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ETHICS IN HIGHER EDUCATION INTERNATIONAL AND AFRICAN CHALLENGES AND OPPORTUNITIES

Christoph Stückelberger[30]

6.1 Executive Summary

Higher education globally and also in Africa faces manifold challenges in governance, funding, students' and staff recruitment, exam monitoring, plagiarism, bullying, cybercrime etc. But many opportunities arise for universities which position themselves as values-driven educational institutions. Ethics increase credibility, credibility builds trust, trust brings reputation, reputation increases number of students, improves teachers' teaching and brings more funding.

Education in Higher education means forming future leaders. Ethics in Higher education therefore is leadership ethics. The contribution shows the crisis of trust, reasons for the ethical challenges in higher education, which values and virtues need to be benchmarks and which concrete steps lead to solutions on personal, institutional, political, economic and spiritual level.

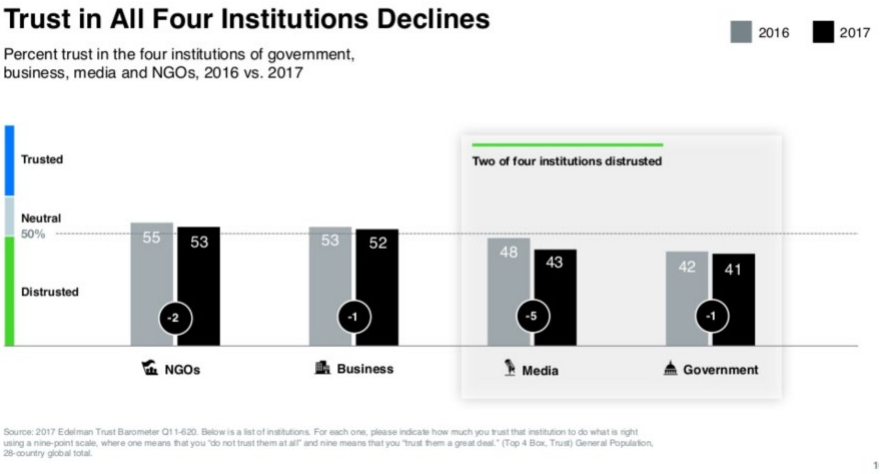
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6.2 From Lack of Trust to Integrity

The Decline of Trust: Tasks for Leadership and Governance in Higher Education

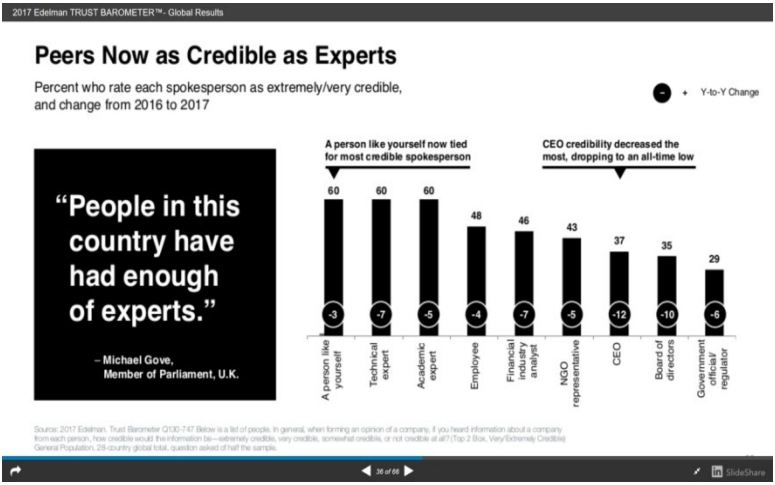
Scandals in business, government leadership, parliamentarians, courts, religious organisations and fake news in media lead to a decrease in trust in individuals and in institutions worldwide. The Global Edelman Trust Barometer, published annually since 2001, in its report for 2017 shows the decline of trust in NGOs between 2016 and 2017 from 5%5 to 53%, in business from 53% to 52%, in media from 48% to 43% and in government from 42% to 41%.[31]



The Edelman Trust Barometer 2014 asked 33'000 people from 27 countries about their trust in academics. "67% responded that they see

[31] Edelman Trust Barometer 2017, Slide 10. https://www.edelman.com/global-results/ Part of this section corroborates author's previous analysis carried out in: "The Significant Role of Higher Education in Developing a Global Ethical Culture", in *Ethics in Higher Education*, Ch. Stückelberger and D. Singh Eds., Globethics.net Education Ethics No. 1, 2017, pp. 32-51.

academics as credible spokespersons, a particularly high mark in comparison to other groups. It is important for academics to be cognizant of this, and not to damage this reputation"[32]. But in the 2017 Trust Barometer, highest trust is gained by "persons like yourself", neighbours, friends. Technical experts and academics (-5%) are on same level of 60%, but not anymore higher).[33]

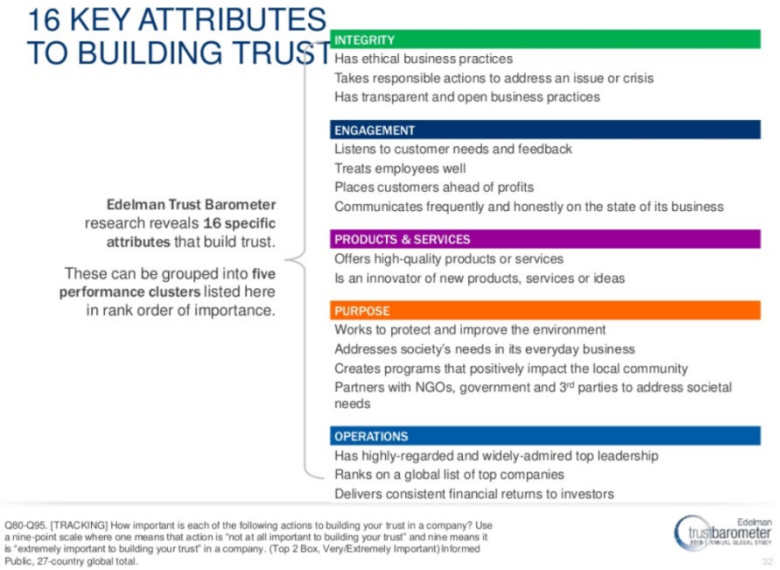


The Trust Barometer also lists four clusters of 16 attributes that are key in building trust: integrity, engagement, products and services, purpose and operations.

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32 https://experientialcomms.wordpress.com/2014/01/24/trust-and-higher-education-lessons-for-academics-presidents-and-communicators/

33 https://www.edelman.com/global-results/, Slide 36.



Trust in institutions and people is of specific importance in four sectors of each society because they are pillars for impartial opinion, truth and the promotion of the common good over individual interests: the judicial system, the media, educational institutions and religious institutions. Within these sectors, the leadership and governance structures hold a special responsibility.

6.3 The One Character Revolution towards Integrity

Integrity is the most important capital of a person and of an institution. It is an ethical capital which is also closely linked to financial capital! Three recent cases show this clearly: Volkswagen, a world leader in the automobile industry lost as a result of the scandal over the manipulation of diesel emissions readings lost in only two weeks 25 billion euro of their stock market value, which is more than the market capitalisation of global companies such as the largest reinsurer Allianz. In addition, billions of

dollars and euros will have to be paid in penalties. Some analysts say that it is not sure that the company can survive this crisis.[34] And last week, the President and Vice President of the world football federation FIFA (with its headquarters in Zurich, only a few kilometres from where I live), have been suspended for suspected illegal transfers. FIFA, after years of corruption scandals, has lost its reputation.[35] Switzerland's largest newspaper, the *Tages-Anzeiger*, on its front page last week, stated that the main quality of the next President of FIFA must be integrity![36] There are other examples of the importance of integrity in the field of higher education. Who could have imagined that in Germany, with its high reputation for quality education, the minister of defence Ursula von der Leyen, has been accused of plagiarism in her doctoral thesis and will most probably lose her title. And two other ministers of the German Government, Schawan and zu Guttenberg, have already lost their positions in government for the same reason.

Ethics is not as complex as many people think. Some make it complicated since it is difficult to accept and implement the simple truth of what is right and wrong. As a kind of summary of the key value, based on almost four decades of teaching and training on ethics, I propose a simple solution: to turn one letter (character) of our alphabet: *From ME to WE.* If we turn the M 180 degrees, it becomes an W. The me-fixation turns into the 'we', the community-orientation. This is the core challenge and solution for responsible leadership. It does of course not mean to deny personal needs.

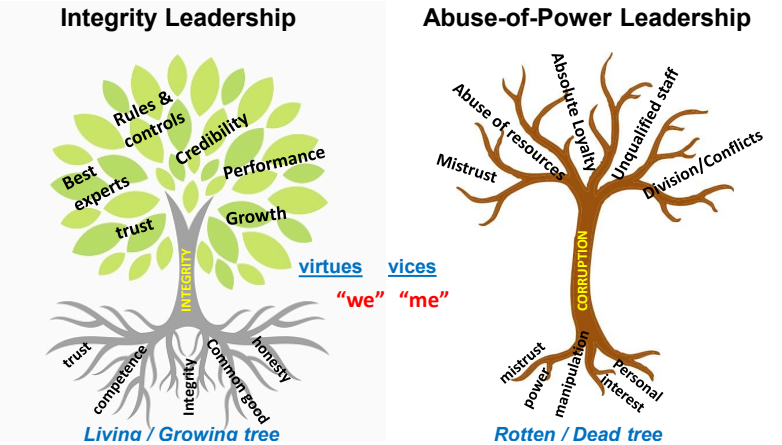
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[34] "Kosten für Abgasskandal könnten VW zerstören", Handelszeitung 23 Sept 2015, http://www.handelszeitung.ch/unternehmen/kosten-fuer-abgas-skandal-koennten-vw-zerstoeren-867449

[35] „Der Kollaps der FIFA", *Neue Zürcher Zeitung*, 9 Oct 2015, frontpage.

[36] Res Strehle: „Auf FIFA-Präsident Joseph Blatter darf jetzt auch ein staubtrockner Funktionär folgen. Hauptsache: integer." *Tages-Anzeiger*, 9 Oct 2015, frontpage.

The biblical double commandment, to love a) God and b) the other as oneself, includes to care for oneself, but only as far as it is balanced with caring for the other. The leader who cares first and primarily for the own interest, produces a rotten, at the end dead tree. As the roots are power-struggle, mistrust, manipulation and abuse of power, the result is the same and now living fruits can be harvested. On the other hand, if a leader first cares for the growth and blossoming of the institution entrusted to him or her, if she/he trusts the staff, recruits the best, excellent talents (and not the mediocre, most loyal) etc., the fruits are growth, trust, reputation, recognition, excellency, team spirit etc. The bad leadership I call "Abuse-of-power leadership", the good one the "integrity-Leadership". Integrity of the leaders is the key driver of this success.



Why a Global and Contextual Ethical Culture is Needed

Ethical, values-driven behaviour is needed in all societies. But in a globalized world, common values are needed since this world is highly interconnected and interdependent, linked by trade, information and communication technologies, fast social media, the free trade of goods and partially free movement of people. Global interaction needs a common set of values such as a sense of justice, fairness and peace and virtues such as respect and integrity. Without this common set of values

with trust as the condition for exchange cooperation is not possible. Open and distant learning educational institutions, which we represent here, are not exempt.

Open, globalized societies clash with manifold '–isms' such as nationalism, fundamentalism, ethnicism, racism, sexism, terrorism and egoism. Such ideologies are often a reaction to a loss of identity or to the fear of this loss. The openness that resulted from economic and technological globalization happened so fast that political, cultural and ethical globalization is lagging behind. New technologies such as mobile phones can profoundly transform the world within a few years, but to transform values and virtues needs a generation. Therefore, the technological and economic speed of globalization has to slow down a bit (decelerate) and the ethical, cultural and political globalization has to speed up substantially (accelerate).[37]

An open interdependent world needs common values in order to be sustainable. Unity with global values and diversity with contextual values belong together. Being global citizens *and* belonging to a specific nation, religious or ethnic group is not a contradiction, both are needed. Together they build the foundation for peace, sustainability and equality.

There are global challenges and opportunities as well as specifically African ones:

Global Challenges	**African Challenges**
Funding of Higher Edu	Nepotism in Recruitment
Corruption in Higher Edu	Unemployment of young persons with Higher Edu
Unfair Recruitment	Bringing African Academics home
Domination of Western Standards	Slow internet connections

[37] See Christoph Stückelberger, *Global Trade Ethics*. An Illustrated Overview, Geneva 2002, 158f.

Global Opportunities	**African Opportunities**
Global values and virtues	Large young population
Online teaching	Good innovative African brains
Courageous leaders	International acad. Partnerships
International standards	Faith, Hope, Endurance

6.4 Why a Specific Role for Higher Education?

Higher education in general can and has to play a key role in this process of balancing global and contextual perspectives in building identities through research, teaching and training. Even if open and distant education seems to be delocalised and disconnected from a specific context, it can and has to promote contextual identities by reflecting and researching on it. In a more specific way, e*thics* in higher education is a central part of this objective.

Many professionals with a higher education are excellent specialists but moral crooks. After the financial crisis of 2008, business schools worldwide were called upon to revise their educational system to avoid producing managers who have been seen as contributors to the crisis. How can an ethical culture of integrity be systematically strengthened? How can the respective curricula be developed? How can values-driven behaviour be integrated into the process of staff recruitment? How can technological innovation be balanced with social and organisational innovation? How can distant education be combined with character development? How can values-driven students be supported in their first years of professional life when confronted with corrupt employers and societies?

University leaders as global leaders can and have to play a key role in strengthening ethical values and virtues. University leaders are leaders of future leaders. The integrity and ethical values of leaders, institutions and

of the curricula of higher education are crucial in building trust and credible professionals.

The currently high reputation of academic institutions as being non-partial, fair, objective and at the service of the whole community and of the common good of humanity is being threatened in ways that are deeply worrying. The cheating culture[38] is on the increase, academic fraud[39] and plagiarism is becoming more frequent than in the past, albeit partly thanks to the emergence and use of online publications and plagiarism software[40], corruption in educational institutions[41] has become so widespread that more and more employers no longer trust the validity of academic grades and certificates.

6.5 Reasons for and the Effects of Ethical Challenges in Higher Education

What are the reasons for and the effects of this development (solutions will be mentioned later)? Let me just mention four of them:

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[38] David Callahan, *The Cheating Culture: Why more Americans are doing wrong to get ahead*, Orlando: Harcourt 2004.

[39] Eckstein, M. A. (2003) *Combating Academic Fraud: Towards a Culture of Integrity*, Paris: International Institute for Educational Planning.

[40] Marsh, B. (2007) *Plagiarism: Alchemy and Remedy in Higher Education*, Albany, NY: State University of New York Press; *Creating the Ethical Academy: A Systems Approach to Understanding Misconduct and Empowering Change*. Taylor and Francis. Kindle Edition, 2011, 10.

[41] Stephen P. Heinemann, *The Concern with Corruption in Higher Education, in Creating the Ethical Academy: A Systems Approach to Understanding Misconduct and Empowering Change*, Taylor and Francis. Kindle Edition, 2011, 13-26; Nathan F. Harris and Michael N. Bastedo, *Corruption at the Top. Ethical Dilemmas in College and University Governance, Creating the Ethical Academy: A Systems Approach to Understanding Misconduct and Empowering Change*. Taylor and Francis. Kindle Edition, 2011, 115.

1) *Pressure*: For many parents and societies, higher education seems to be the only valuable goal. The pressure is so high that young persons and their parents use all means at their disposal to get a bachelor or master degree. The effect of this pressure and of one-sided public educational strategies is that we have millions of jobless academics and not enough young people with vocational training. But studies show that innovation of a country does not only depend on a strong academic sector, but on balanced educational instruments. Switzerland and Germany are examples: Switzerland is regularly rated among the most innovative countries in the world[42] but when compared with other countries it has a relatively low percentage of young people with a university degree and a high percentage of those who have vocational training.
2) *Finance*: in many countries, academic staff is not well paid compared to other sectors such as the private sector. With the minimum income, teachers are tempted to increase income by receiving bribes in the form of money and sexual services. The effect is that students learn by example. It is a lesson that they are taught indirectly: in order to be successful in a profession and in society one needs to accept immoral behaviour. This then continues the vicious circle of corruption, low performance and lack of competitiveness that can also include losing lives: accountants, medical doctors, construction engineers, etc. put people at risk and even take lives if they have a diploma but not the knowledge to practice professionally (example: A professor of medicine in an African country told me he would never allow his son, who is a medical doctor, to treat him. I was surprised and asked why. His answer: “Because I know how he got his degree”

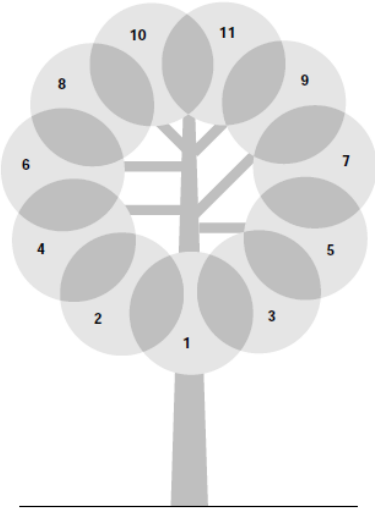
[42] World Economic Forum, Global Competitiveness Report 2014-2015, launched 30 Sept 2015, p. xx

(he meant bribes without need to express it). In some countries and especially in public educational institutions, the salaries of teachers including university professors are not paid for months, which leads to dramatic financial hardship and unethical consequences. A colleague of mine, a professor in DR Congo, decided to go hunger strike a few months ago because he was not paid for six months the salary that was promised and signed for by the government for his professorship at a university in Kinshasa (his name, like many others had been deleted from the salary list and replaced by the names of fake relatives of person responsible for managing the salaries in the public administration).

3) *Privatisation:* the boom of new, mainly private institutions of higher education in many countries is a positive sign that there is a need, a market and entrepreneurs and investors who are willing to make the most of the opportunity and to take the risk. But strong competition leads also to the temptation of fast success, cheap solutions, lack of qualified teaching staff with integrity and a lack of a sustainable ethical foundation of these institutions. There is a need therefore not only for a strong academic, but also for an ethical rating of institutions of higher education.
4) *Technology*: Information and Communication Technologies ITCs represent a huge potential for higher education and are obviously the back bone of open and distant learning education. The advantages and future potential are still huge. But each technology is ambiguous when looked at from an ethical perspective. It can be used for good and for bad, to save lives and take lives, to democratise knowledge and to control or centralise knowledge. That is why ethics in higher education needs to look at the ethics of technologies, especially ITCs.

6.6 Which are the Values for a Global Ethical Culture?

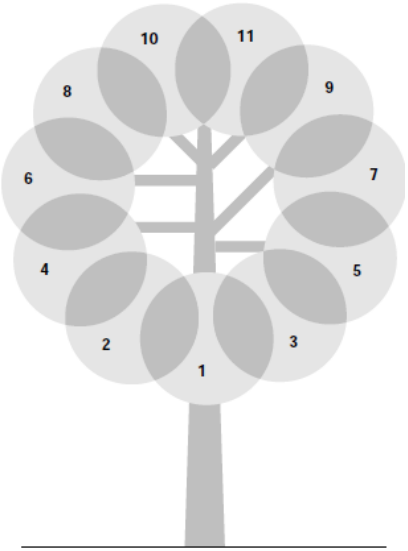
A global ethical culture is based on common values. Before we divide human beings by colour, race, sex, religion, wealth and class, we have to remember that all human beings have similar basic human needs: physical needs such as food, water and housing, development needs such as the freedom to decide and implement, orientation needs such as education, social needs such as community and security, emotional needs such as respect, dignity and justice (fair treatment), spiritual needs such as a belief system that gives life meaning, energy for motivation, forgiveness for failures and dealing with major life events such as birth and death. These needs lead to *core values* common to all human beings*: dignity, freedom, justice, equity, peace, security, community, inclusiveness, participation, forgiveness, reconciliation.* They together build the Tree of Values. Each main branch is a value. They belong together and are interconnected. In each culture, the interpretation and also the weight of each value is contextual, e.g. individual freedom is more or less relevant when compared with that of the collective community.



Tree of Values

Institutions of higher education are key drivers in promoting these values. Many mission statements of universities express the importance of values. Last week I visited the University of Nigeria in Enugu, Nigeria. Its motto is "Restore the Dignity of Man" with human dignity as a key postcolonial value. "The African University shaping futures in the service of humanity" is the vision of the University of South Africa (UNISA). Graduates are there to serve society. This is the key value. In many mission statements, excellence is mentioned and envisaged. Excellence is important for higher education which claims to be of top quality. But excellence is not a goal in itself. Excellence in innovating new methods of criminal cyberattacks or more cruel chemical weapons is unethical, but excellence in developing new medicine against malaria or improved integrity in public administration is ethical. Therefore, excellence has to be specified by reference to values.

6.7 Which Virtues for a Global Ethical Culture?



Tree of Virtues

For decades I, as an ethicist, have emphasized the importance of values and of embedding them in institutional structures such as codes of conduct and planning and monitoring mechanisms. But values as institutional and individual benchmarks need to be combined with virtues for individual behaviour. FIFA, Volkswagen or universities that have suffered reputation damage normally have good values statements. But they also need the individual integrity of their employees and especially of their top leaders. *Core virtues* for a global ethics are *honesty, compassion, care, transparency, accountability, reliability, respect, humility, courage, gratitude and generosity*. The list is not exclusive. And again, these virtues are common to all humans across cultures, but they have different contextual meanings and colour in the different value systems. On the international level, one virtue has become the most prominent: integrity. It is the sum of all the different virtues. A person with integrity is honest, credible, not opportunistic, but looking after and being faithful to the values of the institution and the community before looking for personal benefit.

6.8 Strengthening the Ethical Culture of Higher Education: Eight Recommendations

Individual and Interpersonal Level

Recommendation 1: Promote character education (for students and teachers) as a task of individual and interpersonal self-responsibility in order to become or remain globally responsible leaders.

A special challenge is how to combine distant education with character development. Face to face encounters are important for character education, but distant education offers many possibilities, especially through comments and by accompanying students.

Intra-institutional Level

Recommendation 2: Develop within each educational institution ethics-related policies and respective institutional ethics units as key instruments.

How can an ethical culture of integrity be systematically strengthened? Within the institution, the role of charters, mission statements and specialised ethics and integrity officers are important. Ethics does not deal only with human resource management or research ethics, but needs a cross-sectoral approach throughout the institution. The following dimensions are part of it:

- Develop and integrate special ethics curricula in all faculties and reflect on aspects of values in all courses;
- Integrate in staff recruitment values-driven behaviour in addition to professional knowledge;
- Balance technological innovation with social and organisational innovation;
- Support values-driven students in their first years of professional life when confronted with corrupt employers and unethical decisions in society;
- Deal with corruption (financial, sexual, relational/ nepotism/favouritism) with a respective policy; [43]
- Develop (or review where existing) a policy on research ethics with a research ethics committee;
- Develop (or review where existing) a gender policy; and

[43] Stephen P. Heyneman, *The Concern with Corruption in Higher Education, in Creating the Ethical Academy: A Systems Approach to Understanding Misconduct and Empowering Change.* Taylor and Francis. Kindle Edition, 2011, 13-26; Nathan F. Harris and Michael N. Bastedo, *Corruption at the Top: Ethical Dilemmas in College and University Governance*, idem, 2011, 115-132.

- Develop (or review where existing) a policy on conflicts of interests[44].

Many of the institutions present here certainly have already implemented a good number of these recommendations.

Inter-institutional Level

Recommendation 3: Include ethics in higher education in the accreditation and monitoring policies and training programmes of accreditation institutions and councils such the International Council for Open and Distant Education ICDE.

An encouraging example are business schools: The global financial crisis in 2007-2009 with its huge global economic damage, destruction of trust in financial institutions and criticism of business schools as producers of morally blind managers led to a period of self-reflection in business schools. The Globally Responsible Leadership Initiative GRLI, the World Business Council for Sustainable Development WBCSD and the Principles for Responsible Management Education PRME together developed the "50+20 Agenda", a model for renewed sustainable management education for the world. It was launched at the Rio+20 Summit in Rio 2012[45]. The values of "50+20" are "to develop the well-being of all of us – and indeed of all living things – while respecting the limits of the planet" and "Management education [is] designed … not being the best in the world, but for the world." [46] The 50+20 Agenda further states that "We envision three new roles of management education. First of all, we refocus education to ensure that we educate and develop globally responsible leaders. Secondly, we transform research

[44] Ethics matters in conflicts of interests. Discussion Paper of the Ethics Experts of the GSO SUN Project, main author Christoph Stückelberger, Geneva 2015.

[45] The 50+20 Agenda. Management Education for the World, without year (2012), www.50+20.org.

[46] Ibid, 1-3. Recommendations for practical implementation 31ff.

into an applied field, with the clear purpose of enabling business organizations to serve the common good. Thirdly, we add a new role for management educators to engage in the transformation of business and the economy by joining the ongoing public debate. As such, our vision is represented by the philosophy of a *collaboratory* – an open space for action learning and research."[47] Values in the 50+20-Agenda for business schools are: well-being of all, global responsibility, serve the common good and collaboration. EQUIS, in 2013, integrated ethical criteria in their accreditation standards for business schools[48] and the Association for the Advancement of Collegiate Schools of Business AACBS, one of the oldest American and now global accreditation institution of business schools, made a similar effort in 2013.[49]

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[47] Ibid, 2.

[48] "In 2013 EQUIS revised its accreditation standards and established criteria for integrating ethics, responsibility and sustainability into business schools. The new standards suggest that ethical, responsible, and sustainable behaviour should be an integral part of business school's strategy and governance, as well as be reflected in their regular research, teaching, and service activities. These standards reflect the desire for business schools to contribute to the resolution of societal challenges and to act as 'good citizens' in the environments in which they operate." (GRLI - 50+20 Values in Action Group: Ethics, Responsibility, and Sustainability (ERS) in Business School Accreditation: Peer-Learning Perspectives, group of authors, Globally Responsible Leadership Initiative GRLI, Discussion Draft 7.0: September 10, 2014, 2.)

[49] AACSB: "The Association for the Advancement of Collegiate Schools of Business has been accrediting business schools for almost 100 years, first and mostly in the USA, today globally. In their most recent 2013 Business Standards they newly introduced ERS demands in their core values and guiding principles for accreditation. They demand "ethical behavior" ("The school must encourage and support ethical behavior by students, faculty, and professional staff.") and a "commitment to corporate and social responsibility" ("The school must demonstrate a commitment to address, engage, and respond to current and emerging corporate social responsibility issues (e.g. diversity, sustainable development, environmental sustainability, globalization of economic activity

Political Level

Recommendation 4: Include ethical goals in the Framework for Action Education 2030 related to SDGs. Implement existing national and international legislation, anticorruption conventions, and policies on ethics in public administration to public and private institutions of higher education. Resist political pressure on admissions.

Most countries nowadays have extended legislation to strengthen transparency, accountability, to overcome corruption, protect whistle-blowers, sanction sexual harassment, punish hacking and cybercrime, etc. But such legislation needs implementation in all sectors of society including in higher education. The cooperation between institutions of higher education and state authorities (in addition to the ministries of higher education also the ministries for governance, corporate responsibility, etc.) is promising.

A special challenge is political pressure on policies of higher institutions, e.g. to increase the number of students for political reasons even if it is at the cost of quality or even direct intervention of members of the government or parliament to admissions or scholarships. All of us could certainly report cases of pressure. In such cases the leaders of respective institutions of higher education need a very strong character of integrity and courage to resist temptations and pressure. Excellent instruments such as ICDE and the President's Summit also serve to strengthen the individual leaders in their responsibility and integrity.

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across cultures etc.) and challenges through its policies, procedures, curricula, research, and/or outreach activities."). Although the integration of ERS into the new accreditation standards is not as extensive in the case of AACSB, it is obvious that AACSB is moving in the same direction." GRLI 50+20, footnote above, 4. See also www.aacsb.edu/en/accreditation/standards/2013-business.aspx.

Rating Level

Recommendation 5: Enlarge current rating systems of academic excellence by adding ethical criteria. Develop (Globethics.net with partners) a global ethics rating of institutions of higher education.

We have to redefine excellence. In the financial sector, companies and banks even with a triple A (AAA) rating have contributed to the profound crisis and disaster that has been happening in the sector since 2007. It mirrors the fact that AAA is a one-sided financial rating without enough social, political and environmental criteria. The triple A has to be replaced by a triple E (EEE): ethical excellence, environmental excellence, economic excellence (telling the economic truth of costs, including external costs).

Redefine Competition. Educational institutions should compete not only for academic, but for ethical excellence. Some already do this by positioning themselves as institutions with rigorous values. Parents look for it for their children (as the success of the ongoing campaign for corruption-free schools in five West-African countries which I co-initiated 15 years ago, shows). Publications in peer-review journals cannot be the main criteria for excellence nor the number of Nobel Prize winners working in an institution. University associations such as ICDE are well placed to push for a change in the rating and ranking systems of universities[50] and of individual staff. The "Academic Ranking of World Universities" ARWU developed by the Shanghai Jiao Tong University[51] is often criticized as being too oriented towards the sciences, publications and the number of Nobel Prize winners.

A Few First Efforts have been made to rank the ethics teaching and performance of universities or colleges, e.g. students' responses on ethics

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[50] For a broad overview of ranking systems in higher education see Wikipedia article *College and University Rankings*, https://en.wikipedia.org/wiki/College_and_university_rankings.

[51] http://www.shanghairanking.com.

education in Business schools in US ranked Notre Dame as number one (2012)[52]. The UK students campaigning network "People & Planet" ranks UK universities on environmental and ethical criteria.[53] In 2015, the University of Cambridge (ranked worldwide no. 5 in ARWU) is ranked 113 of 128, therefore ethically very low, and the University of Oxford (ranked worldwide no. 9 in ARWU) ranked 115 of 128!

Ethical Ranking means a) to integrate the ethics performance of an institution in the ranking[54] and b) the ethical values of the ranking itself[55], the recommendations of ACE and AGB to conduct ethical audits and to establish conflict of interest policies[56]. Universities could also be ranked according to their level of ethical investments[57]. They could be ranked by

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[52] http://www.bloomberg.com/bw/articles/2012-12-17/mba-rankings-top-schools-for-ethics.

[53] https://peopleandplanet.org/university-league: "People & Planet's University League is the only comprehensive and independent league table of UK universities ranked by environmental and ethical performance. It is compiled annually by the UK's largest student campaigning network, People & Planet."

[54] Patrick Loobuyck, What Kind of University Rankings Do We Want?, Ethical Perspectives 16, No 2 (2009), 207-224.

[55] The Berlin Principles on Ranking of Higher Education Institutions, published by the International Ranking experts Group in 2006, set criteria for participation of users, diversity of values and contexts: "1) Recognize the diversity of institutions and take the different missions and goals of the institutions into account (3); 2) specify the different linguistic, cultural, economic and historical contexts of the educational systems being ranked (5); 3) provide consumers with a clear understanding of all the factors used to develop a ranking, and offer them a choice of how rankings are displayed. The users of the ranking should have some opportunity to make their own decision about how the indicators should be weighted".

[56] American Council on Education. (2008) Working Paper on Conflict of Interest (for review and comment), Washington, DC, 1. Quoted in. Creating the Ethical Academy: A Systems Approach to Understanding Misconduct and Empowering Change (p. 131). Taylor and Francis. Kindle Edition.

[57] Proposed by students in Canada in 2013, http://ubyssey.ca/news/macleans-975.

ethics in their disciplines, e.g. colleges for their legal ethics[58], medical ethics[59], business ethics[60], etc. The University Codes of Ethics[61] and their implementation would be of course be part of the rating.

The EEE Awards could be given ♛ for corporate excellence in balancing ethics, economy, ecology ♛for transformative EEE leadership ♛for EEE NGOs ♛for EEE religious organizations, for EEE educational institutions.

Communication Level

Recommendation 6: Strengthen the communication strategy of the institutions for higher education so that integrity, credibility, responsibility and honesty are included.

Ethical communication does not mean talking about values and ethics, but to live values and virtues in a credible way, especially in crisis management. The Erdman team with its trust barometer showed what people expect from an ethical communication: "Communicate clearly and transparently (82%); Tell the truth regardless of how unpopular or complex the situation is (81%); Engage with employees regularly (80%); Be front and center during challenging times (79%); Support local

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[58] http://law-schools.startclass.com/d/c/Legal-Ethics

[59] http://study.com/articles/Top_Schools_for_Medical_Ethics_and_Bioethics.html

[60] http://www.belmont.edu/business/ethics/

[61] See the broadest collection of codes of ethics at the online library of Globethics.net: Out of 895 articles, 41 are on ethics codes in higher education http://www.globethics.net/web/codes-of-ethics/overview?layoutPlid=4297674 (accessed 1 Aug 2015). An international comparison of University Codes of ethics: Heather Hilliard et al, International Educational Ethics: Asia, South Pacific, Europe, Canada and Latin America, Journal of Academic and business ethics, No. 3, 2011, 1-10.

charities and good causes (69%); Have an active media presence (53%)."[62]

Spiritual Level

Recommendation 7: Enable spiritual praxis of different faith communities on the campus of institutions of higher education as a foundation for ethical integrity.

Ethics is not only an issue of teaching and training, but spiritual praxes of meditation, yoga, prayer, choirs and study groups of holy scriptures are needed to build a culture of integrity and ethics. For example: the Indian Institute of Management Bangalore IIMB, one of the top Indian business schools, offers compulsory yoga exercises on its campus ground. Mahidol University in Thailand offers Buddhist meditation at the beginning of lectures, Christian and Muslim prayer rooms and chapels on the same campus exist in many universities as they do in airports and railway stations. University campuses are important religious and interreligious learning communities and places to learn tolerance. Institutes of higher education have to define of course the rules for such activities in order to make them instruments for peace, caring and understanding and not weapons of fundamentalisms and hate speeches. Maybe some of you can share experiences, if and how spiritual dimensions can be integrated even in open and distant learning institutions.

Action Level

Recommendation 8: strengthen values-driven behaviour not only and mainly by words, but also through individual and collaborative action such as community service.

To dismiss a teacher who accepted bribes to falsify the exam result of a student is stronger than hundred words and is an ethical testimonial of

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62 http://experientialcommunications.com/blog/2014/01/24/trust-and-higher-education-lessons-for-academics-presidents-and-communicators/

the leadership of an institution. The admission policies, fees structures or curricula testify to how much an institution supports equality, (through the opportunities given to get access to education), caring (for economically weaker students), etc. Compulsory community service and awards for research with societal impact are expressions of the value of responsibility in society.

Let me close with an encouraging experience that I had at a global conference at the White House in Washington, DC in the USA. Five years ago President Obama started the interfaith community initiative for American colleges. Over 400 colleges already participate with the joint community engagement of students from different religious backgrounds, Muslim, Christians, Hindus, Buddhists, Jews, Sikhs, etc. The joint service for disadvantaged people strengthens mutual understanding and community. A month ago, the White House invited representatives from 50 educational institutions and networks including Globethics.net to cooperate on all continents in interfaith dialogue for community service. During the course of the conference and in particular during the exchanges with other participants I was struck by the wisdom, value and continuing potential of such an initiative.

6.9 Conclusion

All of the eight recommendations aim at strengthening what can be called the "Ethical Academy"[63]. It is not only a vision; it is a feasible and realistic plan which can be implemented also in open and distant learning

[63] *Creating the Ethical Academy. A Systems Approach to Understanding Misconduct and Empowering Change in Higher Education*, Edited by Tricia Bertram Gallant, New York and London, 2011 Taylor and Francis. Kindle Edition. Dr. Tricia Bertram Gallant is the academic integrity coordinator for the University of California, San Diego.

institutions. It has to be an effort supported by the top leadership of an institution. It has to be promoted and monitored in an innovative way by the specialised units such as the Academic Integrity Officers and Academic Ethics Officers.

I am deeply thankful to the Godfrey Okoye University GOUNI in Enugu/Nigeria which organised this important conference on Ethics in Higher Education and especially in dialogue with different universities, but also the supervisory authorities of the Ministry of Education. These supervisory authorities are crucial in supporting a culture of trust by honest, fair and objective accreditation procedures, free of corruption, nepotism or other forms on unfair practices. I congratulate GOUNI for the efforts to position itself as a (catholic) university which wants to raise the ethics standards and establish related mechanisms in the whole institution!