (common but differentiated) responsibility and global citizenship.

 d) *Globethics.net: Global and Contextual Values*

- Strengthen global values while respecting contextual diversity

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[10] http://unesdoc.unesco.org/images/0011/001176/117622Eo.pdf.
[11] https://parliamentofreligions.org/content/toward-global-ethic-initial-declaration.
[12] United Nations, *Transforming the World: The 2030 Agenda for Sustainable Development, A/Res/70/1, New York 2015. www.sustainabledevelopment.un.org.*

- Convergence and contractual approach, bottom up approach, through global networking and intercultural and interreligious research
- 'Globethics.net Principles of Sharing Values", 2009, Nairobi/Geneva[13]
- Globethics.net in its "Strategy 2016-2020"[14] directly refers to the Sustainable Development Goals in its slogan "Values-Driven Leadership for Life and Sustainable Development" as well as in its programme, especially for the SDGs on education, participation, poverty eradication, gender equality and others.

2.8 Scenarios for the Future

What will be the future development of global and contextual values? Three types of scenarios are mentioned in a nutshell: (1) descriptive-analytical scenarios, (2) Normative-theological scenarios and (3) normative-ethical scenarios.

2.8.1 Descriptive-analytical Scenarios

Scenario 1.1: Domination of Asian Values

- 21st century as century of Asia: China and India dominate economy
- Value systems dominated by Confucianism, Hinduism, Secularism

Scenario 1.2: Regionalisation with partial protectionisms

- Economic competition and/or environmental challenges (energy shortage) lead to protectionisms
- Economic regional integration promotes regional, not global values

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[13] http://www.globethics.net/texts-series.
[14] For download on www.globethics.net/about-us/strategy.

Scenario 1.3: Confrontation of value systems

- Ideological movements promote war instead of peace
- Right-wing political parties against migrants promote local values

Scenario 1.4: Global ethics respecting contextual diversity

- Global citizenship remains faithful to the diversity of value systems.

2.8.2 Normative-Theological Scenario for the Future

According to the *Christian Trinitarian vision,* God offers/sponsors his creation:

a) overwhelming abundance of God's creation and God's Grace with its generosity, durability, diversity and beauty; abundant diversity a positive asset of humankind and creation; abundant life linked with justice; abundance is a promise: the non-violent meek have abundance; abundance of love: the more one shares, the more one gets; abundant inner happiness: life full of sense.

b) Liberation from violation of dignity and from oppression for a life in dignity of all, through the liberating resurrection of Jesus Christ

c) His/her Holy, Universal Spirit of love which is combined with incarnation and inculturation in each life.

2.8.3 Normative-Ethical Scenario for the Future

Global Values and virtues build the sustainable ethical foundation for a globalized humanity. These global values and virtues include

- Caring (for human and non-human beings)
- Equality
- Justice
- Peace
- Liberation

- Responsibility
- Moderation (liberated from greed)
- Faithfulness etc.

It is obvious that this last scenario is my vision I work for. This book aims at being a contribution to strengthen these global values and virtues.

2.9 The Common Good as Common Value

One core value which exists in most of the cultures and religions around the world is the notion of the "Common Good". As human beings live in communities and depend on communities, values can never be only individual. The Common Good is a communitarian approach to values:

1 Common Good	West	Christianity
2 Ubuntu	Africa	Traditional
3 Kyosei	Japan	Shintoism
4 Da Tong	China	Confucianism
5 Jew + Yi	China	Taoism
6 Lokasangraha	India	Hinduism
7 Cidadania	Latin America	Political
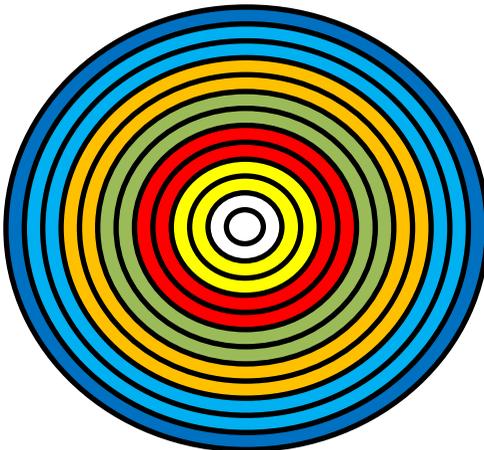
White

1 Myself

2 Inner Family: partner, children

Yellow

3 Broader Family: Clan

4 Professional Community: team

Red

5 Neighbourhood: village, quarter

6 Religious Community: parish/temple

Green

7 Peers: sport, ethnic, interest groups

8 Professional Community: company

Brown

9 Nation: state, peoples,

10 Regions: EU, Asia

Blue

11 All Religions: world spirituality

12 Humankind: all human beings

Dark Blue

13 Biosphere: all living beings

2.10 Speed Matters

Ethics in general and global ethics in particular cannot be separated from time and speed of development and transformation.

Today, with accelerated globalisation since the 1990s in a unipolar world and with new information and communication technologies, economic and technological globalisation developed very quickly. But regulation and legislation on national and international levels is much slower due to democratic processes. Value-changes as behavioural changes are by definition even slower. It takes often a generation or more to change values.

In the future, we need more harmonisation of the three speeds, the economic-technological, the political and the ethical (see graph low[15]). It needs (a) an acceleration of globalised politics and regulations (cybercrime, artificial intelligence and biotechnology are only examples), (b) more and accelerated efforts for global ethics, (dialogue on values such as interreligious dialogue, mutual understanding by common action, values-education), and (c) a deceleration of the globalisation of the global economy and technological innovation where appropriate.

If this is harmonisation and synchronisation of the development speeds between these sectors is not happening, then tensions arise, a phenomenon we already see them in a violent and threatening way: new protectionism, nationalism, ethnicism and populism which mobilises against globalisation and global values.

Global economy   Global politics   Global ethics

Global economy   Global politics   Global ethics

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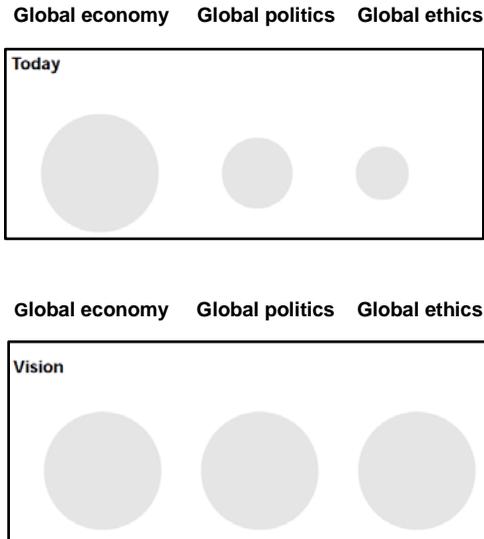
[15] Graphs from Stückelberger, Christoph, Global Trade Ethics. An Illustrated Overview, Geneva: WCC, 2002, 18 and 158.
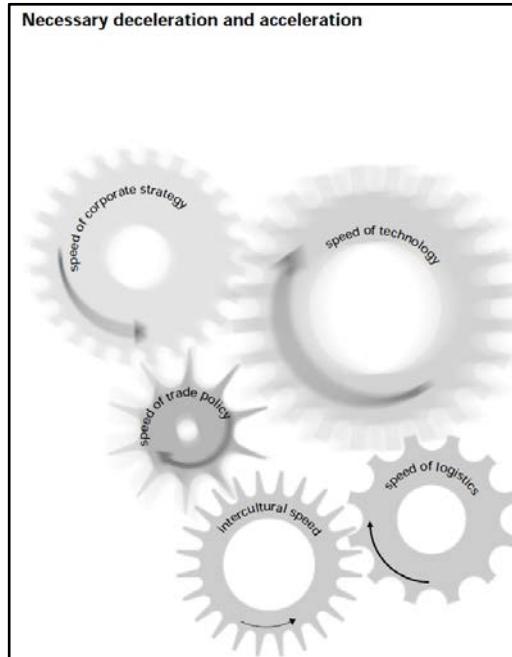
2.11 Globethics.net Contributing to Global Ethics

Globethics.net Foundation[16] is a global network of (as of June 2016) 170'000 individuals from 200 countries and territories, over 200 partner institutions and the largest online library on ethics with over 4 million full text documents (over 3000 documents with the search term "Global Ethics"). It is based in Geneva, Switzerland and has nine regional offices on five continents. It aims at contributing to global and contextual values in all activities.

Globethics.net's "Vision, Mission and Values" in the Strategy 2016-2020[17] declares seven global values as basis of all its activities:

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[16] www.globethics.net

[17] www.globethics.net/about-us/strategy.

- *Responsibility*: We strengthen responsible decisions and actions in private, professional and public life.
- *Sharing*: We promote the mutual sharing of global and contextual ethical concerns and perspectives.
- *Respect*: We respect and affirm the dignity of every person and the diversity of cultures, religions and life orientations.
- *Inclusion:* We are engaged for overcoming exclusion of marginalized and for inclusive, participatory societies.
- *Justice/Fairness*: We promote equality and justice especially in access to resources
- *Integrity:* We are committed to integrity, honesty, openness, transparency and accountability which build trust.

Global values and virtues balanced with contextual values and virtues is not a static building. It is a constant, dynamic process of interaction of human beings, institutions, states and movements. Everybody can contribute to values-driven behaviour as a contribution to a humane and sustainable world!

3

VALUES FOR LIFE –
IN SDGs 2030 AND IN GLOBETHICS.NET

Obiora Ike, Nigeria

3.1 Conceptual Definition of Values

The English word VALUE comes from the Latin root "*valere*" which means "to be of worth; to be strong, to stand for something". Value literally means "something that has a price, something precious, dear and worthwhile; something one is ready to suffer for and sacrifice, including readiness to die for if necessary". In casual language, Values are understood as something that adds quality to human life. The dictionary gives further meaning about value as something of 'relative worth, utility or importance; degree of excellence, something as a principle or quality intrinsically valuable'.

Universally, values have come to be accepted as a "set of principles or standards of behavior regarded as desirable, important and held in high esteem by a particular society in which a person lives; and the failure to hold them results in blame, criticism or even outright condemnation". History records show that every human society holds certain traditions as culture and an accepted way of life, a practice and norm of behavior for the members of that particular society, held sacred and transmitted from generation to generation. From the above, it could be said that without values, one would be floating like a piece of driftwood in

the swirling waters of a river, however exciting it may first appear. A life without proper values will become chaotic and disastrous—it will be like a boat without a rudder.

Of the various philosophical interpretations and hermeneutics around the subject, the following ideas retain place in virtually all cultures and societies when values are referred to, namely:

- Values give meaning and strength to a person's character and occupies a central place in one's life;
- Values reflect one's personal attitudes and judgments, decisions and choices, behavior and relationships, dreams and visions;
- Values influence the thoughts , feelings and actions of people;
- Values guide persons to do the right things;
- Values help human beings to act morally and be morally sound;
- Values give direction and firmness in life and give meaning to actions;
- Values give motivation for a person to live and act;
- Values identify a person, giving him name, face and character.

To guide our life in the right path and to embellish our behavior with good qualities, we need values. Values and Ethics are inter-related and often used inter-changeably. Ethics which are founded on values are necessary codes of human conduct. Ethics promotes harmonious life of integrity. It is also a general framework within which harmonious societal development is facilitated. Ethics deals with the integrated development of human personality. It touches the human person, human dignity and all the obligations that flow from the nature and dignity of human person in relation to oneself, others, community, society and the world. Ethics focuses the attention of people on the ultimate human goal which influences all good values to replace every evil value in the world.

From a global perspective, there is noticeable consensus and rejection of the world and its governance structures as it is currently experienced because many believe that it was meant to be different and much

better. These worldwide challenges do not leave us in apathy or lethargy but challenge renewed, urgent and value-driven action to redeem humanity at this time.

Despite the many successes recorded against hunger, diseases and world poverty, the information in global connectivity and media communication, space travel and ability to feed over seven billion human beings daily with several technological achievements, there are other difficult challenges posed by wars and terror, a rise in global insecurity due to poverty and economic uncertainty; growing agitation for inclusion by many citizens leading to political turmoil and migrations in nations; the challenges and abuse of technology which today controls the human person and not the other way round; natural catastrophes and the climatic changes experienced in virtually all countries and continents due to the overuse of the earth's resources. It is not that these problems are new but they seem to have assumed greater proportions and increased in their intensity.

The continuing disrespect for human life and the dignity of all people, and the seeming lack of Political Will and Value-Driven-Leadership to solve these problems pose urgent imperatives on the discipline of Ethics to call humanity to order. Like many have gradually realized, "*it is clear that the most important challenges humanity face are not simply political, economic or technical. They are rather Ethical, Moral and Spiritual. Our time and countries face fundamental questions of life and death'.*

In his recent address to the Pontifical academy for Life, Pope Francis characterizes these points with clear words:

"the study of the virtues in the ethics of life is a subject of academic interest which addresses an important message to contemporary culture: the good that man does is not the result of calculations or strategies, nor is it the product of the genetic order or social conditionings, but it is the fruit of a well-disposed heart, of the free choice that tends to

true good. Science and technology are not enough to do Good. Wisdom of the heart is necessary..."[18]

Ancient African and Hebrew wisdom teaches that "it is in the heart that both 'Reason' and 'Will' reside. The heart is the seat of decisions, of the way of thinking and acting. The heart, in sum, is the synthesis of humanity molded by the very hands of God" (Cf Genesis chapter 1;). The first nature to protect therefore so that it will bear fruit is our own humanity, as Pope Francis said:

> *"We must give our humanity clean air of freedom and the vivify-ing water of truth; protect it from the poisons of egoism and life. Then on the terrain of our humanity, a great variety of virtues will be able to flower".*

3.2 The Value of Values

Human beings are described generally as social by their nature and desire to stay in society, not in isolation. Persons cannot grow or mature in isolation but need the influence of others to be fulfilled. As persons living in a society, human beings need to acquire certain values and manners which are essential for a respectable and successful life within that society and is generally accepted as norm for that social context. In simple language, values are *'the rails that keep a train on track and help the train move smoothly, quickly and with direction*".

Values are often transmitted through education. Education in itself is a key component of knowledge and the communication of skills, atti-tudes, values and behaviour patterns that are desirable in a person both as an individual and as a member of society. Thus through education, the society seeks to preserve and promote its values. Through value edu-cation, we develop the social, moral, aesthetic and spiritual sides of a person, which are often not highlighted in formal education. In many

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[18] Cf. Zenit, Vatican News Agency, 3rd March 2016, Vatican City.

countries, the government provides education policies which guide teachers and institutions of learning towards communicating set knowledge and principles to the young. These are part of the educational curriculum of studies set as standards for all teaching institutions.

Human beings naturally strive for the Good and all people according to Aristotle "*desire what brings happiness*". Experience teaches that the only way for a person to grow to maturity is for that person to get involved in action, while trying to develop a personal relationship with others. This is why society in itself sets specific values, considered good manners as standards for its members. It measures compliance to these standards as right conduct and acceptable. Those who comply are regarded and rewarded. Those who do not comply are treated with disdain, punishment, rejection or even rejected and labeled accordingly.

To guide our life in the right path and to embellish our behavior with good qualities, we need values. Hence it is essential that we take time to reflect on them, identify and clarify them, question, evaluate, confirm or change them, in order to live a happy, productive and worthwhile life. People have to be trained to take a definite stand against forces of inhumanity of our times. People have to cultivate an awareness of higher and transforming values of life, lest they settle down with a mediocre contribution to society.

All over the globe, there is seeming agreement by parents, teachers, psychologists, scientists, pastors, sociologists and anthropologists that the young and even the adults and elderly are confused about their values and the entire basis of the value system in itself. People are confronted daily with value conflicts and dilemmas and are at a loss at how to cope with all these. Many young people are looking for meaning in their life, alongside searching for models and guides in order to understand their place in it and which decisions of life to take. The dramatic and far-reaching socio-cultural and technological changes affecting many traditional and modern societies make them vulnerable. In the

light of all these, it is but natural that people are confused about proper and sound values.

Many young people openly reject some of the traditional values and question dogmatic beliefs held sacred for centuries. Often it happens that people do not find replacements for the traditional values and hence a kind of vacuum is created in their life. This is not desirable because in the absence of values, they have no principle or foundation on the basis of which they can face life situations and make choices and decisions.

Generally, there is a breakdown of traditional values without replacements, lack of role models, conflicting ideologies and double standards. There are new questions, new challenges, much doubt and disbelief, illusions and discontent; dreams and disenchantments. Cases of corruption at all levels exist and the traditional sense of modesty, decorum and decency including guilt and shame seem to diminish. Dark realities of oppression, social injustice, neglect and poverty increase in nations and people are at a loss of what to do about this. There are scandalous inequalities in the distribution of material resources, power and responsibility. The political elite are too far away and high to understand or even tackle these problems.

Societies struggle with the diminishing role of the family and parental responsibility; the rapid and uncontrolled influence of the means of mass communication in private life without having any opportunity to withstand the aggression; the greater degree of freedom and multiple choices enjoyed often without control; and a permissive society which tolerates everything.

This is where value education sets in. It fulfills the primary purpose of the inculcation of value in the minds and characters of the beneficiaries. The concept of Value inculcation is a training to question, explore, clarify and understand our own values, beliefs, attitudes and customs. In inculcating values, all human faculties such as knowing (head); feeling (heart); and doing (hand) play a role. Not only should people be enabled

to know the right and the good, but also to feel the appropriate emotions and exercise their will to do the right thing. In other words, knowledge, ideas and concepts that are known are accepted, personalized and lived in daily life with conviction and commitment. The objectives of value inculcation include the following:

- To clarify values and analyze problems
- To analyze human development down the ages
- To achieve an approach to life
- To have concern for others
- To be critical and develop a critical consciousness
- To spell out good values and counter values
- To achieve a humanistic attitude
- To understand the relevance of ethical life

Through value education, we learn to sift, understand and finally decide for ourselves, the correct and noble values that should guide and shape us. Value education teaches us to preserve whatever is good and worthwhile, in what we have inherited from our culture. It helps us to accept and respect the attitude and behavior of those who differ from us. Value education does not mean value imposition or indoctrination. It is rather a help to develop proper values, attitudes, feelings, behavior patterns and moral character. It helps us to become fully human persons. Thus value education covers the entire domain of learning, developing rational thinking, educating the emotions and training the will—the cognitive, affective and psychomotor domains.

3.3 Sources of Values and Kinds of Values

Values have their sources through human traditions, history and myths associated with humans. The primary source of values comes from the family where parents, relations, elders, teachers, peers and friends play a vital role. Secondly, documented materials communicate

value. These are found in visuals, religions, customs, traditions and nations. Thirdly, values are sourced from co-curricular activities where young people grow in experience, including such activities as the Scouts, Guides, Red Cross, Field Trips, Social services, sports and games; all of which provide opportunities for sharing, solidarity and common ideals of value communication. Fourthly, values emanate the Constitutions of all countries where the values and fundamental principles of state Policies are enunciated. These Constitutions mention such ideas as Unity, Freedom, Brotherliness, pursuit of Justice, equality, tolerance, humanism, compassion and harmony. Finally, through the various religions and traditions, values are sourced. The many rich religions of the world, including the monotheistic and polytheistic ones, the codified and oral traditions such as the African traditional religions all contain rich sources of values which are necessary for Life. Most of the values of religions emphasize Life, the respect and protection of life and the sacredness of life.

In describing the kinds of values that are universally considered basic and fundamentally acceptable, the following guideline assists the effort. Broadly classified, there are four kinds of Values that fit into this category, namely:

- **Personal values**: Such values that are desired and cherished by an individual, founded on personal faith and beliefs, irrespective of social relationships, and built on personal motivation and life's targets. Some examples of personal values are ambition, cleanliness, contentment, courage, creativity, determination, diligence, dedication to labour, discernment, excellence, honesty, hope, maturity, punctuality, self-control, self-motivation, simplicity,

- **Social values**: These refer to those values which are oriented towards others. These values are practiced and cherished because they link two or more people beyond the person alone and are always practiced in relation to our neighbor, community, society

nation and world. Some examples of social values are accountability, brotherhood, concern for environment, courtesy, dialogue, dutifulness, forgiveness, freedom, friendship, gratitude, hospitality, justice, love, magnanimity, patience, repentance, responsibility, service, sharing, sportsmanship, sympathy, team spirit, tolerance;

- **Moral and Spiritual values**: Under this category are such values that are related to an individual's character and personality conforming to what is right and virtuous. These values touch upon principles, duties, conduct and practice. Moral and spiritual values reveal a person's self-control, self-purification and knowledge. Quite often, moral values depict a person's spiritual convictions since morality and spirituality go hand in hand. Some examples of moral values are detachment, faith, loyalty, non-violence, obedience, prayer, purity, renunciation, truthfulness,

- **Behavioral values**: These refer to all good manners certified by society that are needed to make life joyous and successful. These are often called character, like dressing, manner of speech, relationship with others, gentility, etc. These values include: uprightness of mind and moral goodness. Such values are practiced at home, at the school, at college, in interaction with other students, on the play-field, on the streets, in writing letters, general etiquette, table manners, tact and delicacy, independence of character, personal habits and life's experiences.

3.4 Application of Values for Life to Sustainable Development Goals SDG's 2030

The Sustainable Development Goals (SDG'S) replaced the Millennium Development Goals (MDG'S) on 15th September 2015 as World Leaders gathered at the United Nations in New York to adopt the 2030 Agenda for sustainable development. The 2030 Agenda comprises of

seventeen new Sustainable Goals, which guide policy and funding for the next fifteen years, beginning with a historic pledge to end poverty, everywhere and permanently.

The SDG's applies to all countries, aims to promote peaceful and inclusive societies, create better jobs and tackle the environmental challenges of our time on climate change. The SDG's include the following: 1. End Poverty. 2. Zero hunger. 3. Good health and Well Being. 4. Quality Education. 5. Gender Equality. 6. Clean water and Sanitation. 7. Affordable and clean Energy. 8. Decent work and Economic Growth. 9. Industry, Innovation and Infrastructure. 10. Reduced inequalities. 11. Sustainable Cities and Communities. 12. Reasonable Consumption and Production. 13. Climate Action. 14. Life below Water. 15. Life on land. 16. Peace Justice and Strong Institutions. 17. Partnerships for the Goals.

The SDG's are guided by indicators and factors with measurable mechanisms to ensure that they work and are realized. The aim is to improve on the limitations of the MDG's and the hope for a world that resembles the realization of the kingdom of God here on earth, all in fifteen years.

It is important to mention that these SDG's contain in themselves values for life. These values circle around Life, the quality of Life, protection and enhancement of life. They promote Life for humans, animals, flora and fauna. Thereby the SDG's seek for a fundamental and robust indicator to achieve the greatest extent possible of the Goals.

3.5 Application of Values for Life in the Globethics.net Agenda

The Globethics.net with its Agenda (Strategy) 2016–2020 sets out to pursue the realization of a global ethics program in a period of the fourth industrial revolution— the digital revolution—through its advantage of a visionary and ethical approach to values-driven leadership through pro-

grams and services that present itself universally through its on-line platform, as a best-in-class leading online ethics provider.

With its manifold publications, educational materials, online library, conferences, advocacy, interventions, partnerships and global presence through networking around the theme of Values, Ethics, people, Leadership, Education and Action, Globethics.net is set alongside the SDG's to pursue Values for Life and achieve the ideals of these values through partnership and the drive for ethics in higher education amongst other interventions.

Our world does not lack for threats to human life. We watch with horror the deadly violence of terror, starvation, wars and innocent children dying from easily preventable diseases. Humanity faces a new and insidious mentality that denies the dignity of some vulnerable human lives and treats killings as a personal choice and social good. The eradication of poverty is supported by equal access to quality education and a fairer society so that everyone who receives education can have more options in their lives and fulfill their aspirations.

Universal access to education and a fair society are not about promoting economic growth. They are about ensuring human dignity. These challenges call upon our sense of ethical responsibility. It is this challenge that the SDG's and Globethics.net seek to confront in their interrelated networking through various levels of activities and services to Values for Life. There is no better alternative for a world for everybody, founded on Values and virtues that touch all cultures and peoples.

PART 2
Values in Leadership

4

FREEDOM - WITH BOUNDARIES

Wolfgang Huber, Germany

4.1 Freedom From and Freedom For

The difficulty of defining the concept of freedom[19] is demonstrated by the fact that dictionaries often take refuge in a negative definition, where freedom is seen as the absence of coercion. Such a purely negative definition is not sufficient, however. It is obvious that freedom cannot be understood only as "freedom from" but is also "freedom for" Yet how are negative and positive freedoms related to each other?

Peter Bieri has aptly described freedom as "the feeling that we are the author of our will and the subject of our life".[20] Freedom is a particular trait in the way human beings understand themselves, specifically the confidence to give a particular direction to their own lives, and the ability to choose from several options as far as this is concerned.

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[19] This article was originally published in German, translated to English by Stephen Brown. Translator's note: In several places this translation draws upon Wolfgang Huber, *Ethics: The Fundamental Questions of Our Lives*, translated by Brian McNeil (Georgetown University Press, 2015).

[20] Peter Bieri, *Das Handwerk der Freiheit. Über die Entdeckung des eigenen Willens* (Munich/Vienna: Carl Hanser Verlag, 2001), 73; (ET: Huber, *Ethics*, translated by Brian McNeil, 3).

The most accurate way of referring to such freedom is as "self-causality" (*"Selbstursächlichkeit"*). This aspect becomes apparent in all attempts to describe freedom concretely. If freedom of thought is the central aspect, this means no one can deprive human beings of the possibility of thinking for themselves. If the decisive aspect of freedom is seen as freedom of action, then I am considered to have the ability to undertake such action myself. Those who see the central aspect of freedom as being free will, insist that human beings themselves determine the content of their will. Finally, if freedom is considered to be freedom of choice, this highlights that I make a decision myself and that I allow this decision to be attributed to me. In all these concrete examples, freedom is understood as an expression of self-causality.

One question often asked is how we are able to maintain the conception of freedom, given the finite existence of human beings. Thus classical philosophy did not confer an absolute freedom of choice on human beings but only a relative freedom, related to the possibilities that exist at any given time.[21] Human beings are able to choose only from a limited number of options because they are physical creatures bound to space and time. The Stoics believed it possible to speak of absolute freedom only in relation to the freedom of the inner human being, for the soul represents that which is eternal in the human being.[22]

4.2 Freedom within the Limits of Capacities

However, even if we attribute the possibility of self-transcendence to human beings in one way or another, we are still able to speak only of limited freedom in considering the course of human life. The most fundamental limitation is the finite nature of human life. More precisely, we

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[21] Aristotle, *De Motu Animalium.* 700 b 22; cf: Walter Warnach, Freiheit, in: Joachim Ritter (ed.) *Historisches Wörterbuch der Philosophie* 2, (Basel: Schwabe, 1972), 1068.
[22] Ibid 1070.

can describe this limitation of freedom, following Peter Bieri, in saying that each human being makes use of their freedom only within the limited scope at their disposal to exercise this freedom. These limitations can be described in more detail by reference to three factors: opportunities, means and one's own abilities.

However widely I conceive of the opportunities to make use of my freedom, they are also finite. Moreover, making use of such opportunities always means renouncing other opportunities. Particularly forceful decisions that go with my idea of a good, fulfilled life also demand a forceful renunciation, in this case the exclusion of other possibilities.

On closer examination, the exclusion of particular opportunities is also related to the means that are at my disposition. Often the question of the opportunities of which I make use is determined by my material resources. Whether I can begin to study, the subject or the university that I choose depends to a significant extent on my financial resources. Whether or not I start a family and the number of children I would like to have, depends on whether I am able to provide for such a family.

Finally, the issue of what I decide to do also depends on my abilities. I may be mistaken about my abilities; I may also underestimate the demands of a particular action or a particular way of life. However, I always relate what I intend to do to what I believe I am capable of.

4.3 Lack of Freedom

Freedom, looked at more closely, finds concrete expression not simply in what I am free to do, but often only through the conditions under which it takes shape. Such conditions may not only promote freedom; they may also limit freedom or even contradict freedom. The longing for freedom finds concrete expression for the most part through the experience of a lack of freedom.

What George Herbert Mead formulated almost a century ago in relation to so-called natural rights applies also to freedom. The contents of

such natural rights "have always been formulated negatively, with reference to restrictions to be overcome. When these restrictions have been overcome they represent a positive content of what we call for the time being our liberties."[23]

This means that experiences of the lack of freedom and the struggles to overcome them lead to new interpretations of freedom and new endeavours to enshrine them in law. The struggle to abolish slavery is the prototype of this historical process.[24] The consciousness of freedom as a value with a binding character for human life and for the shaping of human life in common is thus generated by what the sociologist Hans Joas describes as an "interplay between suffering and the power to create value […] the struggle for religious freedom in the eighteenth century, the struggle to abolish slavery in the nineteenth century, and the fight against the return of the Holocaust in the twentieth century - without these contexts, it is impossible to explain the gradual articulation and institutionalization of these values." [25]

Insofar as the history of freedom may be traced through such a process of the formation of values, there is a shift in the relationship between negative and positive freedom. This constitutes a far-reaching corrective to the claim that negative freedom lacks content, while only positive freedom draws on positive content.[26] Demands for freedom usually gain their specific content from experiences of the denial of free

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[23] George Herbert Mead. "Natural Rights and the Theory of the Political Institution", *Journal of Philosophy, Psychology and Scientific Methods* 12 (1915): 141-155 (147) URL https://www.brocku.ca/MeadProject/Mead/pubs/Mead_1915a.html

[24] Cf. Orlando Patterson, *Freedom*, (New York: Basic Books, 1991).

[25] Hans Joas, "Der Wert der Freiheit und die Erfahrung der Unfreiheit", in Heinrich Bedford-Strohm et al (eds) *Freiheit verantworten. Festschrift für W. Huber*, (Gütersloh: Chr. Kaiser/Gütersloher Verlagshaus, 2002), 446-455 (451); cf. idem., Die Entstehung der Werte, (Frankfurt a.M: Suhrkamp, 1997); (ET Huber, *Ethics*, translated by Brian McNeill, 3).

[26] On this approach see Michael Theunissen, Freiheit und Schuld– Freiheit und Sünde, in Bedford-Strohm, *Freiheit verantworten,* 343-356 (346).

development, from the experience of coercion or from imposed inequality. This is also part of the conditionality of freedom.

4.4 Freedom with Social Justice

Nevertheless, it also necessary to speak of the positive aspects of freedom; the conditionality of freedom is demonstrated not only by the negative experience of the lack of freedom, but also positively in that the creation of spaces for the free development of the individual presupposes an image of social justice as a "system of equal liberties" (John Rawls). A central element of freedom positively understood is not the accomplishments of those who have the greatest opportunities to attain freedom, but fairness vis-a-vis those with the least opportunities of attaining freedom. This shows that freedom is never only "my freedom". It always includes an interest in the freedom of the other. Thus freedom, understood comprehensively, always has the character of communicative freedom.

When it comes to the realization of freedom, there is an indissoluble relationship between freedom and justice. This is one of the key insights that comes from seeing freedom as "conditional freedom".[27] This insight, however, compels us to stop not at an individualistic understanding of freedom, but rather to understand the conditions - and also the consequences - of individual freedom in community life.[28]

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[27] This is the most important contribution of John Rawls theory of justice for the understanding of freedom: John Rawls, *A Theory of Justice, Original Edition* (Cambridge MA: The Belknap Press of Harvard university Press, 1971); cf. Heinrich Bedford-Strohm *Vorrang für die Armen. Auf dem Weg zu einer theologischen Theorie der Gerechtigkeit*, (Gütersloh: Chr. Kaiser/Gütersloher Verlagshaus, 1993).

[28] Cf. Heinrich Bedford-Strohm, *Gemeinschaft aus kommunikativer Freiheit. Sozialer Zusammenhalt in der modernen Gesellschaft. Ein theologischer Beitrag*, (Gütersloh: Chr. Kaiser/Gütersloher Verlagshaus, 1998). On the role of the concept of freedom in recent Protestant ethics, see this presentation of texts by Hans G. Ulrich (ed.), *Freiheit im Leben mit Gott. Texte zur Tradition evangelischer Ethik*, (Gütersloh: Gütersloher Verlagshaus, 1993).

4.5 Freedom with Guilt

"Genuine freedom exists on earth only together with guilt (*Schuld*)."[29] This central biblical insight may also be understood philosophically. This is not primarily because we wilfully trespass against something we know to be right, but simply that the very act of taking action, of "assuming liability for something", means we have to accept that through the consequences of this action, we also become liable vis-à-vis others.[30]

Still more radical is when the failure of human freedom is conceived as not only entailing the possibility of guilt and liability as the price of personal freedom, but where human sin comes to the fore as the destruction, even the death, of human freedom. Biblically, the term "sin" describes a shift of allegiance defining theological reflection about human freedom, and causes this freedom to be seen as liberation from the power of sin. There is no self-causality for human beings when it comes to their relationship with God. This is the central element of Martin Luther's theological understanding of justification in his thesis of the "unfree will". Correctly understood, this does not deny the freedom of human beings but understands it radically as freedom that is limited.

This freedom is limited not only because of the finite nature of human life or because of the opportunities, means and abilities through which it is exercised. Rather it is limited in that it takes on the character of freedom that has been liberated. The exercise of freedom presupposes that our relationship to God is not based on self-causality, but that vis-a-vis God we are those who receive.

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[29] Theunissen, Freiheit und Schuld, 343-356 (346). (ET Huber, *Ethics*, translated by Brian McNeill, 5)
[30] Ibid. 347.

4.6 Freedom with Gratitude

The substantial definition of freedom includes gratitude that we receive life and freedom as gifts from God. In this gratitude we become aware explicitly that our life is finite and our freedom limited. This gratitude forms the basis for the use we make of our freedom.[31]

4.7 Freedom with Boundaries[32]

4.7.1 Baptism and Holy Supper – Freedom and Love

"The Lord is the spirit. Where the spirit of the Lord is, there is freedom." (II Cor 3:17). Christian congregations live in the spirit of the Lord. Therefore, freedom is at the centre of the life of the congregation. Baptism is the sacrament of liberation. It constitutes the Christian life through the liberation from the powers of sin and death. But the churches of the reformation have in common that they see the Lord's Supper as the other sacrament. The Lord's Supper is the sacrament of love. It invites the participants to the Lord's table and includes them into the community with Christ. It always opens this community beyond the limits of those present. Baptism and the Lord's Supper constitute the inner coherence of love and freedom in the life of Christian congregations.

4.7.2 Expansionist Freedom without Boundaries?

But what do we understand by "freedom". Ever since Isaiah Berlin we have become used to distinguishing "two concepts of freedom", neg-

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[31] For a more extensive presentation see Wolfgang Huber, Verantwortete Freiheit als Lebensform, in Thomas Fuchs & Grit Schwarzkopf (eds), *Verantwortlichkeit – nur eine Illusion?* (Heidelberg: Universitätsverlag Winter, 2010), 319-340.

[32] This part of the text is based on the summary of a speech at SKLAS, Conference on "Congregations, Freedom and Responsibility", Malmesbury, 18 Feb. 2015.

ative and positive freedom, "freedom from" and "freedom for". Under the conditions of modernity there "freedom from" seems to have priority over "freedom for". Freedom means mostly liberty from any restriction that hinders the realisation of one's own will, the pursuit of one's own happiness, the exercise of one's own power. Under the conditions of modernity freedom is not understood as limited but as expanding. The expansion of freedom is its dominant feature.

Expansion of knowledge, expansion of power, expansion of wealth, expansion of autonomy are the dominant fields of this expansive character of freedom under the conditions of modernity. The progress of science and technology, the concentration of political power, the orientation towards economic growth and the interest in personal self-determination are the primary spheres of this understanding of freedom. Inequality seems to be an inevitable outcome of the use of freedom in such an expansive way. Knowledge is distributed unequally, political power constitutes the difference between those in government and those who are governed, economic growth creates growing social discrepancies, the ideal of personal self-determination is bound to social and economic preconditions that are distributed unequally.

These consequences of the expansive concept of freedom take on very different forms in different parts of the world, but there are no places where they would be completely unknown. We know from history two major concepts to set limits to these consequences. One concept is the public order concept. In this concept it is the state that defines what would be an "excessive" use of freedom. It answers to our human inclination to care for safety before caring for freedom.[33] This concept includes a tendency towards "law and order", it limits eventually even

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[33] Cf. Jonny Steinberg. *A Man of Good Hope.* Johannesburg / Cape Town 2014, XV: "In his every decision, the imperative to be free tussles with the imperative to be safe. On his Shoulders rests the incessant burden of dodging his own murder." This is said about the Somalian refugee Asad Abdullahi who lives in Blikkiesdorf / Cape Town and started a little shop in his one-room shack together with his wife.

the elementary rights of people, for instance the freedom of conscience, of religion or of free speech.[34] The other concept is the collision concept. It refers to a possible crash clash between the different freedom claims of individuals and states as a rule that the exercise of the individual's freedom is limited by the freedom of the other. From that perspective there is no other restriction of freedom allowed than only a restriction for the sake of freedom. Or to phrase it differently: there is no other limit to freedom than freedom. This concept limits the intervention of the state into personal freedom to the extent that is needed to defend this freedom. But it is necessary that nobody is exempted from the rule of law. That those in political or economic power are subjected to the law, is a decisive criterion for the existence of a just society.

However the collision model, as well as the public order model, is based very often on the expansive concept of negative freedom. Both presuppose a kind of absolute freedom, freedom without restrictions, without boundaries.

4.7.3 Boundaries of Freedom – a Trinitarian Approach

A German song by Reinhard Mey includes the line, "Above the clouds freedom must be limitless." Without saying it explicitly, this implies that under the clouds freedom is limited. Reinhard Mey's song is not a theological text. However, it can be interpreted theologically. "Above the clouds" refers to the "father in heaven", to God's boundless creative freedom. "Under the clouds" refers to the creatures on earth, to the limited, created freedom of human beings. The finite character of our freedom is so elementary that we often do not think of. As creatures we are natural, corporeal entities. Our freedom does not include the possibility to be at different places at the same time. The exercise of our freedom is not "absolute". It is bound to concrete conditions. Nobody decides about the place and the time of his or her birth or of his or her

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[34] I heard some people evaluate the events during the opening of the South African Parliament on 12 February 2015 in this direction.

death. We are born into a concrete historical situation and into concrete socio-economic circumstances. We are confronted with the elementary task to distinguish between circumstances that can be changed and others that cannot. We are confronted with conditions we want to overcome. That provokes our wish to become liberated and to contribute to liberation and transformation. But a struggle to overcome injustice does not mean t it overcomes the concrete conditions of our exercise of freedom as such. Only within the contingent conditions of time and space, of bodily existence and social interdependence are we able to exert our freedom. A first dimension of the boundaries of freedom has to do with our creatureliness.

For people of faith there is a specific chance to understand those boundaries of freedom. They see their life as a part of God's creation and therefore as a gift entrusted to them and not simply as a project to be realised by them. Therefore, faith can help to accept the limited character of freedom and to live with it. It takes into account the boundaries of freedom even from another side. In human life there is no freedom without guilt. In using our freedom, we misuse it, we fail to properly exercise it, our freedom is distorted by sin. There are not only mistakes on the side of other people who misuse their power, oppress other people or accumulate wealth in a selfish and unjust way. Nobody uses his or her freedom without guilt. We are responsible for the use of our freedom before God and find no way to justify ourselves. Human sin and selfishness sets not boundaries to freedom, but distorts it. We need to be liberated from this distortion of freedom in Christ. In him our freedom is renewed and we are called to stay in the freedom to which Christ has liberated us (Gal 5:1). The boundaries of freedom have to do with failing and renewing the gift of freedom. A second dimension of boundaries of freedom has to do with sin and redemption, with our being in Christ.

In the light of Christian faith, we find a third dimension of the boundaries of freedom. Where the Spirit of the Lord is, there is freedom.

This sentence in the second letter of Paul to the Corinthians emphasises the interconnectedness of freedom and love, of freedom and community. The spirit of God is a spirit of community, of the mutual understanding of what is different, of the equal dignity of persons irrespective of the discrepancies in which they live. God's spirit is a spirit of love, it leads us (as Nicholas Woltersdorff explains) to care about the others, even who are completely distant and strange to me. To overcome the divisions between rich and poor, between those in power and those who are oppressed, to bridge the gap between ethnic groups, religious communities, separated churches, generations and genders, is a way to exert freedom in love. Freedom that is aware of its boundaries is communicative freedom, freedom in communion and communication. Christian congregations are places of communicative freedom. This third dimension of the boundaries of freedom has to do with the communicative impetus of the Spirit. It leads to a concept in which "freedom for" is as important as "freedom from", positive freedom is as important as negative freedom.

4.8 Free for Mutual Assistance in Vulnerabilities

Dietrich Bonhoeffer a sign of God's grace as being that we are enabled to take the "view from below". The unity of freedom and love takes concrete forms when we exert the preferential option for the poor and the oppressed or, as Nicholas Woltersdorff convincingly puts it, the "preferential option for the vulnerable". It is not a one-sided option for one set of people vis-à-vis another, it is a reciprocal option for mutual assistance in our vulnerabilities. Christians are not only prepared to assist others but hope also for the care of others when they need it. We can avoid giving Christian love the appeal of a paternalistic benevolence if we see the preferential option for the vulnerable as belonging to a mutual and reciprocal covenant to which all human beings are called equally. Empathy for the vulnerable is the way to justice.

Justice as a principle says: No one has to be excluded from the equal access to freedom. Everyone is gifted with the freedom to take his or her life into one's own hands and to take initiatives for things to happen. But this freedom is not self-centred. It includes the equal freedom of every fellow human being. The law enforces rules that make coexistence and cooperation between the members of society possible. In this understanding, the law does not limit freedom, but makes freedom possible. But this freedom of cooperation and communication is viable only if there is an equal access to the exercise of freedom. There is no contradiction between freedom and justice under the condition that we overcome an expansionist understanding of freedom in which the freedom of the one is exerted at the expense of the freedom of the other. Moreover a just society furthers the capabilities of its members in order to achieve equal access to freedom, to become subjects of their own life story and to contribute to the welfare not only of themselves but also of their fellow human beings.

Christian congregations contribute with their "view from below", with their "preferential option for the vulnerable", with their empathic approach to the transformation of society. South African society has, according to the South African Constitution, as its basic values equal dignity, freedom and justice. Christian congregations can contribute to the implementation of such values most of all by the coherence between their inner life and their involvement in society. Responsible freedom may be a good guideline for that purpose.

5

COMMUNITY –
BEING HUMAN

Jesse Mugambi, Kenya

5.1. Introduction

This Paper focuses on 'community' as an anthropological notion, presupposing that humans are 'cultural' beings who through nurture and culture learn how to live and identify themselves as humans, by means of cultural processes passed on from generation to generation. European tribal wars, buttressed with religious rivalries, produced the small "nations" that comprise the European Union today. The Peace of Augsburg (1555) has remained the basis of European national identity under the principle of *cuius regio, eius religio*.[35] At the Berlin Conference (1884-85) Africa's six major language groups were truncated into colonial enclaves at the whim and frenzy of competing imperial powers, without any regard to previous cultural identities. Struggles for national sovereignty in Tropical Africa between 1900 and 2011 have yielded the African Union, with its Agenda 2063 launched in 2013. Its seven Aspirations express Africa's cultural identity as a community of nations and peoples in the Third Millennium. Humans as a species have at least one

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[35] http://www.britannica.com/event/Peace-of-Augsburg

attribute in common: they are cultural primates. Why is it that we, as humans, prefer to emphasize our differences rather than our commonalities? Could it be that our intelligence as humans has gone berserk?

In 2012 the National Geographic Magazine published the Geographic Report on human migrations establishing (through genetic analysis, archaeological findings and population geography) that homo sapiens migrated from Africa and spread to all the other continents. Climate Change was a major factor that influenced these migrations, but not the only one. Thus we humans are close relatives, at the most basic level of our identity: [36]

> *[…] Our species is an African one: Africa is where we first evolved, and where we have spent the majority of our time on Earth. The earliest fossils of recognizably modern Homo sapiens appear in the fossil record at Omo Kibish in Ethiopia, around 200,000 years ago. Although earlier fossils may be found over the coming years, this is our best understanding of when and approximately where we originated . . . The rise of agriculture around 10,000 years ago—and the population explosion it created—has left a dramatic impact on the human gene pool. The rise of empires, the astounding oceangoing voyages of the Polynesians, even the extraordinary increase in global migration over the past 500 years could all leave traces in our DNA.*

The cultural cancers of *racism* and *tribalism* pervade all nations with varying levels of intensity, overshadowing this fundamental truth—that all *homo sapiens* on Planet Earth are members of one extended family, one large clan, one community. In spite of this fundamental truth humans have waged war against one another, for power, territory, resources, glory, prestige, self-aggrandizement, wealth, greed, and so on. Ironically, all humans are mortal; nobody can carry the spoils of power,

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[36] https://genographic.nationalgeographic.com/human-journey/

theft or war with them to the grave. Daily clips on newspapers, media channels for television and radio in all nations report more about war than about peace. The largest item in many national budgets is war-related. Force and violence preoccupy social consciousness, the former protecting the status quo, the latter threatening it, but both using the same instruments of coercion and compulsion. Exemplary leadership is rare if identifiable, while threats of intimidation and sanctions are rampant on the part of the rich-and-powerful against the poor-and-weak.

How can (and should) relatives- human beings- live together as *community* on this Planet Earth, while their greatest preoccupation is conflict and war? In two major wars (World War I and World War II) millions of people died in all continents during the twentieth century. Factually, these were European wars, both of them sparked by confrontation between nations closely related both ethnically and culturally. Africans were conscripted into these wars, whose cause they did not know, and for which they were not interested parties. Battles were fought on African soil even though Africans, like pawns in a chess game, were peripheral to the conflict. The main loser in African battle-fields was Germany, whose colonies were shared between France and Britain. Africans did not enjoy peace after these two world wars. Ideological confrontation between Capitalist and Socialist powers pulled African nationalist leaders toward one or other of the two rival ideologies during the struggles for national sovereignty. Those who identified with neither ideology joined the Non-Aligned Movement. Africa did not enjoy peace at the end of the Cold War in 1989. Instead, internal conflicts flared, apparently fuelled by external strategic interests dating from the colonial era. Africa continues to suffer as if under a curse.

The 2015 UN Human Development Index lists African nations as the most impoverished, the most fragmented, the most exploited, and the least developed. Despite abundant natural resources and the resourcefulness of African peoples, no nation in Tropical Africa is ranked within

High Human Development category, and only six are ranked in the Middle Human development category. Lobbying and negotiations during the Tenth WTO Ministerial Conference at Nairobi, Kenya in December 2015 clearly indicated that the old colonial legacies remain intact, particularly over food subsidies, trade liberalization of trade and ownership of intellectual property. African nations stood their ground, and a compromise was reached which may, or may not be implemented, since implementation is voluntary.

The deep religiosity of Africans apparently sustains their hope. Despite many reasons for despair across a century of conflicts and wars-fuelled from both without and within, Africans remain hopeful, because in their view, God is more powerful than any human regime. African ontology and religiosity provides the bedrock of African cultural identity. Superimposed religions and ideologies have become mere veneers deceptively tanning the skin of Africa's identity, while deep within, the Africans sense of belonging remains intact, both among those at home and those in the Diaspora. For Africans "community" is not a theoretical notion; it is the definition of one's identity. In Kiswahili, this insight is summarized as *Mtu ni Watu-* A person is persons. John S. Mbiti rephrased this saying in a more philosophical expression: "I am because we are; and since we are, therefore I am". Descartes' *Cogito ergo sum-* "I think, therefore I am"- is familiar to African Students of European Philosophy, as an insight from a distant culture. But it does not blend with African cultural identity. Thinking is cerebral. Community is communal. Ethics is intellectual; morality is practical. Ethics without application remains practically irrelevant, and morality without rationality suffers the risk of inconsistency and emotive outbursts.

5.2 Multiple Meanings of "Community"

In the English language the word "Community" has a wide range of meanings. To discern the intended meaning one has to read, understand

and appreciate the context in which this word is used. For example, "community" has very different meanings when applied to such phrases as "International Community", "East African Community", "Economic Community of West African States" (ECOWAS), "Economic Community of Central African States", "European Community", "European Economic Community", "European Coal and Steel Community", "European Atomic Energy Community", and so on. In Anthropology the word "community" refers to closely-knit groupings of humans, whose members are usually related through kinship, living together for mutual support and sustenance. Religious use of the word refers to groups of men and women who have taken vows to dedicate their lives for a specific vocation- such as the Iona Community, Community of the Resurrection, and so on. Thus the notion of "Community" connotes at least one of the following concepts:

(a) a social group of any size whose members reside in a specific locality, with one government and often a common cultural and historical heritage;

(b) a locality by such a group;

(c) a social, religious, occupational or other group sharing common characteristics or interests, and perceiving itself as distinct in some respect from the larger society within which it exists such as the business community, the community of scholars, the scientific community;

(d) a group of associated nations sharing common interests or a common heritage, such as the European Economic Community, the East African Community, the Economic Community of West African States, the Economic Community of Central African States;

(e) in ecclesiastical circles, a group of men or women leading a common life according to vows they have taken for a particular vocation;

(f) in ecology, an assemblage of interacting populations occupying a
particular habitat.

Owing to ambiguity and vagueness of some English verbs, nouns
and adjectives, engagement in precise and concise discourse in matters
of ethics and morals is often difficult. If someone simultaneously be-
longs to a kinship "community"; a professional "community"; an ideo-
logical "community"; a Religious "community"- of what use is the word
"community" when discussing Applied Ethics? If some people belong to
the *first* "world" and others to the *third* "world"; some to the *developed*
"world" and others to the *developing* "world"; some to the *developed*
"world" and others to the *under-developed* "world"- what sensible
meaning can be associated with the noun "world"? Yet, in scholarly
discourse these phrases are taken for granted without hesitation. On this
point, Professor Robert Chambers titles one of his books *Whose Reality
Counts?*[37] Too often, discourses on Ethics become abstract and theoreti-
cal, leaving room for avoidance of moral responsibility. Postmodernism
is one of the outcomes of this vagueness and ambiguity. It is a variant of
"modernism", without identifiable content. Deconstruction is a variant
of construction, but it is neither construction, nor destruction, nor recon-
struction. Cultivating a sense of community is impossible in a society
where individualism is normative. If the *individual* is supreme for the
Euro-American Ethos, *community* is supreme for the African ethos. This
remark may be an over-simplification of the notion of identity across
cultures. Yet it seems tenable.

5.3 Humans as Communal Beings

Biologically, humans belong to the category of mammals called pri-
mates, including apes, baboons, chimpanzees and monkeys. In compari-
son with these other primates the limbs of humans are least agile, but the

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[37] London: ITDG, 1997.

human brain is the most creative- enabling the human being to modify habitats, with tools designed both for good and for ill. Humans have the capacity to improve their environment, but they also destroy, as has happened especially since 1850, through industrial pollution, deforestation, urbanization, large-scale agriculture, mining, petroleum extraction and combustion, and so on.

Human individuals are social mammals that cannot survive for long in total isolation. The sociality of humans is consolidated in community-through which a child learns and internalizes attitudes, norms, principles, values, ethics, ethos and world-view. Individualism has become normative in Euro-American society. Whereas in the past parents in community shared the duty of cultivating responsible adulthood among their children, this task has been taken over by the State, the Media and the advertising industry. Public opinion is no longer shaped though family and community deliberations. Nor does religion provide binding codes of conduct as used to happen in the past. Liberalization of religion has made membership in a religion, denomination or sect a matter of "choice", rather than a duty integral to one's communal identity. Liberalism during the twentieth century made religious adherence optional rather than normative. Individual interests have eroded communal identity resulting in breakdown of social cohesion. Under this "free-for-all" setting, public opinion is manipulated through the media channels by politicians, entrepreneurs, musicians and religious leaders. Truth is no longer what the sacred scriptures affirm, nor what ancestors taught. Rather it is what opinion polls favour most.

In the African context the colonization of African peoples after the Berlin Conference (1884-85) comprised vicious denigration of their cultural and religious heritage, usurpation of their ancestral lands, destruction of their economy and environment, imposition of alien norms and values under the pretext of civilization, and introduction of competing brands of Christianity as the only valid channels to eternal salvation.

Foreign languages became the mandatory mediums of instruction in the very few schools where the colonial curriculum was taught, with only a few Africans as "beneficiaries" with access to colonial privileges. Struggles for national sovereignty were ruthlessly quashed as subversion of the colonial state. Some African catechists abandoned missionary-led churches and formed their own, taking some of the converts with them. Many of these leaders were imprisoned on charges of subversion, and their churches were banned. During the 1960s most African colonies achieved national sovereignty.

In colonial and missionary circles it was commonly expected that Christianity would be abandoned en masse in Tropical Africa. The opposite actually happened. Africans embraced Christianity in large numbers, but expressed it in their own cultural symbols, liturgies, hymns and rituals. Foreign languages continued to be taught and used in schools colleges and seminaries, but in daily lives African languages, norms, rituals and symbols remained normative. The predominance of African cultural identity remains evident, in spite of its denigration in Euro-American media and scholarship.

Western patronage of African nations has had the effect of delaying and also de-railing the deepening of the African sense of community, while entrenching individualism among the African elite. This patronage is buttressed on a presumption that individualism is superior to communalism; that West is Best, and that Might is Right- precluding the possibility of mutual learning across cultures, and mutual respect between peoples. At the economic and infrastructure levels the consequence of such patronage in Tropical Africa has been few tall skyscrapers in a few cities, with sprawling informal settlements nearby; few millionaires swarmed by millions of destitute. The mismatch between the African Ethos of *Community* and the Western Ethos of *Individualism* is a conceptual chasm across which no bridge can be built.

Metaphorically, community is on the riverbank of culture, while individualism hovers like hawks in the sky, ready to swoop and catch whatever chicks are left unattended. Thus "community" in Western culture means individuals each pursuing individual interests, while in African culture it means closely knit social entities, made up of individuals each of whom matters to the rest. The Savings and Credit Cooperative Societies in Kenya are based on this community model, and have become the backbone for the low-income sector of the population- for whom conventional bank loans would be unaffordable and unserviceable.

5.4 Ethics without Morals

The European Enlightenment (circa 1650 – 1800 CE) is replete with treatises about ethics and moral ideals. The most celebrated European authors of the Enlightenment were those who articulated the norms, principles and values they considered worthy of praise in celebration of European culture- such as Emmanuel Rene Descartes (1596-1650), Thomas Hobbes (1588-1679), John Locke (1632-1704), Montesquieu (1689-1755), Jean Jacques Rousseau (1712-1778), David Hume (1711-1776), Kant Emmanuel Kant (1724-1804), Friedrich Hegel (1770-1831), Ludwig Feuerbach (1804-1872). Yet it is during the Enlightenment that Europe conquered and occupied foreign lands in Africa, Asia, Americas, Australia, New Zealand and the Caribbean. It is during the Enlightenment that the Atlantic Slave Trade was at its peak. It is during the Enlightenment that Christian missionaries accompanied their counterparts to preach to the "natives" and the "slaves." The celebrated thinkers of the Enlightenment were normatively prejudiced against other peoples, considering Europe as the norm against which to evaluate the moral worth of other societies. The celebration and evidence of European "Progress" was manifested in the conquest and the denigration of peoples other than European. The American Declaration of Independ-

ence in 1776 is one of the most concise affirmations about human community, derived from both religious conviction and ethical reasoning:

> *We hold these truths to be self-evident, that all men are created equal,*
> *that they are endowed by their Creator with certain unalienable Rights,*
> *that among these are Life, Liberty and the pursuit of Happiness.*

These affirmations, as ideals in Ethics, are laudable. But in practice they are honoured more in breach than compliance. Eleven years of negotiation elapsed between 1776 when the declaration was proclaimed, and 1787 when the American Constitution was signed. At stake was slavery. The southern states wanted it retained, while the northern states wanted it abolished. Economy of the southern states depended largely on slave labour, while the northern states were more industrialized. Abolition of slavery had to make economic sense, in addition to its ethical soundness. Eric Williams in his book *Capitalism and Slavery*[38] convincingly argues that ethical reasoning and moral pleading would not succeed in dissuading slave traders and owners to abandon slavery. Only economic benefits would succeed, if and when the slave traders and owners were convinced that emancipation was more profitable and laudable than the slave-based economy. Likewise, William Wilberforce and the Clapham Sect used economic arguments to lobby the English Parliament for legislation against the slave trade and slavery. His persistence both in Parliament and in society is remarkable. To be convincing he had to extend his arguments beyond morals and ethics to economics. Garth Lean lucidly describes the contribution of Wilberforce in his book *God's Politician: Wilberforce's Struggle*[39]. In Spite of the lofty ethical ideals articulated in the American Declaration of Independence, the American Civil War (1861-65) erupted between the southern (slave-

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[38] Andre Deutsch, 1964
[39] London, Darton Longman & Todd, 1981.

holding) states and the northern states. At stake was slavery, which the southern states wanted retained, and the northern states wanted abolished. Although the southern states lost in war, slavery did not end in practice. The Civil Rights movement during the 1960s, a century after the Civil war, is indicative of the ubiquitous prevalence of inequality, in a nation founded upon such a noble ethical ideal as the American Declaration of Independence.

If "civilization" and "progress" depict the capacity of one race to annihilate or subjugate others, then the English language is full of irony. If, on the other hand "civilization" and "progress" mean the promotion of civility, gentleness and concern, then, perhaps, "global" civilization and progress are long in coming. What, then, prevents humans from embracing one another as brothers and sisters- as members of one "community" irrespective of gender, race, religion or nationality? Too often religion is invoked in justifying exclusion, exploitation and oppression. In 1848, the year during which Karl Marx published *The Communist Manifesto,* Cecil Alexander composed the hymn *All Things Bright and Beautiful* with one of the verses affirming:

> *All things bright and beautiful,*
> *All creatures great and small,*
> *All things wise and wonderful,*
> *The Lord God made them all.*
>
> *The rich man in his castle,*
> *The poor man at his gate,*
> *He made them, high or lowly,*
> *And ordered their estate.*

The relationship between Ethics and Morals is comparable to that between Faith and Works. The Epistle of James (2: 14-18) expresses this relationship succinctly as follows:

¹⁴ What good is it, my brothers and sisters, if someone claims to have faith but has no deeds? Can such faith save them? ¹⁵ Suppose a brother or a sister is without clothes and daily food. ¹⁶ If one of you says to them, "Go in peace; keep warm and well fed," but does nothing about their physical needs, what good is it? ¹⁷ In the same way, faith by itself, if it is not accompanied by action, is dead.¹⁸ But someone will say, "You have faith; I have deeds." Show me your faith without deeds, and I will show you my faith by my deeds. But someone will say, 'You have faith and I have works.' Show me your faith without works, and I by my works will show you my faith.

6

GLOBAL JUSTICE
AND GLOBALISATION

Göran Collste, Sweden

Abstract

Globalisation[40] involves both promising potentials and risks. It has the potential - through the spread of human rights, the migration of people and ideas, and the integration of diverse economies - to improve human wellbeing and enhance the protection of human rights worldwide. But globalisation also incurs risks: global environmental risks (such as global warming), the creation of new centres of power with limited legitimacy, a 'race to the bottom' regarding workers' safety and rights, risky journeys of thousands of migrants and not least growing global inequalities. Globalisation, therefore, is a key factor for today's discussions of justice.

As globalisation connects people, it also raises associated responsibilities between them. Until recently, the interest in justice among political philosophers and social ethicists was mainly focused on the nation state. However, this is no longer feasible. Since economic globalisation affects how wealth and power are distributed globally it has become indispensable to discuss social ethics in a global context and to develop

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[40] With permission of the author reprinted from Collste, Goran, *Globalization and Global Justice, - a Thematic Introduction*, De Ethica. A Journal of Philosophical, Theological and Applied Ethics Vol. 3:1, 2016, 5-17.

principles of global justice. Global justice, therefore, entails an assessment of the benefits and burdens of the structural relations and institutional arrangements that constitute and govern globalisation

The academic discussion of global justice is vibrant and expanding. In my introduction I provide an overview of the discussions on global poverty, justice, cosmopolitanism and statism, migration, the capability approach and different dimensions of global justice.

6.1 Globalisation

In a way, globalisation is nothing new. Great empires have had global ambitions all throughout the history of mankind. The Roman Empire enclosed the whole of the 'civilised world', the Moghul Empire extended form East Asia to Europe and the British Empire covered at the beginning of the last century 20 per cent of the world's area and contained 20 per cent of its inhabitants. In contrast, the present globalisation is not territorial, instead it transcends territories. Indeed, 'globalisation' has become a buzzword often used in today's political and economic rhetoric, but it is also a word that catches something significant that has happened the last, say 30 - 40 years. As Jan Scholte said at the Societas Ethica conference in 2015:

> To be sure, global social relations are not new to the present generation. Transplanetary migration, intercontinental trade, long-distance empires, and world religions go back many centuries. However, society today involves far greater amounts, ranges, frequencies, speeds, intensities and impacts of global connectivity. To this extent it is understandable that narratives of 'globalization' have risen since the late twentieth century and not before.
>
> Today's world is therefore suitably characterized as a global world. In other historical contexts the social world has encompassed a locality (e.g. the village world) or a region (e.g. the Mediterranean world). Now the term 'world' for most people conjures up images of the

globe and is equated with planet earth[41]

Human practices are increasingly transnational and global in scope and globalisation refers to processes and relations in a range of spheres - including social, economic, political and cultural - that transcend national borders and link distant places and people.

6.2 Implications of Globalisation for Ethics?

- Although globalisation entails many other practices than the economic, economic globalisation is a driving force. Economic globalisation has integrated the world economy through trade, multinational companies and not least through the explosive growth of the global financial market. Economic globalisation has led to economic leaps in China and elsewhere and, as a consequence, raised hundreds of millions from dire poverty to a decent living standard. But it has also implied widening global gaps and commercialisation and privatisation of social services and institutions with some harmful implications. For example, the global intellectual property regime (the TRIPS- agreement within the WTO) has raised the prices of pharmaceuticals in poor countries with the result that many millions diseased people have lost access to life-saving medicines.
- A central facet of globalisation is thus the increasing power of global financial institutions, transnational economic organizations and multinational corporations. What are the implications of this 'supraterritoriality' - to use Scholte's term - for accountability

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[41] Jan Aart Scholte, 'Rethinking Social Justices for a Global World', in *Societas Ethica's Annual Conference 2015: Globalisation and Global Justice,* edited by Goran Collste (Linkoping: Linkoping Electronic Press, 2015), pp. 14-17, at p. 14.

and democracy? Is state power withering away? Is there a need for cosmopolitan political institutions?

- Through media and various social networks we are now better informed about peoples' lives in different parts of the world; about human rights violations, terrorist attacks, natural disasters and wars. When informed, we become involved - but how do we handle this? What are our moral obligations to the distant others? What are their limits?

- Our collective actions have increasingly global reverberations - global warming is perhaps the most obvious and frightening example. Our individual disseminations are neglectable but the collective disseminations of greenhouse gases of the industrialised countries pose a risk to the survival of the planet. What does this imply for our responsibilities as individuals and as members of the human family? Is it feasible - and foreseeable - that those who live in the industrialised part of the globe and who collectively have caused and still causes the damage, also take a collective responsibility to set things right?

- Globalisation also implies gaps between - to use Sigmund Bauman's words - 'the globals' and 'the locals', in both poor and rich countries. The globals are those who benefit from globalisation; corporative executives, international politicians, academics, media people, etc. The locals are those left behind; peasants in poor countries, unemployed workers in the North. As Baumann writes: 'Whoever is free to run away from the locality, is free to run away from the consequences.'[42] Many challenges follow from this: how can all sectors of a society benefit from globalisation?

- Another aspect of globalisation are the many people migrating from the South to the North. Many are escaping war and political

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[42] Zygmunt Bauman, *Globalization. The Human Consequences* (Oxford: Polity Press, 1998), pp. 8-9.

oppression and others want to leave poverty behind and are enticed by the affluence in the North. Migration challenges established principles of sovereignty and citizenship. Have those who are well off in the receiving countries earned their welfare or is it not rather a result of luck in the natural lottery? How could they then justify keeping the migrants out? What does *Justice Without Borders* - to cite the title of Kok-Chor Tan's book[43] - imply and how should the growing popular resistance against immigration and multiculturalism in the wealthy part of the globe be met?

- As connections and exchanges over cultural and religious borders intensifies, so does the encounter of values and beliefs. Does globalisation imply dialogue and better understandings of the Other, or does it imply value imperialism and ideological dominance?

Globalisation obviously involves both promising potentials and risks. It has the potential - through the spread of human rights, the migration of people and ideas, and the integration of diverse economies - to improve human wellbeing and enhance the protection of human rights worldwide. But globalisation also incurs risks: global environmental risks (such as global warming), the creation of new centres of power with limited legitimacy, options for tax evasions ruining poor but resource rich countries in the global South, a 'race to the bottom' regarding workers' safety and rights, as exemplified by the tragic Rana Plaza catastrophe in Bangladesh in 2013, risky journeys of thousands of migrants over the Mediterranean and elsewhere as they attempt to reach Europe, North America and Australia, and not least growing global inequalities.

Globalisation, therefore, is a key factor for today's questions of justice. As a matter of fact; at least for applied ethics and political theory, discussions of justice cannot avoid taking globalisation into the picture.

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[43] Kok-Chor Tan, *Justice Without Borders* (Cambridge: Cambridge University Press, 2004).

With the expanding reach of international economic and political activities and the inclusion of the whole world in one economic global structure, the questions of how to uphold laws, implement human rights and combat poverty and inequality have become acute.

As it stands, the global village is at present a place characterised by deep injustices. Although the UN governed development project the Millennium Development Goals (MDG) has been a success, implying for example that from 1995 to 2015 extreme poverty rates are reduced by half, enrolment in primary education in developing regions reached 91 per cent in 2015 and the global under-five mortality rate declined by more than half, dropping from 90 to 43 deaths per 1000 live births, global poverty is still challenging. One billion people lack clean water, 795 million people are estimated to be undernourished, 896 million people live on less than $1.90 a day, 19 000 children die per day from avoidable illnesses and still the health budget in Sub-Saharan African countries is on average per capita around $15-30/year, while around $2000-4200 in industrial countries. And the global gaps are widening. One per cent of the world's population at the top earn 48 per cent of the total global wealth. Yes, in fact, the top 80 individuals' income equals that of the poorest 3.5 billion people.[44]

Another facet of globalisation is the creation of global networks; including social forums like Facebook and LinkedIn, virtual communities

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[44] Data retrieved from World Bank, *Poverty* (2013), available online at www.worldbank.org/en/topic/poverty (accessed 2016-03-21); UNICEF, 'The Millennium Development Goals', available online at http://www.unicef.org /mdg/index_childmortality.htm (accessed 2016-03-21); United Nations, *We can end poverty* (2005), available online at http://www.un.org/millenniumgoals/ (accessed 2016-03-21); Oxfam, *Wealth: Having It All and Wanting More* (2005), available online at https://www.oxfam.org/sites/www.oxfam.org/files /file_attachments/ib-wealth-having-all-wanting-more-190115-en.pdf (accessed 2016-03-21).

campaigning peace and justice like Avaaz, and global jihadist and terror-
ist networks. The world is connected - for better and for worse.

Globalisation poses challenges to both theoretical and applied ethics:
it raises the question of universalism and particularism in ethics anew, as
well as the role of ecumenism and inter-religious dialogue; is it possible
to achieve common understandings and shared ethical values and princi-
ples across cultural borders, or does globalisation imply value conflicts
and a 'clash of civilizations'?

6.3 Ethics and Global Justice

As globalisation connects people, it also raises associated responsi-
bilities between them. Until recently, the interests in justice among polit-
ical philosophers and social ethicists was mainly focused on the nation
state. However, this is no longer feasible. Since economic globalisation
affects how wealth and power are distributed globally - and the gaps
between the global rich and the global poor widens - it has become in-
dispensable to discuss social ethics in a global context and to develop
principles of global justice. Global justice, therefore, entails an assess-
ment of the benefits and burdens of the structural relations and institu-
tional arrangements that constitute and govern globalisation. Let me in
what follows give an overview of some of the more influential contribu-
tions to the ethical discussion on global ethics and justice.

6.3.1 Global Poverty

Broadly speaking, global poverty entered the discussions in theology
in the 1960ˢ with the advent of Liberation theology. However, if we lim-
it our scope to the discipline of ethics, the discussions started in the
1970s. One of the first philosophical contributions to the debate was
Peter Singer's essay 'Famine, Affluence, and Morality'.[45] Here Singer

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[45]   Peter Singer, 'Famine, Affluence, and Morality', *Philosophy & Public Affairs*
1:3 (1972), pp. 229-243.

wants to direct attention to our irrational and hypocritical moral intuitions by telling the story of a child in the pond: Assume that you pass by a pond and see a child playing there. The child suddenly falls in the pond and you are able to save it but your boots will get wet. Still you have a moral obligation to intervene, Singer argues. Your minimal sacrifice is not a tenable excuse for not trying to save the child. Similarly, we know that we can save the lives of children in poverty stricken nations by contributing to aid organisations. In this case we will use our money to aid the poor instead of buying something for ourselves. Also in this analogous case, we are obliged to aid the children even at some costs, Singer argues. He then goes on and discusses how much we reasonable ought to sacrifice to help children in poor countries to escape from poverty. A great contribution of Singer's thought experiment is the way it illustrates that our moral responsibilities are global in range. Neither the value of a child nor our moral obligations to aid are dependent on nearness or distance.

However, Singer's analogy has also been a target of criticism. Scott Wiser argues that it degrades people in developing countries to represent them as vulnerable receivers of aid, it fails to put global poverty in a historical context and it misdirects our attention to the individual level instead of seeing poverty as a structural and institutional problem. The result is then a focus on aid rather than on justice.[46] [47]

6.3.2 Justice

Justice became the main topic for discussions in social ethics and political philosophy in the 1970s mainly due to the publication of John Rawls's A *Theory of Justice.*[7] How did Rawls's contribution to political philosophy influence the discussion on global justice? In fact Rawls's

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[46] Scott Wisor, 'Against Shallow Ponds: An Argument against Singer's Approach to Global Poverty^ *Journal of Global Ethics* 7:1 (2011), pp. 19-32.

[47] John Rawls, *A Theory of Justice* (Cambridge: Harvard University Press, 1971).

theory was a theory for nations and he did only *au passant* mention a law of nations, i.e. international morality.[48] [49] However, in *Political Theory and International Relations,[9]* Charles Beitz made an effort to apply Rawls theory of justice, including the so- called difference principle stating that '[...] social and economic inequalities are to be arranged so that they are [...] to the greatest benefit of the least advantaged [,..]'[50] Beitz argues that similar to the arbitrary distributions of talents, which for Rawls is a ground for redistribution, so is also the international natural distribution of resources arbitrary. Furthermore, Beitz also argues in relation to Rawls's institutional approach to justice that there are global institutions that influence the global distribution of income and wealth and he sees no reason why not also the global basic structure should be the subject of justice. Beitz writes: '[...] an international difference principle applies to persons in the sense that it is the globally least advantaged representative person [...] whose position should be maximized.'[51] As we will see, Beitz contribution was then followed by other ethicists who tried to apply Rawls's principle of justice on a global level.

Thomas Pogge, the philosopher who perhaps has had the greatest impact on the philosophical discussion on global justice, also made an effort to apply Rawls's principles globally. In *Realizing Rawls,* published in 1989, Pogge applies Rawls's idea of choosing principles of justice under a 'veil of ignorance'. According to Pogge the integration of the global economy makes it necessary to assess the social institutions from a 'global point of view' and an institutional scheme '[...] would be developed through a single unified original position global in scope.'[52] In

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[48] *Ibid.,* p. 378.

[49] Charles Beitz, *Political Theory and International Relations* (Princeton: Princeton University Press, 1979).

[50] Rawls, *A Theory of Justice,* p. 303.

[51] Beitz, *Political Theory,* p. 152.

[52] Thomas Pogge, *Realizing Rawls* (Ithaca and London: Cornell University Press, 1989), p. 256.

agreement with Beitz, Pogge also includes both Rawls's principles of justice, the political and the economic, in his theory of global justice. He writes: 'The worst position that the existing global institutional scheme tends to produce affords a appropriate vantage point for assessing the justice of this order as a whole.'[53]

It took another ten years before Rawls himself intervened in the discussion of global justice. In A *Law of Peoples* (1999) Rawls sketches the contours of a peaceful world order, a 'Society of Peoples', based on a 'Law of Peoples'.[54] To emphasise the moral nature of nations he uses the term 'people' as alternative. Representatives of peoples will under a veil of ignorance construct a law of peoples. Rawls still takes the nation states ('peoples') as his point of departure and he does not seem to have noticed that the world has changed as a consequence of globalisation. Furthermore, Rawls explains the different standards of living in different parts of the globe as caused by peoples' own decisions. He writes 'The first decides to industrialise [...] while the second does not. Being content with things as they are, and preferring a more pastoral and leisurely society, the second reaffirms its social values.'[55] To apply a global difference principle would under these circumstances according to Rawls be unacceptable and unjust while the peoples have chosen their path of development themselves. As an alternative to Beitz' and Pogge's suggestions of a global difference principle, Rawls argues for a Duty of Assistance as the eight principle of a Law of Peoples.

Rawls's view rests on at least two problematic assumptions. First, that the poverty in developing nations is not at least partly caused by their previous historical experiences of suppression, exploitation and other circumstances beyond their control but by their own choices, and

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[53] *Ibid.,* p. 274.

[54] John Rawls, *The Law of Peoples* (Cambridge: Harvard University Press, 1999).

[55] Ibid., p. 117.

second, that peoples can be considered as agents making choices that they have to live with. Alternatively, if a people is seen as divided in social groups or classes with conflicting interests, it's less obvious that a people should have to cope with previous 'choices', i.e. in reality with choices made by a power elite which other social groups have had no opportunity to influence. There is also a huge difference between principles of global justice which question the given institutional structure and a duty of assistance which accepts the present condition and even makes the poor dependent on the good will of the wealthy.

In contrast to Rawls, Thomas Pogge has developed an institutional global theory of justice. The huge gap between the global rich and the global poor is, according to Pogge, linked to what he calls a 'global institutional order'. This order is sustained by an alliance of powerful governments in the North, authoritarian rulers in developing countries and global business interests. The 'international resource privilege' makes it possible for corrupt and authoritarian leaders in developing nations to control and sell out their countries' resources to unscrupulous multinational corporations. In this way the global rich get access to crucial minerals and other resources without any benefits for the poor.

Pogge connects the global structural injustices to the moral responsibility of the global rich. In his book *World Poverty and Human Rights* (2002) he starts from a moral premise of each person's negative duty not to inflict suffering on others for his or her lesser benefit.[56] This is a more basic and uncontroversial duty than a positive moral duty to help persons in distress. He then argues that we are integrated in the global economic order '[...] that is shaped by the better-off and imposed on the worst-off.'[57] The global rich benefits from this order and the global poor are the losers. He further argues that we can easily imagine an alterna-

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[56] Thomas Pogge, *World Poverty and Human Rights* (Cambridge: Polity Press, 2002).

[57] *Ibid.,* p. 199.

tive global economic order that would be better for the worst off. Hence, the global rich contribute to the global poor's suffering for a lesser benefit, i.e. they violate a very basic negative duty. In light of the millions of deaths due to poverty and curable diseases each year Pogge - somewhat provocative - writes:

> My main claim is then that, by shaping and enforcing the social conditions that foreseeably and avoidably cause the monumental suffering of global poverty, we are *harming* the global poor- or to put it more descriptively, we are active participants in the largest, though not the gravest, crime against humanity ever committed.'[58]

6.3.3 Cosmopolitanism vs Statism

But is it really feasible to apply the same principles of justice globally as to a nation? This is as we saw questioned by Rawls himself but also by other philosophers, both liberal and communitarian. One divide in the global justice discussion is between cosmopolitans like Beitz and Pogge and so called statists, like Thomas Nagel. Nagel argues that justice is closely linked to collective practices and institutions that can only exist under a sovereign government. What he calls 'associative obligations' are those following from common citizenship. He writes:

> Justice, on the political conception, requires a collectively imposed social framework, enacted in the name of all those governed by it, and aspiring to command their acceptance of its authority even when they disagree with the substance of the decisions.'[59]

Rawls's idea of the contract as ground for justice is one example of such a political conception.

While Nagel argues that global justice is not feasible because justice is conceptually linked to associative institutions, another statist, David

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[58] Thomas Pogge, 'Real World Justice', *The Journal of Ethics* 9 (2005), pp. 29-53, at p. 33.

[59] Thomas Nagel, 'The Problem of Global Justice', *Philosophy & Public Affairs* 33:2 (2005), pp. 113147, at p. 140.

Miller, argues that it is not desirable.[60] Global justice would imply an unwanted dissolution of national sovereignty. National self-determination means that people who inhabit a territory are entitled to collective autonomy and is according to Miller 'intrinsically valuable' because it is a mean for collective autonomy. The value of collective autonomy is similar to the value of individual autonomy, according to Miller. We, that is the nation we belong to, have the power to decide on issues that are of utmost importance for us. But - one may object - is not individual autonomy limited by the common good? And could then not also - similarly - national autonomy be limited by claims of global justice? No, not according to Miller because there are different national conceptions of justice; the concept of justice is embedded in specific cultural context, which makes the idea of global justice an oxymoron. Further, Miller also argues that shared nationality, like family relations, generates moral relationships which entail both special duties and special entitlements. In this sense, citizenship and nationality makes a difference and thus it is not feasible to apply national principles of justice globally.[61]

Cosmopolitans on the other hand take the individual as the basic unit of moral concern. In its egalitarian and liberal version its basic assumption is that every human person has equal claims on the requirements for a decent life. Nationality, culture, race and sex should not influence the possibility to live a good life. This conception of cosmopolitanism is moral cosmopolitanism with political implications, not political cosmopolitanism implying a world state.

But how do cosmopolitans respond to the statist argument that justice is bound to associative institutions? First they argue that in fact, as a

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[60] David Miller, *Citizenship and National Identity* (Cambridge: Polity Press, 2000).

[61] David Miller, 'Immigration: The Case for Limits', in *Contemporary Debates in Applied Ethics,* edited by Andrew I. Cohen and Christopher Heath Wellman (Oxford: Blackwell Publishing, 2005), pp. 193-206.

consequence of globalisation, a global basic structure that influences peoples' lives worldwide has appeared, although in an embryonic form. Alan Buchanan writes:

> There is a global basic structure [...] Among the elements of the global basic structure are the following: regional and international economic agreements [...] international financial regimes [...] an increasingly global system of property rights, including intellectual property rights [...][62]

Further, they argue that there is a need to reform the present global institutions like the World Bank, the International Monetary Fund and the World Trade Organisations to make them 'more responsive to the goals of global justice'.[63]

But does the cosmopolitan view take affiliations and associations as basis for institutional justice seriously? Cosmopolitans counter this objection with a question: On what argumentative ground can statists and communitarians depart from the basic moral premise that each human person is worthy the same respect and have equal claims to global resources? In order to accommodate to the objection that we have special duties, for example to our compatriots, cosmopolitans argue that special duties can only be legitimate if the basic needs of everyone is satisfied. Kok-Chor Tan writes:

> Rather than ruling out the ideal of patriotism, impartial cosmopolitan justice serves to define and secure the global background conditions under which individuals may legitimately favour the demands of their compatriots as well as pursue other nationalist and partial projects.[64]

Thus, from a moral point of view patriotic preferences are only justified if sufficient resources are distributed to those in dire need.

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[62] Allen Buchanan, 'Rawls's Law of Peoples: Rules for a Vanished Westphalian World', *Ethics* 110 (2000), pp. 697-721.

[63] Gillian Brock, *Global Justice, A Cosmopolitan Account* (Oxford: Oxford University Press, 2009), p. 332.

[64] Tan, *Justice Without Borders,* p. 158.

6.3.4 Migration

The conflict between cosmopolitans and statists leads to conflicting views on various practical issues. For example, cosmopolitans and statists have opposing views on international migration. Statists and communitarians tend to argue for restricted migration policies on behalf of the receiving nations in the North. The arguments are, first, that nations as political associations have a right to decide on who can enter their borders, or as Michael Walzer writes: 'like clubs, countries have admission committees'.[65] Second, as David Miller argues, there are cultural reasons for restrictions. Immigration can pose a threat to things people value and nations are entitled to close their borders to immigrants in order to protect their culture.[66]

Cosmopolitans tend to favour generous immigration rules. Joseph Carens for example, makes an analogy between birth rights in the wealthy countries in Europe and the US and the birth rights of the nobility in the Middle Ages. These rights are not earned by merit but just a matter of coincidence; a result of the natural lottery. Why should these inherited rights justify the privilege to live in wealthy countries and to keep the refugees and migrants from poor countries out? So in principle, Caren argues, limitations of open borders cannot be justified from a moral point of view, but only for practical reasons.[67]

Seila Benhabib argues for generous migration policies on the ground that each human being has a right to 'membership' which is more general and fundamental than specific political or citizen's rights. The right to membership needs to be anchored in global institutions with a strong mandate. The disaggregation of citizenship is 'an inescapable aspect of

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[65] Michael Walzer, *Spheres of Justice, A Defense of Pluralism and Equality* (New York: Basic Books, 1983), p. 40.

[66] Miller, 'Immigration'.

[67] Joseph H. Carens, *The Ethics of Immigration* (Oxford: Oxford University Press, 2013).

contemporary globalization', according to Benhabib (Benhabib 2004:173). Capabilities

One influential approach in the discussion on global justice focuses less on institutions and structures but on the ways humans live their lives. In neo-classical economic theory, the established measures to compare development has been GDP/capita and preference satisfaction, in some respects equivalent to the utility approach in utilitarian ethical theory. Amartya Sen and Martha Nussbaum have in various publications developed an alternative approach, arguing for a thicker theory of human welfare named the capabilities approach.[68]

What characterises a good human life? Sen's and Nussbaum's answer is that a person lives a good life when she can have her capabilities realised. For Sen, capabilities means functioning and freedom; that is to have resources to realise what is good in life. Exactly what this means is a matter of public reasoning and the answers may differ in different cultures. Martha Nussbaum argues for a more substantial approach and proposes a list of capabilities like health, bodily integrity, feelings, practical reason, and community that - Nussbaum argues - provide a basis for universal human rights.

As we noticed above, at present hundreds of millions of people lack the most basic resources for living a decent life. Poverty makes them dependent and force them to take jobs in unsafe garment industries, to sell their body parts, to become surrogate mothers or to become prostitutes just to take some examples of desperate choices in despair. From a capability point of view, global injustice decreases when less people are doomed to be exploited and instead have freedom to realise their capabilities.

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[68] (Nussbaum 2000, Sen 2009)., Martha. C. Nussbaum, *Women and Human Development: The Capabilities Approach* (Cambridge: Cambridge University Press, 2000); Amartya Sen, *The Idea of Justice* (Cambridge: Belknap Press, 2009).

6.4 Dimensions of Global Justice

The academic discussions on global justice have for good reasons been focused on global *distributive* justice; that is, how benefits and burdens should be distributed between peoples and nations. As we saw, the present world order is characterised by huge gaps between rich and poor and one challenge for ethicists engaging in the discussions of global justice is to find criteria for fair - or at least fairer - sharing of resources.[69]

But justice has as already Aristotle showed also other dimensions. For example in discussions on climate ethics, the history behind the present unequal disseminations that threatens the planet is of ethical relevance. Is it not reasonable to claim that the 'polluter should pay', that is that the nations that for centuries have disseminated greenhouse gases to a point when the future of humanity is at stake, also should rectify for the harm they have caused, and in particular for harming the poor and vulnerable nations in the South that have not contributed to the climate change but today are the primary victims?[70] This argument then introduces the idea of rectificatory justice to the discussion of global justice. In a broader sense, the discussion could also include questions of how the colonial powers shaped the present global order and the implications of injustices in the past for the present discussion on global justice.

The present global economic and political order is characterised by inequality: poverty in some parts and affluence in other parts, and unequal power relations visible not least in the structures of global institutions like the IMF, the World Bank and the WTO. This order is to a large extent the result of colonialism, and most of the former colonies are still, many decades after their independence, suppliers of raw mate-

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[69] Chris Armstrong, *Global Distributive Justice. An Introduction* (Cambridge: Cambridge University Press, 2012).

[70] Peter Singer, *One World. The Ethics of Globalization,* 2 ed. (New Haven: Yale University Press, 2004).

rials or of basic industrial products for markets dominated by the global elite. Injustices in the past have reverberations in the present. As an example of claims for rectificatory justice, the governments of the Caribbean Community issued in 2013 a declaration demanding reparations for the genocide of indigenous populations at colonisation and for the slavery and slave trade in its aftermath.[71]

6.5 Concluding Remarks

The academic discussion on global justice is vibrant and expanding. There are numerous conferences devoted to issues of global justice, and global justice is discussed in the major ethics journals as well as specialised journals, like *Journal of Global Ethics, Ethics and Global Politics, Global Policy* and *Global Justice: Theory Practice Rhetoric.* Although the discussion involves more and more philosophers, political theorists, theologians and applied ethicists, it also in an unfortunate way suffers from the same disease it aims to cure; almost all of the academic contributions come from the global north and very few from the global south. As Aakash Singh writes:

> [...] as the global justice debate amplifies unreflexively this increasingly discredited tendency of the wider social sciences to favour the epistemology and centrality of Anglo- American political theory/theorists, generally excluding non-western voices from participation. Here, the term 'global' seems to signify outward expansion from the center; *our* attempt to extend *our* conception/demands of justice to *them.* Many non-western scholars, therefore, see the global justice debate as a recapitulation of the characteristic practices and attitudes of colonial liberalism.[72]

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[71] Goran Collste, *Global Rectificatory Justice* (Basingstoke: Palgrave, 2015).

[72] Aakash Singh, 'Deparochializing the Global Justice Debate, Starting with Indian Political Theory', *Global Policy* 4:4 (2013), pp 418-419, at p. 418, emphasis in original.

Hopefully this unbalance will change and voices from Latin America, Africa and Asia will be increasingly heard in the discussion.

How then will the discussion on global justice develop in the future? Persistent global poverty and increasing inequalities will certainly imply that the discussion on global justice endures. One can perhaps foresee that also questions of global warming and global sustainability will be in focus as these questions are intimately linked to questions of global justice. The so far positive results of the United Nations project the Millennium Development Goals and the new ambitious agenda of the Sustainable Development Goals give reasons for hope for the future. Another world is, after all, perhaps possible.

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7

EQUALITY – SEVEN PRINCIPLES

Globethics.net, Global Ethics Forum

7.1 Challenges and Questions[73]

7.1.1 Equality of all human beings is a core ethical value and the centre of human rights and obligations.

7.1.2 Human rights include an adequate standard of living, health and education, freedom of association and participation in social and political organisation, protection from discrimination, exploitation and violence, and equality in law. A range of international human rights covenants and treaties, adopted by nations in the second half of the twentieth century, provide a comprehensive set of social, economic, civil, cultural, religious and political rights. Together, they describe collective aspirations for the value, dignity and equality of human life. They reflect the areas where countries have agreed that overcoming inequalities should be a key concern.

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[73] This article is an extract of the position paper *Globethics.net Principles on Equality and Inequality for a Sustainable Economy*. Endorsed by the Global Ethics Forum 2014 with Results from Ben Africa Conference 2014, Geneva: Globethics.net Texts Series No. 5, 2015, 7-16.

7.1.3 The victims of inequalities are systematically deprived of their rights to food, health, safe drinking water, education, and other rights such as credit, livelihood resources etc. This means that they are marginalised and excluded from their rightful access to resources, opportunities and power. Thus, it is essentially a denial of justice, equity and dignity of life.

7.1.4 Economic, political and social development can reduce many inequalities through access to resources, education, gender awareness, etc. However, many inequalities still exist or new forms have arisen which lead to social unrest, protests, revolutions, physical and mental suffering and disease, etc. Concern around inequalities has become more prominent and since the millennium there has been greater recognition that the transition to a more sustainable society and economy can only be possible on the basis of addressing the persistent high levels of inequalities for the realisation of human development goals, human rights, economic stability and protection of non-human beings and the environment.

7.1.5 The Global Ethics Forum GEF has made the theme "Equal in an Unequal World" the focus of its 2013 Conference from 27-28 June in Geneva, Switzerland and of the 2014 Conference from 3-5 January in Bangalore, India. One of the goals of the conferences was to look at the diverse issues resulting from the various forms and dimensions of equality and inequality from the perspective of GEF's workgroups on ethics and sustainability.

7.1.6 The conference participants addressed various questions *such as*:

- What are the current and future dimensions of inequality on national and global levels, and how are they interrelated with the various aspects of sustainable development?

- How much unequal treatment is needed before equality is improved? And from a private sector perspective, in a free market economy, how much inequality resulting from the freedom of a free market and from competition is unavoidable and to what extent can it be accepted or rejected?

- What role do business, government and other stakeholders play in addressing inequality in its various dimensions—social (health, education, etc.), economic (access to jobs, wealth distribution, etc.), environmental, and other? What is the role and responsibility of "old" and "new" superpowers such as the USA, European Union and the BRICS countries for equality related to weaker countries and populations?

- What changes in the current political, social and economic agenda are necessary and what ethical principles are needed as a platform for such changes to be implemented successfully?

- How can technical and cultural innovation and how can social media contribute to overcoming inequalities?

- How can more transparency in religious organisations contribute to reduced corruption and more fair and equal access to the resources of these organisations?

7.2 Ethical Values for Equality

7.2.1 The principles on equality are based on the fundamental ethical values and sustainability principles promoted by Globethics.net, and incorporate the key principles recommended by the Synthesis Report (annex), *the Universal Declaration of Human Rights, the Charter of the United Nations* and other global initiatives.

7.2.2 Justice is based on the inalienable human dignity of every human being and their equality. Justice grows when people cultivate a deep respect towards each other. This is expressed in the golden rule of mutuality and reciprocity as the basic norm of equity: 'Do to others as you would have them do to you'.

7.2.3 Care and compassion is the ability for empathy, respect and support of the other. It leads to solidarity.

7.2.4 Participation is the right and ability to participate in societal life and in taking decisions that are of concern to the whole of society. For example in decision-making, is an expression of respecting human dignity and strengthening communities in an inclusive way. Sharing values in dialogue is a participatory process.

7.2.5 Freedom of access to information, of expression, of belief and of decision is core for human dignity and human development.

7.2.6 Sharing leads to, enables, and sustains relationships between human beings and strengthens communities.

7.2.7 Responsibility is accountability for one's own actions. The level of responsibility has to correspond to the level of power, capacity and capability. Those with more resources bear greater responsibility.

All these values are interconnected, need each other and balance each other.

7.3 Seven Principles of Equality

7.3.1 Equality is a key human right and an obligation. The right to equality is the right of all human beings to be equal in dignity, to be treated with respect and consideration and to participate on an equal basis with others in any area of economic, social, political, cultural, religious or civil life. All human beings are equal before the law and have the right to equal protection and benefit of the law. According to the Synthesis Report 2013*,*

> *"*Equality can be said to mean that everyone can lead productive lives, with dignity, and realise their rights; it also means that we fulfill our obligations to relate fairly and respectfully to others, and that we share planetary resources responsibly."

7.3.2 Non-discrimination as an expression of equality is a key human right and an obligation. The right to non-discrimination is a freestanding, fundamental right, subsumed in the right to equality. Discrimination is prohibited whether it is on grounds of race, colour, ethnicity, descent, sex, pregnancy, maternity, civil, family or career status, language, religion or belief, political or other opinion, birth, national or social origin, nationality, economic status, association with a national minority, sexual orientation, gender identity, age, disability, health status, genetic or other predisposition toward illness or a combination of any of these grounds, or on the basis of characteristics associated with any of these grounds. Discrimination based on any other ground must be prohibited where such discrimination (i) causes or perpetuates systemic

disadvantage; (ii) undermines human dignity; or (iii) adversely affects the equal enjoyment of a person's rights and freedoms.

7.3.3 Equality means equal treatment of equals and unequal treatment of those who are not equal. There is nothing as unequal as the unequal treatment of those who are not equal. Equality rather means equal treatment of equals and unequal, differentiated treatment of those who are not equal. Equal treatment, as an aspect of equality, is not equivalent to identical treatment. Preferential treatment of weaker and vulnerable members of society e.g. by preferential trade rules are fair and an expression of the equality principle. To realise full and effective equality it is necessary to treat people differently and in a differentiated way according to their different circumstances to assert their equal worth and to enhance their capabilities to participate in society as equals.

7.3.4 Equality includes respect for diversity. Diversity of gender, culture, religions, languages, communities as well as economic and political systems and biodiversity are an expression of the beauty of the world. Diversity is needed for identity, freedom, contextualisation and sustainability. Struggling for equality therefore includes also respect for diversity.

7.3.5 Equality and freedom balance each other through open transparent dialogue and collaboration. Absolute equality would lead to uniformity, equalisation and loss of freedom. Freedom of expression, decision and action is a core human right and key for human dignity. However, freedom tends to increase inequalities and the rights of the stronger. Therefore, only when freedom and equality (including fairness and justice) balance and limit each other, can humane development and life in dignity be possible. The balance between freedom and equality

requires on going open dialogue and collaboration among all stakeholders, across all sectors of society and economy, regional and national borders, knowledge and fields of expertise, cultures and religions.

7.3.6 Societies with fewer inequalities are more prosperous and have greater social peace. There is no absolute benchmark for inequality which can be justified or denied and is ethically acceptable or inacceptable. There are, however relative ratios of equality and inequality such as: a) the vertical ratio between the poorest and richest (e.g. income in a company/organisation); b) the horizontal ratio between sectors of society (e.g. wealth in urban and rural areas or financial and agricultural sector); c) the resource ratio in access to resources including natural resources, education, information, goods and services; d) the geographical ratio within countries and continents and between countries and continents; e) the generational ratio between young, middle and aged generations; f) the migration ratio between citizens and foreigners. Societies in which such inequalities are reasonably limited and the middle class is strong are more peaceful, harmonious, prosperous and sustainable in their development and transformation processes.

7.3.7 Equality of present and future generations leads to sustainability. Equality is not only an issue of present generations and human and non-human beings, but even more between present and future generations. Future generations have the same rights (and obligations) for a life in dignity as the present generations have and inherited from former generations. For this reason, principles of equality and of sustainability are interconnected.

8

RESPONSIBILITY –
IN PUBLIC HEALTH

Florencía Luna, Argentina

Responsibility[74] is a fundamental value for all decisions and actions in all phases of life and all sectors of society. Responsibility is a key benchmark for ethical behaviour. The following contribution concentrates on the responsibility of Actors in health, especially public health.

Every year, eight million children die before they reach the age of five. More than 300,000 women die in pregnancy or childbirth and more than four million people die of AIDS, malaria, and tuberculosis.[75]

On the one hand, global health would appear to be a permanently irresoluble issue: an immutable pending debt. On the other, it reveals a complexity and variance that makes it a moving target.

I will first present some empirical facts about global health. I will argue for a multiple strategy with a nuanced and context-specific solution. Secondly, I will outline possible responsible agents that should tackle global health. Because of partial compliance and practical obstacles to putting ideal theories into practice, I will consider a non-ideal approach.

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[74] This article is republished with the permission of the author given 11th April, 2016. Original title: Law and Global Health: Current Legal Issues Volume 16 edited by Freeman, Hawkes, and Bennett (2014) Chp.17 "Adding Nonideal Agents to Work Out a Pending Debt" by F. Luna pp.295-307. By permission of Oxford University Press.

[75] L. Gostin et al, 'National and Global Responsibilities for Health' Bulletin of the World Health Organization (2010) 88: 719.

I will defend the need to consider a plurality of responsible agents to ameliorate global health. Finally, I will analyse a real case and show how this proposal based on multiple strategies and various responsible agents is feasible and the best response.

8.1 Why is Global Health a Moving Target?

Basic and fundamental public health policies can solve part of the problem of global health. However, these are structural modifications like sanitation, drinkable water, or a working electric system. Most of the developing countries are indebted to their inhabitants owing to the absence of such infrastructure. In addition to this public health infra-structure that is lacking in most developing countries, specific illnesses still present particular challenges (for example malaria, river blindness, Chagas, or dengue), some of which, the so-called neglected diseases, are infectious and strongly related to poverty, climate, and living conditions. In what follows I will focus on those diseases. Let me enumerate some of the challenges these diseases present and why their control or cure can be considered so complex.

A first challenge is the lack of an available cure for many of these illnesses and the ineffectiveness of existing treatments; many drugs also have side-effects or patients have built up a resistance to those drugs, making them less effective. Research is crucial. However, as these are the illnesses of the poorest, pharmaceutical companies show little inter-est in conducting research. This lack of interest is an enormous obstacle. Some solutions may come from a theoretical and innovative framework like the Health Impact Fund (HIF) proposed by Pogge and Hollis to in-centivize pharmaceutical firms.[76] It seeks to promote research in relevant

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[76] A. Hollis and T. Pogge, The Health Impact Fund: Making New Medicines Accessible for All (Incentives for Global Health, 2008).

illnesses (for example those killing a large number of persons) in order to develop and make drugs available at cost. It is based on a complex scheme of rewards depending on the impact the new drug has on the health of the people. Although this proposal is creative, interesting, and has the correct ethical insight, it is still very hard to implement. Less structural but supposedly more feasible alternatives are public-private partnerships (PPPs) with the leadership of international intergovernmental organisations, such as the World Health Organization (WHO), or non-governmental organizations (NGOs). But such partnerships can be more restrictive and sometimes difficult to achieve.[77]

A second challenge, once a cure or a possible medicine has been found, is the difficulty of deciding how this cure should be distributed, given that the poverty context can add further obstacles. Making the new drug or treatment accessible in hospitals is not without problems in itself. Hospitals need the resources to buy the drug and make it available to those in need. When the product is connected to an agency, such as the WHO, prior agreements can be made to implement price reductions or have the drug distributed cost free.[78] When this is not the case, the state will have to buy it and endorse the universal policy of providing the drugs to those patients. Should this not happen, NGOs can provide the treatment or help the population. But there is a long, steep, and winding road from the success of finding a new efficacious drug or treatment to the effective treatment of the population.

A quite different third challenge shows that some treatments cannot be reduced to a pill or a short treatment provided during hospitalization or a visit to the clinic. Many of these diseases have no 'magic bullets': just providing the drug does not necessarily mean the problem is over.

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[77] Care should be taken about the drive of private partners to foster private interests and not public health.

[78] As will be explained in section 8.3, this was the case with ivermectin for onchocerciasis, which was donated by Merck.

Treatment may not be easy to adhere to or effective. For example, some cures can take months and are difficult to follow up on and enforce. Consider Chagas disease, this is a chronic disease that causes irreversible cardiovascular, gastrointestinal, and neurological problems and occurs in adult life. By the time the symptoms appear, it is too late to cure. An effective treatment exists for children with Chagas disease but it has to be taken daily for one month. The medication has side-effects. As there are no symptoms of the disease, the child appears to be healthy, making it difficult to ensure adherence to the full course of treatment. Another case is the treatment of tuberculosis, which takes even longer and generates high drop-out rates. This poses a serious threat to public health as it is extremely contagious, especially in the case of large families living together in small rooms in large overpopulated cities.

The opposite situation is that of people living in rural or inaccessible areas. A lack of transport could mean hours of walking to reach the nearest village or hospital; no electricity means medicines cannot be kept cold. Thus, dealing with these circumstances calls for other strategies, other approaches. But as we can see, it is far from simple. If measures are going to be implemented as a public health policy, they should be carefully studied and this implies a different kind of research. How to achieve adherence or the effectiveness of treatment? Who is to fund this kind of research? No new drugs are involved. This public health research or implementation research poses new and different problems.

The availability of drugs or treatments in hospitals is one of the challenges, but as mentioned previously, countless obstacles can give rise to other problems: treatment and provision alone does not suffice. Most illnesses are not merely 'biomedical'; there are psycho-social components in resilience and recuperation. In the case of the infectious diseases of poverty, these factors are even more relevant. Poverty itself largely explains why the elimination of these diseases is so complex. Different

social determinants of health play a significant role.[79] Illness in these deprived economies is more devastating than in other societies, where labour laws protect the workers. The poorest of the poor are almost certainly the informal workers without any social protection. They depend on what they can produce and have a hand-to-mouth existence. These situations are so complex that it is hard to find a feasible answer.

Another fundamental issue for a cure is an accurate diagnosis to avoid overtreatment or under treatment. But again, if we cannot access the physician or clinic easily, how can we manage the diagnosis? The 'standard way' to solve medical problems (reaching a clinic, being tested, and receiving an accurate diagnosis and treatment) will not follow. One example of this kind of situation arises with malaria. An effective treatment of malaria involves training and working directly with the communities or households. That implies a shift in the usual biomedical Western paradigm and illustrates how difficult it is not only to make the established drug available but also to provide for its effective use.

Hence, even if we can solve the second challenge of obtaining the resources, finding the desired cure, and making it available in hospitals or clinics, the target will move as it will not be easy to deliver the drugs efficaciously to many of the people that need them the most.

Fourth, a set of problems is related to the prevention and eradication of the causes of these illnesses. A number of these diseases have to do with climate and vectors such as insects. Chagas disease is transmitted by an insect that can be hosted in dogs and chickens. It is very hard to make people understand that bringing the pet dog into the house can pose a serious threat, that it should not enter, not to mention sleep in the

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[79] For example, many of the people that fall sick are generally weak and suffer from bad health: they may not be able to rest and eat nutritious food for a quick recovery. The simple fact of 'not eating enough food' can hinder a proper absorption of the medication without incurring side-effects. Rest is a luxury they cannot access. In addition, just being sick introduces a vicious circle because illness generates more poverty. Not only is money spent on the cure but the illness also stops them from working.

house. Here again, it is not merely a question of introducing a cure or a drug. But the daunting task of changing life styles and educating the community so that they can modify their habits and customs. This goes well beyond the biomedical realm.

Some of the prevention tools are as simple and commonsensical as bed-nets, insect traps, or insecticides to prevent infected mosquito bites and to fight against the vectors of these illnesses. However, before these devices can be implemented as a public health policy by a poor government, they must be shown to be efficacious and relevant. One of the problems is that these studies are not very common and do not follow 'standard procedures'. Even though some manufacturers may find it profitable, they are not in the business of conducting the research trials (specific cluster randomized trials) that should be designed and put into practice.[80] Again, once their role in prevention and usefulness has been proven, a second step will be to provide these devices and educate the people in prevention behaviours.

Fifth, there are even more complex issues involving neighbouring nations. This challenge is related to the mobility of people and migrations. Frontiers are permeable and negatively affect a country that has made efforts to eradicate one of the vectors and the illness (for example Chagas) resulting from seasonal migrant workers. Consequently, the vector and the disease will return year after year. Solving these kinds of problems signifies a regional rather than state policy that can be exceedingly difficult to implement.

In addition it is crucial to develop surveillance systems to gather and share data. And there is a further need to install strategic responses at

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[80] For example, a first study in the Gambia showed a 63% reduction in child mortality owing to the use of bed-nets with insecticides, but when replicated with a design of cluster randomization in three countries, it found a 20% reduction in malaria. Hence, the final study showed a lower impact than the first. On the whole, however, it also demonstrated that this was an effective tool to implement as a public health policy.

global, regional, national, and local levels if changes are to be sustained[81]—another front of action.

The complexities described so far show conditions that are far from ideal and why one answer alone does not follow. So many and diverse obstacles are involved that multilevel answers have to be tackled. So many and diverse are these challenges that we are witness to a moving target. Once a cure is found, there is the provision issue, and when the isolation or adherence problems are overcome to achieve the effective cure, all these other peri-health issues regarding vectors, hosts, and regional strategies move it to a new level. Once again, the scenario changes because of new obstacles. Most of the answers in themselves prove partial and ineffective. But this partiality is not just a building-block system where the solution can be found in a step-by-step construction. It is not clear in these cases whether partial solutions will ultimately solve the problem. In most situations there is no lineal progress; this implies the need for a set of different approaches. That same partial solution may modify the problem and create a new one. Merely taking one step can give the impression of having implemented a policy without having resolved it, thus worsening the situation, discouraging and fostering a negative reaction towards the problem. A useful analogy for the situation is the incorrect use of an antibiotic.[82] Not only can an incorrect dosage or early abandonment not cure, but it may generate a resistance, as well as the subjective feeling that the medicine did not work.

Hence, without a systematic, coordinated, and efficient approach by different agents, stakeholders, and the community and the 'political will' at the national and international levels to implement changes, global health will still lag behind, conceived as a mere utopia. Social policies,

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[81] World Health Organization (WHO), Special Programme for Research and Training in Tropical Diseases (TDR), Global Report for Research on Infectious Diseases of Poverty (Geneva: WHO/TDR, 2012) 32.

[82] I am grateful to Julieta Arosteguy for her comments and her suggestion of this analogy.

human health (biomedical and public health), veterinary, environmental, and wildlife management expertise should join to formulate innovative and suitable strategies.

8.2 Who are the Responsible Agents?

Do the challenges and obstacles presented in the previous section imply that nothing can be done? I do not believe so. However, we must acknowledge challenges if we are to overcome them. As was said previously, the issues are very complex and, in consequence, we should seek out complex and diversified ways to solve them with different non-traditional tools. The primary goal is to ameliorate global health. In this section I will identify some of the responsible agents in political theory in order to evaluate their possible role in global health.

In recent years, a strong debate has emerged in the theoretical arena regarding ideal and non-ideal theories, their relationship, merits, and problems.[83] These considerations are increasingly relevant to bioethics and the field of global health. Ethical and political theories designing institutions and attributing responsibilities assume an ideal world where people comply with their responsibilities and ethical requirements. The first and fundamental feature of an ideal theory is that it assumes 'strict compliance'. According to Rawls, an ideal theory presupposes that: '(Nearly) everyone strictly complies with... the principles of justice'.[84] The second feature is that it assumes favorable circumstances. These

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[83] J. Simmons, 'Ideal and Non-ideal Theory' (2010) Philosophy and Public Affairs 38: 5. Z. Stemplowska and A. Swift, 'Ideal and Non-ideal Theory' in D. Estlund (ed), Oxford Handbook of Political Philosophy (Oxford: OUP, 2012). A. Hamlin and Z. Stemplowska, 'Theory, Ideal Theory and the Theory of Ideals' Political Studies Review (2012) 10: 48.

[84] John Rawls was the first to introduce the distinction between ideal and non-ideal theories regarding his own Theory of Justice, but his proposal can be applied broadly. J. Rawls, Justice as Fairness: A Restatement, (Cambridge, MA: Harvard University Press, 2001) 13.

include 'historical, economic, and social conditions, such as economic means, education, or the main skills to run a democratic regime'.[85] Even if strict compliance can be distinguished from the moral compliance of a saint or a hero and even if Rawls is not considering the 'best possible circumstances', the situation seeking global health (the conditions described in the first part of this chapter) are far from strict non-heroic compliance or normal socio-economic contingencies.[86] Hence, I argue that the answer will not be found in ideal theories. A non-ideal approach, by contrast, will suggest how to deal with noncompliance and unfavourable conditions.[87]

In an imperfect world with extreme conditions and scarcity, where the ideal responsible agents do not comply, a non-ideal strategy should be designed. And this can be justified until fairer and more feasible conditions for justice and ideal agents' actions are in effect. The ideal theory may still have a place: it can take the role of a target or aspiration.[88] It may identify the objective at which to aim; it may help non-ideal theories to become transitional theories, hence pursuing new ways of thinking. And this applies not only to principles and institutions but to responsible agents. Instead of only considering ideal responsible agents, a pluralistic non-ideal approach may be better— researchers, states in-

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[85] Rawls, Justice as Fairness (n 84) 47.

[86] It can be argued whether ideal theories are applicable to more 'normal' situations because in the real world, people do not generally comply with their obligations. Aside from this controversy, it is clear that in very scarce resource settings where global health is not achieved, conditions are unmistakably far from ideal.

[87] Rawls and others explain that it comprises such topics as theory of punishment, doctrines of just war, and various ways of approving unjust regimes; Stemplowska and Swift, 'Ideal and Non-ideal Theory' (n 83) 2. I think we can apply this non-ideal approach more broadly to unfavorable situations and noncompliance.

[88] There is also a debate regarding this interaction. I think that the ideal theory might not be a prerequisite but should be on the horizon. A possible role is to guide non-ideal strategies. See Stemplowska and Swift, 'Ideal and Non-ideal Theory' (n 83).

volved, rich states, and international corporations should have a role until the ideal responsible agent or agents can comply.

8.2.1 Ideal Agents and Compliance

In ideal theories, who are the responsible agents? Philosophers such as Peter Singer target individual responsibility: each affluent person has a moral obligation.[89] In Singer's view, we ought to exercise our duty to assist the needy. This is currently quite easy. The world has changed and we can now use the internet to help distant persons. It is also true that if each person is committed to global health or global poverty, more possibilities and help will become available. This would also mean a wider exercise of values such as solidarity through moral obligations. Moreover, if the suffering of others, even distant and unknown individuals, truly mattered and a moral obligation to help others was felt, the world would be better and fairer. Civil society and every individual can become fundamental actors in a profound change. However, no matter how easy and achievable this proposal may seem, Singer had to reduce the amount of money to be given due to the refusal to help and noncompliance. Hence, it is difficult to meet Singer's proposal. But even more problematic is that even if individual help is needed and desirable; 'general' and harmonized policies performed by collectives[90] may be a better fit for sustainable global changes in health.

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[89] Singer is mainly considering affluent people from developed countries. See P. Singer, 'Famine, affluence and Morality' Philosophy and Public Affairs (1972) 1(3): 229.

[90] It should be acknowledged that responsibility, as a moral concept, is typically attributed to individuals. People speak of the causal responsibility of moral agents for harm in the world and blame them for causing harm. It is based on the assumption that actions begin with intentions and moral blameworthiness requires the existence of intention. Nonetheless, it is also true that, in practice, groups are blamed and that people have emotional reactions to groups, such as anger, resentment, or moral indignation. Therefore, it can be argued that even if, in the strict sense, responsibility is attributed to individual persons, in a subsidiary sense the notion of collective responsibility as an intellectual construct is also used.

Philosophical positions, such as Thomas Pogge's, could be applied. For him, not only citizens from the rich countries—that is, individuals—but also elites from scarce resource countries and global institutions—that is, collectives—are morally responsible for the extreme condition of the global poor. This proposal also appeals to human rights, which is another interesting perspective worth pursuing.[91]

Human rights provide an important answer. However, while the human rights framework discourse and documents have mainly focused on the recipients, a relevant question is who should be responsible for providing them?[92] In this area, there are different analyses about the proper agents of justice. For example, 'traditional' or 'orthodox' interpretations hold each national state responsible for its citizens' access to health care.

Health obligations are typically carried out by national states. States, as primary agents, should care for their people. Access to health care could be developed through public hospitals and policies and national state policies are the best suited to do so. For example, when Gostin et al[93] propose a Joint Learning Initiative on National and Global Responsibilities for Health, one of the proposals they outline is governments' obligations to their inhabitants and they define what these essential health services and goods are. They explain that the World Health Organization estimates an annual cost of US$40 per person to cover these essential health services. In 2001 in Abuja, Nigeria, African heads of

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[91] Regarding the human rights framework, the Universal Declaration of Human Rights, Art 25; the International Covenant on Economic, Social and Cultural Rights, Art 12; the Convention on the Rights of the Child; and the Convention on the Elimination of All Forms of Discrimination Against Women—among other human rights texts—all speak of the right to enjoy the highest attainable standard of physical and mental health. This includes medical care, treatment, and control of epidemic and endemic diseases, besides other issues.

[92] O. O'Neill, 'Agents of Justice' in T. Pogge (ed), Global Justice (Oxford: Blackwell, 2001) 189.

[93] L. Gostin et al, 'National and Global Responsibilities for Health' (n 75).

state pledged to devote at least 15 percent of their national budget to the health sector. Yet, in 2007, the average per capita allocation was US$34, an average of 9.6 percent of the budget.

Can we infer that weak and poor states found this too difficult to achieve? There are at least two interpretations of this situation. The first and more benevolent one can be found in O'Neill's words:

> *Weak states may simply lack the resources, human, material, and organizational, to do very much to secure or improve justice within their boundaries . . . They may fail to represent the inter-ests of their citizens adequately in international fora and may agree to damaging or unsupportable treaties or loans. They may lack the capabilities to end or prevent rebellions and forms of feudalism.* [94]

This may be true of the situation of some poor states. But there can also be a second less charitable interpretation suggesting that many of these states do not make the necessary investments and, regrettably, money is instead spent on corruption, wars, or unwise endeavors. However, even if the role and responsibility of these inefficient or corrupt governments is condemnable, the fate of the people suffering under them should be highlighted so that they are not punished even further. States as primary agents of justice can fail and, in fact, many of them do. And because of this, non-ideal strategies can enter the picture. Thus, these reprehensible cases should not be ignored, however, other ways to end the detrimental consequences of the actions of such governments should be determined.

Another issue to consider is the responsibility of other states as bear-ers of global health obligations. These states vary in their ability to pro-vide aid without suffering unreasonably high costs for their own popula-

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[94] O'Neill, 'Agents of Justice' (n 18) 197.

tion's quality of life and well-being.[95] That is, global health obligations increase in proportion to the agent's capacity to assist. The more resources they have, the larger funding commitments they can achieve. Therefore, rich European countries, for example, would seem to have a stronger duty to assist. Gostin et al, in exploring the responsibilities of all governments for the world's poor, also point out that high-income countries have not come close to fulfilling their pledges made in 1970 to spend 0.7 percent of their gross national product per annum on Official Development Assistance. Four decades later their average contribution stands at 0.31 percent. From a human rights positive law perspective, the United Nations Charter aims at international cooperation for the solution of economic, social, cultural, or humanitarian international problems. Articles 55 and 56 explicitly establish international cooperation, among other duties to health, as 'an obligation of all states'. In the same vein, international, interstate or intergovernmental agencies or programs such as the World Health Organization and UNAIDS can also be held responsible. They belong to the United Nations system and were created for this and similar purposes. The constitution of the World Health Organization, for example, as the coordinating authority on international public health, states as its objective 'the attainment by all people of the highest possible level of health'.

8.2.2 A Non-Ideal Approach

In an ideal ethical and political theory, states can be held responsible for the health of their people and richer states for international cooperation with disadvantaged countries. In an ideal theory, human rights agents are the responsible actors. This is also reflected in the international system of human rights through positive law.[96] However, due to

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[95] Lowry and Schuklenk also point this out. C. Lowry and U. Schuklenk, 'Two models in Global Health Ethics' Public Health Ethics (2009) 2(3): 276.

[96] Including interstate organizations, such as the World Health Organization responsible for public health as its mission.

the failures of poor states and a lack of general compliance of those ideal agents (we have just pointed out the partial or lack of compliance of poor states to their citizens and the partial or non-compliance of richer states), we should think of non-ideal strategies as a sort of bridge.[97] These new strategies, then, should focus on a combination of agents (in addition to the previous ones) working together towards global health.

When discussing agents of justice, Onora O'Neill argues for a plurality of agents. She explains that primary agents (generally the national states) can construct other agents or agencies with specific competences, and they can assign powers or build institutions with certain powers and capacities to act. Secondary agents are thought to contribute to justice mainly by meeting the demands of primary agents, most evidently by conforming to any legal requirements they establish.[98] O'Neill holds international non-governmental organizations and, especially, transnational or multinational companies or corporations responsible. Regarding international non-governmental organizations, she argues that their typical mission is to contribute to specific transformations of states, governments, and policies—quite often to a single issue or objective.[99]

In response to the question of how transnational or multinational corporations could be concerned with justice, except insofar as justice requires conformity to law, O'Neill argues that what matters is what transnational or multinational corporations or companies can or cannot do: the capabilities they can or cannot develop.[100] She claims capabilities

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[97] I will provide some non-ideal strategies. I will consider specifically the cases of states without the capacities to achieve global health. However, for other failures of poor states due to corruption or unwillingness to do the right thing, other strategies might be designed, such as the empowerment of citizens or international monitoring institutions.

[98] O'Neill, 'Agents of Justice' (n 92) 189.

[99] They may contribute to justice precisely because the states are too weak; they can act opportunistically and secure an unusual degree of access to some key players. O'Neill, 'Agents of Justice' (n 92) 199.

[100] She takes this concept from Amartya Sen. She says an agent's capabilities are not to be identified with their individual capacities or with their aggregate pow-

are more important than motivations: '... It is more important to consider the capabilities, rather than the (supposed) motivations of transnational companies.' Many transnational companies are evidently capable of throwing their considerable weight in the direction either of greater justice, of the status quo, or of greater injustice. 'Corporate power can be used to support or strengthen reasonably just states. Equally, they can accept the status quo, fall in with local elites and with patterns of injustice, and keep powers to keep things as they are—or indeed to make them more unjust.'[101]

I believe these considerations regarding the capabilities of certain agents can be more defensible and stronger from a non-ideal approach than from an ideal perspective as O'Neill attempts.[102] What in the ideal system can be deemed as beneficent,[103] and where no strong responsibility is felt; in a non-ideal strategy these agents can be held responsible. Efforts are needed to complement partial compliance and failures, and a minimum standard should be established from which to move forward. A non-ideal strategy also leaves aside the debate regarding human rights agents and the extent of their obligations,[104] introducing an independent and complementary layer of analysis and responsibility. However, I believe that to hold agents responsible, we should not only consider their

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er. An agent or agency, considered in the abstract, may have various capacities or abilities to act. Capabilities are, instead, the specific capabilities of agents and agencies in specific situations rather than the abstract capacities or their aggregate power.

[101] O'Neill, 'Agents of Justice' (n 92) 201.

[102] Although I endorsed O'Neill's proposal in a previous paper, I now think that her ideas can be better defended from a non-ideal perspective. F. Luna, 'Pobreza en el mundo: obligaciones individuales, institucionales y Derechos Humanos' Revista Latinoamericana de Filosofía (2007) XXXIII(2): 293.

[103] Although the classic idea is that for-profit corporations obtain benefits for their stockholders, is maximizing stockholders' benefits the sole legitimate purpose of corporations? There are arguments for a stronger obligation of beneficence from a stakeholder's perspective. E.R. Freeman Strategic Management: A Stakehholder Approach (London: Pitman, 1984).

[104] M. Freeman, Human Rights (Cambridge: Polity Press, 2011) 81.

capabilities—as O'Neill proposes—but also whether they are related in some relevant way to these populations and can make a reasonable difference without harming or destroying themselves. This is the case with major pharmaceutical companies regarding global health or of international companies based or working substantially in these lower resource countries. In addition, we can endorse the rescue principle—a non-ideal approach—to justify such obligations. Timothy Scanlon, for example, says: 'If you are presented with a situation in which you can prevent something very bad from happening or alleviate someone's dire plight, by making only a slight (or even moderate) sacrifice, then it would be wrong not to do so.'[105]

Although Scanlon is considering persons and reasons, this principle can easily be applied to corporations. Undoubtedly, the previous situation is so bad that providing medicines for some pharmaceutical companies is, at best, a slight sacrifice. Note that, for example, companies—especially major pharmaceutical ones—do have a policy of corporate social initiatives on which they spend millions of dollars to promote education, the sponsorship of art programs, etc.[106] Directing those funds or part of them to rescuing people from devastating preventable illnesses seems a slight sacrifice.

An additional and interesting argument is given by Thomas Dunfee,[107] regarding the role-based obligation of the pharmaceutical companies. He argues for a mandatory obligation to devote substantial resources towards rescuing victims of catastrophes.[108] He provides a strin-

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[105] T.M. Scanlon, What We Owe to Each Other (Cambridge: Belknap Press of Harvard University Press, 1998) 224.

[106] T. Dunfee, 'Do Firms with Unique Competencies for Rescuing Victims of Human Catastrophes Have Special Obligations? Corporate Responsibility and the AIDS Catastrophe in Sub-Saharan Africa' Business Ethics Quarterly (2006) 16(2): 200.

[107] Dunfee, 'Firms with Unique Competencies' (n 106).

[108] 'The minimum amount that firms should devote to rescue is the largest sum of their most recent year's investment in social initiatives, their five-year trend,

gent definition of catastrophe and points to firms that possess 'unique competencies' for rescue. His position might be narrower than mine, as he attributes obligations only to very specific pharmaceutical firms due to the 'uniqueness competency' criterion. However, we are both proposing a similar trend. Dunfee makes a case for some specific big pharmaceutical corporations in the Sub-Saharan Africa AIDS catastrophe, but I believe his arguments are easily applicable to some of the situations depicted earlier.

Hence, within this framework, not only should the usual ideal agents be responsible, but transnational and pharmaceutical corporations should also be committed to the improvement of health, for example by developing better health habits among their employees, promoting pro-health policies through their advertising strategies, supporting local hospitals or local efforts to provide better access to health, using their resources (their fleet of trucks and logistics) to distribute medicines or other health devices,[109] and so on. Therefore, from a non-ideal perspective, pharmaceutical companies and even transnational corporations can be held responsible.

8.3 Is It Feasible? A Case

If a plurality of responsible agents can address different needs, a dynamic and flexible answer will be obtained. It is not just one agent but a multiplicity of them with different and appropriate levels of responsibilities.[110] Each of them can reinforce the other's action.

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their industry's average or the national average.' Dunfee, 'Firms with Unique Competencies' (n 106) 185.

[109] Coca Cola has delivered AIDS testing kits to hospitals in Nigeria, billboards for awareness campaigns in Kenya. Dunfee, 'Firms with Unique Competencies' (n 106) 189.

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[110] How to decide levels of responsibilities in this case is a relevant and important issue but goes beyond the scope of this chapter.

Let us consider a case: River blindness, or onchocerciasis, is a disease, transmitted by Simulium blackflies living near streams. It is endemic in more than thirty countries in Africa. Gradual progression to blindness often occurs in infected individuals and in the more forested central and eastern African regions; debilitating, itching, and disfiguring skin lesions are the primary symptoms.[111]

Recalling the 1970s, the Director of Tropical Disease Research (TDR), a department of the WHO, said:[112]

> *The two drugs we had for onchocerciasis at the time were notorious poisons. We were really desperately looking for a new drug. When we visited the major drug companies, it was clear they were not interested in this disease. No one was screening any compounds. We thought that perhaps there was a compound on the shelf that had not been discovered. The strategy put forward was to open a compound-screening network . . .We asked the industry to give us compounds to test and we would give them the results. We offered this free of charge and confidentially. We had thousands of compounds sent through small animal screens in the broader network.[113]*

In July 1978, scientists at the pharmaceutical company Merck, who had been researching ivermectin for several years, sent the compound to the TDR-supported drug screening facility at James Cook University in Australia. Such screening was regarded by scientists as the best predictor of how a compound would act against human onchocerciasis. Results showed the drug was 'highly effective' against the microfilariae, or in-

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[111] World Health Organization-Tropical Disease Research, 'Making a Difference. 30 Years of Research and Capacity Building in Tropical Diseases' (Geneva: WHO, 2007) 39–40.

[112] Dr Lucas, director of TDR at that time.

[113] WHO-TDR, 'Making a Difference' (n 111) 12–13 (emphasis added).

fant larvae of the parasite, although it did not, in fact, seem to kill the adult worm.[114]

In analysing this case, we should first note a typical situation: ineffective drugs and the need for research. In addition, drug companies were not interested in that disease. However, WHO-TDR, an intergovernmental organization, acting as a responsible agent of justice, begins the interaction and research in 'non-interesting' compounds with drug companies to develop a suitable drug; it also created a compound screening network. This first action was biomedical.

Because of the good results obtained through the drug research, Merck had been negotiating with development and donor agencies over the purchase of ivermectin, but had received little response. TDR and WHO officials came ready to drive a hard bargain over pricing for developing countries.[115] Finally, in 1986, Merck offered to donate the drug. Large-scale trials were launched to determine the safety and effectiveness of mass drug administration. Since then ivermectin (mectizan) has reached some 60 million of the 100 million people at risk in endemic areas in sub-Saharan Africa.

Continuing with the analysis of the case, another obstacle should be outlined—the difficulties of making the drug available. There was no interest or money on the part of poor states, or of donor agencies, to pay for the drugs. Millions of poor people were at stake and could not afford the drug. However, this time, Merck, acting as a responsible agent with strong capabilities—as the owner of the compound—acknowledged its responsibility and offered the drug at no cost. It provided the drug to the population at risk for more than twenty years.[116] Considering the arguments that claim that pharmaceutical companies should not be burdened,

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[114] WHO-TDR, 'Making a Difference' (n 111) 12.

[115] WHO-TDR, 'Making a Difference' (n 111) 12–13.

[116] Consider that in most cases the production of the drug in itself is not expensive, unlike the discovery process and the procurement of a patent through clinical trials and regulatory agencies requirements.

and that their only goal is to maximize profits; it is interesting to point out that giving this drug cost free to the population in need for such a long time was no threat to the survival or profits of the company. On the contrary, Merck is proud of its corporate responsibility as can be seen on its website, where the Merck Mectizan Donation Program is outlined as one of the longest and more successful public/private collaborations in the world.[117]

Given the non-ideal approach I follow, which shows the lack of capabilities and failures of ideal agents and the difficulties in providing the drug, Merck (acting as a pharmaceutical company with an effective drug for a devastating illness) has a moral obligation to provide it. Merck can reduce the price to make it available or, as in this case, provide the drug at no cost. Merck, like many of the leading pharmaceutical companies, has the means to do so.[118] These corporations can make a substantial change in global health amelioration and their action does not seem to endanger their companies.

During the 1990s, results indicated that a combined strategy of vector control plus drug treatment would reduce the projected timeline to bring onchocerciasis under control and eliminate onchocerciasis as a public health problem in the Onchocerciasis Control Program in West Africa (OCP) region. However, the actual interruption in disease transmission might not be feasible in many hyper-endemic areas. In such areas, annual ivermectin treatment would have to be sustained almost indefinitely. This posed a significant challenge to disease control:[119]

Eleven West African States, together with the World Bank, the Food and Agriculture Organization of the United States (FAO), the United Nations Devel-

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[117] See <http://www.merckresponsibility.com> which deals with corporate responsibility and the role and programs of this company.

[118] Not only because of the high profits that most pharmaceutical companies obtain, but also because they already devote substantial funds to corporate social activities.

[119] WHO-TDR , 'Making a Difference' (n 111) 40–1.

opment Programme (UNDP), and the WHO embarked on one of the largest and most comprehensive vertical vector control operations against onchocerciasis in West Africa. An area of about 1,300,000 km, with more than 50,000 km of rivers, was covered by the operation. The success of this intervention was due in large part to the enormous information infrastructure. . . .This drew on hydrology/seasonal river flows, information on vector habitats, parasite mapping, and information on population levels of infection and blindness.[12046]

Here again, multiple agents interacted in order to solve the challenge. Many African countries acted responsibly as primary agents of justice. Note the necessary level of coordination whereby eleven countries acted together. The action of each single country acting alone did not suffice; regional efforts had to be achieved (with the challenges this implied). Note also the action of stewardship and harmonization of United Nations international agencies, responding to their mandate and responsibilities. Also consider the different expertise involved (environmental, biological, veterinary, medical) working together. The drug or narrow biomedical knowledge was not enough.

Even though a substantial amelioration was achieved, obstacles persisted: the actual field distribution of the drug was still limited. Getting the drug to the people who needed it in remote areas year after year was a significant challenge. Some 80 percent of the population at risk of onchocerciasis lives outside of West Africa. In these other African regions, the disease exhibited different features and control presented different challenges.[121]

In 1994, a new framework for 'community-directed treatment' (ComDT) put communities directly in charge of ivermectin administration and health services were developed to provide the necessary training. This effort called for a different kind of research. It was demon-

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[120] WHO-TDR, 'Global Report for research on infectious diseases of poverty' (Geneva, 2012) 32.
[121] WHO-TDR, 'Making a Difference' (n 111) 40–1.

strated that ComDT has been feasible and effective and has led to great-
er treatment coverage since 1996.[122]

Again note how the strategy to make the drug available changed in
light of this final challenge. Another kind of research was needed and
new responsible agents appeared: the narrow biomedical approach was
not enough. The people themselves and the communities were also re-
sponsible agents. In this case, they had to be trained and—

mostly—empowered in order to obtain efficacious results.[123] As the
main agents in this case caution:

> *The picture has never been all rosy. Serious problems were en-*
> *countered in sustaining drug distribution when wars and instabil-*
> *ity struck various endemic countries. In October 2001, a detailed*
> *review of the African Programme of Onchocerciasis Control*
> *(APOC) and OCP experiences with onchocerciasis control con-*
> *cluded that while onchocerciasis was well under control as a*
> *public health problem in the 11 original OCP countries, it could*
> *not be eradicated using the currently available tools. The devel-*
> *opment of a drug that can kill or sterilize the adult onchocercal*
> *worm living inside infected individuals remains a top priority.*
> *Disease transmission cannot be permanently interrupted with*
> *ivermectin, and so annual treatment must continue for an inde-*
> *terminate length of time, placing a considerable burden on health*
> *systems.[50]*

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[122] ComDT was adopted by OCP as its ivermectin delivery strategy and became
the backbone of APOC operations in 1996. By 2007, ComDT had succeeded in
extending the annual ivermectin coverage to more than 45 million people in
Africa, out of an ultimate target population for treatment of approximately 70
million, in collaboration with APOC and local research institutions.

[123] Even if we can appeal to the responsibility of the community, it is not the
same situation as that in which international corporations have the means to
make a change. Here we need to empower the populations and work closely with
the communities, which are isolated, often illiterate, and have very few re-
sources. Hence, a very different level of responsibility exists. 50 WHO-TDR,
'Making a Difference' (n 111) 73.

Hence, even if many goals were achieved, river blindness as a health problem has not yet been resolved. New strategies and new research are pending. But we should also note that all this progress would not have been possible had we only targeted one particular agent (be it the national state, the pharmaceutical companies, the wealthy countries, or the actions of international agencies).

8.4 Conclusion

Global health presents itself as an immutable debt and as a moving target with a cluster of different challenges. Following ethics and political philosophy proposals, the states and the international human rights architecture are ideal agents of justice. However, because global health presents a combination of very little compliance by 'ideal' responsible agents and manifold obstacles exist, I argued for a joint effort appealing to the responsibility of multiple agents and actors aiming for a transitional strategy. Within this strategy, secondary agents of justice—in O'Neill's proposal—can be identified as responsible agents. This implies holding various institutions, pharmaceutical companies, and even transnational corporations responsible. Finally, I presented a real case where many different agents (intergovernmental agencies, states, international corporations, among others) interacted to fight onchocerciasis in Africa. Instead of defending a simple monistic answer, I consider a pluralistic and diversified view to be far richer and more constructive.

PARTICIPATION –
INTERCULTURAL EXPERIENCE

Lucy Howe López, Great Britain

9.1 Introduction

The key words and concepts that I was given to mull over, to connect and elaborate on in the context of this book on global values and virtues for leadership are the topic 'intercultural experience' and the value of 'participation'. What follows is a reflection on both these axes in the context of patterns and experiences of international migration.

9.2 On the Move

At the heart of Bruce Chatwin's novel 'The Songlines'[124], which draws upon the Australian Aboriginal ways of navigating their remembered lands is the question whether we are made to settle or whether we are by nature restless wanderers—nomads—driven to seek out new pastures, moving with the seasons. Whether we have lived in one place all our lives or moved every few months, we have nearly all experienced what it is to be a visitor, a stranger, a migrant, unfortunately for too many a refugee, an asylum seeker or a person who is internally dis-

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[124] Bruce Chatwin, *The Songlines,* New York: Penguin Books, 1988.

placed. There are few among us who have not, in turn experienced what it is to have foreigners in our midst.

The United Nations (UN) estimates[125] that there were 244 million international migrants (those who have lived outside of their country of birth for over one year) in 2015, around 3.3 per cent of the world population that has moved from their homelands to settle elsewhere, with most going to Europe (76 million) closely followed by Asia (75 million) with 54 million in Northern America. Behind those figures, of course, are 244 million individuals. Around 48% of international migrants are women, the average age of the total is 39 years, with one in six under the age of 20 and 177 million—around 72%—of working age (between 20 and 64). Between them they sent back to their home countries remittances totalling USD 583,430 million in 2014 with most of the monies going to developing regions. We can surmise that a large number of these individuals are motivated men and women working hard in a country that isn't their own to support their families at home.

The experiences of international migrants vary depending on the reasons for their move, their education and skill sets, social status and networks, on where they are from and where they are trying to settle, on their personal struggles and dreams. Even when the move has been made to take up a new job offer or as a student migrants often face challenges that are difficult to appreciate, especially when they do not speak the language of their new country. A large number live with uncertainty and no small amount of fear about their legal status and rights, about what (if any) access they have to medical care, housing and social services and their ability to meet their basic needs and those of their families if they have them, not to mention access to the job market for those who travel in the hopes that there are opportunities elsewhere. A top concern is finding affordable ways of keeping in touch with family and

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[125]http://www.un.org/en/development/desa/population/migration/publications/wallchart/index.shtml

friends at home. Homesickness can be just that—a sickness[126] that in one form or another can be present and sometimes debilitating over the course of years. Staying faithful to their roots and culture while attempting to fit into and make roots in another requires a determined and positive effort.

I say 'they' in reference to international migrants but I am in fact one of them. Like many of my generation, like my husband, many of my co-workers and a large number of friends here in Geneva and in neighbouring France, I left my hometown, in my case in North Wales in the United Kingdom, at the age of 18 and haven't been back except for visits in 30 years. I've lived firstly within the UK then spread my wings to Bolivia, Peru, Switzerland and France with family and work related trips affording short but vivid glimpses and tastes of other cultures further afield. I feel myself to be extremely privileged and yet at the same time in some important ways somehow less than my elderly French neighbours whose home has always been here.

9.3 Intercultural Imperative

Experience of other cultures is not confined of course to those who travel beyond national boundaries and tour or settle in other places; within districts let alone countries there are a multitude of cultures and sub-cultures, determined by age, gender, education, neighbourhood, social class, ethnic markers, economic factors, language, workplace, leisure, sport and artistic activities, sites of learning, and so on that co-exist on the most part with varying degrees of success in relative harmony. As soon as we are old enough to emerge from the family circle we quickly become aware that things are done differently elsewhere, of the richness and variety of human life in all our forms, of the importance of

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[126] Tom Heyden, *The adults who suffer extreme homesickness*, BBC News, 5 June 2013. http://www.bbc.com/news/magazine-22764986

understanding, of getting along and of growing up into, enjoying and becoming useful and productive members of a wider diverse community.

It is no coincidence that the cognitive tasks related to social activities and face recognition are among the most fundamental, some would claim innate[127] and demanding tasks that we undertake on a daily basis. We are hardwired with and give priority to the ability to interact with each other as a matter of basic survival. Furthermore, some studies show that the more able we are socially to build strong and sustainable interpersonal relations the more healthy and happy we are and the more likely it is that we will live longer[128]. In a post-globalised world intercultural communication and training is a commonly found course both in its own right and as a component of wider courses on business and organisational management. The informed facility to be able to fit into and move around in and with other cultures is critical for trade and for meaningful and productive political, educational and social exchanges.

9.4 Migration versus Participation

Special challenges, and chances, come to the fore when working with the reality of the various forms of migration. When seen from the wider global perspective managing the scale and consequences of mass movements of people, taking place increasingly as a result of environ-

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[127] *Brain processes social information at high priority: Everyday actions activate bottom-up attention processes*, Ruhr-University Bochum, Science Daily, 1 April 2016. https://www.sciencedaily.com/releases/2016/04/160401111903.htm
[128] See Katerina V.A. Johnson and Robin I.M. Dunbar, *Pain tolerance predicts human social network size*, Scientific Reports 6, Article no. 25267 (2016), http://www.nature.com/articles/srep25267#ref-link-section-2 and Scott Barry Kaurman, *The Secret of Long Life and Happiness Reveales*, Psychology Today, 12 March 2011, https://www.psychologytoday.com/blog/beautiful-minds/201103/the-secret-long-life-and-happiness-revealed

mental changes[129] as well as for economic and political reasons, is clearly a pressing concern. The role that politicians, community and business leaders play is important and we need to ask what their agenda and responsibilities are in relation to the strangers who arrive and pitch their tents and their lot unbidden at their door. Also to what extent internal and international migrants should and can be integrated and to what degree they can participate, in the community and in the political decision making process as members of the host society.

The *International Association for Public Participation* has seven core values for the practice of public participation[130]. These values are predicated on the idea that participation is linked to the public, a public that is enabled to participate in all aspects of decision making processes. The problem with migrants is that they are not, at least in the first instance, recognised as being members of the public in an ordinary understanding of the word in as much as they are not integrated, they are foreign, outside of, not included, they do not belong. Participation as a value in itself is most often associated with political participation, with inclusion, integration, citizenship. Although it is not enough, considerable effort is being expended by countries and multilateral institutions to integrate migrants in host countries. The European Union Agency for Fundamental Rights has a project *Social Inclusion and Migrant Participation in Society* and the European Union co-funds the *Migrant Participation Project* to promote "participation of third country nationals in political life, elections, in advisory bodies and in immigrant associations"[131]. The NGO sector is also active and well-coordinated in cam-

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[129] *Statement of the Global Migration Group on the Impact of Climate Change on Migration*, Paris, 15 November 2011, http://www.unhcr.org/4eca7db72.html.
[130] *Core Values for the Practice of Public Participation*, IAP2, http://www.iap2.org/?page=A4.
[131] See http://fra.europa.eu/en/project/2015/social-inclusion-and-migrant-participation-society-0 and http://www.migrant-participation.eu/

paigning for the rights and participation of migrants in Europe.[132] At the international level the interagency *Global Migration Group*[133] works within the United Nations human rights frameworks, promoting the participation of young migrants among others and the United Nations Institute for Training and Research assists with policy discussions in its Human Mobility Programme and its research projects.

9.5 Concluding Thoughts and Wishes

When thinking of the reality and praxis of intercultural experience, participation and inclusiveness, 'Rituals for Our Times'[134] was a book that opened my eyes to the possibilities of identifying and reinventing our customs and redefining our values in response to life cycle stages and changes in circumstances. It revealed to me that our lives are not governed by monocultures, that our non-traditional families, extended networks and interrelationships are of their nature dynamic and diverse and that it is within our power and even in some ways it is incumbent upon us to create new patterns, to reinvent and bring together the disparate threads of our family and community ties. When we are faced by the distinctly other in a new culture we can see ourselves more acutely in the mirror that their expression, behaviour and eyes betray. Our differentness is in sharp relief, our very person and presence begs the question, "Am I acceptable, alien as I am, or not?" And when the answer is

[132] See for example the *Policy Briefing on the Civic and Political Participation of Refugees and Migrants in Europe*, NGO Network of Integration Focal Points, 2007, http://www.ecre.org/component/downloads/downloads/171.html

[133] See http://www.globalmigrationgroup.org/, http://www.unitar.org/thematic-areas/promote-economic-development-and-social-inclusion/human-mobility-programme and UNITAR seminar 'Facilitating migrants' participation in society', 3 May 2007, https://www.unitar.org/ny/node/73 for a collection of resources and links

[134] Evan Imber-Black and Janine Roberts, *Rituals for Our Times: Celebrating, Healing, and Changing Our Lives and Our Relationships*, Maryland, Rowman & Littlefield, 1998.

even the slightest nod in the direction of a "Yes", how happy we can be, to have arrived, to know that it may well be possible not only to survive but to thrive in a new place, despite the dark moments and difficulties and the vacuum left in hearts untended by familial care.

A wise priest, from New Zealand as it happens, once told me that moving to another land is like trying to transplant a mature plant and placing it, roots and all in a different soil under another sky. There is no guarantee that the plant will grow, that it will find in its new element the conditions that it needs, that the soil will be deep and rich enough and the sun and wind kind enough to sustain its life.

To come back to the beginning and return to the question of whether we are made to move or to settle, it is clear that physically we are designed to move, that we have what we need to survive, including the ability to keep going over long distances, to adapt to new surroundings, to defend ourselves, to search and find sustenance and water. At the same time, although our human 'roots' are not visible, in very real ways they exist; we are beholden to and shaped by our tribal, family and personal histories, genes, choices and events. Our roots are our support system.[135] We survive not because we are single, isolated plants but because we are mobile creatures who are driven to seek out fellows of like mind and spirit. The capacity, generosity and large heartedness to embrace the other, the duty to welcome is a test and a benchmark of our humanity, of our ability to recognise, place ourselves with and walk in the shoes of the other. In as much as we move, rely upon each other and expect to be treated in a decent way, to be done as we are done by, such a person as a stranger can no longer exist, since we all belong to and we are interconnected with each other in this world of ours as global citizens.

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[135] See the stimulating reflection on 'Roots' by Zara Nuru, 28 October 2013, https://legalaliennyc.wordpress.com/2013/10/28/roots.

The slogan of the Globethics.net's Strategy 2016-2020 is *'Values-driven Leadership for Life and Sustainable Development'*. One thing I have learnt from my studies and in my life is that recognition of and a deep respect for the value and meaning of human life and of non-human life is a good place to start when seeking perspective. When you sit with such a notion for a while it can lead to a groundswell of appreciation for the vast wonder of the world and the universe that we are privileged to occupy for our short span of years. *Globethics.net's core values are responsibility, sharing, respect, inclusion, justice/fairness and integrity*. At this juncture in the life of Globethics.net, as the baton is passed from the Founder Christoph Stückelberger to his successor Obiora Ike as Executive Director, from Walter Fust to Christoph Stückelberger as President and as the Globethics.net team and community grow it is my heartfelt wish and hope that these values continue to be the life breath of our efforts.

10

PEACE IN DIVERSITY

The Global Need and Value of Respecting 'the Other' in a Time of Violent Extremism

Amineh Hoti, Pakistan

10.1 Introduction

As we, as a world civilization, move forward into 2016 we would have hoped that our shared world becomes more "progressive" and as a result more peaceful and harmonious. Some Social Scientists had indeed argued that there is a linear progression of societies from less to more progressive. Yet 2015 has seen more violent extremism in all parts of our shared world—from Peshawar to Paris and from Iraq to Syria—the world saw mass killings of innocent citizens caught in between, children and women were shockingly not spared. The media's sensationalizing reporting often inadvertently ends up blaming entire communities. When Muslims are involved words like "Islamism", "Islamic terror" and "the enemy" are used leading to a build-up of suspicion about Muslims who are now perceived as "the Other".

While there is genuine fear of terrorism, there is also a genuine growing fear of discrimination leading to violence. This hype of "the Other" exacerbated by the image of the Muslim community in media results in terrible crimes on the streets against innocent people who may

fit the stereotype of being Muslim. For example, women in hijab have been attacked and stabbed, a peaceful Muslim shopkeeper was beaten and his shop looted, a Moroccan taxi driver was asked by his passenger if he was a "Pakistani guy" and then was shot in the back, mosques have been attacked and children in schools with Muslim backgrounds discriminated against. Even a non-Muslim woman of Indo-Jamaican descent, Kayla Gerber, with covered hair in winter in Toronto was attacked aggressively by a white man who told her over and over again, "You need to get your f—ing hijab off and get the f— out of the country!" A non-Muslim Sikh man with a beard was reported to have been attacked violently in New York.

The growing Islamophobia and the genuine fear among Muslims who are under a constant threat of attack is forcing the world apart. Worse still, the spill over of these events impacts the hundreds and thousands of impoverished and desperate Muslim immigrants in Europe.

I interviewed a 17-year-old boy in Sicily called Ahmedu during our research project, *Journey into Europe*—he had spent many months escaping from violence in his own home country Gambia and after heartbreaking difficulties had entered Europe through Sicily. His journey of desperation, starvation and of hope was deeply moving and reflected the terrible effects of war on children. The Pope has called this growing violence "World War III". So where do we go from here? Do we continue on this path of self-destruction as a world community or do we and should we work harder to understand the other and to build metaphoric bridges of peace and mutual acceptance?

The loss of lives on such a large scale in Paris on 13th of November 2015 was yet another reminder that violent extremism affects each one of us on planet earth. No one can consider himself or herself disconnected from this problem. In Pakistan, hundreds of young boys were brutally killed in schools—I visited the homes of those affected in Peshawar. In one home two sons who left for school one morning never returned,

having been shot dead at school; the open letter from the French father with a 17 month old baby who lost his wife in Paris was yet another a reminder of how much our common humanity is at loss, not just in regions such as Pakistan but also in central Europe, when we lose our compassion and adopt violence. The insane cycle of violence and the tragedy resulting from it seems infinite.

In this context, as a scholar who cares about her fellow human beings, I ask: Where is our common humanity? Violence is met with violent responses and the cycle of hate and terror continues. The Sociologist, Emil Durkheim, used the analogy of the human body to describe society. I emphasize that every society must develop its scholars and thinkers as the thinking faculty of the body of society. Without scholarship being inextricably inter-linked with notions of compassion and respect for the other there is no right way forward when dealing with human beings. Muslims particularly need to revive their love for knowledge and cultivate scholars and thinkers who focus and encourage ideas based on *rehem* and *rahim* (compassion and mercy).

10.2 Journey into Europe: Using Film and Fieldwork as Peace Building Tools

Combining academia and inter-cultural and inter-faith work, I want to share the following projects based on research and fieldwork that encourage respect for the other: 1) *Journey into Europe.* This is part of a quartet of projects led by Professor Akbar S. Ahmed with his team of three other scholars. I was privileged to be one of the team members on the project responsible for interviewing women and men and bringing out the diversity of voices and perspectives. Fieldwork took us across the UK, Germany, Italy, Spain, Denmark, France and Bosnia. We interviewed hundreds of people from taxi drivers to Archbishops to Chief Rabbis to Grand Muftis. This project included fieldwork over a period

of two years. Most significantly this project reverses the trend of Western scholars studying Asian, African and Middle Eastern societies. This project shows that we outside of the West can make important contributions to understanding global societies.

The key questions the book and film project explores are: Are Muslim and European identities compatible? Did Muslims contribute any knowledge to Europe and the West? And, how can we improve understanding that will lead to peaceful relations? Interviewing a range of religious and political leaders and ordinary people, we saw that Europe can teach us about coexistence: "*convivencia*" in Andalusia, "*benevolencia*" in Bosnia and Muslim-Christian friendship in Sicily (Italy). The latter was an example of *convivencia* in reverse when Christian rulers were accepting of their Muslim subjects after Muslim rule in Sicily— Roger the II and Frederick the II both spoke Arabic and had close relations with Muslims—their royal robes had Arabic inscribed on it—these were periods when people of different faiths reached out to "the Other" (people perceived as different from "us").

We searched into the period of Andalusia (and Muslim civilization) which is rich with examples of how we can, as a diverse religious community, live together. This was a period in human history generally and European history specifically of *la convivencia* (coexistence), when Muslims from 711-1492 (about 800 years), lived with fellow Christians and Jews, & were able to lead and foster a peaceful pluralist society. This era of history produced great art, architecture, and literature, and contributed immensely to European and Islamic civilizations. If we look at the map of contributions to Muslim civilization we will see substantial contributions and influences in maths, translations and architecture (see, for instance, the mosque of Cordoba and Alhambra Palace in Granada and so many other examples—the horseshoe arch was one distinct contribution and became popular in Victorian England called the "Moorish

arch"). Arabesque became an art form in itself mastered by those who practiced it.

In medicine, inoculation and instruments that were invented are used today in our hospitals. There were some 2000 recipes discovered for cures then. Out of this large number, European men and women of science only took 200 of which modern medicine is comprised. The first man to fly was the Cordoban Abbas Ibn Firnas. A bridge is named after Ibn Firnas just outside Cordoba on the way to Madina Az Zahra. The foundation of Sociology and Economics was explored by scholars like Ibn Khaldun (1332-1406). Hospitals and schools were free. Knowledge was highly respected and sought after. There were 70 libraries in Cordoba alone with 400,000 books in one, while, western scholars have recorded that, at the time in Europe in the biggest library there were no more than a few hundred books. More than sixty thousand words from Arabic were adopted into Spanish and, subsequently, into European culture. Here are a few examples: *Ola* from *Wa Allah*; Admiral from *Amir al Bahar,* lemon from *limun* (in Persian) and orange from *naranj*, lilac from *lilac,* and crimson from *qirmizi—*an Arabic word for the insect that gives out the red dye. Even things that are so much a part of our everyday life, like coffee and watches, came to us from that period.

Unfortunately, few people in Europe and elsewhere in the world know of the details of Andalusia and its rich history. Therefore, it is important to promote a better understanding of the time of Andalusia and highlight the great contributions of the Andalusians to European society and the world at large. This shows, regardless of any religious bias, that (a) when there is knowledge there is respect for the other and for human dignity and (b) that co-existence is possible and beneficial to humanity. This documentary *Journey into Europe* does just that.

10.3 Accepting Difference: A New Textbook for Students

The second practical project that provides a certain framework for dealing with the challenges that threaten the spiritual and intellectual freedom and security of our times are generating an alternative narrative to that of the extremist ideology through textbooks for schools and universities, as well as designing courses for educational institutes, policy makers, media and the forces—these courses allow us to understand our shared histories, respect the other (religious, ethnic and gendered) and engage with them in positive ways. One example is the book *Accepting Difference* (published in 2015 by Emel Publication). This textbook, for young people aged 16 to university-level, shows how we can teach the next generations of young people how to understand and respect the ethnic, religious and gendered "Other". Of course, teaching the tools of dialogue are vital in areas like FATA where there is such like exposure to such ideas yet ideas around *ilm*, *adab* and *insaaniyat* form the basis of these people's religion and culture—the idea is also to uncover all those examples in local history of heroes that bind humanity—ones which take a high stand and points to examples of people who celebrate diversity.

Accepting Difference explores important concepts such as diversity, empathy and dialogue and encourages young students to become peace builders and peacekeepers. The book explores the rich cultures, religions and ethnicities of society. Dr. Tamara Sonn of Georgetown University writes, "*Accepting Difference* is a brilliant work with transformative power. As its subtitle—Uncovering a Culture of Diversity—indicates, it goes beyond simply advocating pluralism. It demonstrates that the Quran not only accepts but cherishes diversity."

10.4 Teaching Acceptance: A Teacher's Training Manual

Accepting Difference is a textbook for students, and accompanying this is *Teaching Acceptance* a training manual for their teachers. Step by step and subject by subject, this manual explores the tools of peace building and counters a radical extremist narrative. Based on an interdisciplinary approach, *Accepting Difference* draws upon sociology, anthropology, history, religion in the social and political sciences to explore periods of conflict and coexistence. Both models show how to do peace and to avoid conflict. It also explores ways of conflict resolution and how to negotiate in difficult conflict situations.

The book explores a play in which different perspectives within Islam are discussed—based in South Asia, Prince Dara Shikoh is the son of the Mughal Emperor Shah Jahan who built the Taj Mahal. Unlike his younger brother Aurangzeb who took over the Mughal throne and ruled stringently, Dara and his spiritual teacher, Mian Mir reached out to people of other faiths and tried to build bridges by befriending them and by participating in their religious festivals. Sufi saint, Mian Mir, for instance, laid the foundation stone of the Sikh temple in Amritsar. His spiritual student, Prince Dara Shikoh in 1657 carried out a scholarly translation of the Hindu sacred texts the Upanishads called *Sir-e-Akbar* (the Great Mysteries) through which these texts were accessible to Western scholars—German scholars in particular, such as Arthur Schopenhauer were influenced by this work and praised it as "the production of the highest human wisdom". It's teachings that the individual is a manifestation of the one basis of reality attracted German philosopher such as Schelling and others. They saw the world differently to that propagated by the churches and, thus, the Upanishads fascinated them. These German idealists, in turn, influenced the Transcendentalists in America. Little do people like Donald Trump who want to ban Muslims

from America know about these connections and influences on their society. There are, of course, countless other such examples of those who, through knowledge, connect our world. We need to highlight these so that students may see role models who are positive peace builders as opposed to seeing those lead other Muslims into darkness and violent extremism.

Although these are the first books of their kind in English available in Pakistan, their translation is absolutely necessary in order to reach a wider audience. Therefore, the Centre for Dialogue and Action (CD&A) has worked on these books and are translated into the local languages of Urdu (Pakistan's national language) and Pashto (the language of KP, Pakistan, and of many people in Afghanistan). Translation of this sensitive peace building material in itself has been a tricky area and has taken longer than expected as, working with local translators, some material was translated literally. The CD&A team had to also look out for cultural and religious sensitivities and omit these. Ideas of dialogue and empathy as emphasized in these books, available in the Pukhto language, will be key in their impact on the FATA region in reminding people of their rich culture and history of diversity and tolerance.

10.5 A New Subject on Accepting 'the Other'

Courses called "Building Bridges" accompanying these textbooks were taught at a number of universities in Pakistan, including at the Centre for International Peace and Stability at NUST University in Islamabad, as well as at Forman Christian College University in Lahore. In the latter, the subject was offered under the Departments of Sociology and Religion as a new subject. Swat University has also shown an interest in the course outline which has been shared with the University in Swat. I was privileged to design, teach this course and train other faculty to teach further. It has been taught for three years now and is in its fourth

cycle. This course like the two textbooks covered topics from the basic peace building blocks of religion to the dialogue of civilizations debate, to tools of dialogue and empathy and so forth. Significantly the course allowed for one subject to cover the difference between religion and culture (this is often confused in the media leading to wrong assumptions about religion).

It is interesting to note from the "before and after the course" data and questionnaires, the significant change in views and values of certain students after taking the course. Every year we encountered a small, but significant, number of students with radical perspectives, students came from all backgrounds and from all areas of Pakistan including FATA - South Waziristan, and Quetta where there is raging sectarian and religious conflict. To give you a range of perspectives held by a small number of students before the course here are some examples - At the beginning of the course, one student (very polite and co-operative throughout the course) said that dialogue was aggressive; another student (clean shaved, jeans-wearing, and about to graduate from Forman Christian College: he was in his third year when he attended the CD&A course) said that people of all other faiths, except for Muslims, are, according to his uncle in the village, '*wajib ul qatal*'. He understood this to be a religious obligation to kill people who were not Muslim. To hear this in class at Forman Christian College was worrying as this was also the university that had produced the top leaders (presidents, political leaders, and chief justices of both Pakistan and India). FC itself of course also always encouraged a sense of inclusiveness and diversity so we were surprised to find these views there—this was more a reflection of what was going on in the Muslim world in general and Pakistan in particular.

I knew that the journey of these young 21 and 22-year-old boys and girls had just begun when they entered this course (note that many of the people who carried out terrorist killings were in the age range of 22-24

years old as in the killings on a beach in Tunisia). I responded to the young boys in a motherly way saying, "*beta* (son), I will ask you your opinion on this topic after the course too so please bear with me". In the subsequent months, we studied the religion of Islam and the inclusive attitude of the Prophet Muhammad (peace be upon Him) towards "the People of the Book", we studied the Charter of Madina, we saw a documentary film on the Abrahamic faiths, we debated the dialogue of civilizations as opposed to the clash of civilizations, we looked at Pakistan's own founding fathers (Sir Sayyed Ahmed Khan, Dr. Allama Iqbal and Muhammad Ali Jinnah) who all emphasized education, the rule of law and minority rights as an absolute necessity for progress. We included two community projects in which students went out into the community to do fieldwork on perspectives, problematic attitudes and attempted to build bridges between different communities. Finally, the class acted out a play, the Trial of Dara Shikoh by Professor Akbar S. Ahmed, in which students act out the entire scene of the Mughal empire—this play is about the struggle for power and perspective—it is also a tragedy about a scholar-saint who was inclusive of all others but who was killed by his brother for holding an inclusive perspective—he was accused as a heretic and apostate.

In another class we looked at the difference between religion (e.g. Islam) and culture (e.g. *Pukhtunwali*), which can be two opposites, but both people themselves (as well as the Western media confuse the two, thus honour killings which is a cultural issue is blamed on Islam; another example is female circumcision which again is culture specific and is wrongly said to be an Islamic practice). Finally, we looked at the building blocks of dialogue—what is dialogue? What is Empathy? What is respecting the other and his/her way of dress/behaviour/ideas/foods? We studied that it is necessary to understand that it is ok to disagree without resorting to violence. Imagine the impact on the minds of the boys from Waziristan and Quetta.

At the Centre for International Peace and Stability (NUST) in Islamabad I taught the first Pakistani PhD students from the subject Peace and Conflict Studies. In the class, I used the textbook *Accepting Difference* to teach from. On the last page we explored the building blocks of dialogue which emphasized respecting and accepting difference without violence. A Brigadier from the Pakistan army who was doing his PhD said after reading *Accepting Difference* that it struck him that he could solve difficult problems now simply through the tools of dialogue rather than by force. This, he said, is a lesson he will take away with him from this class. I was also curious to see if the course had had any impact on the KP students' perspectives and perceptions about the perceived "Other". One student from Swat said, "reading the Last Sermon of the Prophet (PBUH) in *Accepting Difference*, in which it clearly states that all humankind are equal and no Arab is superior over a non-Arab, I did not realize the significance of equality in Islam." He said his ignorance of his own religion struck him.

In Lahore, at Forman Christian College University, the young 21 year old boy who, at the beginning of the course, had said in class that all non-Muslims were *wajib ul qatal* now stood before me in a group of boys after the last class of the course that I taught. I gathered the boys and asked, "*beton* (sons), what do you think of dialogue now?" The same boy was quick to jump in and answer, "Ma'am, I'm a changed man! I will not use violence but the pen (*qalam*) to change our world." Both examples from the universities of NUST and FCCU in two different cities of Pakistan show that the students (whether hard boiled brigadiers or young students about to enter the world) were able to see their world through different frames at the end of the course. They had indeed changed their perspectives in the way they perceived the religious, ethnic and gendered other. This gave us hope—more bridge building work needs to be done, especially work connecting ordinary people to each other in different regions of our shared world.

10.6 Conclusion

If we take a quick sweeping look at our world today—wars in Iraq and Syria, a genuine fear of growing violent extremism in the world, racial and religious hatred, immigration affecting the lives of thousands of ordinary men and women from the middle east, the media reporting often bellowing the flames of Islamophobia leading, for instance, to 41 racial attack in the US alone. There is, indeed, a big shift in how the world is today. The questions we must ask are: if this violence and misunderstanding are destroying our world then what am I doing about it? If the social scientists previously argued that societies shift from less to more progressive, then why is our society becoming less progressive? Is violence something new to this century or is it an innate part of our human nature? After all was not the first man on earth, after Adam, Cane—the killer of Able—the first to begin the avalanche of violent extremism?

If extremism is defined by promoting one idea and one way of living (e.g. you must wear your clothes like this, you must eat like this, you must do this in this particular way, you must believe in one way and only this way, even if it is literal interpretation of religion—the Prophet (PBUH) did this and therefore we must do this in this particular way (to follow not with reason but blindly), all else is defined by this group of thought as leaning towards *kuffar/ kufr* and therefore *wajib ul qatal*.

People on the opposite side of this spectrum would then naturally promote not one way but multiple ways, i.e. the answer for those opposite to the extremists would be diversity and variety (celebrated again and again in Islam and especially in the Quran and the way of the Prophet of Islam (PBUH) who embraced all different people with compassion and mercy, reflecting God's own attributes of being *Rehman* and *Rahim*). This school of thought would, of course, see Islam in its universal embrace, accepting all differences—therefore, allowing for expres-

sions of Middle Eastern Muslims, Indian Muslims, Malaysian Muslims, Chinese Muslims, American Muslims, UK Muslims, European Muslims, as well as Christians, Jews, and so forth. This perspective would also allow for engaging with people of other cultures and faiths as God's precious creation. Accepting Difference, therefore, would allow for co-existence. This perspective is, thus about bringing different ideas and ways of doing things together in a harmonious way. The key is to build mutual respect and deeper understanding through dialogue. This can be done through the efforts of peace building and interfaith centres. The work of the CD&A is one such example—a new subject on peace building, textbooks on *Accepting Difference* for students and teachers in different local languages to impact not just the elite community of English-speakers but one which is disseminated and accessible more widely. Courses of this nature must be made compulsory in schools and universities, taught at service academies, to the media, and policy makers.

To move forward, we must equip ourselves with the tools/skills of peace knowledge, which will lead to understanding, and respect for human dignity. Despite growing violent extremism, there is hope if we work towards turning the tide. What the media fails to convey is that this is not a battle between the East and the West, between Judeo-Christianity against Islam, or between civilizations; it is simply a battle between ignorance (*jahiliya*) of humankind at its lowest level and at its highest—of knowledge that is inextricably interlinked with moral goodness, between those who care and those who don't, between those who know and those who wish not to know and those who heal (by their selflessness) and those who damage the world (by their selfishness). Of course, there are shades of grey in between but largely it is a battle between those who divide and benefit from it and those who unite humanity.[136]

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[136] As this article is based on the work of AH—ideas here have been shared with other institutions and publications.

11

SHARING –
HAPPINESS AND HARDSHIP

Cui Wantian, China

11.1 Sharing in the Internet-Age

"Share happiness and hardship". This is a saying from the Chinese Qing dynasty. The famous philosopher Francis Bacon said, if you share your happiness to your friends, you will get double; if share your sorrow to your friends, you will get half.

The seemingly ancient truth shows its value and significance more and more in today's Internet-age of globalization. Sharing itself is not only a kind of giving and a kind of spirit, but also a kind of self-fulfilment. Perhaps people from previous times were never like today's youth who are so willing to share, especially on the internet. We can at least understand as: a few aspects of reasons make them to be willing to share. It can also explain that it is the value of sharing at the same time.

When you share a life-tip, such as how to quickly rid your refrigerator of an unpleasant odor, through social networks—sharing platforms—such as Facebook, WeChat or Weibo, this means to deliver good support and faith.

It can be called the wish to develop the capability of others, to seek to help others to develop, meaning: "I know good news, and I also want to deliver good faith". The one who shares also demonstrates: "I know

more survival knowledge than you". This strengthens self-being and self-respect.

11.2 Rewards for Sharing

The potential rewards for sharing are:

More value: Your sharing of good faith also gets many feedbacks. You will get more value in such an interaction.

Harmonious relationships: This type of sharing will make your relationship more harmonious and help you obtain recognition in the interpersonal communication, so you will be more happiness. We can see from the simple examples how valuable sharing is.

Helping others by sharing information: A survey by the New York Times[137] carried out in Chicago, San Francisco and New York, showed that 85% of people say that viewing the posts of others can help inform them of various kinds of information, 73% say that they can understand information with deeper penetration after sharing information themselves—in short, sharing information is very beneficial to understand information. Ninety-four per cent of people also think that they share information to help others; and 49% of people think that sharing information can let others notice their taste and preference; 68% of people think that such sharing can better shape their own images; 78% of people think that sharing information can let themselves maintain contact and communication with others; 73% of people think that sharing information can attract like-minded people; 84% of people think that sharing information can help support their favourite things.

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[137] The New York Times, *The Psychology of Sharing*, http://nytmarketing .whsites.net/mediakit/pos/

11.3 Sharing as a Modern Way of Life

Perhaps we can say that sharing has become a prominent kind of behaviour in modern people. In the same way that we describe people in the Middle Ages as being willing to pray, British people as being polite, or the Swiss as having no sense of humour, we can say that in the modern age people like to share. Research shows that today more than half of Americans are using social networks, such as Twitter, Facebook, Instagram, Pinterest, Tumblr, YouTube, etc.[138]

Through these sharing platforms, many of which originated from America, we can further understand the coming of 'sharing economy era'.

11.4 Sharing Economy

A 'Sharing Economy' is the economic phenomenon that presents itself through social platforms with the sharing of physical resources and cognitive surplus, to provide services for a lower marginal cost than professional organisers to obtain income. By adjusting the stock of social resources, a sharing economy claims to maximize the use of products and services, completely subverting the traditional idea of using continuous investment to stimulate economic growth, and is an economic model which stimulates the economic benefits through revitalising large-scale economic surplus. In the past, the traditional economy was the exclusive world, to create exclusive monopoly.

Nowadays, the sharing economy poses as a business model, a creative factor and counter attack, changing the traditional concept of consumption. The Sharing Economy is full of new thinking and cross-border interaction, subversive of the traditional economy. The Sharing

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[138] Pew Research Center, *Social Media Usage: 2005–2015*, http://www.pewinternet.org/2015/10/08/social-networking-usage-2005-2015/

Economy is full of unlimited potential, and can help the supply aspect of the economy to reform and expand consumer demands, becoming a new economic growth momentum. "The rose is in Her Hand, the Flavor in Mine."

11.5 God is a Sharing God

Today, sharing is no longer a privilege, but each person's natural behavioral disposition. Here, we would like to recall a universal theological point of view, referring to the truth from the Bible. God not only created the universe and us human beings, but is also willing to share "creation after creation" with us!

When someone asks, if God exists, why then is there suffering in the world? For me, at least in some sense, although we cannot not fully answer this question, one view is: God could solve the problems and suffering in the world completely, but he still lets them exist; this is exactly the result of His will—to share his wisdom and courage with us as His co-workers to address these challenges, problems, sufferings, and to share His values and glory. He didn't want to let humans be a complete spectator or puppet in God's hand, but, instead, be His partner in freedom and love.

The Christian redemption story tells us that pain, problems and doubts are all part of faith. When we experience suffering, we also share with God His suffering. This is also an expression of sharing.

11.6 Limits of Sharing: Negative Energy

We unprecedentedly live in an age of sharing. Even if you don't take the initiative to share, you have "been shared with". We also have to see the phenomenon of sharing from another aspect: that negative energy and bad news are also shared rapidly.

Although we can say that—relative to the last century—we live in a more peaceful and richer environment, it seems that everyone is feeling some kind of panic, unease and irritation today. From the perspective of information, the limited impact of the negative events is amplified due to the excessive sharing of bad news. A terrorist attack at an airport, regardless of whether the attack was substantial and the number of fatalities, will leave billions of people feeling uneasy and with heartache. We need to further reflect on the ethics of sharing. Namely, what information is worth sharing and what should be limited, and whether we should abide by sharing ethics and principles, which comply with the global public's interest.

Internet technology and the love of humans become two active wings of sharing, but amongst it the angel of darkness lurks also. I think you have experienced it.

12

SOLIDARITY -
ENLIGHTENED LEADERSHIP

Ignace Haaz, Switzerland/Hungary

12.1 Solidarity: as an End or as a Means?

12.1.1 Solidarity as an End

Solidarity could be defined in the broad sense either as a means or as an end. Considered as an end, solidarity is the motive of any virtuous action based on altruistic reasons, such as helping others to rescue someone in order to prevent a harmful situation. E. g. contributing to lift and rescue a heavy person, lying unconscious in the street on the floor, who is being handled by rescuers, but who might be needing an additional person, could express the value of solidarity as an end, since an answer to others request for help is given in the situation of emergency and risk, without having a particular obligation to help[139].

12.1.2 Solidarity as a Means

As a means (to an end, not an end), solidarity could be understood as a property of dependency of a set of parts to a whole (*in solidum*), as when in a family or a professional group, individual and collective roles and responsibilities are melt together to some extent. This idea of bene-fiting others could be understood either as a way of sharing together

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[139] Haaz, I. (2012): *La solidarité*, Paris: L'Harmattan—see on the duty to help and the Harm Principle Part III, 275 ff. and 291.

moral sentiments as love, social virtues as friendship and shared commitments and common economic and educational interests, in a limited community circle, that of the family. Even if the division of labour is not simply based on patriarchal authority, mutual consent of family members to rules and to a commune circle of interests, those of the family, resemble to a egoism of the group, and not yet to truly social and altruistic values. Solidarity as cohesion of human beings, by the means of "interchangeability of ideas, services, goods, of workforce, virtues and vices", is solidarity limited to the constitution of a process of exchange that is a means that could be used to different ends. Work in itself may be seen as an ideal means to integrate human beings in society and therefore is a powerful tool in order to achieve mutual benefice from a social and an economical order. As team work at the work place, that would complement a simple division of the labour is another manifestation of solidarity, when individuals are asked to work in groups, provided a transparent collaborative participation in a process of production of economic value. In many professional sectors there could be larger notions of solidarity, as a means of assigning direction lines, soft laws and creation of global norms, intended to counterbalance the strictly juridical, and economical notions of the work, entrepreneurship and economical organization (e. g. corporate governance and ethics[140]). In the sector of research, sharing research benefits is based on the awareness of the coincidence of individual and collective ends and strategies to accord individual potentials to constant evolutions, from the changes experimented in the society, technology and the continuous constructive production of science knowledge in a global world. In the military sector it is easy to represent solidarity as means, since soldiers' actions express solidarity on daily basis, the victory of those on the front sign the victory of those

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[140] A very useful work on the aspect of solidarity as an *integrated* notion, related to both subjective and objective relative dimensions, see: Edison Paul Tabra Ochoa: *Solidarity y gobierno corporativo de la empresa*, Bosch Editor, 2015, 66ff.

resting behind the combat front: thus all soldiers accept a duty of loyalty and solidarity to the group, which might extend to self-sacrifice for victory.

12.1.3 Dependency, Transparency and Self-Empowerment

Although a libertarian notion of freedom as essentially negative freedom would be strongly opposed to solidarity as dependency or heteronomy, we will see that it is far from clear that dependency and a certain level of authority or nudging should be seen as essentially negative. Solidarity as a means is a protective convention to preserve important subjective interests, in this sense it might be defined as *rule-from-another* or a *principle based on heteronomy* as opposed to rule-from-oneself, when a human being is searching for self-realization in "the authority of the family, the clan, State legislation, the morals, the Church or the divine will[141]". A secular ethical point of view focusing on autonomy and negative freedom should be moderated by the possibility of fruitful and constructive relation between *theonomous* realism of values, - that is a point of view based on religious beliefs or self-transcendence - , and autonomous realist view of values. Thus we think that *theonomy* should not be seen as heteronomous *per se*, since it may not be considered as contrary to an increase *self-empowerment*. There is a difference saying that by a principle based in heteronomy, some dependency is accepted and that some principle is accepted from an external authority, without the *capacity* to be recognized as true principle by the person, if any other option of enlightened moral choice would be given, in the development of his autonomous ethical and moral consciousness. Family members might not need to build their choice only in reaction to the

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[141] Similar secular libertarian point of view is expressed by not only E. v. Hartmann, but also many Neo-Kantian philosophers, influenced by Kant's notion of autonomy. See: König, Hermann (1910): *Die Metaphysische Begründung der Ethik in Eduard von Hartmanns Philosophischem System*, Verlag von Quelle & Meyer in Leipzig, 15.

determining power of others, - as often small children do - they might in a second stage of development of ethical and social capacities ground a choice on a proper critical self-evaluation. When a person is reflecting on motivations for actions, or on the normative principles to act, found in some altruistic values, the value is not an exterior value. Autonomy is therefore understood in different other context than as founding true moral ethical principles. Not only *independence from coercive* or *manipulative influences* is essential for the autonomy and the flourishing of various capabilities of the self. As well the individual's *capacity for self-control* and *reflective authenticity* are key conditions to increase self-empowerment[142]. Interestingly this notion of self-mastering doesn't entail that a certain degree of its contrary would automatically be wrong. It is unclear if, in all cases, an *opaque non-coercive influence* may be seen as preferable to more *transparent but more coercive efforts*. The value of non-coerciveness hinges on the libertarian presupposition of founding the value of freedom on *negative conceptions of freedom* as the absence of any obstacle. As a result, it may not hold across all conceptions of freedom[143]. Solidarity as system of dependency may want to but a considerable weight on transparency, instead of institutional and individual autonomy. Two valuable contributions have been made in that direction: first the initiative of a Global Compact that entails a duty to report, and thus open to transparent activity self-interpretation, the second is the proposition to organize deliberative ideal communities, where solidarity would be given by a principle of universality of the morality of the discourse.

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[142] As expressed by Dworkin, G. (1988), *The Theory and Practice of Autonomy*, Cambridge: Cambridge University Press, 3-32. Also see: Raz, J. (1986): *The Morality of Freedom*: Oxford: Clarendon.
[143] See the brilliant analysis by Chris Mill, in: Heteronomy of Choice Architecture, 2015, preprint URL: https://ucl.academia.edu/ChrisMills

12.1.4 Some Considerations on the Value of Transparency

The UN Global Compact (UNGC) is an important example of a great step forward towards more transparency in solidarity in the organization of an enterprise and in research institutions. Without necessarily asking for a clear evaluation of the intention of the promise, inherent to any shared consent toward a compact, or even specifying in defined terms the finality of solidarity as such, the model of the Global Compact (GC), initiated by the Secretary General of the UN Kofi Annan in 1999, has widely been accepted as a model of soft law, in particular in the field of the social responsibility of enterprises. As governing tool this duty could be seen as a purely self-communicative and self-explanatory require-ment to report on regular basis, on the activities of any type of organiza-tion (an NGO, an enterprise, an academic institution, etc.).[144] This com-pact of solidarity, based on a retrospective report of activities may be seen as lacking a prospective temporal aspect: in order to produce a meaningful description of activities, on the model of a promise, one would need to present objectives that are not yet realized (you cannot promise that you haven't broken a plate[145]). A purely discursive justifi-cation of ethical standards and valuable goals, where the object of the promise cannot be transcribed in a coherent and delimited description of facts, but to processes, that relate less to assignable responsibilities than a model of governance by the real, instead of the real. The repetitive character of the report is the contrary of a punctual analysis based on the recognition of value driven goals. Self-developing process may be transparent, because the rationale of the process would be clear. Simply by communicating, the organization might already justify the imperative to be responsible, if the promise is not motivated by the true or a false

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[144] Thomas Berns / Gaëlle Jeanmart, "Le rapport comme réponse de l'entreprise responsable : promesse ou aveu (à partir d'Austin et Foucault)", Dissensus, Dos-sier : Droit et philosophie du langage ordinaire, N° 3 (2010), URL : http://popups.ulg.ac.be/2031-4981/index.php?id=701.

[145] Berns/Jeanmart, " 1er problème le rapport au temps ", ibid.

description of an inner experience, but not the simple act of speech (with J. L. Austin, 1962), and not without a sincere motivations of the self[146]. The moral principle of the *discourse ethics* could be a second way of conceiving communication and solidarity.

12.1.5 Solidarity as Discourse Ethical Principle

Jürgen Habermas has famously built his notion of solidarity on a universal principle that has a moral dimension, embedded in the idea of a discursive process, where parties would share a same arena of public deliberation and discursive will-formation, provided that morally responsible agents be present, who would have a recognizable capacity *to assert legal right claims*. The original solution of the philosopher is to present a creative tension: between the facts and the norms, between the descriptive level of solidarity, as concrete reality, and the normative solidarity that count as an *ought* statement. The concept of justice which would originate from an ideal community, linked into the practice of communication, entails an awareness of solidarity, as certainty of close union in a common life context. But it is precisely this foundation on the universality of morals that renders solidarity still not easy to use in the proposition of the moral principle of communication[147]. This view of communication in a given cultural community can help us to introduce the question whether self-development that is based in a communicative praxis, might not need to be transcribed in an agency-based process, so that we could introduce leadership in relation to solidarity, as what helps people to enable others.

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[146] Austin, J. L. (1962), *How to Do Things with Words*, 2nd edn., M. Sbisà and J. O. Urmson (eds.), Oxford: Oxford University Press, 1975.

[147] Habermas, J. (1981): *Theorie des kommunikativen Handelns*, Frankfurt am Main: Suhrkamp. English trans., 1984a, 1987. See : Pensky, M. (2008) *The Ends of Solidarity: Discourse Theory in Ethics and* Politics, New York: SUNY, Ch. 1. Derpmann, Simon (2013) : *Gründe der Solidarität*, 223pp. Ethica Band 22, Münster: Mentis.

12.2 The Enlightened Leadership: Helping Others to Develop their Own Capacities

The aim of enabling others to transcend their horizon of action, in the possibility of an ongoing human flourishing, is a definition of leadership based on freedom and some shared basic preferences, in order to have a good life. The capability approach highlights that freedom to achieve well-being is a matter of what people are able to do, and thus the kind of life they are able to lead. We don't need here to go much in details on the nature of a compact, a scheme of communication, a social contract, or a supposed natural law based explanation on the reason for people to all have overall similar social interests. To act as enabler supposes to take a situation of just collaboration and focus on the *capacity of agency* in a given cultural community, instead of seeing an autonomous development only as a *capacity of autonomous evaluation*[148]. In order to shift from the essential properties of self-development, as an autonomous process as we just saw it above, to an agency-based development, and introduce leadership in relation to solidarity, as what helps people to enable others, following a view expressed by Sen, we just need to suppose some *basic capabilities* that external dependencies such as "exclusion, poverty, powerlessness, exploitation, and a lack of things such as education, health and food, which increase people's spiritual and material capability, can deprive people of such ability[149]".

In consequence, we could transcribe solidarity as means in the form of any mediating and communicative activity, enabling others to spiritu-

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[148] As example we might mention that for Hugo Grotius (Grotius, *De Jure Belli et Pacis*) it is only by mastering language and rational understanding that an essential structure of ethical and juridical norms of solidarity and justice could be developed, from the simplest social instincts.

[149] Symphorien Ntibagirirwa (2014): *Philosophical Premises for African Economic Development: Sen's Capability Approach*, Geneva: Globethics.net Theses No. 7, p. 290. See Sen, A. (1999) *Development as Freedom*, New York: Knopf, pp. 87ff & 137ff.

al and material capability, by the medium of protective systems and networks, where individuals or groups can expect to conserve collaborative activities, in a peaceful and sustainable way (e. g. cultural communities, professional corporations, professional associations, online tools developed to make joint research activities within a scientific community). The description of solidarity as an end, constitute a normative system that could help and motivates us, for behaviour that has its object the benefit of others, enable or empower others to act, and therefore conceive others as persons in action. An acceptable duty or will to "act in consideration of the interests of other persons, without the need of ulterior motives[150]", is essential in order to reject a purely prudential reason to follow social behaviours. Enabling others would require acting on someone else's behalf [...], and whose achievements are to be assessed in the light of someone else's goals[151]". Secondly, agent refers to "someone who acts and brings about change, and whose achievements can be judged in terms of her own values and objectives[152]". In order to propose to others protection that would benefit them supposes to raise the issue of hard paternalism that is solidarity essentially as a means not an end. Leaders should not intend to promote the well-being of the subject because he or she is judged incapable of doing so themselves. The internal point of view on the value of altruism and solidarity vs. the external (naturalistic, prudential) point of view should be explained in order to clarify the teleological understanding of the norm of solidarity from a subjective realist point of view. The assurance of my proper integrity (that I respect myself and others) in helping others supposes that I know which value I put in action. We will see now that the realist view on values should not be historical, nor hermeneutical or a natural view.

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[150] Nagel, Thomas (1978): *The Possibility of Altruism*, Princeton New Jersey : Princeton UP, 79.
[151] Sen, A. (1999) *Development as Freedom*, op. cite, 18-19.
[152] Sen, ibid. Ntibagirirwa, 2014, p. 289.

12.3 Reconsidering the Importance of Solidarity as an End

The word "solidarity" doesn't express a simple philosophical concept; therefore, solidarity should be analyzed and defined in more simple terms, by breaking down a straight forward explanation such as: solidarity is *a fundamental human drive "to move with others"* (Dilthey, 1965[153]). In order to understand what the philosopher means by such a basic anthropological capacity to move with others, and ask us the question of the moral dimensions of this anthropological basis of solidarity, that would be rooted in an internal point of view on values, as opposed to an external explanation. In order to describe this internal understanding of solidarity let's first defined the composed characteristics of solidarity, by listing them as parts of the complete definition, that includes external points of views, and then, by taking a look at the relationships between the internal and external parts. A philosophical analysis should show us the beliefs and motivations surrounding the truth of moral statements and reasons to act in an altruistic way by reflecting on the notion of life as either a biological or anthropological substratum.

12.3.1 Biocentric and Vitalist Solidarities

The philosophical psychology of solidarity, has been developed by first stating a natural ground in some altruistic behaviours, as "physical altruism of the lowest kind", which, "differentiating from physical egoism, may, in this case, be considered as not yet independent of it", as when "whatever action, unconscious or conscious, involves expenditure of individual life to the end of increasing life in other individuals" (Spencer, 1879/1902, 232[154]). Secondly, defined as "automatically psy-

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[153] A basic anthropological '*Mitbewegung*'. Dilthey, W. (1965): *System der Ethik*, H. Nohl (ed.), Gesammelte Schriften, Vol. X, Göttingen: Vandenhoeck & Ruprecht, 74-77.
[154] Spencer, Herbert (1879/1902) : *Data of Ethics*, New York: P.F. Collier & Son.

chical" altruism, solidarity could be considered in situations where *almost conscious* altruism is present: as in birds and mammals, and in parental activities, guided by instinct, where such activities are accompanied by either no representations or by vague representations of the benefits which is received (284). Self-sacrifice, then could be recognized as "no less primordial than self-preservation. Being in its simple physical form absolutely necessary for the continuance of life from the beginning; and being extended under its automatic form" (ibid, 235).

12.3.2 The Inner Life as the Realistic View on Values

Another perspective might be introduced at this point, we find it by E. v. Hartmann as an important part of his *Ethics of the Moral Sentiments*[155], where we have the affirmation that the moral sentiment of solidarity should not be reduced to a vital value in a biocentric way such as being part of natural selection and evolution or in a conative principle (as life explained as a general principle of will to live). If solidarity is not only related to the theory of evolution with Spencer (see also Fouillée, Guyau), but as well from outside a vitalist principle in ethics, in order not to reduce some of the most important values as Love, Sympathy and the tendency for religious devotion to egoistical tendencies conditioned by life as growth, power and domination in the struggle to survive and self-preservation. Interestingly, even biocentered philosophers such as Spencer, recognized the importance to turn upside down the system based on evolution where the sentiment of altruism originated from egoism, when he affirmed that an "originated community building" constitute the current inclination of methodological individualism[156]. "If we define altruism as being all action which, in the normal course of things, benefits others instead of benefiting self, then, from the dawn of life, altruism has been no less essential than egoism. Though, primarily,

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[155] Von Hartmann, Eduard (1879/2006): *Die Gefühlsmoral*, 5. Das Moralprinzip des Geselligkeitstriebes, Hamburg : Meiner Verl., 80-85.
[156] Spencer, *Data of Ethics*, Altruism versus Egoism, Ch. XII, §76, 232.

it is dependent on egoism, yet, secondarily, egoism is dependent on it"). Scheler names the "Principle of Solidarity", the essential experience of human community, in which an anthropologically centered understanding of life is founded, as essentially independent from this first organic drive to survive proposed by Spencer[157]. We have seen above that in order to grasp altruism and solidarity as inner perception of values, we don't even need to draw a relation to organic, historical or hermeneutical aspects, only to true reason for being persuaded to act in a way to benefit others. Let's suppose now that no such realist account exist, as though experiment.

12.3.3 Solidarity and the Radical Contingency of the Notion of Justice

Richard Rorty defines the radical contingency of any norm of justice, and of any social relation, that is understood as related to his denial of any universal solidarity, because Rorty takes for questionable the conditions of foundation of such a universal solidarity. Once we took the first step and acknowledged the contingency of any possible bridge built toward human differences, we tend to accept in a second step the ordinariness of *ordinary vices*: the supposed normal badness that seems acceptable. After that both steps, we may find ourselves not so distant from the moral monsters of human history, as Shklar rightly demonstrated, in her *Ordinary Vices* (1985[158]) full of wit, but not without letting us perplex on any common ground for solidarity. We agree on Derpmann criticism of Rorty, because he sees a lack entailed by this radical contingency: in that Rorty's presupposition of the radical contingency of the

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[157] Scheler, Max (1916/2000): *Der Formalismus in der Ethik und die material Wertethik*, Materiale Wertethik un Eudaimonimus, Bonn: Bouvier Verl. 284 note I.

[158] Ordinary vices" distinct from the seven capital sins, are cruelty, hypocrisy, snobbery, betrayal, and misanthropy for Judith Shlar, they are merely forms of inhumanity. As Nietzsche reminds us, no great religion or art could be possible without cruelty, and even more: no new social order of moral rules is plausible without this constitutional and ordinary vice. Shklar, J. (1985): *Ordinary Vices*, Harvard UP: Belknap Press.

relations of the members of a given community fails to explain the possibility and condition of delimitation of true forms of solidarity from totalitarian prototypes of same. Normative solidarity is distinct from the simplifying ideologies in that, even if both could well be harmless, only a true solidarity has the value of sharing in the community, while an ideological solidarity could not be understood as a moral expectation, toward the possibility to empower others, beyond the relation of membership of the participants of a community.

13

TRUST - ITS BENEFITS

Deon Rossouw, South Africa

13.1 Introduction[159]

Declining levels of trust have been troubling organisations and their leaders over the last two decades. A clear indication of this concern over trust is the Edelman Trust Barometer that has been published on an annual basis by the World Economic Forum since 2001. In the 2016 Edelman Trust Barometer it was found that just over half of the global general population trust NGOs (55%) and Business (53%). The same survey found that less than half of the general population trust the Media (47%) and Government (43%).[160]

These low levels of trust are a matter of great concern for organisations and their leaders as was illustrated by Ewald Kist, CEO of the ING Group, who said: "Restoring trust is the principal challenge that leaders of big companies have to face".[161]

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[159] This chapter is based on two earlier publications by the same author:
Rossouw, D. & Bews, N., Ethics and Trust. In Rossouw, D & Van Vuuren, L. 2010.
Business Ethics (Fourth Edition). Cape Town: Oxford University Press.
Rossouw, GJ. 2005, Corporate Governance and Trust. *African Journal of Business Ethics*, 1(1): 1-7.

[160] cf. Edelman, 2016.

[161] Kist, 2002:1.

But can leaders and organisations do something about the trust that the general public and other stakeholders display in them?

In this chapter the phenomenon of trust and the corresponding concept of trustworthiness will be explored. I will also look into the factors that influence trustworthiness, and demonstrate why leaders need to invest in building trust in them and the organisations that they represent.

13.2 What is Trust?

The theoretical discourse on trust has made significant strides in recent years. No longer is trust treated as an amorphous concept that was once described by Flores and Solomon[162] as 'the basic stuff or ingredient of social interaction' (with reference to Benjamin Barber), 'a resource' (with reference to Francis Fukuyama) or as 'medium', 'ground', or 'atmosphere'. Not only have more adequate definitions of trust been formulated, but a number of important distinctions signifying different kinds of trust have emerged. Below I will discuss some of these distinctions.

13.2.1 Definition of Trust

Central to the recent generation of definitions of trust are the concepts 'vulnerability' and 'reliance'[163]. Trust refers to the propensity of persons to take the risk of making themselves vulnerable by relying on others for the protection or enhancement of their interests. The seminal work done by Mayer, Davis and Schoorman has made an important contribution to the new generation of trust definitions. They defined trust as: 'the willingness of a party to be vulnerable to the actions of another party based on the expectation that the other will perform a particular action

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[162] 1998:206
[163] Soule, 1998:261.

important to the trustor, irrespective of the ability to monitor or control that other party'[164].

13.2.2 Kinds of Trust

The quality of trust relations can vary both in terms of time and intensity. Some trust relations are merely temporary, whilst others are more enduring. Equally in terms of intensity, some trust relations might be superficial whilst others are profound. Furthermore, trust might reside in persons or in institutional arrangements like procedures and contracts. These variations in trust have led to a number of different kinds of trust being distinguished.

A first important distinction is between personal (or socially embedded) trust and procedural (or impersonal) trust. The former signifies trust that stems from the interaction between persons, whilst the latter refers to trust that is cultivated through formal bureaucratic arrangements or procedures. An example of personal trust is when a person is willing to entrust her/his assets to another person based on the knowledge that they have of the other person. Procedural trust, however, is displayed when someone is willing to entrust his/her assets to an institution based on knowledge that they have of the procedures and policies that the institution abides by.

Both these kinds of trust apply to organisations. Some interactions between organisations and their stakeholders depend on personal trust, whilst others are premised on procedural trust[165]. Each of these forms of trust has a unique set of requirements. For procedural trust to be enhanced, it is important that procedures are such that conflicts of interest are avoided, responsibilities of principals and agents are clarified, decision-making rules are established, sanctions for non-compliance to the procedure are stipulated, etc.[166] In the case of personal trust, a different

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[164] 1995:712.

[165] cf. Granovetter, 1985:491; Shapiro, 1987:624; Bigley & Pearce, 1998:405

[166] cf. Bigley & Pearce, 1998:632

set of requirements determines whether personal trust will be enhanced or diminished. Personal trust does not only depend on the propensity of the person who is trusting, but also on the characteristics of the person (or institution) who is trusted. The role played by the characteristics of the person (or institution) that is trusted in personal trust relations, brings the concept of trustworthiness into play.

13.3 Trustworthiness

Trust, in the sense of a willingness to make oneself vulnerable by relying on others in pursuit of one's objectives (as defined above) that emanates from a trustor (the person who trusts) needs to be distinguished from the related concept of trustworthiness[167]. Where trust is a disposition (propensity or attitude) displayed by a trustor, trustworthiness is a characteristic of a trustee (the person who is trusted). It is an evaluation of the quality of a person as a trustee. Trustworthiness thus refers to an assessment of whether a trustee possesses characteristics or qualities that potentially can influence the willingness of trustors to make themselves vulnerable by relying on the trustee. Trustworthiness as a quality can be ascribed to both persons and institutions[168].

Studies on trustworthiness have revealed that a person's trustworthiness depends upon a number of characteristics. In the literature on trust we find that a variety of terms are used to refer to the factors that enhance trustworthiness, such as 'antecedents'[169]; 'dimensions'[170] and 'characteristics'[171] of trustworthiness. Following Bews (2000), I will refer to those factors on which an evaluation of the trustworthiness of a person or institution are based as *facilitators* of trustworthiness.

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[167] Bews & Rossouw, 2002:150
[168] Brenkert, 1998:300
[169] Mayer et al., 1995; Dibben, 2000
[170] Mishra, 1996; Robbins, 1997
[171] Engelbrecht & Cloete, 2000

In the literature on trust an array of labels are attached to these facilitators of trustworthiness. Mayer et al. (1995) mention ability, benevolence and integrity, Mishra (1996) refers to competency, openness, concern and reliability, while Robbins (1997) includes integrity, competency, loyalty and openness. In his study of the facilitators of trustworthiness, Bews (2000) argues that although different theorists use different terms to describe facilitators of trustworthiness, an overlapping consensus amongst the terms can be discerned. He found that theorists agree that trustworthiness correlates significantly with characteristics such as openness, competency, integrity, and benevolence. Also Becerra and Huemer came to a similar conclusion[172] . People who display these characteristics are judged to be more trustworthy than those who lack these qualities. If one assumes that perceptions of these qualities can be influenced by how trustees behave, then it suggests that trustworthiness is a quality that can be developed and enhanced[173].

13.4 Facilitators of Trustworthiness

The four facilitators of trustworthiness mentioned above, viz., openness, competency, integrity, and benevolence will each be discussed below.

- **Openness**

Openness refers to how freely persons or institutions make information available to people who are affected by that information[174]. Various researchers including Martins, Robbins and Hay found that openness correlates positively with trustworthiness[175]. The quality of 'openness' has a distinct ethical undertone as the disclosure of information

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[172] 2002:80
[173] Bews & Rossouw, 2002; Verstegen Ryan & Buchholtz, 2001:183
[174] Mishra, 1996
[175] cf. Bews, 2000:26

can assist those who are affected by the information to either advance or protect their interests. Failure to disclose such information effectively bars those affected by it from enhancing or protecting their interests. Consequently, a lack of openness on the side of an organisation or its leaders will be perceived as unfair or unethical by its stakeholders, which in turn will undermine stakeholders' perceptions of the trustworthiness of organisations or of its leaders.

- **Competency**

Competence refers to the knowledge and skills needed by a person or party to influence the domain for which they are responsible[176]. With regard to competence in organization two kinds of competence need to be discerned, namely, technical competence and people management competence.

Although technical knowledge does play a role in the trustworthiness of managers and organization, it is the competency to manage people that has the bigger impact on trust. Managers often lack competence in the latter as they are often promoted to management positions on the basis of their technical expertise rather than their people management competence.

Good people management competency is closely tied with ethical behaviour. To manage people well requires that one be approachable and sensitive to other people. Herein lays the ethical dimension of people management competency. Being sensitive and caring to other people is one of the hallmarks of ethical behaviour. Poor management of people is mostly experienced as unethical behaviour by staff and other stakeholders.

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[176] Mayer et al. 1995:717

- **Integrity**

Integrity is sometimes defined around the concepts 'consistency' and 'reliability'[177]. There is, however, also an ethical element needed before integrity can be ascribed to a person or institution. A person, who is consistently ill-behaved to the extent that one can almost rely on this person to act in that fashion, does not fit the description of a person with integrity. The ethical element implied in the concept of integrity is that of fairness. Fairness refers to the ethical consideration of the interests of others. The literature on trust highlights these features of integrity, for instance, Barber (in Husted, 1998) emphasises 'moral obligations'. Mayer et al. (1995) list integrity as an antecedent of trust under which they include fairness, consistency and reliability, while Engelbrecht and Cloete (2000) confirmed Mayer et al.'s notion of integrity in their research.

We thus ascribe integrity to persons or institutions when they consistently act in a fair or ethical manner[178]. One consequently can rely on them, because you know that they are unlikely to deviate from their ethical values. This link between integrity and ethics is so intimate that the two concepts are often used as synonyms.

- **Benevolence**

Benevolence is demonstrated in actively doing what is good for others. In order to be perceived as trustworthy, a trustee should at the very least be perceived as not taking advantage of the vulnerability of a trustor. Although not taking advantage is a necessary condition for benevolence, it is not sufficient. The trustee should also take an active interest in the well-being of the trustor[179]. In this regard, Mishra said that trustworthiness is enhanced by the willingness of the trustee to "... also be

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[177] Seiling, 1997:131
[178] Husted, 1998; Mishra, 1996
[179] Mayer et al., 1995

concerned about my interests or the interests of the whole"[180]. Hosmer adds to this by pointing out that trustees "clearly go beyond a negative promise not to harm the interest of the other party; they seem to provide a positive guarantee that the rights and interests of the other party will be included in the final outcome"[181].

In the literature on trust, concepts such as 'loyalty', 'concern', 'goodwill', 'altruism' and 'benevolence' all feature as important facilitators of trustworthiness. Mayer et al. (1995) regard benevolence as an antecedent of trust finding support from Stickland and Solomon who also make reference to benevolence. Engelbrecht and Cloete (2000), who tested Mayer et al.'s model of trust, equally found empirical support to regard benevolence as a facilitator of trust[182].

13.5 Why Bother about Trust?

Now that a basic understanding has been established about trust and the factors that will determine how trustworthy one will be perceived, the question still remains: *Why bother about trust?* There are a number of compelling reasons for attending to trust—both on a personal and organisational level - which will be discussed next.

- **Distrust is Expensive**

The cost of distrust is high both with regard to internal and external stakeholders. Where intra-organisational trust prevails, an organisation can rely on the loyalty and care of its employees. Where trust has been violated and employees feel betrayed they will look for opportunities for revenge or even sabotage. Employees can no longer be relied upon to act in the best interests of the organisation. Instead constant monitoring and all kinds of control mechanisms have to be introduced to ensure that

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[180] 1996:267
[181] 1995:392
[182] See also Bews & Rossouw, 2002

employees do not abuse organisational assets or cause reputational damage. This is time-consuming and costly.

In the case of external stakeholders too, distrust translates into disloyalty. When they lose trust in an organisation, they are likely to turn their backs on the organisation. When an organisation is perceived to lack trustworthiness it has suffered serious damage to its reputation that is costly to reverse. Protecting trust therefore makes good sense to both leaders and organisations.

- **Trust Facilitates Collaboration**

New forms of work that have emerged in the global economy pose new challenges to organizations in terms of trust. With the breakdown of hierarchical structures into flatter company structures, teamwork has become much more important. Team work presupposes interaction and collaboration, and cannot work unless team members trust one another. Team members have to form alliances and expertise needs to be shared. The absence of trust slows down the formation of teams and impedes team performance. Organisations and leaders who rely on team work thus need to understand and manage trust.

- **Trust Unlocks Knowledge**

Organisations have come to recognize the crucial role of knowledge in our knowledge society. Knowledge is the new capital and is recognized as such in the International Integrated Reporting Framework[183]. The ability of an organization to attract and retain people with expert knowledge has become vital for its success. In order to operate optimally, organisations needs to gain access to the knowledge of its employees and needs to ensure that employees share knowledge with those who can benefit from it. Access to, and flow of, knowledge and information depends to a large extent on the levels of trust in an organization. As employees come to realize that knowledge is their biggest asset, they will

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[183] IIRC, 2013

tend to protect it. An environment of trust is needed for employees to be willing to share their expertise with others, while situations of distrust will have the opposite effect. Trust, consequently, is crucial to unlocking and facilitating the flow of knowledge and information within organisations.

- **Trust Promotes Loyalty**

Trust promotes loyalty within an organization and between an organization and its external stakeholders. The nature of trust is such that it always entails a relationship between at least two parties. By trusting another party, you rely on that party for the achievement of your goals. Consequently, one transcends the narrow confines of one's own interests and involves others in reaching one's objectives. In the case of what is called bi-directional or mutual trust, co-operative alliances are formed around specific goals. This adds to the social cohesion both within an organization and between an organization and its external stakeholders.

When someone honours your trust you feel loyalty to that person and their goals. When leaders succeed in winning the trust of their subordinates they can expect them to be more loyal to organisational goals. The same holds true for the relationship between organizations and their external stakeholders. Trust can thus inspire loyalty which results in attitudes and actions that advance the interests of both leaders and their organizations.

13.6 Conclusion

Trust can thus be regarded as indispensable for constructive interpersonal relationships, but also for the collaborative relationships within and between organisations and their internal and external stakeholders. However, trust cannot be legislated, regulated or demanded. It can only be earned. As has been seen in this chapter, whether others will trust a person or organisation depends on trustworthiness. And our trustworthi-

ness is with our sphere of control, and consequently it is something that can be deliberately changed or cultivated.

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TOLERANCE –
IN MULTI-CULTURAL LEADERSHIP

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9.1 Tolerance as Moral Minimum

Every age in history has metaphors, images, symbols that seem to fit with its operating assumptions—be they implicit or explicit—that serve to underpin dominant themes in its self-understanding, and a widely shared view of its particular moment in history.

Every age also has patterned ways in which it notices, or privileges certain virtues, ones that are understood to be uniquely relevant, especially useful, or certainly necessary for life at that time. Today tolerance is just this kind of virtue.

Tolerance understood in a minimalist sense seems hardly a virtue at all. Minimally understood, one tolerates something or someone one despises for as long as one must in order to achieve a given end. Thus for example, one may tolerate behaviour one dislikes in order to be polite; one may tolerate food one dislikes in order to get nourishment; one may tolerate people one dislikes in order to stay within the law. Tolerance in this sense, while certainly better than the absence of tolerance, is a low moral minimum for leaders in the public arena today.

9.2 Tolerance as Commitment

When I use the word tolerance here I understand it to mean something more than the bare minimum, something approaching open-mindedness, a willingness to work with others who are very different than the self or the group, and also the ability to re-think assumptions, re-examine boundaries, revise exclusivist ideologies. This more robust understanding of tolerance involves too the commitment to search for common goals and values that are not linked to or grounded in some pre-conceived notion of organic sameness, and difference, and which do not find their vitality and energy in hatred of the other.

9.3 Tolerance Can be Learned

Like other moral values and virtues, tolerance is not something humans are either born with or otherwise simply do not possess. Tolerance rather is a virtue one learns. One learns tolerance, like other virtues, from family, educational experiences, religion, cultural practices and so on. And, as with other virtues, one grows in one's capacity for tolerance the more one practices being tolerant. It follows that in a society that values tolerance one will find people with greater capacity for tolerance than in a society that does not value it.

Why has the virtue of tolerance taken a place among the central virtues necessary for good leadership today? The answer to this question lies in the nature of the contemporary human world. Due to many factors, too complex and numerous for this brief discussion, including the global reach of commerce, trade, finance, immigration, media, information and technology, the world humans inhabit today is plural, multi-cultural, multi-ethic, multi-tribal, multi-religious, interconnected, and each part is hyper aware of the other parts. Indeed the "other" has become the subject at the centre of much of our philosophical, moral, religious, artistic, political lives today.

This interconnectedness and hyper-awareness prevails in all corners of society and all corners of the world, including the workplace, cultural and social life, religious life, politics, and education and so on. One can regret this interconnectedness, celebrate it, hate it even, but one cannot escape it. Even if one lives in an apparently homogenous enclave composed of people just like the self, one is still inevitably aware of the diversity beyond the village, over the mountain or the sea, outside the homogenous boundaries.

9.4 Successful Multi-Cultural Leadership

Thus today, many business leaders, in order to be successful especially in certain sectors, embrace diverse cultures, countries of origin, religions, patterns of work, age, dress, ways of thinking, not just of their customers, but also in the work force. They do so knowing that these are the very characteristics of a work force that, far from being detrimental, will make the business thrive, and enable it to compete widely and well.

Similarly, often successful political leadership today is leadership that practices the virtue of tolerance, and it does so by not only accepting the diversity of its constituencies in a passive way, but by also embracing diversity as given and as beneficial to the vitality of society.

I would argue that tolerance is an attribute found in all morally responsible leadership today. In the diverse societies we live in, leaders must know how to work with, build on, take for granted diversity in the societies or sectors and organizations they lead, and neither regret nor suppress the diversity in those they lead.

Of course, in many parts of the world and in many quite diverse societies, one finds leaders who, appealing to the fears of their publics, or seeking to create fear that was not evident before, strongly advocate the intolerance of various aspects of human diversity such as gender or religion or ideology, or ethnicity, and so on. These leaders seek power and

influence by encouraging xenophobia, racism and other forms of intolerance. In fact, so many of the demagogues in politics today, rely so heavily on discourse that is completely antithetical to tolerance, that intolerance seems to be a primary political strategy used by irresponsible politicians. It is far too easy to find intolerant politicians or leaders of groups of many kinds, who build their careers by treating certain groups as scapegoats, and blaming them for whatever problems the society may have, while promising a return to an illusory time when presumably tolerance of the other was not necessary since everyone was somehow alike.

Often at the furthest extremes of the ideological spectrum one finds not only an absolute rejection of tolerance as a virtue, but an open embrace and promotion of intolerance as a virtue. This glorification of intolerance goes so far as to lead some to seek to not only discriminate against but actually eliminate all who are different in religion or ideology or way of life or ethnicity and so on. Sadly, one need not imagine what a society would look like with such leaders who preach no tolerance for others outside carefully delineated boundaries, for one need only to look at several current examples, such as life in the so-called Islamic State under ISIS. Less extreme leaders with different views but who are adherents of a similar logic of intolerance and exclusion are those who currently advocate building walls against all immigrants, barring Muslims from entry into their nations and so forth.

It is important to never forget the lesson the philosopher Immanuel Levinas helped us to understand, which is a central moral lesson of the holocaust: In any given society, religion or political philosophy, or way of life, when confronted with the reality of the other, or others, if one or one's philosophy of life is intolerant of difference, one can try to absorb them, try to make them like the self or the group, or convert them; or alternatively, one can reject them, expel them, dehumanize them, annihilate them. If however one (or one's group or society) is able to advocate

for and to practice tolerance, one can choose to recognize and respect the 'otherness' of the other and find ways to live and work together. One sees examples of each of these alternatives being pursued by contemporary leaders and groups around the world. But the leaders, who are able to recognize otherness, find ways to live with diversity and to help their followers embrace it, are leaders who are, among other things, adept practitioners of the virtue of tolerance, which they also model for everyone.

SUSTAINABILITY
THE GLOBAL UN VALUE

Transforming our World: the 2030 Agenda for Sustainable Development

United Nations

The "Sustainable Development Goals" SDGs have been adopted by the global community of States at the General Assembly of the United Nations on 25-27 September 2015 in New York. The UN at the same time celebrated its 70th anniversary. The core document with the 17 SDGs is "Transforming the World: The 2030 Agenda for Sustainable Development."[184] Sustainable Development is the overall vision. The fact that the world community—after a long and intense process of negotiations of states with participation of all sectors of society such as non-governmental, academic and religious organisations and the private sector—agreed on these goals, shows that common goals and values exist. What are these underlying global values promoted by the United Nations? The following text is the Preamble and Introduction to the 2030 Agenda.[185] **The values explicitly mentioned are highlighted for this book in bold (selection by the editor). They include human dignity, the "fair, just and inclusive society", freedom, equality, empowerment, peace/security, resilience, (common but differentiated) responsibility**

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[184] United Nations, *Transforming the World: The 2030 Agenda for Sustainable Development, A/Res/70/1, New York 2015. http://sustainabledevelopment.un.org*
[185] Ibid, 3-12.

and global citizenship. Sustainable development is built on these values. *It shows that sustainability becomes - in the agenda 2030 - an overarching fundamental value which is interconnected with and interconnecting these values. Globethics.net in its "Strategy 2016-2020"[186] directly refers to the Sustainable Development Goals in its slogan "Values-Driven Leadership for Life and Sustainable Development" as well as in its programme, especially for the SDGs on education, participation, poverty eradication, gender equality and others.*

Christoph Stückelberger

15.1 Preamble

This Agenda is a plan of action for people, planet and prosperity. It also seeks to strengthen universal **peace** in larger **freedom**. We recognize that eradicating poverty in all its forms and dimensions, including extreme poverty, is the greatest global challenge and an indispensable requirement for **sustainable development**.

All countries and all stakeholders, acting in collaborative **partnership**, will implement this plan. We are resolved to free the human race from the tyranny of poverty and want and to heal and secure our planet. We are determined to take the bold and transformative steps which are urgently needed to shift the world on to a **sustainable** and **resilient** path. As we embark on this collective journey, we pledge that no one will be left behind.

The 17 Sustainable Development Goals and 169 targets which we are announcing today demonstrate the scale and ambition of this new universal Agenda. They seek to build on the Millennium Development Goals and complete what they did not achieve. They seek to realize the human rights of all and to achieve **gender equality** and the **empowerment** of all women and girls. They are integrated and indivisible and

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[186] Download available at www.globethics.net/about-us/strategy.

balance the three dimensions of sustainable development: the economic, social and environmental.

The Goals and targets will stimulate action over the next 15 years in areas of critical importance for humanity and the planet.

People We are determined to end poverty and hunger, in all their forms and dimensions, and to ensure that all human beings can fulfil their potential in **dignity** and **equality** and in a **healthy environment**.

Planet We are determined to **protect the planet** from degradation, including through sustainable consumption and production, sustainably managing its natural resources and taking urgent action on climate change, so that it can support the needs of the present and future generations.

Prosperity We are determined to ensure that all human beings can enjoy **prosperous and fulfilling lives** and that economic, social and technological progress occurs in **harmony with nature**.

Peace We are determined to foster **peaceful**, **just** and **inclusive** societies which are free from fear and violence. There can be no sustainable development without peace and no peace without sustainable development.

Partnership We are determined to mobilize the means required to implement this Agenda through a revitalized Global **Partnership** for Sustainable Development, based on a spirit of strengthened global **solidarity**, focused in particular on the **needs of the poorest** and most vulnerable and with the **participation** of all countries, all stakeholders and all people.

The interlinkages and integrated nature of the Sustainable Development Goals are of crucial importance in ensuring that the purpose of the new Agenda is realized. If we realize our ambitions across the full

extent of the Agenda, the **lives of all** will be profoundly improved and our world will be transformed for the better.

15.2 Declaration

Introduction

1. We, the Heads of State and Government and High Representatives, meeting at United Nations Headquarters in New York from 25 to 27 September 2015 as the Organization celebrates its seventieth anniversary, have decided today on new global Sustainable Development Goals.

2. On behalf of the peoples we serve, we have adopted a historic decision on a **comprehensive, far-reaching and people-centred set of universal and transformative Goals** and targets. We commit ourselves to working tirelessly for the full implementation of this Agenda by 2030. We recognize that eradicating poverty in all its forms and dimensions, including extreme poverty, is the greatest global challenge and an indispensable requirement for sustainable development. We are committed to achieving sustainable development in its three dimensions—economic, social and environmental—in a balanced and integrated manner. We will also build upon the achievements of the Millennium Development Goals and seek to address their unfinished business.

3. We resolve, between now and 2030, to end poverty and hunger everywhere; to **combat inequalities** within and among countries; to build **peaceful, just and inclusive** societies; to protect **human rights** and promote **gender equality** and the **empowerment** of women and girls; and to ensure the lasting **protection of the planet** and its natural resources. We resolve also to create conditions for sustainable, inclusive and sustained economic growth, **shared pros-**

perity and **decent work for all**, taking into account different levels of national development and capacities.

4. As we embark on this great collective journey, we pledge that **no one will be left behind**. Recognizing that the **dignity** of the human person is fundamental, we wish to see the Goals and targets met for all nations and peoples and for all segments of society. And we will endeavour to reach the furthest behind first.

5. This is an Agenda of unprecedented scope and significance. It is accepted by all countries and is applicable to all, taking into account different national realities, capacities and levels of development and respecting national policies and priorities. These are universal goals and targets which involve the entire world, developed and developing countries alike. They are integrated and indivisible and balance the three dimensions of sustainable development.

6. The Goals and targets are the result of over two years of intensive public consultation and engagement with civil society and other stakeholders around the world, which paid particular attention to the voices of the poorest and most vulnerable. This consultation included valuable work done by the Open Working Group of the General Assembly on Sustainable Development Goals and by the United Nations, whose Secretary-General provided a synthesis report in December 2014.

Our Vision

7. In these Goals and targets, we are setting out a supremely ambitious and transformational vision. We envisage a world free of poverty, hunger, disease and want, where all life can thrive. We envisage **a world free of fear and violence**. A world with universal literacy. A world with **equitable** and **universal** access to quality education at all levels, to health care and social protection, where physical, mental

and social well-being are assured. A world where we reaffirm our commitments regarding the **human right** to safe drinking water and sanitation and where there is improved hygiene; and where food is sufficient, safe, affordable and nutritious. A world where human habitats are **safe, resilient and sustainable** and where there is universal access to affordable, reliable and sustainable energy.

8. We envisage a world of universal respect for human rights and human dignity, the rule of law, justice, equality and non-discrimination; of respect for race, ethnicity and cultural diversity; and of equal opportunity permitting the full realization of human potential and contributing to shared prosperity. A world which invests in its children and in which every child grows up free from violence and exploitation. A world in which every woman and girl enjoys full gender equality and all legal, social and economic barriers to their empowerment have been removed. A **just, equitable, tolerant, open and socially inclusive world** in which the needs of the most vulnerable are met.

9. We envisage a world in which every country enjoys sustained, inclusive and sustainable economic growth and decent work for all. A world in which consumption and production patterns and use of all natural resources—from air to land, from rivers, lakes and aquifers to oceans and seas—are **sustainable**. One in which **democracy, good governance and the rule of law**, as well as an enabling environment at the national and international levels, are essential for sustainable development, including sustained and inclusive economic growth, social development, environmental protection and the eradication of poverty and hunger. One in which development and the application of technology are **climate-sensitive**, **respect biodiversity** and are **resilient**. One in which humanity lives in harmony with nature and in which wildlife and other living species are protected.

Our Shared Principles and Commitments

10. The new Agenda is guided by the purposes and principles of the Charter of the United Nations, including **full respect for international law**. It is grounded in the Universal Declaration of Human Rights, international human rights treaties, the Millennium Declaration and the 2005 World Summit Outcome. It is informed by other instruments such as the Declaration on the Right to Development.

11. We reaffirm the outcomes of all major United Nations conferences and summits which have laid a solid foundation for sustainable development and have helped to shape the new Agenda. These include the Rio Declaration on Environment and Development, the World Summit on Sustainable Development, the World Summit for Social Development, the Programme of Action of the International Conference on Population and Development, the Beijing Platform for Action and the United Nations Conference on Sustainable Development. We also reaffirm the follow-up to these conferences, including the outcomes of the Fourth United Nations Conference on the Least Developed Countries, the third International Conference on Small Island Developing States, the second United Nations Conference on Landlocked Developing Countries and the Third United Nations World Conference on Disaster Risk Reduction.

12. We reaffirm **all the principles of the Rio Declaration on Environment and Development**, including, inter alia, the **principle of common but differentiated responsibilities**, as set out in principle 7 thereof.

13. The challenges and commitments identified at these major conferences and summits are interrelated and call for integrated solutions. To address them effectively, a new approach is needed. **Sustainable development recognizes that eradicating poverty in all its forms and dimensions, combating inequality within and among coun-**

tries, preserving the planet, creating sustained, inclusive and sustainable economic growth and fostering social inclusion are linked to each other and are interdependent.

Our World Today

14. We are meeting at a time of immense challenges to sustainable development. Billions of our citizens continue to live in poverty and are denied a life of dignity. There are rising inequalities within and among countries. There are enormous disparities of opportunity, wealth and power. Gender inequality remains a key challenge. Unemployment, particularly youth unemployment, is a major concern. Global health threats, more frequent and intense natural disasters, spiralling conflict, violent extremism, terrorism and related humanitarian crises and forced displacement of people threaten to reverse much of the development progress made in recent decades. Natural resource depletion and adverse impacts of environmental degradation, including desertification, drought, land degradation, freshwater scarcity and loss of biodiversity, add to and exacerbate the list of challenges which humanity faces. Climate change is one of the greatest challenges of our time and its adverse impacts undermine the ability of all countries to achieve sustainable development. Increases in global temperature, sea level rise, ocean acidification and other climate change impacts are seriously affecting coastal areas and low-lying coastal countries, including many least developed countries and small island developing States. The survival of many societies, and of the biological support systems of the planet, is at risk.

15. It is also, however, a time of immense opportunity. Significant progress has been made in meeting many development challenges. Within the past generation, hundreds of millions of people have emerged from extreme poverty. Access to education has greatly in-

creased for both boys and girls. The spread of information and communications technology and global interconnectedness has great potential to accelerate human progress, to bridge the digital divide and to develop knowledge societies, as does scientific and technological innovation across areas as diverse as medicine and energy.

16. Almost 15 years ago, the Millennium Development Goals were agreed. These provided an important framework for development and significant progress has been made in a number of areas. But the progress has been uneven, particularly in Africa, least developed countries, landlocked developing countries and small island developing States, and some of the Millennium Development Goals remain off track, in particular those related to maternal, newborn and child health and to reproductive health. We recommit ourselves to the full realization of all the Millennium Development Goals, including the off track Millennium Development Goals, in particular by providing focused and scaled-up assistance to least developed countries and other countries in special situations, in line with relevant support programmes. The new Agenda builds on the Millennium Development Goals and seeks to complete what they did not achieve, particularly in reaching the most vulnerable.

17. In its scope, however, the framework we are announcing today goes far beyond the Millennium Development Goals. Alongside continuing development priorities such as poverty eradication, health, education and food security and nutrition, it sets out a wide range of economic, social and environmental objectives. It also promises more peaceful and inclusive societies. It also, crucially, defines means of implementation. Reflecting the integrated approach that we have decided on, there are deep interconnections and many crosscutting elements across the new Goals and targets.

The New Agenda

18. We are announcing today 17 Sustainable Development Goals with 169 associated targets which are **integrated and indivisible**. Never before have world leaders pledged common action and endeavour across such a broad and universal policy agenda. We are setting out together on the path towards sustainable development, devoting ourselves collectively to the pursuit of global development and of **"win-win" cooperation** which can bring huge gains to all countries and all parts of the world. We reaffirm that every State has, and shall freely exercise, full permanent sovereignty over all its wealth, natural resources and economic activity. We will implement the Agenda for the full benefit of all, for today's generation and for future generations. In doing so, we reaffirm our commitment to international law and emphasize that the Agenda is to be implemented in a manner that is consistent with the rights and obligations of States under international law.

19. We reaffirm the importance of the **Universal Declaration of Human Rights**, as well as other international instruments relating to human rights and international law. We emphasize the **responsibilities of all States**, in conformity with the Charter of the United Nations, to respect, protect and promote human rights and **fundamental freedoms for all**, without distinction of any kind as to race, colour, sex, language, religion, political or other opinion, national or social origin, property, birth, disability or other status.

20. Realizing **gender equality** and the **empowerment** of women and girls will make a crucial contribution to progress across all the Goals and targets. The achievement of full human potential and of sustainable development is not possible if one half of humanity continues to be denied its full human rights and opportunities. Women and girls must enjoy equal access to quality education, economic resources

and political participation as well as equal opportunities with men and boys for employment, leadership and decision-making at all levels. We will work for a significant increase in investments to close the gender gap and strengthen support for institutions in relation to gender equality and the empowerment of women at the global, regional and national levels. All forms of discrimination and violence against women and girls will be eliminated, including through the engagement of men and boys. The systematic mainstreaming of a gender perspective in the implementation of the Agenda is crucial.

21. The new Goals and targets will come into effect on 1 January 2016 and will guide the decisions we take over the next 15 years. All of us will work to implement the Agenda within our own countries and at the regional and global levels, taking into account different national realities, capacities and levels of development and respecting national policies and priorities. We will **respect national policy space for sustained, inclusive and sustainable economic growth**, in particular for developing States, while remaining **consistent** with relevant international rules and commitments. We acknowledge also the importance of the regional and subregional dimensions, regional economic integration and interconnectivity in sustainable development. Regional and subregional frameworks can facilitate the effective translation of sustainable development policies into concrete action at the national level.

22. Each country faces specific challenges in its pursuit of sustainable development. The most vulnerable countries and, in particular, African countries, least developed countries, landlocked developing countries and small island developing States, deserve special attention, as do countries in situations of conflict and postconflict countries. There are also serious challenges within many middle-income countries.

23. People who are vulnerable must be empowered. Those whose needs are reflected in the Agenda include all children, youth, persons with disabilities (of whom more than 80 per cent live in poverty), people living with HIV/AIDS, older persons, indigenous peoples, refugees and internally displaced persons and migrants. We resolve to take further effective measures and actions, in conformity with international law, to remove obstacles and constraints, strengthen support and meet the special needs of people living in areas affected by complex humanitarian emergencies and in areas affected by terrorism.

24. We are committed to ending poverty in all its forms and dimensions, including by eradicating extreme poverty by 2030. **All people must enjoy a basic standard of living**, including through social protection systems. We are also determined to end hunger and to achieve food security as a matter of priority and to end all forms of malnutrition. In this regard, we reaffirm the important role and inclusive nature of the Committee on World Food Security and welcome the Rome Declaration on Nutrition and the Framework for Action. We will devote resources to developing rural areas and sustainable agriculture and fisheries, supporting smallholder farmers, especially women farmers, herders and fishers in developing countries, particularly least developed countries.

25. We commit to providing **inclusive** and **equitable** quality education at all levels—early childhood, primary, secondary, tertiary, technical and vocational training. All people, irrespective of sex, age, race or ethnicity, and persons with disabilities, migrants, indigenous peoples, children and youth, especially those in vulnerable situations, should have access to life-long learning opportunities that help them to acquire the knowledge and skills needed to exploit opportunities and to participate fully in society. We will strive to provide children and youth with a nurturing environment for the full realization of

their rights and capabilities, helping our countries to reap the demographic dividend, including through safe schools and cohesive communities and families.

26. To promote **physical and mental health and well-being**, and to **extend life expectancy for all**, we must achieve universal health coverage and access to quality health care. No one must be left behind. We commit to accelerating the progress made to date in reducing newborn, child and maternal mortality by ending all such preventable deaths before 2030. We are committed to ensuring universal access to sexual and reproductive health care services, including for family planning, information and education. We will equally accelerate the pace of progress made in fighting malaria, HIV/AIDS, tuberculosis, hepatitis, Ebola and other communicable diseases and epidemics, including by addressing growing antimicrobial resistance and the problem of unattended diseases affecting developing countries. We are committed to the prevention and treatment of non-communicable diseases, including behavioural, developmental and neurological disorders, which constitute a major challenge for sustainable development.

27. We will seek to build strong economic foundations for all our countries. **Sustained, inclusive and sustainable economic growth** is essential for **prosperity**. This will only be possible if **wealth** is **shared** and income **inequality is addressed**. We will work to build dynamic, sustainable, innovative and people-centred economies, promoting youth employment and women's economic empowerment, in particular, and decent work for all. We will eradicate forced labour and human trafficking and end child labour in all its forms. All countries stand to benefit from having a healthy and well-educated workforce with the knowledge and skills needed for productive and fulfilling work and full participation in society. We will strengthen the produc-

tive capacities of least developed countries in all sectors, including through structural transformation. We will adopt policies which increase productive capacities, productivity and productive employment; financial inclusion; sustainable agriculture, pastoralist and fisheries development; sustainable industrial development; universal access to affordable, reliable, sustainable and modern energy services; sustainable transport systems; and quality and resilient infrastructure.

28. We commit to making fundamental changes in the way that our societies produce and consume goods and services. Governments, international organizations, the business sector and other non-State actors and individuals must contribute to changing unsustainable consumption and production patterns, including through the mobilization, from all sources, of financial and technical assistance to strengthen developing countries' scientific, technological and innovative capacities to move towards more sustainable patterns of consumption and production. We encourage the implementation of the 10-Year Framework of Programmes on **Sustainable Consumption and Production Patterns**. All countries take action, with developed countries taking the lead, taking into account the development and capabilities of developing countries.

29. We recognize the positive contribution of migrants for inclusive growth and sustainable development. We also recognize that international migration is a multidimensional reality of major relevance for the development of countries of origin, transit and destination, which requires coherent and comprehensive responses. We will cooperate internationally to ensure safe, orderly and regular migration involving full respect for **human rights and the humane treatment of migrants** regardless of migration status, of refugees and of displaced persons. Such cooperation should also strengthen the resilience of

communities hosting refugees, particularly in developing countries. We underline the right of migrants to return to their country of citizenship, and recall that States must ensure that their returning nationals are duly received.

30. States are strongly urged to refrain from promulgating and applying any unilateral economic, financial or trade measures not in accordance with international law and the Charter of the United Nations that impede the full achievement of economic and social development, particularly in developing countries.

31. We acknowledge that the United Nations Framework Convention on Climate Change is the primary international, intergovernmental forum for negotiating the global response to climate change. We are determined to address decisively the threat posed by climate change and environmental degradation. The global nature of climate change calls for the widest possible international cooperation aimed at accelerating the reduction of global greenhouse gas emissions and addressing adaptation to the adverse impacts of climate change. We note with grave concern the significant gap between the aggregate effect of parties' mitigation pledges in terms of global annual emissions of greenhouse gases by 2020 and aggregate emission pathways consistent with having a likely chance of holding the increase in global average temperature below 2 degrees Celsius or 1.5 degrees Celsius above pre-industrial levels.

32. Looking ahead to the twenty-first session of the Conference of the Parties in Paris, we underscore the commitment of all States to work for an ambitious and **universal climate agreement**. We reaffirm that the protocol, another legal instrument or agreed outcome with legal force under the Convention applicable to all parties shall address in a balanced manner, inter alia, mitigation, adaptation, finance, technology development and transfer and capacity- building; and transpar-

ency of action and support.

33. We recognize that social and economic development depends on the **sustainable management of our planet's natural resources**. We are therefore determined to conserve and sustainably use oceans and seas, freshwater resources, as well as forests, mountains and drylands and to protect biodiversity, ecosystems and wildlife. We are also determined to promote sustainable tourism, to tackle water scarcity and water pollution, to strengthen cooperation on desertification, dust storms, land degradation and drought and to promote resilience and disaster risk reduction. In this regard, we look forward to the thirteenth meeting of the Conference of the Parties to the Convention on Biological Diversity to be held in Mexico.

34. We recognize that **sustainable urban development** and management are crucial to the quality of life of our people. We will work with local authorities and communities to renew and plan our cities and human settlements so as to foster community cohesion and personal security and to stimulate innovation and employment. We will reduce the negative impacts of urban activities and of chemicals which are hazardous for human health and the environment, including through the environmentally sound management and safe use of chemicals, the reduction and recycling of waste and the more efficient use of water and energy. And we will work to minimize the impact of cities on the global climate system. We will also take account of population trends and projections in our national rural and urban development strategies and policies. We look forward to the upcoming United Nations Conference on Housing and Sustainable Urban Development to be held in Quito.

35. Sustainable development cannot be realized without **peace and security**; and peace and security will be at risk without sustainable development. The new Agenda recognizes the need to build **peaceful,**

just and inclusive societies that provide equal access to justice and that are based on respect for human rights (including the right to development), on effective rule of law and good governance at all levels and on transparent, effective and accountable institutions. Factors which give rise to violence, insecurity and injustice, such as inequality, corruption, poor governance and illicit financial and arms flows, are addressed in the Agenda. We must redouble our efforts to resolve or prevent conflict and to support post-conflict countries, including through ensuring that women have a role in peacebuilding and State- building. We call for further effective measures and actions to be taken, in conformity with international law, to remove the obstacles to the full realization of the right of self-determination of peoples living under colonial and foreign occupation, which continue to adversely affect their economic and social development as well as their environment.

36. We pledge to foster **intercultural understanding, tolerance, mutual respect and an ethic of global citizenship and shared responsibility**. We acknowledge the natural and cultural diversity of the world and recognize that all cultures and civilizations can contribute to, and are crucial enablers of, sustainable development.

37. Sport is also an important enabler of sustainable development. We recognize the growing contribution of sport to the realization of development and **peace** in its promotion of **tolerance and respect** and the contributions it makes to the **empowerment** of women and of young people, individuals and communities as well as to health, education and social inclusion objectives.

38. We reaffirm, in accordance with the Charter of the United Nations, the need to **respect the territorial integrity and political independence** of States.

PART 3
Virtues in Leadership

16

HONESTY –
LIES AND POLITICS

Moritz Leuenberger, Switzerland

The author is a life-long politician, from 1995-2010 in the Swiss Government as Federal Councillor (Minister) for Energy, Traffic, Environment and Communication. He held many widely acknowledged speeches and published respective books on Ethics in Politics.

16.1 Cunning and Lies[187]

No, the Sermon on the Mount in the Bible (Matthew 5) is not the leitmotif of daily life. Those who practise cunning are not despised; on the contrary, they are admired. The smart businessman who knows how to do well for himself, the wily politician astutely becoming part of the 'scene', even a *Good Soldier Svejk are shining examples of this. Cunning is sometimes unfairly considered to be reprehensible in our part of the world. It can, however, be a desirable and legitimate method to shape tactics in social and political life. In China, it is a science in its own right, as Harro von Senger vividly describes in his book, "The 36*

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[187] Part 16.1 and 16.2 have been published in German in: Leuenberger, Moritz, *Lüge, List und Leidenschaft. Ein Plädoyer für die Politik*, Zürich: Limmat Verlag 2007, 63-67 (Lies, Cunning and Passion - a Plea for Politics). Translation of the whole text in chapter 16 by Stephen Brown.

Stratagems for Business: Achieve Your Objectives Through Hidden and Unconventional Strategies and Tactics".[188]

Cunning comes into being in darkness. Its essence is that an opponent should not be able to see through the intrigue. In international negotiations, this leads to irresolvable conflicts between transparency and tactics: when one state negotiates with another it cannot disclose its tactics to the other. At the same time, however, its own public wants clarity about what is going on. The dilemma can be solved only by holding initial negotiations in secret. This may contradict the transparency that democracy demands, but is justified when the results are announced, allowing public debate and the possibility of a referendum or plebiscite.

Cunning behaviour by states follows the same pattern as the many examples of cunning behaviour in business life. Is democracy, which demands transparency, able to withstand this? Do light and cunning not exclude each other? We look on with malicious joy or restrained anger, depending on our standpoint, when political groups or opposing candidates use cunning to try and outwit each other. At any rate, I am often amazed how quickly and obediently political opponents react to provocative advertisements, thereby allowing the instigators to enjoy the headlines for weeks.

Are governments also allowed to use cunning against their own voters? They may, if they can justify their cunning publicly. It is cunning when two different issues are put to the vote in the same referendum, to ensure a majority for the government given the various interested parties. It is cunning to split up a legislative proposal into different votes to fragment the opposition, according to the old motto "divide and rule", The ancient Romans said "divide and rule", today we talk about "Salami tactics". The opposite approach, the "multipack", combining separate

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[188] Harro von Senger, *The 36 Stratagems for Business: Achieve Your Objectives Through Hidden and Unconventional Strategies and Tactics,* London: Cyan Communications, 2005.

issues in a single legislative proposal, is just as legitimate, to unify different opponents around a single proposal. The important thing is that the government explains its approach in a way that people are ready to accept it. Otherwise, cunning risks becoming bad faith, a devious and malicious approach that voters will punish as a lie, as they punished Jose Maria Aznar in 2003 when he tried to make them believe that ETA was behind the terrorist attacks in Madrid. Cunning can then become a lie that cannot be tolerated.

Nevertheless, there are many lies that are acceptable both socially and in a democracy. In private life and in politics, it is a happily accepted cliché that one takes pleasure in a visit or that the food tasted wonderful. President Chirac said on television in his farewell address of 11 March 2007: "Mes chers compatriotes! Pas un instant, vous n'avez cesse d'habiter dans mon coeur et mon esprit. Pas une minute je n'ai cessé d'agir pour servir cette magnifique France. Cette France que j'aime autant que je vous aime ..." ("My dear compatriots! There was not a single moment when you were not in my heart or my thoughts, not a minute in which I failed to continue to serve our magnificent France, this France that I love as much as I love you ...") Such obvious exaggerations do people good, or at least do not hurt, even if they obviously do not correspond to the truth.

Some things are more questionable. Many untruths are uttered because we do not know the truth or do not want to admit it, because we repress it. Some candidates who promise the moon get carried away with what they are saying and genuinely believe they could actually carry out their promises. It's a fine line between a lie and innocently repressing the truth.

16.2 Are Lies Necessary in Politics?

We have discovered that there are lies in in politics as in daily life. People in politics are not from another world, they are lawyers, teachers, husbands, mothers. Lying in politics will be investigated and exposed more thoroughly than lying in private life. Actually, there are examples where, in the public interest, only a half-truth can be said, or even none of the truth. If a government pays a ransom for hostages, then it usually denies it, untruthfully. The legitimate purpose is to avoid encouraging further hostage-taking. When a government negotiates with another state, it cannot reveal its tactics to its own voters, because these would then be known to the government with which it is negotiating. This leads to statements that are not true. A justification for such "lies" must always be offered later in the form of a detailed explanation so that the matter can be understood. There are also lies that are accepted in daily life as "white lies". The ideal of open and honest coexistence, of common endeavours for the environment, of an act in good faith according to the motto "do nothing to others you would not have done to you" is as possible in the public arena as in private life. And most people seek to keep to the point in a dispute and not to denigrate or lie to the opponent. As much as in family life we try to follow the Sermon on the Mount as closely as possible, so in public life we strive for good governance, try to act correctly and to comply with the ethical demands that we as human beings seek to follow.

16.3 Machiavelli Reigns[189]

Whatever the values we believe in—whether liberal, national conservative or social democratic—once we take up a position in govern-

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[189] The author wrote this part 16.3 in 2015, in partial critical distance to parts 16.1 and 16.2

ment, we place the interests of the state above our previously held values, if, once we enter the executive, state interests differ from our earlier convictions. Grass-roots members of all parties reproach their representatives of having changed their convictions. In reality, it is a change due to new responsibilities, as in Max Weber's distinction between the ethic of conviction and the ethic of responsibility.

Niccolò Machiavelli advised his Prince that he must accept amorality in the interests of the state, he should neither shy away from lies, nor breaking the law, nor cruelty. While still in office as a Federal Councillor, I was revolted by this theory and rejected it. I even wrote a book denouncing it[190].

But today, at a distance, I see things slightly differently.

16.3.1 The Lie

As much as the lie is publically rejected and castigated as reprehensible, so it is accepted in both private life and politics. There is the lie that flatters: "You look younger than in office"; the gentle lie: "We broke up by mutual agreement"; the necessary lie, to prevent copycat perpetrators: "No ransom has been paid for the hostages." Against my better judgment, I described the climate summit in Copenhagen as a success. I felt justified in doing so, because otherwise the CO2 law in Switzerland would have failed. I identified with my political goal, which I felt much more important than the not quite accurate assessment of the failed UN gathering. As a result, I wonder today if Tony Blair really lied, if he deliberately told falsehoods when he swore there were weapons of mass destruction in Iraq, or whether he succumbed to an identification with his own sense of mission to have to save the world. And sometimes I wonder whether the Federal Council really believes it can successfully negotiate with the EU on the free movement of persons or

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[190] Leuenberger, Moritz: *Lüge, List und Leidenschaft. Ein Plädoyer für die Politik,* Zürich: Limmat Verlag 2007 (Lies, cunning and passion - a plea for politics)

whether it is suppressing something, and will later see this to have been a falsehood.

16.3.2 Breaking the Law

"I have never broken the law!" I was convinced of this for a long time. But then I reflected critically, and a dark spot came to mind from my past on the Federal Council:

After a prisoner on leave murdered a Girl Scout, I issued a general ban on leave for prisoners. I achieved my political aim of calming the political uproar and an outraged media. For this purpose, I broke the law, because I neither had the power to do this nor was there a legal basis for this action.

16.3.3 Cruelty

Can even cruelty, as Machiavelli explicitly kept repeating, be legitimate in the interests of the state even in our democracies? Or is it in fact more accepted than we realize? Torture by the United States has been portrayed in films for many years, and this is not only approved of by the public, they yearn for it. In Germany, a police officer threatened a kidnapper of children with torture to find where the supposedly surviving boys had been hidden. The court decided to waive punishment. It sparked an ethical conflict that Machiavelli would have answered much more clearly: torture is justified by a good cause, and the threat of it certainly is.

16.3.4 Cunning

Cunning is accepted as statecraft without further ado. It is seen as reprehensible only if the intended purpose is not accepted. The politician who is a "cunning fox" (Machiavelli) is respected and admired. Even today, such a politician will seize Fortuna with both hands, as Machiavelli puts it figuratively. So I deliberately introduced, immediately after the serious accident of 2001, the traffic management system for trucks in

the Gotthard Tunnel (the "drip-feed system") which had been facing massive opposition. This was indeed held against me as cynical but in the moment of shock after the accident, no one dared oppose it, and the measure, a good measure, I still think today, was able to be implemented.

Machiavelli does not praise cunning, falsehood or even cruelty as ethically good deeds. He did not even take the view that morality plays no important role in politics. He places a good cause in the interests of the state, however, above the moral rules of the Zeitgeist. The best methods, he believes, are those that secure the desired result for the state. Little has changed to this day for government representatives, to whichever party they belong.

If a falsehood is required in the interests of the state, it is also accepted. In January 2015, the Swiss National Bank gave up pegging the value of the franc to that of the euro. Although it had been in preparation this for weeks, two days before it had publicly defended the minimum exchange rate with conviction. This was a blatant lie. The president of the National Bank justified this: "Communicating such an exit is a very delicate matter. If you had communicated openly, there would have speculative attacks on the minimum exchange rate."

This corresponds exactly to Machiavelli's convictions: He strongly upheld morality, the moral norm, but he placed the public interest above it.

17

RESPECT -
FROM FAMILY TO WORLD FAMILY

Paulachan Kochappilly, CMI, India

17.1 The Value of Values

Due to the influence of an encircling virtual world, we are either almost out of touch or have lost our connectivity with reality and actuality. A discussion on values and virtues seems to be almost outdated and out of place. Though this is the scenario, it has another side to it. People are bored and tired of the virtual things, and therefore, there is an equal or greater thirst and hunger for the real and actual world out there, which fascinates and is full of surprises and beauty. It is on account of the search for the real—true, good, and beautiful –that people turn to values and virtues, which are tangible, credible, and meaningful.

Value or worth is inherent or intrinsic; it is inseparable from the thing or the act. Worth is embodied; it is not anything attributed to or imposed on it. This simply means that everything that exists is of value and has worth; truth makes a claim, whether it is an act, or an event, or a person or a thing. All is true, good, and beautiful regardless of the disposition of the beholder, though the interpretation of this goodness or beauty may vary from person to person. In principle, everybody in the world has a value; it is something to be discovered and disseminated so

that all may be attracted to it. Values, when celebrated, catch the attention of people of all ages and cultures. Not only do people celebrate the values in their environment, but these enable and empower the celebrants to embrace them joyfully and passionately.

Values are caught rather than taught. This holds true for the present-day generation as well as for those in past generations. In today's world, verbal communications are being replaced by visual learning and different teaching methodologies. Participatory methods are found more beneficial in the process of teaching and learning. If the communication is within the context of celebration, it is all the more interesting and there is involved learning. Playful learning is picking up momentum in the world of communication of information and in the transformation of persons. This process or pedagogy of learning is true for young and old. The Kindergarten system of education is typical of this pattern of learning, including values.

17.2 Virtues through Regular Practice

Virtues are acquired by people over a period of time. Any virtue is mastered through a repeated and regular practice of it. Virtue comes with a cost: excellence and expertise come through concerted and committed action, which presupposes a strong conviction and a concomitant passion to acquire it. Among the Greeks, ethics meant excellence through habit. Habit presupposes regular and repeated action. This is why Aristotle could argue that "you are what your acts are." And an "act" is something that a person does knowingly and willingly. Virtue, therefore, is the result of a good habit, which one undertakes through an intellectual perception of the truth, goodness, and beauty inherent in the thing itself, and by voluntary consent given to it.

In other words, value is out there independent of the onlooker, something to be beheld, whereas virtue is an acquired good habit towards

perfection through regular and repeated commitment and action. Both value and virtue are two facets of the ethical moral person; one is to be perceived, while the other is to be performed. We need to catch the value and at the same time we need to be trained in virtue in order to be fully alive and flourishing.

17.3. Respect to be Cultivated by Everyone

Seeing things from the above perspective, the virtue of respect is to be cultivated by everyone, for the simple reason that everything and everyone in this universe is worthy of respect because of the fact that they are existing independent of me. At the same time, the growing and flourishing me depends heavily on them, and in my own humble way, I too contribute to the wellbeing of all in the world. The virtue of respect demands that people recognize others and things as they are and respond to them as members of the interrelated covenant community. Everyone is important and relevant in so far as each in one way or another contributes to my existence and welfare, and I, as a part of the whole, belong to all others, which makes for the wholeness, fullness, and holiness. It is a call to discern that I am because of others; "We are because you are and since you are, definitely I am." The Ubuntu philosophy as summarized by Onyebuchi Eze explains it beautifully: "A person is a person through other people." Indian cultural ethos has been successfully transmitting this great value through the popular adage, *Vasudhaivakutumbakam*, "the world is one family." It is the same truth which is underlined by the Hebrew Scripture: "I will take you to be my people and I will be your God" (Exodus 6:7). In the words of Saint Paul, the metaphor of the Mystical Body of Christ that "there are many parts, but one body" (1 Corinthians 12:20) is a compelling and convincing statement on universal community consciousness. Jesus, in his teaching on the vine and the branches points to the truth of the branches abiding in the

trunk for their flourishing and fruitfulness. The prayer "Our Father" taught by Jesus reiterates the universal brotherhood and sisterhood. The microcosmic understanding of the human person in the macrocosmic universe is a fact that substantiates the interdependence of each one with all things in the world. Besides, whatever, wherever, whenever and whoever does, has a repercussion on something, somewhere, sometime, and someone. All things make an interrelated whole. A symphony is the work of an orderly operation of all the instruments in the orchestra.

Dialogue is the way of life. In order to protect, preserve, and promote anything in life, dialogue is inevitable. Dialogue, thus, is the fabric of life, including the question of life. In a world encircled by the culture of death, there is an urgent need of dialogue in order to save the bedrock of all human endeavours, beginning with human thinking and imagining. The question of the virtue of respect fundamentally and essentially springs from the respect for the culture of life. Primarily, people should know and love the value of life and it should be treasured and cherished. Since life is the fundamental good, which is the basis of all human activity, people should first and foremost begin to appreciate and appropriate its intrinsic value. Hence, the value of life paves the way for the virtue of respecting life, which is the first step towards the full flowering of the human person. The virtue of respect, therefore, begins with the first lessons on the respect for life, evolved in the context of love. *As the care for life, so the respect for others.*

17.4 Respect Begins in the Family …

If life is the bedrock of respect, then the family is the cradle of human life and virtues. It is in the family that people learn the basic lessons of love and life, including the basics of respect. Children learn to respect others, seeing the respect of their parents and siblings at home. Home is the primary and permanent school of learning the values of life and the

value of human persons. It is in the family setting that persons learn by seeing and doing. Seeing the respectful behavior among the members of the family, children imbibe the sense and spirit of respect early on. The initial stage of the child is crucial in its learning process. *As the human family, so the human formation*. Whatever the child sees at home becomes truth, goodness, and beauty for it. The child is certain about what it learns. Without any doubt it takes in the values as the principles and precepts for life. As it sucks the mother's milk, it swallows the virtue of respect. Respect shown among the members of the family toward each other leaves a lasting impression in the mind and the heart of a child. Seeing the beautiful and meaningful examples of respect for neighbours from the family members, the child will stay with those values for good. Thus, parents and the other members of the family play pivotal roles in inculcating the value and virtue of respect in a child. As long as the family exists, there is a future for values and hope for a virtuous life. Otherwise, the future will be bleak. So there is a need of rediscovering and reiterating the significance of the family in imparting values and training the future generations in virtue at a time when the family is undergoing a serious stage of crisis. The need to save families from the onslaught of confusing and conflicting ideologies prevalent in our contemporary age is crucial in saving humanity and the welfare of all in the world.

Since the family is the society in miniature, all that is celebrated in the family will be orchestrated in society. Conversely, whatever is seen in society is the sum total of all that happens in the families. There is a close relationship between behaviour in the family and in the societal behavioural pattern. Observing the unhealthy developments of much of the present day society and the lack of attention paid to the existence and issues of the family, the responsible agencies, and especially the government, need to address the chaos pervading family life. It seems that many politicians play with the orthodox values of families for sheer votes. It is one thing to have a compassionate approach to the people,

but it is another thing to side with the currents of the time and not help them to swim against the current to save themselves from the impending peril humanity is slowly and steadily slipping into. There is the need to recover the family and family values so as to recover humanity and sustain society. *As the cradle, so the character.* In order to cultivate character in future generations, there is an urgency that traditional family values and ethical formation must be imparted in the home. *As the cradle, so the character.*

The virtue of respect comes through regular and repeated rational intent and action. People need a reference point from which to look back and to look forward. If the institution of the family is strong, there is a bright future for humanity. The value of family life and the virtue of respect go hand in hand. It is utopian to think of having a world of respect without paying attention to the health of family life. It is not too late to, set things right in the family, prior to and along with setting things right in society. Let us make no mistake: *As the family, so humanity.*

If we practice the simple but profound phrases like "please," "thanks," and "I am sorry" in our families, then we will be successful in imparting and perpetuating the virtue of respect in our close circles and in the larger society.

17.5 … And Continues in the World Family

Moving from the micro to the macro is natural. A person is born into a family, and though the particular family has a significant formative role, it is further enriched and enhanced through earnest interactions with the world at large, which is a second family. A person who has acquired the values of life and the virtue of respect from one's own upbringing is equipped to move into the larger family and practice the lessons of respect in a larger and more challenging context. A person is one

who has a face and faces others. It is by interacting in the larger com-
munity that one becomes more and more authentic and trustworthy. It is
this process of interaction that opens up new avenues to establish new
relationships which naturally provide a larger opportunity for growth.
Religious traditions and different philosophical traditions provide a
world vision encompassing all people and all things in the world. *Vasu-
daivakutumbakam*, "the world is a family," is one such Indian world
vision. It is a vision inviting us to extend and expand our relationship to
the ends of the earth. This is an invitation to go beyond the limitations of
the nuclear family. It is to insert ourselves into a greater reality of the
world family and to recognize that everyone in the world is a member. It
is a matter of widening and deepening the virtue of respect. It is similar
to mysticism—I belong to all and all belong to me. It is a beautiful en-
counter of interrelatedness. *As the world vision, so the ethical horizon.*

The moment one assumes a greater belongingness by being part of
all in the world, then the behaviour undergoes a radical change. Being
and behaviour correspond; behaviour is an outcome of one's rootedness
and relatedness. A person assuming the world citizenship has to act ac-
cordingly. In understanding the world as the family necessitates certain
changes and offers a myriad of challenges. It is a vision of reality and
hence there is a corresponding mission attached to the vision. If the
world is the family of God, then among human beings all are sisters and
brothers. This perception of this reality brings a broadened view of mo-
rality along with it—I am related to all in God and all are related to each
other in God. This demands embracing all, irrespective of caste, creed,
colour, gender, age, ethnicity, geographic boundaries, etc. Saint Paul
explains this phenomenon from his faith perspective. "There is neither
Jew nor Greek, there is neither slave nor free, there is no male and fe-
male, for you are all one in Christ Jesus" (Galatians 3:28). It is a trans-
forming and defining perspective. Similarly, Saint Paul argues the phe-
nomenon of the Mystical Body of Christ, "the body is one and yet has

many members, and all the members of the body though they are many, are one body" (I Corinthians 12:20). In the same way, if persons have faith in a world family, then their perspectives, priorities, and ideas of belongingness make them members of a single body, interrelated and respected. Hence it may be proper to say: *As your world, so your deed.*

The deeper the understanding of fundamental relationships, the broader network of respect. *As one's perception, so one's performance.* Having clarity of the value of the world family obligates one to practice the virtue of respect towards all. The more we understand the inherent and intricate interrelatedness, there is a greater likelihood of having greater respect for all forms of life. For example, one who believes in the principle of *tat tvam asi* (that thou art) has to put on a garb of respect in every dealing. The understanding of the divine in the neighbour necessitates the required reverential respect towards all—people are inclined to see the divine in everyone and show utmost respect to all neighbours. People who believe that they are the "image of God" have the joy of recognizing the neighbour as a representative of the divine here and now. So faith fashions the relationships and paints the virtue of respect on a larger canvas.

17.6 Respect for Mother Nature

Nature is motherly, for she does everything for humanity which a mother does for a child. Mother nature gives everything to sustain and support life on earth. She takes good care of everyone born on her bosom. Recognizing nature as mother requires the responsibility of giving respect and care to the mother on the part of her children. It is of paramount importance to understand that the human body is intimately connected with nature. The five elements of the universe, namely, earth, water, air, fire, and ether are present in the human body and they are represented by different sheathes of the human person, that is, *annama-*

ya kosha, pranamay kosha, manomaya kosha, vijnanamaya kosha, and anandmaya kosha. There is a well-knit relationship of cosmic nature with human nature. The laws of both cosmic nature and human nature are to be respected in order to explore and experience harmony and shalom on earth. A person knowing the vital and mutual relationship existing between cosmic nature and human nature will respect both. Respecting mother nature is the beginning of respecting human nature. There is a connection between the two, similar to an umbilical code between the mother and the child in the womb. Human life is safe and secure in the womb of the world, if human beings respect mother nature and do not sever the lifeline with her. She is sacred and sacramental and reveals the divine truth, goodness, and beauty. The divine life, love, and light are encountered in the world through her instrumentality. In light of this it is reasonable to say: *As the respect for Mother Nature, so the formation of human nature.*

One's relationship with Mother Nature sets the tone and tenor of our being, behaviour, and becoming. Human relatedness with creation will be reflected everywhere. The tree is known from by its fruits. When people recognize the divine presence in creation, then they have great respect for both nature and the neighbour. This may be illustrated by a couplet from the Upanisad. *Ishavasyamidam yat kincha jagatyam jagat ten tyakten bunjitha ma grudhah kasya swid dhanam* (Ishopanisad 1:1). The Sanskrit verse means, "the Lord permeates and pervades the whole universe and therefore enjoy the world with a sense of renunciation and do no covet the wealth of others." Or we might say: *As one's regard for the earth, so the respect for all.* In other words, the way we relate with nature is the way we relate with human beings. Such a respect and reverence emerge from our faith and reason.

17.7 Conclusion: Respecting Diversity

One cannot demand respect, but must be freely given. The way of creating an ambience of respect is through selfless service for the welfare of all. Jesus washing the feet of his disciples at the Last Supper is an example par excellence of true respect. Or as the golden rule states: "So in everything, do to others what you would have them do to you" (Matthew 7:12). *As you sow, so you reap*.

Recognition of human dignity, respecting the identity of each person, responding to the demands of solidarity of all persons and practicing charity towards all can be fine threads weaving the life of harmony. This entails the recognition of equality on the basis of human dignity, though differences and inequalities exist among people. It is not by ignoring or rejecting the uniqueness of each person that harmony thrives, instead it is by recognizing and promoting diversities that we can work for unity and beauty: unity is in diversity and beauty is in variety. This means respecting plurality and multiplicity that is the roadmap for a harmony of life.

In order to grow in the virtue of respect, the following questions should be addressed: Who is who?, What is what?, and Why do I do what I do? Starting from family relations, there is the need to identify who is who. Though human beings are equal in human dignity, relationships are distinct and different based on one's relationships. Depending on the relationship, there is a qualitative difference and uniqueness in dealing with each. In Taittaria Upanishad, there is an insightful and beautiful instruction regarding reverence and respect. It goes like this: *matru devo bhava, pitru devo bhava, gurur devo bhava, atithi devo bahava* (1:21) The instruction means "revere your mother as god, revere your father as god, revere you teacher as god, and revere your guest as god." This piece of advice is a comprehensive statement on the question

of reverence and respect—a progressive and process chart from mother in the family to all people including guests, through the teacher.

Jesus taught the basic lessons of respect in reference to the marginalized, the suppressed, and the oppressed in the social context of his time, emerging from the covenant community consciousness. His instruction is simple and straightforward. The criterion for the last judgement is not just doctrine, but also deeds of charity. Jesus taught his hearers to feed the hungry, give drink to the thirsty, show hospitality to the stranger, to clothe the naked, to visit the alienated and the imprisoned. Jesus focused on caring and respecting the poor of the society. And in response to the query of the righteous, Jesus answered: "Truly I tell you, whatever you did for one of the least of these brothers and sisters of mine, you did for me." (Matthew 25:40). We need is to open our eyes and see the naked reality that the utterly helpless, voiceless, landless, homeless, and hopeless human beings are equal in dignity with all God's children.

The 10 Commandments (Exodus 20:2-17) may be seen as a comprehensive rational practical programme of the virtue of respect in a covenant community. The 10 Commandments are (1) You shall have no other gods before me, (2) You shall not take the name of the Lord your God in vain, (3) Remember the Sabbath day, to keep it holy, (4) Honour your father and your mother, (5) You shall not murder, (6) You shall not commit adultery, (7) You shall not steal, (8) You shall not bear false witness against your neighbour, (9) You shall not covet your neighbour's wife, and (10) You shall not covet your neighbour's wealth.

The Decalogue offers a rational intelligent parameter to organize one's life in light of the value of the Covenant code of conduct, which essentially is a statement on the virtue of respect towards the Lord, the land, and the people. According to this scheme of moral conduct, every moment and every event of personal and public life comes under the scanner of respect and reverence.

The Ashtanga Marga (The Noble Eightfold Path) as proposed by the Theravada Buddhist tradition offers great insights into the training of oneself in the school of morality.the virtue of respect. The paths to this training are (1) Right view, (2) Right resolve, (3) Right speech, (4) Right action, (5) Right livelihood, (6) Right effort, (7) Right mindfulness, and (8) Right concentration. The Eightfold Path is worked out on the principle of mindfulness or awareness of all possible human activities and are directly or indirectly connected to the praxis of the virtue of respect. These are different ways of training of oneself in the entire arenas of thought, word, and action. All these areas are the field of the virtue of respect. A focused reflection on the Ashtanga Marga reveals that the virtue of respect, as does any virtue, begins with right thinking, talking, and walking in our life, areas which cross cut across the different realms of human existence and action.

Dialogue is the way of life which included in cultivating and fostering the virtue of respect. Dialogue helps us to discern what is right and what is false; what is good and what is evil; what is temporary and what is eternal; what is life and what is death; what is light and what is darkness; what is worthy of emulation and what is not laudable; what is ethical and what is unethical; what is virtuous and what is vice, and so on. In light of discernment through constant dialogue, persons will be in a position to decide or follow can choose to practice the virtue of respect at all times and with all. The practice of virtue begins at home. May there be the revival of family life where the virtue of respect is nurtured and lived and may all grow into the realization of being members of the World Family and to build up radical relationships with Mother Nature. May the celebrations at home, in the world, and with creation protect, preserve, and promote the virtue of respect at all levels and all spheres of life so that there may be life in fullness, wholeness, and holiness.

18

LISTENING -
AHIMSA ATTENTIVENESS

Parichart Suwanbubbha, Thailand

This article will discuss a concept of listening which is vital knowledge for doing dialogue. It is an important tool and process for conflict transformation. It also covers the virtue which represents a set of selected values such as compassion and sympathy, which one can get from deep listening, love and non-violence, truth and fearlessness from Ahimsa, respect, courtesy, total concentration and good relationship of trust from attentiveness in accordance with the Buddhist perspective. In other words, these values are also inherent in the process of dialogue which focuses on 'deep listening'.

18.1 'Deep Listening' in Dialogue

Most people associate dialogue with a conversation between two individuals or groups of people. This is generally correct, but the understanding foreshortens the dimensions of dialogue by focusing on its binary polarity. As David Bohm points out, the word 'dialogue' derives from the Greek root of *dia,* which means 'through'*,* and *logos* which

means 'the word', or more particularly 'the meaning of the word'.[191] Therefore dialogue refers to meaning flowing around and through us.

In order to have meaning flowing through us, we need to practice *'deep listening', i.e. listening with loving kindness, listening without any prejudgement, prejudice, bias and stereotypes, above all listening with empathy.* Listening in this manner—and not only 'hearing'—can be encouraged by the practice of any religion, whether it is Buddhism, Christianity or Islam. That is to say, listening is a basic element of learning and understanding the teachings of one's religion. Listening with respect, readiness to learn and with an effort to understand is fundamental to the practice of all religions. By doing this, *'attentiveness'*, a total concentration is necessary condition to accompany with 'deep listening.'

18.2 Religious Teaching of Dialogue

How can religious teachings make 'deep listening' in dialogue effective? Usually, people who are interested in listening find it easier to understand each other's stories. This leads them towards what is referred to as the state of 'I in me'. By listening to other people's convictions with loving kindness and without any prejudgement, we can start to eliminate bias and misunderstanding. This can lead to what I refer to as the state of 'I in it'. When we further listening with our hearts, we can enter into a condition of empathy with others that brings us close to 'I in you'. Such listening from heart to heart will take us beyond the constraints of the 'you and me', towards a state of awareness I call 'I in now' that transcends any difference. 'Deep listening' in dialogue parties at this point will be mindful of *the present moment and realise the common value of humanity they all access.* In other words, deep listening in a process of dialogue will enable us to learn about the differentness of others, to in-

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[191]Bohm, D. (1996) *On Dialogue* (ed. by Lee Nichol) London: Routledge.

crease our understanding of their different identities, and to subvert any bias.[192] These forms of listening require us to embrace the values of respect, patience, inclusiveness, self-criticism, empathy, honesty and mindfulness. All religions, including Buddhism, teach these values. If we can regard 'deep listening' in dialogue, and especially interreligious dialogue, as an effort to learn, then Buddhism helps support dialogue as well. Indeed, ones can regard engaging in the process of 'deep listening' in dialogue as putting Buddhist teachings into practice.

17.3 Listening in Buddhism

17.3. 1 Learning from the Other

In Buddhism, one of the conditions for the right view arising is called *parato ghosa* which means 'hearing or learning from others'[193]. To be able to understand other views, we need to have a *parato ghosa.* From the Buddhist perspective, the condition of hearing or learning from others can be understood as underlying the openness to hear and learn from people of different faiths. Moreover, knowledge or wisdom resulting from listening to and learning from others will lead to *sutamayā paññā*, one of the three important wisdoms in Buddhism:

1. *cintāmaya paññā,* wisdom based on thought,
2. *sutamayā paññā,* wisdom based on listening [learning], and

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[192]Swidler, L. (Ed.) (1987) *Toward a Universal Theology of Religion,* New York: Orbis Books, 6.

[193] MN I.43; PTS I 294; For the English translation see: Ñānamoli, B. & Bodhi, B. (Eds.) (1995/2005) *The Middle Length Discourses of the Buddha. A Translation of the Majjhima Nikāya* Boston: Wisdom, 390. There *parato ghoṣa* is translated as "The voice of another". See also AN I.87. For the English translation, see: Bodhi, B. (2012) (Ed.) *The Numerical Discourses of the Buddha. A Translation of the Aṅguttara Nikāya* Boston: Wisdom Publications, 178: 126 (9) "Bhikkhus, there are these two conditions for the arising of the right view. What two? The utterance of another [person] and careful attention. These are the two conditions for the arising of right view."

3. *bhāvanāmaya paññā,* wisdom based on mental development [meditation].[194]

Buddhist teachings support the progression from listening to deep listening. Therefore, Buddhism can be a party to, and an asset for, effective interreligious dialogue.

17.3.2 From the Edicts of Aśoka to Interreligious Dialogue

King Aśoka (3rd century BCE; reigned 273/267-237/232), a great supporter of and convert to Buddhism, reflected on his experiences and understanding of the essence of Buddhism to support 'deep listening' and the proper attitudes towards others in his famous 'Rock Edict':

> *One should not honour only one's own religion*
> *and condemn the religions of others, but one*
> *should honour others' religions for this or that*
> *reason to grow and render service to the*
> *religions of others too. In acting otherwise one*
> *digs the grave of one's own religion and also*
> *does harm to other religions. Whoever honors*
> *his (her) own religion and condemns other*
> *religions, does so indeed through devotion*
> *to his own religion, thinking 'I will glorify my*
> *own religion'. But on the contrary, in so doing*
> *he (she) injures his (her) own religion more*
> *gravely. So concord is good:* **Let all listen, and**
> **be willing to listen to the doctrines professed**
> **by others.**[195]

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[194]DN III 33.43, PTS III 219. For the English translation see: Walshe, M. (1995) (Ed.) *The Long Discourses of the Buddha. A Translation of the Dīgha Nikāya* Boston: Wisdom Publications, 486.

[195]Rahula, W. (2005) *What the Buddha Taught,* Bangkok: Haw Trai, 4 f.

By adhering to this teaching, ones will be able to understand others through listening to their beliefs while maintaining our own position and conviction. Interreligious dialogue should not be limited to pleasant conversations and photo opportunities. Although followers of each religion may mention the good points of their faith, the crucial question is to what extent they 'walk the talk', i.e. practise what their religion teaches. Dialogue must be practised in everyday life and applied to the conflicts arising each day. We must therefore encourage embedding dialogue within the fabric of our existence, not merely using it in the educational sphere or as the subject of occasional, amicable meetings.

17.3.3 Teachings of Loving Kindness and Compassion

Ones may realize that in 'deep listening' and a concept of 'attentiveness' must have an idea of love and compassion under their essence. That is to say, while Christianity embraces *agape,* an unconditional love or equal concern for everyone, Buddhism has the teaching of *mettā*, loving kindness and *karunā*, compassion. Both concepts are meant to extend to all living beings beyond any limited realms of existence. This means that even those who oppose us, differ from us or even wronged us are to be included in this unlimited compassion. To apply this teaching to the process of dialogue requires openness and willingness to welcome what others say. It also implies to the acceptance the value and care of other people. For religions, that means we need to listen to what is different in other religions, even if it is unfamiliar to our own ears and traditions, on terms of loving kindness and compassion. This understanding goes well with the abovementioned concept of 'deep listening'.

Today, a famous Vietnamese Zen Buddhist leader, Thich Nhat Hanh, who encourages people to attend to the development of their mind in the present instant, constantly advocates the concept of 'compassionate listening'. His concept of compassionate listening is similar to 'deep listening' in a process of dialogue. In fact, as Thich Nhat Hanh teaches that

'interconnectedness' means "as long as you continue to breathe, I continue to be in",[196] he confirms people in their 'power of understanding other people's suffering' and their 'power of loving kindness'. In order to understand other people's needs and their suffering, we need to compassionately listen to their stories with empathy and mindfulness. According to Thich Nhat Hanh, his act can be thought of as an authentic source of power. Authentic leadership requires 'compassionate listening' or 'deep listening' in order to understand others and win their hearts and cooperation. The exercise of such power can assure that Buddhist practices enable a true process of dialogue.

Moreover, the Buddhist approach of 'seeing everything as it is' represents a mindful mode of accepting things both similar to and different from our own feelings and perceptions. It implies the acceptance of diversity, including different identities of others. In other words, the ability to welcome all facets of different identities including religion, language and belief is a central precondition of dialogue. Differences should be viewed as matters of beauty instead of problems. By simply approaching differences without any prejudgements, the dialogue partners should be able to exercise empathy with other people's belief and conviction. Putting this Buddhist teaching into practice can enable us to sympathetically listen to what followers of other religions believe.

At the same time, it can be difficult to sympathise with others if we cannot use our sympathic imagination, as it were putting ourselves in other people's shoes. By doing this, deep listening with empathy in the process of dialogue, is supported by the following Buddhist teaching:

> *What is displeasing and disagreeable to me*
> *is displeasing and disagreeable to the other too.*
> *How can I inflict upon another*

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[196]Ellsberg, R. (Ed.) (2001) *Thich Nhat Hanh: Essential Writings* New York: Orbis Books, 55.

what is displeasing and disagreeable to me?[197]

17.4 'Deep Listening' in Dialogue as a Process of Practising Ahimsa

It is said that participating in a process of 'deep listening' in dialogue means searching for, understanding and practising spiritual value in one's own religion. That is to say, all partners in the process need to have attitude and display loving kindness, honesty, a broad and open mind, patience, self-criticism and above all, *'Ahimsa.'*

Ahimsa is a popular concept in Hinduism and Jainism, Buddhism accepts this notion as well. It refers to non-injury, nonviolence. Ones who can have attitudes and behavior in the light of nonviolence are supposed to have spiritual wellbeing and love.

> *He who entertained hate in his heart on that account would not be who followed my teachings.*
>
> *Majjima 21*
>
> *Hate begets hate and the cessation of hate is through non-hate alone. This is an eternal truth.*
>
> *Dhammapada,Yamaka Wagga5*

Talking more about Ahimsa, in its negative form it means not injuring any living being whether by body or mind. Therefore, hurting the person of any wrong-doer or bear any ill-will to her / him is not supposed to be done. "*Ahimsa requires deliberate self-suffering, not a suffering of the supposed wrong-doer.*"

In this way, it is similar to one idea of 'culture of peace' that is although ones hate evil which performed by wrong-doers, ones still need to respect their human values and dignity. Personally, this concept needs to

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[197]SN V 55.7. For the English translation see: Bodhi, B. (2000) (Ed.) *The Connected Discourses of the Buddha. A Translation of the Samyuta Nikāya* Boston: Wisdom Publications, 1799.

be emphasized much when the military can catch the suspected insurgents. Any authority cannot torture them for the benefit of trail.

The practice of all the above values is then a key challenge for all stakeholders while they learn to accept different points of view. Thereby, greater understanding may grow and in the long run, bias and prejudice be overcome.[198] In other words, deep listening in dialogue can be understood as *a test of proving whether he or she is an authentic follower of each religion or not.* It shows how far he or she is able to translate the good teachings of the Buddha and other religious leaders' teaching into action when encountering difficult situations, being confronted with different reasoning and convictions of adherents of other religions. These are the fruitful outcomes of outer work (more understanding.) Such constructive and positive changes are considered to be a reflection of a positive inner progress (spirituality) due to the own practice of inner values. All religions, not only Buddhism, teach such moral behaviour which is necessary for an effective conduct of further dialogue.

Up to this point, ones may realize the values of deep listening, attentiveness which will lead to ahimsa. It should be agreed by all of us that it may only a practical way for conflict transformation and preventing any possible violence. This CT will focus on the relationship of all parties who share the 'common humanity'.

Let's all of us consider these values and practice them so this world may be less tragic attack and wars for the sake of peaceful co-existence of the whole.

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[198]Hope K.Fitz, The Importance of Ahimsa in the Yoga Sutra, in Gandhi's Thought and in the Modern World, Modern Review, as quoted in the the Moral and Political Thought of Mahatama Gandhi, by Raghavan Iyer, New York:Concord Grove Press, 1983, p.179-80.

19

COURAGE –
PROPHETIC MORAL STRENGTH

Nicodeme Alagbada, Benin

Courage: a Virtue of the Heart and of Moral Strength in the Old Testament

In our quest for an ethics of values, we inevitably come to realize that today more than ever courage[199] is an imaginative, basic, cardinal value. It can be defined as the determined attitude that makes people capable of enduring or overcoming physical pain and danger by controlling their terror or fear. As a synonym of bravery, intrepidness or valour, courage also makes people capable of looking death in the face. In this article, we shall look at the idea of courage in the biblical writings, more particularly in the Old Testament, and its implications for our life in community. Beginning with the biblical idea of courage, we shall examine courage in the prophetic ministry of one of the Old Testament prophets, Micah.

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[199] The article is translated from French by Tony Coates, London.

19.1 Courage in the Old Testament

In the Old Testament we find examples of two forms of courage. There is civilian courage and military courage.[200] The Hebrew words for courage are derived from two roots, which are: אמאתס and *Hazaq, or* **khâzaq.**

19.1.1 'Amats

The primary meaning of 'amats is: to be strong, alert, courageous, brave, large, solid, and hard. It also means: to make secure, make firm, be determined, demonstrate your superiority, muster one's strength and be strong. It is generally translated as: strong, courage, strengthen, determined, make haste, be victorious, consolidate, fortify, choose, gather together. Also derived from the same root are: strength, strong, power, ability). We should note that 'amats is used as a verb in 41 verses in the Old Testament.[201]

19.1.2 Hazaq, or Khâzaq

Hazaq, is variously translated by words such as: strong, strength, strengthen, seize, increase, exert pressure, harden, retain, support, courage, protect oneself, violence, stand firm, help, hold on, or support oneself, vigourously. There are derived from it: strength) (once in the masculin of *hezeq* The usage of *Hazaq* is similar to that of **'**amats.

Generally, *Hazaq* is used in the context of a battle, or war, when the combatants need steadfastness, valour and intrepidness. In its primary meaning it is used to exhort to be, or to become, strong and courageous, not to be afraid and not to tremble with fear. In that perspective the idea of courage is an appeal for moral and mental strength.

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[200] Deuteronomy 20:8 and Amos 2:16
[201] Some of these verses are: Genesis 25:23; Deuteronomy 2:30; 3:28; 15:7; 31:6-7, 23; Joshua 1:6-9, 18 etc.

In the Old Testament, courage, derived from 'leb', or heart, is understood as a virtue enabling humans to undertake difficult tasks, to confront danger, endure suffering and fatigue, and to overcome cowardice and fear. Consequently, courage is a basic value that characterizes a hero. It is not to be confused with audacity or recklessness, for which the motive behind the action would be desire to impress or pride, and not dealing with one's fear. Also, on the moral plane, courage is driven by a sense of justice, respect for what is right, and the fear of God. It is only reckoned to be of worth when it is placed at the service of others, without self-interest. It is a value typical of the morality of the prophets who remained faithful to God in their prophetic mission.

In a digression here, I note that in the New Testament, courage is not the virtue of Stoicism but a demonstration of faith in Jesus Christ. It sees, whenever there is opposition, the possibility of overcoming it. Here are some verbs used in the New Testament that see courage as a value indicating affiliation, or perseverance. In 1 Corinthians 16: 8-9 the verb used is *'epimeô'*. Also the verb *'tharreô* sees courage as an expression of confidence (2 Corinthians 5: 6,8). However, in 2 Corinthians 10: 1-2 that Greek word is translated as 'boldness'. The Greek word 'tharseô' has a more emotional connotation and is rendered as 'take heart' (Matthew 9: 2,22), 'cheer up' (Mark 10: 49), and 'take courage' (Acts 23: 11). To sum up, in the vocabulary of the Bible, courage is a source of patience, steadfastness, character, and loyalty to God.

Among the Yoruba people in Nigeria and Benin in West Africa, and among other peoples in Africa, courage is seen as a basic virtue in men. It is a masculine trait. Expressions or exhortations such as 'Be a man' or 'Play the man' are used to encourage people to be courageous, and contain the ideas of strength, mental determination, a strong morality, confidence, the ability to confront opposition, danger and difficult situations, or to perform difficult tasks or to defend a cause. On the scale of values in a Yoruba context, fear, weakness and lack of courage are gen-

erally regarded as feminine traits, and men who are fearful, of weak character, or lacking in courage are labelled, without rhyme or reason, as 'womanly'. Conversely, any woman acting courageously, intrepidly or steadfastly in a difficult or dangerous situation is seen as 'manly'.

19.2 The Implications of Courage in Society: a Contextual Approach

In the biblical texts, as in Yoruba culture, courage is evidently faith acting out of love. In effect, love rises above risks and dangers. Its love of the goal being striven for minimizes obstacles such as doubt and fear. Based, in effect, on faith experiences, on the victories granted us by a greatly superior being, courage by faith sees the victory as already won (David and Goliath). Courage sees each setback as a new departure point on the way to victory. Courage enables people to be confident, despite all odds, and is an expression of responsibility. It is the opposite of cowardice and irresponsibility. It is a demonstration of humility, confidence, patience, hope, perseverance and determination.

Day by day, we are engaged in a struggle against ourselves, other people, and the course of events. We are constantly being assailed: on the mental level, by adversity, jealousy, absurdity and meaninglessness; on the moral level, by shortcomings, guilt, and disobedience; and on the physical level, by illness, suffering and death. In one way or another, believers must count first on their faith in God, on their own, or others', previous experience of God so as to have courage.

We have already seen how courage combats, first of all, our fears, our nervousness, doubts and inner weaknesses, by overcoming them and rising above them before reaching actual physical combat. It is a matter, principally, of not burying one's head in the sand, of not running away from reality, but of assessing the extent of the problem and its consequences.

In our experience of courage, which consists paradoxically in accepting ourselves as we are, despite all, God is intervening to set us free, heal us, set us on our feet and send us on our way. In these conditions, God is reincorporating us into the flock. It is an act of liberation and restoration. It is that experience as a spiritual value that we can see in the vocation of the prophet Micah.

19.3 Courage: a Spiritual Value of the Prophet Micah in his Prophetic Mission

In the course of their history, the people of Israel have known two sorts of prophets, i.e. those who prophesized professionally for a living and their own self-interest, and those prophets who, despite threats to their lives, have not been afraid to tell the truth to the people of Israel and make clear to them the error of their ways and their sin. Those prophets, who were faithful to their vocation and guided by the Spirit, the Breath of God, showed courage at the cost of their own lives, so as to stand up against arbitrary actions and denounce the generalized corruption and false values rampant in the kingdom of Israel. Those prophets included Isaiah, Jeremiah, Hosea, Amos and Micah. We will examine the case of Micah, who spoke clearly of courage as the prime spiritual value which he wielded in his mission.

His mission was 'to declare to Jacob his transgression and to Israel his sin.'[202] Samaria and Jerusalem were the personification or embodiment of 'the crime of Jacob' and 'the sin of Israel.' In order to accomplish his mission, which was not all that easy, Micah was aware of being filled with power, judgement (justice) and valour by the breath or Spirit

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[202] Cf. Micah 3:8. Micah did not hesitate to reproach and make accusations about what he calls 'the crime of Jacob' and 'the sin of Israel' They are idolatry (Micah 1: 7; 5:13); injustice, oppression, abuse of power, cupidity and covetousness (Micah 2:1-2); the greed of the princes, the prophets and the priests (Micah 3:2-11); magic and sorcery (Micah 5:11); dishonesty (Micah 6:10-12); corruption and general criminality (Micah 3:2-11); and treachery (Micah 7: 5-6)

(rûah) of Yahweh (cf. Micah 3:8). He has been called to confront the corruption of the rich ruling classes (the chiefs, magistrates, priests and prophets), whose mission it was to lead the people and to enlighten them by the fear of the Word of God and respect for the law. In his speeches, we can single out one word that has the meaning of courage, the word G^{he}b^{h}ûrâh**.**

In effect, by being filled with G^{he}b^{h}ûrâh, Micah thus becomes a man who is not only strong, but also powerful, valiant and courageous. By contrast with the prophets who change the word of God into something that can be bought and sold, Micah appears as God's messenger, or rather Yahweh's man, who prevails over them.

The G^{he}b^{h}ûrâh, with which he is filled, thus made him able to do what the other prophets should have been doing: condemning the crimes and sin of Jacob and Israel. According to R. Vuilleumier the word 'ko-ah' (force) is not interchangeable with G^{he}b^{h}ûrâh:

> *The first term describes strength in general, the second describes that strength that is necessary for a man who must engage in a terrible struggle.*[203]

Effectively, in Ezekiel 39:20; Joel 2:7 and 4:9, the term ghebhûrâh is used alongside milehâmâh, the word for war.[204] One can thus understand that Micah's oracles are a declaration of war, or open combat, against the oppressors of the people of God and their corrupt leaders. Without any doubt, this struggle against corruption is a genuine war, a real fight, which requires not only strength but also courage and valour. Also of interest are the two shades of meaning of the term ghebhûrâh that are described by B. Renaud in his analysis:

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[203] R Vuilleumier, and C Keller, Michée, Habacuc, Sophonie, in Commentaire de l'Ancien Testament XIb, Neuchâtel, Delachaux et Niestlé, 1971, p.41
[204] Ibid,

> *Apart from the general meaning of strength, of power, g^{he}b^{h}ûrâh has two particular shades of meaning. One could be rendered by 'valour' and belongs to the language of war, and would thus be describing the prophet as a courageous person, capable of confronting formidable opponents. The context of bitter controversy in which Micah is speaking out would justify that use of the word. The other shade of meaning, which is particularly frequent in the deuteronomic writings, has connotations of ability, qualification and competence (Tüchtigkeit).[205]*

Conclusion

Living requires courage, the courage not to give up, not to pull out, to go forward. And where does such courage come from? Courage belongs to the field of ethics. It has three underlying elements…

First there is the courage that looks to other people for its support, to parents, close relatives and friends. We cannot ignore those around us and our communities, for they provide resources for us to draw on. Through their social rituals and education we can gain courage. Admittedly, however, such resources are limited, inadequate and sometimes only passing.

Courage can also be acquired through dealing with everyday events, experiences and risk-taking. People can ultimately learn to conquer their fear, their cowardice and their irresponsibility and so obtain courage. There is in it an element of pushing oneself, of doing one's duty. It is mechanical. But that sort of courage is not able to hold out for long and does not have staying power.

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[205] B Renaud, La formation du livre de Michée, traduction et actualisation, Etudes Bibliques, Paris, J Galbada et Cie Editeurs, 1977, p.136. He quotes P Biard, La Puissance de Dieu, Paris, 1960, p.19, and J Kuehlewein, article on gbr, Thati, p.399

Thirdly, and at greater depth, courage can be rooted in transcendence. It comes from elsewhere, from a Being who takes charge of one's whole being: it comes from God. This almighty God trains us to fight, comes down and joins those whom he loves in their fight in an extraordinary way. It is in such circumstances that he is best discovered. After such experiences, we become stronger, more fervent, and our faith puts down deep roots. Then people become unshakeable when assailed by the storms and tempests of life. They remain calm and unflustered in the midst of strife.

Courage is an energy that gets us to take action (internal and/or external) in order to attain a goal. Such courage as draws support from God and the Spirit has inevitably a worthy conclusion. By contrast, the worldly courage that rests on pride and carnal interests leads to actions of the flesh and to shame and then to disaster.

Today, in a world of corruption and evil governance do we not need to recover courage, that virtue of the heart and moral strength, to build a fresh conscience in humankind? Victor Hugo was certainly right when he said:

> *The great error of our time has been to incline, I would even say to bend, the human spirit towards material things. It is necessary to lift up the human spirit, turn it towards awareness, towards what is beautiful, just, true, disinterested and great. Only there, and only there, will we find peace with ourselves and consequently with society.*

It goes without saying that in order to achieve that we need courageous men and women sustained by the personal character traits of virtue of the heart and moral strength. That is not an impossibility and the prophet Micah provides us with an example of it.

Thus sustained by the moral and physical strength that comes from God, Micah, one could say, becomes a symbol of those men and women

who, in the name of their faith, energetically and courageously, decide to go against the flow in countries where corruption is institutionalized and where moral depravity and injustice have reached an intolerable and indescribable level. Sadly, such men and women are not numerous, but they are just the sort of people needed in most African countries caught in the stranglehold of corruption. These strong and courageous fools for God are God-inspired and are capable of playing the role of the people's conscience by challenging the leading classes on the crimes and sins that they are inflicting on their powerless, defenceless peoples who are reduced to silence.

Africa, if not the whole world, needs such people today more than ever.

20

VISION –
IN ENTREPRENEURIAL CULTURE

Alexander Ageev, Russia

20.1 Diversity of National Economic Cultures

There is a big variety of national economic cultures, giving the entrepreneurship different places in value preferences. Development of managing and entrepreneur thought in the 20th century originated from so-called "scientific management" through the theories of "human relations" up to the system approach. In this sense, the result to integration in science, management and entrepreneurial thinking, to understanding of integrity and its operationalization for the purposes of business and concerned parties shall be the serious innovation of modernity. In Anglo-Saxon culture, where the idea of individual entrepreneurial freedom is mostly expressed, there are notable country and industry differences, which in turn reflect the specific evolutional features for any country.

However, beside those macro-cultural features, the point of key interest is the individual and group sense of entrepreneurship with roots in national culture, social and economic climate and many things else, including the responsibility of choice by everyone, which is the integrated part of integrated thinking of a modern entrepreneur.

The human way of thinking forms definite motivation to entrepreneurship and arouses as the choice between freedom and responsibility, individuality and solidarity. In fact, the entrepreneur's progressive thinking becomes an attribute of business perfection models.

In our common life, we, by intuition but in a rather precise way, characterize the people by level of their thinking development, evaluating the quality of a certain composition of information and capacity to effectively process the information with outcome as solutions and actions leading to the most positive result. Using the sustained verbal expressions containing such evaluations, we include this or that human being to "smart", "thinking", "intermediate", "unwise", "stupid" etc. We give those characteristics, sometimes subconsciously, almost everyone we meet—this this is required for our decision and action in the choice of partner, analysis of potential risks or benefits of communication and for common activity.

20.2. Visionary Persons: Super Knowledge, Foreseeing, Securing

However, there is the higher level of such evaluation, which we give to the very rare category of humans possessing the certain super knowledge and foreseeing. What are their key features? Firstly, their judgment and solutions are based upon the analysis of the wide variety of factors. Secondly, their decisions are as a rule dedicated to maximally possible common good, so they are scaled in their limits and oriented to the harmony of nature, people and things, peaceful development and protection of life. Thirdly, their decisions are oriented to achievement of strategic and long-term goals hidden beyond the planning horizon open for the common human.

The psychological profile of persons with such characteristics is also important. He/she is calm, as no soul-worrying secrets exist for him/her.

The person is slow, as he/she knows the only right action to do. He/she is noble and kind-hearted as the mind assured to him/her the predictability of potential enemies, which means safety. He/she is tough as he/she serves the truth, which is constant to some extent. He/she is the authority even for enemies, as everyone understands the rarity of people of this kind in nature and the force of synthesis of their intellectual and spiritual capacities.

20.3 Entrepreneurship for Profit and/or for the Common Good?

The concept of entrepreneurship as it is—the organizational innovations and aim to success—there is a potential possibility of unpredictable institutional changes (starting from the new product changing the way of life for hundreds of millions of people and ending with formation of industrial complexes capable to dictate its will to governments and peoples). In other words, the entrepreneur is capable to become the beginner of living tradition, fruitful "calm violator", but in the meantime to thread the very bases of common wealth. There are many witnesses that business can ignore the common interests due to the only factor of profit. One of those is the public opinion. It traditionally suspects business to be too great and bureaucratic, too influential, too egoistic and free from moral limitations. This state of public opinion was a background of many political programs.

To what extent those estimations do reflect the reality? Naturally, their known source is the common values environment. Therefore, the traditional American values of egalitarianism and anti-elitism may definitely misrepresent the opinions, as the common opposition of profit to the common good.

The creation of key sensitive images in the socium (company, association, community) is related first of all to the workout of the ways for

identification and interpretation of the environment, being the source of actions integrated to functioning mechanisms of institutions of global, subnational and national financial governance.

As example of maximally financially promoted key sensitive images, we may name the top ten of rating of the 100 world's most expensive brands. Each interpretation system finds its reflection in forming of their own specific value matrix, the value matrixes become the consequences of interpretation systems.

20.4 Limitations of Entrepreneurial Freedom

The whole scope of pretentions to entrepreneurial freedom of decision may in general be focused on three aspects: resources, political and moral aspects.

The *resource aspect* of entrepreneurial freedom principle became widely reflected as of the famous warning report of the Club of Rome—"Limits to Growth" 1972. In this respect the freedom of entrepreneurship presumes many limitations, neglecting of which may cause unpredictable consequences.

The *political aspect* of entrepreneurial freedom principle is related mainly to its artificial limitations from some economic subjects pursuing their interests (mainly this is related to monopolization problem). Relevantly, the self-limitation of entrepreneurial freedom here is to avoid tough monopolistic strategies and excessed hopes (as specific benefits, subsidies etc.) for unlimited support from the state authorities. However, the main support for competitive strategies is the state of the market itself, assuring the collision of forces and interests optimal for the common good.

The *moral aspect* of entrepreneur freedom principle is related to deep goal settings, regulating the activity of entrepreneur.

The notable example of accounting of moral and political aspects by entrepreneurs is so-called moral reorganization of "Dzaibatsus"— industrial, trade and credits union, which by the end of 1920ies in Japan have formed monopolistic companies with holding architecture and closed family possession of stock capital. In early 1930ies, the management of Mitsui presented an idea of company's moral elevation. This process included the resignation of many members of the family clan, resignation of persons known by "predator commercialism", age limitations, open sale of part of stock capital of Mitsui, different charities, creation of positive image of the company (one of the orders stated: "The name of Mitsui must not be shown in earning money, it shall be demonstrated in their spending"). Alike processes in this period took place in other "Dzaibasus"[1]. Surely, those actions were dictated by not only moral imperatives, the needs for test of more efficient management systems played their role. Nonetheless, the propaganda around all that could not help effecting the character of common estimations and motives.

20.5. Philanthropic Entrepreneurship

The matter of special attention is philanthropic entrepreneurship, devoted not to profit but to the purposes of charity, patronage, mercy, in fact for strengthening solidarity in the society.

Philanthropic (non-profit) entrepreneurship is based mostly on donations, 90% of which (e.g. USA) are formed from donations by individuals and 5% - by corporations. 75% of American families make charity donations.

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[1] Shibagaki K. Dissolution of Zaibatsu and Deconcentration of Economic Power // Annals of the Institute of Social Science. Tokio, 1979; Roberts J. Mitsui: Three Centuries of Japanese Business. N.Y., Tokio, 1974.

In USA, the total of expenses of charity organizations is relatively small (the expenses of state institutions at all levels are almost ten times higher). This differs in the different continents.

However, the real role of philanthropic business is much higher, especially in science, education, healthcare and other social needs, art and religion, and as well to preserve vitally important elements of innovation, creation, reformation and solidarity in the society.

The vast quantity of charity organizations do witness that philanthropic business is one of the most intensively living areas of entrepreneurship.

20.6. Religious Consciousness of Entrepreneurs

Beside purely philanthropic motivations, the religious consciousness of entrepreneurs plays a crucial role in moral. One bright example of it is E.F. Schumacher, whose philosophy ("Small is beautiful"[206]) and business practice were based on Catholic ideals.

The risks growing in geometrical progression, growing competition for resources, race of technologies oblige everyone to be not only "smart". Now the winner will be the one who by his victory can bring maximal good to humanity and nature in maximal scale and long-term prospect. This thought was accepted also by the business community, disappointed by the narrowness of the Capitalist approach to business. The quantity of investors not willing to invest in the projects only for profit, is growing. The chances for survival for companies aiming only to growth of own financial capital are decreasing. The life dictates to the companies and investors the new rule - to think integrated, to become wiser, i.e. to reach the highest degree of harmony of the rational and the spiritual dimension in business activity.

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[206] E.F. Schumacher, *Small is Beautiful. Economics as if people mattered*, New York, 1973.

Therefore, the entrepreneurs' motivations increases as much as it accepts and integrates the limitations by nature, society and moral, and the higher is the consciousness of responsibility and human mission.

RELIABILITY –
BASIS FOR TRUST

Dietrich Werner, Germany

21.1 Introduction

The term 'reliability' in its meaning is oscillating according to the context in which it is used. In the field of asset management 'reliability' refers to degree of creditworthiness ('Bonität') and can be reduced to the quality and security of somebody's assets, i.e. a financial category.[207] In the field of human relations 'reliability' often is associated with trust-worthiness: If I can trust a person and his performances, his actions are honest, credible, to a certain extent predictable; actions promised will be delivered. Here, 'reliability' is a matter of personal integrity and transparency. In the area of industry and engineering 'reliability' is referred to as 'the ability of an apparatus, machine, or system to consistently perform its intended or required function or mission, on demand and without degradation or failure.'[208] In the field of business, management and leadership styles synonyms for 'reliable' are 'dependable, responsible, trustworthy, trusty'. To be reliable means to be capable

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[207] Some of these asset management professionals have even created a Certified Reliability Leader-System, which is published on behalf of the Association of Asset Management Professionals: http://www.maintenance.org/pages/crl

[208] See; http://www.businessdictionary.com/definition/reliability.html#ixzz45P9 mj45v

of being relied on or to be dependable. Reliability comes down to mean worthy of reliance or trust (a reliable source of information; a dependable worker; a responsible babysitter; a trustworthy report; a trusted assistant).[209]

There is an intense international (mainly Western dominated) debate since some twenty years on values for leadership and new standards of ethical leadership. CEOs and senior business leaders are invited to check on what are core values which they follow in the daily patterns of communicating and decision making. Although reliability in many of the standard core value assessment procedures and questionnaires is not yet an explicit part of the agreed core ethical value lists[210] there is a growing conviction that ethical values around reliability belong to the essentials of future leadership models. [211] Journals for 'Value-based Leadership' offer their advice and insights for leadership staff in business, international corporations and senior management to have clear earmarks for ethical leadership.[212] 'Because values play such an important role in our lives, being able to recognize, understand and articulate one's own values set becomes critical in sound decision-making. Additionally, the ability to identify an employer's corporate values will assist in determining an employee's job performance and allegiance. Consequently, when an individual discovers genuine and meaningful alignment between his or her own personal values with those of his or her employer, a powerful connection is created. This connection creates numerous possibilities for both individual growth and company productivity.'

While the insight is convincing and clear that value-driven leadership is necessary and a demand of our time it is less clear why attempts

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[209] See: http://www.thefreedictionary.com/reliability

[210] http://www.ethicalleadership.org/uploads/2/6/2/6/26265761/1.4_core_values_exercise.pdf

[211] http://diversitymbamagazine.com/ethics-and-values-in-leadership-an-organizational-profile

[212] See: Katherine W. Dean: Earmarks for ethical leadership , in: http://www.valuesbasedleadershipjournal.com/issues/vol1issue1/dean.php

to create and maintain value-driven ethical leadership styles in a majority sector of today's business and management elites apparently by and large have failed to re-create general public trust in business, banks and their leaders. The recent publication of the Panama-Papers revealed again that 'un-reliability', 'dishonesty', 'fraud' and corruption are still one of the most widespread cancerous diseases in the sector of the richest and most influential leadership circles of both business, sports and political leaders in this world. Katherine W. Dean has hinted to this dimension already in stating: 'While it is unfortunate that the unethical practices of a number of companies have served as the impetus for the passage of new legislation to demand accountability, perhaps such happenings have also served as a catalyst for the individual organization to switch to a model of values-based decision-making over myopically pursuing the 'bottom line.' Scandals such as Enron, Arthur Anderson, World Com and Tyco have eroded this trust and the truly values-based leader must be the impetus to restore reliability.'[213]

21.2 Reliability as a Core Principle in Ethical Leadership

If we want to find out why principles and standards of ethical leadership have been too weak and did not have sufficient reach-out in order to make an impact on reliability for the majority of leaders we need to look more closely at those standards of ethical leadership which are offered in main manuals of leadership training today.

21.2.1 Tool Box of Good Principles

Some good principles are available from the tool box for ethical leadership from the university of Kansas (2015):

- The ability to put aside your ego and personal interests for the sake of the cause you support, the organization you lead, the

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[213] http://www.valuesbasedleadershipjournal.com/issues/vol1issue1/dean.php

needs of the people you serve, and/or the greater good of the community or the world.

- The willingness to encourage and take seriously feedback, opinions different from your own, and challenges to your ideas and proposed actions.
- The encouragement of leadership in others.
- Making the consideration and discussion of ethics and ethical questions and issues part of the culture of the group, organization, or initiative.
- Maintaining and expanding the competence that you owe those who trust you to lead the organization in the right direction and by the best and most effective methods.
- Accepting responsibility and being accountable.
- Perhaps most important, understanding the power of leadership and using it well—sharing it as much as possible, never abusing it, and exercising it only when it will benefit the individuals or organization you work with, the community, or the society.[214]

21.2.2 Ethical Principles of Leadership Training

There are also good reasons given for why it makes sense that current global and leadership circles should adopt ethical principles of leadership training and assessment:

- **Ethical leadership is a model for ethical behaviour to the organization and the community.** Leaders are role models. If you want your organization or initiative—and those who work in it—to behave ethically, then it's up to you to model ethical behaviour. A leader—and an organization—that has a reputation for ethical behaviour can provide a model for other organizations and the community, as well.

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[214]http://ctb.ku.edu/en/table-of-contents/leadership/leadership-ideas/ethical-leadership/main

- **Ethical leadership builds trust.** Leadership—except leadership gained and maintained through the use of force and intimidation—is based on trust. People will follow an ethical leader because they know they can trust him to do the right thing as he sees it.

- **Ethical leadership brings credibility and respect, both for you and the organization**. If you've established yourself as an ethical leader, individuals and groups within and outside the organization, will respect you and your organization for your integrity.

- **Ethical leadership can lead to collaboration**. Other organizations will be much more willing to collaborate with you if they know that you'll always deal with them ethically.

- **Ethical leadership creates a good climate within the organization**. If everyone in the organization knows that power will be shared and not abused, that they'll be dealt with respectfully and straightforwardly, that they'll have the power to do their jobs, and that the organization as a whole will operate ethically in the community, they're likely to feel more secure, to work well together, and to be dedicated to the organization and its work.

- **If you have opposition, or are strongly supporting a position, ethical leadership allows you to occupy the moral high ground**. This is especially important if your opposition is ethical as well. You can look very small in comparison if your ethical standards are not up to theirs, discrediting your cause and alienating your allies.

- **Ethical leadership is simply the right way to go**. Everyone has an obligation to themselves, to their organization, to the community, and to society to develop a coherent ethical system that seeks to make the world a better place. Leaders, for the

reasons already stated, and because of the responsibilities of leadership, have a particular obligation in this respect.

- **Ethical leadership affords self-respect.** Because you know that you consistently consider the ethics of your decisions, actions, and interactions, you can sleep at night and face yourself in the morning without questioning your own integrity.[215]

21.2.3 Trust as a Key to Reliability

While these are some good principles which can be applied both to the business, to the health or church related sector, 'reliability' points to something more. Robert Galford and Anne Seibold have published in their Manual on 'The Trusted Leaders', a concept which combines strategic trust, organizational trust and personal trust as the key components to be recognized if true 'reliability' as trustworthiness in leadership is to be achieved.[216] To build personal trust—one of the keys to reliability—they propose a five stage process:

1. Engaging: finding common ground and relating to other people, for example by appreciating the key challenges employees face in their own jobs
2. Listening—building trust by showing that one cares enough to invest the time to listen. Asking thoughtful questions, getting clarification when necessary, and giving one's complete attention to the conversation all send the message that one cares about the other person.
3. Framing—making sure that one understands the core of what the other person is conveying and letting him or her know it.

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[215] http://ctb.ku.edu/en/table-of-contents/leadership/leadership-ideas/ethical-leadership/main

[216] http://www.quickmba.com/mgmt/leadership/trusted-leader/

4. Envisioning—looking towards the future and identifying and optimistic and achievable outcome, and helping the other person envisioning the benefits of that outcome.

5. Committing—both parties agree and commit to move toward the envisioned future.[217]

21.2.4 Four Questions

While all kinds of attempts are made to standardize and quantify core ethical values for proper leadership styles[218], the key question in terms of reliability for the author's perspectives seems to be related to four questions

a) How are leadership values such as credibility, honesty and trustworthiness part of regular training, coaching and corporate ethical standards in associations of senior leaders?

b) How are standards of reliability related to spiritual values and attitudes which are embedded in different religious traditions which inform the interpretative minds and codes of conducts of people, as without serious spiritual grounding value based concepts of leadership training seem to remain vague and shallow?

c) How are reliability standards spelled out in different realms of senior leadership (reliability in terms of time management, reliability in terms of accountability and tracking of decisions; reliability in terms of asset management; reliability and seriousness on CSR projects)

d) How are reliability standards of leadership exercised and measured in relation to external partners in civil society, governments, monitoring agencies?

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[217] http://www.quickmba.com/mgmt/leadership/trusted-leader/
[218] See the so-called MLQ program: http://www.statisticssolutions.com/ multi-factor-leadership-questionnaire-mlq/;   see   also:
http://www.mindgarden.com/documents/MLQGermanPsychometric.pdf

21.3 Reliability and Biblical Core Values

One the attempts to create a link between the modern discourse on management and core leadership values and biblical tradition is to find orientation in key figures which can be regarded as leaders in biblical times. Nehemia was one of them and is viewed as one of the great leaders and managers of the Old Testament. He led a group of Jews living in Judah to rebuild the walls and gates of Jerusalem in only 52 days! The determination, credibility, visionary leadership and trustworthiness' of his person has inspired some to articulate biblical key principles of reliability and visionary leadership.[219] If Nehemiah can be interpreted as incorporation of biblical principles of leadership, other biblical leadership figures such as Moses or Jesus himself will not provide less insights on reliability and visionary leadership that can be found in him.

The three core notions which come to mind in Biblical tradition regarding the understanding of reliability are certainly *"Faithfulness", "Righteousness" and "Mercy"*. All of these are to be understood primarily as notions attributed to God and therefore also receive their primary interpretations as qualities of the saving, healing and restoring activity of God. Scripture speaks often of *God's faithfulness*. Over and over we learn that when God says He will do something, He does it (even when it seems impossible). When He says something will happen, it happens. This is true for the past, the present and the future. If this were not the case—if God were unfaithful even *once*—He would not be God, and we could not rely on any of His promises. But as it is, "Not

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[219] Kyle Patterson, Transformational Leadership, 22 Leadership Principles to Transform your organisation; in:
http://uniteleadership.com/products/transformational-leadership-e-book; see also: Christopher L. Scott: 12 Leadership Principles from the Book of Nehemia, in: http://christopherscottblog.com/leadership-principles-nehemiah/; see also Lovett H. Weems, 10 Leadership Lessons from Nehemia, in: http://www.churchleadership.com/leadingideas/leaddocs/2005/050817_article.html

one word has failed of all the good promises he gave" (1 Kings 8:56). God is eternally reliable, steadfast, and unwavering because faithfulness is one of His inherent attributes. God does not have to work at being faithful; He *is* faithful. Faithfulness is an essential part of who He is (Psalm 89:8; Hebrews 13:8).

The term *"Righteousness"* is even more close to the heart of Biblical teachings about God: The Greek New Testament word for "righteous-ness" primarily describes conduct in relation to others, especially with regards to the rights of others in business, in legal matters, and beginning with relationship to God. It is contrasted with wickedness, the con-duct of the one who, out of gross self-centeredness, neither reveres God nor respects man. The Bible describes the righteous person as just or right, holding to God and trusting in Him (Psalm 33:18–22).

The term *'Mercy'* prevents the two other terms and the concept of re-liability to fall into any legalistic and mechanistic narrow minded mis-understanding: 'Mercy' is a concept integral to an understanding of God's dealings with humankind. In English translations of the Bible, it comes to expression in phrases such as "to be merciful, " "to have mercy on, " or "to show mercy toward." The corresponding term, "merciful, " describes a quality of God and one that God requires of his people. The noun denotes compassion and love, not just feelings or emotions, as expressed in tangible ways. Several Hebrew and Greek terms lie behind the English term "mercy." The chief Hebrew term is "hesed" [d,s,j], God's covenant "loving-kindness." In both the Greek translation of the Old Testament (the LXX) and the New Testament, the term behind "mercy" is most often eleos [eleo"] in one form or another, butoiktir-mos/oiktiro [oijktirmov"/oijkteivrw] (compassion, pity, to show mercy) and splanchna/splagchnizomai[splagcNIVzomai] (to show mercy, to feel sympathy for) also play roles.[220]

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[220] http://www.biblestudytools.com/dictionary/mercy/

Being understood and constantly reinterpretated in the framework of these three essential biblical terms 'reliability' becomes a concept and virtue which is seen in the perspective of God's love, mercy and faithfulness, which human beings can never fully mirror or incorporate, but can still try to reflect under the conditions of human limitations , fragility and tendency to fail. Thus reliability becomes an attainable, a realistic and a human concept, not just an unchangeable static law or iron ethical principle.

There is plenty evidence in biblical tradition that reliability both between God and his people as well as between people within his chosen people as well as with people outside in the world is constantly reflected upon and is in the centre of God's history of his covenant with his people his and creation.[221] The attempts of Christian business and entrepreneur associations to formulate codes of conduct and charters of ethical principles amongst themselves to set an example in society (like in China, Russia and in Nigeria) can serve as a good model to give more concrete expression to these attempts to translate biblical principles into concrete standards of applied ethics in today´s world.[222]

21.4 Reliability, Cultural Differences and Issues of Time Management

One of the core arenas in which reliability is at stake is time management. There is plenty of material in management leadership courses about how to avoid becoming unreliable in terms of ill practices in relation to time management. A Guide offers five telling examples of unreliability:

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[221] See a list of biblical verses about reliability being put together by a journal: http://www.christianpost.com/buzzvine/10-bible-verses-that-illustrate-what-it-means-to-be-reliable-128762/

[222] Reference to list of ethics standards of Chinese entrepreneurs

1. **You Are Late**—Are you always the last to arrive? Do you hold up the meeting? Don't be the one that delays the entire group. Be the early bird, it can have a dramatic impact on your reliability.

2. **You Don't Meet Deadlines**—People don't expect you to finish work on time, well because, you don't do it very often. Deadlines are set for a reason. Make sure that you meet your deadlines.

3. **You Forget 'Todos'**—When your boss or partner asks you to do something, do they have to wonder if you will remember it? When something is important, write it down. Keep your 'to-do' list front and centre.

4. **You Miss Appointments**—Do you stand others up? For meetings? For important appointments? Don't be afraid of your calendar. It can be your best friend and should have your back to let you know when you need to be somewhere.

5. **You Drag Down the Productivity of Others**—Procrastination is contagious. So are bad habits. You may be a bad influence in your workplace. Are you the one who hijacks meetings? Talks for hours at the water cooler? Or spends more time gossiping than working?[223]

How we deal with appointments is a visible expression how we deal with the dignity of other colleagues and staff, how we value their availability and their waiting and working for us. However we all know that *punctuality* is a matter subject to different cultural standards and contexts (both geographically and culturally). The availability or disruption of public transport, the accessibility of technologies of tools of digital international communication as well as the functionality of administrations available can affect reliability in terms of time management considerably. Intercultural communication experts are assuring us that expressions of reliability can vary according to cultural standards and con-

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[223] https://timemanagementninja.com/2011/11/5-reasons-you-arent-reliable/

texts. Therefore legalistic application of western standards to reliability in time keeping can become a cultural imposition and sign of disrespect or ignorance for the difference of cultural traditions in an African context. Intercultural interpretation of reliability therefore needs sensitivity and intercultural hermeneutics.

21.5 Reliability and Globethics.net

Globethics.Net can be regarded as an innovative and unique tool to create global platforms for dialogue on value based leadership development and reliable learning partnerships between different sets of educational and ethics related research institutions. That fact that it has been both reliable in technical terms regarding the functionality of its platform which had to receive a lot of technical updates in order to cope with the rising numbers of registered participants (166'000, May 2016) and to be available as a reliable system in all parts of the world (with over 4 million online documents downloadable, May 2016) as well as in personal terms, as despite all the changes in staffing which occur in many organizations there has been a core continuity and reliability in the person of the Director Christoph Stückelberger and some core staff for a number of years which is essential for bringing up an organization and a foundation like this one. Both libraries, Globethis.net and GlobeTheolib provide essential access to valid resources of ethical and theological reorientation which are urgently needed to the great transformation which we have ahead of us related to the SDG Agenda and new paths towards sustainable development. Reliability is a matter not just of one person or a small group of persons, reliability is a matter also of continued connectivity between all the users and the supporters of Globethics.net. Therefore, this contribution concludes with the heartfelt wish that Globethics.net will be sustained, supported and carried forward as a reliable global digital resources platform in the decades to come, as this

will be crucial for the transformation of this world in a just and sustainable future.

22

COMPASSION –
THE MOTHER OF ALL VIRTUES

Prince Nnagozie, Nigeria

22.1 Introduction

I am delighted and honoured to have been selected by Globethics.net to present a paper on 'compassion' for this book. I always thought I understood compassion as a virtue until I undertook the request to write this paper. It has dawned on me that compassion is indeed the mother of all virtues. It comes second only to the injunction, "You shall love the Lord your God with all your heart, with all your soul, with all your strength and with all your mind […]" Compassion is "Love your neighbour as yourself".

The Christian Good Samaritan parable best depicts the concept and meaning of compassion. Delving further into the subject revealed that compassion is a virtue and that all virtues are gifts from God. Compassion swings in the law of balance by releasing joy to the giver and gratitude from the taker. It therefore must not be confused with pity. Cultivating and practising compassion is therefore a minimum condition for leadership.

22.2 The Parable of the Good Samaritan

In the Gospel of Luke, the parable of the Good Samaritan is introduced by a question, known as the 'Great Commandment':

Behold, a certain lawyer stood up and tested him, saying, *"Teacher, what shall I do to inherit eternal life?"* He said to him, *"What is written in the law? How do you read it?"* He answered, *"You shall love the Lord your God with all your heart, with all your soul, with all your strength, with all your mind and your neighbour as yourself."* He said to him, *"You have answered correctly. Do this, and you will live."*

But he, desiring to justify himself, asked Jesus, "Who is my neighbour?" Jesus replies with a story: Jesus answered, *"A certain man was going down from Jerusalem to Jericho, and he fell among robbers, who both stripped him and beat him, and departed, leaving him half dead. By chance a certain priest was going down that way. When he saw him, he passed by on the other side. In the same way a Levite also, when he came to the place, and saw him, passed by on the other side. But a certain Samaritan, as he travelled, came where he was. When he saw him, he was moved with compassion, came to him, and bound up his wounds, pouring on oil and wine. He set him on his own animal, and brought him to an inn, and took care of him. On the next day, when he departed, he took out two denarii, and gave them to the host, and said to him, 'Take care of him. Whatever you spend beyond that, I will repay you when I return.' Now which of these three do you think seemed to be a neighbour to him who fell among the robbers?"* He said, *"He who showed mercy on him."* Then Jesus said to him, *"Go and do likewise."*[224]

The road from Jerusalem to Jericho has the following historical context: In the time of Jesus, the road from Jerusalem to Jericho was notorious for its danger and difficulty, and was known as the 'Way of Blood' because 'of the blood which is often shed there by robbers.

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[224] *Luke 10:25–37*, World English Bible.

Martin Luther King, Jr., in his "I've Been to the Mountaintop" speech, on the day before his death, described the road as follows: "I remember when Mrs. King and I were first in Jerusalem. We rented a car and drove from Jerusalem down to Jericho. And as soon as we got on that road I said to my wife, 'I can see why Jesus used this as the setting for his parable'. It's a winding, meandering road. It's really conducive for ambushing. You start out in Jerusalem, which is about twelve hundred feet above sea level [actually about 2100 feet or 640 meters]. And by the time you get down to Jericho fifteen or twenty minutes later, you're about twenty-two feet [7m] below sea level [actually 846 feet or 258 meters]. That's a dangerous road. In the days of Jesus, it came to be known as the 'Bloody Pass'. And you know, it's possible that the priest and the Levite looked over that man on the ground and wondered if the robbers were still around. Or it's possible that they felt that the man on the ground was merely faking, and he was acting like he had been robbed and hurt in order to seize them over there, lure them there for quick and easy seizure.

And so the first question that the priest asked and the first question that the Levite asked was, 'If I stop to help this man, what will happen to me?'"

However, King continues: "But then the Good Samaritan came by, and he reversed the question: 'If I do not stop to help this man, what will happen to him?'"[225]

The relationship between Samaritans and Jesus is key for understanding the parable: Jesus' target audience, the Jews, hated Samaritans to such a degree that the Lawyer's phrase "The one who had mercy on him" may indicate a reluctance to name the Samaritan. The Samaritans in turn hated the Jews. Tensions were particularly high in the early dec-

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[225] 'Martin Luther King Jr: I've Been to the Mountaintop, published in many collections of his main speeches.

ades of the 1st century because Samaritans had desecrated the Jewish
Temple at Passover with human bones.

As the story reached those who were unaware of the oppression of
the Samaritans, this aspect of the parable became less and less discerni-
ble: fewer and fewer people ever heard of them in any context other than
as a description. Today, the story is often recast in a more modern set-
ting where the people are set in equivalent social groups known not to
interact comfortably. Thus, cast appropriately, the parable regains its
message to modern listeners: namely, that *an individual of a social
group they disapprove of can exhibit moral behavior that is superior to
individuals of the groups they approve.*

22.3 Compassion – Sharing the Suffering

Virtues[226] are the power to do good by exhibiting qualities that are
held to be of great moral value, moral excellence and goodness. The
virtues come from God. They are heavenly and the most noble gifts with
which the Creator invested the human beings. They belong to the inert
abilities/talents entrusted to all human beings, which is to be "made the
most of", that is to make use of these abilities so that they will bring
blessing (interest) to humanity as a whole.

We as human beings are not immediately equipped with ready-made
virtues. We all must see to it that we awaken and blossom these abili-
ties/talents. For every virtue or noble qualities that steers in us, there is
assurance of receiving corresponding stimulus, animation and strength-
ening from God, whether they be for example; *faithfulness, truthfulness,
grace, modesty, diligence, heroism, courage, skills, fulfilment of duty,
wisdom, humility or compassion.*

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[226] References: https://en.wikipedia.org/wiki/Compassion (accessed 7 May
2016); Vollmann, Herbert, *A Gate Opens – The Virtues*, Part II, Lecture 3, Place,
Year, 146 – 149.

What virtues a man will choose is left entirely to him. Whether they be the general virtues that apply equally to womanhood and manhood, as for example humility, modesty and compassion or the particular virtues of either sex, such as grace, or else courage, heroism and skills, among others.

Liken this to all human beings given a noble stringed instrument and it is left to the player which notes to strike, so our innermost being is able in each case to send out special vibrations, which works in a strengthening and stimulating, invigorating and happy-making way, and gradually, according to the prototype of the heavenly virtues, allows the same human prototype to arise on earth.

Let us pause here and contemplate how far reaching is the conception of a virtue and how manifold are its effect in our lives can be shown with a few examples—simplicity and clarity in our deepest being and thoughts will surely lead to the virtue of humility, which is linked with serving but has nothing to do with servility.

Compassion is the response to the suffering of others that motivates a desire to help. Compassion motivates people to go out of their way to help physical, spiritual, or emotional hurts or pains of another. Compassion is often regarded as having an emotional aspect to it, though when based on cerebral notions such as fairness, justice and interdependence, it may be considered rational in nature and its application understood as an activity based on sound judgment. There is also an aspect of compassion which regards a quantitative dimension, such that individual's compassion is often given a property of "depth", "vigour" or "passion." The etymological meaning of compassion in Latin is "co-suffering." More involved than simple empathy, compassion commonly gives rise to an active desire to alleviate another's suffering and to share it.

22.4 Compassion is not Pity

The virtue of compassion particularly affects the relationship between men. It is rooted in the golden rule—'do unto others as you'll have them do unto you'. True compassion is hardly present in our relationship with each other. We have found a substitute for compassion in pity. Pity is born of vanity, self-love and earthly scheming. With pity personal benefit and advantage mostly takes first place; the desire really to help others is nearly always lacking.

Pity means feeling for others, particularly feelings of sadness or sorrow, and is used in a comparable sense to the more modern words "sympathy" and "empathy". Through insincere usage, it can also have a more unsympathetic connotation of feelings of superiority or condescension.

The word "pity" comes from the Latin word "Pietas". The word is often used in the translations from Ancient Greek into English of Aristotle's *Poetics* and *Rhetoric*. Thus, from Aristotle's perspective, in order to feel pity, a person must believe that the person who is suffering does not deserve their fate.

By the nineteenth century, two different kinds of pity had come to be distinguished, which we might call "benevolent pity" and "contemptuous pity" (Kimball). David Hume observed that pity which has in it a strong mixture of good-will, is nearly allied to contempt, which is a species of dislike, with a mixture of pride. It is an emotion that almost always results from an encounter with a real or perceived unfortunate, injured, or pathetic creature.

A person experiencing pity will experience a combination of intense sorrow and mercy for the person or creature, often giving the pitied some kind of aid, physical help, and/or financial assistance. Although pity may be confused with compassion, empathy, commiseration, condolence or sympathy, pity is different from all of these. Nietzsche point-

ed out that since all people to some degree value self-esteem and self-worth, pity can negatively affect any situation. Additionally, pity may actually be psychologically harmful to the pitied: Self-pity and depression can sometimes be the result of the power imbalance fostered by pity, sometimes with extremely negative psychological and psycho-social consequences for the pitied party.

22.5 Compassion and the Law of Balance

On the other hand, *compassion* arises from kind-heartedness, and not from selfish striving as in the case of pity. It helps for the sake of helping, and has no thought of personal advantage, because its aim is of a spiritual and not material nature. Compassion observes the Law of Balance between giving and taking. The giving which is done out of scheming or vanity transgresses this Law as much as the taking which originates in an expectation that takes things for granted, in a demanding and asking, or in an "entitlement to be helped".

But there is something else inherent in compassion: the just severity that sees only the spiritual benefit of the other, not just what pleases you but what benefits you even if it may sometimes be unpleasant. Whereas letting oneself be helped from pity is much more pleasant and convenient, but also promotes spiritual indolence.

How important it is to be active, to bestir yourself while being helped is indicated by a Chinese saying: "If you give a man a fish he has food for a day. If you teach a man to catch fish, he has food for life."

These simple words strike precisely at the core of a genuine help which is really beneficial to all humanity. This should be taken as the genuine foundation of help (aids) for Africa and other developing nations, which today is often offered only out of pity. How much is given here solely from a desire to dominate, for external matters, for a comfortable life, for the moment. But little is done to awaken, to encourage

and to further the natural self-help, the inner and outer activity, which only then brings blessing!

Through the fatal consequences of pity, the harmony of the mutual relationship between human beings has already been severely disrupted for a long time, because the giver as well as the taker act wrongly in this matter and seek only after earthly gain.

Compassion, however, swings in the Law of Balance, and can therefore only release joy and gratitude. Compassion releases joy to the giver and gratitude from the taker. Joy and gratitude are not virtues but are compensating value that must be in the right proportion to what has been received. Hence our gratitude towards our fellow men is limited and it is wrong to speak of a duty to be grateful, and to expect far more than the gift is worth. Gratitude should be unlimited only towards God, because for all that man receives from Him there is nothing he can do except give thanks.

The path of virtue has become a lonely one. In this present time, we are making vices out of every virtue, and changing all good qualities to the contrary—thus courage to cowardice, compassion to pity, truthfulness to falsehood, grace to vanity, humility to arrogance, wisdom to sham knowledge, and faithfulness to unfaithfulness.

It will therefore be a difficult and hard struggle to restore a new clear and pure concept human image in the likeness of the image of God. This image cannot be moulded without the virtues, because it is through the cultivation and harnessing of virtues that we become true human beings.

22.6 Fruits of Choosing and Practising Compassion

Fruits of Practising Compassion include friendship, understanding, peace, trust, inner happiness, vitality, care, happiness for others, etc. Scientific studies discovered that there are physical benefits to practicing compassion—people who practice it produce 100 percent more DHEA,

which is a hormone that counteracts the aging process, and 23 percent less cortisol—the stress hormone. Compassion helps you build enduring relationships with friends, family, classmates, colleagues and your community. It helps you to be happier, and brings others around you to be happier.

The following practical steps may help to live the virtue of compassion:

- cultivate compassion by practicing empathy. Develop empathy for your fellow human beings. Try to imagine yourself in their shoes. What are they thinking? How do they feel?
- See the similarities in people. Instead of recognizing the differences between yourself and others, try to recognize what you have in common.
- Tell yourself that people everywhere have the same needs. When you see someone who is suffering, think of what that person needs and how you need it, too.
- Help stop suffering. Once you can empathize with another person, and understand his/her humanity and suffering, the next step is to want that person to be free from suffering. Brainstorm ways that can help and what you can do about it.
- Practice acts of kindness. Practice doing something small each day to help end the suffering of others, even in a tiny way. Commit to one act of kindness each day. Look around you. The possibilities are endless.
- "Love thy enemies". True compassion is not only wanting to ease the suffering of those we love and meet, but even those who mistreat us. Be open-minded and open-hearted. Don't judge. Help wherever and whenever you can. Don't limit your abilities to show compassion.

22.7 Conclusion

It is therefore abundantly clear that systematic efforts are being made to blur and misrepresent the true concepts of values and virtues and even entirely discard them, hence the growing erosion of values and virtues across the globe. As the world "advances", values and virtues sound increasingly archaic and its becoming more of an uphill task to enthrone these virtues into leadership and the society at large.

As the years go by, as the world 'progresses' and 'modernizes', it is becoming increasingly urgent to systematically work towards steering the world to embrace a virtues-driven leadership that will enthrone a new world order of Life and Sustainable Development.

<center>**23**</center>

<center>
GRATITUDE –
THE BASIS FOR ETHICS
</center>

<center>*Walter Linsi and Rita Astfalck, Switzerland*</center>

The first part is written by Walter Linsi, entrepreneur and key supporter of Globethics.net since its beginning, through the U.W. Linsi Foundation founded by Walter and his wife, Ursula. It describes gratitude in business and philanthropy. The second part is written by Rita Astfalck, Member of the Executive Board and Head of Projects of the U.W. Linsi Foundation. It describes gratitude in personal and professional life.

23.1 Creating a Foundation out of Gratitude

This topic of gratitude has very practical significance for Globethics.net as an organization promoting global ethics. Out of gratitude for the substantial return from business activities, the U.W. Linsi Foundation has supported Globethics.net since twelve years, since its beginning in 2004. It made a significant contribution to the beginning and further development of the organization. Out of gratitude, a basis for ethics has developed.

Ursula and I, the foundation's benefactors, brought to it about 12% of the shares of a medium-sized company in the Zurich Oberland. The company is forty years old, operates globally and has a workforce of

approximately 1600 employees. It is a global leader in a niche market. The shares of the Foundation have a market capitalization of approximately CHF 150 million and about CHF 4.5 million are available annually for the purposes of the foundation.

Walter Linsi was one of the six founders of the company. Gratitude as basis for ethics in the formation and development of the company Belimo was very significant:

- **Six founders with a clear corporate strategy, EKS**

Gratitude is the only way to respond when six founders come together in a common business strategy and remain together for more than forty years. It was clear from the outset that high ethical values should form the basis for the company. But they form only one part of the EKS strategy. EKS stands for *Engpass Konzentriert Strategie* (a strategy focussed on organizational bottlenecks). The company is seen as a social enterprise and its leadership has to ensure that positive energy flows at all levels (e.g. material, informal, financial, power) and that all involved are able to be contented and grateful. When an organizational bottleneck develops—something that is quite normal—then it needs to be analysed and dealt with in a focussed manner. All involved are grateful if the bottleneck is identified at the right level and eliminated. Especially in today's difficult economic climate, it is important, not only at the financial level, to identify and eliminate bottlenecks. Our company is also currently heavily affected by the strong Swiss franc. All employees know that we have to face this situation and are ready to make their contribution. They are grateful and motivated that the leadership is not calling jobs and wages into question but instead is promoting innovation.

- **Concentration of energy**

One of the main principles of EKS is the concentration of energy. This principle has a lot to do with gratitude. We are grateful for the senses, energy and resources we have been given as creatures. Gratitude

for these gifts should be expressed in our work. It goes almost without saying that the concentrated use of our senses, energy and resources leads to greater impact, and the story of David and Goliath is one of many that describe this.

- **Becoming aware of strengths**

I think it is an act of gratitude when we become aware of the strengths that we have as creatures and as people who act. We can use various types of analysis to deepen our own assessment and make it more objective. Of course, weaknesses should not be forgotten. What is important is that I build on strengths, and develop my talents.

- **Focussing the company on its strengths**

I look back with deep gratitude to the successful launch of our company. The six founders were all in management positions in a regular Swiss company active in the heating, ventilation and air conditioning sector. The company was one of about 20 in the global market, and was developing its strategy for the future. Our proposal was to find a market niche and to be a leader there. This proposal was rejected by management and the directors, they wanted to be leaders across the board.

The six founders started a new niche company with the clear objective of becoming the world champion for damper adjustment within ten years. The founders were able to contribute their strengths in development, manufacturing and sales, and to make use of their senses, energy and resources in a focussed way.

- **Grateful for good cooperation**

Nobody in the market had been waiting for the new company just to come along. As a specialist for damper adjustment we had to gain the confidence of customers through better products and services. The high ethical values which we have maintained as a company even in difficult

times has led to strong customer relationships and to economic success, as well.

Customers were willing to explain the bottlenecks they experienced in damper adjustment, and we could continue to improve our performance. After about ten years, we became the world's leading company for damper adjustment.

I experienced much joy and gratitude with staff and management. We saw ourselves as a large corporate family, in which we respect and appreciate each other. Even today, teamwork is at the foreground in all areas, building on the strengths of individuals. The success of the company benefits all.

Cooperation with suppliers and service providers is also important. The company's principle is that what others can do equally well or better, we should do together. This is based on trust and gratitude, and developed in as long-term a perspective as possible. Suppliers and service providers are heavily involved in innovation processes.

- **Gratitude for the company's success**

"We serve before we deserve"
"Common interests before self-interest"

These two principles of EKS apply to our company. Is it a contradiction if the company also earns good money? No, on the contrary, there is gratitude and satisfaction when both are possible. The successful existence of the company for more than forty years is proof that the principles set out above are sustainable. They have also survived the generational change in the management of the company.

Of course, the company no longer communicates its principles in biblical language. It places the benefits to clients at the forefront and is committed to solution innovation and high quality performance. But the basic attitude endures and for that I am grateful and proud.

- **Gratitude to the Stock Exchange**

The continued existence and independence of the company was and still is a major concern of the founders. Six founders with twenty children between them was not an ideal situation to find a family successor. After careful consideration it was decided to go public on the stock exchange. I am very grateful that we came to this decision more than twenty years ago. It has greatly promoted the positive, independent development of the company. Through going public, the company now has a clear financial value. It became clear what investors were willing to pay for a share in the company. By going public, the founders hit the jackpot. You would think that there would have been joy and gratitude at the huge return, but my family and I had quite different concerns.

- **Sharing encourages greater gratitude**

There is nothing wrong or unethical in going public. As a founder, I had the right either to sell my shares at market value or to retain them. But we can ask whether what is legal is also just. And that is what we were doing in the Linsi family (4 children). Despite all the hard work undertaken for the company, and the high risks it involved for the family, we agreed we wanted to share the blessings of the stock exchange with those who are disadvantaged.

So 70,000 shares were assigned to the Foundation, four lots of 8,000 shares each were transferred to the children, and about 18,000 remained with the parents. It was also clear that we would not sell the shares, and as the Linsi Group exercise an anchor function for the company. We can all be grateful for this decision. The company has developed well, and we are very happy about the continuing cooperation. Also, the market capitalization today is around ten times larger than when we went public. You will describe below what the U.W. Linsi Foundation has been able to achieve. As a founding family and as benefactors we are grateful to have chosen this path.

23.2 What is Gratitude?

23.2.1 A Strong Positive Feeling

Gratitude is always preceded by a positive feeling, about something we have received, something that has been given to us, something we can feel and be delighted about - a tangible or intangible gift, for which we are grateful.

Gratitude has many forms: gratitude for the life, talents and potential we have been given. Gratitude for a difficult situation that has changed for the better. We are grateful if we are healthy or have regained health, grateful when things go well in our surroundings and for our children and close family members. Even a woman who has recently lost her husband through cancer can feel gratitude that death has spared him from many years of suffering. Even good friends can be grateful for social contacts, or just for being able to be people among people. We are touched by the images of the misery of refugees and the suffering of many people fleeing from war zones. At the same time we are grateful that we can live in a safe country, that we are part of a society that cares for its weak members, and that we do not have to go without anything.

Gratitude is a strong, positive feeling. According to Marcus Tullius Cicero, gratitude is not only the greatest of virtues, but the mother of them all. Does gratitude therefore make us better people? I think gratitude certainly leads to action and thought that is deliberate, empathetic and directed to one's neighbour, that we care for one another and are there for one another. In Christian, Buddhist, Muslim, Jewish and Hindu tradition gratitude is described as a central message, worship and gratitude to the Divine.

23.2.2 Gratitude in My Personal Life

A key experience about gratitude was during my adolescence. I had suffered from eczema, chronic eczema, since I was two years old. It was particularly bad for me during my adolescence and I did not just hide my

chapped hands and inflamed elbows and knees as much as I could—I preferred to hide away at home than go swimming in the lake with my contemporaries. I liked the rain, when my skin issues were always nicely concealed. Hot summer days, however, were often an ordeal. The way I looked made thinking about ever having a boyfriend who would hold my hand seem rather utopian. Of course, I was pretty irritated about all this and I in comparison to others my life seemed unjust and certainly not a "gift".

In retrospect, I am grateful for this time that was not always very easy. I am grateful I had parents who lovingly looked after me, and that my mother always washed my dressings and cooked recipes with ingredients that even I, as someone allergic to almost everything, was able to eat. In retrospect, this experience saved me from many things. I might have developed differently if there had been no health problems. Smoking, for example, has always been taboo, and because I never started, I was spared the wearisome process of giving it up. Over time, I realized how much more beautiful it is to get out instead of hiding myself away, to communicate with others and to live—being a person among people—and for this I am not only grateful but truly grateful.

23.2.3 Gratitude in my Professional Life

I have now been working almost eleven years for the U.W. LINSI Foundation where I am in charge of projects. I was fortunate to be offered this job at an age when starting again in the labour market is seen as an almost hopeless task for most job seekers. I have been able to learn a lot and to develop myself further. The feeling of being able, perhaps, to move something in a better direction because of my involvement makes me happy and above all grateful. It is fascinating to be dealing with so many different projects, whether supporting a small cooperative in a mountain valley in Switzerland in marketing their products, or helping a non-profit housing cooperative in Horgen to construct 55 new co-

operative apartments for families and individuals on tight budgets. In addition, the Foundation is active in international and European refugee aid, in ethics, education and training projects, in Women Empowerment and health programmes and providing emergency relief in crisis situations. Our partners on the ground are local NGOs and the Jesuits with whom we are cooperating in Switzerland, India, Africa and South America. Our target groups are the poorest of the poor, the outcast, indigenous peoples and stigmatized sick and disabled people.

The daily challenge of working with different projects and the various people involved is sometimes not easy, but there is always a reason for deep gratitude. In India, with a population of more than 1.2 billion people, 30%, i.e. 363 million, live below the poverty line. The question of just how much impact our work has in this country is certainly justified. Well, maybe it is just the proverbial drop in the ocean - but it is an important drop, for which I am grateful.

Certainly we cannot change the world, but it is a moving experience to feel the joy of the people of a whole village in India at the inauguration of their new village with houses made of brick instead of makeshift huts with roofs of palm leaves. I recently visited a sewing school in an Indian slum where 15 young women of different religions smiled at us cheerfully and proudly displayed the garments they can now make to order for a textile shop in the city, after appropriate training and under the guidance of their teacher, and thus ultimately contribute to the maintenance of their families. It makes sense to have special schools for migrant children at brick producing factories in southeast India. While the parents are working hard, the children are looked after and continue to be educated in the schools on the construction site in order not to have to have missed a step in the local schools when the family returns to their home village. I continue to be deeply grateful that we have partners who propose such projects and are committed to a good organization.

Daily commitment to such different areas demands and can sometimes costs strength. This I find through jogging in the forest, singing in the ecumenical choir or simply from the silence in an empty church. I can find rest and feel gratitude.

My life has changed significantly through the work of the foundation and I have grown through the tasks I have been given. It is a great gift for which I am very grateful.

24

MODESTY - IN LEADERSHIP

Samuel Kobia, Kenya

24.1 Definition and Application

The Cambridge Advanced Learners Dictionary (Fourth Edition) defines modesty as "approving the quality of not talking about or not trying to make people notice your qualities and achievements." And one of the scholars who have written extensively on modesty, Nichiket Kelkar (in Hindustan Times, 2013) defines modesty as "the quality or state of being unassuming or moderate in the estimation of one's abilities." In his view, good leaders "should have modesty in abundance," and that their service and work should not be motivated by an ego.

Modesty, like humility, may further be defined as lacking in pretence. That also means good leaders should not consider their knowledge and skills as qualifying them to be superior to others.

Rather, a leader who espouses modesty is one who is always willing to learn even from his/ her followers. A Modest and humble leader is always fully aware that change is constant and keeps up, grateful for the opportunity to learn something new and reinforce the knowledge one already has. In other words a modest leader is one who accepts his/ her strengths and uses them for service; as well he/she accepts that weaknesses require addressing so as to improve on service delivery.

Modesty in leadership is easily mistaken for weakness. But leaders that are known for their modesty are also eventually celebrated as having been strong and influential. For instance Mahatma Gandhi and Martin Luther King, two personalities who were known for their modesty and humility, left strong legacies that inspired and continue to inspire many people around the world.

Nelson Mandela, his towering personality notwithstanding, was reverenced for his humility and modesty. Commenting on Mandela's humility, Edward Marshall said, "I am not aware of anyone who was more gracious and accepting than Nelson Mandela. No matter a person's station in life—whether you were a coal miner or a president—he treated you with the same kindness and interest. He did not seek power. For instance, he gave up the presidency of his country after one term."

Mandela's compatriot, Archbishop Desmond Tutu, was no less humble as a leader. Tutu fits the bill of modesty in leadership because his leadership involved denying self-interests, personal comfort and safety and limiting personal privileges. He was always ready to, and did, share the pains of his people both during the time of Apartheid regime and thereafter.

Humility and modesty do not seem to be considered as good leadership qualities because they are misconstrued as lacking in confidence. By conventional terms a leader, in order to be considered as such, and be expected to be successful in this world, needs to be bold, ruthless, stand out in stature, domineering, and should not show doubt or misgivings.

24.2 Characteristics of Modesty in Leadership

The characteristics of a modest leader are not what many would like to include in their Curriculum Vitae. Familiar terms like aggressive, tough, go-getter, firm control, lightning fast decision-making skills are not the stuff modest leaders would want to associate themselves with. In

her article, *Humility: The most Beautiful Word in the English Language*, Bruna Martinuzz lists characteristics of successful, modest humility in leadership. According to her, a modest leader, "directs ego away from self toward larger goals; realizes no one individual knows it all and therefore seeks input from others; recognizes others' contributions, treats all with respect; shuns public accolade; self-effacing; not arrogant; not boastful; and is quiet." What these characteristics signify is that a modest, humble leader considers himself or herself successful by redirecting credit and fully taking responsibility for results. Very often successful leaders who embrace modesty and humility do possess quiet charisma, and quiet confidence. Although they are conscience about their self- worth and their great achievements, they, nevertheless, do not consider it as something about which to boast or take pride in.

There is an interesting dichotomy in the lives of modest leaders. According to Martinuzz, "the higher people rise, the more they have accomplished, the higher the humility index. Those who achieve the most, brag the least, and the more secure they are in themselves, the more humble they are." This echoes Edwards Halifaxi's view that, "True merit is like a river: the deeper it is, the less noise it makes." These are among the virtues of leaders who clothe themselves in modesty and humility. Still another mark of leaders who practice humility is their way of treating others. They treat others with respect regardless of position or station in life. Jesus of Nazareth, who was the epitome of modesty and humility, was always accused of keeping company of sinners and the lowly.

24.3 Sacrifice and Modesty in Leadership

It is a common belief that a good leader is one who is above the rest, and especially those one leads. And that good leadership requires safe distance from those we are called to lead; a kind of aloof professional-

ism. But modesty in leadership requires that the leader considers himself or herself as organically integrated into the community one serves. In his reflections on Christian leadership, Nouwen says that good leaders are those who consider themselves " as vulnerable brothers and sisters who know and are known, who care and are cared for, who forgive and are forgiven, who love and are being loved." That connotes mutuality between the leaders and "the led." To know and to be known underscores the mutual vulnerability but also mutual trust. It is akin to the ministry according to Jesus whose model of leadership is that of shepherding. A good shepherd knows his own and his own know him. The good shepherd is ready to sacrifice even his own life for the sake of his own. Laying down one's life[227] for the sake of the people means, "making your own faith and doubt, hope and despair, joy and sadness, courage and fear, available to others as ways of getting in touch with the work of life."[228] Gandhi and King, like Jesus, paid the ultimate price for their servant leadership in the liberation struggles of their respective peoples.

Other virtues associated with modesty include gentleness and meekness. "Gentle Jesus meek and mild;" is a popular hymn that was traditionally sang in many Christian churches around the world. And the Bible refers to Jesus as one who does "not break the crushed need, or snuff the faltering wick"[229]. But gentleness is a virtue that is hard to find in our societies of today that admire toughness and roughness. In a world where people are impatient with results we are encouraged to get things done and to get them done fast, even when people get hurt in the process. In our world of today, there is no place for gentleness because all that counts is success, accomplishments, and productivity regardless of ethical and moral cost involved. But one is gentle who is attentive to the strengths and weakness of the other and enjoys working together more

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[227] John 10: 14-15.
[228] Nouwen, 1997.
[229] Mathew 12:20

than accomplishing something alone. A gentle leader expresses outgoing concern for the lasting good of the others. It is one who cares about the welfare of others, and especially the vulnerable in the society. "He treads lightly, listens carefully, looks tenderly, and touches with reverence, and knows that true growth requires nurture, and not force."[230] A gentle and modest leader cares about the lasting good of all, and works to see that achievement is had collectively. Care means being with, crying out with, suffering with and feeling with those who are in the greatest need.

24.4 Discipline and Modesty in Leadership

Leaders who embrace modesty and humility are also very disciplined when it comes to finding time for meditation, prayer and reflections from which they draw inner strength, courage and fortitude

Without such a disciplined life style a leader could be easily burnt out. And here lies the great challenge for future leadership in modesty. The demands of today's fast moving life leaves people with little precious time to find solitude; that aloneness which is the other side of human beings' uniqueness. The challenge leaders face in their quest for time with self is how to avoid aloneness from becoming loneliness, and allow it to lead one into solitude. Loneliness is painful but solitude is peaceful. Loneliness makes one to cling to others in desperation, while solitude allows one to respect others in their uniqueness and create community which is the fountain of strength for the leader.

Solitude is like the garden for the heart of a leader who embraces modesty and seeks to deepen it even further. For the leader's aloneness to bear fruit in the midst of the contemporary social contexts that create restless bodies and anxious minds, a physical space into which to retreat is essential. Such disciplined life is good for the spirit and soul of a lead-

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[230] Nouwen, 1997

er. It provides the time to rediscover oneself and re-energize for the service to which a leader is called. But it is a very challenging task, and not an easy place to be because, as Nouwen warns, "we are so insecure and fearful that we are easily distracted by whatever promises immediate satisfaction. Solitude is not immediately satisfying, because in solitude we meet our demons, our addictions, our feelings of lust and anger, and our immense need for recognition and approval."

But once a leader, through discipline and determination, overcomes their challenge then solitude helps him or her to claim their centre and a place to stand and become empowered for service.

24.5 Conclusion

While it is true that the contemporary socio- historical contexts pose greater challenges for the formation of modesty in leadership, it is equally true that any period in human history will produce such leaders. What counts is whether there are individuals in the society who are willing to respond to the call for sacrificial and transformative leadership.

Individuals who embody the qualities, characteristics and virtues identified in this article will in all probability become, in our times, leaders who embrace modesty and humility.

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PATIENCE –
A GENDER PERSPECTIVE

Evangeline Anderson-Rajkumar, India

I am happy to contribute an article to the publication '*Global Ethics for Leadership'* as a way of celebrating the growth and achievement of Globethics.net as a movement, linking individuals and institutions as a global community, and committed to a set of common ethical principles. I attended the founding conference of Globethics.net held in Geneva, Switzerland in 2004, and I remember being overwhelmed by the richness of the conference and the farsighted vision, objectives and goals set for Globethics as a global network by its founder and the participants. The present status and statistics of achievements of Globethics indicate the pace at which the network has grown as a community. The infancy period of Globethics.net seems to have been quite short; perhaps Globethics' 'baby' was born with legs ready to walk! I think it is the keyword of '*sharing'* that put Globethics on this fast track of growth as a movement. Globethics.net deserves a note of appreciation for discerning this demand in society and responding to that urgent need to unite the global society as a 'community' seeking commonality, equity and justice. In this article, I would like to reflect on the significance of 'Patience' as a value and a virtue for global leadership.

25.1 Patience: Redefining the Meaning of 'Value' in a Value

The word 'Patience' comes from the Latin word '*pati'* which means suffering; '*pati*' is also the common root for other words like Patient. Synonyms for the word 'Patience' include long suffering, forbearance, endurance, and so on. In the 17th century, the Puritans decided to turn the word Patience into a feminine name. When viewed from a gender perspective, it does not seem an accident in the game of patriarchy, to turn 'Patience' into a feminine name, because of the familiar paradigm of constructing sexist and gender stereotypes as a way of reducing a human to a commodity. The idea of 'an ideal woman' as "long suffering, patient, enduring woman" has to be defined, neatly packaged, decoratively advertised and sold as a product in the global (Moral!) market. One of the common ways in which patriarchy is perpetuated for generations is by *defining* an ideal female body, *constructing* a myth to legitimize that logic, and by *controlling* the meaning and potential of a woman's body by using it as a private and public 'site' to inscribe values that can be publically defined, described, (de)valued by the patriarchal gaze and even assign women to guardians of these values, in order to ensure that margins and meanings perpetuate patriarchal culture!

I swiftly continued my search for the meaning of the word 'Patience' in the Greek New Testament as the next step and *sat stunned* at the alternative meaning and reflection that I could offer to understand Patience as a value. Let me briefly state three points before we engage in this exercise. Firstly, the term Patience cannot be defined or described as a value in itself. It has to be located in a context, as a concrete experience of an individual, collective or a community before redeeming what we can salvage as a "global value". Secondly, it is important to simultaneously engage in a task of critiquing, correcting and (re)constructing of the meaning of Patience, at any given time. Consciously or unconscious-

ly, we prefer to analyze the problems from all angles but seldom search for options of being different. Thirdly, there is meaning in offering a value as of global importance only when the discourse is accompanied by prior commitment to acknowledging and affirmation of our utter common equality in human worth, of our inter-webbedness and inter-connectivity in this struggle to establish this commonality and equality. This means that there is a precondition of commitment to "community" before we talk about communitarian values rooted in justice.

In this exercise of searching for the meaning of 'Patience' in the Greek New Testament, I was led to the Greek word: '*makrothumia*', which is a combination of two separate words makro + thymia, which means long + anger. It implies that there is a sufficient long pause, an amber sign of 'wait' before deciding to express one's anger. It could be described as "long-tempered" (the word does not exist, but…) as against a more familiar and accepted use of the term: "short tempered". This means that primarily, there *is* legitimacy for the emotion of anger that rises in one's body, mind and soul, to be expressed in public. Patience does not mean swallowing one's pain, pathos and humiliation forever. There is no reference to "counting ten" before expressing (exploding with) one's dissent/ anger. *Makrothumia* seems to hold a powerful meaning and message to rewrite, redefine and redeem the meaning of the term Patience.

When attempting to locate this definition of *makrothumia* in a larger perspective and context, several questions come to the fore. For example: Who has the right to decide how long is long enough? What do we do about the perpetuation of sexism, racism, casteism and other 'isms' combined when generations of people have been silenced, and robbed them of their right to express their anger? Let me link the 'personal and the political', the 'ecumenical and the economics', the 'social and structural' and locate the search for the meaning of the term patience, and rearticulate those questions from a gender perspective. Perhaps an ex-

ample for each of these would help in unpacking the meaning of Patience as a value, from the underside.

25.2 Linking the Personal and the Political

For centuries, the violence of racism, casteism, sexism and ethnocentrism has continued unabated, though there is variation in terms of intensity and frequency. The common binding factor that undergirds all the above mentioned 'isms' and ideologies of power is Patriarchy. When we use 'experience of violence' as a lens to view the common experiences of Dalits, Women, the indigenous, the enslaved, and the colonized, we find that the anger and passion for justice and freedom from violence simmers in the hearts and minds of individuals and community for generations but they have not had the power to voice out their cry. It is important to state what cannot be confused with the character of Patience, even as we unlearn and relearn the meaning of Patience. In other words, the meaning of Patience has to be located in the context of "experience" before redeeming only that which is helpful to affirm the human being as a whole person, deemed fully human, restored with full human dignity.

'Patience' is not a value when one is forced to be patient because of one's helplessness, hopelessness and powerlessness: There is nothing redeemable as value when one is forced into silence, and that silence is legitimized and praised as an ideal character of the individual or a community. Very often, patriarchy gets perpetuated from generation to generation in the form and framework of a compliment. "Oh how patient you are! You are so understanding, so enduring." It is not that one loses the ability to receive compliments when one thinks along gender-justice lines. "Why do you have to suspect even a straightforward and simple compliment!?" When stereotypes are constructed along patriarchal lines, we need to realize that the goal is not aimed towards justice but towards

perpetuation of hierarchy and gender-inequality. On the other hand, if the compliment: "You are so patient" comes to a woman who has been a victim of domestic violence and abuse, and when she decides that she has held on to her anger "long enough" but cannot wait any longer to voice her demand for justice and restitution, she is redefining the meaning of "patience" and the gender-sensitized society may be guided towards the formation of a gender- sensitized community.

25.3 Linking the Ecumenical and Economics

I would like to see the term ecumenical (*oikoumene*) to be first of all redeemed as a term to refer to the whole household rather than in the narrow sense of its use in the Christian circles. Ecumenical space is that global space, bringing together all people of God, of the whole inhabited earth. As the earth's resources and the health of the environment not only connects all but affects all, it is important for us to confess our common habitat and common household as that which makes us a family and a community. The idea of all people in this world as a Community, should be affirmed and acknowledged as Gift from God. The way we share our resources and live as a community has a lot to do with our exercise of rights and human dignity. It is important therefore to link the ecumenical and the economics before we look further into the understanding of Patience as a right, and as a value/ virtue.

'*Patience' cannot be defined as a value in itself but understood only in a context:* A whole community could be looked upon as "feminized" body and "genderized" body when they are treated as a female body collective. For example, the people in North East of India are voicing out their collective pain and pathos in the way they have been narrated in, narrated out, narrated about in Indian national history. Their experience of longtime struggle to get the abusive Armed Forces Special Power Act or AFSPA, out has not yet worked, despite the reality of Irom

Sharmila fasting for fourteen years. How long is long enough? Who has to be patient? What do we do if the language of patience is understood and interpreted as the normal, natural and ideal character of a people of North East India?

While this example is helpful to understand how a whole community can be perceived as ONE individual female-feminized body, it also unravels the ugly face of the patriarchal masculinized ONE body that seeks to rape the community into submission and subordination. We also see how the impunity enjoyed by perpetrators of this violence is continuous with the colluding silence of the spectator Non-North East India majority who feign helplessness and voicelessness, and expect the people of North East India to find the courage, nerve, strength and hope to rise up and speak for themselves?

'Patience' as value that we seek, cannot be equated with putting up with the imagined helplessness of the 'mute spectator' category. The long silence that the marginalized offer before rising up as one, to counter this violence, is actually the grace time offered to the Spectator community and the Oppressor Community, to realize the continuation of structures and isms that perpetuate injustice. Patience, long suffering, endurance can be affirmed as a character and value if it has the power to make the unrepentant mute spectator majority and the power-wielding patriarchal state machinery to renounce their grip from the throat of the North East Indian collective. Irom Sharmila is patient, several women who have been victims of rape and abuse are patient, and are holding on to their simmering anger and hope that in this space and time, there will be a change in structures, powers and laws, so that the dignity of people, especially those whose history, experiences and bodies are unwritten from history or distorted in history, are recounted from the perspective of the vanquished.

25.4. Linking the Local and the Global

If there is a study done on different global movements and struggles for change, we notice a common language engaged in the form of protests, marches, sit-ins, speeches, etc. One can clearly connect the dots of familiarity and see a pattern emerging when the 'experience of violence' is used as a lens. Who defines violence, and who has the right to define how long is 'long' before one has the right to express anger. Is there a "civilized" and sanitized way of expressing anger, that will convey the simmering passion and anger for justice? What is patience as a value in such a context? As a feminist-activist-Dalit-theologian, I cannot but bring together incidents of violence faced by the Tribal Christian community in Kandhamal Orissa, in India, the people who fought for their rights, dignity and safety from Nuclear Power reactors in Koodangulam in Tamilnadu, the long wait for justice for the mass murder of Dalit women and children in Bhatani Tola, Bihar, India, the painful history of torture, murder, lynching and shooting of individuals and collectives like Emet Till, Mike Brown, Eric Garner, Tamira Rice, Freddie Gray and several others. The common pattern that emerges is the forced silence and experience of helplessness, hopelessness and powerlessness of the victims, the silence of the "mute-imagined helpless-majority and the supremacists (white, brahminic, hierarchical force in every level).

In all these experiences of people, we do not need to search for any character of patience to emulate because this experience of inability to act, react, and show one's depth of hurt and humiliation, is an experience of powerlessness, hopelessness and helplessness and cannot be understood as Patience. For Patience to be understood and regarded as a global value, the individual and collective experiences of helplessness, hopelessness and powerlessness should be turned into a potential dynamic anger and passion for justice in those who were the mute-spectator majority, against those who perpetuate these systems of injus-

tice, overtly and covertly. In order that this replication and multiplying of anger that is experienced in the hearts, minds and bodies of the marginalized should be born, nourished and sustained in the bodies, minds and hearts of the mute-spectator majority first, and the violators too.

I do not intend to meander into some idealistic notion of justice. However, I am sure that this would contribute to unmasking of claims, local and global, of many programs, projects and priorities that are underway in the name of Dalit, Women, Human Liberation. Patience is a quality and character that has the potential to unmask powers and lay bare, the pseudo voices of solidarity and support offered by the mute-spectator majority- who prefer to maintain and sustain the powers of race-caste-gender.

In conclusion, may I say that the primary and undergirding principle to affirm Patience as an incredible global value and virtue can happen when every individual's potential and right to be fully human—regardless of one's color, gender, race, religion and sex—is acknowledged, affirmed and accorded.

INTEGRITY –
THE VIRTUE OF VIRTUES

Christoph Stückelberger, Switzerland

Integrity is a current and global virtue and the reference point for ethics on an individual, institutional and political level. This topic of my speech at the Protestant University in Congo UPC[231] is the result of my commitment to the project "Formation pour l'intégrité des élections responsables" FIER (Training on Integrity in Responsible Elections) in the Democratic Republic of Congo DRC since 2014. FIER is a project supported by the Protestant Church in Congo (Église du Christ au Congo ECC) in collaboration with CIME (Comité pour l'intégrité et la médiation électorale/ Committee for Integrity and Electoral Mediation) and CENI (Commission des élections nationales indépendentes/Commission for National Independent Elections).

I will first discuss virtue and virtues in general, then the history of ethics and finally ethics from a biblical/Christian perspective. We will learn from this that integrity as a virtue is essential in both national and international contexts. I will then discuss the characteristics of the Christian view of integrity based on the gospel writings. To conclude, this

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[231] The article is based on the speech held at the Protestant University in Congo UPC in Kinshasa/DR Congo on 11 December 2015 during the ceremony of obtaining the Doctor Honoris Causa by the Faculty of Theology of the UPC. Translation from French by Anh Tho Andres-Kammler.

article will provide recommendations on how individuals, institutions and nations can apply ethics in politics and in the economy.

26.1 Introduction: Virtues and Values

People and organisations make decisions based on motivations which derive from various factors such as power, greed, opportunities, emotions, faith—or values and virtues. *Values are reference points and ethical principles on which decisions and actions are taken.* They help to answer questions such as "What shall I do? How shall I decide?" *Virtues are attitudes or behaviours of individuals.* Through self-control, education and regular training, an individual can become and remain an ethical person. Interpreting and giving priority to virtues over values may bring change in a person's life, as well as to a society or a culture.

26.2 Virtues in the History of Ethics and in the Bible

"Virtues express excellence through (1) fundamental human capabilities on the intellectual, moral and spiritual level, (2) which are oriented towards good ends and (3) improve the quality of life of individuals and societies and allow them to become better."[232] This is how the classical Philosophy interprets the benefits of virtues. Mankind can develop and blossom to its full potential when guided by virtues.

The philosophical theory on virtues was developed by Greek philosophers, mainly Plato and Aristotle, based on Socrates' teachings. A good life can be achieved in attaining betterment. Plato developed the four cardinal virtues: prudence, fortitude, justice, temperance (*sophrosyne* [Greek: σωφροσύνη], is an ancient Greek concept of an ideal of excellence of character and soundness of mind, which when combined in one

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[232] Craig Steven Titus, Art. Vertus, Dictionnaire encyclopédique d'éthique chrétienne, Cerf, Paris 2013, 2073-2093.

well-balanced individual leads to other qualities, such as temperance, moderation, prudence, purity, and self-control.)

According to the Bible, the believer's life is shaped after the image of God. This life aims for the Kingdom of God and receives its horizon from it. Values and virtues are manifestations of this orientation. In the Old Testament, virtues are described in Exodus and Deuteronomy and the books on Wisdom (Proverbs, Wisdom). The four cardinal virtues described by the Greek philosophers are also cited in the Bible, proving that they were 'universally' accepted in the Ancient World : *"The virtues are the results of these works, as they teach moderation and prudence, justice and force, and nothing else is more useful to a man's life."* (Wisdom 8:7). Proverbs are "*destined to gain wisdom and instructions, for understanding words of insight; for received instruction in prudent behaviour, doing what is right and just and fair.*" (Prov 1:1-3)

Paul has gathered seven virtues: three under theological teachings (faith, love and hope), and four under classical cardinal virtues (wisdom, courage, temperance and justice). He had brought to light that a life in the love of Christ is a virtuous life: A new life serving God, serving the people around you, without prejudice to brothers or sisters, not letting down brethren and sisters, obeying to the State authorities (Romans 12-15), the description of the gifts of the Holy Spirit and the gift of love (1 Cor. 12 and 13), the past life and the new life with Jesus-Christ (Col 3:5-4.6) and the Unity of the body of Christ and the new life (Eph. 4-5). But virtue is not foremost the purification and sanctification of the individual, but rather the social orientation and attitude that enhances love and community life. Let us compare the vitious[233] (old) and the virtues (new) life in the Letters to the Colossians, Ephesians and Galatians in the New Testament:

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[233] Archaic variant of 'vicious'.

The old life (Col 3:5-17, v. 5 and 8)	The new life (Col 3:.5-17, v. 12-13)
Immorality Impurity Passions Bad desires Avarice / Idolatry Anger Irritation Wickedness	Compassion, kindness, humility, gentleness and patience 12 Bear with each other Forgive one another 13 Love, unity Gratitude Warn one another in all wisdom Conduct oneself gently with non-Christians *Spiritual virtues v. 3.6 and 4.2-4* Singing to God with gratitude in your hearts 16 Act in the name of Jesus Be Thankful 15 Pray faithfully, be watchful in prayer 16
The old life (Eph 4.17-32)	The new life (Eph 4.17-32)
Darkened/pagan intelligence v 17 Ignorant, hardened 18 Shameless Vicious, impure actions 19 False desires 22	Put off your old self 22 Put on the new self 24 Put off falsehood and speak truthfully 24f Do not let the sun go down while you are still angry 26 Steal no longer 28 Work to earn your life and have something to share with the poor 28 Talk on what is helpful for building others up according to their faith, and that may benefit those who listen 29 Do not grieve the Holy Spirit of God 30 Get rid of all bitterness, rage and anger 31 Get rid of brawling and slander 31 along with every form of malice 31 Be kind and compassionate to one another 32

	Forgiving each other 32
The old life (Eph 5:1-21) Immorality 3, 5 Impurity, Envy 3,5 Rude, stupid, dirty speeches 4 Stinginess (idolatry) 5 Darkness 8 Working in darkness 11 Behaving like ignorants 15 Not believing in listening to God 17 Drunkenness 18	*The new life (Eph 5:1-21)* Live as children of light 8 all goodness, righteousness, and truth 8 Have nothing to do with darkness, but be transparent 11 Be very careful, how you live, not as unwise but as wise 16 Do not be foolish, but understand what the Lord's will is 17 Do not get drunk on wine 18 Be filled with the Spirit 18
	The ten virtues (Gal 5:22) The fruit of the Spirit is love, joy, peace, forbearance, kindness, goodness, faithfulness 22

In the History of Christianity, Thomas Aquino had the greatest influence on the theology of virtues for centuries. Reformers had replaced virtue-based orientation by an action based solely on faith as redemption. Loving one's neighbour is a result of faith and not an orientation of one's nature towards Goodness.

Modern thinking has long refused to acknowledge virtues, until its revival after World War II and during the second half of the 20th Century. Joseph Pieper (1939), Elisabeth Anscombe (1958), Alasdair MacIntyre (1981), Charles Taylor (1985, 1998) and Martha Nussbaum (1986) were contemporary philosophers and theologians who have reinstated postmodern virtues. I myself have stressed the importance of virtues in protestant theology in many of my books and articles.[234]

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[234] E.g. Stückelberger Christoph, *Umwelt und Entwicklung. Eine sozialethische Orientierung*, Stuttgart 1997, 68-69; 239-338.

26.3 Integrity in the International Context and in the DRC

Let us now concentrate on Integrity as a virtue. Integrity has become a trendy word, being used by many. It is becoming almost a synonym of a corruption-free attitude and is often used in anti-corruption programs[235]: *The World Bank Group Integrity Vice Presidency* is the WB anti-corruption unit. "Global Integrity" is a methodology used to rate transparency between countries[236]. "IntegrityAction" supports activities that mobilise the population to fight for transparency and integrity in project implementation[237], "Integrity in Management "[238] is a key concept applicable to ethical leadership in Business Ethics[239], etc. Integrity has become almost a magic word to relate to any action aiming towards an ethical and trustworthy behaviour.

In the DRC, it is interesting to note that the major religious institutions in the country, the Christian and the Muslim communities have jointly created the "Commission on Integrity and Electoral Mediation " (CIME) and have included the word "integrity" in the title and the mandate of the Commission. In this context, integrity includes the stakeholders' credibility, transparency, and honesty, but also the electoral processes and the institutions.

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[235] World Bank Group, *Integrity Vice Presidency: Annual Update Fiscal Year 2014. +5 Years of Fighting Corruption*, Washington 2014. www.worldbank.org/integrity.

[236] *Global Integrity. Innovations for Transparency and Accountability*. www.globalintegrity.org.

[237] www.integrityaction.org.

[238] Baki-Boisier, Christophe, *L'intégrité, mon glaive*, Toulouse 2014; Renz, Patrick/ Frischherz, Bruno/ Wettstein, Irena, *Integrität im Managementalltag. Ethische Dilemmas im Managementalltag erfassen und lösen*, Berlin/Heidelberg 2015; Maak, Thomas/ Ulrich, Peter (eds.), *Integre Unternehmensführung. Ethisches Orientierungswissen für die Wirtschaftspraxis*, Stuttgart 2007.

[239] Steinmann, Horst/ Kustermann, Brigitte, *Unternehmensethik und Management: Überlegungen zur Integration der Unternehmensethik in den Managementprozess*, in Handbuch der Wirtschaftsethik, Bd. 3, Gütersloh 1999, 214-216 (Der Integritäts-Ansatz).

But "integrity" also has a *political and territorial meaning*: territorial integrity of a country means respecting existing borders of a country and not questioning their existence from either outside or inside. "The territorial integrity of the DRC shall be respected[240]" said Antonio Di Rupo, Prime Minister of Belgium, to the UN in 2012. Integrity is understood here as the respect of an entity: an organisation, an institution or a territory or country. This expression is part of the International Law vocabulary.

In the field of *bioethics*, respecting the integrity of a living entity—a human being or an animal—according to Swiss law, is allowing only the genetic modification of an organism that does not affect the integrity of a being. It was very difficult to interpret this law while I was acting as a member of the Federal Commission on Ethics in non-human biotechnology (CENH) during many years.[241]

Integrity in *scientific research* means not plagiarising, or not publishing research which has no outcome (e.g. medical or pharmaceutical research). There is a network on "Ethics and Integrity" that deals exclusively on integrity in research.[242]

"*Environmental integrity*" is one of the five parts of the "Earth Charter", adopted in 1992 at Rio de Janeiro by the international community. Environmental integrity includes protecting the environment and its biodiversity. It does not mean that we are not allowed to change the natural environment, but we shall strive to keep the potential and the potentiality of the natural environment.

This principle also applies to the *integrity of a person or of a community*. According to Protestant ethics, integrity shall not be considered as a virtue to keep the status quo or an ideal of the original creation or the paradise that we risk to lose. On the contrary, integrity of the envi-

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[240] Di Rupo, Antonio, Belgium's Prime Minister, addressing the UN AGM on 26 September 2012.
[241] http://www.ekah.admin.ch/fr/page-daccueil (in French)
[242] http://www.ethics-and-integrity.net/

ronment, or integrity of individuals or of the communities is very dynamic and future oriented, as theologically defined by eschatology: to preserve integrity means to preserve, to nourish and to grow the potential of an organism. God has shown it through his promise to create a new person and a new creature.

Integrity is not only a virtue that belongs to an individual. It also belongs to the *collective*. An ethicist from Congo has published with Globethics.net a book entitled "Business Ethics in Congo: Weaving a Culture of Integrity in Central Africa"[243]. "Weaving a culture of integrity" is a very nice expression that indicates the effort of the whole community who places integrity as the foundation and the code of conduct in a culture, and not as an exception.

26.4 Integrity in the Bible

The word "integrity" only appears—and quite rarely—in the Old Testament. The profession of Judges alone specified that integrity was needed. "Do not try to become a Judge, if you cannot extract injustice, for you could be influenced by the personality of a Prince and thus compromise your own integrity" (Sirach 7:6). Straightforwardness (Prov. 1:3) is close to integrity and integrity of faith and says no to former (ancient) gods, and has trust in God (Jos 24:14); integrity and faithfulness are almost synonymous in this text.

There are other expressions that describe many aspects of integrity: the purity of the heart and the loyalty of the believer, for instance, David, following the threat of Saul (2 Samuel 22:21-26: "My God treats me by my justice, he treats me by the purity of my hands, as I have followed the paths of God, I have not been unfaithful to my God. All his laws are in front of me, and I have not disobeyed his commandments. I have been

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[243] Ntamwenge, Corneille, *L'éthique des affaires au Congo. Tisser une culture d'intégrité en Afrique Centrale,* Globethics.net Focus No. 11, Geneva 2013.

faithful with Him, I have avoided all misbehaviours. Consequently, God has given me back my justice, as he has seen it with his own eyes. To the faithful, you are faithful, to the blameless (preux integer—truthful) you are blameless (intègre)". Faith in God and in his teachings/ ethical principles: "Let our heart be truthful to God, our God, so that you follow his teachings, and keep his commandments, as you are doing it today." (1 Kings 8:61, 1 Kings 9:4). But in the eyes of Jesus, the Pharingian, in his prayer, he follows all the laws of God, but he forgets that Love is the most important teaching of Jesus. So, in this sense, integrity is understood as an act of love.

A biblical text on integrity—which we may consider as a "classic", as it is very rich—is the Psalm 15:2-5 :

"God, who will be accepted in thy tent?
Who will stay on thy sacred mount?
He who has a truthful behaviour;
    practises rightfulness;
    has honest thoughts;
controls his tongue;
    does not harm others;
    nor hurts his fellow men;
he despises the sinner;
    but respects those who fear God.
He does not back off after he made a wrong promise
He does not lend money with interest
    He does not accept gift to condemn an innocent
He who behaves as such is incorruptible."

This is an excellent description of a truthful person with the eleven following traits: he is rightful, honest and true, he controls his words, he is fair, nonviolent without excess, he does not fear wrongdoers, but follows those who behave truthfully, he keeps his promises, does not let

himself being exploited, is free of corruption and is incorruptible ("unshakable" in other translations).

The term "incorruptible" at the end of the psalm is an important qualifier of the believer and of the truthful person: a truthful person recognizes temptation, but he resists to it. He faces uncertainty, but does not ignore it, he faces doubt, but does not lose his faith. He shakes, swings, and trembles but he does not fall, as is said in another Psalm.

The content of "keeping one's promise" is equally important: keeping one's promise is easy if one gets more by doing it. But if one risks losing by doing so (for instance, for not being re-elected to a position or not earning a mandate), keeping one's promise does have a price to pay. This is where the psalm encourages us to do it even if there is a price to pay for it.

In this psalm, the full description of integrity includes behaving towards the people around us and the community, keeping the truth and values and at the same time, saying no to corruption and financial exploitation which leads other people to become indebted as a consequence of non-equitable pricing. An honest person lives in peace of heart and in ethical safety: "Living in honesty, is living in safety." (Proverbs 10:9)

Ethics according to the *New Testament* may be part of the qualities of an integral person as described in the Old Testament, but it goes one step further. The ethical person avoids evil, but does not condemn the villain. On the contrary, he seeks to put him back to the community and the society. To love one's enemy and seek for reconciliation is the greatest act of integrity.

26.5 Integrity and Power

The greatest challenge facing integrity is *power*. From the ethical point of view, power in itself is neither negative nor positive. I.e. power is necessary and positive when it helps to implement objectives, values and virtues and to keep promises.

One can only be responsible of something if one has the empowerment to take action: the power of knowledge to make the right decision, the power of money, to support the right action, the power of network, to set up alliances to gain the majority for consensus in problem solving (for instance political coalition dialogue in the RDC's "Inclusive National Dialogue" on elections), the power of telecom for discourse and unity of the community, and so on.

But these powers may be misused if those who are empowered are not controlled by others. This is due to the fact that, even the most ethical person, who is by definition of a human being not perfect, can make mistakes or be tempted to make use of their charisma and their means. In the Christian language, each human being is a sinner and needs corrections from others. A truthful woman or a truthful man is not unfailing, but he/she is aware of his/her own temptations (e.g. temptation of power abuse) and seeks help and supervising control. It is why there must be distribution of tasks and powers among the five powers of a State at the legislative, executive, judiciary, media and civil society levels.

The Bible contains many texts about *temptation*. The most famous one concerns Jesus. As a human being, Jesus was tempted by power and wealth, in order to teach us how to avoid them. He became more truthful through this "rite of passage" at the beginning of his public life. Another example is Sirach's advice during the violent struggle of the Maccabees riot in 167 A.D., a call for resisting to rebellion against the political or judiciary power to those who are not strong enough: "If you do no

wrong, no wrong will ever come to you. Do not plough the ground to plant seeds of injustice; you may reap a seven-fold bigger harvest than you expect. Don't ask the Lord for a place of honour or ask the king for an important position. Don't try to convince the Lord that you are righteous or make a show of your wisdom before the king. Don't set your heart on being a judge, unless you have the strength of character it takes to put an end to injustice. If you let yourself be influenced by someone in a position of power, your integrity will be damaged. Don't commit any crime against the general public, and don't disgrace yourself among your townspeople. (Sirach 7:2-7)

26.6 Integrity as a Modern Virtue for Individuals

We can summarize the Christian description of a person with integrity as follows:

Integrity is a combination and integration of many virtues: honesty, respect, responsibility, transparency, righteousness, trustworthiness, probity, uprightness, honourableness, morality, high-mindedness, right-mindedness and following God's rules on justice, peace and love. Integrity is to comply with one's own values and convictions. For Christians, this means to act in conformity with God's will. Integrity is doing the right thing, even when no one is watching (C.S. Lewis) and doing what is necessary and not only what is profitable. A truthful person acts out of intrinsic motivation and not the contrary. A truthful person respects and implements laws and regulations. He/she has the courage to act correctly without being followed by the crowd, without being applauded by the authorities, or without fear of financial losses. The person with integrity can distinguish conflicts of interest and solve them in a transparent way. The person with integrity can recognize his own mistakes and those of others, and to correct them, accepting his own limits and the need for collaboration with others.

Staying truthful in a world where evil, cheating, corruption, dishonesty, lies and exploitations are abound, is a big challenge for a truthful person. This is where he/she needs a lot of bravery and resilience. These are moments during which the truthful person finds him-herself alone, without any support, nor understanding from others, and often being considered as a naive or even weak-minded person. These are moments where he/she undergoes pain and sufferings as violence overshadows non-violence, just as the horse overshadows the donkey, if we refer to Jesus' metaphor on donkeys. It is during those moments where the force of integrity is tested and where faith comes into force, based on the conviction that the dishonest person may have short term gains, but the just will benefit in the long term from benedictions and blessings, as claim the promises in the Bible : "For the upright will live in the land, and the blameless will remain in it" (Proverbs 2 :21), "Blessed are the meek, for they will inherit the earth" (Mt 5 :5), "Blessed are those who are the pure in heart, for they will see God" (Mt 5 :8). The spiritual inspiration for a truthful person is his faith, his hope and the divine promise.

This courage can be (sometimes) costly. During these last two months, I met two friends: The first has a high-ranking position as Head of a public company in Africa. He resigned voluntarily as he was not given the possibility to implement the value-based integrity as we discussed above. He had given up his position and the privileges thereof, the money and the politico-economic power in order to keep up with his integrity principles. He thereby enhanced his reputation as a truthful and trustworthy person, a moral quality to which the people in his country was yearning for. The second is a friend from Asia, who had accepted a promotion for a top academic position in an institution, provided he could replace the corrupted elements within it, and build thereupon a culture of integrity with more transparency. He declared that he would resign without the support of the auditing authorities for such transformation. These two examples show that one needs not only the necessary

bravery, but also a sufficiently good material safety net to avoid falling into the insecurity gap upon leaving a position out of ethical conviction!

Two further examples of personalities known for their integrity are Nelson Mandela, seen almost as a Saint and emblem among African and world leaders[244]; and Erich Walser, Entrepreneur and Director of the Association of Swiss Insurances.[245] Many more persons of integrity, known and unknown, could be listed. They must not be Saints and perfect, but examples of courageous and righteous persons with values.

26.7 Integrity as Systemic Approach and Institutional Culture

Some may blame the ethics of virtues as individualistic. Indeed, virtues are foremost references for attitude and action on a personal level. But integrity is not only reserved to ethical heroes, in other words, women and men with a strong character. Integrity is the attitude of an individual who can bring transformation to a culture, within which the majority of the population can adapt under all circumstances, the foundations of integrity. Integrity is a holistic and systemic approach to solve a problem and reduce its vices. Christian ethics not only calls individuals to come back to moral behaviour, but makes them feel convicted for having failed to provide the necessary support to carry out a virtuous life. In addition, Christian ethics help to build a thorough support structure for the individuals. *The individual and interpersonal ethics are about the direct interaction between human beings. The structural ethics is the indirect interaction of ethics through structures and rules within institutions.* Here are some examples:

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[244] See the comparison of Mandela and Mugabe in Christoph Stückelberger, *Responsible Leadership Handbook. For Staff and Boards*, Geneva 2014, 105-107, Free download at www.globethics.net/publications.
[245] Berger, Urs/ Dürr, Lucius, *Gestalter und Brückenbauer*, Neue Zürcher Zeitung, 7 January 2015.

Professional and institutional codes of Ethics[246], Committees for research in Ethics within Higher Education Institutions and Hospitals, sanctions against plagiarism, religious worship activities, religious and moral teaching in schools, education within the family, anti-corruption posters in airports, documentaries on public personalities or unknown individuals whose exemplary behaviours can serve as models for others.

26.8 Integrity as Political and Economic Reference in Nation Building

In order to enforce integrity and building an institutional culture based on integrity, we shall consolidate the political, economic, and judiciary foundations, enforce sanction mechanisms against any trespassing of these values, and create incentives for those setting examples of promoting such values. Integrity can be reinforced through constitutions and laws which are respected through proper implementation and control measures. A transparent, trustworthy, fair electoral system, financed and supported in an appropriate manner, under the surveillance of an independent committee for elections (as in the case of the CENI in DRC) can also contribute a lot to reinforce the implementation of integrity. Integrity needs a solid judiciary system, run by independent judges who are free of corruption, and a trustworthy police force, etc. The non-governmental organisation "IntegrityAction" defines public integrity as follows: "Public or organisational integrity is the set of characteristics that justify trustworthiness and generate trust among stakeholders. Integrity creates the conditions for organisations to intelligently resist corruption and to be more trusted and efficient. IntegrityAction takes integrity to be the alignment of four factors: Accountability, Competence, Ethics

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[246] See the collection of over 1000 codes of professional ethics online, free downloadable: http://www.globethics.net/web/codes-of-ethics/collection-articles?layoutPlid=4297674.

and Corruption control."[247] IntegrityAction has a short formula: I=a(A+C+E)-c. This can be read as "integrity equals actions based on accountability/responsibility, competence, ethics and is corruption-free".

26.9 Conclusion

Virtue ethics is an important pillar of ethics, especially in the era of globalisation and relativism where certain key virtues in human relations are getting weaker and less and less respected. The Christian ethics can unveil the wisdom of biblical virtues without pushing it into legalism, theologically speaking, into making it as the law replacing the gospel. Jesus Christ's teachings are to free the believers and help them to become and remain truthful individuals. Virtue ethics based on the free teachings of the gospel and the mercy of God is possible. *Integrity is of course a core virtue in all ethical value systems and all world religions.* In this article we concentrated on the Christian perspective. An interreligious comparison would be worth to elaborate.

Integrity is a sum of several virtues such as honesty, responsibility, gratitude among others. Integrity has a great relevance as a key virtue in many sectors on society such as: politics, economy, culture, education, media and especially in anti-corruption policies.

Christian ethics can bring more contribution to a deeper understanding of integrity. Churches can and must enforce integrity by pastoral support to the faithful, by protecting persons who are exposed or endangered by their truthful actions, and by enforcing structures and mechanisms of institutions, economic entities and political actions in favour of integrity.

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[247] www.integrityaction.org.

PART 4
Values and Virtues by Sector

GLOBAL VALUES
IN HIGHER EDUCATION

21ˢᵗ Century Higher Education Reform
and Transformation for Global Citizenship

Divya Singh and Jeanette Botha, South Africa

27.1 Introduction

The dawning of the 21ˢᵗ century has been marked by a confluence of transformative dynamics in higher education, resulting in a growing focus on the re-evaluation and re-envisioning of global higher education as well as an unequivocal global reaffirmation of education as a primary driver and catalyst of socio-economic development[248], a 'common good', and a 'fundamental human right'.[249] Drawing on seminal accretive research, the Unesco *Position Paper on Education Post-2015* addresses emerging considerations for consideration within the remit of responsibilities attributed to universities and higher education. These include the emerging social and sustainability, transformative dimension of teaching and learning that focuses on the wellbeing of people and

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[248] Unesco 1998a: 1
[249] Unesco 2015a; Incheon Declaration 2014; Sustainable Development Goals 2015a

their right to an improved quality of life through quality education, as well as the notion of 'responsible citizenship'.[250]

Summarising the future of higher education, the following guiding principles set by Unesco[251] are apposite:

(1) Education is a fundamental human right[252] and contributes significantly to the realization of other rights.

(2) Education is a public good.

(3) Education is a foundation for *human fulfilment, peace, sustainable development, economic growth, decent work, gender equality and responsible global citizenship.*

(4) Education is a key contributor to the reduction of inequalities and poverty by bequeathing the conditions and generating the opportunities for *better, sustainable societies.*

27.2 The Parameters of the Discussion

In addressing the subject of global values for higher education, this paper further defines its parameters consonant with the role, function and purpose of higher education.

Rossouw and Van Vuuren[253] raise the relationship between ethics and values, suggesting that whilst they are undoubtedly linked, they are not synonymous. Further explaining, they describe *values* as 'relatively stable convictions about what is important'[254] and stress that they may be attributed to both an individual and an organisation.

> *Strategic values refer to the shared conviction of the organisation about its desired objectives. As such, strategic values indicate the*

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[250] Unesco 2015 b: 3.13
[251] 2015c : 3.13
[252] Article 26, Universal Declaration of Human Rights (1948), and the UNESCO Convention against Discrimination in Education (1960).
[253] 2010: 8
[254] 2010: 8

direction in which the organisation wishes to move. [...] [On the other hand] members of the organisation need to commit them-selves to specific ethical values. [...] Ethical values are thus a subset of values within the broader set of values of an organisa-tion[255]

This paper does not propose a set of ethical standards for global higher education but focuses on three elementary values which should be common to all universities profoundly reflecting the commitment to prepare students for global citizenship.

Secondly, a discussion on global values for higher education is the sum of a broad tripartite reflection: (a) values attributed to the agglom-erative university system as an institution of practice, (b) values of the staff comprising the universities, and (c) values that should be inculcated in such a manner that they are inherent in the programme of graduations. Each is a discussion on its own and this paper will only focus on the first consideration.

Thirdly, the last boundary to define this paper reflects on the ques-tion whether higher education as it existed fifty years ago remains appo-site and relevant given the global socio-political and economic realities, as well as specific factors such as agility, flexibility, innovation, mana-gerialism, commercialisation, privatisation, globalisation, risk and regu-lation at the national level which have become critical causal considera-tions in planning higher education for the twenty-first century.

27.3 The Policy Environment

Today, the notion of a responsible and critical citizenry is globally entrenched as part of the core mission of the university. Being a critical citizen in the university context implies that graduates will have ac-

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[255] Rossouw and Van Vuuren 2010: 8

quired abilities such as critical and analytical thinking, the holistic appreciation and contextualization of their societies nationally and globally, and a mature understanding of the notion and practice of critical, responsible citizenship. Responsible *global* citizenship equally incorporates the triple-bottom-line approach of economic, social and environmental responsibility—the so-called *Profit-People-Planet* approach. King III, CH 2.1.4 asserts:

> *Good corporate citizenship is the establishment of an ethical relationship of responsibility between the company and the society in which it operates. As good corporate citizens of the societies in which they do business, companies have, apart from rights, also legal and moral obligations in respect of their social and natural environments. The company as a good corporate citizen should protect, enhance and invest in the wellbeing of society and the natural ecology.*[256]

In summarising, Israel describes a global citizen simply as 'someone who sees themselves as part of an emerging sustainable world community, and whose actions support the values and practices of that community.' [257]

The World Declaration on Higher Education for the Twenty-First Century: Vision and Action[258] remains a compelling affirmation of the role of education in supporting the aspirations of global citizenship. Defining education as a fundamental pillar of human rights, democracy, sustainable development and peace, it focusses on education for citizenship and creates the protected space for universities, staff and students to 'be able to speak out on ethical, cultural and social problems completely independently and in full awareness of their responsibilities, exercising a kind of intellectual authority that society needs to help it to reflect, un-

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[256] KING III : 2009
[257] www.the globalcitizensinitiative.org:1
[258] Unesco: 1998b

derstand and act' (Article 2(b)); and 'play a role in helping identify and address issues that affect the well-being of communities, nations and global society (Article 2(f)).

More recently, the approval and acceptance by global nations of the *Sustainable Development Goals Post-2015* has brought into sharper focus the role that education and higher education specifically, can play in supporting and supplementing global well-being.

Goal 4 of the Sustainable Development Goals[259] provides: "Ensure inclusive and equitable quality education and provide life-long opportunities for all." Notwithstanding the concern raised by Birchi and Rippon[260] that Goal 4 demonstrates 'a slight bias towards the view of education as being a means to productivity and growth, as it focuses on skilled workers more than autonomous and self-confident persons', it is suggested that this is adequately addressed by Target 4.7. Target 4.7 is clear in the exhortation that by 2030 governments should 'Ensure all learners acquire knowledge and skill needs to promote sustainable development, including amongst others through education for sustainable development and sustainable lifestyles, human rights, gender equality, promotion of a culture of peace and non-violence, *global citizenship,* and appreciation of cultural diversity and of culture's contribution to sustainable development.' [261]This target is entirely focussed on the qualitative imperatives of education and whilst perhaps somewhat ambitiously set, it sets a goal for higher education that clearly ameliorates the straightjacketed approach of a discipline-specific learning paradigm.

The attainment of the global policy commitments in Target 4.7 is integrally dependent on competent and responsible leadership in the university system as nations and university leaders will have the opportunity to consider and implement context-suited and internationally relevant

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[259] 2015b
[260] Loewe and Rippon 2015: 27
[261] SDGs 2015c.

initiatives for global citizenship and development. The robust implementation of this target will, however, ensure that students are prepared for 'one world,' understanding internal and external, intrinsic and extrinsic, endogenous and exogenous conditions and factors affecting communal, national and global well-being. The need to re-engage with teaching and learning practices in higher education is critical at this juncture of global awareness and development. The re-orientation of universities, understanding their 21st century function will require a deep reformulation of the current discipline–focussed graduate specialisation approach.

Referring pertinently to this re-routing process, Schwenkler[262] is adamant that the inherent function of the university:

> *is not in any kind of production—of discoveries, degrees, or books and articles. That a university typically does produce these things is incidental to its true work, which is the pursuit and attainment of truth, goodness, and beauty through intellectual exchange and the expressive power of art.*

Harkavy[263] agrees, although taking a less Platoist view—he urges that universities should 'return to their core mission—effectively educating students to be democratic, creative, caring, *constructive citizens of a democratic society [geared] for the real world problem-solving, action-orientated proposition [...] to change it for the better*.' [my emphasis]

Notwithstanding a clear focus in higher education policy to develop the skills of analytical thinking and critical reasoning amongst students, anecdotal engagement with teaching staff and employers repeats the concern that graduates of the twenty-first century often do not present with such skills. Students today appear to graduate with a discipline specialisation and qualification but little else by way of ability to apply their knowledge in the workplace, in their professions, and in life. Sledge and

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[262] 2016: 3
[263] 2006a: 1–2

Fishman[264] point out that universities must revisit the committed critical cross-field learning outcomes which promoted the higher level skills that students acquired through their so-called liberal arts degrees because 'connecting these higher level competencies back to the real world applications will be critical' for the success of future generations of graduates. Nussbaum[265] also supports this view emphasising the profound social and political value and role of higher education and noting the deep-seated connection with the idea of democratic citizenship and the 'cultivation of humanity'. Nussbaum[266] argues that three capacities are pivotal in this regard - the first is the capacity for critical self-examination (including an examination of one's traditions). Training this capacity requires developing the ability to reason logically, to test what one reads or says for consistency of reasoning, correctness of fact, and accuracy of judgement. She asserts that the cultivation of humanity requires more than factual knowledge. Secondly, students need to see themselves 'as human beings bound to all other human beings by ties of recognition and concern,' which necessitates a broader knowledge and understanding of different cultures and 'of differences of gender, race, and sexuality'. And thirdly, and closely allied, students need to develop 'the ability to think what it might be like to be in the shoes of a person different from oneself, to be an intelligent reader of that person's story, and to understand the emotions and wishes and desires that someone so placed might have.' Global values reflect global issues that the world community needs to solve collaboratively and as Freeman notes, 'Focussing solely on narrow ideas of self-interest can detract from our very humanity'[267]. However, engagements with students indicate mixed views with many students only keen to receive their qualification and exit the university into the world of work. Whilst perhaps not the more

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[264] 2014: 14
[265] 2006: 5
[266] 2006: 6-7
[267] BBVA OpenMind 2013: 373

altruistic mission, this approach is understandable given the economic constraints and need 'to earn a living'; confronted with this reality, young students have little conceptual understanding for global demands and universal citizenship. University leaders and teachers often equally share this view with an unwavering and single-minded focus on throughout and success so that Gibson[268] points out that the university (in the U.S.A) has simply become 'a place for professors to get tenured and students to get credentialed'.

Global citizens, however, clearly recognise and understand the cross-sectoral, interconnectedness of the world and the communal role that they must play in addressing the challenges. Higher education institutions have a critical role to play in raising the much-needed awareness of endogenous factors so that graduates understand their role and function as true global citizens—they need to reclaim and reassert this role, committing to the impetus of social and global sustainability through responsible leadership, innovation and creative practice, and quality, but this can only happen where there is a thorough understanding of their global context, and where higher education leadership and management ensure institutional agility that will allow for proactive response to changing higher education dynamics.

27.4 The First Value: Responsible Leadership

Globalisation is undoubtedly shaping the world in which we live and higher education is not exempt from the influences of the global ecosystem.

> *Globalisation confronts us with a multiplicity of new phenomena, for the management of which we will have to provide an ethical response. […] (Whilst acknowledging the absence of uniformity)*

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[268] 2001: 11

the answers to these questions raised by globalisation will be
fundamental for global stability and prosperity in the future.[269]

With growing numbers and limited access, and fiscal austerity confronting universities globally, there has been increased focus on commercialisation and marketization. As this situation embeds itself, universities are increasingly becoming part of the of the corporate capital system. In keeping with the neoliberal, capitalistic framework of globalization, profit (the market) has become one of the primary drivers and higher education has predictably become a multinational export industry, even meriting its own category in the General Agreement on Trade and Services (GATS). Unesco (2002:1) actually provides the rationale for higher education's inclusion in GATS as follows:

> *Trade in higher education is a million-dollar business. The demand for higher education, on the one side, is growing, while on the other side, trans-border education (e.g. private or for-profit higher foreign university campuses, IT Academies, twinning arrangements with other universities, corporate universities, virtual universities, open universities, e-universities etc.) is increasing. The capacity of the public sector has not kept up with this demand. This coupled with the recent developments of ICTs and the ensuing growth in online learning has resulted in the creation of this very lucrative market.*

Against this backdrop, the preamble to the Report (undated) produced by Deloitte Canada *Higher Education is Evolving* reiterates this reality stressing changes in both economic and technological environments that 'make the application of more traditional higher education governance models increasingly difficult and impractical'. As universities become more corporatized an emerging sense of the importance of

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[269] BBVA OpenMind – González 2013: 11).

robust regulation, good governance and ethical leadership is becoming increasingly entrenched: however, good governance is not just about financial health and regulatory compliance, it also includes sustained and responsible monitoring of the social and environmental impact of the institution and its responsiveness to both the intrinsic and extrinsic factors for which is conforms responsibility. Moving beyond the compliance genre of governance to a values-driven paradigm provides critical context for higher education role-players and stakeholders to reach towards a standard of moral commitments.

Taking account of the changing environment, the concomitant enquiry is made: Do university managers understand the emerging emphasis on leadership and management and the demand for regulatory governance that has become a *sine qua non* for institutional sustainability? Do they understand the character of the Millennials at whom the higher education offerings are directed? How much of what is done at universities is informed by benefit attributes of student profiling and data analytics? Do institutional leaders fully comprehend the impact of fiscal austerity and the need to improve cost-effectiveness and enhance efficiencies of the university system?

The analysis by Küng[270] on the failures of the capitalist system is so apposite for the university system today that it warrants repeating: he notes *inter alia* that institutions fail because of inefficient functioning of the regulatory and supervisory systems, an inadequate legal and financial infrastructure, and an inability to understand the obligations of accountability and/or transparency. Within the university sector, the governance platform is perceived as anti-academic and a descent into the world of 'managerialism' with the consequential demise of autonomy and creativity. Realistically, university leadership must recognise that the notion of the university being 'only for the public good' has diminished and a defensible equilibrium is a critical need—governance that

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[270] BBVA OpenMind 2013: 36

combines social vision, including understanding of global issues, with efficient managerial skills[271]. This is key because a second contributor to the failure of organisations is 'the failure of moral virtues […] lack of truthfulness, trust and social responsibility'[272]. The ethical dimension of higher education is not an add-on or a 'nice-to-have' construct when developing vision and mission statements or trotting out the various stakeholder reports.

Responsible leadership will acknowledge the importance of technology as a driver for change and as a tool for the facilitation of an efficient and effective transactional environment. However, concomitantly, responsible leadership will equally recognise that embracing ICTs indiscriminately will ultimately result in greater disservice to affected students. Not all students have equal access to technology, connectivity and devices and forcing unprepared students into the 21st century ICT milieu will cause inevitable disadvantage due to a simple case of 'fundamental lack of appropriate support'. This is the harsh reality of so many students in the developing world, who, because of circumstances, require different and more nurturing pedagogical approaches that cannot be provided by technology alone. Emerging research is also beginning to call into question the rather *gung-ho* claims of quality online education and there is evidence of a process of re-evaluation around the actual value of technology in pedagogy. Responsible leadership in the 21st Century University, whilst preparing students to be global citizens, will be using data analytics and congruent student profiling to understand resources limitations and socio-economic circumstances, as well as the diverse and contextual underpinnings of the student population. This is critical if the education and learning paradigm is to be truly values-based.

Notwithstanding the aforementioned constraints, the advantages of technology to meet both the SDGs commitment and confront the 'iron

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[271] Unesco 1998c Article 13.12
[272] BBVA OpenMind – Kung 2013: 36

triangle'[273] insofar as expanding access, mitigating cost, and maintaining or enhancing quality cannot be questioned: it is the manner and extent to which they will be harnessed insightfully, that will determine the outcome bearing in mind that the very students at whom the affordances of technology are aimed as an enabler of access to quality education are also the cohort of potential students to be excluded for reasons set out in the earlier discussion.

Students will always be key stakeholders of a university and responsible leadership needs to fundamentally focus on the renewal of higher education towards a clear student centred-approach. Article 9 of the Unesco *World Declaration* (i) directly calls for universities to educate students to be 'well informed and deeply motivated citizens', and (ii) specifically to recast curricula' using innovative pedagogic and didactic modalities and 'go beyond cognitive mastery of disciplines'[274]This is critical, for as Harkavy[275] succinctly states, 'More than any other institution, the university determines the character of the overall schooling system' given that the underlying character of the schooling system is in a large measure influenced by what is taught to the teachers in the university. '[T]hrough the school system every family […] is brought into touch with the university; for from it proceeds the teachers, or the teacher's teachers.'

However, the notion of university stakeholders has evolved beyond just the student and staff, and academic governance standards require an emphasis on broader co-operative governance and stakeholder management. The rationale for this is the longstanding commercial dogma that good stakeholder management imitates reputation which directly *and* indirectly impacts on the financial returns of the organisation. Therefore, if the university is seen as responsible by its stakeholders, this enhances

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[273] Daniels *et al* 2009a
[274] Unesco 1998d:11-12.
[275] 2006b: 8

trust which in turn reflects on academic enrolment numbers and additional funding and donor opportunities. Today it may be justifiably said that universities leaders are not just responsible for academic growth (which is in itself a major challenge in the context of the global citizen discourse) but also for institutional survival.

Finally, it would be remiss in a discussion on responsible leadership in higher education committed to practising the ethos of global citizenship not to raise the commitments of Goal 5 of the SDGs (read with Goal 4), which focusses on enterprise of gender equality (SDGs: 2015e). Painter-Morland[276] highlights the concern and the need to:

> *[…] seek to understand the tacit gender prejudices inherent in [global] organisational practices and the embodied effects of such prejudices for the individuals involved. […] [D]espite an overt acknowledgement of equal rights and opportunities, many women and men still experience very real barriers in terms of their access to leadership opportunities*

27.5 The Second Value: Innovation and Creativity

Responsible leadership, innovation and creativity are all carefully linked. If universities are to meet their role as catalysts for change towards a more balanced world, some degree of strategic re-focussing will be required—and not all of this will be based on tried-and-tested university modalities of operations.

Article 13 of the *World Declaration*[277] makes this clear: Higher education institutions should adopt *forward looking* management practices that respond to the needs of their environments. Planning for the 22nd century will demand innovative approaches, formulating widely-shared principles which address the inherent values that will make the universi-

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[276] BBVA OpenMind 2013: 441
[277] 1998e:16

ty system fit for its new purpose, combining discipline-specific speciali-sation and the fundamental promise to make more people aware of the moral challenges confronting us. This will sometimes require courage to do something new, try something that may be a little dangerous (given that universities work with public funds), and take some risk 'because if they know it will work, they'll only get an improvement to what they already have; yet if they try something that is a little dangerous and new, they will realise true innovation'.[278] In short, what is required from uni-versities are safe, funded, entrepreneurial spaces for academic experi-mentation and management innovation if the goal is to achieve some-thing creative and truly different. Whilst some universities have already created such development hubs the practice has generally not yet taken root.

Today with the ease of internationalisation and student mobility, ed-ucation has become more significantly globally connected. The new generation of students will be more diverse and more international than ever. To keep up with the development, universities participating in the international arena will be forced to begin to consider creative practices of accreditation and recognition of qualifications if they are to maintain any reasonable competitive advantage. Such arrangements will obvious-ly need to be driven at a national level as quality controls and academic autonomy and integrity become the core of the decision. Partnerships and collaborations are rapidly becoming the order of the day as skills without borders and limited resources are being leveraged for global communal benefit.

As stated above, one of the key drivers of innovation is technology. The exponential rate at which new knowledge is created and new prac-tices and ways of work develop, emphasises the demand for universities to become more agile in responding to the needs of the time. Our uni-versities are, however, not designed for this type of rapid shuffle - to

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[278] BBVA OpenMind - Stanleigh 2013: 2

revise curricula and modalities of learning at the pace required by industry and students - and it will take creative and persuasive leadership to achieve this goal. The Chairman and CEO of Tupperware Brands Corporation, Rick Goings[279] raises an interesting perspective, pointing out the inherent changes in the jobbing market, influenced by the technology revolution. He notes that jobs are disappearing faster than they are created, whilst companies are finding difficulty to attract people with the right skills. The speed and breadth of innovation is affecting all jobs and every skills set; yet whilst there is a skills gap, today's education system can't keep up with the pace of change. Too many of today's graduates and the skills they possess are often discounted.'[280]

Patents, copyright, intellectual property and royalties are now the buzzwords in higher education with the emphasis on research, innovation and commercialisation. Education in the twenty-first century is as much a service that can be bought and sold as it is a fundamental human right and a public good. Students are called 'clients', we buy and sell intellectual 'property', and those who cannot afford education remain largely excluded. The traditional notion of the university as a public good and the primacy of academic freedom and institutional autonomy are increasingly being challenged by the relentless demand for marketable knowledge and skills that will grow economies and make profits. Thus, 'public good' has been re-conceptualized to include a *good return on investmen*t *and a profit.* Not surprisingly, by 1973, the World Bank had cast higher education as 'a private good, with low returns.'[281] Harkavy is singularly less enthusiastic about this changing face of higher education. He points out:

> *Perhaps the most important consequence of commercialisation of*
> *higher education is the devastating effect that it has on the values*

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[279] 2016: 1-2
[280] See also Sledge and Fishman 2014: 20
[281] Temel 2016: 1

> *and ambitions of college students. When universities openly and increasingly pursue commercialisation, it powerfully legitimises and reinforces pursuit of economic self-interest by students and contributes to widespread sense among them that they are in college solely to gain career skills and credentials. […] [S]tudent idealism is even more sharply diminished, student disengagement is even more sharply increased, when students see their universities abandon academic values and scholarly pursuits to openly, enthusiastically function as entrepreneurial, ferociously competitive, profit-making corporations.[282]*

Recognising the competing interests, Frost notes:

> *It often comes about that what is required from the ethical point of view of one practice might come to clash with what is required ethically within another.[283]*

The challenge for higher education - triangulating governance, innovation, and academic purpose - will be to establish the balance that ensures the character and purpose of the university responsive to the global demands in the twenty-first century. Fundamental to academic purpose is the notion of quality, taking into account the essential aspects of academic relevance and excellence.

27.6 The Third Value: Quality

One of the most enduring concerns of higher education is quality. It is evident in all of the global instruments on higher education, as well as in most national policy documents. An incontestable correlation between poor quality education and low learning levels and learning deficits or inequalities has ensured that the provision of quality education remains

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[282] Harkavy 2006c: 14
[283] BBVA OpenMind 2013: 66

at the forefront of the global education agenda. This concern has been bolstered by an increasingly fragmented global higher education environment and various new conceptualizations of 'education' stemming from the affordances of technology, globalization and marketization, as well as an appreciation of the fact that equitable access to quality education is an indisputable prerequisite for the development of responsible and ethical global citizens. In this context a generic and applicable concept of quality remains elusive and subject to ongoing debate. It is thus understandable that 'Ensuring quality and relevant teaching and learning in terms of inputs, content, processes and learning environments to support the *holistic* development of all children, youth and adults' occupies a central place in the Post-2015 Education Agenda[284].

There can be little equivocation about the implicit ethical dimension to the quality discussion vis-à-vis higher education. Simply stated, poor quality education is unethical. Traditional understandings and practices of quality management and assurance have centred on quality as a holistic *fitness-for-purpose* framework.[285] It is however increasingly evident that these traditional frameworks do not provide sufficient guidance with regard to principles and criteria that should be embedded - pedagogically and in terms of course content - towards a fundamental clarification of the *ethical* dimensions of quality which will inform responsible, ethical and critical global citizenship.

Given the acknowledgement that 21st century graduates are often considered under-prepared for the world-of-work, the *Post-2015 Education Agenda* makes a series of cogent recommendations on improving the quality of education, and by extension, of graduates. These include:

a. Recruiting and retaining well-trained and motivated teachers who use inclusive, gender-responsive and participatory pedagogical approaches to ensure effective learning outcomes. b) Provid-

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[284] Unesco 2015d:9
[285] Woodhouse 2012:7

ing content that is relevant to all learners and to the context in which they live.

b. Establishing learning environments that are safe, gender-responsive, inclusive and conducive to learning, and encompass mother tongue-based multilingual education.

c. Ensuring that learners reach sufficient levels of knowledge and competencies according to national standards at each level.

d. Strengthening capacities for learners to be innovative and creative, and to assimilate change in their society and the workplace and over their lifespan.

e. Strengthening the ways education contributes to peace, responsible citizenship, sustainable development and intercultural dialogue. [286]

The SDGs[287] similarly suggest a number of objectives that are aimed to ensure equitable quality education by 2030.

These recommendations and objectives all contribute to the notion of corporate/academic citizenship on the part of higher education institutions, both in the way in which they use their resources to the benefit of the university and its staff and students, as well as in the way that institution recognize that their future is intertwined with the future of the economy, society and natural environment and its response to changing societal demands.[288] In line with their corporate citizenship responsibility, higher education institutions need to 'do the right things the right way.' However, in a culturally diverse national or global environment, the 'right thing' may not necessarily represent an agreed moral choice, which is why the application of quality *values, principles and criteria,* which are universally understood and accepted, is the more pragmatic and feasible option at both the institutional and global levels.

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[286] Unesco 2015e: 8
[287] 2015f: 31
[288] Draft King IV Code 2016: 6).

Interestingly, none of the identified global instruments and policy submissions speaks to the *ethical* dimension of quality. However, the Council For Higher Education Accreditation International Quality Group (CHEA/CIQG 2015) reflects explicitly on a 'shared understanding about the dimensions of quality' and even proposes a set of guiding principles[289] that are 'intended to serve as a framework for international deliberation about quality in higher education. The principles categorise common ground and establish a foundation for understanding quality'. Specific areas of emphasis[290] include amongst others (i) the recognition that the education provided must always be of the highest quality and (ii) the clarity of purpose that higher education providers and staff have the primary responsibility to achieve quality. At the same time, (iii) governments have a central role in encouraging and supporting quality higher education and ultimately, (iv) the quality of higher education will always be evaluated on its ability to meet the needs of society and generate public confidence and trust. In this last-mentioned consideration there is an emerging motivation for the imperative of quality to be harnessed to realise the broader global purpose of higher education 'for the public good' coupled with the particular acknowledgement that 'quality higher education needs to be flexible, creative and innovative; developing and evolving to meet students' needs, to justify the confidence of society and to maintain diversity.'[291] It is suggested that as universities

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[289] These principles are consistent with existing international standards and guidelines such as the 2005 UNESCO-OECD Guidelines for Quality Provision in Cross-Border Higher Education (http://www.unesco.org/education/ guidelines_E.indd.pdf); the 2007 INQAAHE Guidelines of Good Practice for Quality Assurance (http://www.inqaahe.org/main/professionaldevelopment/ guidelines-of-good-practice-51); the 2008 Chiba Principles: Higher Education Quality Assurance for the Asia Pacific Region developed by APQN (https://internationaleducation.gov.au/About-AEI/Policy/Documents/Brisbane%20Communique/Quality_Assurance_Principles_pdf.pdf); 2015 Revised European Standards and Guidelines for Quality Assurance (http://www.ehea.info/news-details.aspx?ArticleId=393).

[290] CHEA 2015: 1

[291] CHEA 2015:1

direct themselves to embedding the value of quality, this interesting benchmark should not be missed. A framework so developed will then serve as an institutional guideline for inculcation of quality into the scholarship agenda, courseware development, teaching and learning, research and service. Evidently ethics, governance and sustainability are not explicitly highlighted. Universities committed to innovative practice and relevance in the twenty-first century may consider the development of an additional combined principle that serves this purpose.

27.7 Conclusion

Advancing the proposition of higher education for a democratic mission, global citizenship, and the common good; the test is to balance the competing interests of Plato's ideology of 'elitist' higher education, the commercialisation and commodification of university offerings, and the notion that the university's purpose is to produce graduates only skilled in their chosen discipline of learning and specialisation. Added to this, higher education institutions are facing three critical areas where responsible leadership, innovation and quality are called for. Firstly, institutions will have to define and redefine themselves to meet the growing demand and international commitments for university education by expanding the number of places they offer; secondly, universities will have to adapt (i) programmes, and (ii) teaching methods to match the changing needs of a more diverse generation of student[292]; and thirdly, within this state of change and flux, universities will have to ensure the quality of their offerings and its relevance to preparing graduates for the twenty-first century promise of global citizenship.

Universities are a unique environment with the unqualified potential to mould an educated citizenry blessed with virtue as well as wisdom for a global future that includes citizenship, social justice and the public

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[292] OECD 2013: 4

good[293]. Experience and practice has shown that universities make this commitment - pledging quality, access and accountability - but the unanswered question remains: Is that responsibility monitored and are universities actually held to account for their achievements in this regard? The *laissez faire* approach has not worked in the past and unfortunately it remains an unanswered question whether the promise to change is indeed globally understood by all universities. Higher education global communities and associations are perhaps one crucial space where these challenges and developments can be unpacked, understood and commitments monitored and measured. Of course, it will not be law and will depend on the values of the association generally and ethics of the delegate partners specifically.

Notwithstanding, universities cannot be the problem: universities have the inimitable latent potential for transformation to a more balanced and sustainable world and the need for twenty-first century higher education reform and transformation for global citizenship is, unmistakeably, now.

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[293] Harkavy 2006d: 16, 33

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GLOBAL VALUES – CHINESE MORAL LEADERSHIP

Liu Baocheng, China

Summary

For thousands of years, Chinese leadership has been closely im-
mersed in the world of officialdom, which was institutionalised for 13
centuries (605–1905 AD) as the only legitimate career path for the intel-
lectual class through stereotyped exams. However, the exam was limited
to literature and macro management philosophy. As such, Chinese lead-
ers had a profound tendency toward literati and were far less pragmatic
in micro management. Their moral value is far more related to the con-
cept of nation represented by the emperor rather than responsibility to
the organisation composed of people under his rule. *Moral leadership
has been highly emphasized on the quality of being and far less on do-
ing.* Being clean from corruption, simply being nice to ordinary people,
and maintaining the status quo—these would be enough to justify a
leadership. It was insignificant and often dangerous for them to initiate
change, even for the knowingly better. Their focus was vested on dis-
tributive justice instead of innovation and growth. Although there are
different merits for various organisational structures, Chinese leadership
would habitually pick the type of spike, which signifies a top-down
chain of power control. A labelled good leadership typically would

choose a plain lifestyle to compromise with the predominant value of an equalitarian society.

In spite of the radical social changes along Chinese history, those traditional values in leadership continue to persist until present day. This reflection is expected to remind the current leadership circle of the necessary transition they may have to face along with the on-going social evolution.

28.1 Traditional Moral Leadership with Loyalty and Kindness

Morality is the common values held by an organised society, which have been formed through social practices and exchanges among communities through a long period of time. Moral judgment, with which beauty is distinguished from ugliness and good from bad, is based on the recognition of common interests in specific social groups. As a social person, everyone is designated with certain moral obligations to meet the expectation of the community he/she belongs to. However, in addition to the individual moral duties, a leader is also expected to take on his/her moral obligations towards the organisation. In the highly-organised modern society, almost all major social revolutions and institutional innovation have been pioneered by great leaders. And only after being recognized and endorsed by the leadership, can great theories exert the effectual impact on society and organisations. Therefore, moral leadership is worthy of consideration as both social and management issue.

Throughout the history of our world, China has the most abundant theories and doctrines on officialdom, dwarfing the ones from other nations. There are four reasons for this phenomenon: firstly, the heritage of summarized experiences of China's long and continued governing history; secondly, officialdom has been perceived as the club for privileges,

rather than simply a career path, where both temptation and pitfalls generate fascination and concerns, let alone formidable uncertainty; thirdly, moral cultivation of officials in China is closely related to the populous life and future prospects, hence almost every Chinese citizen would dream on an official career and place great expectations on the leaders, with no parallel phenomenon from other nations; fourthly, with Confucius' teaching of "Officialdom is the natural outlet for good scholars" and the imperial examination system since the Sui Dynasty, Chinese intellectuals have obsessively destined their fate and life-long values on securing an official position. Demands mother's wisdom, focused minds cultivate values. Thus, there's no wonder for such developed theories and techniques on officialdom in Chinese history.

In short, Chinese traditional moral leadership focuses on principles of being loyal to the emperor and kind to the subjects. Such kind of leadership stems from the top-down hierarchical mode of public administration. However, being a government official is just part of the leadership. From the contemporary perspective, leadership refers to the capabilities of mobilizing various resources to serve the organisational objectives. These capabilities could be in the form of either formal authorities or informal influences. In a democratic society, the latter assumes increasing popularity in the field of management. Thus, Chinese traditional wisdom on leadership is inadequate, or at least unbalanced.

Authority-based leadership is exercised through a chain of command relying on control and punishment, while non-authoritative leadership emphasizes persuasion through communication and coordination. The presumption of the first type of leadership is that the subordinates are lazy, silly and selfish, while the latter presumes that they are diligent, brilliant and ready to share with others including the leader.

28.2 Modern Moral Leadership Models

In an organisation, the moral leadership is depicted on three levels: competitive advantage within the industry, operational efficiency in its business process, and distributive justice among its members. Externally, it is tested by the reputation earned among stakeholders primarily through its commitment and contribution to the organisation's social responsibility. For a long time, the expectations on the leaders have been excessively focused on the fair distribution of economic outcome, ignoring the greater objective of leading the organisation towards its sustainable growth. Thus, such leaders tend to prioritize and exhaust their efforts on the issue of distribution rather than enhancing the organisation's overall capacity. In communicating with the members of the organisation, Chinese leaders in state-owned organisations are constantly overburdened by paper works and meetings. Leaders on the stage can't stop themselves from their enthusiastic speeches while the audiences simply pretend to listen. Even with the great number of red-tape documents distributed, no actual impact exerts on the subordinates. All of these show that, even with such advanced information technologies and civilized society as of today, the formalism of communication is without any doubt outdated.

Diversified organisational structure requires different methods for the moral leadership and its effectiveness. In a spike structure (1), the leadership comes in force from the top down, which promotes moral unity but jeopardizes value diversity. The umbrella structure (2) is similar to the spike structure except that the leadership may diverge from each other as compared with the former type. In a Flip H structure (3), there is a chance that the junior level may be diversified and produces peer influence, with the risk that the field leadership may come into shape as a confrontation force to its counterpart on the top. The satellite structure (4) assures the core status of leaders, but this also weighs much

pressure on the top leaders. In the Y type structure (5), the leadership diversity is encouraged with checks and balances, but the problem is that there lacks coordination among leaders. In the spiral structure (6), there is no clear boundary for leadership with the premise that all the members should share and pursue the common objectives. The nuclear structure (7) permits diversified leadership while conserving favourable environment for moral cohesion. The last structure is the mainstream in a democratic social organisation today. In view of the improved educational level, the advanced information technology, empowerment within a cohesive organisational structure is capable of sustaining highly efficient operation.
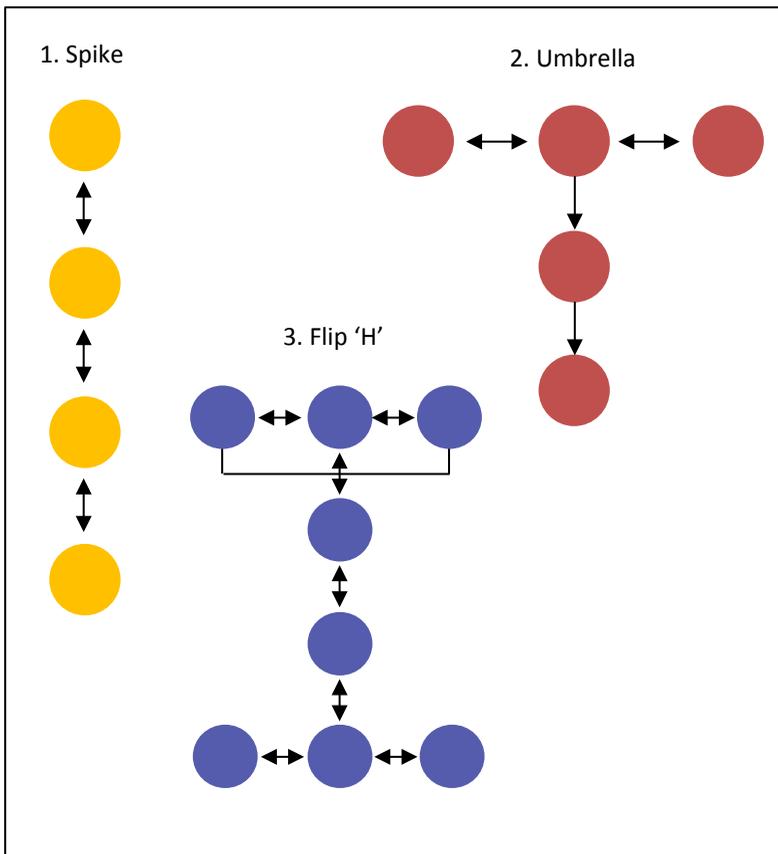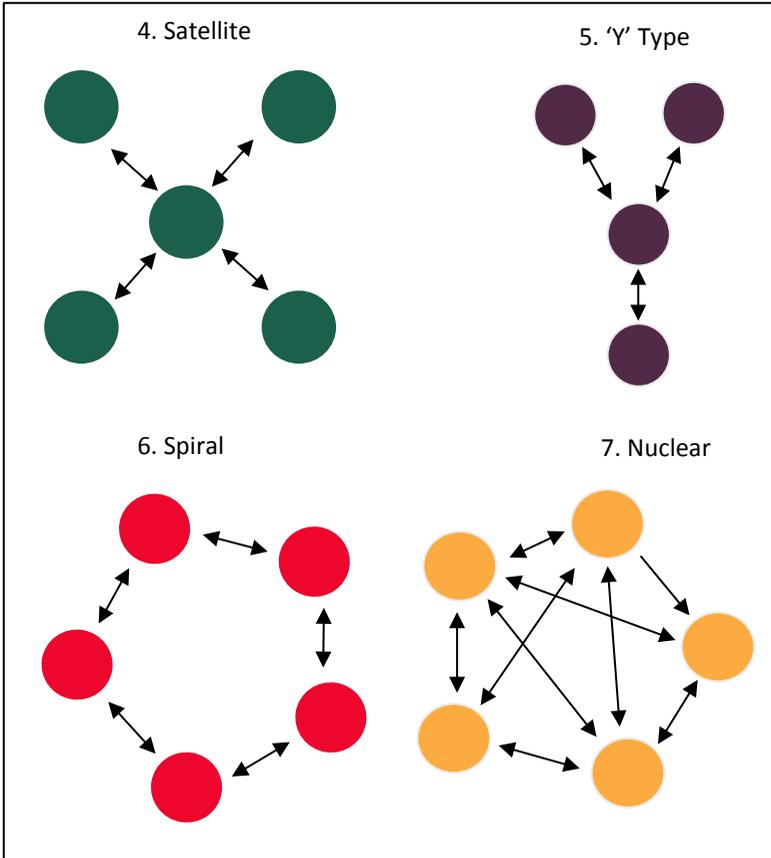
In modern society, with the complicated interest orientations and elaborative division of labour, organisational objectives are also very much diversified. As for a commercial organisation, it should serve the interests beyond only the shareholders to include also many other stakeholders, such as employee, up and downstream clients, communities where the organisation operates, the environment and the general public. Therefore, the radius of moral leadership goes way beyond the organisational border to as far as the whole society.

28.3 Combining Interests and Justice

Chinese traditional moral values have always positioned 'righteousness' versus 'material benefit', as well as 'public' versus 'private' interest as opposing forces. As the Southern Song Dynasty scholar, Wan-li Yang, urged that 'the pursuit of private interest would definitely result in disservice to the public; the public and private interests could never be properly aligned', which reflects the essence of mainstream philosophical thinking. Traditional Chinese moral values draw a clear and uncompromising class distinction between the gentile and the villain. 'Gentlemen are moral-oriented while villains are interest-oriented', with the premises that 'gentlemen care about the whole society while villains focus on themselves'. Leaders who act according to the gentile doctrine focus on self-cultivation by restraining their desires and purifying their heart. However, just improving themselves is far from enough for a leader, because leaders need to shoulder the obligation to achieve the benefits of the whole organisation. Yen-fuh, while translating Adam Smith's 'Wealth of Nations' into China, summarized that "the reason why leadership is difficult is because of the separation of interests from justice […] good leadership can be achieved with the public combining interests and justice, and is willing to behave morally'[294]. He proposed to promote social progress by combining interests and justice. The traditional view that interests cannot go along with justice had dominated the leadership standard in the feudal society, as it gave the emperors the perfect moral excuse for fooling the public and predate for their own benefits. This was revealed and illustrated by Zong-xi Huang, a scholar in late Ming and early Qing Dynasty, who incisively said that "the ruler gains benefits by portraying their selfishness as the public interests […] that the public profit serves ruler's interests and harm stays with the oth-

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[294] "An Inquiry into the Nature and Causes of the Wealth of Nations", translated by Yen-fuh, published by the Commercial Press in 1776.

ers"[295]. If the individual interests of all members, including the leader, are viewed as a private interest, a leader's mission is to realize this kind of interest.

28.4 Immoral Self-Cultivation

Furthermore, leaders who accomplish nothing at the cost of emphasis on self-cultivation or even sacrificing the benefits of the organisation members for gaining private benefits are considered immoral. Moral leadership comes from leader's achievement rather than his/her self-cultivation. In other words, a moral leader should be decisive and bold in action which is the priority of leadership. Here is an example of strongly praised by the emperor Mang Wang (45~23 B.C.) in the East Han dynasty, a Chinese ancient scholar. For his personality, he was devotedly attached to learning and never got wearied although his childhood was rather miserable. He shouldered filial duties to parents and made friends with talented people. Also, he had a successful official career as he has been courteous to the talents with justice and willing to help others. He even required his son to commit suicide to apologize for the guilt of killing the family servant.

Accordingly, being decisive and courageous is the basis of a leader's moral charisma. When confronted with problems regarding right and wrong, or innovation where opportunities and challenges come in pair, or choice between personal achievements and team objectives, a leader's decisiveness reflected his/her morality, a quality that goes beyond his/her mere style or personality. It is a showcase of his morals as a leader. According to the utilitarianism established by John S. Miller and Jeremy Bentham, leaders need to act decisively to bring the ultimate happiness to the greatest majority. It fits in the convention that "if it

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[295]"A Ming Barbarian Waiting for a Visitor", Zong-xi Huang, Ancient Books Publishing House, 1955.

benefits one but harms the most, a gentleman won't go after the benefit; if it benefits the most but harms one, he would take the risks". However, it must be noticed that the leader's decisions should be based on adequate information, practical experience and highly rational analysis, instead of reckless abuse of his/her position. Meanwhile, decisiveness requires the leaders to bravely face the subsequent outcome and take responsibility when things go wrong, otherwise they just become the so called "Three-Pat Leaders" (Pat his head to decide, pat his chest to promise, pat his bottom to leave) and expose themselves to ridicule.

28.5 Democratic Centralism

Democratic centralism is a sceptre held in the hands of the leaders. When to conduct democracy and when to conduct centralism? To whom and on which issue? These are both strategic issues and an art. A clever, yet not wise, leader will make full use of democracy: when he has no idea what to do, he will make decisions by pooling the wisdom of the public in the name of democracy and then follow the principle that "the minority should submit to the majority". His democracy is in the form of organising meetings and votes, and his centralism will be announcing the voting results. In this way, the leader can take the credit for wise decision while can get away with it if thing go wrong, with the excuse that the failure resulted from "collective opinions", in other words, from respect to public voices. However, democracy carries with its own risks. Firstly, democracy does not always bring the optimized decision. Individual members often have limited vision for lack of knowledge or devotion to a grand mission. When they make decision, their natural inclination to security and egalitarianism will very likely prevail over the pursuit of efficiency and grander prospect as the latter two usually means higher risk and temporary inequity. Time is dawdled over distributive fairness when decision is dominated by a static vision in the case

of collective opinions, which ends in marginalization of long-term de-velopment strategy. Secondly, it is difficult to realize perfect democratic ideas when it comes to action. John Stuart Mill strongly defends the freedom of expression by each and every individual; censorship in an attempt to silence any opinion is morally wrong. But he in the mean-while makes a clear difference between words and action: actions cannot be as free as ideas or viewpoints, and the law must limit all actions whose implementation would harm others or be an outright nuisance.

In China, there is this classical view of *leadership under the Confu-cius doctrine as "self-cultivation, family harmony, state administration and world pacification"*, in which only the definition of "family" can be seen more or less as an organisation. Therefore, there are two distinct characteristics of depiction of leadership. For one thing, the wordings are magnificent and vehement (the results of having intellectuals in offi-cialdom). For another, the remarks are politic and general. The reason behind this is that traditional leaders had more imperial power to wield than representing or managing interests of local citizens and members in a certain organisation. However, "world" is an abstract concept that only is meaningful to emperor because in reality the society is composed of numerous interest groups which might be called as organisations. They could be government department, for-profit companies and non-profit institutions. Moral judgment is seriously subjective since they are often the product of social recognition within a confined circle, which have both social universality and particularity of organisations. The universal-ity results from organisations communicating with each other while par-ticularity stems from difference in history, culture and circumstances from other organisations. The inverse relationship between common aspiration of organisation members for interests and the cost to gain the interests decides the power of moral leadership. Generalization of re-sponsibility of the leaders will undermine their trust and loyalty to a defined organisation, posing challenge to professional ethics. In this

case, only the external force could establish the criteria. If a manager in a company happens to be an official in a national bureau, he/she can be rather emboldened by his position as a leader. This means even though he/she is quite mediocre in the performance of one position, he/she is still able to escape to the other position of same level in another organisation as long as he/she doesn't break the law and regulations. The above discussion indicates that in China, status rather than performance matters in appointment of leaders. Here is another example, if a hospital director cannot focus on the management and development of the hospital due to his tri-posts as a member of Chinese People's Political Consultative Conference and a consultant in the State Family Planning Commission, then how to evaluate his moral leadership as a hospital director?

28.6 Interests of the Own Organisation

Every organisation is the aggregation of interests with their own goals and values which are divergent from other organisations. Peter Drucker, guru of modern management, said that the scope of leadership should be explicitly clear. Only in this way can it be possible to evaluate the leader's performance. In this case, leaders should be the founder and defender of the interests of the organisation rather than shouldering other politicised responsibility. Specifically, other than meeting the standards of moral baseline, leader's responsibility should be confined to the organisation rather than being stretched to a wider range of responsibilities which may provoke a conflict of interests. Otherwise, the interests may be diffused to other organisations, which is not fair to its primary members. In economics, this is defined as externality which undermines the interest of the organisation per se. It is moral baseline and legal obligation for a leader to ensure his/her organisation paying taxes. Then, let us have a look at tax evasion. Learned Hand, Lord Chancellor of the

Federal Supreme Judicial Court, confirmed a principle in a case in 1934 that no person has an obligation to pay taxes in accordance with a relatively higher tax standard, and increasing individual tax burdens should not be perceived as patriotism. Therefore, everyone has the right to pay as little taxes as possible. In his opinion, paying taxes by the bottom line set forth by government is not immoral. His opinion comes from the principle that free will is supreme among equal subjects. According to the principle, since government is formed through contract based on the pursuit of private interests by every individual, it differs from parents who need to be supported generously by their children. Michael Walzer once said, no matter how great universalism sounds, the effective social judgment must come from and be aligned with specific time and space in reality. Although the second wave of corporatism in the 1990s emphasized the importance of social responsibility magnifying the scope of impact by corporate behaviour, it is based on the premise that leaders on every level perform their duties well.

A leader in state-owned-enterprises appropriates funds to reward a best performing employee a leisure trip would leave no cause for any criticism. However, if he does the same thing in the name of response to the national policy of stimulating national consumption, it turns out to be morally questionable albeit the grander cause to service the country. In this perspective, a leader who can behave in line with the interests of the particular organisation is viewed as moral; otherwise, he is of low morality in the view of his organisation. For example, if a leader arbitrarily donates the benefits of employees for charity, he must be condemned as immoral by the organisation. Even if the leader is charitable, he is still criticized for the purpose of gaining popular recognition in his own interest by sacrificing the benefits of the organisation.

What's interesting is that traditional values on morality often focus on motives and result rather than process. On the contrary, the school of ethics represented by John Locke and Robert Nozick emphasise on pro-

cedural justice, i.e. substantive justice will be rather hollow without procedural justice. Traditional leaders who focus on utilitarianism and consequentialism don't pay enough attention to the process. Such idea on the one hand, produces immediate effects, but on the other makes the social life volatile. In the latter case, the benefits of organisation members will be jeopardized as many would choose "ends justify the means". It is common in the society that various passionate campaigns by "amassing all resources for a great project" are posing challenges to routine operation of an organisation and even disruption to social order. Therefore, to establish and optimise the authority and effectiveness of the process is vital to responsible leadership.

28.7 Leaders as Role Models

Traditional leadership values general talents while modern leaders focus more on talents with specific expertise. According to Peter Drucker, leadership, except general analysing and communication ability, is unable to be transferred to other organisations. Socrates had a dialogue with Plato about the event that the Athenians elected a successful merchant who had never had any military training as a general. They concluded that Athenians made the right choice because merchants have many qualities to be the general. However, the conclusion was proved to be wrong as the Athenian troops often ran away from the battlefield led by the "general". Similarly, an excellent political leader won't necessarily do well in a company, and vice versa. If a political leader takes a temporary work on the grass-root level or takes office in a company in haste, he or she may not perform well as expected, due to a lack of understanding of requirements from the social division for leaders' expertise. For instance, what leaders say should be practical rather than cliché, which also indicates that the criterion for moral evaluation should be

confined to matters within his or her duties, which suggests that no additional criteria should be imposed on the leaders.

In the study of leadership, there is an attractive phenomenon of role model effect. It stands to reason that an outstanding person should be awarded accordingly. However, the role of leadership remains to be researched. Is honouring someone a role model a reward for his/her contribution or as a tool to achieve presupposed goals? A role model politically set up may feel uncomfortable about being public figure. In the beginning of the 20th century, the study of leadership focused on great personages such as Lincoln, Mahatma Gandhi, Martin Luther King, which are too good to be a role model for ordinary people, making the ordinary people feel dwarfed or even self-contemptuous. Then the inappropriate application of role model also reflects the dilemmas of invalid resource allocation and improper division of labour. The morality of being ready to help is indispensable for an organisation, but nevertheless, it doesn't stand for the entire leader's responsibility of resource allocation and division of labour. For example, when appraising a hero for rescuing others from the fire, we can't ignore responsibilities for not taking precautions against fire by the leaders. In a society with a sound system there are no needs for many 'heroes', similarly, it is unnecessary for people to make frequent sacrifices in an orderly organisation.

It is no doubt that the key in moral leadership is to make the leaders themselves serve as an example, as it is said that "if the leader acts properly, the others will obey him without being ordered". However, here comes a question, what is the criterion for a good example the leader has set? If a high-level official who travels back and forth to work by bicycle and leads a frugal life, gives grounds and makes concessions when dealing with other organisations, he can't be viewed as a moral leader. Therefore, the criterion is the regulations and objectives of the organisation. For example, Lenovo set up a rule that people who are late for a meeting by more than 20 minutes will have to stand on one foot for

one minute as a punishment. The leader, Chuan-zhi Liu set an example by following the rule, which establish role model for other managers and employees. However, when he participated in the purchase of IBM PC business, he was rather aggressive and haggled on every penny. He also took this opportunity to publicize Lenovo's brand image. Therefore, setting an example does not equal to being 'ordinary'. In reality, the 'ordinary-person' leaders are usually mediocre and inefficient.

Another key to realise moral leadership is to practice it personally. For example, in ancient times, the morale of a troop will perk up if the emperor joins them. And if the leaders deal with details may be praised by the others in the organisation for creating socializing environment. However, in such an era where the means of getting information are advanced and the division of labour is highly specialized, if a leader deals with every detail, he will lack energy to attend to macro issues and, as a result, the organisation will fall into chaos. In the study of management, this leads to off-side and absence in management. If the captain often joins the sailors in cleaning the deck, the crew would very possibly lose their direction. If the leader frequently comes to participate in the junior level details, the field manages will lose their prestige and find themselves in the middle of nowhere. The duty of a leader is to set up strategy and guard effective management structure. Only in this way can the subordinates be united with shared objectives to achieve greater goals.

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29

**GLOBAL VALUES
IN BUSINESS**

Sir Mark Moody-Stuart, Great Britain

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29.1 Embedding Values and Principles

A major global company[296] cannot be run simply by reference to a book of rules. Situations vary enormously from country to country and furthermore can change very rapidly. No rule book could cover this; any such book would be voluminous and in any case almost certainly would not be read. It is therefore essential to try and embed values and principles in a way that they are absorbed by people in the organisation wherever they are and whatever their background, race or religion. In this way an individual can respond rapidly to situations. However, that does not mean that individuals are on their own. They should be able to refer to other people in the organisation to discuss difficult issues and thus draw on the experience of the whole group. This will only be possible if conditions have been created where real life past problems have been discussed freely and people know that it is not a confession of weakness or failure to discuss a dilemma.

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[296] The following text was first published and is reproduced with permission of author and publisher: Moody-Stuart, Mark, *Responsible Leadership: Lessons from the Front Line of Sustainability and Ethics,* Greenleaf Publishing, 2014, 364+xxii pp.

There is an analogy with the values to which a family subscribe. At best these encompass all members of a family; parents, grandparent, brothers, sisters and children. There are established patterns of behaviour which are known and accepted by all as part of membership of the family group. They are not codified, but established by example and behaviour. They are also subject to adaptation. The situations encountered by children and grandchildren are different from those experienced by their parents and grandparents and inevitably changes in behaviour and response will be needed, but hopefully the underlying values remain the same.

If this is difficult to achieve in a family, it is even more difficult in a global corporation. The essential first step is a willingness to discuss and debate. One of the reasons that I continued to work for Shell for so many years, is that it was always acceptable to say "that does not seem quite right to me". You would not simply be told to get on with the job; people at any level would engage in a discussion as to why it did not seem quite right or fair and what could be done about it. Although I have been involved at a different level in other companies such as Anglo American, HSBC, Accenture and Saudi Aramco, I have found the same broad approach. The inclusion of Saudi Aramco on this list may surprise some, but although the company operates in a totally different national, social and political environment, I have in fact found the same to be true. If it was not I would not remain on the board. This does not mean in any of those companies that no compromises are made, but they are compromises based on open discussion and clearly recognised as such.

29.2 Can Values in a Global Company be Genuinely Global?

People often question whether, given the great diversity of cultural, religious and political backgrounds in different countries, it is possible

to have a universal set of values in a global company. Does the mere act of having common values not require the imposition of a particular set of cultural norms, presumably reflecting the national origin of the parent company. There is no doubt that the nationality of the parent company may influence the values which are given priority, but these values can none the less be applied around the world in ways which adapt with the culture.

29.2.1 Respect for People

If one reads the values of many companies, *respect for people* is extremely common. There is no doubt that ways of behaving with respect to people will be very different in Europe, North America, Japan or Saudi Arabia. It might be quite acceptable to call your boss Bob in the US or the UK, but in Japan he would be Yamamoto-san and in Germany probably Herr Doktor Schmidt. In a global corporation all three individuals would probably welcome being addressed in the fashion common in whichever country they were in. But what of the treatment of women, which is very different in general in different countries? Respect for people would mean that individual women in an office in, for example, Saudi Arabia could decide whether to wear head coverings or abayas or how they should work together with men. The result is that within an office there is a mixture of dress. Where I have seen this in both Shell and Saudi Aramco offices in Saudi Arabia it appears to work very well with people with different degrees of covering working happily together, both with each other and with men. Of course in Saudi Arabia, it is a national requirement for women to wear an abaya and head covering in public, but this does not extend to the office. There was a time in Riyadh where the official interpretation was that similar rules should apply within and office and this was subject to occasional inspection by the Mutawwa, unofficial or volunteer religious police, although this interpretation has been officially overturned as a result of work by women in

the Jeddah Chamber of Commerce. At the time when the rule was considered to apply, it was respected in the Shell Riyadh office at the time of an inspection only, with a suitable system being put in place to announce any arrival of inspectors. If this put Shell in a state of non-compliance with national law, which I do not think it did, I am sure it was the correct decision. In the case of Saudi Aramco, from my observations over more than twenty years, I do not believe that strict dress rules were ever applied in offices.

What is practised in businesses in terms of behaviour and governance does have some effect on society as a whole, positively and in some cases regrettably negatively. For this reason, I believe responsible companies should be positively encouraged to invest and develop business in countries in which regrettable behaviour or misplaced government policies are common. As I have said in earlier chapters, I believe that their very presence with decent standards and the economic growth and engagement that they generate contributes more to positive change than programmes of sanctions and other exclusionary approaches. The question for a company operating in any country is not whether the government or general approach in that country to such matters as human rights, equality and corruption is in line with the principles and values of that company, but whether the company is able to uphold its own principles, within its own operations and in relation to its own staff and those outside it interacts with. In my experience it is almost unknown for laws or government policy in any country to make it impossible for a company to apply its own global standards within its own operations.

Over the years I have found that, perhaps somewhat surprisingly, the area where corporate principles are most likely to come in conflict with national policies is employment. Responsible companies work hard to remove all aspects of discrimination in their employment practices. At the same time most governments do apply some sort of regulation to employment. The most common regulations apply to work permits for

foreigners to encourage preferential employment of nationals over foreigners. But in some cases this extends to differentiating between ethnic groups within a country, which can collide with company's policies on non-discrimination. Moves to balance employment and to provide opportunities for previously disadvantaged groups in the interest of fairness and social stability are worthy of support, but you do not have to go as far as the distorted extremes of South African apartheid policies to run into conflicts. The most common example is perhaps the treatment of ethnic Chinese in countries of South East Asia who, in spite of their families having lived and worked in countries for several generations, may find that government policies discriminate against them (there are many other current examples around the world of discrimination on grounds of ethnicity, gender or sexual orientation and within my working life such discrimination was also common in many highly developed countries where it is now illegal).

29.2.2 Treatment of Migrant Labour

The second area of concern is the *treatment of migrant labour*, both cross border and within a country. In these situations, very open discussion within a company and between the company and the authorities are necessary to ensure that companies truly live up to their principles.

A good example from the non-business world of the same value being implemented differently in different parts of the world, while preserving the essence of the value, is the question of what constitutes a fair trial. Almost all societies, at least nominally, regard a fair trial for a suspect as an individual right. In the UK, a fair trial is often regarded as being one with the involvement of a jury. I myself am a strong supporter of jury trials and felt very affronted when jury trials were suspended in Northern Ireland at the time of the IRA troubles to avoid the intimidation of jurors. But I have lived for many years in The Netherlands where people regard the idea of trials involving twelve more or less randomly

selected non expert members of the public with some amusement. To them, a fair trial involves appearing before a panel of professional judges. As a result of history and the way the legal system has developed the system is quite different, but I am confident that in each country the system that has evolved does in fact deliver a fair trial.

29.3 The Consequences of not Living up to Professed Values

29.3.1 Fire a Genius for Behaviour?

It is essential that the practices of a company are seen to be aligned with its declared values. Nothing induces greater cynicism than a management which through its actions does not reflect the values of the company. Going back to the issue of respect for people I recall a manager with whom I worked who delivered excellent financial results. He was a very able person and in fact his leadership was in many ways charismatic. Many people in his team worked for him with enthusiasm. But he was also a bully; he could and did reduce people to tears of humiliation and terror. I personally do not believe that this is compatible with values which call for respect for people. When after several discussions which did not lead to any change, we agreed that it was best for all concerned if he left the company. Had he stayed, not only would his career have been limited but more importantly, flouting the values of the company would be seen by all to have been tolerated. I thought of this when listening to a talk by the biographer of the late Steve Jobs. Jobs was clearly a brilliant man, and also one who commanded a loyal and devoted following which under his leadership have produced remarkable products. But I also got the impression that he had a darker side and could be very tough on individuals, to say the least. I fell to wondering if I would have found his behaviour towards individuals acceptable within Shell. Not having known him or worked with him I have no idea wheth-

er this would have been the case or not. But just supposing it was, would it have been right to fire a genius for behaviour? That is a difficult question to answer. Corporate life is not the place for those who cannot take a certain amount of stress and display some backbone and resistance, because there will be tough decisions that have to be taken. But the counter argument is that a bullying genius may well destroy others who are not just humans, but who given the opportunity and encouragement may be an equally valuable source of ideas. Who knows? I would rather err on the side of humanity and create the sort of environment where both types can flourish.

In my experience, if a manager is failing in some way and making life difficult for those in his or her team, those in the organisation expect higher management to do something about it. They expect firm action, but they also want the action taken in a way which still shows respect for the individual. Likewise, if cutting costs is essential to the health of an organisation and involves reducing staff numbers, this too must be done with respect. And that does not just mean not sending out redundancy notices by text message; it means careful evaluation and individual consideration, as well as supporting those leaving in the search for new positions. It is salutary, as well as sometimes quite encouraging, to review the current status of those who left a year or two after the event.

29.3.2 Values of the Prime Minister

Although many people forget it, corporations and the people in them are a part of society. So it is not surprising that the same issue arises in other parts of society. I recall what for me was a seminal experience in the 2000 fuel crisis in the UK. In that year transport fuel prices had risen to heights which were causing great public unrest. Road transport fuel prices in the UK are made up of both actual fuel cost and various forms of excise duty and taxation such that taxes make up three quarters or

more of the price. For some time, there had been an escalator which increased the tax on fuel automatically well above the rate of inflation.

By September 2,000, as a result of both high oil prices and the increases in tax, many farmers and hauliers were demanding that the government cut the taxation on fuel to prevent rises in pump prices. In an apparently spontaneous movement, truck drivers and farmers blockaded major refineries and fuel depots around the country to prevent the delivery of fuel by road to retail outlets. The supply of fuel to the general public as well as hospitals and other public services was beginning to be restricted or cut off.

The tanker drivers leaving the refineries were understandably reluctant to cross picket lines and there was also a question of the safety of fuel tankers passing through blockades outside refineries. We knew from our own contacts with the press that the government was using their press machine led by Alistair Campbell to get the blame shifted onto the oil companies, suggesting that the companies were supporting the blockade because of industry opposition to the taxes. In fact, fuel taxation at the pump is not a big issue for the oil companies; fuel demand in the short term is not very much influenced by fuel prices. We were actually just concerned to get fuel to our increasingly angry customers while also keeping our heads down.

As the fuel shortage bit and the crisis escalated, the then Prime Minister Tony Blair called a meeting of all the major oil companies. On the government side, apart from Tony Blair, was John Prescott, who was not only Deputy Prime Minister but Minister for Environment, Transport and the Regions. Lord Macdonald of Tradeston, who was the actual Minister for Transport, was also present, as were Jack Straw, as Home Secretary, and Sir Richard Wilson, Cabinet Secretary. Alistair Campbell sat on the far end of the government side.

Tony Blair opened the meeting by saying that a few days before the press had been suggesting that the oil companies were encouraging the

blockade, but of course the government knew that to be quite untrue. This was an extraordinary statement as I, and I imagine everyone else on the oil company side, knew perfectly well that Alistair Campbell had been feeding the press that line. It was inconceivable that Blair did not know that. Had Blair started the meeting by saying that a few days earlier we had all been trying to protect our own patches, but the time had now come to stop these games and work together to solve the crisis I would have had some respect for him. As it was, he was being at very least disingenuous, which was not a good start. While Blair was saying this I stared at Campbell, who managed to look completely innocent and unconcerned.

What followed was almost equally disturbing. We were discussing practicalities of maintaining supplies in various eventualities when John Prescott's mobile phone went off in his pocket. Somewhat embarrassed he took it out, fumbled with it to turn it off and put it back in his pocket. Almost immediately it rang again. Tony Blair remarked that John was somewhat technologically challenged and the whole government side, including civil servants giggled. I think if John Prescott had had a knife he would have stuck it in Blair. On the business side of the table there was embarrassment. In most responsible companies if a member of the team does something inappropriate, you deal with it afterwards. You do not humiliate them in from of the rest of the team and visitors. That is just bad management. Some people may regard these two instances as minor, but they made an impression on me as indicative of the values of the Prime Minister.

29.3.3 Values in Multinational NGOs

One of the most difficult things in a corporation is to ensure that the values are absorbed by all and applied by all. This is of course an almost unachievable ambition. I recall once being at a meeting discussing the governance of NGO's. One Chief Executive of a major global NGO

worried as to how it was possible to ensure that all of thousands of their employees in all of the tens of countries in which they delivered services lived up to their high standards. Somewhat to his surprise, it was with great pleasure that I was able to welcome him the ranks of the "multinationals".

29.3.4 Values in Training and Communication

Many corporations lay great emphasis on *training* to instil values. Conventional training has limited effect. What is needed is training which involves a lot of free flowing discussion and relating of personal experiences—what are sometimes referred to as "war stories". I recall listening to the Chief Executive of a major financial institution which had suffered from scandals relating to trading in Europe and to other events in Japan. He had put in place a very impressive structured training programme delivered around the world through thousands of hours, with care to ensure maximum coverage (and documentation of the coverage). I was impressed by the effort and the systematic approach. But then in my eyes he blew it all by remarking somewhat wistfully of his errant traders that if they had done it to Goldman's or Lehman's it would have been alright. He plainly did not get it. Distorting the market is an abuse whether the victims are Goldman's or Lehman's or a lot of little old ladies. The value is not dependent on the victim, although the severity of the crime may. Given this attitude of the chief executive, I suspect that the entire structured and rather legalistic training was wasted.

It is not enough simply to send out a message from the top and hope that people through the organisation absorb it and really take it on board. In the case of the BP Macondo disaster, I am quite sure that both Tony Hayward and his predecessor and my industry colleague and competitor John Browne believed that safety was more important than profit and would have emphasised this. Yet analysing the accident it is difficult to escape the conclusion that those involved in the region and the front line

took a series of five or six decisions which were aimed at saving time and money at the expense of decreasing safety of the operation. Why?

In Shell in the nineties our safety performance in exploration and production had plateaued after a period of improvement. An analysis of accidents showed that fatal accidents were more likely to occur when operations were started up before all was completely ready. It was also apparent that in the case of many accidents, someone had had some degree of prior concern or uneasiness about the situation, but not felt empowered to take action. So we sent out a strong message to all operations over my signature saying that anyone had a right to stop an operation if they felt that it was unsafe and that it was more important to ensure that all was ready—training and testing complete—than to meet a promised deadline.

For two or more years after that when I attended town hall type meetings with people on operations around the world, I found that at some point there would be a question along the lines of "Mark, are we not sending out mixed messages on the importance of production versus safety?". Initially I was a bit irritated by the question, pointing to the letter which I had signed and which I thought was absolutely clear. Could people not read? Very soberingly, I soon realised that it was not that people had not read my letter, but that they still had some doubts as to what it really meant. Not to put too fine a point on it, they did not really believe the words or that I really meant what I said. The answer was not to make the message more strident, but to find operations which had been shut down for safety reasons, or where start-up had been delayed and draw attention to them, publicly commending those concerned. If people see an action clearly costing the company money and yet which attracts commendation, they believe the message.

Establishing the principle that anyone involved has the right to shut down an operation if they feel that it is unsafe is important. It takes time to establish and can easily be destroyed. At the time to the fuel crisis in

2000, I had a phone discussion with Tony Blair who was concerned that Shell tanker drivers might be supportive of the blockading truck drivers and refuse to deliver fuel through the pickets of the refineries and depots. I explained to him that I thought that this was unlikely; the reason that fuel delivery trucks were not driving through the blockade was a concern for safety. It was understandable if tanker drivers did not want to drive forty tons of highly inflammable fuel through an angry mob even if they had the protection of the police. He asked whether it was possible to order them to do so. I explained that this would immediately destroy a principle which it had taken us years to embed.

A short time ago someone who on behalf of shareholders had been interrogating my successors in Shell on their approach to safety and what the checks were told me that the Shell representative had related a story of a cook on an offshore platform who had shut the operation down on a safety concern. I know no details, but was encouraged to hear it.

Cynthia Carroll adopted a similar approach when she became CEO of Anglo American. She had not been in the job for very long when there was a horrific string of fatal accidents in the majority owned subsidiary Anglo Platinum. She announced that she was simply not prepared to be CEO of a company which killed people in that way. So she shut the mines involved down and had all the miners attend training on surface. This had a big impact. She was fully supported by the board—indeed I realised that we should have done it earlier. We announced what production would be lost and had not a single complaint from a shareholder although they could easily calculate the cost. There were some grumbles in the diehard South African mining community saying "Does she not realise that mining is a dangerous business", but I also heard compliments from someone in the South African utility Eskom who remarked that it was a big help to him. He said they would love to do the same, but unfortunately if they did lights would go out in parts of

South Africa. All is still not perfect, but Cynthia can take credit for saving many lives and preventing many disabling injuries.

Although the costs of a delay or a shutdown may appear great, they are in fact offset by the large improvement in efficiency which results from proper planning and also from the increase in trust and communication within an organisation. That trust and confidence extends to communications from senior management. Having said that, there will still be difficult decisions to be taken on risk. When failures are prevented, the initial costs are rapidly repaid by returns in efficiency. Collective behavioural change can be achieved at relatively low costs and deliver great benefits. There does, however come a point of diminishing returns. In all aspects of daily life there are things which would increase safely, but which we rightly decide not to do because of trade-offs. A much lower universal speed limit on the roads would undoubtedly save lives, but the cost in terms of frustration, avoidance and delays is generally considered too high.

29.4 The Impact of Individuals

While it is certainly true that the character of people at the top of a company or heading a major division has a great impact on the ethos of an organisation as a whole, I find it very encouraging that many individuals lower down within a company can influence its course.

There is no doubt that Geoffrey Chandler had such an influence on Shell when he drafted the first set of business principles in the seventies, principles which have been adapted and augmented since, but which largely incorporate the original. Shell had been shaken by a corruption scandal which affected all oil companies in Italy and in the seventies there were severe criticisms of the activities of multinational companies. Geoffrey was, what was then called, "Trade Relations Coordinator",

which later morphed into more conventionally named Public Affairs. The Principles were originally in the form of a letter from Geoffrey to the operating units of the Group around the world. Clearly they had the support of the senior leadership of the time, the Committee of Managing Directors, but I am sure that they emerged as a result of Geoffrey's commitment and persistence. An individual can have a great influence in a corporation even if they are not at the very top.

In fact influence is often at much lower levels in major corporations. I recall an occasion when some extremely aggressive speed bumps had been installed at the entrance to the car park of the Shell exploration and production offices in The Hague, so that any moderately low slung vehicle tended to scrape on them. I had suggested several times that these be lowered to a more reasonable height, to no effect. Then one day I was being driven in from the airport by my regular driver when I noticed that the bumps had at last been lowered. "Oh, Piet", I said "they have lowered the bumps". He replied "yes, I had a word with them a couple of days ago". I then knew where real power lay. Not so long after that I was visiting the President Director General of Elf, Loïk Le Floch-Prigent in his office in La Defence, Paris. When we left his office to go to the airport he kindly suggested that his driver could take us. The car was a standard black French government type Peugeot and the driver clearly doubled as a bodyguard. All was fairly normal until we hit a traffic jam and the driver reached into a glove pocket, produced a magnetic stick-on blue light for the roof which plugged into the cigarette lighter and turned on the siren. My colleague and I discussed whether we should try and look sick, important or like police officers. When I got back to Holland I told Piet that I now knew what to get him for Christmas. He was horrified and pointed out that even the Queen could not do that in Holland.

Another example of the power of individuals within large organisations was my last assistant in Shell, Barbara Baylis. We retired at the

same time with a joint farewell party. Barbara is more or less the same age as I am (although she looks a good fifteen years younger than I do), but she joined the company straight out of school. Shell (and indeed the country) was very different then. Barbara remembers being in the typing pool and having to ask to be excused if she needed to go to the toilet. Not more than twice in the morning was expected. In those days when alcohol was drunk at lunch time she also remembers whose offices were off limits on a Friday afternoon if she had to deliver typed letters to those who had dictated them. Barbara had been the assistant of the Chairman of Shell in London for many years, alternating with a colleague. Each would serve until their Chairman retired and then revert to being the assistant of the number two until the succession changed. So Barbara and I worked together for many years, and her contribution and support were invaluable.

To celebrate her forty years in the company, we organised a small reception. To be strictly accurate, Barbara organised it. She also decided on the guest list of our colleagues. When making a speech, I looked around the faces. They were a complete cross section of those working in London, from Managing Directors, through Division Heads, to maintenance people, security people and receptionists. But the list was very selective and I could see immediately the common characteristic. I was able to say to them that they had all clearly passed Barbara's very tough test of competence and commitment. They were all people who delivered what they said they were going to do and who could be relied upon completely. That did not mean that they were always achieved perfect results. If they failed for a good reason, Barbara would arrange things so that they were covered. They were part of a team. My colleagues and I at the top of Shell were subject to the same evaluation. She might not say anything, but you could see from a flicker of an expression if she had her doubts. Any large organisation only works if people at all levels can be relied on to play their particular part, whatever level

they are at. That is one reason why increasing reward and other differentiations to excessive levels are as damaging within an organisation as outside. As an assistant and colleague Barbara was exceptional, but I have been fortunate to have many exceptional people among the ten personal assistants in different countries and jobs that I have had in my career in Shell and later as Chairman of Anglo American.

29.5 How to Check on the Penetration of Values within a Company

If ensuring the penetration and widespread absorption of the values and principles of a company are critical how can one check that it has been achieved? I believe that there are three ways; to sleep easily one needs to have all three in place.

The first is simply personal contact. With a global company this involves travelling a lot and spending time talking to groups of people and listening to their questions and comments. Clearly this depends on style and also on their being a feeling of openness. It does not have to be done by one person, even if this were possible, as almost all of us feel more at ease with some people than with others. With an open team and a network of people who can reflect the opinions and concerns of their colleagues, the coverage becomes very wide. Without people feeling free to ask me in meetings about what they saw as a mixed message on production versus safety I might not have realised that people had doubts on the message. I might have assumed, until something went wrong, that everyone had read and was acting on what I thought was a clear message.

The second check is through very well designed global surveys conducted independently with a guaranteed of anonymity. Many people are sceptical about the usefulness of such surveys, saying that people do bother to participate or else they do not put down what they really think. This is not my experience.

It is very important that the results of the survey be independently analysed and fed back to people in organisational groupings which are large enough to protect the anonymity of any individual respondent. In that way people can compare the responses for their unit in relation to those of other units in the same business or region, as well as trends for the corporation as a whole at various levels of aggregation. It is equally important that there be open discussions on what changes in approach are needed to address issues which emerge from the survey and that there are commitments made at different levels in the organisation as to how this is to be addressed. People will only take part in a survey if they think that their views will be listened to and that action will be taken. A very important signal from a global survey is whether participation is rising or falling. In a healthy company with an open environment for communication and where results are discussed and actions taken in response, participation rates can be above ninety percent.

Such a survey needs to be professionally designed and analysed. People experienced in this type of work will ensure that several questions asked in different ways seek to examine the same point. In that way there are internal cross checks. Furthermore professional organisations often have comparative results from other companies in the industry or of similar size and scope. I am not an expert in these matters but I have been impressed by the insights which come from such surveys when professionally handled.

The third check is external and is obtained by engaging with those outside the company, both critics and others who are more supportive. Surveys can also be useful in this, but a lot of the feedback comes from merely listening carefully to those outside the company. People form an opinion of the behaviour and policies of a company based on their experience and their perceptions. It does not matter if those inside the company think that the perceptions are erroneous; they still need to be analysed carefully. Often reality lies somewhere between the perceptions of

those inside and those outside the company. Closing the gap is important.

29.6 Shifting and Distorting Value Frameworks

There is no doubt that the changing approach to risk is having a significant impact on business. There is also no doubt that many of the changes in, for example, the UK "Combined Code" on corporate governance are useful codifications of what has been found by experience to be sound practice. But we cannot regulate ourselves out of trouble. There was a rash of regulatory measures introduced in response to the Enron affair. But the failure in Enron was for the most part not a failure of regulation—regulations were in place—but a failure of values. I doubt that the bulk of those involved in Enron were inherently more wicked than the rest of us. The problem was that they were working in a system whose values had imperceptibly shifted over time without them realising it, so that essentially criminal misuse of accounting appeared normal to them because they had convinced themselves that their behaviour was within accounting rules. There is a remarkable section of Enron's Risk Management Manual, apparently approved by their audit committee. This said "Reported earnings follow the rules and principles of accounting. The results do not always create measures that are consistent with underlying economics. However corporate management's performance is normally measured by accounting income, not by underlying economics. Risk management strategies are therefore directed at accounting rather than economic performance." Accounting rules were devised to present a true and fair picture of the state of the business, yet here was a value system which had come to accept that the rules, even when out of line with reality, were more important than the real economic state of the business. With these values, it is unlikely that further regu-

lation will provide a solution. The problem is not the rules, it is the values.

29.7 Changing Value Systems

How does a value system shift over time? Consider the case of cosmetic surgery. This is a technique developed to repair faces and bodies damaged in warfare. It was then usefully extended to making cosmetic improvements where the pre-existing condition was causing distress. These are all useful and commendable activities. But there is no doubt that it can go too far—in some parts of California it is acceptable and routine for people to make continuous adjustments in their appearance. This practice is encouraged by peer pressure. If I lived in that society I might well consider having the extra fold in my chin removed. The values of that society have changed—people who if they lived elsewhere would never think of cosmetic surgery suddenly find it normal or even desirable. I view this as a distortion of values, or put another way, a shift in the frame of reference of what is normal or acceptable. I suspect that serious damage is done—yet legislation is plainly not the answer. Closer to home, my wife Judy and daughter Elizabeth both have pierced ears, Judy one hole in each ear, Elizabeth two in one and three in the other. For their respective ages this seems quite normal to me, although Liz will hopefully, one day, reach Judy's age. Travelling in the uplands of Borneo we saw Kelabit women with very heavy brass earrings which had stretched their ear lobes into long loops reaching to the level of their chins. Carrying these weights, they move their heads in an elegant and stately way which I find attractive. I have no holes or rings, but if it was the norm I doubtless would not hesitate. In some parts of our societies it is fashionable to have rings and studs in every appendage. I see this when travelling on the underground in London. To me it is quite bizarre. But if multiple body piercing is bizarre, why do I not find the holes in

my wife's or daughters ears a little bit bizarre, or indeed the ears of the women of Borneo? It is just a question of frames of reference.

The only check on shifting frames of reference is to be open to input from outside the corporate or industry frame of reference. This involves being open to communication and having a capacity to listen to those with whom you do not necessarily agree—after all they are by definition probably at least partly outside the corporate or industry frame of reference. Family members play a very important role in this checking on outside reality.

29.8 The Dangers of "Group Think" and the Need for Informed Independent Input

Even when referring to what appears to be someone outside your own frame of reference, one can be misled by widespread "group think" or by a tacit agreement by large sections of society to simply assume that something that is in fact a well-known possibility will not happen. The Euro crisis is an example of this. It was very well known and discussed at the time of formation of the Euro that there was an inherent problem in a monetary union without a fiscal union. I personally was well aware of this, but in spite of it I confess I was supportive of the Euro (and indeed at that time of the UK joining the Euro, something which few people nowadays confess to). Along with many others I thought that the trade advantages outweighed the risks. This was not an unknown risk, but just one which a large number of people chose to ignore. Likewise, the fact that an Icelandic volcano could throw enormous clouds of ash into the sky across large areas of Europe was not unknown to geologists; it had happened before in historical times. But we all chose to ignore the risk and therefore did not do tests on what level of dust was acceptable for modern jet engines. As a result, European airspace was shut down for days—some at least unnecessarily.

People were aware of these threats, but somehow the right questions had not been asked, or not asked in the right context. It is essential not just to ask the right questions but to make plain your reasons for asking the question. We lived in Melbourne in the early seventies. Before we arrived a major bridge over the Yarra River had tragically collapsed due to a design error in its box girder construction. The redesigned West Gate Bridge was being built, an elegant bridge high above the river. I asked a neighbour who was involved in the construction why it was so high. He told me the possibly apocryphal story that when the bridge was being designed, the engineers contacted the Royal Australian Navy who had a dockyard just upstream of the bridge and asked them what the largest ship that might need to enter. The answer was the aircraft carrier Melbourne. The questioner then asked how tall the mast on the Melbourne was and added a small safety factor to the answer. When the bridge was being built, the navy enquired why it was so high. They were told that it was because of the height of the mast of the Melbourne; to which the navy replied that the mast on the Melbourne could be folded down. This story may well be apocryphal, but it is a very useful anecdote to illustrate why one should not only seek information but also give people a good briefing on the background to the questions.

In the banking crisis the fact that banks were overleveraged with large amounts of wholesale borrowings was not unknown. Yet I know that many shareholders of HSBC urged the bank to gear up its balance sheet, which they criticised as being hopelessly conservative. This was resisted. But although the executives of the bank and the board knew that some competitors were overleveraged, none of us foresaw wholesale melt down. I think we imagined that perhaps one or other bank might have a difficult time. The regulators such as the FSA, who were initially quite frank in confessing that they had been concentrating largely on protection of consumers from miss-selling and their own folly, have subsequently escaped quite lightly as popular fury focussed collec-

tively on "the bankers", a view encouraged by politicians seeking to divert attention from their own short sightedness. Although the banking industry understandably and rightly attracted opprobrium for excessive remuneration and dubious practices, in fact most sections of our overleveraged western societies share some of the blame.

Such almost wilful collective blindness is difficult to avoid. I believe that competent regulators have an important role to play. But regulators are potentially subject to the same "group think" as the rest of us. For example, if the oil industry regulator in the US Gulf of Mexico had been active in enquiring as to the possibility of an uncontrolled blow out from deep water wells such as BP's Macondo in the Gulf of Mexico, I suspect that the initial answer they would have got from me and many colleagues in the industry would have been that while, of course, there was always some possibility of failure as the operators were human and the equipment made by fallible humans, but that the chances of such an event, given the multiple barriers and the existing checks and balances, was vanishingly small. If however they had persisted with the questioning, perhaps on an individual basis with key figures in the industry, and if they had focussed the question on what the worst event could be and what precautions should be take in the event of a failure, the answer would I suspect have been different. Deep water wells have by definition to be highly productive; otherwise they would not be economic. So we knew that the uncontrolled flow rates would probably be unusually high. We also knew that the well heads were in depths beyond the reach of divers, so that remote access would be necessary. The requirement foreseen would have been collective industry capacity to recover very large volumes of oil and oily water from the sea in all weathers (*Insert footnote*: *I believe that a design for such a vessel had actually been proposed to Exxon, who understandably said it was too expensive for a single company; clearly an industry solution mandated by a regulator was needed)* and various additional steps for remote operation or capping at

the well head. This indeed is what after the event the major companies got together to design and acquire, something which a combination of "group think" and by contrast a lack of collective action, coupled with poor regulation had prevented before the event. In fact, industry collective action to assemble from all over the world at great speed the traditional responses of dispersant and booms to trap the oil as well as the fleet of boats and facilities necessary to deploy them worked very smoothly. It was just inadequate to meet the new challenge. In their efforts to drill in arctic waters both Shell and the regulators will be asking themselves similar questions on what the worst case scenario might be and hopefully building in sufficient redundancy to cover the risk.

Probably the most important lesson for Shell from the crises of 1995 was to be more open to outside inputs and opinions. It is necessary for all organisations to make sure that the values of the organisation are thoroughly embedded and absorbed throughout the organisation, but perhaps equally important that the value framework has not shifted undetected by those within the organisation and is no longer consonant with those of society at large. Organisation, structure and corporate governance may play a part in this.

GLOBAL VALUES
IN MEDIA

Towards the Humanization of the New
Possibilities of Human Communication

Magali do Nascimento Cunha, Brazil

The Latin American methodology "See, Judge and Act" is the basis for this reflection of global values in the age of convergence. The first part of the chapter reflects the "see", what is before us who live in the so-called "culture of convergence", the one that makes it possible for transformations in the way of being and living in all parts of the world, but that brings significant changes for human communication. The second part of the text presents the "judge", approaching the critical aspects related to the mediatization of human relations, a sense that reveals a portrait of contemporaneity for the "Act", which makes up the third section, seeking ways to point to a consistent relationship between media communication and global values in the age of convergence.

30.1 To See: what is Before Us...

The word *comunicare* has its origins in Latin, which means "making something common", the action of making ideas (knowledge, information, opinions) and feelings common. Herein lies a dimension of the *inter*. From the moment that the human being makes ideas and feelings

common, the *inter* emerges very strongly: the *inter*-personal, the *inter*-group, which is closely related to the dimension of dialogue. Dialogue also refers to encounter and approximation, exchange. Therefore, here we see elements that make up this meaning of communication and Human Sciences teach us that they are part of the human condition: the human being, as a social being, do not exist to live alone, he/she only survives in relation to other beings. In order to exist, men and women have to live-together, enjoy *com*-panionship, *comm*-union, and *comm*-unication is the possibility of making all of this concrete, including the diversity that is at the nature of humanity. Hence the human being always looks for ways to communicate beyond her/himself and to extend the possibility of communion beyond geographical boundaries. Thus, the media emerged[297].

In a short time (approximately a century), mechanical and electronic media were developed making it possible for the disruption barriers of time and space, to the point that today we live in a time of sociocultural and economic transformations that brings out feelings that range from euphoria and amazement. This is because we live the communication age—a revolutionary era marked by technological achievements that, a few decades ago, were conceivable only in fiction films.

The changes in the human ability to communicate have made it possible for changes in different aspects of human life: relationships, actions to inform and seek information, education, entertainment, consumption. In these changes, the receiver becomes the protagonist - a role that until a few decades ago was only related to the issuer.

In modern times, this characteristic of the receiver is intensified due to the development of the society of information and of interactive processes, i.e., actions that marks the reception is enhanced with the possi-

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[297] McLuhan, Marshall, *Understanding Media: The Extensions of Man*. New York: McGraw-Hill 1964.

bility of *inter*-activity or *inter*-action. It means that the receiver starts to develop the ability to become an issuer and to relate her/himself more closely to issuers. One of the strong senses of these times, thus, is participation. Two elements mark this sociocultural and economic process: computers (and more particularly the internet) and mobile phones.

The idea of convergence appears to explain this dynamic: the large-scale viability of these technologies in a single terminal to access multiple networks and services. In other words, different functions and communication mechanisms engaged / inserted (convergent) on one machine, made possible by digital technology. This convergence allowed the expansion of the capacity of the media: there is a meeting between the precursor analog media and the digital media, producing interconnections and generating new products and means of obtaining information.

For participation to become effective, the tools that facilitate the action of users-issuers emerge—blogs, podcasts, wikis, discussion forums, social software. They do not work for the centralization of information, they are not necessarily linked to communications companies, not limited to send information only, they are not necessarily linked to advertising and marketing, they are not state grants and are not limited to geographical coverage needs. This culture of participation that promote convergent media transforms the communication processes with the possibility of expanded access to different ideas and opinions and recreation of messages.

It was the researcher Henry Jenkins[298], who paid attention to this contemporary context and coined the term "convergence culture" to criticize the concentration of attention on "media convergence". He calls for what he considers important in this phenomenon, which do not only concern to industrial processing technologies, but refers to culture, how

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[298] JENKINS, Henry, *Convergence Culture: Where Old and New Media Collide*. New York/London: New York University Press, 2006

the societies live. Jenkins reveals himself interested in the social dynamics from these new opportunities brought by digital and combinations thereof. Thus, the researcher questions that convergence be related only to devices with multiple functions and points out that it stimulates new media connections, as users feel able to go themselves in search for information, and more: for propagating his/her own. Therefore, Jenkins says: "Instead of talking about media producers and consumers as occupants of separate roles, we can now consider them as participants interacting according to a new set of rules, that none of us understands completely"[299].

This culture of participation that convergent media promotes transforms the communication processes with the expanded possibility of access to different ideas and opinions and recreation of messages.

Jenkins does not despise the marketing aspect that is present in this communication experience because all the information that is accessed or created can be (and has been) transformed into consumer products. This revolution has consequences, thus, for the communications industry and corporations/media oligopolies that seek to control all types of networks and promote themselves convergences. Old broadcasting monopolies give rise to oligopolies that gain strength as the technological convergence allows companies to act in market sectors previously separate.

30.2 To Judge: The Good and the Bad – from Communion to Competition

The human communication in all its forms, is inherent in the human being and his/her need to live-together. This is acknowledged in the paragraphs above. However, the human tendency to concentrate instead of making things common, and to rule over the Other, instead of sharing solidarity must be taken into account in this process. That is why the

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[299] Ibid, 28.

projects of participation in the media, through the culture of convergence, unconsciously or not, reveal the human contradiction.

Through converging media, people communicate the trivialization of entertainment; social and cultural exclusion; the stimulation of symbolic and moral violence; the practice of sexual abuse and consumerism. Therefore, there is more access and interaction with information and fun, which are, however, strongly composed of low-level approaches to socio-cultural values (with incentive to cheating, competition, despise to the Other and vulgarization of life); of content that preach racism, sexism, discrimination of people with disabilities and people living in the outskirts of cities, countries, worldwide (usually those who have less access to converged media); of moral aggression (the so-called cyber bullying); of pedophile; of pornography; of exacerbated appeal to consumption; of submission of cultures taken as inferior that lack space for greater expression.

The communication researcher Dominique Wolton alerts:

"The more messages are globalizing, more cultural communication differences are affirmed. Six and a half billion computers would not suffice in any way to ensure more communication among men [*sic*]. The more-easy to make the changes from the technical point of view, becomes more essential and difficult to meet the cultural and social conditions for the communication to be something other than a transmission of information. It was what I called, referred to the Internet, to "risk the interactive solitudes". In other words, the more messages are in circulation, the more we are faced with two problems: (1) the conditions to be met for a minimum of authentic communication, and (2) that of respect, that goes beyond the techniques and the economy, towards cultural diversity."[300]

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[300] WOLTON, Dominique, *É preciso salvar a comunicação [We must save communication]*. São Paulo: Paulus, 2006, 17-18.

Moreover, from the point of view of the marketplace and communications industry, marked by conglomerates, oligopolies, convergence is concentration: focus/converging to dominate. In this case, there is the denial of the difference/diversity, of the possibility of the different. The power that highlights the communications industry reflects the political-economic-cultural imperial power established in the world. The Babel that lived in the contemporaneity of convergence and promotes the denial of cultural diversity, starting with the only language in the global market, the English, followed by what prevails in the arts, in the news, in the educational content, in the values that relates to individualism, consumerism and competition.

"Yesterday we could not communicate because of lack of appropriate techniques. Today, they swarm, but we do not understand each other better. [...] Today everyone sees everything or almost everything, but realizes, at the same time, that they do not understand better what happens. The visibility of the world is not enough to make it more understandable. Even ubiquitous, information cannot explain a world perceived as more complex, more dangerous, less controllable and where cultural and religious differences are exacerbated. The end of the physical distances reveals the incredible extension of cultural distances."[301]

Furthermore, market competition for control of the converging media and for extracting them more incentives to consumerism brings the issue of privacy. If, on the one hand, the interaction between users is positive, to exchange information, images and data, on the other, attitudes of companies are worrying. They assemble databases based on browsing habits and in the information that the user provides in the network. He/she does not always realizes the dimension of how much is exposing of him/herself.

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[301] Ibid, 19.

30.3 To Act: Towards Global Humanizing Values

This is a changing reality, a dynamic, whose movements should be monitored closely with all its nuances. It is worth recover cultural studies researcher Douglas Kellner's challenge, which deals with traditional media, but refers to relevant elements to the reality of converging media:

"Media and culture can be transformed into instruments of social change. This requires more focus on alternative media than has previously been evident in cultural studies and reflections on how media technology can be reconfigured and used to empower individuals. It requires developing activist strategies to intervene in public access television, Conclusion 337 community radio, computer bulletin-boards, and other domains currently emerging. To genuinely empower individuals requires giving them knowledge of media production and allowing them to produce artifacts that are then disseminated to the public. Increasing media activism could significantly enhance democracy, making possible the proliferation of voices and allowing those voices that have been silenced or marginalized to speak."[302]

This reflection leads to the question of human relationships and the communication challenge. People able to inform, to transmit and express themselves, turned into active receiver, interactive users of the media do not represent enough elements to carry out the communication that promotes *inter*-action and *comm*-union. As noted above, communication is meeting, communion, may it verbal and non-verbal, interpersonal or social; to be fully achieved it cannot be limited to the transmission of ideas but implies the Other and an authentic relationship with him/her.

"The meeting can take place in silence; while conversely, the young man walking in the street who is multi-connected may prove unable to say "good morning" or "thank you" to those who cross him. Similarly,

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[302] KELLNER, Douglas, *Media Culture: Cultural Studies, Identity and Politics between the Modern and the Postmodern*. London/New York: Routledge, 1995, 337.

an adult "free" and "modern" may be unable to hear the words of individuals who do not share their opinions ..."[303]

In this sense, it is good to remember how communication and education walk hand in hand. They should continue its positive and productive "marriage", with a view to form participating individuals, who are critical, interactive with the world and the realities in which they live. To make use of all the tools available, based on these values, since the culture of convergence is not given but is under construction, as Henry Jenkins, says: "The convergence of media is more than just a technological change. (...) Remember this: convergence refers to a process, not an end"[304].

Therefore, to communicate and to educate in the time of culture of convergence means to work in the formation of humanized users, who can develop denser relationships; who search knowledge acquisition that values difference; who recognize the difference as component of life in society; who are *inter*-active and produce critical and respectful narratives, which are not mere repetition of what is received.

To communicate and to educate in time of culture of convergence means to work for *de*-concentration of political, economic and cultural processes of domination; for facilitating the full use of the media for all people everywhere; for fair and reasonable prices in cost of equipment and rates.

To communicate and to educate in time of culture of convergence means to work for meeting, fellowship, harmony, solidarity, without speaking a single language or concentrating power in one group and place, on the contrary, experiencing the differences and divergences and including them in processes of learning and teaching.

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[303] Ibid, 31.
[304] JENKINS, Henry, *Convergence Culture: Where Old and New Media Collide*. New York/London: New York University Press, 2006, 41.

GLOBAL VALUES
IN RELIGIOUS ORGANISATIONS

Katherine Marshall, United States of America

31.1 Values with or without Religions?

Three common (but also contested) assertions are offered in answer to a question that surrounds many contemporary debates about global values: does religion have to do with the matter? First: some argue, the source and essence of ethical norms can be found in religious revelations and teachings. Second: virtually all religious traditions at their core teach a similar set of values. And third: however complex the teachings are, at their center they offer a similar prescription that can be distilled as: "do unto others as you would have them do unto you", often called the Golden Rule.

Broadly, the assertion that all notions of values and norms have their origin in religious traditions is correct, insofar as, historically, religious institutions were a pervasive feature of communities and civilizations. The notion of distinguishing the religious from the non-religious is quite modern and even today in many societies it is sharply contested. Even supremely secular formulations of ethical principles have often emerged in reaction to a religious tradition or teaching. Accounts of the debates that surrounded the drafting of the Universal Declaration of Human

Rights (UDHR), approved by the United Nations General Assembly in 1948, highlight the intricate ways in which the heritage of religious teachings infuses its core principles.[305] As one example, referring to Aquinas and invoking the ancient notion of "natural law", legal scholar Andrew Woodcock argues that what unites divergent interpretations of rights "is that there is a revelation of law beyond that defined by the institutional sources of law, and that there are certain basic concepts which ought to underlie all legal principles".[306] Philosopher Jacques Maritain who managed the UNESCO consultation on the UDHR[307], highlighted this religious legacy but also its complexity, in noting that there was broad agreement on the principles (and thus the values) even as there was considerable disagreement on their source and justification.

There is a "however". The rather common assertion that without religious foundations there can be no solid ethics and, by extension, that no leader can be ethical unless they are a religious believer leads one to a slippery and dangerous slope. Such suggestions over-simplify the complex derivations of ethical norms at community and individual levels and the way that even the most seemingly clear understandings of ethics and values work in practice. Such assertions denigrate those who fall outside religious communities. Further, a blanket assertion that the source of all viable ethical norms is religious can obscure the complex debates that in practice surround interpretation and application of ethical standards in law and in society. Such oversimplifications are not useful and they can be perilous.

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[305] Mary Ellen Glendon, (2002) *A World Made New: Eleanor Roosevelt and the Universal Declaration of Human Rights.* Random House.

[306] Andrew Woodcock, "Jacques Maritain, Natural Law and the Universal Declaration of Human Rights", *Journal of the History of International Law* 8: 245–266, 2006

[307] UNESCO (ed.) *Human Rights: Comments and Interpretations*, (London: Allan Wingate, 1949),

It is all very well to assert, for example, that human dignity, as the foundation for understandings of equality, is grounded in deeply held religious understandings of creation, or that peace is a deeply religious principle, but it is important to take into account other sources and inspirations. Geography, economic disparities, and psychology, among many other factors, influence the practical reality of inequalities and conflict, as well as circumstances of harmony and good will. The religious roots of ethical principles can serve well as a lodestar and, for many, an inspiration, necessary as a historical explanation, but not sufficient in themselves as an explanation and a foundation for a system of values and ethics that can bind and direct.

31.2 Search for Common Values

The second idea looks to a search for common values and ethical principles amidst the rich diversity and seeming tensions that characterize world religions. This idea is the grounding in large part for the vital work of interreligious dialogue and action that seeks to sooth tensions and build cohesive societies amidst rich diversity. Its goal and insight is to highlight, as a force for peace, the power of what is held in common, in contrast to what pulls people and communities apart. The notion of universality is a critical element of the UDHR, reflecting the hypothesis that notwithstanding the Tower of Babel of cultural, language, and religious diversity there are solid common values that can be translated into practice. Theologian Hans Kung is among the scholars who have looked explicitly to the religious foundations for these universal principles, exploring religious traditions widely and drawing from them a set of values that he calls the "Global Ethic."[308] Other efforts that draw on reli-

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[308] Küng's formulation of a global ethics is presented in many different forms including exhibitions inter alia at the International Monetary Fund and the World Economic Forum. One detailed presentation is in Hans Küng (1998), *A Global Ethic for Global Politics and Economics*, Oxford University Press.

gious teachings as a foundation for a common approach include the Earth Charter[309], formulated at the turn of the millennium in 2000, and the Common Word[310], a continuing exchange between Muslim and Christian scholars and religious leaders looking to the common values that are shared by the respective religious traditions as a way to bridge divides and differences.

The common values approach, when it focuses on bridging divides among religious teachings and practice and when employed as a way to mobilize common action, can be a meaningful impetus. Apart from the many approaches that build on common desires for peace, efforts along these lines that draw on common religious teachings to mobilize communities to work together to protect the environment offer a potent and contemporary example. Nagging questions, however, arise when assertions about the areas of agreement paper over not only simple differences in understanding but also the complexities that are involved. As an example, the simple principle "thou shalt not kill" masks millennia of debate over the circumstances in which killing is justified or not. Even discussions around corruption, grounded in truth telling and admonitions to refrain from stealing, encounter layers of differing interpretations and emphases that in practice make it difficult to mobilize common religious efforts to address an issue that seems to represent core common religious values.[311]

31.3 The Golden Rule Common to all Religions

The third idea that ties religious teachings to broad interreligious values is that at their core religious values are distilled in the Golden

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[309] http://earthcharter.org/

[310] http://www.acommonword.com/

[311] Katherine Marshall. "Ancient and Contemporary Wisdom and Practice on Governance as Religious Leaders Engage in International Development." *Journal of Global Ethics* 4.3 (2008): 217-229.

Rule, an actionable common teaching that can be readily understood. A version of this notion is indeed found in virtually every religious and cultural tradition.[312] The admonition "do unto others as you would have them do unto you," underscores an ethic of reciprocity that is profound and suggests a broad set of values. The depth of a seemingly very simple notion is reflected in the story attributed to Rabbi Hillel: "The sage Hillel summarized the entire Torah by saying, 'That which is hateful to you, do not do to your fellow. That is the whole Torah; the rest is the explanation; go and learn it.'"[313] The Charter of Compassion, a global movement inspired by the Ted prize awarded to scholar Karen Armstrong, builds on this basic principle as the foundation for a common effort to address conflict and tensions in the world.[314] A not dissimilar teaching linked to African spirituality is the notion of *Ubuntu*, sometimes explained as the notion that "you are, therefore I am,"[315] a sense that there are universal values that unite humankind.

Efforts to inspire, shame, even jolt human beings to a humane and common vision surely yields results in the many settings where such ideas are invoked and when they are translated into action advice that people can understand and follow. However, there is limited evidence that the Golden Rule or Ubuntu principles in themselves transform selfish and warmongering human beings into kind neighbors and dutiful citizens. Rule of law, constant leadership efforts, economic incentives and disincentives, robust education, and opportunities for individual and community development that bring out the best in people (their "better angels") all play their part. They come alongside the values and ethical principles that, to varying degrees, people draw from their religious her-

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[312] Different versions from different religious traditions are highlighted at http://www.religioustolerance.org/reciproc.htm

[313] Rabbi Abraham J. Twerski, M.D., (2013), *Messages from the Mishnah*, Shaar Press Mesorah Publications.

[314] http://www.charterforcompassion.org/

[315] "All you need is Ubuntu"; See http://news.bbc.co.uk/2/hi/uk_news/ magazine/5388182.stm

itage, identity, and teachings and that they use to weigh their course of action.

To illustrate the tensions of reality, look at the example of gender equality. Core religious teachings as well as the UDHR are unambiguous in their assertions of equal dignity of all human beings as well as equal rights and obligations. Some religious leaders have worked to advance women's roles and to shatter barriers to their dignity and development, drawing on their understanding of the universal principles outlined above. However, deeply embedded in many holy scriptures, in parables and stories, and in institutions are large inequalities that in practice, in many traditions and world regions, limit women's possibilities for development, trample their dignity, subordinate their positions, and denigrate their gifts and contributions. The "glass ceilings" that limit women's possibilities in many spheres, in religious and secular institutions and in the home and within families, are often bolstered by religious beliefs and practices, to a degree that there are few more enduring ceilings than those that can be described as "stained glass ceilings". The tempting notion of "complementarity" as an adjunct to "equality" is an insidious and ultimately incompatible approach that in practice means subordination and separation more than equality and unity.

For men and women, as well as different ethnic groups, social classes, and the castes of profession and nationality, there is far to go in translating the universal values of equality and dignity, whether as expressed in the UDHR, in scriptures, in a global ethics, and in a notion of the Golden Rule or Ubuntu, into practice in ways that can liberate human possibilities and move from aspiration and inspiration to reality. That task still lies before us.

32

GLOBAL VALUES
IN INTERNATIONAL ORGANISATIONS

The Many, Varied and Inconsistent Virtues
of the International Civil Service

Joan Elise Dubinsky, United States of America

"The very fact that the United Nations was born is something of a miracle. We do not say that in a derogatory sense as if it could not have been born if it were not for an accident or luck. Nor do we speak of a supernatural event. Rather the statement is meant to convey a sense of awe and wonder—that something amazing happened in the consciousness of humanity when the United Nations was born."[316]

32.1 Introduction

In my work with international organizations, international financial institutions, and other multi-lateral organizations, I always ask, "What is it like to work here?" That simple question reveals deep insights into organizational culture. The answers I receive tell me how the people who make up these institutions feel about themselves, how they describe their identities, how they communicate, and how they perform work. Their responses provide insight into the organizational cultures in which they work. Why? These answers describe the social norms and rules of behavior that express shared beliefs about identity, how work is accomplished, and how individuals relate to each other. In other words, answering the question "What is it like to work here," tells us who we are, how we behave, and how we feel good about ourselves.

Employees - called staff in all international organizations - often speak of the mission of their agency or organization, in awe-inspiring terms. "We save lives," "We help countries follow the rule of law," "We protect human rights of those that societies forget," "We help refugees when there is no home left for them," and "We keep the peace and build peace" are all typical expressions. Staff feel deeply possessive and exceptionally proud of their agency's missions. Yet, when I dig more deeply, and ask about values and ethics, my interlocutors grow silent. Maybe, they are unsure whether it is safe to respond; perhaps they are uncomfortable talking about ethics; or more likely, they may be confused.

In these conversations, I listen for what people say about their shared values and beliefs—the foundational expression of core understandings about human behavior. Then, I probe deeper, to identify shared understandings about right and wrongful behavior. And it is at this point that the reality experienced by UN staff meets the plethora of expressions about values and ethics that they have read and heard during their em-

ployment by the UN. It is not that UN staff have not been exposed to articulations about ethical conduct. It is not that staff are unaware of the ethical conduct rules that their employers expect them to follow. The silence that I have heard does not come from a vacuum.

Rather, that silence reflects the many, the varied and the inconsistent values and virtues of international civil service.

32.2 A Cacophony over Individual Virtues

UN staff[317] can find the organizational values and individual virtues that their institutions espouse in multiple documents. However, international organizations are very imprecise when it comes to distinguishing organizational values from individual virtues. Staff are exposed to the UN Oath of Office, the Standards of Conduct for the International Civil Service, Articles 97 through 101 of the UN Charter, the Regulations and Rules adopted by the General Assembly (ST/SGB/2014/1), the Status,

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[317] Staff members—regularly appointed employees of international organizations who enjoy considerable civil service protections, benefits and emoluments of employment—are not the only workers about whom we need to be concerned. For many UN System agencies, consultants, contractual employees, or casual workers perform much of the actual work. One of the consequences of rules-based thinking is that these articulations of values and virtues only apply to staff members. This leaves a large (and generally uncounted) work force whose conduct binds their employers and from whose labor their employers benefit, but whose actions are beyond the operation of these key values and ethics-infused standards. These workers rarely take the UN Oath of Office, receive ethics training, or are socialized on their jobs to consider the regulatory environment in which they work. One can sense fiscal and budgetary expediency influencing the kinds of labor deployed. Workers who are "other than staff" have fewer job protections, more flexibility in when and how they work, and are largely forgotten in discussions about virtues, values, and ethical behavior. Yet, when agency budgets are restricted, when donations are dwindling, and unallocated financial resources are scarce, it can be tempting to rely upon non-staff labor in order to meet the exigencies of delivering mandated services. When we talk about the values and virtues of international civil service, we must remember that these expectations apply only to bona fide staff members; yet, the missions of international organizations cannot be successfully delivered only through the labor of staff members.

Basic Rights and Duties of United Nations Staff Members (ST/SGB/2002/13), Regulations Governing the Status, Basic Rights and Duties of Officials other than Secretariat Officials, and Experts on Mission (ST/SGB/2002/9), as well as numerous Secretary General Bulletins, Administrative Instructions, Administrative Circulars, and Manuals.[318] Each of these documents was adopted in response to a specific political, legislative, managerial, or administrative need. Each attempts to be inclusive, thorough and complete. And for some UN staff, all ethical consideration and reflection begins and ends with these documents.

The reality differs from the original and positive intent of the adopters of these documents. From the perspective of average staff members, these many, varied and inconsistent documents tend to confuse, rather than illuminate. More is not better, if the goal is to ensure that all staff know and accept their rights, duties and obligations as international civil servants.

As we examine some of these materials that purport to establish "the" set of virtues for international civil servants, this confusion will become apparent.

32.2.1 The UN Oath of Office

First, there is the UN Oath of Office. Each international civil servant, usually on his or her first day of employment, is asked to read and sign the following Oath:

> *I solemnly declare and promise to exercise in all loyalty, discretion and conscience the functions entrusted to me as an international civil servant of the United Nations, to discharge these functions and regulate my conduct with the interests of the United Nations only in view, and not to seek or accept instructions in regard to the performance of my duties from any Government or other source external to the Organization.*

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[318] See the UN Ethics Office web site, at www.un.org/en/ethics for a full listing of these source documents, including hyperlinks to texts.

The UN Oath of Office is modelled, it is believed, on a similar oath of office required of the staff who worked for the League of Nations, the United Nations' predecessor institution. And that oath was based on a comparable oath required of either German or British civil servants, during the early 20th century. So, the language of the UN Oath of Office is deeply historical, imbued with tradition, and Victorian in sentimentality and language.

The Oath does have embedded within it very specific ethical virtues, which through the instrumentality of the public declaration, become incumbent upon each staff member. However, these virtues must be teased out of the language of the oath, before they can be made explicit and thus meaningful.

What are these virtues hidden within the UN Oath of Office? In modern parlance, they include:

- Loyalty
- Discretion
- Promise keeping
- Ethical mindfulness
- Independence
- Objectivity
- Respect for authority
- Accountability
- Integrity

32.2.2 The Standards of Conduct for the International Civil Service

We then examine the Standards of Conduct for the International Civil Service, as promulgated by the International Civil Service Commission (ICSC) and then subsequently adopted by the highest legislative body of each of the UN system agencies that collectively participate in UN Common System. The most recent adoption of the Standards of Conduct occurred in 2013 through resolution of the UN General Assem-

bly (A/67/30). Though the ICSC seemed in 2009 in favor of adopting a code of ethics for all international civil servants that articulated a short list of ethical virtues (ICSC/69/R.3)[319], the Standards as adopted in 2013 include only the following articulation:

> *The international civil service bears responsibility for translating these ideals into reality. It relies on the great traditions of public administration that have grown up in member States: competence, integrity, impartiality, independence and discretion. But over and above this, international civil servants have a special calling: to serve the ideals of peace, respect for fundamental rights, economic and social progress, and international cooperation.*

What are these inherent ethical principles that reflect the "great traditions" of public administration?[320]

- Competence
- Integrity
- Impartiality
- Independence
- Discretion

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[319] As proposed by the Ethics Committee of the UN in 2008 and as endorsed by the Secretary General in 2009, a system-wide code of ethics would have included the following ethical virtues ("values" in the lingo of the UN): independence, loyalty, impartiality, integrity, accountability and respect for human rights. Though this Code was presented to the General Assembly through the legislative process, the document was never seriously considered for adoption.

[320] Even these seminal documents fail to distinguish values from virtues. Is the ICSC referring to traditions that describe the moral principles of the international organizations or the ethical beliefs and behaviours expected of staff who work within those organizations? The main text of the Standards of Conduct focuses on individual behaviour, and uses the language of "ought" in describing how staff members should comport themselves, both on the job and off the job. It is highly unlikely that the ICSC considers within its remit any consideration of organizational values, per se.

We must then ask whether these great traditions are ethical values. I admit to having doubts about the ethicality of discretion—a political and diplomatic trait—and competence—which at best is morally neutral, and which can be utilized in pursuit of good or evil ends.

32.2.3 The UN Charter

The UN Charter, the foundational treaty signed by 51 nations in October 1945 that creates the United Nations, itself sheds some—but limited—light on the core ethical virtues for international civil servants. Article 100, paragraph 1 of the Charter describes how the Secretary-General and the staff shall be independent of and free from taking instructions from any one Member State:

> *In the performance of their duties the Secretary-General and the staff shall not seek or receive instructions from any government or from any other authority external to the Organization. They shall refrain from any action which might reflect on their position as international officials responsible only to the Organization.*

Article 101, paragraph 3 describes how international civil servants shall be selected to serve as employees of the United Nations:

> *The paramount consideration in the employment of the staff and in the determination of the conditions of service shall be the necessity of securing the highest standards of efficiency, competence, and integrity. Due regard shall be paid to the importance of recruiting the staff on as wide a geographical basis as possible.*

What are the primary virtues that are alluded to in these paragraphs of the UN Charter?

- Integrity
- Independence
- Efficiency
- Competence

32.2.4 Competences for the Future

Let us examine just one more seminal document to illustrate the surfeit of articulations, and the dearth of a unifying and simple list. In a document called, Competencies for the Future[321], the United Nations articulated a lengthy wish list of individual behavioural competencies that it believed should drive its staffing plans to recruit and select employees. The Competencies document outlines in strongly behaviourly driven terms how individuals should conduct themselves and, as a result, how the organization should recruit, select and promote them. However, included is a section entitled Core Values—which are obviously organizational in focus—and are described as:

- Integrity
- Professionalism
- Respect for Diversity

It strikes me as peculiar that respect for diversity in recruitment and selection, which elevates consciousness of the immutable characteristics that can differentiate individuals, is identified as a core value for human resources professionals, but respect for individuals, communities, and human rights is not even considered. Diversity is not an individual virtue; it describes the results of hiring practices that are neutral and evenhanded in application.

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[321] http://www.un.org/en/ethics/relevantdocs.shtml

32.3 Yes, it Really is this Confusing

Recently, I asked a group of international civil servants, coming from UN Funds and Programmes, UN Specialized Agencies, and other international organizations, the following:

"Summarize in your own words the ethical rights, duties, and responsibilities of international civil servants."

What did I expect to hear? I hoped to hear a relatively consistent articulation of cardinal virtues that guide the decisions and behavior of these international civil servants. I had hoped that the confusion described above somehow had not infected these dedicated staff members.

Here are excerpts from what I heard:

- "The ethical framework must be known and the rules must be followed. When we encounter ethical issues, we must handle them with professionalism, integrity, and confidentiality."
- "Integrity, respect for diversity, and professionalism."
- "Civil servants should align their actions with principles and standards like respect for human rights, social justice, dignity, integrity."
- "International civil servants have a special calling: to serve the ideals of peace and respect for rights, of economic and social progress, and international cooperation. They must adhere to the highest standards of conduct."
- "Ethical values must be the cornerstone of our talent management."
- "The International Civil Servant is exemplary in all facets of life both as a professional and as an individual."
- "Independence. Trust. Accountable. Stay clear of any possible conflict of interest."

- "Civil servants have some duties and obligations, such as respect for authority, report any breach of the rules, disclose any conflict of interest, and keep confidentiality."
- "Loyal, efficient, and competent."
- "Fulfil your employment contract."
- "At work they have to implement the ethical code of their organization. Otherwise they should leave."
- "Adhere to the rules of ethics and honesty."

These comments, and hundreds of other similar comments that I have heard over these last many years reveal four themes:

1. International civil servants are and see themselves as role models who have a civic and contractual duty to uphold the missions of their employers.

2. International civil servants see themselves as exemplary and virtuous, not necessarily due to their own personal traits and behaviors, but because they work for international organizations.

3. International civil servants follow the rules.

4. International civil servants are confused when it comes to articulating the cardinal virtues that they should demonstrate.

In other words, international civil servants sense that there should be common ethical principles and virtues that unify the experiences of those who work for international organizations. International civil servants want to affiliate with entities and other like-minded individuals who share these core virtues. Yet, finding one's way through the confusing thicket of ethical codes, standards, and expectations is remarkably challenging.

The sad truth is that there does not exist one simple list of virtues that guide ethical behavior within the international civil service. And one of the sadder truths is that the lack of this simple list of virtues is not due to lack of effort or attention.

32.4 "But we are a Rules-Based Institution"

Many years ago, while working as the Chief Ethics Advisor for the International Monetary Fund, I encountered a seemingly insurmountable barrier. Other staff, and especially Fund attorneys, would constantly chide me by saying, "But you must understand. The Fund is a rules-based organization." This phrase quickly became the code words for "No—we disagree with you."[322] It took several years before the meaning behind this phrase became clear. Especially from the perspective of legal counsel, the rules—and only the rules—mattered.

A lesson which international civil servants learn early is that they work for rules-based institutions. The very reality of an international civil service is one based on hierarchy and bureaucracy. Rules play a critical role in forestalling and (hopefully) preventing idiosyncratic one-off decisions that benefit a small set of individuals at the expense of many. Rules provide the context for the behavior of the institution and its stakeholders. Rules provide a common vocabulary for on-the-job conduct. Rules define; rules segregate; and rules protect. Rules are the tangible manifestations of order and decision-making. The adoption of rules can also be used to measure progress.[323] Compare the corporeality

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[322] In all international organizations, great credence is given to initiatives that are supported by broad-spectrum consensus. If everyone agrees, a decision may be successfully implemented. However, getting to consensus requires deep ingenuity in surmounting resistance.

[323] I remain chagrined by an exchange with an unnamed representative of a Member State, serving on the Advisory Committee on Administrative and Budgetary Questions which itself provides guidance to the Fifth Committee of the UN General Assembly, who publicly and forcefully insisted that the UN

of rules with the intangibility of virtues. We can measure progress towards rules adoption and rules compliance. But, how do we measure advances in respect, trust, integrity, or stewardship?

The ultimate explanation for the elevation of rules in international organizations is political. International organizations rely upon the consensus and universal agreement of their members. Where members are sovereign governments[324], all legislative decisions are political in nature. Of the documents adopted by the UN that describe in some respect expectations for ethical conduct by staff members, all except the Secretary General Bulletins, Administrative Circulars, and Information Circulars were adopted by Member States through the operation of the General Assembly and its standing committee structures. It is admirable that the highest decision-making body of the United Nations pays attention to behavioral rules and staff conduct expectations. Yet, the multiplicity of these pronouncements reveals how much easier it is to legislate compliance than it is to agree on a core set of universal ethical virtues to which all UN staff should aspire.

Ethics Office had outlived its usefulness because it had already provided advice to Management on a sufficient number of ethics-related policies. As a result, she just could not see why her committee should positively recommend a biennial budget for the Office. Once enough rules were adopted, she reasoned, there no longer existed a good reason to continue funding an Ethics Office.

[324] Because international organizations are nearly always the product of negotiated international treaties, agreement among divergent Member States precedes action. As argued below, the political and politicized nature of international organizational decision-making has negatively impacted the ability of the United Nations to adopt a clear set of ethical virtues that guide the behavior of staff members. It can also be argued that the politicized atmosphere will prevent the institution from ever articulating its own organizational values that guide and provide direction for its own conduct. Politicians are content regulating the behavior of others. But politicians are rarely sanguine when faced with adopting rules that control their own behavior. We must leave for another day a conversation about whether the UN should consider adopting a set of virtues that apply to the personal conduct of the Member State representatives and delegates who participate in the UN's organizational life.

The refrain, "But we are a rules-based organization" can also be used as shorthand to say that virtues do not matter, because virtues may change when placed in a cultural context. Regardless of whether that culture is familial, tribal, community, national or regional in context, there are many who firmly believe that there can exist no universal set of human and global virtues.[325] Following this line of reasoning, rules must take precedence because they provide a firm guidepost and standard. Virtues are too malleable, too fluid, and too difficult to define. Thus, the rules must rule.

Is rules obedience the default position when a focus on virtues proves challenging? Perhaps. Insisting that rules be followed is certainly useful when reducing risks of unethical behaviour or responding to employment grievances that challenge organizational decisions. A primary or exclusionary focus on rules, at least within international organizations, can appear to provide clear (or nearly clear) boundaries for individual behaviour.

Consider, for example, a rule that prohibits acceptance of gifts, unless the fair market value of the gifted item is below a specific de minimus amount, such as $25 (US). If the gifted item is tangible and frequently bought and sold, it may be a straightforward proposition to determine its fair market value. If these two conditions precedent are present (tangibility and marketability), then the rule can be applied and behaviour assessed as either within the rule or beyond the rule. If a covered staff member accepts a tangible and marketable item as a gift and if the value exceeds $25 (US), then a vigilant organization can apply the rule and determine that the behaviour in question falls outside the range of what is acceptable. This becomes a binary choice: Is the gift OK? Is

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[325] For a globally useful assessment tool that is predicated on a set of accepted global values, see Dubinsky, J. and Richter, A., "*Global Ethics & Integrity Benchmarks,*" 2015, New York
http://qedconsulting.com/files/GlobalEthicsandIntegrityBookmarks_2015.pdf

the gift not OK? If the gift is not OK, then the organization faces the question of what to do about non-compliant behaviour.

There is a certain appealing simplicity to viewing ethical conduct in international organizations as the sole province of rules. Unfortunately, as any manager has concluded, human behaviour is rarely sufficiently straightforward to permit the binary application of compliance rules. In our gift example, what if the gift is an offer of home hospitality? A discounted ticket to the opera? A used and still beautiful objet d'art? We can imagine numerous gift scenarios where the item offered may or may not be tangible, and may or may not be easily marketable. How then can the absolute rigor of the hypothetical rule on gifts be applied equitably and predictably? Even this simple example quickly breaks down in the face of differential application.

Human behaviour is not simple and rarely binary. As business ethicists have learned, compliance rules can support an organizational culture solidly informed by ethical virtues and behavioural expectations. But rules per se will not create an ethical culture.[326] Where rules are explicitly based on ethical principles that appeal to virtuous conduct, staff are more likely to conform their behaviour because they see the direct connection between compliance and virtue. It may be as simple as explaining why certain behaviour is expected.

There is one more situation where an appeal to values—not rules—is ultimately beneficial. And that is in time of crisis. When decisions become urgent and time becomes short, when the stakes for human life and property are stark, and the likelihood of harm is high, decision-makers need values. When an urgent decision needs to be made, it is the rare international civil servant who calls for a "time out" to consult the multiple expressions of regulations and rules that may or may not apply.

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[326] See also: Killingsworth, S., "Modeling the Message: Communicating Compliance through Organizational Values and Culture," 25 *The Georgetown Journal of Legal Ethics* 961.

That international civil servant is more likely to make a decision that is intuitive—"it is right because I think it is right"—or to make a decision that is directly influenced by his or her immediate peers. How much stronger would our institutions be if reliance upon a core set of ethical virtues was second nature to each international civil servant? In times of crisis, the actor may not recall detailed rules and regulations. He or she will recall cardinal and seminal virtues and then reason forward by applying those virtues to the crisis at hand.

32.5 An Historical Divergence

To fully understand the premise that the political nature of the United Nations has hampered its willingness to adopt a globally applicable set of virtues and values, we will take a brief historical tour.

32.5.1 Political Origins of the UN Ethics Office

The UN Ethics Office was created in late 2005, in the immediate aftermath of the Oil for Food scandal. The General Assembly, meeting as the 2005 World Summit on Management Reform, adopted its Outcomes on 24 October 2005, rededicating the Member States to the fundamental principles enshrined in the Charter.[327] The General Assembly—which is itself the representative body of all of the Member States and serves as the ultimate governing authority for the UN—called upon the Secretary-General to create an ethics office, with independent status. Two weeks later, the Secretary-General proposed a robust initial budget, along with staffing tables, proposed mandate, and roles for this new entity. The Secretary-General declared that the objectives of this new office would include achievement of the highest standards of integrity by:

    a.   Fostering a culture of ethics, transparency and accountability;

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[327] See A/RES/60/1, 2005 World Summit Outcome, paragraph 161.

b. Setting and disseminating standards for appropriate professional conduct;

c. Providing leadership, management and oversight of the United Nations ethics infrastructure.[328]

Three weeks later on 28 November 2005, the Secretary-General expanded his proposal, outlining the four primary duties of this new office. These included administration of the UN's financial disclosure programme, protection of staff against retaliation, provision of confidential ethics advice and guidance; and development of ethics standards and training.[329]

On 8 December 2005, some of the lofty aspirations of the World Summit Outcome met the practical realities of UN bureaucracy, habit, and decision-making. The Advisory Committee on Administrative and Budgetary Questions of the General Assembly issued its opinion and guidance, inserting a measured and somewhat less enthusiastic view. They indicated that the services of the proposed Ethics Office were not necessarily new and could in fact already be offered by other offices and units. This body recommended that the framework, budget, and staffing for the new ethics office be substantially modified. The Committee's conservative viewpoint was reflected in the direct and fairly skeptical tone of their report.[330]

The Advisory Committee on Administrative and Budgetary Questions reiterated its concerns less than one week later.[331] Perhaps the not-yet-born Ethics Office was caught in a separate political discussion; perhaps the Secretary-General's proposal was too bold and too broad for

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[328] See A/60/537, Report of the Secretary-General on the 2005 World Summit Outcome, paragraphs 8-13.

[329] See A/60/568, Report of the Secretary-General, Implementation of decisions from the 2005 World Summit Outcome, paragraphs 2-6, and Appendix I.

[330] See A/60/7/Add.13, Fourteenth Report of the Advisory Committee on Administrative and Budgetary Questions: 2005 World Summit Outcome, paragraphs 17-25.

[331] See A/60/7/Add.23, paragraphs 3-9.

the political moment; perhaps Member States were not sufficiently convinced that a dedicated ethics office was necessary at that time. The Committee clarified that it would approve creation of the UN Ethics Office; however, it set strict limits on level and rank of staff, number of staff, location of services to be provided, and overall budget.

The flavor of the discussions and oral debate about creating a UN Ethics Office cannot now be resurrected. The legislative documents indicate that the concept was seriously considered by the General Assembly, met with scrutiny and skepticism, yet was ultimately adopted. On 1 January 2006, the UN Ethics Office opened its doors.

The General Assembly created the UN Ethics Office with one hand, and limited its mandate and potential impact with the other hand. The Office received four direct and predominantly ministerial mandates: training, advice, financial disclosure, and intake of retaliation complaints. The Office could be consulted on policy issues, but only if requested. Finally, the Office was granted "independent status" but its reporting line and capacity to interact directly with Member States is controlled directly by the Secretary-General. Nothing in the political and legislative records would indicate that the General Assembly considered the creation of the UN Ethics Office as instrumental in molding the nature of the international civil service or in guiding ethical decision-making and behavior of UN staff. Though the Secretary-General described the ultimate mission of the UN Ethics Office to support and maintain an ethical organizational culture, there is nothing in the legislative record that reinforces that role.

There is, however, one body that has the mandate to consider the conditions of service of international civil servants. Theoretically, such a body could also consider the ethical virtues that are linked to such service.

32.5.2 Particular Role of the International Civil Service Commission (ICSC)

The International Civil Service Commission (ICSC) is an independent expert body established by the United Nations General Assembly. Its mandate is to regulate and coordinate the conditions of service of staff serving in all of the entities that belong to the UN System. Though not part of the UN Secretariat, the ICSC is critical in setting the framework within which UN staff members perform their jobs. The nature of the international civil service is the domain of this body that meets to set the wages, terms, and conditions of employment. It is the ICSC that sets the overall parameters for employment of UN staff members.

The vast majority of the work of the ICSC focuses upon wages, benefits, and other conditions of employment. However, the ICSC has also promulgated the *Standards of Conduct for the International Civil Service.* These Standards are presented as guidance—not as regulations and rules—and are an effort to describe in behavioral terms precisely what is it that international civil servants must do to demonstrate personal integrity. The Preamble to the 2013 version of the standards states:

> *"They exist to inform, but also to inspire us and, when needed, to provide explanations. They reflect the philosophical underpinnings of the international civil service and inform its conscience."* [332]

The Standards have certainly informed the UN Ethics Office's work. However, the work of both entities continues in parallel, with limited interaction. This may be attributed to their differing scopes: The ICSC is a standard-setting body, independent and international, impacting the employment relationships of all staff who are part of the UN Common System. The Ethics Office focuses primarily on the ethical attributes,

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[332] ICSC Standards of Conduct, page 2.

decisions, and behavior of the approximately 45,000 individuals who work for the United Nations Secretariat.

In reality, these two entities do not intersect. During the political discussions leading up to the revision of the Standards of Conduct in 2013, the ICSC purposefully excluded the UN Ethics Office from formal deliberations. Explaining that individual agencies had the option to include ethics office staff at the working party level of deliberations, the chairman of the ICSC wrote to the Director, UN Ethics Office and Chair of the UN Ethics Committee in June 2011, "It is therefore not clear precisely what added value further involvement by the Ethics Committee would bring to the process at this final stage." In essence, politics trumped good common sense. The office created by the General Assembly to consider behavioural ethics and the ethical principles and virtues of the international civil service was prevented from having any substantive input on the very standards and expectations that the General Assembly later adopted.

32.6 What then Can and Should Be Done?

In 2013, the UN Ethics Office issued the UN Ethics Guide, a plain language summary of the most important ethics rules and expectations impacting the work lives of UN staff members. Adopted specifically as guidance and not as an enforceable rule, the Guide helps inform—but does not control—staff behavior. The Guide is not a particularly well-known document, despite its availability in print and electronic versions.[333]

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[333] http://www.un.org/en/ethics/leadership_dialogue.shtml. Even on the UN Ethics Office website, the *Ethics Guide* is poorly referenced.

Prominently included in that Guide is a list of ethical principles, as part of the description of the Ethical Framework of the UN. The list of virtues is simple; there are only six to remember: independence, loyalty, impartiality, integrity, accountability, and respect for human rights. Six virtues are not too many, and not too few. They are neither contradictory, inconsistent, nor confusing.

The simplest solution, though politically delicate, would be for the International Civil Service Commission to propose amendments to the Standards of Conduct that explicitly include the language of the UN Ethics Guide, specifically describing these six cardinal virtues. What objections can there possibly be to recognizing that independence, loyalty, impartiality, integrity, accountability, and respect for human rights are the necessary pre-conditions for service as an international civil servant? These six values and their definitions were previously discussed and endorsed by the Ethics Panel of the United Nations (formerly known as the UN Ethics Committee), a body whose membership includes the head of the ethics functions at each of the UN Funds & Programmes and the Director, UN Ethics Office, who chairs that body. These virtues were thoroughly vetted, in discussions between 2007 and 2009.

A simple declaration of these six virtues recognizes what international civil servants already know and experience. They want to work for an institution with a life-affirming mission. They want to work for an entity whose values align with their own personal values. They want to enhance their sense of purpose and need for belonging by identifying with specific virtues—those principles that we humans view as morally right—that describe the kinds of behavior in which they ought to engage. By officially adopting these six cardinal behavioural virtues, the UN would address the current confusion and inconsistency which this article addresses. And in its place, we would replace confusion and inconsistency with simplicity.

In closing, I am reminded of that famous quotation attributed to the former Speaker of the United States House of Representatives, the late Tip O'Neill, who in the 1980's said "All politics is local." Within the UN system, the corollary to that maxim must be that "All UN politics is personal."

The character of all deliberative bodies changes over time, as membership changes. With new leaders, new staff members and new Member State delegates, it is possible that interest in examining the virtues of the international civil service and its foundational ethical values will revive. And when that should happen, let us hope that those in leadership positions are willing to advance this necessary and essential dialogue.

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