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Globethics Consortium on Ethics in Higher Education

Inaugural Meeting 2017 Report

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Series Editor: Prof. Dr Obiora Ike, Executive Director of Globethics.net in Geneva and Professor of Ethics at the Godfrey Okoye University Enugu/ Nigeria.

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INTRODUCTION

Christoph Stückelberger & Obiora Ike

Ethics in education has quickly become the centre of our work at Globethics.net[1]. The aim is to enable the transformation of higher education institutions (HEIs), faculties and students to achieve positive outcomes for society with graduates equipped with an ethical compass to be the values-driven, responsible leaders of tomorrow.

This focus on ethics in education has grown out of discussions with our Globethics.net partners and stakeholders—students, teachers, researchers and heads of universities—during our Global Ethics Forum 2016 on 'Higher Education—Ethics in Action: The Value of Values across Sectors.'

The Forum in 2016 was an opportunity to talk about and find answers to the ethical challenges affecting the higher education sector. The Globethics Consortium meeting in Geneva from 21-23 June 2017 was a call for joint action by member institutions from around the world to help create a more ethical society through the education of future leaders in line with the goals developed by the UNESCO Framework for

[1] Prof. Dr Dr h.c. Christoph Stückelberger is President and Founder of Globethics.net in Geneva, Switzerland. Prof. Dr Obiora Ike is the Executive Director of Globethics.net and Professor of Ethics at the Godfrey Okoye University Enugu/Nigeria.

Action 2030 and the United Nations Sustainable Development Goals 4 and 17. The Consortium offered a methodology for behavioural change though a collaborative transfer of knowledge in values-based education and had the following objectives:

- Strengthen the ethical reputation of HEIs;
- Strengthen the professional ethical awareness and ethics teaching capacity of teachers;
- Support students with tools and resources to think and act according to values;
- Integrate ethical reflection and action in research; and
- Raise the awareness of policy makers and university leadership on the need to integrate values-based ethical policies in education and in research.

These objectives are deliverables and achievable within the Consortium agenda. The June 2017 event was an occasion to be a part of the formation of this new Consortium with the active engagement of leaders of higher education institutions, experts, ethics-minded professionals and donor representatives.

The Consortium visions and practices includes joint projects and plans of action for the next three years—to then be discussed and agreed upon by members. It is envisaged to grow the membership and their participation gradually.

This report is an overview concerning all aspects of the Consortium, consisting of three parts: (1) the global context in which the consortium serves; (2) highlights from the Consortium inaugural meeting: keynote speeches and presentations; and (3) outcomes from the inaugural meeting and the future of the Consortium.

We wish to thank the Globethics.net Board of Foundation, Management, and Project Team whose vision and hard work made this event possible.

PART I

The Consortium and the Global Context

1

EDUCATION IN THE 21ST CENTURY

Obiora Ike

There can be no sustainable development universally if there are no ethical values integrated across sectors and built within the education industry at all levels.

In the 21st century, rapid development of the means of modern information, the speed of communication through air travel, space craft, the internet and computer technologies, the globalization of goods, services and a seemingly borderless world, places all at the verge of a new revolution—the 'digital revolution'. Ideas change the world and we need to understand the power of ideas and of intellectual development. These enormous challenges need Leadership in Thought and Action, a radical rethink in order to protect the environment, advance cultures, progress history and preserve the human ecology – body, mind and soul.

Educators are at the forefront of development. And education is at the centre of every human settlement. Education is necessary for character formation for the young who need guiding principles to preserve and understand the world around as they grow, wonder and find their own answers. Through education, the realization of meaning and purpose in society is enabled and beneficiaries are empowered to gain more access to opportunities, resources and power. It is indeed an honour and a great responsibility to assist and guide the young, students and researchers as educators. This is the central contribution which this book offers.

Education for the 21st century must assist and lead the student to learn to be human, free and responsible with ability to think, innovate, create and decide his or her own destiny. The teacher has the duty to guide the student to know how to acquire knowledge that is not mere information but knowledge that is reflected, offering essential insights needed for effective living. Such knowledge bears the ingredients of ethics – which is the discipline, process and action of thinking the right thing, of doing the right thing and of living rightly. Here lies a great potential for positive and sustainable change for humanity in the 21st century.

Therefore, a primary concern of society must essentially reflect in what and how we teach the young—the bearers of the future of human civilizations. At a time of complexity of issues, rather than offer narrow response, what is called for requires interdisciplinary approaches. Universities must move from being Ivory Towers of the past to become spaces for balance, inclusivity and access. Higher education institutions are bearers and catalysts for integral development which provides opportunities for many—prepares women and men, privileged and underprivileged – for the complex issues of society with broad values founded on ethics.

2

FACING CHANGES—MAKING USE OF THE FULL POTENTIAL OF THE GLOBETHICS.NET GLOBAL NETWORK

Anh Tho Andres-Kammler

The conceptual framework for the Consortium was borne out of the culmination of (1) the longstanding efforts of Globethics.net in integrating ethics into all aspects of life; and (2) the current global social, political and economic climate[2]. The world is changing at an unprecedented pace and, with these changes, uncertainties and mishaps are emerging at every level of society. From the deprived to the privileged, each person feels the winds of change coming from inside their families to the social relations between peers and colleagues.

Among the anxiety of facing changes, most societies and organisations resort to secure the best workers to keep up with new challenges. Young people entering the professional world try to secure the best positions to reach out to better living standards and social prestige. More mature professionals opt to get more specialisation to add value to their expertise.

All seem to agree that the access to potential success in life is through a university degree from a prestigious institution. With the internet and the 'globalisation of education', higher education seems to

[2] Mrs Anh Tho Andres-Kammler is Programme Executive Ethics Education at Globethics.net.

be within reach of an increasing number of students who would not have made it through the traditional selection to entry to universities as in the old days. On the other hand, with the declining access to state subsidies on education, educational institutions are facing the issues of privatisation of education and feel compelled to lower the barrier to entry for more students and/or reduce teaching staff to cope with diminishing revenue.

Whatever the reasons for these apparent changes in the university business model, the net effect of increasing numbers of students versus the diminishing staff workforce leads to a declining level of quality of service within universities. Among the downside effects are scandals in plagiarism, misconduct and lack of integrity of some university administrators or teaching staffs.

To improve their image and regain trust among the public and social actors in the society, administrators need to ensure the integration of values into their governance, management and daily practices. At the teaching level, teachers need course material and updated educational methods and content that are relevant to the global context and challenges awaiting their students.

These include integrating ethical reflection and values such as responsibility, accountability, transparency, respect for diversity, respect for the environment and critical thinking into the teaching process. As for students, they need access to reading material and inspirational models of sustainable development to feel connected with the world, and motivated by those models in their career planning and employment objectives. But more importantly, society needs to have responsible citizens as employers and ethical workers to ensure harmony and peace for a sustainable development of the economy and its integration into the global market.

Indeed, the world financial crisis, wars and conflict across continents also have their roots in the misconduct of some leaders who disregard

the traditions and values that are the basis of a harmonious and peaceful cohabitation between different nations.

Those who desire peace and the responsible leaders in the world are constantly searching for solutions to bring about a more ethical society and a more sustainable development model that allows citizens of the world to fulfil their dreams of a better life while learning how to live together.

Among the sustainable development goals laid out by the United Nations, the UNESCO Framework for Action 2030 provides guidelines to 'ensure inclusive and equitable, quality education and promote lifelong learning opportunities for all'. Globethics.net has taken inspiration from these guidelines to call for joint action among ethics-minded professionals to build a more ethical society and prepare more responsible future world citizens.

Integrating ethics into higher education requires a concerted effort among all stakeholders related to education. The idea of setting up a Consortium of universities on Ethics in Higher Education is to provide a common platform for educators to join hands with other social actors to make the needed changes and provide an ethical environment that allow teachers to do their work in building a better place for peace and sustainability.

The main drivers identified in the higher education sector include universities, business schools, distance learning institutions, vocational and professional training institutes, international and regional associations of universities and technical colleges, as well as community leaders supporting ethical governance and leadership in higher education.

The Consortium as a marketplace provides solutions to help service providers meet clients who need their services and vice-versa. Our call is to gather the facility in one place to enable the exchange between

parties based on commonly shared values, which is based on the ethos that Globethics.net has been promoting since its founding in 2004.

PART II

The Inaugural Meeting: Keynote Speeches and Presentations

3

WELCOME ADDRESS

Obiora Ike

Colleagues, Let me start with a word of thanks. My gratitude goes to all of you who have responded positively to the invitation extended by the Globethic.net Board of Foundation for this inaugural meeting during which we present and launch the Consortium on Ethics in Higher Education. Your presence is an expression of your determination to engage meaningfully in the processes that support sustainable development and transformation of society through people—starting with the youth and students who are the future and primary beneficiaries of our work as teachers. I thank the Board and management of Globethics.net for reflecting strategically on the path to follow in the next years towards making our world a better place. Globethics has rightly identified Ethics in Higher Education as a key area for deepened reflection and action.

As many of you may agree, our world is in a period of uncharacteristically political, social and economic instability. Some have used the term 'G-Zero' to describe a 'growing vacuum in global governance', an unprecedented 'geo-political recession' since World War Two, with a downturn in politicians, economic and public figures being able to deliver leadership, vision, orientation, humanity, calm and peace on a global scale founded on values and ethical principles. It is a world lacking in much required responsible leadership at all levels, thus, the rapid breakdown in long standing domestic, regional and

international political equilibriums. Dramatic events are taking place in various parts of the globe, causing harm and pain to millions of people who suffer hunger, forceful migrations due to wars, climate-related catastrophes, the search for meaning in life and economic hardships. These situations that have existed in earlier centuries are in contemporary times aggravated by the competing medium of mass communications and the spread of internet based information networks, all of which increase doubts, escalate crises and cause panic including insecurity amongst humankind. In reality, many have started to doubt the ability of humankind to cope with these emergent challenges.

In the words of Sean West, deputy CEO of the Eurasia Group, which is a global political risk research and consulting firm with offices around the world: 'the global order that prevailed since the end of World War Two had reached a turning point, wherein the "leaders of the old world were exhausted and new leaders have not yet emerged", creating a vacuum'[3].

This is the background and the horizon confronting much of humanity as we hold this meeting, namely: the absence of a moral and ethical compass to guide the youth of today for values-driven leadership in the future. Education is at the centre of our work at Globethics.net and Ethics is the bedrock of this education. At Globethics.net, we desire to enable the transformation of higher education institutions, faculties and students to achieve positive outcomes for society as graduates and future leaders.

Globethics.net is a global network on applied ethics with individual and institutional participants from all continents. It is committed to strengthening core values such as integrity, justice, respect, inclusion,

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[3] Odendaal, N. (2017) 'World enters an era of 'geopolitical recession', *Engineering News* [Online] Available at: www.engineeringnews.co.za/article/world-enters-an-era-of-geopolitical-recession-2017-06-15 (Accessed 6 March 2018)

sharing, and responsibility in a globalised world. Globethics.net promotes values-driven transformation for life and sustainable development through responsible leadership. It supports empowering people from all over the world—with religious and non-religious perspectives—for ethical dialogue, reflection and action. Globethics.net is engaged in four main activities: a) increasing knowledge through the online library; b) encouraging dialogue through the online and face to face community; c) promote reflection by global collaborative research, conferences and publications; and d) support action through selected projects, services, education, training and certification. Globethics.net focuses on educational ethics, public services ethics, economic/environmental ethics and (inter-) religious ethics. Globethics.net was founded in 2004 as a non-profit association, was established as a foundation in 2009, has its Head Office in Geneva, Switzerland and has Regional Programmes and National Contacts on five continents around the world.

The Global Ethics Forum of June 2016 held in Geneva, challenged universities worldwide to play a leading role in reversing this global slide through values-driven educational models for future leaders. Universities can apply recommendations from the Global Ethics Forum, including:

- 'Transformative Teaching and Research Methods;
- Students Network for Ethics in Extracurricular Engagement;
- Trans-disciplinary Ethics Curricular;
- Teaching Business Ethics as a stakeholder discipline for sustainable value orientation;
- Research Ethics issues dealing with plagiarism and Ghost-Writing; Publication Ethics;
- Governance concerns regarding Recruitment of students and staff;
- Committees for research; Green Campuses;

- Measurement and Quality;
- New Management Models and finally Anti-corruption policies'[4]

We at Globethics.net believe that the human person imbued with rationality, personality, dignity, character, ethical and moral ability, has and can more often than is acknowledged, using the tools of modern technology, science and natural wisdom mitigate the unfortunate crises that human beings create for each other and that they alone ultimately can solve. The human person therefore is at the centre of the solution to the entire set of problems, questions and needs present in the social fabric of our global community. With ethical principles coming to the fore when asking questions for example on what ought to be and following them up with universal values that transcend race, gender, class and clime, a conversation has intensified at globethics.net on issues of what is right, fair, just, honest, human, courageous and rational, to mention but a few.

Globethics.net invites you to join this conversation around values and to stay engaged with several thousands of participants, partners, friends and well-wishers from all countries around the globe. We share with them our new Strategy for 2016-2020 with its focus on Educational and Research Ethics; Public Services and Political Ethics; Inter-religious Ethics and Theology; and Economic and Environmental Ethics. With an emphasis in our just concluded Global Ethics Forum 2016 in Geneva on the theme of 'Ethics in Higher Education', Globethics.net is ready to engage you with questions and answers on the dramatic events taking place worldwide and on how our world can become better through some of our services, which include: Research and Publications; Knowledge and Library; Dialogue and Network; and Action and Services.

In responding to the problems facing humanity, I invite you to share some strong belief in humanity and the positive things we can all

[4] Global Ethics Forum, Higher Education—Ethics in Action, Report February 2017.

collectively do to make the world a better place. This optimism is to counteract the fatalism of many. Quoting Christoph Stückelberger, 'fatalism is sin' (fatalists do not believe that God through humans can act).

The bottom line for leadership and followership is not always the emphasis on what I have but rather on who I am. Not what I learnt from others but rather on what I taught. Not what I received, but rather on what I gave. Not what I pulled out and took but rather on what I put in. Not what I accumulated, but what I shared. Indeed and worthy of thought, not even on how or what I lived, but what I left behind. This is the challenge. It is global ethics in action.

According to the Magna Charta Universitatum '[t]he University is an autonomous institution at the heart of societies differently organised because of geography and historical heritage. It produces, examines, appraises and hands down culture by research and teaching'.

This essentially implies the integration of ethics in the entirety of higher education policies and programs by integrating Ethics as a product and central derivative for the orientation of science, governance, economy, technology and culture with life sustaining values to guide students, teachers and community. The aim is to target Ethics in Higher Education as a primary agenda in preparing the youth—future leaders for responsible leadership roles in the larger society upon completion of studies. 'Knowledge is Virtue', so wrote Socrates. Virtue is the formation and moulding of character through conducts transmitted and from one generation to the next and considered 'good' because they add to the overall good of Society (Aristotle, Nichomechian Ethics). Virtues correspond to values transformed to commandments, codes, rules of life and principles internalized by persons to achieve 'the "good life"—happiness—that which all men seek'. For those who aim at a humanity integrated with justice, equality, dignity, freedom, peace and progress, there is a belief that faith in these values compels them to action. This in

effect means to stand up with prophetic courage, armed with ethical, intellectual, rational, moral and spiritual strength to give hope, serve those in need, pursue peace, defend the life, dignity and rights of all peoples and maintain a fundamental option for the poor who are the most vulnerable in society.

In this search for solutions to global problems and paradoxes, measurable actions set forth by the United Nations Agenda in the Sustainable Development Goals (SDGs) 2015 and the UNESCO Education Framework 2030 include: (1) 'Ensure inclusive and quality education for all and promote lifelong learning. (2) By 2030, ensure that all learners acquire the knowledge and skills needed to promote sustainable development, including, among 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 (SDG 4; UNESCO Education Framework, 2030). (3) Substantially reduce corruption and bribery in all their forms; develop effective, accountable and transparent intuitions at all levels' (SDG 16).

Four key areas emerge for universities to concentrate efforts on and make a difference through:

1. *teaching*: to integrate responsibility in teaching in order to transform students into responsible citizens and future leaders;
2. *research*: to integrate responsibility into research through ethical principles that create innovation and, promote scientific progress and respect the balance of the human and spiritual ecology of humankind;
3. *governance*: to turn the spotlight into the institutions themselves by ensuring that codes of ethics and principles of balance of power driven by values is inculcated in the

institutional framework itself and put into practice at all levels—teaching by doing;

4. *society*: to integrate the notion of responsibility in the discussion with higher education's main stakeholders such as regulators, commissions, ministries of education and governments.

Is there any other viable alternative for humanity at this time? What future does society expect if the leaders of the future are not equipped with real life-skills during formation and training as medical doctors, lawyers, teachers, engineers, technicians, diplomats, academics, professionals, pastors, development practitioners, researchers, sociologists, community leaders, family members and citizens of their respective countries?

Purpose

The aim of the Consortium is to contribute to creating an ethical society through the education of future leaders for life and sustainable development.

The Consortium members' goal and action are aligned with the UN Sustainable Development Goals (SDG) and the UNESCO education Framework 2030:

1. Ensure inclusive and quality education for all and promote lifelong learning.
2. By 2030, ensure that all learners acquire the knowledge and skills needed to promote sustainable development, including, among 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. (SDG 4, UNESCO).

3. Substantially reduce corruption and bribery in all their forms.
4. Develop effective, accountable and transparent institutions at all levels. (SDG 16)

Education is at the centre of every human settlement. It is necessary for character formation for the young. Through education, the realisation of meaning and purpose in society is enabled and beneficiaries are empowered to gain more access to opportunities, resources and power. Education if acquired continues to increase the value chain of any nation. States, governments, religious organisations, cultures and peoples all through the ages engage in education as a vehicle to transform. This explains why the agenda for 'Education Reform' remains a priority for almost every country in the world. Under such transformational situations, there is urgency to adapt the world's educational systems to consciously evolve and transform in order to support the critical shifts and transitions happening around the globe. Through education, the young and future generations receive knowledge and traditions that help them enter into the totality of reality. Therefore, a primary concern of society essentially is to teach the young. Religions engage in development because through values-driven sources, sustainable development is achieved. Society can only successfully rebuild itself through the younger generation. This is the opposite of what currently happens. But what do we teach the young? Can the teacher give to students what the teacher does not possess? How do we educate ourselves? How does education take place? Is education anything, nothing or something? Does this something stand for a system that educates what is human in humankind, especially the young, leading to recognition of the needs of humanity through all ages by pointing to their source, origin and end?

From the viewpoint of looking at things from their essence, purpose, final end and primary goals, values are needed. But values do not fall from the sky. They are taught and transmitted from one generation to the

next. They adapt, change, mutate and transform, yet retain ingredients and some essentials which make them relevant. Values come through education of the young. These values help the young grow with orientation. Orientation is offered through education. To educate means to help the human soul enter into the totality of the real. This real is what we call life. Life itself is a gift, received freely and reflected by humans in their ability to think and reason. This is described as rationality, considered by the ancient sages of Africa, Asia and noted down in writing by the Greek philosopher Aristotle over two thousand years ago as unique to humankind. Integral education makes possible the emergence of all-round persons, equipped upon completion of education to transform society positively. This is the business of religion in development in the current times. In defining education therefore for the purposes of development in the context of society in the twenty first century, 'true education' must be an 'education in criticism'. It is the exercise to question things from their origin, allowing doubt and examination of the problem to come to a balanced conclusion and position.

This is the background for the emerging populism growing worldwide, the insurgencies among the youth, the lack of basic trust in institutions and the urgent realisation that ethical leadership is needed, invited and challenged to be relevant and to take over the direction of inter-human dealings with nature, flora, fauna and humanity. This is the time!

We at Globethics.net have had ample reason to reflect on the path of humanity at the crossroads knowing fully well that in many nations, the elites are in charge and generally share one thing in common: they are products of leading universities. The elite have knowledge of the social, natural and speculative sciences. They have technological competencies and intellectual abilities, but they sometimes show a despicable lack of the much desired leadership qualities in character and an adequate

ethical compass. Research results show that human beings worldwide are dying due to problems of this ethical gap, expressed in the inadequate application of values-driven leadership for life and sustainable development across sectors. In 2016, many have sadly witnessed the fragile peace of the globe, threatened with senseless wars and unhappiness for the majority, affecting particularly children, youth, the aged and women who are denied their basic rights. This situation has created undue problems of under-development, poverty, ignorance, lack of access, corruption, fake medicines and health deficiencies in the global landscape. In the words of Lennart Levi, Fellow of the World Academy of Art and Science, 'The lack of ethics and the prevalence of corruption in the public sector is probably the biggest obstacle to social and economic development. Conversely, one can say that the most important asset of a society is the ethical quality of its institutions', and I would add here the ethical quality of 'persons' and of 'leaders'.

Our agenda therefore at Globethics.net is to move from realisation to vision and to action, knowing fully well that the next generation of leaders needs an ethical geography to meet the challenges and dilemmas of the future. Therefore, Globethics.net is developing a new strategy of leading a consortium of fifty universities and more, many of them in the global south, to make ethics in higher education a compelling instrument and integrated part of all the educational programmes of their institutions. It starts from the governance framework, through the regulators of higher education in government, to the development of curriculum, content, students' admissions processes, staff recruitment and promotions, research methodology, the ranking and benchmarking of institutions on terms that are ethically compliant and the mandate that faculty and community activities are oriented in the art of values-driven working with an ethical-compass.

We ended year 2016 with gratitude and hope. It warmed my heart to receive so many words of appreciation for our work at Globethics.net

from the people I meet and from many of you. Ethics is at the forefront of our concerns, in family, education, culture, religion, economy, politics, and business and in our daily lives. Yes, the fact is that we have only limited resources and means to do as much. This is why we have to focus our resources and efforts in the coming years on ethics in higher education. Our task today is to assist in preparing the young and future leaders of Africa, Asia, Latin America and of other countries and regions of the world to become more informed, ethical and responsible within the framework of a values-driven agenda. We do this by sharing our resources, library documents and research findings, publications from many different sources that help broaden our minds and our perspectives on what is right and wrong in the world. In order for a student to learn books, articles and journals are as essential as water is to life. Our library offers all that and more: now more than six million documents (as of March 2018) are waiting to be discovered and used. Because they are on online, there are no forms and no waiting times. Because they are free, people needn't be rich to read them.

For teachers, students and institutions engaged with education, the challenges of the present expose the exponential growth of knowledge which calls for an interdisciplinary reflection on how to relate the different branches of the natural sciences and the humanities into a coherent picture of world, life, spirit and mind. Today we face myriad of challenges. It is generally agreed that our world is in need of guiding ideas, a vision, to more effectively direct our intellectual, moral and scientific capabilities for world peace, global security, human dignity and social justice.

At Globethics.net we do exactly this. Globethics.net stands to promote and market ethics as a product and central derivative for the orientation of science, governance, economy, technology, culture and religions with values which guide people everywhere. Yes, the time has come for us all to realise that the link to integration of humanities'

various aspects is by realising the central role of values for life and sustainable development. Our modern civilization needs to progress on a sustainable manner.

Cognisant of the fact that an ethical society is needed to train future leaders through education for values-driven life centred on sustainable development:

Recognising that a consortium to promote ethics in higher education through various collaborative measures would help to:

1. strengthen the ethical reputation of higher education by supporting efforts to integrate values-based decision in governance, management and daily practice of staff, management and board of educational institutions;
2. promote the professional ethical awareness and providing support to teachers to help them being adequately equipped to teach values;
3. support students with tools and resources to think and act according to values;
4. integrate ethical reflection and action in research, ensuring that research goals are beneficial and means not harmful; and
5. raise the awareness of policy makers on the need to integrate values-based policies in education and in research.

Proposed Services

The Consortium initiative expects to attain the following results and services:

1. Help raising the overall rating of higher education institutions and strengthening their ethical reputation.
    - Report of baseline survey among institutions on ethics in governance and management**.**

- Elaboration of ethics standards and benchmarking for ethical governance and management.
- Support and tailored advice.
- Development of resources and tools.
- Development of documentation and publications.
- Capacity building.
- Raising awareness.
- Learning research and development.

2. Strengthening the professional awareness and ethics teaching, research and training capacity of teachers.

    - Report of baseline survey among teaching staff on ethics awareness and teaching practices;
    - Development of resources and tools;
    - Development of documentation and publications;
    - Case studies and best practices produced though work groups and forums;
    - Capacity building;
    - Awareness raising;
    - Provide opportunities for peer exchanges
    - Activities initiatives initiated by teachers that promote interaction with business and social community; and
    - Promote professional development in ethics.

3. Supporting students with tools and resources to think and act according to values.

    - Initiatives that improve the ethical environment of institutions where students learn.
    - Initiatives that raise the ethical quality standards in education.
    - Report on ethics survey among youth.

- Access to ethics documentation and resources in the form of on line collections: development of material (including visual, selected and curated readings, on ethics and education, as well as other issues that are of interest to students as a result of the survey).
- Case studies and best practices produced though work groups and forums.
- Reports documenting the results of baseline survey, which takes stock of the present situation with regard to ethics and values in among youth and people in education.
- Essay and games competitions for youth where the accent is on international cooperation.
- Ethical and green camps exchanges of students across cultures and between regions.
- Tailored made (online) modules and curricula with youth participation of different countries in their development.
- Publishing relevant works of students.

4. Integrating ethical reflection and action in research.

    - Survey of existing ethics codes and their implementation in research
    - Promoting and monitoring online research workgroups;
    - Publishing research results.

5. Raising the awareness of policy makers on the need to integrate values-based policies in education and in research.

    - Visibility for the activities and deliverables of the Consortium.
    - Advocacy in international and regional circles (and national for a through members) to advance polices that integrate ethics in governance and management of higher education and promote integrated quality ethics teaching;

- Advocacy for the implementation of the SDG 4 and 16 as stated under Article 2.

6. Prizes are affordable and awarded to the following categories:

    - Best University Prize for Ethics Studies;
    - Best Research and Development in Technology Ethics Prize; and
    - Best Community Impacting Program Prize.

Thank you for listening and welcome to the conference.

4

LEADING ETHICAL GOVERNANCE IN A UNIVERSITY FOR RESPONSIBLE CITIZENSHIP AND SUSTAINABILITY

Divya Singh

There is no denying that leadership can — as Charles Dickens describes — bring us 'the best of times' or 'the worst of times'[5]. Good leadership can take communities to the thrilling heights of success, instilling pride and belonging and inspiring confidence; and yet, on the other hand, it is a failure of leadership that brings people to the depths of despair and loss, attracting grave suspicion and loss. Against that introduction, I want to suggest that good leadership facilitates and enables — and university leadership is no different. But when we speak of leadership in the university context, we must to be cognizant of the need for the appropriate nuance. University leadership — unlike business leadership — is not defined by the profit motive but rather includes a critical element that is about human fulfilment.

On that note, and rather interestingly, my learning has begun to show that the more recent literature on leadership also appears to have generally moved away from the 'behaviourist notions' of leadership to the manifestation of leadership by values, looking particularly at the

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contributions that so-called leaders and leading enterprises are making to the communities they serve.

This idea is quite directly aligned to the university project, where scholarship is defined by the three pillars of teaching and learning, research and innovation, and community engagement. If you accept this description, then it must be of material value for every University to engage and assess the question of community contribution, particularly with regard to communities within the geographic location of the institution. The UNESCO study 'Rethinking Education: Towards a Global Common Good' has rather deftly reintroduced the notion of 'goodness' and 'common good' in relation to both basic and post-school education and training. The document projects a clear and unequivocal move away from previous individualistic, utilitarian notions of discipline-specific learning; and back to the belief that education has a bigger purpose in and of itself — the value of education is, of course, about teaching people the skills of their chosen discipline or profession but its worth lies also in coaching them to become critical thinkers, of analytical mindset, with a view of others rather than just the self. We have all, at one time or another, read of that hypothetical being called 'the responsible global citizen'.

Pityana from the World Bank's summary on the challenges for tertiary education in the 21st century, as well as the entrenched principles in the 2030 global Sustainable Development Goals, summarises the broader purpose of higher education as 'cultivating that critical mind that discerns the social trends, and applies a critique that seeks to sustain the values of freedom and critical consciousness'.

Responding to the challenge, I believe that universities have a real opportunity to facilitate meaningful global transformation. However, in order to be transformative, the higher education sector needs to transform itself — higher education leaders must embrace these perspectives in their vision and institutional mission statements —

looking more critically at the relationship between the academy and society it seeks to serve, looking with a keener eye not just at the outcomes but at the processes that lead to the outcomes … because it is here that leadership is required to ensure ethical behaviours, and that good governance is practiced.

I am probably preaching to the converted because all of you will know that leadership does not exist in a vacuum. Successful leadership requires continual checks and balances that promote responsibility, accountability and organisational sustainability—again highlighting some of the key elements of what we today call 'good governance' (which should not be confused with 'managerialism'). With the limited time available, the best definition that I can provide is from Birnbaum who says: 'good governance' is a combination of 'hard' and 'soft' elements, where 'hard' governance:

- refers to the structures, regulations, and systems of sanctions in an organisation that define authority relationships;
- prescribes certain organisational processes; and
- encourages compliance with enacted policies and procedures';

whilst 'soft' governance is located in the concepts of 'how organisational cultures are created over time' through interactions with critical role-players. As Dawson points out, the latter focuses attention on how to release business self-interest within a moral context. These two complementary pillars provide the holistic view of governance and good governance must be a combination of both aspects. However, it will take remarkable leadership to bring these two aspects together and meaningfully marry them with the academic project. And let me tell you, it is not a short term achievement but it requires understanding and a plan!

So, where does 'ethics' fit into the discussion? I honestly believe that any discussion that speaks of 'good leadership and ethics' or even 'good governance and ethics' completely misses the point … because one can

hardly talk about ‘good leadership’ and ‘good governance’ without implicitly factoring in the notion of values and ethics.

Good leadership and good governance must include ethical conduct — as I emphasized earlier, ethical practices and conduct constitute the necessary means by which leadership and governance achieve their goals. Ethical practice cannot be disaggregated from leadership or governance, if one seeks to be acknowledged as a good leader.

There is no gainsaying that universities today are undergoing a kind of metamorphosis, and that we are seeing a fundamental shift away from the historic conception of a ‘community of scholars’ towards a more executive style of management, where the Vice Chancellor has the equivalent of a ‘CEO role’. Universities are taking on a more business-like character, with the requirement of demonstrating traits of being market-driven and investing for the future, being strategically managed rather than merely being administered, and showing clear lines of sound governance, particularly with regard to strategy, enterprise risk management, monitoring and evaluations.

But as the governance responsibility becomes increasingly central for universities, there is equally a growing academic resistance to this changing environment, strongly predicated on the belief that the changes introduced distract academics from their core business which is the project of scholarship. Academics complain that growing governance and regulatory requirements come with increased administration and heightened accountability for every resource put at their disposal, and destroys the most important features that distinguish a university from a business—freedom and autonomy. That said, the fact is that expectations are rising and accountability is a requirement at all levels of society and academics are not exempt and will not be exempt.

One of the reasons for the tension within the academe is that often universities do not properly consider the implementation of governance activities. In many instances, governance initiatives are applied as

disparate, add-on responses to various regulatory propositions as opposed to being value-adding, integrated *institutional processes*. For instance:

- How often do we do strategic planning without first doing a proper risk assessment?
- And how many of us can claim that out strategic objectives are, in fact, aligned to our risk mitigation plans?
- Rather what happens is that the Strategic Plan and a set of performance objectives are developed; and then quite independently, there is an exercise to identify strategic risks and mitigating action plans—and the two activities go off in divergent directions! Academics then find themselves having to perform two sets of what they perceive to be 'administrative activities' and 'follow-ups' rather than a single—more effective, I might add—process.

A raft of governance activities and reports at the university may create a perception of good practice but if the activities are not integrated into the university business processes—without requiring duplication of activities and reporting—they must be counter-productive. The governance regime at the university should always seek to complement—and not compete with—core business. A good governance regime has critical value for the sustainability and improvement of the academic project and academics must be made to see this value.

Acknowledging that universities must change, leadership is about identifying that strategy which works for your institution. A valuable lesson that I have learned is that firstly, ideally, the governance framework should integrate (a) the values of ethical governance, (b) the activities of the academic project, and (c) the operations of a university (d) allowing universities to measure and monitor performance in identified themes. Secondly, the framework should be simple and speak

to (i) what is required—'the optimal state', (ii) what is in place—'the as-is picture', (iii) where are the gaps and the areas for improvement—'the quality imperative', and if managed properly (iv) progress over a defined period. Thirdly, critical to the success of the strategy is consultation and communication because it is only through dialogue that we are able to achieve the vital state of a shared and common understanding. Fourthly, look back at your model—your governance assurance framework should respond to four factors: (a) relevance to the university sector, (b) responsiveness to the requirements of the regulator, (c) assurance to the university council and stakeholders, and (d) demonstrable value for institutional sustainability. Ultimately, a good governance framework will enable more coherent reporting to both stakeholders and the Regulator; and for the university leadership, it ensures early detection of strategic and operational challenges. And it goes without saying that a governance structure that supports informed, effective and ethical decision-making will always be crucial for the sustainability of the university.

Most importantly, a good governance model will always be sufficiently flexible, recognizing that governance is a process of iterative experiences— and not an event. There is absolutely no shame or leadership disgrace to reflect and amend course if the plan is not achieving its intended outcomes.

In today's world, ethical governance practices are a *sine qua non* of higher education strategy. As such, university communities must understand and honour transparent systems of governance which ensure (i) mutual accountability and (ii) the achievement of agreed outcomes. The successful achievement of this state of being at the university will, however, be the story of the university leadership—the Vice Chancellor and his/her executive team.

It would be unpardonable to conclude a discussion on higher education leadership, governance and sustainability without mentioning

the subject of quality. In a previous forum I raised the question: 'Is ethical governance a facet of quality, or is quality attained when an ethical governance framework is in place?' Fortunately, my time is up and so I will not need to answer the question but I do hope that it will be further discussed in the commissions that follow.

5

EDUCATIONAL PRACTICES SHAPING ETHICAL BEHAVIOUR AND RESPONSIBLE LEADERSHIP DEVELOPMENT

Chidiebere Onyia

Introduction

For some years now, institutional integrity in higher education have been ridiculed with stories of professional misconduct and violations of governing laws such as plagiarism charges, student loan scandals and other forms of academic theft[6]. Some high-profile cases led to the disgraceful sacking of presidents, vice-chancellors and members of the board of governing councils in reputable educational institutions (Gerber, 2005; Tierney, 2005,)[7]. These occurrences show a failure of leadership. Educational leaders are expected to do more towards reforming ethics in their institutions (Evans, Trevino, & Weaver, 2006; McCabe, Butterfield, & Trevino, 2006; Moberg, 2006; Bowen et al., 2006; Humphrey, Janosik, & Creamer, 2004). Every society expects that

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there should be a strong ethical leadership in institutions of higher learning (Wong, 1998). It is clear that unethical behaviours and irresponsible leadership can have severe implications ranging from reputational damage to piling huge financial liabilities on the organisation (Sendjaya, 2005; Yukl, 2006). Marrella (2001) noted the importance of ethics to long-term organisational survival goal stating that, 'it is insufficient for leaders to be effective but unethical.' Educational leaders must ensure the achievement of all students by guiding the development and implementation of a shared vision of learning, strong organisational mission and high expectations for every student—deeply rooted in strong moral and ethical values.

The paper seeks to:

- briefly explore the concept of ethical leadership and its relationship with moral and responsible behaviour;
- explore the concept of responsible leadership and its significance to the advancement of learning in higher education institutions;
- recommend broad-based strategies for responsible leadership;
- highlight key attributes and responsibilities of educational leaders in the classroom; and
- discuss a few of the leadership paradigms in the higher education sector.

The structure of the paper is presented as follows: in the next section is a review of the concept of ethical leadership with focus on a leader's moral values, and ability to foster good ethical behaviour through personal moral conduct. The next two sections discuss the concept of responsible leadership, its impact on higher education institutions and some strategies that enhance and sustain responsible leadership. The subsequent sections present key expectations (attributes and responsibilities) of responsible education leaders in addition to some educational leadership paradigms that must be addressed to equip students with the necessary skills to advance the quality of learning in

the institutions. And the final section offers some conclusions highlighting the critical role of ethical and responsible leadership in the performance outcomes of educational institutions.

The Moral Concept of Ethical Leadership

Ethics is a philosophical word coined from the Greek word 'ethos', meaning 'custom' or 'character.' Ethics is fundamental to who we are and buried deep within our value system (Orme and Ashton, 2003). Some scholars (Mahoney, 1998) have argued that ethics does not only shape what we do, but also who we are. The attributes that make leaders ethical—vision, stakeholder relationship management and strategic insights (Doh, 2005)—have always been a subject of research interest for the past four decades with emphasis on developing and adopting a coherent ethical foundation framework that is aligned with the goal of organisations. The concept of ethical behaviour considers two key components: (1) being a moral person characterised by a leader's behaviour, traits and natural inclinations when making decisions, and (2) being a moral manager exemplified by creating moral codes of conduct through guidance, communication, reward systems (Trevino, Hartman & Brown, 2000). A leader's ethics and values determines the organisation's moral climate. Overall scholars categorise ethical leadership behaviours into two on the bases of underlying causal factors and effects: (1) actions as a result of the leader's natural inclinations and personal moral values, and (2) actions as a result of a developed self-regulating system and procedures to monitor professional conduct.

Ethical leadership is directly linked to responsible leadership (Brown, Trevino, Harrison, 2005; Lynham and Chermack, 2006; Brown and Mitchell, 2010)—and as defined as, 'the demonstration of normatively appropriate conduct through personal actions and interpersonal relationships, and the promotion of such conduct to followers through two-way communication, reinforcement, and

decision-making' (Rubin, Diredoff & Brown, 2010; Brown, Trevino & Harrison, 2005). The proponents of normative leadership theories suggest that leadership is built on moral principles (Burns, 1978) that specifically addresses and provides criteria and guidelines for promoting ethical behaviour to enable leaders become moral persons and moral managers. In effect, leaders are made and should be told how they ought to act. Leadership theories in general are designed to make leaders and followers improve ethical behaviour.

Ciulla (1995), in mapping the territory of leadership ethics, explores the relationship between ethics and concludes that since ethics is at the heart of leadership studies, effective leaders should both be ethical and competent. Downe, Cowell and Morgan (2016), in their research on what determines ethical behaviour in public organisations, present ethics as a key component of good governance that has significant potential to affect public trust in all forms of government (Perry et al. 2014 and Joyce 2014). Their study concludes that ethical leadership is more than complying with the codes of conduct. Moral values are key components of sound ethical practices (Eisenbeiss and Brodbeck 2014). Furthermore, the positive actions of leaders—those who 'walk the talk'—are critical in fostering good ethical cultures in organisations by reinforcing and maintaining good personal conducts. In effect, moral persons helping to promote effective moral management in the work place. Following many high-profile ethical scandals and allegations against public office holders (Hassan, Wright, and Yukl, 2014; Downe, Cowell and Morgan 2016) and notable world leaders, there has been a deepened yearning for leaders to exert influence and to reflect strong ethics and moral values through their personal conduct and character in and out of their positions of authority.

The works of Downe, Cowell and Morgan (2016) and Ciulla (1995) beg for answers to some key questions from a practitioners' point of view:

- What criteria should be used to evaluate whether a leader is ethical?
- What are the qualities (moral principles) and actions that ought to be demonstrated by those who exercise leadership over ethics?
- What key things should leaders do to promote and foster good ethical culture?
- In what ways can the promotion of good conduct within complex organisations be enhanced and sustained?
- How do we raise leaders who are willing to become ethical leadership role models beyond formal authority, rules and regulations?
- What role does the moral credibility of leaders play in enhancing the effectiveness of formal ethics regulation?

The Concept of Responsible Leadership

Dealing with the complexities of a diversity of interest, culture, needs and multiple stakeholders put pressure and new demands on leaders, who are expected to respect moral differences by creating common standards. Fernando (2016) opines that these complexities call for a leadership approach that does not only engage the core of the leader but anchors on sustainable development and social responsibility, and that which simply looks beyond the organisation's economic and financial objectives. Simply put, a more responsible and inclusive leadership. Behaving responsibly means doing the right thing. Responsible leadership is primarily concerned with leader-stakeholder relationships and views a leader as a visionary of a sustainable future, servant, steward and citizen (Maak, 2007). Riggo and Tan (2014) similarly defined responsible leadership as, 'An ethical act of inspiring others toward effecting positive change through the accomplishment of a common goal.'

Responsible Leadership has been directly linked to ethical leadership (Brown et. al, 2005; Responsible Leadership is about making decisions that are first and foremost in the interest of the organisation and takes into consideration all relevant stakeholder interests (Lexicon.ft.com, 2014). In other words, organisational interest becomes the top priority. Here, leadership presents as a system that considers the people within that system, their perception of what is responsible (morality according to group or constituency) and as focused on an agreed output. Maak's (2007) study on responsible leadership and stakeholder engagement concludes that responsible leaders require a mind-set that cares for others and acts as responsible citizens. Quinn (2004) asserted that leadership is a state which people choose when they adopt a particular mindset and works with certain essential skills. Responsible leadership takes a holistic approach to governance, and business ethics devoid of own personal interests with more emphasis on ethical practices stemmed from an individual's value system and its application in dealing with challenging real-life corporate dilemmas. Responsibility in this context is not the all too common personal accountability for performance, but more on the promotion of outcomes such as finding meaning, meaningfulness and positive emotions (Cameron, Dutton, & Quinn, 2003).

Though the concept of responsible leaderships seems to be at a nascent stage, it is generating research development interest especially in the areas of developing a framework and its application to social responsibility (Siegal, 2009; Morgeson et al. 2011, Northouse, 2012). Research on responsible leadership, of course, is still much under-investigated regarding empirical findings and theoretical maturity notably in the conceptual definition of responsible leadership, the level of analysis, measurement and enablement to mention a few. Often, the narratives seem to be more prescriptive than empirically verifiable evidence. How does one precisely define and measure the terms? Again,

the impact of responsible leadership on an individual or relationship may differ from that on an organisation. How should responsibility be assessed? For issues relating to the enablement of positive outcomes—why and how responsible leadership occurs—and how it affects other people.

Responsible leaders factor in long-term implications of today's decisions. They care about the reputation of the organisation, the impact of activities on the future generation and give attention to systemic risks that could endanger sustainability. Leaders are required to influence, motivate, and be a role-model for their followers. Because responsible leaders have power and potentials to make meaningful contributions to society the quest for such leadership has increased many folds. Riggo and Tan (2014) argue that responsible leadership today is not an option but an economic necessity and urgent moral imperative.

A Framework for Responsible Leadership

The word responsible in the online Cambridge Dictionary is associated with authority, control, liable, duty of care, good judgement, and blame. These terms connote that a failure to use good judgement or exercise authority as mandated may impose some penalty for failure. Lynham and Chermack (2006) in presenting the concept of Responsible leadership for performance (RLP) came up with two premises that govern the framework: firstly, that leadership is a system of purposefully integrated inputs, processes outputs and feedback; and secondly, that leadership occurs within a system focused and coordinated action. In fact, the literature on leadership indicates an absence of a general integrative theory. However, much of the existing work centres on effective leadership at an individual or organisational level with hardly any emphasis on the entire ecosystem. This theoretical framework attempts to address this inadequacy by presenting an integrative and general perspective leadership model that focuses on the responsibility

of both individuals and performance. The conceptual framework of responsibleness has three key components: effective leadership, ethical leadership habits and enduring leadership. Newman (1993) view is that responsible leadership should demonstrate effectiveness, ethics and endurance at levels determined by the constituent performance system. More often than not, the available literature on leadership seems to have a singular focus on effectiveness and less on ethical responsibility (Newman, 1993). The notion of responsibility is predominantly associated with effectiveness and to ethical and moral values, already part of professional standards as the role of performance takes on a strategic and global importance.

Developing Strategies for Responsible Leadership

Cameron and Caza (2005) propose four strategies for enabling responsible leadership for positive outcomes:

- **Positive Climate**—by creating energy networks and by focusing on individual strengths, responsible leaders emphasise positive emotions and play down (not necessarily ignore) the negative or the problematic in the environment. Such energizers create vitality and enthusiasm in others enabling them to perform better. And where possible can be placed in positions that allow them to interact more with a broader employee network while negative energizers whose experiences are essential can be placed in non-central conditions to reduce the adverse effects they have on others. Responsible leaders can also promote a positive climate by building upon the identified individuals' main strengths with higher impact potentials than expending resources to correct their weaknesses (Seligman 2002; Clifton & Harter, 2003). Getting people to do what they do best is more productive.

- **Positive Connections—**Positive relationships at work helps foster friendships, compassion, forgiveness and gratitude in organisations. As out of place, these terms may sound in the discussion of responsible leadership and effective performance— studies have highlighted them as very critical predictors of organisational success. (Cameron, Bright, & Caza, 2004). Furthermore, responsible leader who reinforced virtues of compassion, gratitude, and forgiveness for missteps excelled in productivity, innovation and quality (Cameron 2003). Fostering forgiveness in organisations does not mean lowering standards or tolerating error, but rather an opportunity to communicate that high standards is maintained and to refocus on achieving excellence. Therefore, responsible leaders can motivate people towards higher performance in the work environment by modelling acts of compassion, forgiveness, gratitude and friendship (Heaphy & Dutton, 2004). Positive connections have been linked positively not only to the performance of the organisation but also to enhanced physiological wellbeing of the individual.

- **Positive Communication**—This strategy is one of the most challenging considering that many organisations always have problems and bad news sells more than good. Responsible leaders can drive communication by using affirmative language and supportive communication in place of negative talks. Positive comments are those that express gratitude and compliments. The negatives expressed disapproval, blames and destructive criticisms. Losada and Heaphy (2004) demonstrated the power of communication in conducting a study on team performance for 60 management teams engaged in their annual strategic planning and budget setting activities. Research results revealed that the high performing teams had a ratio of positive to negative comments of 5.6 to 1 meaning there were five times more positive remarks made than negative; while low performers had 0.36:1 meaning less than one positive comment per negative expression.

Responsible leaders can use supportive communication when delivering corrective to staff. They should identify strengths that can be enhanced by deliberately encouraging people not to dwell on their areas of deficiency but rather to become their best selves.

- **Positive Calling Orientation—**Wrzesniewski (2003), citing research in sociology and psychology holds the view that individuals typically have one of three broad orientations toward work: (1) as a job; (2) as a career, and (3) as a calling. These orientations determine the type of relationships these individuals have with their organisations. People with a '*job'* orientation are more interested in financial rewards and have a tendency to pursue interests outside work contexts. The relationship type in this category is *compliance*, where the individual exhibits desired behaviours to avoid punishment and not because they care about the role expectation. Those who have a *'career'* orientation are primarily motivated by success, prestige, power, award, and to achieve a high level of professional recognition and advancement. Their relationship type is *identification* which encourages the individual to build relationships with the members of the organisation. Actions are primarily taken to maintain a sense of belonging. Finally, those who have a '*calling'* orientation are very passionate, intrinsically motivated and tend to find profound meaning in work as they seek for the greater. In this category, the relationship type is *internalisation*, where the individuals' core and moral values align with the organisations' values, goals and priorities. Responsible leaders foster a positive work environment by reinforcing the meaningfulness of the work they do through job enrichment and increasing intrinsic motivational factors such as making work attractive and highly impactful, empowering employees and articulating a clear purpose and the plan to get there.

Responsible Leadership in Education

Educational leaders are faced with a new attentional economy in which their schools must perform in ways visibly measurable to all (Taylor, 2005; Perry and McWilliam, 2007). More often than not, sector leaders have a range of ever-burgeoning list of responsibilities, priorities and expectations. The attentional economy as an effect of risk consciousness involves managing learning in a way that safeguards institutions against all the potentials for reputational damage, financial mismanagement, academic irresponsibility to mention a few. As the world in which educational leaders operate changes from one dominated by national interests to a global community (Starratt, 2005), institutions must prepare the present generation to participate as citizens of this emerging global community actively. Responsible educational leaders must recognise that they have an integral responsibility to develop, protect and manage the resources entrusted to their care by the organisation and society. For educational leaders to be effective, they must consider the dignity of each stakeholder and the uniqueness of each situation in striving to create a positive educational environment (Conrad, 1999). And must also foster a sense of belonging and interdependence (Pazey, 1995) while making education an opportunity for success for all. Effective, responsible leadership of educational programs is seen as a corollary of education and a critical factor in administration influencing and negotiating inherent moral, instructional, managerial, and social or interpersonal role demands (Hoy & Miskel, 1996). Such leadership involves a complex set of processes that initiates, guides, and supports both formal and informal leaders especially the school administrators (Conrad, 1999) evidenced by high academic achievement, good morals, law-abiding institutions and satisfied policy makers and administrators. One of the hallmarks of responsible leadership is the collectivization of leadership (Stone-Johnson, 2014)—where leaders see their role as raising and sustaining students'

achievements, in addition to weaving their roles through a web of stakeholders including staff, students, community agents. The future of educational leadership is to push beyond a focus on individual and school levels towards collective leadership that relies on the strengths of interactions between schools and their communities.

Responsible educational leaders are expected to have some fundamental attributes:

- **Integrity**: The word 'integrity' in this context connotes completeness or wholeness; and soundness of moral principle—specifically honesty and sincerity. Integrity is about being honest about what the institution needs and wants for its stakeholders (students, teachers, management and future) supported by best available evidence. Nilsen (2004) argues that the concept of integrity in a leader, a task or an institution, is intimately connected with creating an enabling environment that promotes the development of an awareness of the possibility of greater wholeness and completeness. Now, integrity in the field of higher learning may have both moral and ethical components. For example, in the issue of academic integrity, the typical issues that arise include whether the individual involved was honest or cheated, as well as broader issues such as integrity in teaching and how this affects the reputation of the school in the outside world.

Admittedly, sometimes the underlying issues that fuel the lack of integrity are often multidimensional and complicated. Office holders tend to rationalise their actions with reasons that seem valid. It is an expectation that responsible administrators have an acceptable level of moral commitments and willingness to do what is right.

- **Open-Mindedness**: one of the fundamental aims of education is the increase in willingness to consider new perspectives, ideas and arguments. Thus, educators play a central role in exposing students to these different points of view. Open-mindedness is the ability to suspend judgement and allow for insights beyond existing knowledge. Open-

mindedness helps educators to observe what is happening and the patterns that emerge, even when these may differ from their predictions. Having a wider range of intellectual discourse and thoughtful considerations of differing perspectives makes for a much more strengthened mutual understanding of an issue. The ability of Educators to train students to foster a sustained engagement with a wider range of views on pressing issues make them better informed critical thinkers and problem solvers in various career paths.

- **Long-Term Perspective:** The future can be influenced by the actions of individuals or organisations in the present (Wheelwright, 2011). Because effective school leaders are key to large-scale sustainable education reforms, it is pertinent that educators proactively anticipate and plan for the long-term future of the learners. Moreover, it is easier to put plans in place to address change when it has already been planned. A forward thinking ability is one of the most desired attributes of leaders. Educational leaders who are versed in handling the complexities of a rapidly changing environment are better equipped to implement reforms that lead to sustained improvement in students' achievements. Ideally, seasoned administrators should be at the forefront of improving every teacher's skills sets and promoting the provision of technical resources in the long run.

- **Care for People:** Related to the moral and ethical aspects of decision making is the issue of caring leadership (Conrad, 1999). The uniqueness of the school culture has been cited as a major factor in caring leadership (Beck, 1994). An organisational culture of care and concern for others serves as a spirit that eclipses self-centeredness (Brendtro, Brokenleg, & Van Bockern, 1990). Educational leaders, who regularly deal with educational reform implementation, lack of funding and labour union tensions will find it useful redefining leadership to include meaningful collaborations, service- orientation, and less on formal authority. As policy makers and educators, developing strategies

for facilitating inclusive leadership is crucial as such leadership issues may be addressed through ethical decision-making, exceptionality in learning, equity, efficient programming, and partnerships (Crockett, 1999).

Responsibilities of an Educational Leader

Leaders are responsible for developing, implementing, monitoring, and enforcing ethical behaviour within the organisation (Brown, Trevino & Harrison, 2005). To be and act responsibly is a transformational ethical responsibility that rests with leaders. It is transformational in the sense that the educational leader calls students and teachers to reach beyond self-interest for something higher, more heroic (Starratt, 2005). The focus is to transform schools from the traditional organisations of rules and compliance to intentional self-governing community. Leaders in the educational systems deal with a high degree of complexity and must give due attention to the ethical elements of their role and also consider the impact of choices on the stakeholders in the many difficult decisions they have to make.

An educational leader must ensure that every student is equipped with the 21st century skills in addition to the basics academic skills of the past—Science, English, Math and Arts. These skills include critical thinking, problem-solving, Innovation, ration, technology, communication, global awareness, Entrepreneurial, Financial literacy, social responsibility, question formulation, self-direction, character and citizenship. (Harvard Advanced Leadership Initiative, 2014). These skills equip graduates with competencies for the job market. As Kate Hurley (2014), former Executive Vice President, Pearson Education Foundation put it, *'Every student in the 21st century needs to be able to critically think, problem solve, collaborate, communicate, innovate, be globally aware, and be technically literate . . . schools have to set*

students up with skills and capacities to allow them to figure things out on their own.'

Fostering Responsible Leadership in the Classroom

The mission of teacher-leadership is to elevate teachers as leaders beyond the classroom setting and empowering them to transform their institutions of learning to achieve on round excellence for students. School administrators will have to target the curriculum towards equipping students with the urgently needed perspectives, exposure and skills to match demands of global transition. Therefore, a different kind of leader will be required—one that understands the various facets of the learning activities which schools must cultivate (Starratt, 2005).

In discussing this further, a framework of six sets of dimensions consisting of core beliefs, knowledge base and requisite skills for teacher leaders adapted from Kentucky Teacher Leadership Framework (2015) is presented below. The use of emergent technologies to maximise effectiveness, impact and build networks with diverse interest groups cuts across all six dimensions.

Developing the Capacities of Students and Self

In developing capacities, leaders lead from the classroom—modelling positive leadership behaviours, making decisions that are responsive to students' needs and using theory and practice to increase knowledge. The belief in students' intellectual capacity through practical exposure; promotion of independent thinking with an open mind, will and heart; and involving a wider stakeholder group in the learning process are some of the core beliefs underpinning this framework sphere. Teachers are encouraged to approach teaching from the student's perspective, providing opportunities to make learning more meaningful, seeking out new learning opportunities and regularly reflecting on

personal effectiveness. Making this happen requires having a set of skills and mastering certain competencies such as;

- Use of technology to support learning.
- Use of evidence-based (empirical) student data to inform instructional decisions.
- Providing an enabling student-centred learning environment by employing a variety of methods to support authentic learning and increase student engagement.
- Stretching the thinking of students by listening and asking questions that broaden their critical thinking skills
- Complying with content standards and curriculum frameworks.

Developing Capacities of Peers

This requires leading through modelling and coaching by peers to strengthen classroom practice and to improve implementation of instructional models. The core beliefs underpinning this approach are that both teachers' and students' learning are interwoven, and teachers should be open minded to new learning instructional practices to facilitate growth. Therefore, Teachers value the work of students, expect honest communications and acknowledge professional contribution on an ongoing basis.

The set of skills and knowledge required include:

- Create an enabling environment for teachers to take risks.
- Develop trusting mutual relationships.
- Support teachers in doing a student-learning SWOT analysis
- Knowledge of the theoretical frameworks governing teaching and learning.
- Encourage effective collaborations using technology and interpersonal behavioural effectiveness

Enhance Student Learning through Change

This centres on leading groups and teams to contribute to positive change in the learning environment and may involve taking lead roles on school initiatives, collaborating with stakeholder working groups or by facilitating tutor collaborations. This sphere runs on the notions that school-led initiatives factor in local community needs and that those directly involved in the learning environment should contribute more to the implementation of reform strategies; thereby building knowledge through collaboration and improving the overall learning experience. Teacher-leaders are expected to respect diverse opinions, be motivated by collaborative engagements, foster community-based participation, and work from a solutions-based angle.

Some of the skills and knowledge required:

- Open-mindedness in managing diverse views (cultural intelligence).
- Application of organisational and facilitation skills in achieving expected outcome from the collaborations.
- Listening, analysis and reflecting.
- Shared responsibility and leadership, serving as a catalyst for others' leadership.
- Face-to-face community building.

Enlarge Teachers' Role beyond Classroom Decision-Making

This focuses on leading to increasing teacher voice and influence. The general notion from this perspective is that the key stakeholders (teachers, community) in a learning environment can drive changes in policy through clearly defined action plans and deliberate intention. To make this work, leaders are expected to value professional opinion,

foster community participation, to think and act flexibly especially when confronted with challenges.

The required key knowledge and skills include:

- Articulating a shared vision for student learning.
- Anticipating and planning for emerging trends in teaching and learning.
- Assuming leadership roles in lending a voice to a cause.
- Creating an environment where honesty, transparency, integrity, accountability and sustainability thrive.
- Collaborating with a widened stakeholder base.
- Fostering collective evidence-based decision-making using data.

Driving Educational Reforms

This centres on leading to professionalise teaching by creating opportunities for an educational experience that goes beyond the classroom and immediate environment. This can be achieved through active participation in national teacher leadership networks and taking up an advisory role in other institutions of higher learning. Some of the core belief supporting this approach is that teachers play a critical role in advancing educational reforms. Also, active participation drives collective efforts at different levels (local, national and international) in achieving student equity and excellence. Furthermore, such leadership networks provide opportunities for wider collaborations across boundaries and to influence the direction of the teaching profession. For teacher-leaders to efficiently drive reforms, they must possess a 'bigger-picture' mind-set, cultural competence, be resilient, value honest communication and be willing to take risks and the backlash that sometimes come with being a voice for fellow colleagues.

Regarding knowledge and skills, the teacher-leader should be able to:

- Demonstrate self-efficacy.
- Take the initiative in galvanising stakeholder support in educational improvement.
- Connect to a wider audience beyond classroom and local community.
- Motivate other teaching professionals and helping to align their goals and priorities to those sought by the reforms.
- Manage quality of information and dissemination.
- Inspire positive action using a variety of communication tools.
- Skilfully advocate change policies.
- Read wide and apply understanding of emerging trends in influencing reforms

Expanding the World of the Learning Environment beyond the School

Focuses on leading to building connections to the larger community by encouraging the school to reach out to the broader world including doing business, fundraising, outreaches, and bringing community resources into the classroom. One of the core beliefs supporting this dimension is that there is great value in working with external stakeholders because the larger the community, the stronger the collective resources and talents to be harnessed towards improving learning. Openness to working with people in other areas of focus beyond education and the ability to negotiate and dialogue with people with diverse views are critical to leading beyond the school authority.

Some of the required key knowledge and skills:

- Ability to manage tasks outside the school context.
- Ability to seek information and resources outside the typical learning environment and to use reliable data in decision making.

- Ability to effectively communicate to wider audience groups.
- Ability to positively influence and inspire stakeholder support.

Moral Leadership from an Educational Perspective

Morality is seen as the foundation of ethics. Therefore, the study of ethics is fundamental to the understanding of moral leadership. Like ethics, leadership is the application of personal values in human relationships, and both have similar issues such as self-discipline, moral obligations to a duty of care, competence and the greatest good. Moral leadership in this context presents educational leaders as those—who emphasise the ideals to be sought as opposed to vices to be avoided—and championing fair treatment of staff and students, their safety and security, but more so on placing such concerns with the wider community network. Leaders strive to build relationships with diverse people and groups—in particular with those with opposing view sometimes. Because responsible educational leaders are emotionally intelligent, they can successfully manage relationships just being aware of their emotional makeup (Goleman, Boyatzis & McKee, 2002).

The moral triumphs and failures of leaders carry a significant weight and consequences than those of non-leaders (Ciulla, 2003). Moral leadership entails exercising authority and earning legitimacy simultaneously. The ability to switch codes — connect to and reason with different levels of organisational hierarchies and stakeholders. It is essential for responsible leaders to cultivate two very vital traits—a reasonable degree of tolerance for ambiguity and the capacity for complexity (Sucher, HBR, 2010).

Moral leadership bothers on what leaders should do in interacting with human beings and members of the society. It is about doing good and evil and right and wrong. Moral purpose is a social responsibility to others and the environment. Education leaders with moral purpose intentionally seek to make a positive difference in their schools and

strive to improve the situation in other institutions. Rapid globalisation and its basic demands of higher learning call for a multidimensional leader with a moral vision of the environment and a profound sense of multi-stakeholder expectations in taking responsibility for delivery beyond expectation.

Leadership Paradigms in Higher Education

In 2014, the Harvard Advanced Leadership Initiative Think Tank panel came with a list of themes revolving around a big picture educational paradigm that must be addressed in the US education system to equip students with 21st-century skills and to advance the quality of learning in the institutions for international viability. These factors are applicable globally. The theme with the biggest weight was rethinking the paradigm of four-year colleges and the real benefits of the standard against the belief that over 40% of college jobs in the US do not require skills from a four-year degree. In fact, most of the jobs require middle-skills in comparison to other countries such as Switzerland that operates a combined system of class room and work place learning. Some of the states have resorted to strengthening vocational education to meet labour demands in high-growth areas. In summary, they have called for a rethink and refocus of some of the traditional approaches to teaching, learning and research:

- Embracing the need for bold and radical changes of systems, processes and people.
- Creating an inspiring sense of vision, mission and purpose, and providing a clear roadmap to achieve them.
- Develop the quality of leaders that can drive change as situations demand. This involves an intentional plan to equip educational leaders (teachers, principals, Vice-Chancellors and

administrators) who will effectively drive policies that prioritise 21st-century skills in the sector.

- Give attention to faculty engaged in the sector reforms. Teachers should be empowered to proactively champion reforms and lead the process of change.
- Involve a wider range of stakeholder collaboration, interaction and partnerships in a bid to achieve create an overall culture of achievement.

There is strong view that higher education should shift from a traditional site-bound model towards a new Contextualised Multiple Intelligences (CMI)—triplisation paradigm consisting of globalisation, localization and individualisation necessary for sustainable reforms in higher learning and teaching (Cheng, 2001). As Cheng and Townsend (2000) succinctly put it,

> 'the challenges of the new millennium such as the rapid globalisation, the tremendous impacts of information technology, the international transformation towards knowledge-driven economy, the strong demands for societal developments, and the international and regional competitions have driven numerous educational changes in the different parts of the world.'

Shift from a Traditional Site-Bound Paradigm towards a New Triplisation Paradigm.

The new pattern calls for the development of new contextualised multiple intelligences (CMI) of that which enables students to become leaders in society and globally. It is expected that developing tertiary students as CMI leaders is key to navigating the new era of complicated and challenging global trend. Higher education institutions traditionally have promoted specialization with focus on one or two types of intelligence but the concept of CMI (Cheng, 2000) combines 6

categories of human intelligence to develop and all round citizen capable of contributing to technological, economic, social, political, cultural and learning developments of the society as presented in the table (1) below;

Table 1: Contextualised Multiple Intelligence and Expected Outcomes of Higher Education

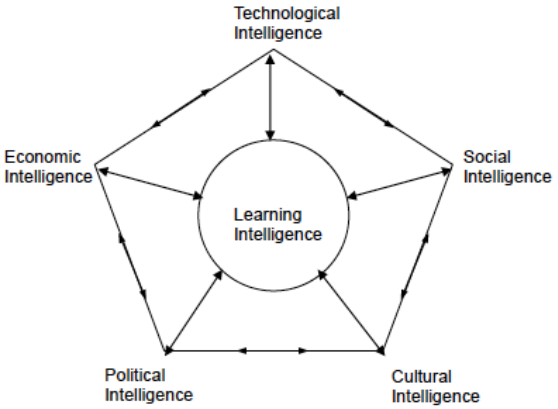
CMI	**Description**	**Expected Outcome of Higher Education**
Technological	Ability to use technology to optimise solutions and benefits.	A technologically savvy leader that can contribute to the technological development of the society.
Economic	Ability to manage the use of available resources optimally.	An economically intelligent leader that can contribute to the economical development of the society.
Social	Ability to manage socially and develop effective interpersonal relationships	A socially savvy leader that can contribute to the social development of the society.
Political	Ability to manage outcomes in situations of competing priorities and resources	A politically savvy leader that can contribute to the political development of the society.

Cultural	Ability to apply cultural intelligence in creating value through managing multi-cultural assets.	A culturally intelligent leader that can contribute to the cultural development of the society.
Learning	Ability to learn creative ways of optimising the use of human physiological capabilities.	A continuously earning leader who can contribute to the learning development of the society.

Adapted from Cheng, 2000; A CMI-Triplisation Paradigm for Reforming Education in the New Millennium.

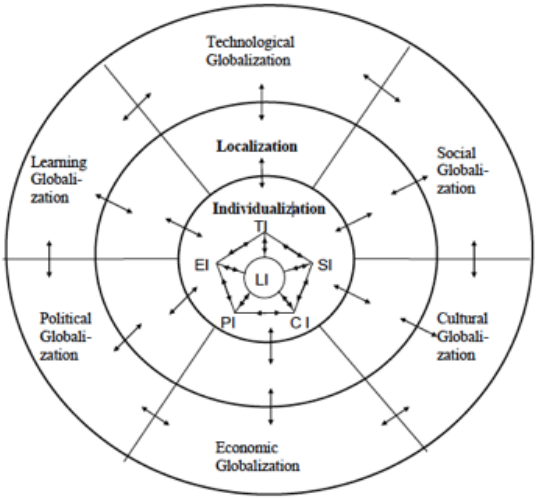
Globally, policy-makers and educators are forced to rethink how to reform higher education to enable young leaders cope better with the challenges in the new era (Mingle, 2000; Cheng 2001). There is a need for educators not to lose focus in the midst of rapid changing globalisation and innovations in the higher learning. Hence, the urgency for a paradigm shift in educational reforms to meet the challenges of the future in the local and international communities. In the new paradigm, higher learning will be globalised, localised and individualised. Globalising, Localizing, and Individualising education is a fundamental element to maximising the opportunities for development of CMI for tertiary students. See Figures 1 and 2.

Figure 1: Pentagon Theory of CMI development for Higher Education Individualisation



(adapted from Cheng, 2001)

Figure 2: Globalisation, Localisation and Individualisation



(Cheng, 2001)

One significant implication of globalisation for higher education is that it brings to the fore the critical role of education to global development. Globalisation is a catalyst for fostering opportunities for international support for learning, teaching and research such as web-based learning, global exchange programs, global partnerships between institutions, advance learning via videoconferencing across international locations. On the other hand, localization highlights the relevance of education to local development and galvanises community support, local partnerships and use of local resources for higher learning, teaching and research. That is, students' learning will be enhanced using local resources to maximise the opportunities for their developments during the learning process. Individualisation impacts higher education through a facilitation of students' learning to meet their needs, develop and optimise of their CMI potentials.

Technology Integration—Shift from Teaching to Learning

Today, we live in a world that is globally wired, where digital technology is interwoven into the fabric of our lives and our society. For 21st Century researcher and manager to fit into this digital world, there is a need for them to key into integration in all aspect of their work (Onyia et al., 2013). According to the 1998 national survey of Information Technology on Higher Education, technology integration into the instructional framework is one of the most critical issues confronting the use of IT in higher institutions in the new millennium (Green Campus Computing, 1998; Rogers, 2000). It follows that technology competencies for tertiary institutions must be implemented. Massy & Zemsky (1995), present three levels of technology adoption: (1) personal productivity, (2) enrichment add-ons, and (3) Paradigm shift. The focus of this section is in the third—a paradigm shift from teaching to learning, where institutions and teachers take a whole new approach

to the reconfiguration of teaching and learning to make full use of technology—resulting in a mix of the best of the old and the best of the new (Massy & Wilger, 1998). Classrooms need to move from teacher-centred to learner-based using modern technology, and this requires behaviour modification from faculty, management and students. In addition to technology, the learning methodologies utilised in deploying technology is also necessary. Competition has driven many Universities to start 'thinking outside the box' when it comes to innovation development, with a vast majority of schools in advanced countries able to offer courses at an affordable cost to virtually every location globally. The developing countries have equally caught the bug gradually starting to pick up on web-based learning, distance learning and computer-based tests. Effectively using technology in the classroom will require adequate training, technical support and a paradigm shift from teaching to learning. Thus for Higher Education institutes to remain competitive, they must develop cohesive technology upgrade and training programs (Rogers, 2000) to enable faculty to integrate technology into instruction.

Conclusion

Leadership is central to the quality of education and continues to play a critical role in addressing the performance of the school system. The global and cross-cultural challenges of responsible leadership call for a strong ethical element in the work environment to help organisations achieve their goals. Leaders are also expected to demonstrate appropriate ethical and legal behaviour expected by their professions. Responsible leadership starts with the thoughts, actions and mind-set of individuals. Educators must ask how leadership can move beyond a focus on the individual and school-level to a more collective approach. Unless something is done urgently to make the educational system more relevant, or develop innovative approaches to education the prospects will remain bleak. No doubt, it takes responsible leadership—

leaders who have contextualised multiple intelligences, master strategists, and experts in pedagogy, problem-solving, and courageous enough to actively seek improvements—and turn visions into realities. The role of technology is central to fostering teacher-student learning, developing capabilities of students and peers, contributing to positive change in the education system, increasing teacher-voice influence, professionalising classroom teaching and in ultimately connecting to a wider stakeholder community. Responsible leadership is linked to ethical leadership—one can't discuss one without the other. With a renewed interest in ethics due to scandals, fraud allegations against public office holders, public outcry against world leaders and many other challenges of the times, there is a deepened yearning for inclusive style of leadership—one that cannot be differentiated from organisational interest anchored strongly on ethics.

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6

BANKING, BUSINESS AND ETHICS

Andreas Machnik

What is Pax-Bank?

Pax-Bank is a bank that was founded in 1917 by Catholic priests in Cologne[8]. The intention was to establish a self-help institution in financial matters for the Catholic Church. That means, parishes, dioceses, Catholic schools, hospitals, universities, charitable institutions and so on should be offered appropriate and reliable banking products. Given the fact that Pax-Bank is addressing this target group, its products and services are tailored to the demands and needs of this clientele. Consequentially all investment vehicles that Pax-Bank is offering consider ethical criteria in the sense of Christian ideals.

Pax-Bank does not only work for the Catholic Church but it is also in the property of the Catholic Church. One of the reasons why the Catholic Church in Germany is maintaining its own bank in my opinion is to keep knowledge in the field of banking and finances and to make sure that its funds are invested in accordance with Christian values.

[8] Mr Andreas Machnik is Director of the Foreign Clients Branch Pax-Bank, Cologne, Germany.

Without doubt integrity, supervision and transparency in the field of banking and money are becoming more and more critical because the demands of civil society regarding a good and sound financial conduct of the Church are constantly increasing. The readiness of civil society to forgive any mistake of the Church has been decreasing rapidly. Consequentially, each and any mistake can substantially undermine the reputation of the Church. Therefor the Church needs reliable and trustworthy business partners such as for example Pax-Bank. Pax-Bank is an officially licensed bank supervised by German and European authorities that works on a national and international level. Banking secrecy, money laundering provisions and any other legal regulation are absolutely mandatory for Pax-Bank.

Do Companies Operate Responsibly?

Pax-Bank is a commercial bank, a market orientated company. 'Can companies be considered as morally acting subjects?'

In a strict sense, they can certainly not, for example because they don't have their own conscience and no moral motivation[9]. 'Institutions are 'made' by people; they can (only) be modified by people', this is what the German Episcopal Conference says. So, the right addressees of this question are the decision-makers and executives who are acting on behalf of the companies. *But what is the role of companies? And what is the role, the objective of the economy and the economic development?*

Companies are part of the economic process, i.e., they are part of the economy. 'Man is the source, the center, and the purpose of all

[9] But nevertheless, companies, Pax-Bank amongst them, create their codes of ethics and ethics committees, they establish compliance departments and agree upon a very particular and unique corporate culture.

economic and social life', this is the teaching of the Second Vatican Council[10]. And it continuous to say:

> 'The fundamental finality of this production is not the mere increase of products nor profit or control but rather the service of man, (…) with regard for the full range of his material needs and the demands of his intellectual, moral, spiritual, and religious life; (…) Consequently, economic activity is to be carried on (…) *within the limits of the moral order*.'[11]

The understanding of economy as service for man and for society originates from the *principle of personality*, i.e. in the inviolable dignity and freedom of every human being. And indeed, there is an interrelation between the *principle of personality* and *economy* because, according to the German Episcopal Conference, 'history teaches that freedom and dignity of any human being mainly depend on the system of order/the type of economy.'[12]

Thus, the system of order/the organisational forms of economy are to be qualified depending on the fact whether they benefit or restrict the personal dignity and freedom of human beings. But any person is not only responsible for himself and *his self-interest* but also for other persons and for the society as a whole, for the *common welfare*.

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[10] Gaudium et Spes: no. 63, 'For man is the source, the center, and the purpose of all economic and social life.'

[11] Gaudium et Spes, no. 64; And the German Episcopal Conference wrote up: 'The objective of economy is continuous work to establish those secure material preconditions that enable as well the individual as also the social structures to evolve decent / human developments', Wirtschaftsordnung und Wirtschaftsethik – Richtlinien der katholischen Soziallehre', Joseph Kardinal Höffner, Fulda, 23.9.1985

[12] 'Wirtschaftsordnung und Wirtschaftsethik – Richtlinien der katholischen Soziallehre', Joseph Kardinal Höffner, Fulda, 23.9.1985

Hence, further to the *principle of personality* there is the *principle of common good or common wealth*[13] that means the responsibility for the wellbeing of everybody. By the way: In a globalized world, the principle of solidarity must necessarily be understood in a global sense[14]. *Self-interest* on the one side and *social welfare* on the other side must be well-balanced here. *So the question is which type of economy, which economic order, is able to meet these principles, to guarantee the best framework conditions for that?*

In General, two basic forms of economic orders can be distinguished: *market economy* on the one side and *centrally planned economy / socialist economy* on the other side[15]. Centrally administered

[13] Gaudium et Spes, no. 26.

[14] German Episcopal Conference, 'Auf dem Weg aus der Krise', 2009, page 7

[15] The characteristics of an ideal type of *market economy* are:
(1) Households and businesses draw up their own economic plans. (2) The means of production are private property, they are freely available. (3) There is competition between supply and demand and free pursuit of profit. (4) There is freedom to pursue a trade or professional activity, also as regards the starting up of companies and establishment of enterprises.
The characteristics of *centrally administered economy* are:
(1) No private power of disposal over the means of production. (2) Supply and demand are not harmonized by competition. (3) No pursuit of private profit. (4) It is a central administration that draws up the economic plan which is binding for the entire economic process. (5) There is no freedom to pursue a trade or professional activity and most notably there is no free entrepreneurship.
The Social Doctrine of the Catholic Church raised and is raising the following objections to the centrally administered economy:
(1) Self-initiative and responsibility are eliminated. Following the Social doctrine of the Catholic Church (see 2nd Vatican Council), free disposition, individual autonomy and private property are to be considered as an extension of human freedom and they provide the absolutely essential prerequisites/preconditions for an autonomous framing of the private and personal life of any individual and his family. Deprivation/Absence of these goods in centrally administered economy leads to an enslavement of the workers.

economy has failed, that has been judged by history and should be generally accepted. And on the other side the driving forces of *market economy* are *division of labour, competition and self-interest*[16]. This is the very matter that often causes the criticism of market economy, of capitalism.

It is beyond dispute that history has proven enormous bad developments in realization of market economy, such as for example proletarianization and child labour in the 19th century, the so-called 'Manchester capitalism'. Therefore 'the model of a *pure* market economy is incompatible with the principle of common welfare', stated once the German Episcopal Conference[17] which also stated that the 'world has to offer more and more people a livelihood. To do this, it relies on competition and efficiency', that means the effective use of resources in short supply. Consequentially the German Episcopal Conference admitted officially: 'The (…) Catholic Church considers market economy as the right *fundamental form* for the economic order.

Despite its strong commitment to market economy, it clearly called for a decent, a human mission statement and stated a good number of

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(2) Totally planned bureaucracy. According to the Catholic social doctrine, bureaucratisation and failure of the centrally administered economic plans are putting the achievement of economic objectives at risk.

(3) Social unrest due to different treatment of workers and officials.

(4) Freedom and human dignity are put at risk. Centrally administered economy is leading to a tremendous agglomeration of powers, not only economical but also political, military, cultural, socio-political and police power. Comprehensive misuse of power can hardly be prevented and has been proven historically.

[16] As Adam Smith pointed out once: 'It is not from the benevolence of the butcher, the brewer, or the baker, that we can expect our dinner, but from their regard to their own interest. We address ourselves not to their humanity but to their self-love, and never talk to them of our own necessities, but of their advantages'.

[17] German Episcopal Conference, Auf dem Weg aus der Krise, 2009, page 8.

specific conditions for a suchlike design. The Pontifical Council of Justice and Peace of the Holy See stated the following in 2011: 'Market economy and companies are considerably contributing to a material and *spiritual well-being* of society' but only 'when businesses and market economies function properly and focus on serving the common good'.

Pope Benedict XVI recalled this view in his Encyclical letter 'Caritas in Veritate' of 2009: 'The economy needs ethics in order to function correctly, not any ethics whatsoever, but an ethics that is people-centered'. Of course, market economy has also developed to new and better characteristic forms ever since and over time, such as, for example, the so-called *Socially Orientated Market Economy* in Germany[18].

On a different level, globalization created new challenges, for example tougher competition and an accelerated pace of structural change. The financial crisis in the year 2008 certainly was a particular break, a turning point. For certain reasons, 'liberty did separate from responsibility, the balance between self-interest and common interest got lost and a mentality of private profit maximization became dominant'[19].

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[18] 'The social market contains central elements of a free market economy such as private property, free foreign trade, exchange of goods, and free formation of prices. In contrast to the situation in a free market economy, the state is not passive and actively implements regulative measures. Some elements, such as pension insurance, universal health care and unemployment insurance are part of the social security system. These insurances are funded by a combination of employee contributions, employer contributions and government subsidies. The social policy objectives include employment, housing and education policies, as well as a socio-politically motivated balancing of the distribution of income growth. In addition, there are provisions to restrain the free market (e.g., anti-trust code, laws against the abuse of market power, etc.). These elements help to diminish many of the occurring problems of a free market economy.' https://en.wikipedia.org/wiki/Social_market_economy

[19] German Bishops Conference (DBK), 'Auf dem Weg aus der Krise', page 11

This has lead again to a crisis of acceptance of market economy. Many people think that egoism, brutal pursuit of shareholder-value interests, the greed of the managers, in particular the greed of the bankers seem to be exclusively relevant in this globalized world. 'The financial crises has to be understood as part of a crises of orientation'[20], stated the German Episcopal Conference in 2009 and it showed up ways to realign economy and economic behaviour to moral principles, first of all the common welfare.

So what can reinstall this orientation? To my mind, the *Christian Values* can play and should play a very important role in this context. But how can a fruitful discussion between Christian theology and economy be started?

First one has to state, that *economic science* and *theology* and *philosophy* are not on the same methodological level. Theology and Philosophy are posing questions on the existing as a whole. In contrast, *economic science* is a single scientific method, constituted by highly selective questions and thus abstracting itself from reality.

Whilst Theology has an idea of the human being and the conception of the human nature, this is far away from the '*homo oeconomicus*' who is the subject of *economic science.* Most notably, because the '*homo oeconomicus'* is no original conception of the human nature but a theoretical construct that was created to find solutions for very specific problems. Theology often does not understand this fact, which is unfortunate[21].

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[20] German Bishops Conference (DBK), 'Auf dem Weg aus der Krise', page 11

[21] One example for the different perspective of an economist and a theologian: You may know the legend of St. Martin. Born in Hungary he later moved to France. He was riding on a horse in a cold winter night when he saw the poor man sitting in the snow. And he cut his coat in 2 pieces and gave half of it to the poor man. It is true that St. Martin did not have the time to work out a business plan how to help the poor man at the best because it was an emergency case. However, an economist would say that St. Martin maybe did not take the best

The economic method is—in its core—the following principle: human beings operate according to the personal gains they are expecting, following their incentives.

The most important consequence of market economy is the fact that no businessman is ever given the option to rest on what he has achieved; he never knows whether other competitors might not overtake tomorrow. Thus, competition is forcing any businessman in the market to esteem his own advantage / his self-interest as most important because, if he does not, other competitors will exploit him.

For this reason, profit maximization is an inevitable consequence of competition and market economy, obviously, it is not always a result of personal egoism and greed. Competition and market economy have caused good and reasonably priced services and goods, it has caused innovations and their quick spread and evolving economic power positions will always erode again. The constantly ongoing structural change of market economy is a precondition for its own success.[22] However, the crucial problem of business ethics for market economy is the fact that moral behaviour of individuals and of businessmen, provided that additional increase of costs for the moral behaviour is not compensated over the market, can be exploited by less moral competitors.

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decision. Because after this both were suffering from the cold because each of them only had half of a coat. What would he do in a world and economy of today? Maybe he would provide the poor man with a voucher for the next Caritas store where he can get a whole coat for his own. Or, especially in developing countries, he would grant a microfinance loan to the poor man in order that he can buy the necessary material to produce a coat on his own. Additionally he advise him before to learn how to produce a coat, not only for him but also for other poor people, thus to start a small business. From this business idea other people could take profit.

[22] See Schumpeter's 'creative destruction'

In this case, the moral businessmen are put at a disadvantage and, as the case may be, they have to exit the market.

And what is more: It is frequently enough that businessmen and companies are even compelled to act either this or that way. That is especially true in a so-called dilemma situation[23]. Therefore businessmen and companies simply cannot show the level of moral behaviour that would be necessary.

In principle, there are 2 different strategies to make competition and moral based behaviour compatible to one another:

1. It is made sure that the morally acting businessmen can no longer be exploited by the less moral businessmen. This can be made sure by sanctions-bearing rules that increase costs of immoral operations (such as corruption, contractual breach, theft, pollution of the environment) to such an extent that it is no longer worth for the immoral actors and they therefore adhere to the ethical rules[24]. In this case, the government is needed to define political rules that will protect the moral. In a globalized world where competition is trans-national and where even states sometimes become competitors, it goes without saying that transnational rules will be required, that means a global regulatory framework. However, it is not easy to achieve this goal, as is known.
2. An alternative solution could be if moral behaviour and ethical conduct of companies in competition were rewarded and recognized by the interacting partners, the consumers, the business partners etc. Hence, moral companies could achieve

[23] See 'prisoner's dilemma': overfishing of the oceans or the climate change: countries voluntarily restricting their CO2 emissions are exploited by other countries.

[24] That means, the same moral standards are applicable for anybody and no competitor / no businessmen can benefit from his less moral acting.

> competitive advantages, to say it, in other words, moral behaviour would pay off and become worthwhile.

One can resume: *on the macro-level*, market economy has an ethical justification, because it contributes to common good. Being producers of goods and services, the companies are playing a central role here.

On the business and company level however, where the actors are forced to orientate themselves to their own advantage, there is only a limited scope for moral acting. At least in cases when they have to fear that their moral behaviour can be exploited by immoral competitors. At least in cases when they have to fear that their moral behaviour can be exploited by competitors. This is exactly what a strong state must prevent. But this is not enough, a moral concept within the society is needed, a moral concept that is beyond state intervention.

It is clear that a moral concept which is systematically not advantageous has no chance in the competition. Or, to put in different words, a moral concept that is advantageous, that is incentive compatible, has much better chances to be applied.

One could argue that there were and are people who are following their moral ideal, their conscience, their individual code of ethics, even if they therefore have to accept drastic personal disadvantages. The existence of such heroes or saints does not disprove the displayed intention and by no means the objective to develop institutional ethics for the market economy system in the context of modern societies.

I believe this is possible by an interaction between individual ethics and institutional ethics. The ethical orientation on an individual level, for which theology and philosophy are inexpressibly valuable, is the compass that guides the development and further development of rules for an institutional ethical concept.

One has to understand that moral commands, virtues, can have positive economic effects, they can be incentive compatible. Because moral commands originate reliability, confidence and they reduce

transaction costs. Thus, they are reasonable both ethically and economically. The Christian teaching is offering such a moral concept, moral commands that are reasonable also from the economic point of view.

I will give you three examples:

The 7th Commandment: 'Do not steal'

The 7th Commandment is a protection and safeguard mechanism for individual property rights and therefore effectively a recognition of private ownership. The decisive advantage of commonly recognized private ownership is the effect, it leads owners to a careful and economic use of goods and motivates creation of new goods. If a society breaks this commandment, it generally leads to a severe undersupply with goods: 'Who will sow and plant if others get first at harvesting?' That, by the way, was the main problem in centrally planned, the socialist economy. The inviolability of private property is also indispensable for research and development and thus for innovations. By the way: Corruption is a real threat of social and economic progress, it is a clear violation of this commandment.

The 8th Commandment 'Do not lie'

Asymmetrically distributed information of economically relevant facts can result in a failure of the market mechanism. Imagine the financial crisis, toxic and high-risk US-American financial securities were offered at inflated prices and the true quality of the products was not correctly indicated, neither by the brokers nor by the international rating agencies. The resulting loss of confidence severely and dramatically damaged financial economy. By way of contrast, there is the virtue of the 'honorable merchant' who does not only comply with contracts in their wording but also in their spirit, who is frankly and freely with his employees, suppliers and competitors.

'You shall love your neighbour as yourself'

There are many examples of external effects in economy[25]. Please imagine a manufacturing company, it conveys pollutants (poison) into waters because it wants to reduce costs for the preceding cleaning of its waste waters. A fishing company lain on these waters will therefore suffer substantial disadvantages from this 'external effect'.

External effects are following on a typically strong focus on one's own advantage without taking the needs of other individuals into account. Economy knows diverse solutions, e.g. a tax on the external effects ('Pigou tax') or the allocation of access rights. The state is needed to establish this. But, the sooner the market participants orientate themselves to the command to love our neighbor, the sooner external effects can be prevented, already at the stage of individual considerations.

Summing up now, it can be said that, in matters of implementation of moral expectations of human behaviour, economics and theology are substantially contributing to the functioning of an economic system.

Pax-Bank and Ethical Investments

'Changing the world through investment?', that was the challenging question published by the German Episcopal Conference in February 2010. The German Episcopal Conference stated: 'Starting point for this question was the observation of the considerably growing importance of the securities markets on the one hand and on the other hand the desire to correct the established forms of investments available on the markets

[25] 'External effects' are not compensated by market mechanisms, they are impacts of economic decisions on uninvolved market players.

that are perceived as insufficient by offering alternative investment products on the same markets.'[26].

More specifically, the conventional economic goals of capital investments (yield, security and liquidity) are explicitly to be supplemented by moral objectives.

The German Episcopal Conference states: 'Ethically oriented investments' is to be understood as an approach to influence the decisions made by businessmen, further to legal regulations, in a way that the business strategies they conclude, will lead to a better ethical quality of their results.

Being a Church bank, Pax-Bank felt itself confronted with customer needs for ethically oriented investments quite early. Pax-Bank followed these requirements in various ways. For example, a product facilitating investment into microfinances was offered, it was an expression of the principle of solidarity. Meanwhile, all Pax-Bank investment funds are socially responsible, that means there is an 'ethical screening' procedure. The criteria for our ethical screening are based on the Christian ideals and on our Code of Ethics. Service providers carry out the analysis of companies and states and whether they comply with the defined criteria or not. The companies are assessed following a set of criteria of approximately 250.

Pax-Bank sustainability criteria are the following:

Exclusion criteria, no tolerance:

- Abortion/contraceptives
- Anti-Personnel-mines
- Nuclear energy (Operation or ownership of nuclear power plants)
- unsolved problem of disposal of wastes
- Cluster bombs

[26] German Episcopal Conference: ‚Mit Geldanlagen die Welt verändern?', page 11

Exclusion criteria, tolerance regarding volume

- Tobacco, if business volume > 5%
- Gaming/gambling, if volume > 5%
- Weapons/arms industry, if volume > 5%
- Nuclear energy, if volume > 5%
- Pornography, if volume z > 3%

Exclusion criteria, Companies—Conventions

- Human rights (no reaction to allegations / accusation)
- Child labour (no reaction to allegations)
- Forced labour (no reaction to allegations)
- Discrimination (no reaction to allegations)
- Oppression of trade unions(no reaction to allegations)

Exclusion criteria for government bonds, countries

- Nuclear energy (> 40%) -> France (only country worldwide)
- Military budget (> 4% of gross domestic product) -> Russia, Israel, USA, Saudi Arabia, United Arab Emirates
- Death penalty: e.g. China, Japan, Singapore, USA, Vietnam
- Freedom (below average): e.g. China, Nigeria, Russia, Saudi Arabia
- Religious freedom (if below average): e.g. China, Egypt, Greece, Israel, Pakistan, Russia, Turkey

Pax-Bank aims at avoiding companies operating on these sectors that are—in its own opinion/belief—considered as critical.

In a second step, positive and negative criteria are considered, i.e. the not excluded companies will be assessed following a Bonus-/Malus system with a score model in order to be able to draw conclusions as to the qualitative level of the sustainability. For example, products and services for the protection of the environment or avoidance of animal testing are considered as positive, negative examples are e.g. indications of corruption in companies.

Conclusions

Market economy enables efficient markets and thus wealth of a nation. But a real free market economy, a laissez-faire economic liberalism, cannot be the target but a so called socially orientated market economy, as it is known for example in Germany.

Ethics in banking and business are crucial for the welfare of society. Consequentially a moral concept within the society is needed, moral commands that are reasonable also from the economic point of view.

A good practice in dealing with economy and resources requires the necessary expertise. Therefor a better qualification and training of leaders, businessmen, bankers and all decision-makers in ethical values is strongly needed. That will help to find the right attitude towards the common good and will change the world in a very positive way.

PART III

The Consortium: Follow-Up and Next Steps

7

CONCLUSION AND RECOMMENDATIONS: ETHICS IN HIGHER EDUCATION— LEADING THE CHANGE

Arnold Smit

Introduction

The focus of this chapter is on leading the change for ethics in higher education in personal and organisational practice[27]. If an ethical culture is to be embraced and embedded in education, then educators and administrators need to engage with the question of how this should be done most appropriately and effectively. Should changes be due, the pursuit and implementation thereof should speak of knowledgeability, skilfulness and ethicality in the management of the change itself. Even in this regard, the old motto of 'practice what you preach' holds sway.

The intellectual agreement about something is often only the beginning. Understanding does not necessarily lead to action and implementation. Subscribing to the vision of an ethical institution and having all the right policies and structures in place does not automatically translate into an ethos of ethicality which is shared in word and deed by administrators, educators and students alike. Several

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other conditions have to be attended to in order to make such change work and to make it last.

I write this contribution as the facilitator of the consortium meeting. I enjoyed the privilege of working with the Globethics team on designing and planning the meeting and then also of facilitating the proceedings. The overarching vision for the event was that the participants should not experience a conference about ethics in higher education, but rather an enactment of what it means, in theory and practice, to create and lead an ethical institution. The meeting was planned to not only stimulate the intellect of participants, but also to enhance their competence, confidence and commitment to lead the change in practice.

This chapter contains the narrative of how this meeting was planned behind the scenes and what happened on stage where it became a public enactment of leading the change in practice. The tone of the chapter is more personal and conversational instead of theoretical. My intention is to enable the reader to use it as a type of DIY guide for designing something similar in her/his own context.

The chapter contains four components: (1) the relation between ethics and change; (2) the ethics consortium as an incubator of change; (3) lenses and tools to empower action for change; and (4) taking the change home.

The Relation between Ethics and Change

We are more used to talking about ethics in relation to the moral dilemmas in life, whether of a personal, relational, organisational or societal nature. We become aware of the need for ethics when the behaviour of someone is unacceptable or when we hesitate in view of actions with moral consequences. In academic contexts these conversations are further informed by different conceptualisations of

ethics, often delivering different outcomes depending on the definitions and frameworks that apply.

Mostly our associations with ethics seems to be problem-driven and linked to intellectual dissonance and/or emotional discomfort about a state of affairs that clashes with our values and our beliefs about what is morally acceptable or not. In this regard universities are as human as other organisations; they have ethical challenges to deal with too. Apart from plagiarism as the most prevalent ethical dilemma in the corridors of academia, universities have to grapple with their own versions of harassment, power abuse, discrimination and corruption, to name a few.

Despite these grave realities which are also to be found in universities as amongst society's most noble institutions, we should take care that the conversation about ethics is not confined to the struggle against what which is obviously unacceptable and due for rejection and punishment. Ethics is essentially about that which is inherently empowering and positive and expressive of the best of what we as human beings are capable of as individuals, communities and institutions.

Ethics and change belong together, especially if ethics speaks to the common good, of a better dispensation which is yet to be created, and of bringing out the best in and among us that we are capable of. This does not happen automatically, though. We need to accept that what we academically know, and professionally subscribe to, have to be made real and come to life in the context of working relationships and organisational processes where the common good can be collectively envisioned and institutionally embedded.

We, therefore, do not only need ethical leaders, we also need leadership capable of building ethical institutions. Such leadership needs to be both knowledgeable about building ethical cultures and institutions and competent to lead the implementation thereof in practice. In universities we need such leadership in boardrooms where councillors

govern in the best interest of the university and society. We need them in administration where processes such as recruitment, procurement, financial management, scholarships and service delivery are managed with due care and integrity. We need them in the classroom where teaching in all subjects are premised on the development of students as responsible citizens and where teachers personify the same in personal and professional terms. We also need this on the campus grounds where the virtues and values of students are shaped as they study and participate in various campus activities.

During the course of the consortium meeting the Globethics President introduced ETHICS[28] as an acronym for **E**mpowered, **T**ransformed, **H**olistic, **I**nteger (integrity), **C**ompetent and **S**ustainable. This was exactly the notion about ethics in higher education which we wanted to develop and mature at the consortium meeting and beyond.

Designing an Event to be an Incubator of Change

The dilemma with many conferences is that they offer a good supply of necessary and good intellectual stimulation, but produce little in terms of collaborative outcomes. We did not want the consortium meeting to be a talk-intensive conference, but an incubator of implementable ideas and actions. We envisioned the meeting as a forestalled enactment of the Globethics vision of a global consortium for ethics in higher education. If the dream was ever to come true, it had to make sense in the boardroom as much as the classroom. We therefore had to have an experience which is as much academically convincing as practically relevant and as much theoretically sound as practically sensible.

Given these idealistic imperatives, the design of the meeting was premised on creating an environment in which the following aspects could be experienced:

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[28] See page 110 for a full description of the 'ETHICS' acronym.

- a tacit experience of the mission, vision, values and core practices of Globethics.net;
- an outcomes-based realisation of the purpose and objectives of the consortium; and
- engaging participants in terms of intellect, emotions and relationships and commitment to action.

Our design logic was then as follows:

- If the Globethics.net initiative for ethical governance and leadership in higher education is to supports higher education institutions with values-based decision making in governance, management and daily practice; to support teachers and students with tools and resources to think and act according to ethical values; and to raise the awareness of policy makers with regard to values-based policies in education and research
- and if the consortium is meant to be a multi-stakeholder partnership which contributes to the creation of an ethical society through educating future leaders for life and sustainable development through the elaboration, integration and benchmarking of ethical standards in governance and management, resourcing, training and certifying teaching professionals and supporting students with access to quality education and equal employment
- then the meeting had to succeed in bringing together Globethics, leaders from interested higher education institutions, experts in ethical capacity building and donors to consolidate the consortium's purpose and objectives, terms of participation, and implementation plan and launch it into action by achieving a set of outcomes by virtue of which delegates:

- are well informed about the rationale, contents and implementation of the consortium;
- are confident about the theoretical and methodological foundations of the initiative;
- have solutions for questions, issues and challenges in relation to the initiative; and
- are motivated and equipped to put the initiative in action.

Once this framework was clear and agreed to by the design team, what remained was to plan for an event with a minimal number of carefully selected keynote speakers in order to provide for the necessary intellectual and scholarly framing of different aspects of the consortium's rationale, an optimal number of work sessions for co-creative work around challenges and solutions in practice and occasions for networking and relationship building in relaxing and stimulating environments.

Lenses and Tools to Empower People for Change

One of the key tasks of designing an event of this nature is to combine change management theory with large systems and multi-stakeholder process facilitation techniques in preparation for each aspect of the proceedings.

Given the positive and aspirational view that we hold about ethics, we followed a mixed-method approach with Appreciative Inquiry (Cooperrider, 2005) as core theoretical framework supported by several other techniques and instruments.

The Appreciative Inquiry (AI) approach enabled us to work with a positive orientation in which the ethics conversation is not about fixing ethical deficits, but on growing personal and institutional ethical capacity. Using the AI framework as a container for the conversations,

participants envisioned that ethical governance and leadership in higher education enable the following outcomes:

- At a personal level it enhances responsibility, productivity, respect, dignity, gratitude, courage, meaningfulness, well-being, role modelling, and a sense of 'walking the talk'.
- Within relations it enables shared values, a positive appreciation of diversity, trust, mutual respect, confidence, equality, and positive engagement between staff, teachers and students.
- Institutional benefits include the delivery on mandate, stakeholder appreciation and inclusion, a healthy culture, high standards and benchmarks, organisational efficiency and sustainability, financial well-being, transparency, accountability, stability, integrity (vs. corruption), inspiring leadership, and positive risk taking.
- Societal impacts will include responsible global citizens and leaders, social justice, more balanced human beings, social capital development, and the public validation of institutional values commitments.

With the same AI approach in mind, the consortium participants wished for the GE Consortium to help them realise the following dreams for ethical governance and leadership in higher education:

- Personal development of students, teachers and staff: awareness and growth regarding ethical dilemmas, responsible citizenship, and purposeful and meaningful living.
- Enhancement of teaching: curriculum development, teaching and research specific to ethics as well as across disciplines; development of ethical and responsible leadership.
- Institutional integration of ethics: articulation of ethical codes, contextual and cultural value-integration, universities as ethical environments in life and practice, accountability in ethical

leadership and governance, dialogues on ethical thinking and decision-making practices, openness for courageous conversations, incentives for celebrating success.

- Networking and community building: a mutually supportive community of universities, dialogue and engagement with similar role-players at a global level, working together on benchmarks, share and learn together in knowledge and practice

Apart from the AI approach to change, we also made use of large systems change techniques in which the interplay between intellectual stimulation and collaborative work could lead to the co-created solutions and positive motivation in relationally embedded process work. Carefully prepared session exercises and feedback templates helped us to weave an unfolding narrative of a consortium preparing itself for action. In the first session the focus was on the rationale for good governance from a board perspective, in the second we took the challenge to the classroom, in the third we learned from a holistic case in practice and in the last we focused on taking the change home.

It is worth noting the challenges identified by the participants. There were six such challenges and below they are summarised in terms of what they contain, the prerequisites/criteria for addressing them and the actions to drive solutions with.

Challenges and solutions regarding the implementation of the GECHE's vision and objectives in practice		
Challenges	**Prerequisites**	**Actions/processes**
Challenge 1: Change: • How to introduce the initiative to my university? • How to do the 'ethical turn' in my university?	• Leadership buy-in and support • Inclusive stakeholder engagement (ethics advocates, administration and academic representatives)	• An institutional conference to share and consortium's vision and objectives • Institutional survey to understand the status quo

• How do I make the change? • How to get academics to change mind-set and attitudes? • How to develop an ethical culture?	• Role models who lead and stories that inspire • Contextualised theory of change	(baseline) of the institution • Ethics office to ensure implementation of consortium's initiatives • Integration of the consortium ideals across various institutional engagements
Challenge 2: Values • Whose values are we promoting? • How do we maintain inclusiveness? • How do we contextualise? • Whose funding do we accept?	• Criteria: fundamental, formative, educative, inclusive, consistent, global • Processes: dialogue, listening, monitoring and evaluation, enculturation, top-down and bottom-up.	Create an institutional platform for values exchange, ethical codes, and a steering committee.
Challenge 3: Curriculum If a shared curriculum is possible, what are the building blocks, how do we develop it, how do we present it, how do we afford it?	• A shared values framework: integrity, respect, openness • A theoretical core • Decision making skills • Leadership and institutional commitment, faculty ownership, educating educators, quality markers	Share costs through collaboration guided by a commonly agreed upon policy framework.

Challenge 4: Profiling • How do we make ethics a global reality? • What do we need to make the consortium relevant at a global level? • How do we benchmark?	Standards and tools to measure progress with.	• Benchmark: identify and collaborate with the leaders in the field; identify and learn from best practices • Govern: a steering committee; a multi-stakeholder approach; build voice; make budget available
Challenge 5: Accountability • When is certification appropriate? • What should be covered in certification? • How can accountability be maintained? • What if an institution does not comply?	• Globally recognised standards • Participating institutions decide on readiness and request assessment • A non-punitive approach, but certification can be withdrawn	• A focus group of experts to develop evaluation dimensions, instrument(s) and procedure(s) • Continuous review and update • Continuous evaluation (suggested every 3 years) • Globethics to provide guidance and assistance
Challenge 6: Inclusiveness • How can the consortium best engage with NGOs, CSOs, FBOs and other institutions? • What can the value proposition	• The appreciation of context • The legitimacy of industry- and community-based voices • The importance of listening	• Dedicated grassroots outreach • Symbiotic relationships • Listening, feedback, guidance

of non-higher education institutions such as NGOs, CSOs, FBOs, student organisations for the consortium be?		

It is important to note that the consortium is not only about positive processes and change management capacity development. These aspirations and actions also have to be substantiated and supported with well-developed products and services. The last, but not least, of the activities was a needs analysis of the kind of products and services best suited to be used by universities in support of their efforts to thoroughly embed ethics in how they govern, manage, teach and learn. Four such support mechanisms are available to the consortium participants and the table below contains a summary of how they envisioned each to support the effort with. Whilst the ideas contained were generated by the consortium participant, they serve at the same time as examples of how existing institutional capacities and networking potential can be used to inform similar aspirations in other contexts with.

The value for my institution	Opportunities for implementation	How to make it work	Collaboration between institution and Globethics.net
Train-the-trainer programme			
• To create a critical mass of knowledgeable stakeholders within the university system • To reinforce the capacity for institutional ethical transformation • To inform strategy, policy, operational and educational integration.	• To guide policy formation • To ensure the integration of ethics related cross-cutting themes across the university • To teach values (e.g., integrity, respect) and build decision making skills in all subject areas	• Develop academics, admin staff and students as trainers • Develop training teams (pairs) • Develop broad-based ownership for the process • Develop a message that can be understood and embrace by everyone	• Institution: create an institutional think tank on ethics, convince teachers/ trainers of the value of ethics integration • Globethics: supply experts to do the TtT, make available a collection of materials and best practices, facilitate institutional collaboration
Joint educational projects			
• Universities do knowledge sharing of best practices • Share in the benefits of	• Implement through educational grants and joint grant applications • Internal and	• Do assessment, identify needs and build a strategy • Develop	• Institution: understand areas of needs and organise train-the-trainer workshops

cost efficiency • Benchmark against international initiatives • Cultural exchange • Collaborate in grant/funding opportunities	external research collaboration • Joint curriculum development for students and educators • Students and staff exchanges • Virtual learning/shared courses	curriculum acceptable to all parties • Develop models for cost sharing and shared revenue	• Globethics: support curriculum design for universities, do teacher and institutional certification, provide visibility, provide network, provide programme benchmarking
Certification programme			
Certification of institutions • lends credibility, reputation and quality assurance • increases stakeholder trust • enhances attractiveness to students • provides international exposure • attracts donations and financial sustainability	• Involving the board for policy implementation • Training management • Benchmark for staff competence and recruitment • Assessment of programmes and facilities	• Policy formation • Information and dialogue with stakeholders at all levels • Gather information on ways to improve institution	• Institution: gathers information on ways to improve institution, updating knowledge and technical expertise • Globethics: provides institutional programmes, e.g. train-the-trainer, networking, access to information, assistance with funding

Institutional capacity building			
• Improves reputation, credibility, confidence, quality, continuity, sustainability • Makes the institution more fit for purpose • Provides skills development	• Leadership appointments • New faculty orientation • Recruitment, selection and induction • Student admission and orientation • Involvement of ethics officer/centre	• Top management decision making • Strategic planning • Budgeting • Ethics officers, champions and leaders • Ethics committee • Code of conduct	• Institution: internal assessments, ownership and institutionalisation • Globethics: programmes, networks, assessments/ baseline studies, work teams, train-the-trainer workshops, monitoring and evaluation, certification programme

Taking the Change Home

A gathering of like-minded university officials, academics and practitioners provides a safe space for intellectual creativity and co-creative energy. Taking the change home, poses another challenge, namely that of making it work in the local circumstances of each participating university. However convincing the rationale of a new vision for ethics in higher education may be, it still has to be introduced and implemented with mindful sensitivity for the context and empathy with those who may be influenced by it, albeit with the most positive intentions possible.

In leading and implementing change I find it important to focus less on driving the change and more on how people as human beings

experience change. Whilst not taking the eye off the ultimate purpose and goal, a change leader has to understand that change brings discomfort and that most people will go through the emotions of denial and efforts of resistance before they accept, internalise and integrate the consequences thereof. In coming to terms with change, people are less motivated by the rational and logic of a convincing vision and more so by the relational context created by a caring leader and a learning community who venture into the landscape of change together. There needs to be space and time for critical conversations, for working through resistance and for dealing with fears.

In change leadership I always remind myself of the view of Margaret Wheatly (1992) about the role of power in organisations. It is of course possible to drive change by the virtue of one's institutional power, but such an approach often destroys the most noble of intentions. Wheatly offers a different approach when she associates the real power in organisations with the energy that is available in relationships. This leads her to say that what is most important in an organisation is not how it organises its tasks, functions and hierarchies, but its how it utilises its relational patterns and capacities. Power, she says, gets its charge from the quality of relationships. Therefore, 'love in organisations is the most potent source of power we have available' (Wheatly, 1992:39). For me, this relates to change leadership as well: the power of position may very well enforce speed in the change process, but the power of love may enable more people to embrace the change and therefore internalise it in a much more sustainable way.

The consortium was designed as an example and a living experience of how a group of people could be led through a change process in which they could be intellectually challenged by what it means to instil ethics in higher education's boardrooms, classrooms and campus grounds whilst working out the implications thereof in the safe context of relationally embedded co-creation. In doing so the whole experience

was also intended to equip the participants with the knowledge, confidence and skills to lead the change process in their own universities themselves.

In order to translate the purpose and objectives of the Globethics Consortium for Ethics in Higher Education in institutional and local contexts, as well as to prepare for the task of change leadership in a way as described above, the participants were encouraged to reflect on the following questions:

- How does the vision and objectives of the consortium connect with the ethos of my/our institution?
- In which ways can the intentions of the consortium support the fulfilment my/our organisation's mission and vision?
- What are the goals that we set for ourselves in relation to ethical governance and leadership in our organisation?
- Who are the stakeholders that we need to work with in our organisation and local context? How do we plan to involve them?
- What resources (people, money, and infrastructure) will we need to support the implementation of our ideals for ethical leadership and governance with? Which of these do we have enough of and which do we need to develop?
- What are the first action steps that we should take on this journey of ethical leadership? Taking the change home requires clarity of vision combined with relational sensitivity and patient implementation. The ethicality of leading change as process is as important as the ethical standards to which such leadership may aspire.

Conclusions

Empowering people for change needs a whole person approach. In doing so we need to work at the levels of knowledge, attitude and skills.

Knowing what is ethical and good, combines with the willingness to journey with others and developing the skills needed for doing it effectively and sustainably. In the context of this project we focused on knowledge/theoretical insights in the areas of governance, teaching, narratives from practice and change management practice; on building relationships through collaborative processes and joyful events; and developing competence in terms of exercises which can easily be repeated in the local contexts of participants.

By way of conclusion, and from a facilitator's perspective, I want to share two conclusions. The first is that the event affirmed the raison d'être for the consortium. The participants, by virtue of their contributions, validated the need for a consortium on ethics in higher education. We can now confidently say that the consortium's vision and objectives appear to be aligned with the type of ethics in higher education needs of participants in a variety of institutional and local contexts.

Secondly, there seems to be development priorities in three areas to be attended to, namely that (1) energy and flow in this initiative will be best sustained through relationships and specifically by leveraging inter-institutional networking and community building for shared learning, collaboration and development; (2) successful implementation depends on institutional integrity and that participating universities will need support with capacity building for ethical governance and leadership; and (3) internal institutional advocates should be developed to secure integration, momentum and scale and that, therefore, the availability and scaling of train-the-trainer workshops within institutional settings will be one of the foremost priorities of the first phase of implementation.

It is now the time to follow the dictum of 'think big, start small and act now', both for Globethics.net and the consortium members. Early progress should be leveraged through institutional capacity development, community building, and train-the-trainer interventions

before pushing for more complex achievements. Lead the change and implement in a way that is adaptive and facilitative and be guided by needs and initiatives in context. Notwithstanding everything that has been done prior to and during the consortium event, success is not guaranteed, lots remain to be done in practice and many biases and unfounded opinions will remain.

On this aspirational journey of ethics in higher education, love is the energy on which ETHICS will thrive.

References

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8

NEXT STEPS FOR THE CONSORTIUM

Anh Tho Andres-Kammler

The Consortium as a Marketplace

The aim of the Globethics Consortium on Ethics in Higher Education is ultimately to transform behaviour through education to nurture young people to become responsible leaders and citizens and to contribute to building a more ethical society. This is done through the creation of a common platform for exchange, a marketplace at the service of higher education institutions and teachers that allows for interaction between institutional and individual members and experts for the mutual benefit of all concerned.

The discussions during the inaugural meeting produced a consensus around the need to come together as a consortium of universities, to communicate the importance of ethics in higher education, to make more impact together and to enjoy the benefits that being part of a global consortium brings to members through the exchange of experiences, know-how, curricula and services on a shared platform.

The Consortium Action Plan Consists of Two Phases

The Consortium project has been developed in two phases:

- *Phase I* was dedicated to the preparation of the project in consultation with stakeholders–universities, teachers, donors and policy-makers–to establish the needs, challenges and opportunities in the higher education sector in order to develop an action plan; and
- *Phase II* implementation of the Action Plan 2018-2020.

Phase I: Preparing for the Marketplace

Based on Globethics.net's findings through years of research, dialogue and interaction with its global network of participants and partners between 2009 and 2016 and on the outcomes of the Global Ethics Forum held in 2016, a partnership structure with member institutions was developed as a way to meet common needs. These needs include training for teachers. A pilot training programme was carried out with our first academic partner, the University of Nigeria (UNN) in April 2017 as part of the development of the training of trainers programme.

The outcomes of the Inaugural Meeting of the Consortium that took place from 21-23 June 2017 set the basis for a series of follow-up activities that were undertaken in preparation for the roll-out of the Action Plan 2018-2020.

Phase II: Implementing the Action Plan

Membership Consolidation

During the second half of 2017, follow-up was undertaken with participants and institutions who signed the Consortium Membership Agreement or who expressed their interest after attending the Inaugural Meeting in June 2017. There were 30 participants from academia or from industry who wished to become individual members and who were ready to join the Consortium's Pool of Experts to provide training or

consulting services in the field of ethics in education. Twenty representatives of higher education institutions expressed their interest to join as institutional members and indicated their needs in the form of training for teaching staff and administrators and institutional capacity building. Ten of these institutions confirmed their interest to become Founding Members of the Consortium.

The follow-up action with engaged Consortium members was accompanied by continuing efforts to reach out to new members. By 31 December 2017, the Consortium had 30 registered individual members and 20 institutions, which had either become members or were in the process of becoming members.

To allow entry to non-academic members, an amendment to the Consortium Agreement (see Annex 2) was ratified by the Globethics.net Board of Foundation on 13 July 2017 to include membership beyond academic institutions to NGOs, think tanks and experts working in the field of education. The Consortium is glad to welcome institutions that share the same vision in line with the agenda of the UNESCO Education Framework 2030. These organisations also bring their expertise in terms of skills, contacts, training and project resources to enrich the Consortium.

Overall, the first positive results of the formation of the Consortium confirmed that the needs identified are real and the idea of having a marketplace to serve the members was justified.

A Draft Action Plan 2018-2020 and project documentation followed the second meeting of the interim Steering Committee in September 2017 during which the terms of reference of the Steering Committee were defined by the members. A follow-up meeting of the Steering Committee took place on 5 December 2017 composed of the Globethics.net Executive Committee and representatives of Founding Member institutions who approved the draft Action Plan 2018-2020 that

was presented to the Globethics.net Board of Foundation's meeting in Moscow, Russia in November 2017.

The Consortium Activity reports and other documentation can be downloaded from the Globethics.net website[29].

Development of Services

Based on offers and requests for services that resulted from the June 2017 meeting and the interaction made with confirmed and potential members during the follow-up period, we have been working on the formulation of our product development orientation in view of servicing the needs of members.

The collection of data was done through a survey during the workshop. The results have allowed us to fine tune the programmes that we have indicated as desired outputs, namely the certification programme of institutions and individuals based on ethical standards and benchmarking for ethical governance and teaching and research ethics in higher education.

The product development strategy is based not only on identified needs of participants, but also on their anticipated needs as a result of our more in-depth market research on trends and best practices through years of dialogue and exchanges through the Global Ethics Forum organised by Globethics.net since 2010 as well as data and publications harvested through our Globethics.net library.

Our product development aims to: 1) build capacity through training workshops and seminars; 2) promote professional development in ethics; 3) support joint research and publications on ethics in education; and 4) support the development of skills and knowledge of professionals in different sectors. Through the four programmes, we wish to achieve at least three outcomes after having gone through the training: the first one

[29] These can be found at http://www.globethics.net/globethics-consortium-documentation.

being that educational institutions would have integrated ethics in their academic policies and procedures; secondly, that teachers and supervisors will be applying ethics in their teaching and research works; and thirdly, that policy-makers would have committed to adopting ethics policies in their educational programmes.

In order to reach out to the greatest numbers of participants possible, without having to compromise on the quality of delivery, we have chosen to use blended learning methods through an online learning platform to provide the course material needed to assist the onsite training of our certified trainers. The four programmes are conceived to allow the capacity building process through different stages of development of the higher education institution partners. The advantages are: 1) cost-effectiveness; 2) flexibility; 3) quality and traceability; 4) scalability; and 5) convertibility.

- *Cost effectiveness*: The syllabi in ethics in higher education provide a basic standard course material for trainers to use in their training. Instructors do not need to develop their courses but can use the Globethics.net Academy online platform to contextualize (using local context) their own course material using our standard template. The tools provided by Moodle allow the course material from the Globethics.net online library to be downloaded at no extra cost for development. Students and teachers can interact with each other through the online platform at their own pace.
- *Flexibility*: higher education institutions can build their own teaching strategy according to their stage of development. They can choose to build the capacity of the whole teaching staff with the training of trainers' programme.

  Teachers will in the future be able to opt to take part in the professional certification programme with the possibility to become an accredited trainer with the Consortium. Higher

education institutions members can also 'sell' their courses on the Globethics.net Academy platform to other Consortium members, by developing joint educational projects. These can include publication of theses, curriculum development, creation and sharing of course material, text-books, handbooks, surveys, case studies, etc.

- *Quality and traceability*: The academic support functionality of the Globethics.net Academy online platform facilitates the standards to be applied throughout the academic procedure for online platform users at all levels of competence (course creator, manager, teachers, non-editing teacher, student, etc.). The log reports allow the traceability of students' learning behaviour for grading purposes.
- *Scalability*: the Globetihcs.net Academy online learning model can be applied concurrently to all regions of the globe within the Consortium network.
- *Convertibility*: The course is built on the same academic criteria that allow convertibility into ECTS credit within university academic programmes.

The Globethics.net product development strategy is to use our existing resources (online library, publishing house, pool of experts, academic partners, etc.) to build up our franchising model. Sources for teaching material come from open sources or affordable media resources such as Pearson, Coursera, MOOCs, etc. The joint projects keep the cost of development at the minimum level.

Training of trainers and certification are considered as the flagship products for the first year of implementation. The focus of research and development activities (market research, academic partnership procedure, franchising model, pricing structure, labels, learning management systems) are worked on in parallel.

A draft of the product catalogue, marketing materials and communication planning are being finalised following inputs of the Consortium Steering Committee and the Globethics.net Expert's Committee. The Globethic.net marketing strategy is the result of this interaction.

Services to Consortium Members

The Consortium offers support services and tools for developing partnership with other university partners (articulation frameworks, blended learning, executive career planning, e-campus management, training resources, capacity building leading to certification and accreditation, etc.)

Members can offer or request services in training, research and publications; experts who wish to provide their services are identified and invited to apply to be integrated into the Pool of Experts;

The Globethics Consortium membership online platform allows registration of institutional and individual members, registration to be part of the Pool of Experts and benefit from learning resources for members and non-members.

Our aim is: to 1) increase knowledge through online access to information and resources; 2) encourage dialogue and sharing through networking among people and partners; 3) promote reflection through research and publications; and 4) identify opportunities for joint action through special projects.

Through the consulting activities of Globethics.net members who join the Pool of Experts can receive opportunities to implement joint projects with other members. Key topics of joint projects are sustainability, transparency, accountability, management of resources, and values of leaders related to the main theme of ethics in education.

Our services are based on three pillars: inspiration, training and collaboration.

- *Inspiration*: Members can be inspired by resources that are available such as publications, case studies, news on ethics and sustainability, practical guides, teaching material, best practices, etc. For instance, the special online library collections on the topics of Ethics in Higher Education, Business Ethics, Case Studies, Codes of Ethics, Chinese Ethics, Confucian Ethics, Protestant Ethics, are good sources of inspiration for researchers and students alike.
- *Our Training of Trainers Programme*: provides tools on integrated thinking, applied ethics, ethical leadership and governance, social responsibility of institutions (CSR) including that of the university in particular, certification of teachers, capacity building for administrators, and other pedagogical skills training for the re-certification or continuing education of teachers.
- *Collaboration*: our joint educational programme allows for the co-development of curriculum for publications through research on identified topics on research ethics. Further educational learning resources are being developed to help teachers and users of the online learning platform[30].

Among the features that are part of the tools and resources provided is the Globethics.net Academy online platform[31], which offers training material on 'Ethics in Higher Education' for teachers who work in institutions that are Consortium members; Individual members can also get credit through self-training with the Globethics.net Open Access Learning programme and MOOCs courses.

Other features include the Globethics.net Library learning and educational resources on applied ethics across sectors (bioethics,

[30] Available at http://www.globethics.net/web/educational-resources.

[31] www.academy.globethics.net

research ethics, religious ethics, interdisciplinary ethics, etc.) using the library search guide[32]

Members also benefit from being a part of the Globethics.net global network as a marketplace to search for peers and opportunities.

Globethics.net and the Ethics in Higher Education Agenda

It is important to note that the contribution of the Consortium activities help to consolidate the renewed commitment of Globethics.net to adopt Ethics in Higher Education as the central theme of Globethics.net Foundation's activities in the next five years or more.

Globethics.net is a network of education professionals and other stakeholders engaged in ethics in higher education with the aim to create persons who are qualified for leadership with social competence as responsible citizens, entrepreneurs and professionals.

The values of Globethics.net are embedded in the formula ETHICS—Empowerment, Transformation, Holistic, Integrity, Competence and Sustainability.

Globethics.net Methodology in promoting Ethics in Higher Education is based on E. T. H. I. C. S.

E for Empowerment: *Those who resist unethical practices in higher education often feel isolated and find themselves among a small minority of people who are concerned and want to act. Knowledge, wisdom, character education and mutual support is empowering.*

T for Transformation: *Higher education is not a goal in itself. It has to serve in transforming human beings and societies towards*

[32] Visit the Globethics.net library at http://www.globethics.net/-/new-library-search-guide.

a life of dignity, justice, equality, peace and ecological sustainability for all.

H for Holistic: *The current high level of specialisation is a necessity and a danger for effective transformation. Higher education has to become more holistic. The Fourth Industrial Revolution shows that the border between humans and machines is questioned and biology, chemistry and the humanities become very interdependent. Science and the humanities have to interact and ethics is a benchmark for both.*

I for Integrity: *The findings of the latest trust barometer shows a marked decline in trust in leaders in all sectors. Only around half of government, non-governmental organisations, the media and business institutions across the world are trusted by the public. A key priority of higher education must be to build leaders in which people can trust. Integrity character education is the answer!*

C for Competence: *Professional, social, emotional, intercultural and religious competence—as a holistic set of competences—are key for performance, integrity and sustainable transformation. It is better to have a competent person with integrity than a crooked graduate student or teacher with a fake certificate.*

S for Sustainability: *The 17 United Nations Sustainable Development Goals are built on clear SDG core values. Ethics in higher education directly contributes to the implementation of these SDGs, which are so vital for humanity.'*

Globethics.net partners with its Regional Offices and National Contacts and with higher education institutions and other partners at country level to promote its products and services.

The medium for promotion is through our e-newsletter and media and events such as: radio and TV shows (with Jump-tv), conferences

such as the Global Ethics Forum, education fairs and exhibitions, national and international forum on education such as those of the International Council for Open and Distance Education (ICDE), London Travel Mart (LTM), Didacta (Germany, Basel, Zurich), International Travel Berlin (ITB), etc. where professionals of the education sector meet annually with governments, boards and higher education institutions on education, culture and travel.

Together with our global network, Globethics.net has continually increased our support through joint conferences, training workshops and seminars on ethics in education with our Globethics.net partners around the globe, with the active participation of our regional programmes in India, China, Indonesia, East and West Africa, Russia, Turkey, Southern Africa and the Philippines. Here are some examples of past and future events on the topic of Ethics in Higher Education:

- The International Conference on *Ethics, Sustainability & Spirituality* in Uttarakhand (India);
- The Essay Competition on the topic *Ethics and Higher Education in the Changing Scenario of India*, with Globethics.net (India);
- The International Conference *on Social Responsibility*, *Ethics and Sustainable Business* in Berlin (Germany);
- The *Ethics in Higher Education* Conference in Tanzania with Globethics.net (East Africa);
- The *Ethics in Higher Education* Conference in Kigali (Rwanda);
- The *Ethics for Successful Learning and Social Harmony* in Bujumbura (Burundi);
- The International Youth Forum on *Integration on the Space of Greater Eurasia 2040 in Moscow with* Globethics.net (Russia).
- The UN second *Green Entrepreneurship: Train the Trainers Program under the SDGs*, with Globethics.net (China);
- The Training Seminar on *Business Ethics and Ethical Leadership* with Globethics.net (China);

- The Training Seminar on *Leadership* in Wuhan (China);
- The Training Seminar for *Ethical Entrepreneurship* Beijing-Shenyang (China) and in Zurich/Geneva (Switzerland);
- The BEN Africa *Heading towards transformation and development in Africa* Conference in Stellenbosch (South Africa);
- The *27tth ICDE (International Council for Open and Distance Education) World Conference on Online Learning* in Toronto (Canada);
- The *Second Edition of TEID's Ethics and Compliance Managers Certification Program* Istanbul (Turkey);
- The *ERF High-Level Global Forum on Balanced and Inclusive Education*, co-organised with the *Education Relief Foundation* (ERF) in Geneva, Switzerland;
- The Multi-stakeholder Conference on *Building an Ethical Environment for Educators* organised by Globethics.net in Geneva (Switzerland) in December 2017;
- The *Conference on Integrating Ethics into Higher Education*, run by Globethics.net with the Catholic University of Eastern Africa in Nairobi, Kenya in March 2018;
- The *Globethics.net International Conference on Managing and Teaching Ethics in Higher Education: Policies, Skills and Resources* at Bossey, Switzerland in June 2018 and many more.

The Globethics Consortium as a Marketplace

Globethics Consortium as a marketplace is a way to meet the needs identified by members with regards to embedding ethics in their institutions, practices and teaching.

The main objectives of the Consortium are: (1) to support higher education institutions in their efforts to integrate values-based decision in governance, management and daily practice of staff, management and board; (2) to support teachers / students with tools and resources to think

and act according to ethical values; and (3) to raise the awareness of policy makers on the need to integrate values-based policies in education and in research.

The desired outputs aim at building up a franchising package which allows institutions to prepare their teaching staff to bring in ETHICS into their teaching practices based on the globethics.net methodology.

The target market includes members of the Globethics.net global network, including teaching professionals and experts across sectors, faculties of institutional members, certified ethics professionals as training and project resources, as well as regional offices and national contacts. End-users or beneficiaries are students and future professionals.

Over the years, Globethics.net network has grown to around 200'000 registered participants, 200 partners, 10 regional programmes, and over 45 national contacts, out of which over 70% come from the education sector. Globethics.net is already recognised worldwide, and is gaining attention and interest among higher education institutions. The Consortium is a marketplace that allows our Regional Offices and National Contacts to reach out to the higher education institutions at country level and to promote our products and services.

The priority in terms of geographical outreach for Globethics.net is a focus on developing countries working together with regional programmes. We also aim to increase our presence in Europe and North America.

Globethics.net aims to provide courses, seminars and workshops at a level that is affordable according to the local market and context where members are located.

We want to: support partner institutions worldwide to promote ethics education and ethics in the governance of education; add value through both income and non-income generating activities; and help to build a

catalogue of products and services that meet the needs and address the problems of our target groups in higher education.

We are working principally with teachers, who are those who can be most effective in promoting ethics in education and in their institutions and in teaching ethics content in their disciplines as a priority.

The point of entry to the main target group is Higher Education Institutions members.

The beneficiaries are students and society as a whole by virtue of the impact made upon students and their behaviours as agents of positive and ethical change in society.

Working Together

Globethics.net draws upon the rich heritage of different cultures through our global presence and network to bring culturally diverse and contextualised teaching resources. Teaching and staff members who have gone through training can become certified trainers with Globethics.net and join our training resources pool.

Globethics.net revenue is based on Consortium membership fees, donations and services provided to members. The collaboration we seek is about services that we can provide to members and the revenue of income-generating activities brought in by members.

Globethics.net regional offices are our first resources in addition to educational trainers in terms of teaching and research resources due to their advanced level in ethics and quality management approaches. The regional offices coordinate with the head office and provide support to the training activities at the regional level, such as recommend experts for identified projects, support fundraising activities, implement training programmes, identify new opportunities; recruit new national contacts and update news from the regions on the main Globethics.net webpage reserved for regional offices.

ANNEXES

Annex 1: Consortium Programme

Day 1: Wednesday 21 June 2017	
Time	**Activity**
8.00	Registration
9.00	Welcome address by the chair of the meeting: Prof. Dr Obiora Ike, Executive Director Globethics.net
9.30	Orientation by the facilitator of the meeting: Prof. Arnold Smit, Head USB Social Impact
10.00	Keynote 1: Ethical governance and leadership in higher education: Prof. Dr Divya Singh, Chief Academic and Compliance Officer, Embury Holdings (Pty) Ltd
10.30	Refreshments
11.00	Appreciative conversations and aspirations
13.00	Lunch

14.00	Keynote 2: Educational practices shaping ethical behaviour and responsible leadership development
15.15	Refreshments
15.45	The Consortium as *vision* 1: The agreement—expectations, clarifications and challenges
17.00	Conclusions and evening arrangements
18.30	Dinner
Day 2: Thursday 22 June 2017	
Time	**Activity**
9.00	Keynote 3: Implementing ethical governance and leadership in higher education—achieving success in practice
9.45	The Consortium as *vision* 2: Working on challenges, solving problems
10.30	Refreshments
11.00	The Consortium as *vision* 3: From challenges and problems to solutions and ownership
12.15	The Consortium as *practice* 1: Phases, programmes, resources, costs and support systems

13.00	Lunch and bus tour to INSEEC Chambéry Campus in France
15.00	Welcome message by Michel Guilmault, International Marketing Director of INSEEC Group of Business Schools (France)
15.15	The Consortium as *marketplace* 1: The repository of programmes, products and services
15.45	The Consortium as *marketplace* 2: Exchanges between service providers and end users
16.45	The Consortium as *marketplace* 3: Partnership and service inventories
19.00	Gala event: Celebration of ethical governance and leadership in higher education—sponsored by INSEEC
20.30	Return to Geneva from Chambéry by bus

Day 3: Friday 23 June 2017	
Time	**Activity**
9.00	Keynote 4: Leading and managing change for ethical governance and leadership in practice: Prof Arnold Smit
9.30	The Consortium as *practice* 2: Institutional rollout plans in local contexts
10.30	Refreshments
11.00	The Consortium as *practice* 3: Implementation strategy and operational procedures
11.30	The Consortium as *practice* 4: Formalise and launch the consortium
12.30	Closing remarks and future perspectives: Prof. Dr Obiora Ike
13.00	Lunch and departures

Annex 2: Consortium Agreement

Guidelines

As you read through the Consortium Agreement[33] you are invited to

1. Reflect on what you expect the Consortium to achieve, what you expect to get out of joining the Consortium, and on what you bring in as value to the Consortium.
2. Study the terms of the Consortium Agreement, the membership scheme, the role of the Steering Committee, etc.
3. Complete the Survey Form in Annex 1.2 specifying what type of partnerships you expect to have within the Consortium with other members and your role as an Institutional Member or Individual Member (or future expert in the pool of experts).
3. Complete the Survey Form in Annex 1.3 specifying which programmes, products and services that you may expect to get from members, and/or that you will to provide to members.
4. Complete the Survey Form in Annex 1.4 specifying your action plan and needs for training courses and other services for the period 2018-2020.

The Agreement

Preamble

Cognisant of the fact that an ethical society is needed to train future leaders through education for values-driven life, centred on sustainable development:

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[33] The full Consortium Agreement with its annexes is available at http://www.globethics.net/documents/4289936/21107399/Globethics_Consortium_Agreement_July_2017.pdf and/or available on request from educonsortium@globethics.net.

Recognizing that a consortium of institutions to promote ethics in Higher education through various collaborative measures would help to:

- strengthen the ethical reputation of higher education by supporting efforts to integrate values-based decision in governance, management and daily practice of staff, management and board of educational institutions;
- promote the professional ethical awareness and providing support to teachers to help them being adequately equipped to teach values;
- support students with tools and resources to think and act according to values;
- integrate ethical reflection and action in research, ensuring that research goals are beneficial and means not harmful; and
- raise awareness of policy makers on the need to integrate values-based policies in education and in research.

The Globethics Consortium on Ethics in Higher Education is established.

Name and Definition

- The Globethics.net Foundation and its partners in higher education enter into an agreement to form the Globethics Consortium for Ethics in Higher Education, hereafter referred to as the *Consortium*.
- The Globethics Consortium for Ethics in Higher Education Members (hereafter referred to as *Members*) are institutions of higher education that engage to support and realise the objectives of this initiative through collaboration and mutual support.
- The Globethics Consortium for Ethics in Higher Education Committee (hereafter referred to as the *Steering Committee* is the leadership group representing the Consortium members).

Legal Form and Liability

The Consortium is an instrument of the Globethics Programme on Ethics in Higher Education, a programme of the legal entity the Globethics.net Foundation, a registered foundation by Swiss law. The Consortium is not a separate legal entity. The legal liability is with the Globethics.net Foundation; with its Head Office at 150 route de Ferney, 1211 Geneva, Switzerland. Globethics.net as the legal project holder is liable towards third parties (Swiss Code of Obligations, Article 543). The financial liability of the Consortium members is limited to their contribution unless otherwise defined. Where commitments exist towards third parties, responsibilities and liabilities will be defined on a case by case basis, in accordance to the specificity of the task.

Purpose

The aim of the Consortium is to contribute to create an ethical society through the education of future leaders for life and sustainable development.

The Consortium members' goal and action are aligned with the UN Sustainable Development Goals (SDGs) and the UNESCO Education Framework 2030:

- Ensure inclusive and quality education for all and promote lifelong learning;
- By 2030, ensure that all learners acquire the knowledge and skills needed to promote sustainable development, including, among 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 (SDG 4, UNESCO); and

- Substantially reduce corruption and bribery in all their forms; develop effective, accountable and transparent institutions at all levels (SDG 16).

Membership

Categories

- **Institutional Members** are institutions of higher education and organisations engaged in promoting ethical values in higher education including governance and management levels. The Consortium is open to legally recognized institutions of higher education including: universities, business schools, distant learning institutions, vocational and professional training institutes, seminaries, international and regional associations of universities, university regulatory commissions and institutions promoting ethical values in higher education.
- **Institutional Members** are classified in three country categories (High income, Medium income and Low income) and three size categories (small medium, large). For details see Annex 1.2.
- **Institutional Founding Members** are institutions that have a representative function within their country and shall pay, in addition to membership fee, a founding member fee.
- **Individual Members** are individuals related to an institution of higher education or interested in ethics in higher education.

Rights and Obligations of Members

- Institutional Members:
  - are approved by majority vote of the Steering Committee
  - pay a one-time entry fee and an annual contribution
  - nominate an individual representative to the Consortium and shall notify the Committee in writing

- have one vote in the Consortium independent of their category
- benefit from services and products.

In addition, Founding Members

- propose members of the Steering Committee
- Individual members
  - pay an annual membership fee
  - have speaking but no voting rights in the Consortium
  - can apply to be an expert in the pool of experts
  - benefit from services and products

Governance and Management

- **Steering Committee)**: The founding Consortium members propose a Steering Committee of five to seven members, who will guide the implementation of the initiative, to be ratified by the Globethics.net Board of Foundation. Participation in the Committee can be renewed up to a maximum of two consecutive terms (six years in total). The members of the Steering Committee appoint a president from among its members. The Executive Director of Globethics.net is member ex-officio of the Committee and drives/co-ordinates the agenda of the Committee.
- **Globethics Leadership Centre (GLC)**: The Globethics Leadership Centre (GLC) coordinates and implements the Consortium activities in line with the programme of work agreed upon by the Committee and under the supervision of the Executive Director of Globethics.net. It is constituted by staff and experts. Globethics.net assumes ex-officio the responsibility of the GLC.
- **The Pool of Experts (POE)**: Individual members can apply to the Steering Committee to become an expert in the Pool of Experts. The decision is taken by the Steering Committee.

Responsibilities and Liabilities of Parties

Globethics.net Board of Foundation

- Decides on the Consortium Agreement
- Decides on Annual Budget and Accounts of the Consortium
- Appoints the members of the Steering Committee on recommendation of the Founding members

Consortium members (CM):

- See under 'Legal form and liability' and 'Rights and Obligations of Members' above

In addition:

- Adhere to the Code[34] of Ethics of the Consortium
- Take part in joint projects identified and coordinated by the Consortium
- Benefit from shared experiences, activities and resources with other members through a common platform.

Steering Committee (SC)

- Promotes Consortium activities and recruit new members
- Approves list of new-coming and departing members
- Selects candidates to be part of the Board of Experts
- Leads strategic move of Consortium and establish action plan
- Reviews and approves annual budget, accounts and report prior to submission to the Board of Globethics.net

Globethics Leadership Centre (GLC)

- Implements the activities of the action plan set by the Committee

[34] The Code of Ethics to be agreed upon among members.

- Coordinates activities between Consortium members, Experts and support Globethics.net staff including the Regional Programmes and National Contacts (See Annex 1.5)
- Recruits and appoints experts as needed for identified joint projects
- Supports Consortium members in fundraising activities
- Communicates with Consortium members and public on new updates;

The Pool of Experts (POE)

- One or a group of experts lead specific projects for Consortium and clients as trainers etc., supported by Globethics.net staff
- Experts facilitate the implementation of the action plan set by the Committee
- Works on Certification Concept and Product Development.

Activities of the Consortium

The Consortium offers various programmes, products and services to fulfil the aims and purpose of the Consortium and to meet the needs expressed by Consortium Members and other stakeholders. See Annexes 1.1 and 1.3.

Financing Model

The Consortium financial resources are derived from

1. Membership fees, including one-time payments of institutional members and annual institutional and individual member fees
2. Service fees
3. Private and public subsidies
4. Donations and legacies and
5. Any other resources authorized by the law.

The funds shall be solely used in conformity with the goals and activities as laid out under this agreement (see 'Preamble' and 'Purpose').

Institutional Membership fees

Membership fees are aimed to cover basic coordination and operational costs of the Consortium as established through the Consortium budget.

The yearly fee shall be established by the Committee and shall be based on a pro rata calculation for each institution, based on the number of students and the country of establishment.

Membership fee for associations will be established on a case to case basis by the Committee.

Membership will be paid in cash or in kind.

Founding membership fees

Founding membership fees are aimed to cover the first phase of the Consortium initiative, to help building the resources to launch the activities. The costs shall be established through the Consortium budget.

Individual membership fees

Individual members pay the annual fee (see Annex 1.2). In order to become an expert in the pool of experts individual membership is a prerequisite.

Service fees

The Consortium will charge fees for specific services rendered to members and non-members. Such services may be covered by membership fees, subsidies or donations. The services provided to members shall be agreed upon and remunerated under separate specific agreements. The implementation body to provide such services is the GLC.

Consortium members are also invited to offer their services in collaboration with GLC and to receive services offered from other members through the intermediary of GLC. The Consortium leadership (GLC) shall report to members of the Consortium on the services rendered and revenues that derive from these activities.

9.5 Public and private subsidies, donation and legacies.

The Consortium, legally represented by Globethics.net Foundation, is authorized to receive donations, subsidies and legacies from public and private entities and individuals, for activities that are described under products and services. The execution of the projects will be undertaken by the GLC under guidance of the Committee. Financial responsibility shall legally remain with Globethics.net Foundation. Consortium members have the right to full transparency on donations received and their utilizations.

Entry into Force, Duration and Termination

The Consortium Agreement shall enter into force after approval by the Globethics.net Board of Foundation. It is bilaterally signed by Globethics.net and the institutional and individual members.

Membership ceases:

i. On dissolution of the Consortium by Globethics.net;
ii. By written resignation of one of its members notified at least six months before the end of the calendar year;
iii. Exclusion ordered by the Steering Committee, for just cause such as non-adherence to the Code of Ethics (as defined under point 7.2);
iv. Failure to pay the annual contribution fee.

This Consortium Agreement can be modified by proposal of the consortium members and by approval of the Globethics.net Board of Foundation.

Annex 3: Project Team and Conference Speakers

Executive Committee



Obiora Ike
Consortium Chair

Obiora Ike (Nigeria) is the Executive Director of Globethics.net. He has held several academic posts, most recently as Professor of Ethics and Intercultural Studies at Godfrey Okoye University, Nigeria and he has chaired the Government of Enugu State Economic Advisory Committee since 2015. As an expert, he develops the interface between international Geneva and African communities to build the foundation of interfaith, intercultural and peace dialogue across African nations and between North and South.



Anh Tho Andres
Consortium Coordinator

Anh Tho Andres (Switzerland/Vietnam) is Globethics.net Ethics Education Programme Executive. She has over 35 years of professional and teaching experience in Europe and Southeast Asia. Her expertise lies in project management in an intercultural context with a focus on Executive Education. With the support of members of the Project Team, she is responsible for the overall coordination between Globethics.net Head Office and external experts of the newly formed Consortium.



Arnold Smit
Consortium Facilitator

Arnold Smit (South Africa) is Associate Professor of Business in Society and Head of Social Impact at the University of Stellenbosch Business School (South Africa). He has served as President of the Business Ethics Network of Africa (BEN Africa) and is a trustee of SEED Education Trust, a non-profit organisation that builds leadership and change management capacity in the educational and social sectors. As an expert, he is the facilitator of the consortium meeting and member of the Steering Committee and will be supporting educational projects in South Africa and neighbouring countries.



Divya Singh
Keynote Speaker

Divya Singh (South Africa) holds an LLD and is an admitted Advocate of the High Court of South Africa. She has worked in academic management as the Head of Department of Private Law at the University of Durban-Westville, then as Vice Principal of the Advisory & Assurance Services at UNISA where she was the Ethics Office and advisor to the Vice Chancellor of the University. She is currently Chief Academic and Compliance Officer at the Embury Institute for Higher Education, a private tertiary education provider owned by Stadio Holdings, South Africa



Chidiebere Onyia
Keynote Speaker

Chidiebere Onyia (Nigeria) is a member of the Governing Council at Chrisland University (Nigeria). He is a team leader of the Nigeria Infrastructure Advisory Facility, and managing partner of the Centre for Education Reform and Sustainability Initiative, EO of OrgLearning Consult and a visiting professor at the University of Nigeria. He has extensive experience in teaching in Africa and in the US and has set up over 30 schools. As an expert, he will be supporting educational projects in Nigeria, and possibly in other parts of Africa.



Simon Lee
Keynote Speaker

(United Kingdom) is Professor of Law at the Open University and Director of Citizenship and Governance Research. He is a Fellow of St Edmund's College, Cambridge, and Emeritus Professor of Jurisprudence, Queen's University, Belfast. After being a lecturer in law at Trinity College, Oxford, and King's College London, he became professor of jurisprudence at Queen's (1999-2005) and served as the dean of the faculty of law.

Services, Support & Logistics Team



Lucy Howe López (United Kingdom)
Deputy Executive Director, Globethics.net



Victoria Luna Moyano (Spain)
Communications Manager



Joy Cadangen (Philippines)
Philippines Finance Officer



Andreas Waldvogel (Switzerland)
Programme Executive Online Library



Ignace Haaz, (Switzerland)
Programme Executive Online Ethics Library, Globethics Publications Manager



Manasa Britto (India)
Administration Manager



Kevin Hamid (United Kingdom)
Programme Executive Online Systems



Ms Anja Andriamasy (France)
Online Library Assistant

Annex 4: List of Participants

Title	First Name	Last Name	Institution / Organisation	Country of residence
Dr	Clementina	Acedo	Webster University Geneva Campus	Switzerland
Dr	Alexander	Ageev	Institute for Economic Strategies	Russia
Mr	Irshad	Ahmed	Volunteer	France
Ms	Mariam Musah	Al-Hassan	Volunteer	France
Mr	Osita	Anaedu	World Intellectual Property Organization	Switzerland
Mrs	Anh Tho	Andres-Kammler	Globethics.net	Switzerland
Ms	Anja	Andriamasy	Globethics.net	France
Dr	Casimir	Ani	University of Nigeria	Nigeria
Rev. Fr Dr	Ikechukwu	Ani	Godfrey Okoye University Enugu	Nigeria
Rev. Fr Dr	Chinedu	Anieke	CIDJAP - Catholic Institute	Nigeria
Rev. Prof.	Christian	Anieke	Godfrey Okaye University	Nigeria
Prof.	Luke	Anike	Enugu State University of Science and Technology	Nigeria
Ms	Rita	Astfalck	U.W. Linsi-Stiftung	Switzerland
Mrs	Nadia	Balgobin	Globethics.net	Switzerland
Mr	Jean-Dominique	Beaujaut	Organisation européenne de la santé	France
Ms	Leticia	Bediako	Volunteer	Switzerland
Dr	K. Jessy	Benjamin Levi	Geneva Institute for Leadership and Public Policy	Switzerland
Mr	Carl-Gustav	Bjertnes	Cooperative SEEDS Investments	Switzerland

Ms	Camille	Blondet	Volunteer	Switzerland
Dr	Martin	Brasser	University of Applied Sciences Lucerne	Switzerland
Ms	Manasa	Britto	Globethics.net	Switzerland
Ms	Joy	Cadangen	Globethics.net	Switzerland
Dr	Theresa	Carino	Amity Foundation	China
Dr	Francis	Chikeleze	Enugu State University of Science and Technology	Nigeria
Prof.	Akinwale	Coker	University of Ibadan	Nigeria
Mr	Samuel	Davies	Globethics.net	Switzerland
Mr	Raymond	Desarzens	Globethics.net	Switzerland
Ms	Chinonyerem	Ebirim	Volunteer	Switzerland
Ms	Anastasiia	Filipovska	Globethics.net	Switzerland
Mr	Bennet	Gabriel	PaRD Secretariat/International Partnership on Religion and Sustainable Development	Germany
Mr	Michel	Guilmault	Groupe INSEEC – International Development Department Chambéry Campus	France
Dr	Ignace	Haaz	Globethics.net	Switzerland
Mr	Kevin	Hamid	Globethics.net	Switzerland
Mr	Urs	Hauenstein	Leeds Beckett University	United Kingdom
Prof.	Yunfeng	He	Shanghai Normal University	China
Ms	Lucy	Howe López	Globethics.net	France

Dr	Obiora	Ike	Globethics.net	Switzerland
Ms	Zibuyile	Jafta	University of South Africa	South Africa
Ms	Meggy	Kantert	Godfrey Okoye University	Germany
Mr	Willi	Kawohl	Transparency International	Germany
Ms	Etsehiwot Negash	Kebret	Volunteer	Switzerland
Dr	Thomas	Kesselring	University of Berne, Universidade Pedagogica, Moçambique	Switzerland
Ms	Jennifer	Laourou	Volunteer	Switzerland
Prof.	Simon	Lee	The Open University	United Kingdom
Dr	Teodorina	Lessidrenska	Globethics.net	United States
Dr	Jing	LI	Globethics.net	Switzerland
Mr	Walter	Linsi	U.W. Linsi-Stiftung	Switzerland
Dr	Florencia	Luna	FLACSO	Argentina
Mr	Andreas	Machnik	Pax-Bank eG	Germany
Prof.	Justus	Mbae	The Catholic University of Eastern Africa	Kenya
Mr	Max Fabien Tonton	Mballa	Volunteer	Switzerland
Mr	Thomas	Merz	Evolution	Switzerland
Mr	Michael	Migson	Migson Group	Switzerland
Mr	Deivit	Montealegre	Globethics.net South America	Argentina
Dr	Juny	Montoya	Universidad de Los Andes	Colombia
Dr	Benjamin Levi	Moses	Global Leadership Geneva	Switzerland
Ms	Victoria	Moyano Luna	Globethics.net	Switzerland

Rev. Dr	Aidan Gregory	Msafiri	Mwenge Catholic University	Tanzania
Mr	Hoang Hiep	Nguyen	Thaison Group - MOD	Vietnam
Dr	Meiya G	Nthoesane	University of South Africa	South Africa
Dr	Chijioke Joel	Nwalozie	De Montfort University	United Kingdom
Prof.	Stella	Nwizu	University of Nigeria	Nigeria
Mr	Prince Nnagozie	Ochi	B2GPROJECTS	Nigeria
Prof.	James	Ogbonna	University of Nigeria, Nsukka	Nigeria
Dr	Emmanuel Franklyne O.	Ogbunwezeh	International Society for Human Rights	Germany
Dr	Nneka	Okafor	University of Nigeria	Nigeria
Dr	Innocent	Okpanum	Ngonyama Okpanum Associates	South Africa
Mr	Chinedu	Onyejelem	Metro Eireann	Ireland
Prof. Dr	Chidiebere Rapheal	Onyia	OrgLearning Consult Nigeria	United States
Mr	Robert	O'Riordan	American Graduate School Of Business	Switzerland
Prof.	Patience	Osadebe	University of Nigeria, Nsukka	Nigeria
Mr	Anup Kumar	Pallattuvasu devapanicker	Volunteer	France
Ms	Teny	Pirri-Simonian	Webster University Geneva Campus	Switzerland
Ms	Cheyenne	Quaicoe	Volunteer	Switzerland
Ms	Mirabai	Quaye	Volunteer	Switzerland
Dr	Nguyen Manh	Quyen	Vietnam Embassy in Bern	Switzerland
Dr	Alan	Richter	QED Consulting	United States
Ms	Julia	Rosso	Volunteer	Switzerland

Dr	Guido	Sacco	Bestimmo Suisse SA / Globethics.net	Switzerland
Mr	Zurab	Sanikidzé	Volunteer	Switzerland
Dr	Divya	Singh	Embury Institute for Higher Education	South Africa
Prof.	Arnold	Smit	University of Stellenbosch Business School	South Africa
Ms	Maria	Sovinskaya	Institute for Economic Strategies	Russia
Prof. Dr Dr h.c.	Christoph	Stückelberger	Globethics.net	Switzerland
Mr	Phan	Sy Kien	Vietnam Embassy in Bern	Switzerland
Ms	Lilliani	Tahaafe-Williams	Volunteer	Switzerland
Ms	Mathilde	Tosolini	Volunteer	Switzerland
Ms	Nathalie	Tshilanda	Volunteer	Switzerland
Mrs	Maria Lucia	Uribe Torres	Arigatou International	Switzerland
Mr	Jan	Van Wyk	University of South Africa	South Africa
Dr	Jacques	Vernin	Organisation Européenne de la Santé	France
Dr	Retha	Visagie	Unisa, University of South Africa	South Africa
Dr	Ernst	von Kimakowitz	Humanistic Management Center / Ethics First	Switzerland
Mr	Andreas	Waldvogel	Globethics.net	Switzerland
Prof.	Zhengping	Wang	Interdiscriplinary Research Center of Shanghai Normal University	China
Prof.	Werner	Wintersteiner	Klagenfurt university, centre for peace research and peace education	Austria

Annex 5: List of Participating Organisations*

Patron

UNESCO

Patronage granted for the Global Ethics Forum 2016

Sponsors

INSEEC Group of Business Schools

France

Fastenopfer

Switzerland

Misereor

Germany

Bread for the World

Germany

U. W. Linsi Foundation

Switzerland

* Please note that this list is not exhaustive and does not include all participating

Partners



Arigatou International

Japan



Bridges to Goodness (B2G) Projects

Nigeria



Center for International Business Ethics

China



Catholic Institute for Development, Justice and Peace

Nigeria



Embury Institute for Higher Education

South Africa



Cooperative SEEDS Investment

Switzerland



Enugu State University of Science and Technology

Nigeria



Evolution

Switzerland



Latin American Faculty of Social Science, FLACSO

Argentina



Geneva Agape Foundation

Switzerland

Geneva Institute for Leadership and Public Policy

Switzerland

Haigazian University

Lebanon

Humanistic Management Center / Ethics First

Switzerland

Institute for Economic Strategies

Russia

Interdisciplinary Research Center, Shanghai Normal

China

International Academy for Design and Health

Sweden

Klagenfurt University, Center for Peace Education

Austria

Leeds Beckett University

United Kingdom

Leeds Busness School

United Kingdom

Mwenge Catholic University

Tanzania

Mykolas Romeris University

Lithuania

Novalogix AG

Switzerland

Ngonyama Okpanum Associates

South Africa

Organisation Européenne de la Santé

Denmark

OrgLearning Consult

Nigeria

PaRD Secretariat

Germany

Pax-Bank EG

Germany

QED Consulting

United States of America

The Amity Foundation

China

Ministry of Industry and Trade

Vietnam

The Catholic University Eastern Africa

Kenya

The Open University

United Kingdom

UNISA

South Africa

Universidad de Los Andes

Colombia

University of Konstanz

Germany

Lucerne University of Applied Sciences and Arts
HOCHSCHULE LUZERN

University of Applied Sciences and Arts Luzerne

Switzerland

University of Nigeria (UNN)

Nigeria

UNIVERSITEIT STELLENBOSCH UNIVERSITY

University of Stellenbosch Business School

South Africa

Webster UNIVERSITY

Webster University Geneva

Switzerland

BEN-Africa
The Business Ethics Network of Africa

Business Ethics Network, BEN Africa

South Africa

Cambridge Governance labs
Transforming Decision-Making

Cambridge Governance Labs

United Kingdom

UCLy
LYON CATHOLIC UNIVERSITY

Université Catholique de Lyon, UCLY

France

CITVN
Catholic Internet Television Network

CITVN

United States of America

COVENANT UNIVERSITY

Corvinus University of Budapest

Hungary

Dynamique OSCAF

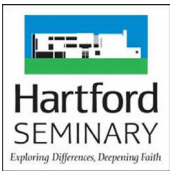
Dynamique OSCAF

Benin

GODFREY OKOYE UNIVERSITY
UNITY OF KNOWLEDGE

Godfrey Okoye University

Nigeria



Hartford Seminary

United States of America



Dharmaram Vidya Kshetram

India



Indonesian Consortium for Religious Studies (ICRS)

Indonesia



International Council for Open and Distance Education

Norway



Institute of Social Ethics

Austria



St Paul's University

Kenya



TEID Ethics and Reputation Society

Turkey



The Ethics Institute

South Africa



Senate of Serampore

India



ULPGL Bukavu

Democratic Republic of Congo



University d'Abomey – Calavi

Benin



Université Evangélique en Afrique

Democratic Republic of Congo



University of Malawi Chancellor College

Malawi

Globethics.net is a worldwide ethics network based in Geneva, with an international Board of Foundation of eminent persons, 173,000 participants from 200 countries and regional and national programmes. Globethics.net provides services especially for people in Africa, Asia and Latin-America in order to contribute to more equal access to knowledge resources in the field of applied ethics and to make the voices from the Global South more visible and audible in the global discourse. It provides an electronic platform for dialogue, reflection and action. Its central instrument is the internet site *www.globethics.net*.

Globethics.net has four objectives:

Library: Free Access to Online Documents
In order to ensure access to knowledge resources in applied ethics, Globethics.net offers its *Globethics.net Library*, the leading global digital library on ethics with over 4.4 million full text documents for free download.

Network: Global Online Community
The registered participants form a global community of people interested in or specialists in ethics. It offers participants on its website the opportunity to contribute to forum, to upload articles and to join or form electronic working groups for purposes of networking or collaborative international research.

Research: Online Workgroups
Globethics.net registered participants can join or build online research groups on all topics of their interest whereas Globethics.net Head Office in Geneva concentrates on six research topics: *Business/Economic Ethics, Interreligious Ethics, Responsible Leadership, Environmental Ethics, Health Ethics and Ethics of Science and Technology.* The results produced through the working groups and research finds their way *into online collections* and *publications* in four series (see publications list) which can also be downloaded for free.

Services: Conferences, Certification, Consultancy
Globethics.net offers services such as the Global Ethics Forum, an international conference on business ethics, customized certification and educational projects, and consultancy on request in a multicultural and multilingual context.

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The Editor of the different Series of Globethics.net Publications Prof. Dr. Obiora Ike, Executive Director of Globethics.net in Geneva and Professor of Ethics at the Godfrey Okoye University Enugu/Nigeria.

Contact for manuscripts and suggestions: *publications@globethics.net*

Global Series

Christoph Stückelberger / Jesse N.K. Mugambi (eds.), *Responsible Leadership. Global and Contextual Perspectives*, 2007, 376pp. ISBN: 978–2–8254–1516–0

Heidi Hadsell / Christoph Stückelberger (eds.), *Overcoming Fundamentalism. Ethical Responses from Five Continents*, 2009, 212pp.
ISBN: 978–2–940428–00–7

Christoph Stückelberger / Reinhold Bernhardt (eds.): *Calvin Global. How Faith Influences Societies*, 2009, 258pp. ISBN: 978–2–940428–05–2.

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Deon Rossouw / Christoph Stückelberger (eds.), *Global Survey of Business Ethics in Training, Teaching and Research*, 2012, 404pp.
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ISBN: 978–2–88931–003–6

Nicolae Irina / Christoph Stückelberger (eds.), *Mining, Ethics and Sustainability*, 2014, 198pp. ISBN: 978–2–88931–020–3

Philip Lee and Dafne Sabanes Plou (eds), *More or Less Equal: How Digital Platforms Can Help Advance Communication Rights*, 2014, 158pp. ISBN 978–2–88931–009–8

Sanjoy Mukherjee and Christoph Stückelberger (eds.) *Sustainability Ethics. Ecology, Economy, Ethics. International Conference SusCon III, Shillong/India*, 2015, 353pp. ISBN: 978–2–88931–068–5

Amélie Vallotton Preisig / Hermann Rösch / Christoph Stückelberger (eds.) *Ethical Dilemmas in the Information Society. Codes of Ethics for Librarians and Archivists*, 2014, 224pp. ISBN: 978–288931–024–1.

Prospects and Challenges for the Ecumenical Movement in the 21st Century. Insights from the Global Ecumenical Theological Institute, David Field / Jutta Koslowski, 256pp. 2016, ISBN: 978–2–88931–097–5

Christoph Stückelberger, Walter Fust, Obiora Ike (eds.), *Global Ethics for Leadership. Values and Virtues for Life,* 2016, 444pp. ISBN: 978–2–88931–123–1

Dietrich Werner / Elisabeth Jeglitzka (eds.), *Eco-Theology, Climate Justice and Food Security: Theological Education and Christian Leadership Development*, 316pp. 2016, ISBN 978–2–88931–145–3

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