

**GLOBALANCE.
BALANCED VALUES AND VIRTUES
FOR EDUCATION AND CONFLICT RESOLUTION**

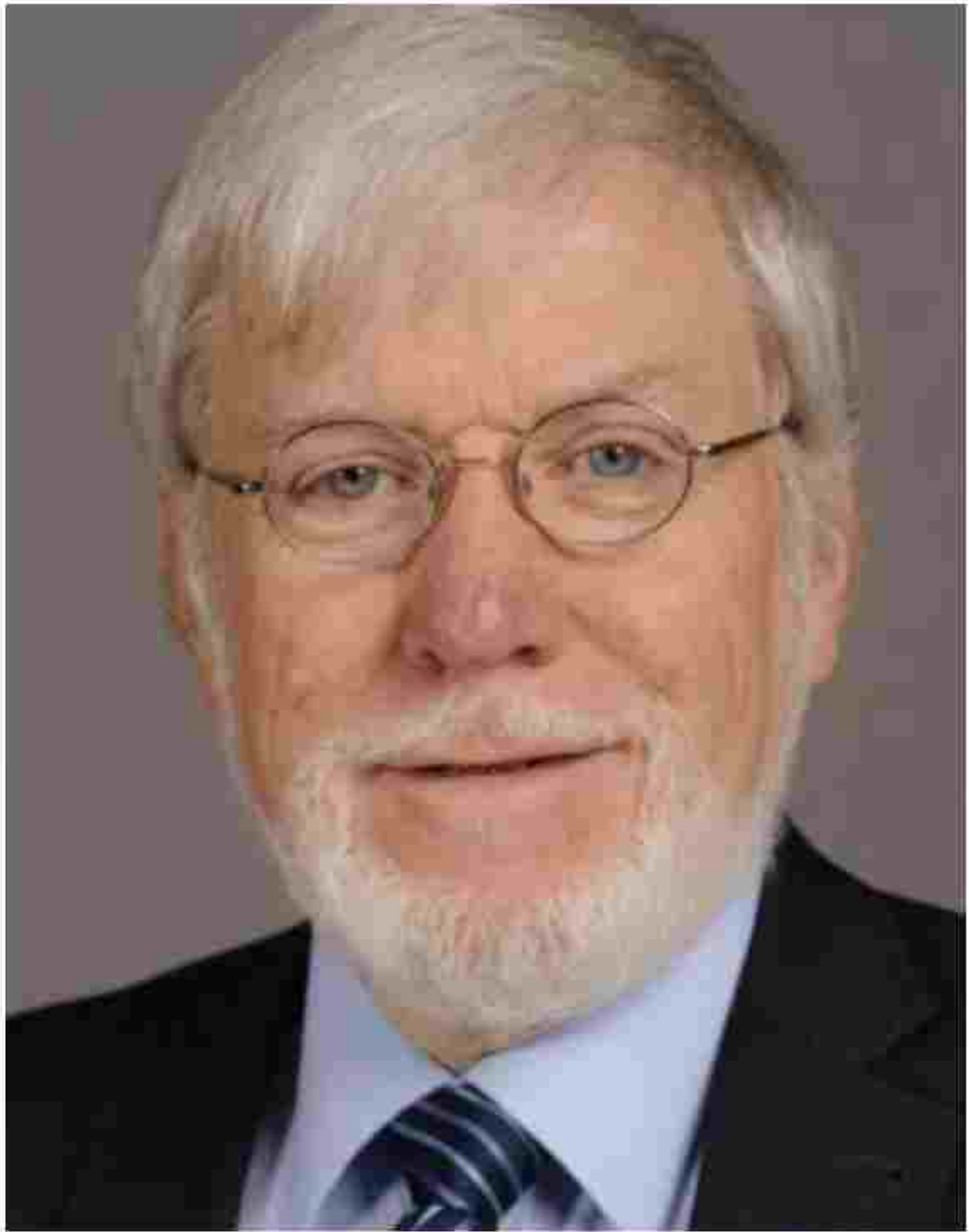


GODFREY OKOYE UNIVERSITY
ENUGU - NIGERIA

9TH INAUGURAL
LECTURE

01

*Inaugural Lecture Delivered at Godfrey Okoye University, Enugu - Nigeria
by Prof. Dr. h.c. mult. Christoph Stückelberger, Geneva/Switzerland*



02 **9TH** INAUGURAL LECTURE

GODFREY OKOYE UNIVERSITY
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DELIVERED AT GODFREY OKOYE
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BY

PROF. DR DR. h.c. mult. CHRISTOPH STÜCKELBERGER
Geneva/Switzerland

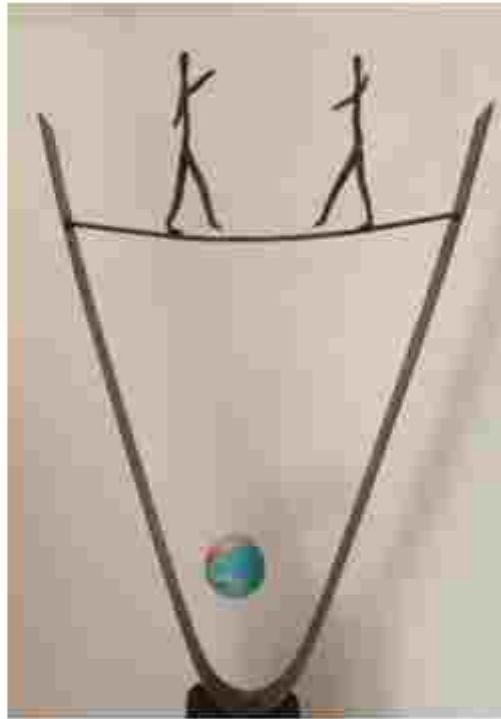
**May 12, 2022
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**GODFREY OKOYE UNIVERSITY
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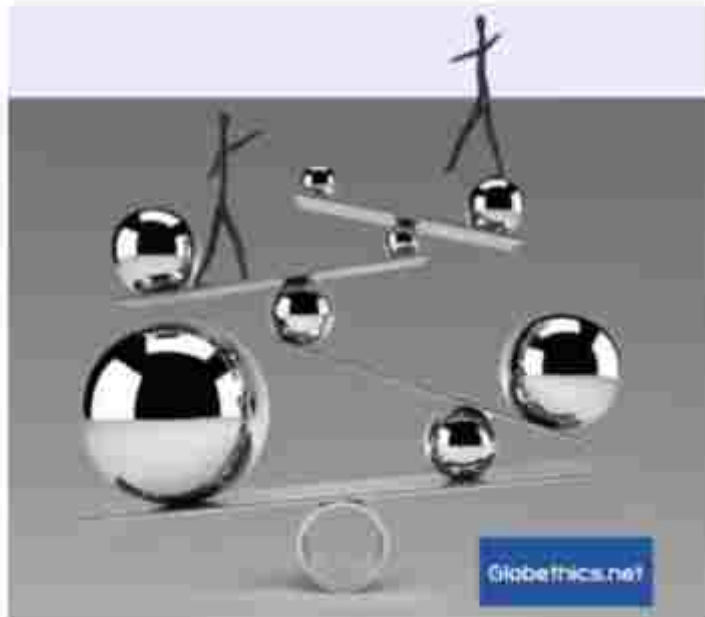
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03



Above: Globalance. Art work by Christoph Stückelberger, 2020.

Below: Transformed to photomontage by Prof. Cui Wantian, China.



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1. Introduction

We live in turbulent times: the global Covid pandemic, the threats of climate warming, military and economic wars, extremisms and geopolitical polarization. How to find stability and security in such an imbalanced world? Many people, governments and institutions search for a safe foundation in fundamentalisms, nationalisms and others -isms. They lead to manifold dangerous and deadly tensions and the pendulum between the extremes. In this Inaugural Lecture, I invite all of us to search for another, ethical solution: *Globalance*. A global balance of values and virtues. An inclusive, holistic, dynamic, human-centered and environment-centered balanced development.

We first (chapter 2) look at the definition and characteristics of this concept of global balance (in this lecture it is not the place to develop the historical and philosophical and religious roots of this world view). At the center is the relational character of values and virtues (ch.3). It means to put opposite values in relation to each other. This leads us to manifold ethical dilemmas (ch.4). Ethics can help to develop criteria how to deal with them in concrete decision-making processes. The next step is to develop strategies of transition from imbalances and polarization towards more balanced, dynamic and at the same time peaceful societies. Manifold challenges have to be considered ethically: Which compromises in such transformations are ethical? How can transformation be promoted with non-violent methods and how do we deal with resistance and in all this with tough, often brutal power struggles? We conclude with the relevance of this concept of *Globalance* for Higher Education. We exemplify it with the value-pole of empowerment and responsibility. Here at the Godfrey Okoye University GOUNI, we are committed to values-driven higher education, based on Christian values.



This Inaugural Lecture aims at modestly contributing to this noble vocation of teachers, students and all staff and employees.

2. What is Globalance?

2.1 Definition: 'And' instead of 'Or'

Globalance¹ means a global balance of values and virtues, which are opposites or in tension to each other but belong together. Globalance is a worldview of the combination and reconciliation of opposites, the 'and' instead of the 'or', based on the assumption of a living centre holding the opposites together. Globalance leads to a dynamic (not static) and innovative middle way in overcoming extremisms and fundamentalisms. Globalance has roots in the wisdom and beliefs of many world religions, cultures and philosophical traditions (more in the East than in the West). Globalance is a worldview and strategy which recognizes the connectivity and relationality² (being in relation) of values, virtues and all phenomena. It recognizes the relativity of one's own standpoint and therefore is self-critical. Globalance strives to be inclusive-holistic.

2.2 Characteristics of Globalance

Let me describe global balance, in short Globalance (with capital as fixed term), with twelve characteristics³:

¹ This Inaugural Lecture is - to a great extent, but with substantial adaptation to the situation of 2022 - based on the book of the author: Christoph Stückelberger, *Globalance. Ethics Handbook for a Balanced World Post-Covid*, Globethics.net: Geneva 2020, 608 pages, free download: www.globethics.net/globalance. The second, revised and enlarged version is planned for Oct 2022.

² Relational is a key concept in the ethical methodology of my respected late teacher in Zurich and pioneer in 20th century modern economic ethics, professor Arthur Rich, *Business and Economic Ethics: the ethics of economic systems*, Leuven: Peeters 2006, chapter 3.3.7.1, Relationality of the Basic Values.

³ See Stückelberger, *Globalance*, above, 63-78.



1. **Opposites as Two Sides of the Same Coin:** To perceive the world, to think and to act in opposites is deeply rooted in the human being and in nature: day and night, life and death, cold and hot, man and woman, soft and hard, long and short, light and heavy etc. *Opposites are the characteristic of creation* as described in many creation myths.⁴ Polarity is a fact in the whole universe, visible and invisible, but they are two sides of one reality
2. **United in the Centre of all Life:** Opposites are part of creation but united in the *One*, called *the Creator, the Ultimate, the Absolute, the Supreme, the Transcendent*. The creator, this *One*, is above the opposites and unites them. As both parts of the whole are made by the creator, the creator is both in one, all in one: in day and night, life and death, animals and humans, women and men etc.
3. **Dialectic, not Dualistic:** Globalance is dialectic, *not dualistic*. *Dualism* (duo in Latin means two) is another expression for opposites but means in most of the philosophical and religious concepts exclusivity of the two opposites. In Dualism, two positions or entities are equal and separate realities. As if God and the devil would be seen as two equally strong forces. But Christian faith always confirmed: God is the one above all, even if we in our daily life sometimes feel the the evil is as strong or even stronger than the good.

Globalance is dialectic means: Persons and organisations using the dialectical method⁵ think and act in three steps, in simple way

⁴ It would be interesting to compare creation stories/myths under this aspect, e.g. the collection of 25 such stories in Virginia Hamilton/Barry Moser, *In the Beginning: Creation Stories from around the World*, London: Pavillon, 1992; Steven Zeitlin/ Christopher Raschka, *The Four Corners of the Sky: Creation Stories and Cosmologies from around the World*, New York: Henry Holt, 2000.

⁵ Religion in Geschichte und Gegenwart RGG⁹, Tübingen: Mohr Siebeck, 1998, Vol 2, Art Dialektik; See as overview of the history of dialectical philosophies in the article *Dialectic*, Wikipedia, English, <https://en.wikipedia.org/wiki/Dialectic>.



expressed: thesis, antithesis, synthesis. Thesis and antithesis are real opposites but are both transcended on a higher level in the synthesis. It is a way of relation, dialogue (disputatio) and interaction where terms are modified and transformed during the process of interaction. Dialectic can deal with paradoxes.

4. **Monistic, not Absolutistic with "-isms":** *Globalance is monistic.* In Christian faith, theological monism refers to the divine as one uniting reality, which embraces the opposites of the visible world. Because there is only one God, there cannot be a god-like absolute authority on earth. Therefore, absolutism and imperialism must be refused as incompatible with Globalance.
5. **Dynamic, not Static:** *Globalance is not static.* It could be understood as a stable balance, always remaining in the middle of the opposites in order to avoid imbalances and extremism. However, *Globalance is dynamic.* Life, as balance includes always constant movement as my art work in the two photos at the beginning show. A dynamic balance is the capacity of an entity (a person, an object, a system) to move between opposites back and forth in a way, which enables balance. If one (external) force pushes the entity to one side, the entity has to counterbalance on the other side. Dynamic balance in society needs the vision and the will to balance ethical values.
6. **Evolutionary and Revolutionary:** Dynamic Globalance normally happens in evolutionary processes. Life is a constant process of development, growth, death and renewal. Is a revolution, therefore, against the concept of Globalance? No, not necessarily. Revolution is the hard struggle for power and fundamental transformation,⁶ often with high numbers of victims but also the potential of fast innovation.



Revolutions produce interruptions and are at the same time accelerators. In a relatively short time, transformations are imposed by military, technological, economic or religious means and often a combination of them. The current fourth technological revolution with so-called disruptive cyber-technologies and artificial intelligence is an example. Revolutions can be and often are against the principles of Globalance, if they place one value as absolute and deny the relative value of the opposites or the past or the future.

7. **Inclusive, not Exclusive:** Because opposites belong together like pairs of shoes or hands, Globalance in its fundamental character is inclusive and not exclusive. It includes parts, which seem to be in contradiction or are in opposition to each other. This is quite obvious for natural phenomena but more difficult to accept for and implement in developments in society. Liberal globalization created exclusion without social justice and led to increased poverty-wealth gaps⁷ The world community of States, united in the United Nations, declared by its General Assembly in the Sustainable Development Goals (SDGs) 2015-2030 inclusivity as a pillar of the SDGs.⁸

⁶ I agree with Rosenstock-Huussy, who uses the term revolution only for a fundamental upheaval ("eine Totalumwälzung. Danach scheiden Revolten und Putsche aus, auch wenn sie Revolutionen heißen.") Rosenstock-Huussy, Eugen, *Die Europäischen Revolutionen und der Charakter der Nationen*, Stuttgart: Kohlhammer, 1951, 5.

⁷ The UN World Commission on the Social Dimension of Globalization, in its key report "A Fair Globalization: Creating Opportunities for all", called in 2004 for "a fair and inclusive globalization", "which would make the world safer, fair, ethical, inclusive and prosperous for the majority, not just for a few, within countries and between countries." (World Commission on the Social Dimension of Globalization, *A Fair Globalization: Creating Opportunities for all*, Geneva: ILO, 2004, Preface)

⁸ "We envisage a world in which every country enjoys sustained, inclusive and sustainable economic growth and decent work for all", United Nations: *Transforming our World: the 2030 Agenda for Sustainable Development*, point 9. <https://sustainabledevelopment.un.org/post2015/transformingourworld>.



8. **Values-driven, not Values-denying:** Many people and institutions are values-deniers: *Nililism* denies values and leads to ethical emptiness, cynicism or pessimism. *Relativism* accepts values in principle but denies the binding character of them by the situation ethics with which the values being, always relative. *Absolutism* looks as one top value, which supersedes all others. *Fundamentalism* sticks to selected values, which are made absolute as in absolutism. Power is for many the only objective, which counts. Therefore, values are only an instrument to get and enlarge power.

Globalance promotes values and values driven behaviour. The values 'peace and security', 'prosperity and freedom' can only exist if people and institutions are led by ethical values. Balance means to balance opposite values, which can be in conflict with each other. More in the next part of my lecture.

9. **Unity in Diversity, Diversity in Unity:** Globalance supports diversity as wealth of the world and creation, visible in biodiversity, diversity of races, languages, religions etc. Life and ecosystems in diversity are better fit for sustainable survival than monocultures and uniformity. But diversity leads to disorder, chaos and ongoing struggles if there is not unity in diversity through common values, binding principles, rules and a community-oriented identity as one humanity. Many conflicts and even the current war in Ukraine are the result of lacking balance between unity of a society and its diversity.
10. **Religious and Non-religious:** Globalance - as a conviction that we have only one world and need and want to live together in peace - accepts the fact that some people (still the majority of world population) base their values and virtues on their belief and that other people base their values and virtues on non-religious (humanist, agnostic or atheist) worldviews. It does not mean a fade tolerance that anything goes, but that values-driven behaviour can be religiously or non-religiously motivated and that



cooperation is needed across beliefs to solve the common challenges of humanity like climate warming and poverty.

11. **Self-critical, not Autocratic:** Accepting relationality as interdependence of values and virtues leads to the very important capacity of being self-critical. One's own perception is never the whole and can be complemented and corrected by the other. Globalance therefore leads to modesty and openness for learning and transformation by way of others. It therefore resists autocratic behavior, which denies self-critique and puts one's own view and action as absolute. Universities are important places to learn to be self-critical.
12. **Holistic, not Fragmented:** Human beings, cultures, nations and organisations always tend to have a partial and fragmented view of reality and visions as we humans are limited in our perceptions. Therefore, to have the whole in view and to think and act for the whole requires special efforts. As we look at the relation of the opposites, the unity behind diversity, the inclusion instead of exclusion and the dynamic process of belonging together instead of being fixed on the current visible fragment, de-fragmentation and a holistic perspective become possible.

In summary: these twelve aspects of Globalance show its profoundly relational and holistic character: everything is related to everything and goals can be reached only with cooperation and a holistic approach.

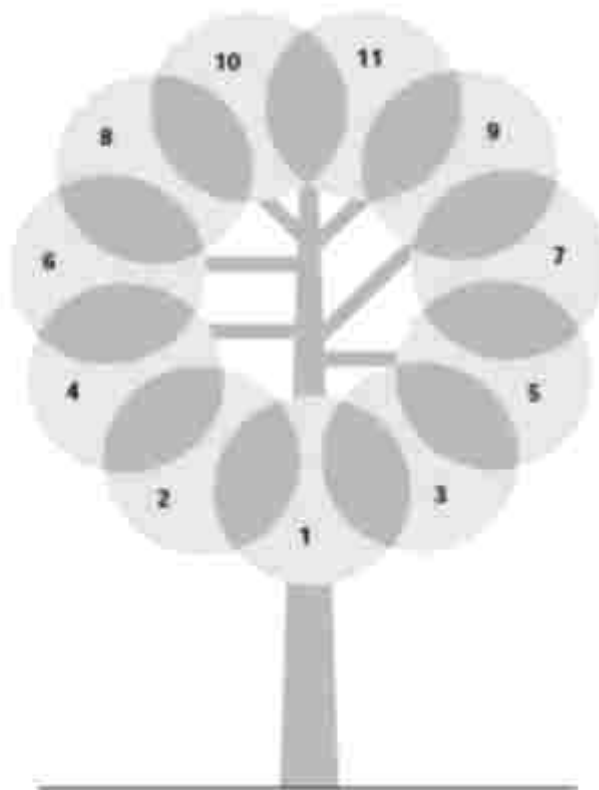
3. Relational Values and Virtues

Three short definitions: *Values* are benchmarks for personal, professional or institutional orientation (e.g. justice and freedom). *Virtues* are benchmarks of attitudes for personal behavior (e.g. honesty and courage). Relationality means the relation and inter-connectivity of entities in a system (e.g. a tree as an organism).



3.1 The Value Tree and the Virtue Tree

In Christian ethics, relation is at the core of human beings and the whole creation: firstly, the relation of the creator with his whole creation – humans, animals, plants, stones etc. And as a result, the relations between humans and the rest of creation. In isolation, no living being can survive. Biologists have discovered that not only humans and animals, but also trees communicate with each other. This shows that everything is inter-connected, related to each other.⁹



A value-system can be compared with an organism or an ecosystem, a complex and dynamic living entity, such as a body where legs, arms and head build one body. We can compare it also with a tree, where the values represent the branches, the norms the sub-branches, the concrete decisions the thousands of leaves, but all together they build a tree. This is the core concept *that balance must always be relational*, on a personal, familial, communal, national, continental or global level. African societies, which traditionally are much less individualistic than

European or North American societies, have often a deep understanding of this relationality. The worldview of Ubuntu - "I am because we are" - is one expression of it.

⁹ See Stückelberger, *Globalance*, above, 169-175.

These values are *fundamental values*, which means they are general and not yet applied. When they are applied to concrete situations, they are often called

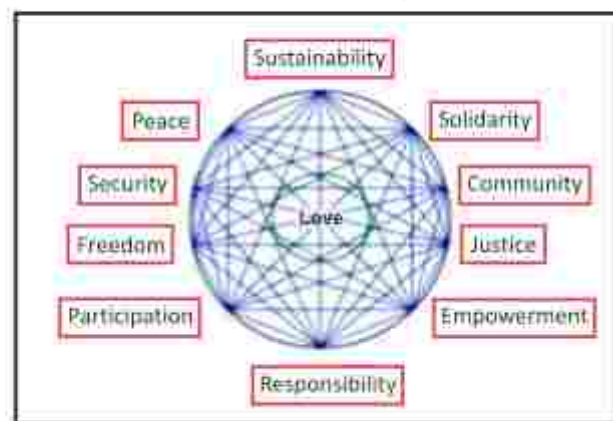
norms or contextual values, also maxims (see infographic). Even norms are to some extent still general, valid for a specific constituency. Example: The fundamental value 'justice/ equality' can become a norm 'equal salary for women and men for equal work'. The concrete decision of an entrepreneur is then, based on this norm, to develop the respective salary scale for the company



and take respective decisions. The more concrete and higher up in this diagram, the less generally binding a value is.

3.2 Ten Fundamental Values - in Relation

Let us define as *fundamental values*:¹⁴ *Sustainability, solidarity, community, justice, empowerment, responsibility, participation, freedom, security and peace*. This list can



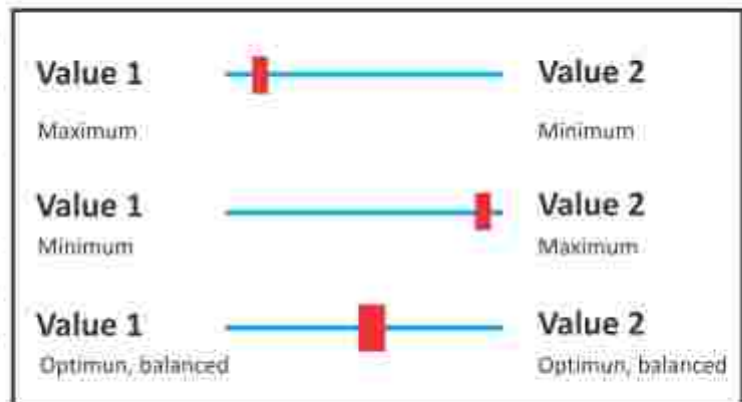
be expanded or shortened or modified. Nevertheless, this list is not just random but is based on my ethical research, international teaching on four continents and development project work on all continents. I came to the conclusion, that these values are

¹⁴ Articles on twelve values from authors from all continents can be found in Stückelberger, Christoph, Fust, Walter, Ike, Obiora (eds.). *Global Ethics for Leadership. Values and virtues for Life*. Geneva: Globethics.net, 2016, 57-214.



globally important, valid in all cultures and world religions and throughout history. The differences come from the weight of each value in a given time, culture and context and from how a value is related or not related to the others. It means that we can say there is a global ethics, as Hans Küng, a pioneer and others developed in an impressive way.¹¹ But there are also many contextual nuances.

The systemic relations between the values can also be expressed in graphic form, with a circle comprised of the different value-relations. Added to the middle of the circle is love, which is the holistic integration of all these ethical values. *Perfect love would be perfect contextualized balance between these values.* Perfect love is implemented – according to the Abrahamic religions – only by Yahweh/God/Allah. But human beings can live it partially, by God's grace and benevolence. This divine love – Christians call it *agape*, the Greek word of the New Testament – is more than just a cloudy feeling or vague theological term. It is a precise ethical attitude as the holy texts of the Bible and the Qur'an show. Love-agape is the centre, from which the right balancing decisions can be made. The ten values represent all in all 45 pairs of values. In each pair of values, there are basically three options, as the graph shows:

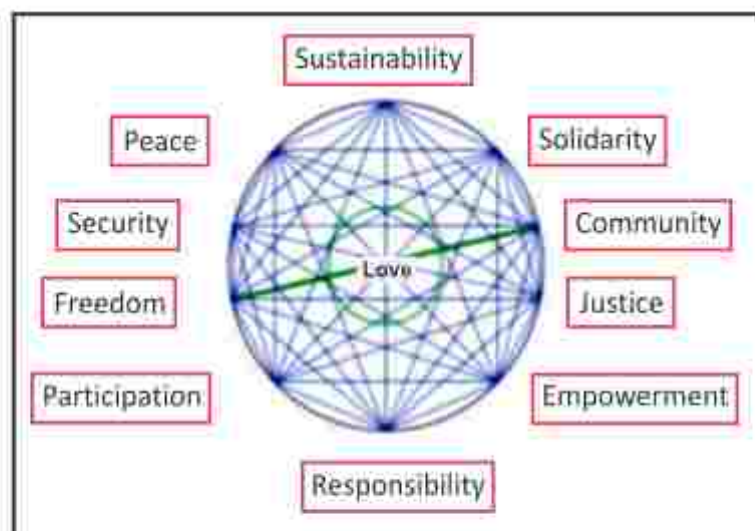


¹¹ Parliament of World's Religions, Declaration Toward a Global Ethic, Chicago 1993; Küng, Hans, A Global Ethic for Global Politics and Economics, New York: Oxford University Press, 1998; Küng, Hans, Leisinger, Klaus M., Wieland, Josef, Manifesto Global Economic Ethic. Consequences and Challenges for Global Businesses, München: Deutscher Taschenbuch Verlag, 2010 (English and German).

Option 1 is to maximize value 1 (e.g. freedom above all) and minimize value 2 (e.g. no solidarity). Option 2 is to maximize value 2 (e.g. solidarity above all) and minimize value 1 (e.g. no freedom). Option 3 is to balance the two values (freedom with solidarity). Optimum in option 3 does not mean that the balance is always in the middle. Depending on the situation, value 1 or 2 can still be stronger in order to reach the dynamic balance, but all is about optimum of the two values and not maximum of one value. The concept of balancing opposite values has manifold pairs as mentioned. Each of the ten values can be paired with nine other values.

3.2.1 Example: Freedom and Community

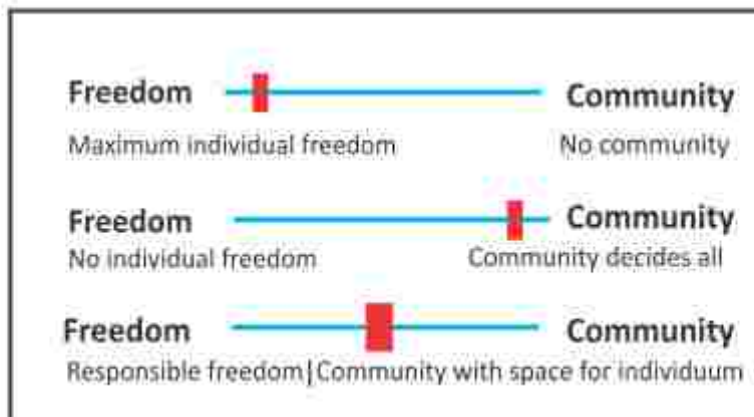
Freedom from dependency and freedom of the individual to take decisions and implement them in actions is a characteristic of modern, open societies.



In extreme individualistic societies, the tendency of liberal societies, this can lead to a loss of community life, to loneliness and lack of responsibility for the community. On the other side, in collectivistic societies, the community (and its

ruler) takes decisions and defines norms, which are binding for every individual and come with threat of exclusion if norms and rules are violated. This is the case in many traditional societies, today still mainly in Africa and Asia, in the past (until Reformation and the French revolution) to a great





extent in Europe and in the 20th century, in communist countries and closed societies. Migration has its roots in economic needs, but also in the thirst for freedom by escaping the narrowness and force of

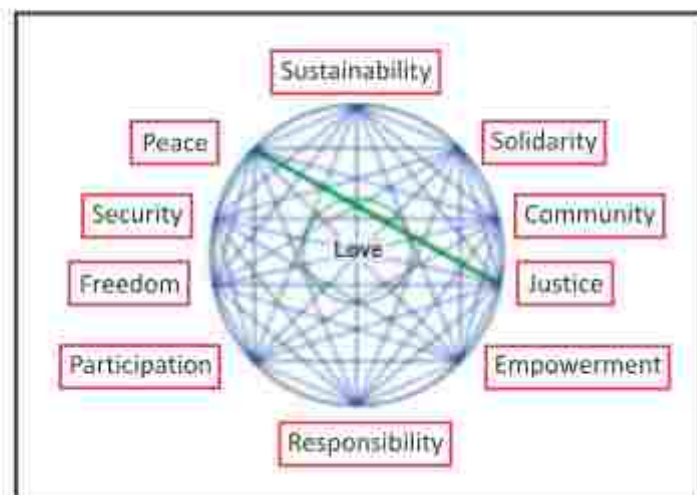
communities, of families, tribes or political systems. On the other hand, new nationalism and ethnicism has its roots among others in the thirst for community and guiding leadership.

The balance between freedom and community means to respect space for individual freedom, but also support community life, which to some extent limits individual freedom. Freedom does not mean 'do what I want' without limits. This would be an anarchist or libertarian understanding. Personal freedom is always limited by the freedom of the other, which is nothing else than balancing freedom and community. Freedom and responsibility are twins. If self-responsibility is not enough for responsible use of freedom, then responsibility must be imposed by regulations and laws.

This was and is a painful conflict during this Covid-19 pandemic. Should the government decide wearing masks as compulsory to protect the community or prefer individual freedom so that everybody decides himself/herself? How much shall be invested in protecting individuals in Europe and how much for communities in Africa?

3.2.2 Example: Justice and Peace

Justice is a key value in all ethical systems, worldwide. Of course, the understanding of justice is very different, but at the core is again an act of

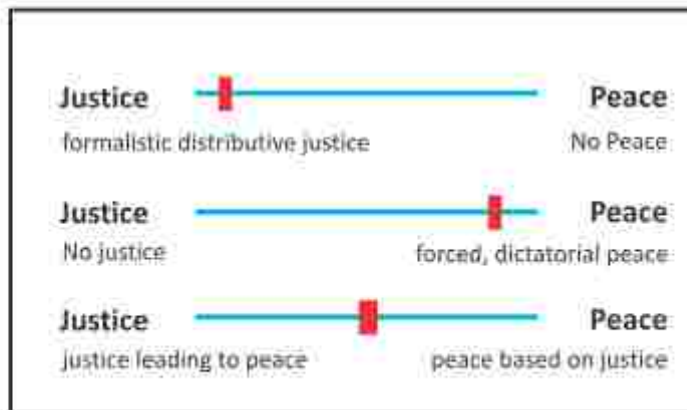


balance, this time within the value of justice: between distributive justice (everybody gets the same) and corrective justice (everybody gets the part which allows an equalization between inequalities). Distributive justice alone would be unfair because the starting conditions are not the same

for everyone, which means the disparity would continue to exist. Corrective justice, therefore, attempts to correct imbalances caused by nature, heritage, capacities, fate etc. There are many examples in history and contemporary societies, from debt cancellation to social security for retired people.

Peace is often understood as a status of absence of conflicts and war. But conflicts are part of human life; therefore, peace is better defined as a situation where conflicts are settled in a fair, non-violent and sustainable way. Short term 'peace' can also be reached by unfair methods such as violence, power force, threats and oppression. Thus, history shows that such a peace – also called *pax romana* – an enforced peace, for example by the Roman Empire and its imperial power is not sustainable.



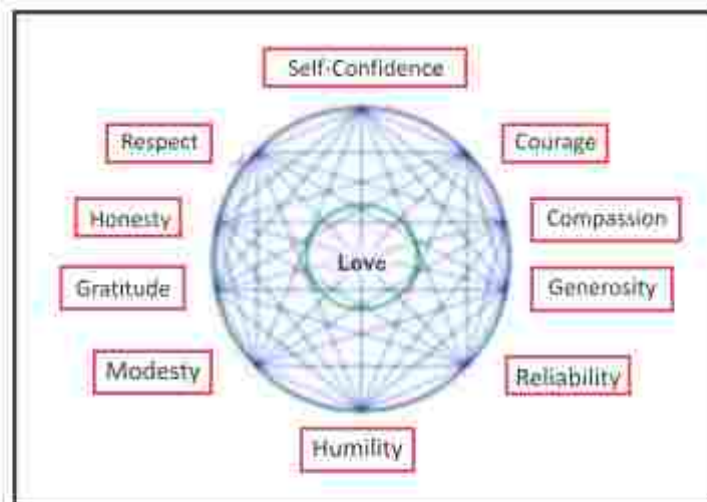


The balance between justice and peace is a question as old as humanity. "Justice and Peace kiss each other" says the psalm singer in the Old Testament of the Bible (*Psalm 85:10*). The famous German physicist and philosopher

Carl Friedrich von Weizsäcker echoed: "No peace without justice, no justice without peace. No justice without freedom, no freedom without justice."¹²

3.3 Ten Fundamental Virtues in Relation

*Virtues*¹³ as benchmarks for individual behavior are relational as values are.



In history of humanity, some virtues are worldwide accepted in all cultures. They express human experience and wisdom of how to live together in a community and live a happy life. Virtues are embedded also in the holy scriptures of the world religions or in oral and

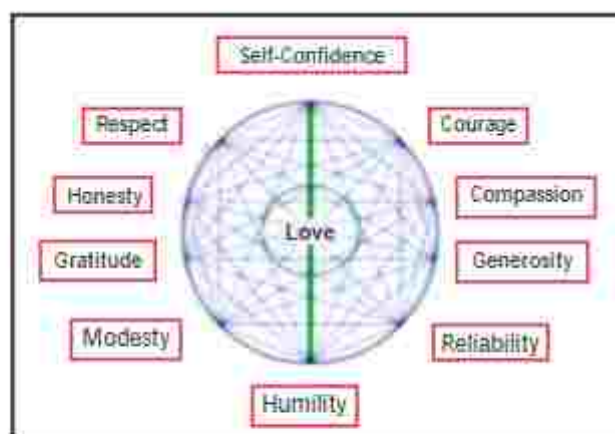
written traditions such as proverbs and collections of wisdom. They are

¹² Weizsäcker, Carl Friedrich von, *Die Zeit drängt. Eine Weltversammlung der Christen für Gerechtigkeit, Frieden und Bewahrung der Schöpfung* München: Hanser, 1986, 114-116.

¹³ See Stückelberger, *Globalance*, above, 184-194.

specifically interpreted and justified by the respective traditions, but at the core they are common to humankind. E.g., honesty is praised as a virtue across continents and centuries because without honesty, human relations become complex and dangerous. The opposite of virtues are the *vices*. Each virtue has a corresponding vice. They are the expression of unethical and destructive behaviour. The virtue of honesty, the vice of lie; the virtue of moderation and the vice of excess/greed etc.¹⁴

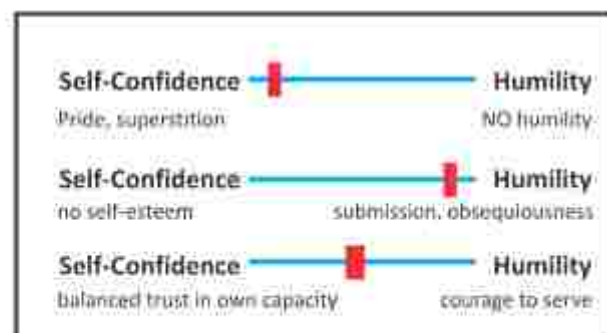
The following ten virtues are century old and rooted in the classical and



biblical virtues, but some reformulated in new terminology for the contemporary challenges.

Self-confidence, Courage, Compassion, Generosity, Reliability, Humility, Modesty, Gratitude and Respect. The list of these ten virtues is open for modifications and contextualisation.

3.3.1 Example: Self-Confidence and Humility



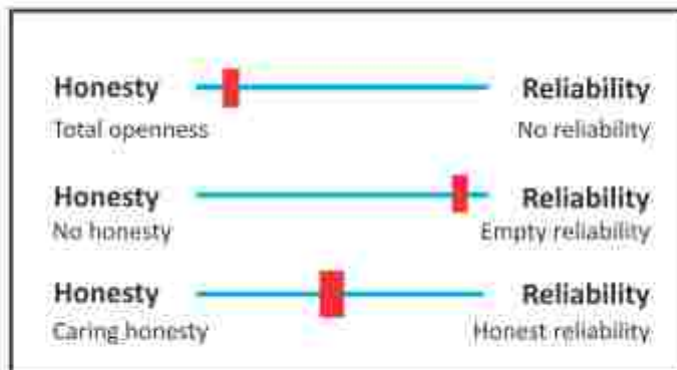
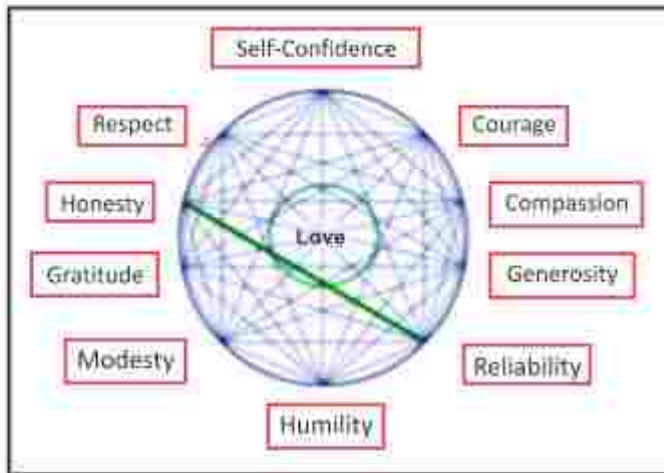
Self-confidence looks like a modern virtue as a result of emancipation and empowerment. It is mentioned opposite to humility. *Humility* for centuries, was seen as submission, patience and was in

¹⁴ Catalogues of virtues and vices are found e.g. in the Bible, New Testament in the letters of Paul (Gal 5:19-23; Eph 5:3-19), in the Confucian Analects in every part, in the Taoist Tao Te Ching etc.

fact a means of oppression, especially of women by men. Humility as opposite to the vice of superstition and excess is still very important, as long as it is linked to self-confidence and the other virtues and not an isolated virtue in itself.

3.3.2 Example: Honesty and Reliability

Honesty builds trust and as mentioned, is key for human relations. Can there



be too much honesty and openness at the extreme? Yes, it can be the case, when truth is honestly communicated, but at the wrong moment or in the wrong place. The medical doctor must carefully choose the words and moment to communicate that the patient has cancer. Moreover, if a medical doctor were to disappear on holiday without contact, leaving the patient alone and without a replacing doctor, the virtue of reliability is violated. The

patient cannot count on the specialist when needed. Reliability also seems to be an unlimited virtue. If it is not connected to honesty, it can become an empty promise or mechanical trustworthiness e.g., the husband who is

always at home in time, does all the housework and is with the children as promised seems very reliable, but hides an extramarital relationship. Reliability becomes empty. The balance leads to caring honesty and honest reliability.

4. Dealing with Ethical Dilemmas

The concept of relationality of values and virtues is hopefully obvious. However, the hard part is the reality of manifold dilemmas. A dilemma is a situation where one wants to implement two values, but cannot implement both and has to decide which one is more important in a given situation or to compromise in a grey zone in between. As a fruit of my trainings at CIDJAP in past years, we published a book with 50 practical ethical dilemma situations and possible solutions.¹⁵

4.1 What is an Ethical Dilemma?

Standing between the hard place and a rock or between the devil and the deep blue sea are common expressions used sometimes to describe a dilemma. In this circumstance, it would appear that any choice between the two odds would invariably, result in two unpleasant outcomes. When this is compared to making ethical choices, there appears to be a line between theory and application of ethical principles in concrete and complex life situations where competing choices seem to violate ethical principles.

Definition of an ethical dilemma: An ethical dilemma is a situation where two or more values/virtues (positive) or non-values/vices (negative) are in conflict with each other and each decision violates one or more ethical value (principle,

¹⁵ Tobe Nnamani/ Christoph Stückelberger, *Resolving Ethical Dilemmas: 50 Cases from Africa for Teaching and Training*, Globethics.net Education Praxis no 1, Geneva 2019. Free download: <https://www.globethics.net/education-praxis-series>. The following paragraph 5.1 was first published in this book, written by Nnamani/ Stückelberger, 20-22.



norm). Therefore, an ethical dilemma is not a decision between good and bad, but between two (or more) good or between two (or more) bad solutions. The question then is, which decision is the better or the one doing less harm.

The Oxford English Dictionary defines ethical dilemma as 'a situation in which a difficult choice has to be made between two courses of action, either of which entails transgressing a moral principle.'¹ In fact, such circumstances are not uncommon in everyday life.

There are *three conditions* that must be present before a situation can be described as an ethical dilemma.¹⁶ Firstly, there must exist a condition in which the 'agent' must make a decision about the best course of action to be chosen. Secondly, there must be two (or more) courses of action to choose from and thirdly, an ethical principle has to be violated no matter what course of action is chosen.

In Logic, a vivid imagery which paints the image of a bull with two horns upon which one is caught is a veritable explanation of a dilemma. In such circumstances, what would be the basis of choosing one course of action and leaving the other? Are there some parameters or guidelines that can be employed to justify a chosen course of action? To answer this question, it is important to first, establish the fact that there in fact, exists an ethical dilemma. When it has been established, one may want to rebut or refute the dilemma. To rebut implies making an attempt but have not succeeded and to refute means proving that a dilemma does not exist. In this process, one attempts to escape between the two horns of the bull. In this case, one finds logical, reasonable arguments to show that there may be other alternative

¹⁶ Allen, K. N. / Friedman, B. (2010). Affective learning: A taxonomy for teaching social work values. *Journal of Social Work Values and Ethics*, 7 (2). Retrieved from <http://www.socialworker.com/jswve>.



routes through which one can escape without getting caught on the horns of the bull (dilemma). A distinction can also be made between personal and professional ethical dilemmas. How should one make a decision when one's personal values are in discord with professional values? Generally, guidelines are provided for professional values in which case, one is obliged to follow those guidelines unless they are expressly against ethical conduct. There are two types of ethical dilemma: an 'absolute' (pure) or approximate dilemma. An absolute dilemma "occurs when two ethical standards apply to a situation but are in conflict with each other," while an approximate dilemma occurs in a complicated situation where a decision has to be made but at the same time, there are conflicts between values, laws and principles."¹⁷

4.2 How to Deal with an Ethical Dilemma?

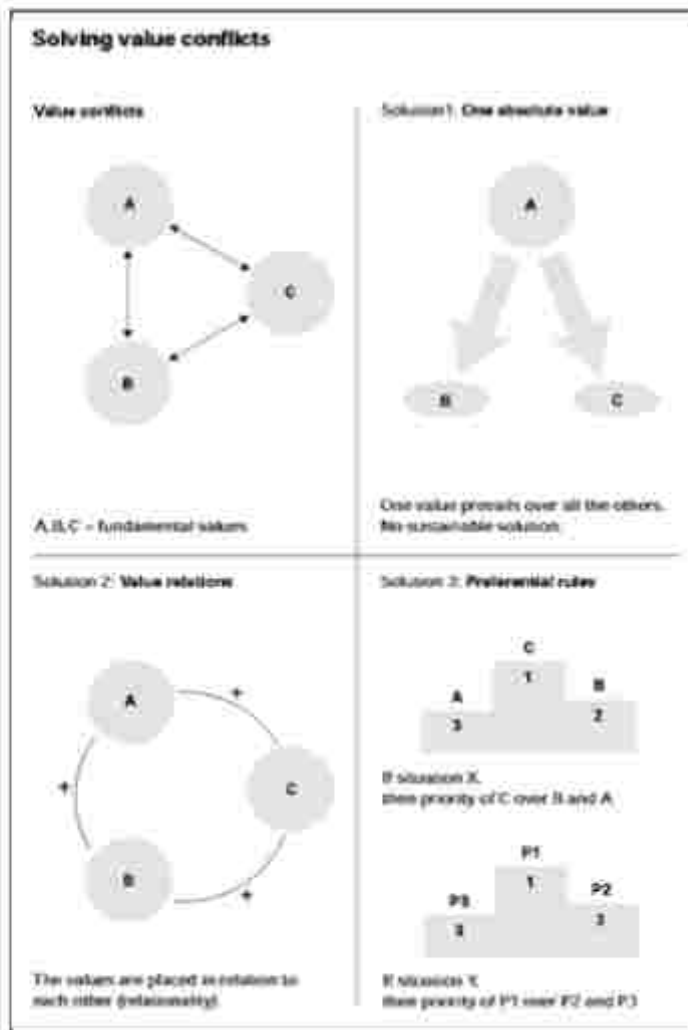
A dilemma often comes up between different stakeholders of an organisation with their conflicting interests. The organisation wants to satisfy the clients, the Board, the donors or investors, the community etc.¹⁸ As a dilemma is a conflict of values, there are at least three different solutions to deal with it¹⁹ (*see graphic following page*):

¹⁷ Op Cit.

¹⁸ On stakeholder dilemmas see Schraa-Liu, Tong/ Trompenaars, Foris, "Towards responsible leadership through reconciling dilemmas", in: Maak, Thomas/Pless, Nicola M. (eds.), *Responsible Leadership*, London and New York: Routledge, 2006, 138-154.

¹⁹ See Stückelberger, *Globalance*, above, 217-219.





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One absolute value: one value prevails over all the others. Saving a human life at all costs, by any means would be such an answer in the above case.

Value relations: The values are placed in relation to each other and one tries to respect them, even if only partially. In the above case, the values of saving lives, security, peace, efficiency may be balanced. One may decide not to pay the bandits, who may use the money to buy weapons, but rather give them some of the food on the truck. Even this decision poses the danger of making one vulnerable for future intimidation and extortion.

Preferential rules: preferential rules 'if – then' look for a case by case solution: in case X, value C gets priority over value B and A. In case Y, another value may get priority. It is the combination of principles and flexibility, but ethical flexibility not unstructured, but according to rules (otherwise, everything can be justified). In the above case it would mean that refusing to pay bribes still remains the strong principle, but in the extreme case of life and death, life would have priority.

The following six steps can help to work on ethical solutions of dilemmas:

1. What exactly is the problem? Description
2. What is the ethical conflict/dilemma? Which values are involved?
3. What are in principle possible options/scenarios for solutions (at this point without giving an ethical value judgment)?
4. What would be the preferential rule: which value has priority and how can the violation of other values be minimised?
5. What is the proposed solution (decision) on the basis of step 1-4?
6. What kind of consequences must be considered?

Example of a virtue dilemma: Financing my children's education and bribery: Reliability and Honesty. One wants to be a reliable father or mother and keep the promise to let the child study, but the income is not enough. Shall he/she accept a bribe in his/her profession as teacher or businessperson in order to finance the studies? Being reliable or honest? How to be both?

Example of a value dilemma. Peace Russia-Ukraine and CO₂-Reduction with geopolitics of energy: Peace or Sustainability? The EU sees the sanctions of Europe by stopping the import of Russian oil and gas as means of defending the values of justice and freedom. However, recent studies show that this will increase CO₂-emissions, as importing oil and gas as liquid gas (LNG) from US or middle east creates higher CO₂ emissions and thus contradicts the value of environmental sustainability. In addition, it increases the poverty-wealth gap, as higher energy prices are affordable by the rich, but not the poor.

Which is the ethically justified preference of value? Which is the lesser evil? We have to live with imperfect solutions and contradictions. We cannot escape to become somehow guilty whatever we decide. Even the most ethical



person remains a sinner; as humans we are never able to reconcile dilemmas and perfectly balance values or virtues. That is where the Christian prayer for forgiveness and God's offer of forgiveness becomes so existential.

4.3 Imbalances in the Current World 2022

Some of you may now say that this concept of relational values and virtues is nice and the methods of dealing with ethical dilemmas are helpful, but that the reality is full of brutal imbalances. Yes, the current world is vulnerable, unstable, shaky and imbalanced. I mention six main challenges as imbalances:

1. The Covid-19 pandemic is transforming to a 'normal' endemic, but still with many uncertainties, and negative economic, political and mental consequences (e.g. increase of mental sickness of students as an effect of the long lockdowns);
2. The terrible Russia-Ukraine war is under risk of escalation to a Russia-NATO war with unpredictable global impact, if a peace agreement is not fixed soon;²¹
3. The climate warming is ongoing as the latest IPCC report²¹ warns;
4. The dramatic reduction of biodiversity continues. The Convention on Biological Diversity (CBD), which is the global biodiversity framework, is re-negotiated and should be strengthened in September 2022, including at COP 19 in November 2022.²²
5. Polarization, linked with extremisms, happens in many conflict zones on all continents and on ideological, political and religious ground;

²¹ A Ukraine-Russia Peace Plan is in preparation by the author with a Swiss diplomat.

IPCC Sixth Assessment Report: Mitigation of Climate Change, <https://www.ipcc.ch/report/ar6/wg3/downloads>

²² <https://sdg.iisd.org/events/un-biodiversity-conference-cbd-cop-15-part-2/>

²³ [https://www.genevaenvironmentnetwork.org/fr/ressources/nouvelles/news-dates-for-major-environmental-negotiations/;](https://www.genevaenvironmentnetwork.org/fr/ressources/nouvelles/news-dates-for-major-environmental-negotiations/)



6. The poverty-wealth gap is again increasing, partly as a result of the pandemic.

All these challenges are interdependent and express imbalances.

However, the current world of 2022 is also full of hope, potential and opportunities: young people urging for solutions to global warming, internet connectivity with never-before-seen outreach, innovative technologies developed from start-ups to large companies, new agricultural production methods, and efforts for new financial systems, peace building and more holistic higher education.

Let us now look at strategies, means and methods for the transformation processes from imbalanced, polarized situations to dynamic, non-violent balanced solutions.

5. Means of Transformation and Conflict Resolution towards Globalance

How can a status of imbalance be transformed to a status of balance? Where may the transition be needed from unfair balance to a period of imbalance in order to reach a new status of fair balance?

In this chapter, we develop a typology of options of transition. Theories of transformational change and strategies of conflict resolutions build the background, but it is not the place to refer to them explicitly.

Strategies of transformation towards a fair balance are key as they influence how violent or non-violent, how short term or long term sustainable and how participatory or dictatorial they are. How many victims, where and when in the process of transformation are at risk?

In chapter 7 we deal with thirty applied domains of Globalance. For each of them, the appropriate form of transformation and its consequences could be developed.



5.1 Forms of Transformation

5.1.1 *Balanced Transformation in Nature*

In nature, different types of transition between imbalance and balance exist in physical, chemical and biological perspective. A few examples:

The equilibrium state is a status, which does not change as long as there is no influence from outside. A pendulum after a certain time stops moving if there is no impulse from outside. Different equilibrium states such as dynamic or thermodynamic equilibrium exist;

The osmosis of liquid e.g. between two water ponds or cells leads to a balance with same level of density between two parts;

The sense of balance (equilibrioception) in the body, led by eyes and ears prevents collapse;

In biology, homeostasis is the steady internal, physical, chemical, biological conditions maintained in living systems, be it a plant, animal or human. It regulates variables such as fluid balance, sugar, temperature, concentration of minerals etc.

A static equilibrium normally exists only a short time, because life means that everything is always on the move (in Greek philosophy: *pantha rei, everything flows*). Life is always in transition as long as it is alive (and even a dead entity such as a body or a tree is for a certain time in transformation by the decomposition process of the dead entity).

5.1.2 *Transformation in Human Body*

In human life, many processes of transition are influenced by biological, chemical and physical processes as human life is part of life in nature. In the current hype about algorithms, scientists and philosophers say that all what



exists is in fact only an algorithm (it means, the world formula for Globalance would be “only” an algorithm, to be developed). Nevertheless, it would be unacceptable social Darwinism to deduct human and societal transition and transformation processes just from natural processes.

5.1.3 Transformation in Society

In society, main forms of transformation are evolution/reform, revolution, counter-revolution and simple shift of power:

Reform in an evolutionary process means a partial renewal and innovation of a status. It is the constant process of politics in parliaments with new legislations, financial regulations, taxation, incentives etc. Reform constantly happens in most sectors of society, be it education, science and technology, business, culture, sport, media etc.

Revolution is a transition in a disruptive, radical way and in short time. For centuries, revolutions happened mainly as civil war within a nation or constituency; but revolutions also happen across countries, especially when we speak about the Industrial Revolutions 1-4 which have been and are technology driven.

Counter-Revolution is a reaction to a revolution in order to re-install the status quo ante. Some are successful, some not, it often leads in fact to a partial re-installation of pre-revolutionary values and situation alongside reforms.

Power shift from one person or party to another person or party can be a radical change, but is often a continuation of basically similar structures by maintaining and defending power structures. It can be revolution, a reform, but is often rather 'more of the same' (e.g. a putsch). In this context it is mainly understood as change of power without fundamental shift of balances.



5.2 Driving Powers for Transformation

5.2.1 Driving Powers and their Roles

They are manifold driving forces. Each of them contributes and responds to value-imbalances and balances in a different, positive (reducing imbalances) or negative (increasing imbalances) way. The distinction between 'hard' and 'soft' powers, which I first thought to distinguish, is not helpful as the different driving powers are mixed. A military arms force is hard and soft at the same time as it depends to a large extent on data, software and communication skills. The so-called soft power of social media can become a very powerful instrument in hardware politics such as elections etc. Ethical values and ideologies which are seen as soft power, can suddenly become decisive factors of change. *All these driving forces for change can play a role in favour of balancing or replacing one imbalance just by another one.*

Main driving forces/powers²³ for transition and change are the following, without claiming to present a complete list:

Economic/financial power, in non-war, but also in war situations, is the most influential driver for power shifts, especially in soft and long-term transitions. It includes the power of financial markets including policies of central banks and nowadays the whole hype around blockchain and cryptocurrencies.

Innovation/technological power is an important power especially for small entities. E.g. Switzerland is a small country but is regularly on top in innovation index and gains part of its economic power from it. Technological power is a key driver especially in the cyber world as we will see. It is linked

²³ On the ethical evaluation of the different forms of power and the translation into personal decisions see Stückelberger, Christoph, *Responsible Leadership Handbook. For Boards and Staff*, Geneva: Globethics.net, 2014, 57-75.

to power of innovation, of power of data. The acceleration in speed of innovation and of transfer from scientific research to praxis is breathtaking. In academic disciplines, the dominance of science over humanities represents one of the imbalances. Technologies lead to evolutionary and disruptive-revolutionary changes.

Data/information power is today the most dynamic and profitable production factor. Those who collect, transform and own big data, are key drivers such as the big four in the USA (Google, Amazon, Facebook, Apple GAF A) and the big three in China (Baidu, Alibaba, Tencent BAT).

Political/legal power is key as most of the transitions happen in a given legal frame such as state of law and international conventions. Politics (legislative, executive and judicial power) means changing and developing laws towards new objectives and values. Transitional justice²⁸ is an example, how special rules are needed in transition periods where old rules are no more applicable and new rules are not yet in place.

Military power through violent occupation of foreign land, power shift inside a country, or cyber-attacks, a transition is imposed by violent force. In most cases it does not lead to a more balanced system but moves the pendulum to the other extreme and has high costs in victims and disruptions.

Natural resources power. Owners of natural resources, especially non-renewable energy resources such as oil and gas, and minerals, especially rare minerals vital for modern technology, have an enormous power. Unfortunately, it is very often not the governments of the respective

²⁸ An excellent, in depth international analysis of transitional justice over five decades is presented by Pathak, Bishnu, *Generations of Transitional Justice in the World*, *Advances in Social Sciences Research Journal*, 6 (7), 18-83.



countries such as DR Congo that have the power, but the owners of the mining operations.

Workforce power is traditionally one of the most important and influential. In agricultural societies without mechanised agriculture, all depends on human work force. In the digital and robotised world, mainly highly education specialists are the required work force.

Consumer power: human beings can bring change not only as workforce, but also as consumers with the consumer choices. Even though the consumer behaviour is mainly influenced by economic pricing, the consumer trends can influence.

Knowledge/ education power: in modern society, information, knowledge and critical thinking through education are of course more important than ever for change. Different challenges are linked to it: the overwhelming flood of information, fake information, critical thinking and digestion of information in order to transform it to action-oriented knowledge and growing censorship of information.

Communication/ networking power was always an important force but is becoming of vital significance in the globally interconnected world. "Tell me, with whom your work and I tell you how successful you *will* be" is also true for transition strategies. Networking has also negative connotations in the past when it is practiced as 'vitamin B', nepotism, favouritism, ethnicism etc.; for ethically positive and balanced impact, networking has to fulfil criteria of transparency, honesty, fairness etc.

Peoples' movements arise mainly as countermovement against inequalities and other imbalances. Some are very successful by developing the power to



impose their views and values on society, others do not have sustainable impact or are in an early stage oppressed by the ruling power.

Ethical power is the power coming from values and virtues. Personalities with integrity such as Mahatma Gandhi, Martin Luther King or Dietrich Bonhoeffer had no economic, formal political or military power, but had the enormous power of credibility in their values for justice and the common good which brought transformation.

Religious/spiritual power is often perceived as power of a leader of a religious institution with moral authority such as a church leader or the head of a Buddhist monastery. But religious-spiritual power is not necessarily linked to an institutional role, but the convincing content of the message and values. It then is close to ethical power.

Ideological/historical power can be strong drivers for change, or they can be strong obstacles for change. Power with reference to historical events and national identity often have restorative tendencies, which contribute more to imbalances than balances.

Natural disasters are often a key driver and trigger for change, by opening eyes for threats and developments such as measures on climate. Natural disasters do not automatically lead to change and more balance. Much depends on whether the awareness and information about reasons for the disaster already exists; how the leaders interpret the natural disasters and whether the population is receptive to learn from disasters or stick their heads in the sand.

Human disasters/war can lead to fundamental changes in the structure of society. Wars – such as World War I and II – lead to a new world order, unfortunately not more balanced, but more polarised with the Cold War.



Human disasters and war are not automatically an eye-opener for change towards balance but depend – as natural disasters, much on political-ideological interpretation and instrumentalisation and of the populations receptiveness to learn from the human disaster or to deny and repress it, as it is often the case after wars.

Unintended and unexpected events can be the trigger for a revolution or transformation. The Tunisian Revolution started with a young man who burnt himself and enflamed the Arab spring. 'Revolution is impossible until it is inevitable', said the Russian revolutionary Leon Trotsky.²⁵

5.2.2 Driving Powers from Reform to Revolution

Type of change	Reform (Ref)	Revolution (Rev)	Counter-Revolution (CRev)	Power Shift (PSh)
Economic/ Financial power	Key in any reform agenda	Economic collapse can lead to Rev.	Economic control can lead to CRev	Key is control of financial power
Innovation/ Technol. Power	Continuous innovation	Disruptive technologies' revolution	Resistance/refusal of new technologies	Shift to owners of new technologies
Data/ Information power	Main driver in current changes	Main driver in 4 th Industrial Revolution	Can also be used for CRev	Shift from public to private companies
Political/ Legal power	State of law is key for balanced changes	Correct imbalances by new imbalance	Restore pre-revol. Imbalance	Continuity with other rulers
Military/ Violent power	Normally not reform, but disruptive	One means for Rev, but often only Psh	Often the means for CRev	Often the means for a power shift/putsch
Natural Resources/ Power	Availability and Ownership is key	Availability and Ownership is key	Availability and Ownership is key	Availability and Ownership is key
Workforce/ Labour Power	Unions as force for capital-labor-balance	Revolutionary potential of labor force	Counter Revol potential of labor force	Less relevant in pure power shift
Consumer- Power	Can be partial driver in reforms	influence on rev: mainly when famine	Minor influence on CRev	Minor influence on PSh

²⁵ Often quoted, but original source of Trotsky works not found. www.goodreads.com/author/quotes/65974.Leon_Trotsky?page=3.

Types of change	Reform (Ref)	Revolution (Rev)	Counter-Revolution (CRev)	Power Shift (PSh)
Power of change				
Knowledge/ Education power	Key driver for reforms	Can be important driver for Rev	Education seen as obstacle to CRev	Limited influence of education on PSh
Communication/ Networking power	Key driver for reforms	Can be important driver (social media)	Important driver in CRev	Partial driver in PSh
Peoples' Movements power	Driver for sensitisation and reforms	Key driver for revolution	Can be driver for CRev	Can contribute to PSh
Ethics/ Value power	Strengthen values balance	Often dominance of counter-value	Restore pre-revolutionary imbalance	Often no values change
Religious/ Spiritual power	Can be a driver for reform	Can lead to Rev (e.g. Reformation)	Can be a driver for CRev	Rather exceptionally a driver for PSh
Ideological/ Historical Power	Can be strong driver for reform	Can be one driver for Rev	Restorative justification of nationalism	Can be one driver for PSh
Natural Disasters Power	Accelerate awareness for Ref (Climate)	Disruptions can lead to instability/Rev	Disruptions can lead to instability/CRev	
Human disasters/ War power	Often hinders or stops reforms	Leads often to human disasters	Leads often to human disasters	Can happen by war, then leads to disasters

5.3 Non-violent Mechanisms of Transformation

5.3.1 Building Trust

Polarisation and imbalanced policies are often rooted in or a result of mistrust. Mistrust against other parties, values or cultures are often rooted in prejudices, but are also fueled by targeted misinformation, fake news and deliberate historical biased accounts.

What are obstacles to trust? In order to build trust, we have first to recognize what undermines trust:

- Greed (dependency from material needs)
- Egoism (own interests before common good)
- Powergame (increase own power as ultimate goal)



- Addiction (fun first, gambling, violation, alcoholism)
- Narcissism (lack of ability for compassion)
- Destruction (criminal or destructive energy)
- Nepotism (favoritism, ethnicism, racism, sexism)
- Mistrust (caused by/linked to corruption, intransparency)

What builds trust?

- The relations and environment of persons and institutions
- The ability to recognize and deal with risks
- The ability to think ahead and long term
- The ability to build majorities and find political coalitions
- Trustworthy are persons and institutions with:
 - Competence (professional, social, communicative)
 - Reliability, faithfulness
 - Integrity, honesty
 - Openness (information policy)
 - Caring attitude (respect, common good, loyalty).

When is mistrust justified and needed?

- Control is the enemy of trust. Many people repeat this wrong view, suggesting that trust is blind. But blind trust can easily be abused. It is not a stable foundation for a sustainable personal or institutional relation.
- Trust does not come out of nothing. Trust is built step by step and grows by experience of reliable interactions.
- Mistrust is not the enemy of trust, but a necessary component in establishing trust.
- Trust is neither in opposition to contracts nor control. On the contrary:



contracts need trust to be signed and they strengthen trust while being respected and implemented.

- Trust is also strengthened by control as well as by criticism. Democratic criticism builds trust.

5.3.2 Mediation Services

Transition from a situation of imbalance to either new imbalance or more balance is in most cases, a conflict situation with clear or less obvious power struggles which are – as we have seen – also conflicts about value priorities.

In conflict resolution theory and praxis, intermediaries often play an important role. The same is the case for conflicts related to transition in value systems and priorities and also for multi-stakeholder cooperation,²⁰ where trust has to be built, often by intermediary mechanisms: mediation, formalized dialogues, negotiations with compromise, small middle parties (which mediate between the pole parties or help to balance left and right), charismatic individual leaders (such as Desmond Tutu for the Truth and Reconciliation Commission in South Africa), technological tools (such as online social networks, accountability and reporting tools to build trust etc.). The list is not at all exhaustive.

Let us look at three of these intermediary mechanisms: mediation, dialogue and compromises as mechanisms for Globalance in order to build bridges between poles and balance unbalanced polarization.

Mediation services between conflict parties such as countries, companies, different faith groups or ideologies are offered by neutral countries,

* Parts of this chapter have also been developed for a mediation tool: Stückelberger, Christoph/Jagodziniska, Kasia, *SUN Multi-Stakeholder Collaboration: Building Trust through Working Together. A Practical Tool*. (unpublished manuscript, Geneva; 2019).



specialised peace services, professional mediators, alternative dispute resolution mechanisms²⁷ e.g. by African chiefs etc. They can play an important role in building (at least some) trust, in bringing the necessary actors to the table and supervising and monitoring agreements. Detailed mediation trainings, handbooks and experts are available worldwide.²⁸

5.3.3 Dialogue: Types and their roles towards balance

In order to overcome polarized, unbalanced situations without violence, dialogue is an important first step on all levels of conflict resolution, for convincing the other party or explore compromises. “Dialogue is the mother of life.”²⁹ ... Dialogue is the key to happiness and harmony ... Education is basically a dialogue ... Ecology presupposes the dialogue of interconnectedness ... Dialogue is the way to the celebration of life.” And “for life together”,³⁰

It is important to clarify the type of dialogue that is envisaged as the objectives differ. A dialogue is more likely successful when expectations are clarified in advance.

²⁷ Edeh, Anayo N., *Alternative Dispute Resolution (ADR) in Nigeria*, Enugu: CIDJAP, 2018

²⁸ Alexander, Nadja et al (eds); *EU Mediation Law Handbook. Regulatory Robustness Rating for Mediation Regimes*, Kluwer Law International, 2017; u My modules of the master course on mediation for election experts of the École de Formation Electorale en Afrique Centrale EFEAC in DR Congo can be downloaded: https://www.globethics.net/network/globethics.net-forum/-/message_boards/category/22003491.

²⁹ Kochappilly, Paulachan, *Dialogue as the Way of life. Happiness and Harmony*, in Nandhikkara, Jose (Ed), *Nurturing Dialogue. Perspectives and Prospects*, Bengaluru: Dharmaram Publications, 2017, VI-XIV.

³⁰ Near East School of Theology (Ed.), *Dialogue of Truth for Life Together*, Forum for Christian-Muslim Thought 2002-2012, Beirut: NEST, Vol 1 2006, Vol 2 2008, Vol 3 2013. Honest, profound Christian-Muslim theological dialogues.



Types of Dialogue

1. *Explorative dialogue*
2. *Learning dialogue*
3. *Testimonial dialogue*
4. *Revealing dialogue*
5. *Dialectic dialogue*
6. *Confrontational dialogue*
7. *Negotiating dialogue*
8. *Action-oriented dialogue*
9. *Public-relations dialogue*

Role in balancing

explore options/ solutions
learn from each other
share own experience, suffering
make unknown facts known
respect contradictory positions
truth before peace
achieve common positions
plan joint actions
dialogue solely used for
own public relations.

Conditions for successful dialogues

- to reflect and respect fundamental *values* mentioned
- to reflect and respect human *virtues* such as truthfulness, transparency, respecting rules and agreements
- to allow the participants of a dialogue to *define themselves*
- to clarify, at the beginning, the *objectives* of the dialogue
- to clarify the *perception of the problem*, linked to the *limitation or delimitation of the themes* to be negotiated
- to accept that *confrontation* can be an instrument of communication and conflict resolution and to distinguish between creative and destructive confrontation.
- to refuse the idea (ideology) that each dialogue is per se positive.
- to analyse the *power structure* (political, financial, moral, knowledge power) of a dialogue and its participants and to expose this analysis where necessary



- to be aware of the *limitations of each dialogue* and reflect the combination with other instruments of conflict resolution.
- to agree on an ethical *information policy* about the dialogue which respects the fundamental values, allows the building of trust by confidentiality where needed and allows public participation and progress by transparency.

Eleven Principles for a Transformative Dialogue

- *Reciprocity* (Golden Rule): Do to others what you expect them to do to you. This 'Golden Rule' is shared across all cultures and religions in the world.
- *Confidentiality* (Chatham House Rule): "When a meeting, or part thereof, is held under the Chatham House Rule, participants are free to use the information received, but neither the identity nor the affiliation of the speaker(s), nor that of any other participant, may be revealed."
- *Honesty*: The ability of participants to be honest with each other, express their fears, motivations and perceptions of the other.
- *Deep listening*: To listen not just to the words that are spoken but to emotions that are communicated non-verbally and implicit values that are not expressed; be aware of the emotional triggers in one's own mind and have strong handles to keep from being swayed by them.
- *Walking in the other's shoes*: To put oneself in someone else's place and to listen in some depth to the motivations and values of the other by walking in the other's shoes for a while.
- *Suspending judgment*: Unless one has walked in another's shoes or at least listened in some depth, one cannot judge. Proper judgments are necessary for transformative dialogue. Until the dialogue matures to the stage of deeper understanding of the other, it is necessary to suspend judgment



- *Appreciating others' beliefs and values:* It is necessary to come to a dialogue with a curiosity to appreciate and learn the beliefs and values of the dialogue partners, without a motivation to debunk the beliefs and values of others. An important hallmark of transformative dialogue is that one participates hoping to learn and be enriched by the beliefs and values of the other.
- *Being self-critical of one's own convictions:* Readiness to be critical of one's own beliefs, values and tradition. The real strength of the dialogue and its transformative nature is largely based on the ability and willingness to be self-critical of one's own convictions, values, experiences and traditions in the presence of those from other traditions.
- *Acting in openness and transparency:* Establish trust, openness, transparency; have no hidden agenda or consciously cheat and mislead.
- *Accountability* in sharing and not hiding information and experiences and in searching for common solutions of the problems identified.
- *Cooperative action:* Transformative dialogue, meaningful conversation that hopefully leads to cooperative action: from dialogue to dia-praxis.

5.3.4 Compromises: Criteria for ethical and unethical compromises

A situation of balance can be defined as a compromise. Therefore, compromises and a positive view of compromises are key for transformation towards balance. A compromise is a form of relationality and proportionality. "When individual rights, especially constitutional rights, compete with other rights or with a public good, judges and politicians involved in the legislative process or jurisdictional process are expected to balance their decision in such a way that the gain from achieving the goal mitigates the costs of the resulting loss for the parties. Jurists speak of the doctrine of proportionality in connection with this process of balancing. The



procedure of proportionality is similar to the procedure of reaching a compromise.”²¹

However, not every compromise is ethical and a true contribution to balance. The following criteria aim at distinguishing ethical from unethical compromises.

Definition of a compromise: A compromise is a process whereby, voluntarily or under pressure, interests are balanced so as to achieve parts of clashing interests while both parties agree not to achieve their respective aims in full. Is a compromise ethical or not and under which conditions?

Types of Compromises

1. Two areas: social and ethical compromise
2. Three levels: intrapersonal, interpersonal, institutional compromise
3. Two qualities: false and genuine compromise
4. Two intensities: democratic (legal) and amicable compromise
5. Two schedules: provisional and final compromise.

Ten Compromise Guidelines

1. A compromise can be *justified* if it constitutes a means in the process towards ethical values and aims. It thus corresponds to possibilism, which always strives for the best possible solution. It is constantly dynamised by ethical aims.
2. A compromise must be *rejected* if it is seen as a definite state of value in itself. An ethically acceptable compromise is thus distinct from pragmatism, which refrains from the realisation of wide-ranging aims.

²¹ Zanetti, Veronique, *Proportionality and Compromises*, Journal of Moral Philosophy, 17, April 2020, 75-97 (75).



3. No compromise is ethically *acceptable* with regard to the recognition of and basic aspiration to fundamental values (cf. Ch. 4) and human rights. However, compromises are admissible and necessary when it comes to value judgements and to the social implementation of fundamental values.
4. As a rule, ethically acceptable compromises are *provisional* compromises made with the intention of replacing them with ethically better compromises at a later state.
5. As a rule, a compromise should bring *win-win result*, be of advantage to the various parties involved. However, it should provide the weaker parties with more advantages than the stronger parties, in the sense of the fundamental value of commutative justice.
6. A compromise is good if it helps to *settle conflicts*. It should not be made when it covers up conflicts. The time of the conclusion of a compromise is at its ethical best when, in relative terms, the conflict can be carried out best.
7. Exceptionally, a compromise that works *faster* but is worse with regard to the attainment of the aims involved must be preferred to a better compromise *if* this serves to prevent the sacrifice of human or animal life.
8. Because a compromise that has been established in *public* enjoys a democratic basis, it is usually ethically better than a compromise that has been worked out at the exclusion of the public. Nevertheless, compromises kept confidential, may be justified for a certain period to guarantee its success.
9. The *rejection of a compromise* can be justified if a compromise which must be regarded as ethically unacceptable would only serve the



reinforcement of misanthropic power, such as the legitimisation of a dictatorial government through trade agreements.

10. Not all areas of conflict allow of compromise. The *rejection of compromise is ethically imperative* if a compromise destroys life and basic necessities, or does not lessen the danger with which they are threatened.

5.3.5 Balancing Mechanisms in Reform and Revolution

Types of Change	Reform (Ref)	Revolution (Rev)	Counter- Revolution (CRev)	Power Shift (PSh)
Balancing Mechanisms				
Mediation Services	Core mechanism for reform	Rarely used except in stalemate	Rarely used except in stalemate	Rarely used in pure power shift
Dialogue Mechanisms	Core mechanism for reform	Rarely used except in stalemate	Rarely used except in stalemate	If used, then often unfair/as PR
Compromise/ Negotiation	Core mechanism for reform	Rarely used except in stalemate		
Small Middle Parties	Often role of tipping the scales	Are forced to join one of the poles	Are forced to join one of the poles	Often role of tipping the scales
Charismatic Individual Leader	Can lead as mediator	Often lead the revol. transformation	Often lead the CRev transformation	He/she may win the power shift
Technological Communication Tools	Often influential, e.g. social media	Short term relevant; not sufficient for Rev	Short term relevant; not sufficient for CRe	Often influential, even fake news

5.4. Resistance against Transformation

"Why is there a lack of will to do the reasonable?" asks the German Ethicist and Ecumenist Geiko Müller-Fahrenholz.²² Not to be reasonable is part of human existence, of the *conditio humanae*. Human decisions are often unpredictable and called irrational. One would also say humans then follow their own, higher 'rationality'. Neuroscience, risk and uncertainty research as well as big data analyses are newer fields, which contribute to an understanding of how humans decide. The motivation for such research is often market research for

²² Müller-Fahrenholz, Geiko, *Globaler Marshallplan: Warum fehlt der Wille, das Vernünftige zu tun?*, Impulse für eine Welt in Balance, Hamburg: Global Marshall Plan Foundation, 2005, 195-203.

predicting decisions and increasing sales. However, it can also be useful for overcoming resistance against transformation and innovation. Let us list some reasons of passive or active resistance against transformation:

- *Gap between will and action:* In most of the cases of non-implementing change is just the inability to do what is recognised as good and correct and 'logical'. Paul in the New Testament knew the same reality: we know what is good and right, but we do the bad and wrong: "For what I do is not the good that I want to do; no, the evil I do not want to do, this I keep on doing." (Romans 7:19). This observation is a core experience of human existence, an expression of inconsistency, human weakness, being not perfect, in religious terms the core meaning of sin in the Abrahamic religions (Judaism, Christianity and Islam) and of the disconnect to the Dharma in the Dharmic Religions (Hinduism, Buddhism, Jainism, Daoism, Sikhism).
- *Fear of change:* Change includes uncertainty. If one's own life situation is already uncertain, additional risks are avoided.
- *Experiences with past transformations:* Positive experiences with change makes one open for change, negative experiences make one cautious.
- *Fundamentalist resistance:* The personal worldview is absolute. It is often a form of fear of change for same reason of uncertainty mentioned.
- *Overwhelming complexity:* Complexity of reality leads to uncertainty where capacities to understand complexity are limited. Simplification by no-change, rigid systems or following a leader look then like a way out.
- *Limited personal capacities:* Situations of burnout, depression, speed of change or overload of time or moral pressure lead to defensive, conservative-conserving attitudes.



- *Fatalism*: A belief of not being able to change the world and giving up can be an expression of mental fatigue, but also religious justification that all is in God's hand anyway.
- *Vague memory*: A 'memory bias' in neuroscience means that memory of a situation is vague or can deceive. This leads again to uncertainty and resistance of innovation and change.
- *Greed*: In a situation of wealth or power, transformation could mean a loss and therefore the resistance against change can be massive.
- *Revenge*: If winners of transformation are my enemies, then resist the change in order to retaliate even if in principle, the transformation is seen as desirable.
- *Learning from experience, not from anticipation*: Change is only done when no longer a choice; means under pressure of a disaster.
- *Being forced instead of taking action by free will*: Maintaining resistance as long as possible until a government or an event in the own biography forces for change.
- *Limited long-term thinking*: Humans with a life span of 60 to 90 years have difficulties imagining what will be in 300 years. Life and history are too dynamic and unpredictable.
- *Comfortable present situation*: In average middle-class happiness, the suffering from the present situation is too small to risk a change.
- *Difficult risk and impact assessment*: We do not want transformation as long as there is not enough evidence for its risks and impacts.³¹
- *Fear of unintended side effects*: Societal transformation can be like efforts

³¹ Fleischer, Friedrich, *Folgenabschätzung und -bewertung (Impact assessment)*, in Kruse/Graumann/Lantermann (eds.), *Ökologische Psychologie. Ein Handbuch in Schlüsselbegriffen*. München: Psychologie Verlags Union, 1990, 245-252.



to heal a cancer, Shall I risk the surgery while the result is uncertain and unintended side effects may be severe?

- *Lack of direct concern:* The effect of climate change on a small island in the Pacific is too abstract, only the storm damaging the roof of one's own house may lead to actions of transformation.
- *Evil online:*³¹ on the nature, motives and consequences of doing evil, as the TV series Evil Online shows.
- *Ethical dilemmas:* *We want to do the right thing, but do not know which one is right and therefore decide not to act.*

5.5 Motivations for Transformation

The motivations for decisions and actions strongly influence how balanced and holistic they are. Some of the following twelve motivations exclude each other, others can be combined.

am motivated to act because ..."

1. *"We act for our children."* We received life from our parents/ ancestors and wish to bequeath to future generations the same opportunities we enjoy.
2. *"We learnt from the crisis":* The Covid-19 pandemic increased self-confidence that survival is possible with self-discipline and creativity.
3. *"We act for self-interest."* Favourable climate conditions are a prerequisite to our survival. Lockdown in the Covid-19 pandemic was needed for self-protection. Self-interest is legitimate because everybody has the right and obligation to care for their own well-being.

³¹ Cocking, Dean/Van den Hoven, Jérôme, *Evil Online*, Oxford: Wiley/Blackwell 2018, 59ff..



4. *"We act for others."* Do not visit upon others what you would not wish visited upon yourself. The ethic of reciprocity – according to which one has a right to just treatment and a responsibility to ensure justice for others – balances self-interest with the interest of others.
5. *"Now we know, now we must act."* We cannot say we did not know.
6. *"We act for Human Rights."* Fundamental human rights represent a major accomplishment of humanity and we wish to maintain and protect them.
7. *"We act to observe a legal duty."* We take seriously the responsibility to fulfil the legal obligations.
8. *"We act under the blessing of divine authority."* Life and creation emanate from this divine authority. We respond to this gift with responsible behaviour and good stewardship.
9. *"We act for the moral imperative of equity and solidarity."* All human beings are born free and equal in dignity and rights.
10. *"We act because the losses by non-action are higher than the risks from action."* It is like in gambling, weighing up potential losses and gains.
11. *"We act for new business opportunities."* We act with creative solutions that will enable us to advance scientific research, generate new business opportunities and create employment in a sustainable environment.
12. *"We act for the planet."* Earth is a gift to humanity. We act to pre-serve life and diversity for the well-being of the human community.

6. Relevance for Higher Education

In this inaugural lecture, our reflections started with five current global imbalances, followed by twelve characteristics of a global dynamic balance.



We then developed a set of ten fundamental values and ten fundamental virtues as orientation for Globalance. The core is the concept of the relationality, interdependency of these values and virtues. I concretized with few examples. Globalance can and should serve as a methodology and orientation for all described current imbalances. However, this relationality leads to manifold dilemma situations as we often cannot implement these values or virtues at the same time. It leads to the need of dynamic contextualization case by case, without losing orientation and ending up with a relativism of “anything goes”. In chapter 5, we then looked at non-violent ways of transforming situations of imbalances to solutions of Globalance.

Let me close with this chapter 6 on the relevance of this concept and praxis for ethics in Higher Education²⁵:

6.1 Developments: Call for Quality Education

Education is a key driver on the path to Globalance. In each culture, *education* is a process where the persons of the younger generation of a community are familiarized, socialized and critically engaged with the values, norms, attitudes, knowledge and skills of the community to which they belong. In a globalised and digitized world, this process happens not just under the Baobab tree in the village, but up to the global international community.

The *education instruments* are manifold. This process happens in formal education through the schooling system from kindergarten to tertiary education, in informal education between peers, in leisure time and through life-long formal and informal learning. Education is a process in direct human communication or through intermediary media such as books and videos.

The *educators* are manifold: parents, sisters/brothers, grandparents, friends, wise elders, religious authorities, trained and authorized teachers on all

²⁵ See Stückelberger, *Globalance*, above, 502-514.



levels, media journalists, social media stars and – last but not least – self-education.

I introduce this *broad understanding* of education because nowadays, the understanding of education is often reduced to learning skills in order to be employable, to sustain one's own life and meet the needs of the business or public sector for a highly skilled and innovative workforce that is competitive in international markets. Employability and earning a living is certainly very important for individuals and skilled workforces are crucial for the development of societies. However, education is more than this instrumentalized training of skills.

The *objectives and interests* behind education and formation are crucial. On colonial background, my Kenyan friend and professor of philosophy Jesse N.K. Mugambi defined traditional education 'as a process of cultural socialisation', which was different from the introduction of the colonial 'schooling as an instrument of cultural alienation.'¹⁰ The parents and local communities as teachers have been replaced by professional teachers. In 2020, under conditions of lockdown because of the COVID-19 pandemic, hundreds of millions of parents had their school-age children suddenly at home for weeks and were required to teach and support them in schooling, but with the content of the public or private schools and often mixed with online teaching by school teachers.

Education is always linked to value systems and therefore never neutral. Even behind mathematics and the other STEM topics, which seem to be scientifically objective and therefore ethically neutral, there are value-

¹⁰ Mugambi, Jesse N.K., *Responsible Leadership in Education and Development*, in Stückelberger, Christoph/ Mugambi, Jesse N.K., *Responsible Leadership. Global and Contextual Ethical Perspectives*, Geneva: Globethics.net/WCC, 2007, 79-96 (86f).



decisions: it is a value-decision, to decide how many lectures in which subject are in the curriculum.

For identifying current global developments in education, let us look at few selected indicators: level of schooling, unemployment of graduates, trends in study abroad and financing education and integrity/corruption. This will then lead us to the ethical questions of value-poles in education and suggestions for Globalance.

Education is recognized as *a human right*. The UN International Covenant on Economic, Social and Cultural Rights of 1966 calls for compulsory primary education, accessible and affordable secondary education.

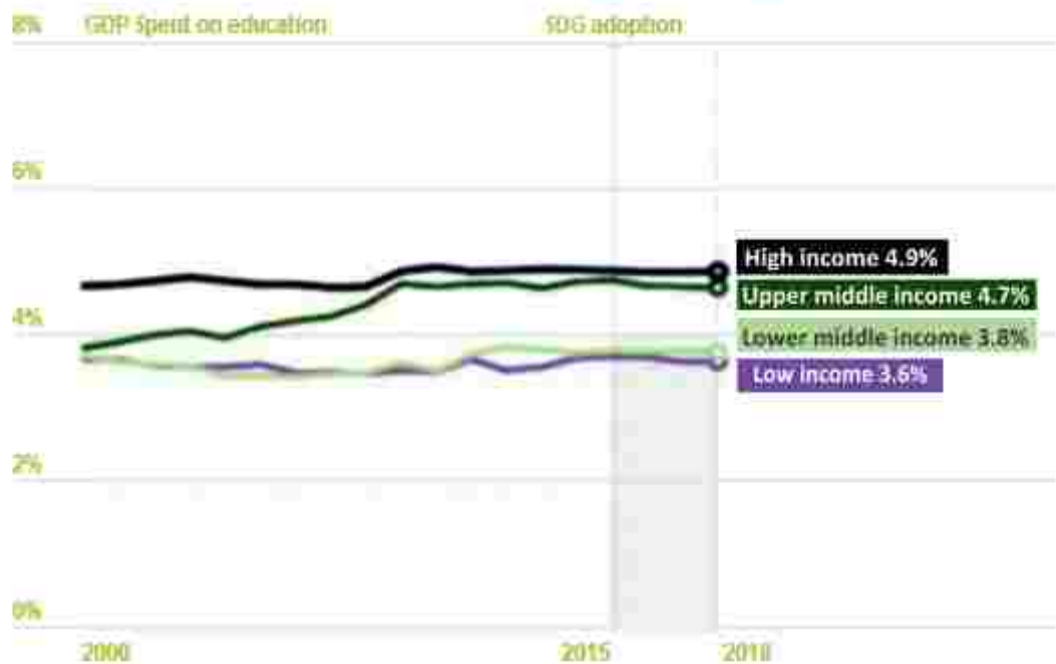
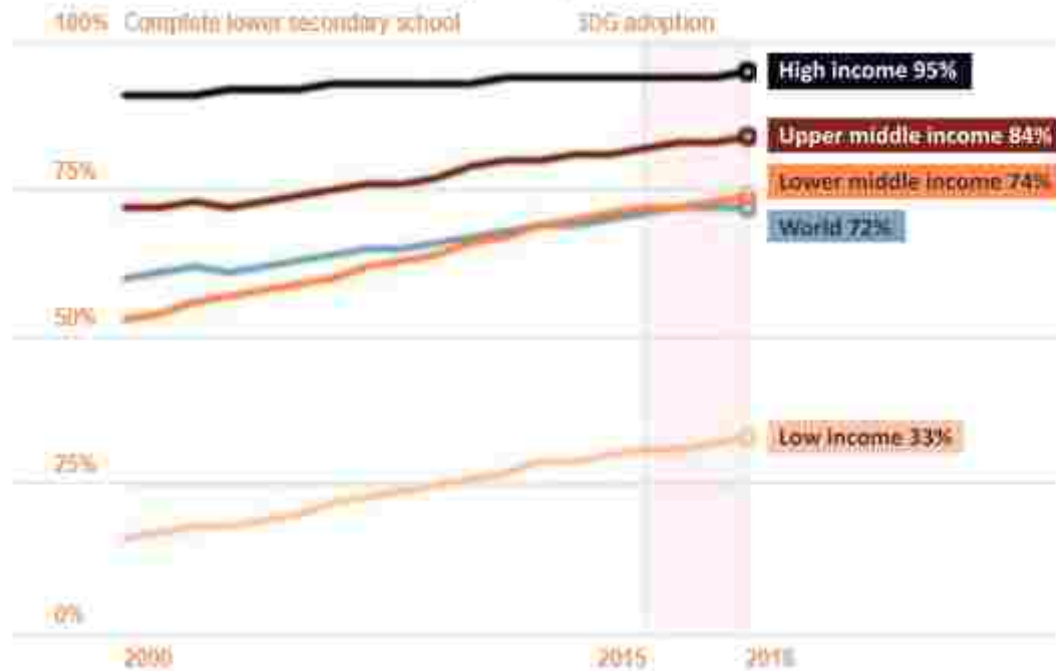
The Sustainable Development Goal (SDG) 4 “*Quality Education*” sets precise *targets* until 2030:¹⁷ “4.1 Ensure that all girls and boys complete free, equitable and quality primary and secondary education leading to relevant and effective learning outcomes. 4.2 Equal access to quality pre-primary education, 4.3 Equal access to affordable technical, vocational and higher education, 4.4 Increase the number of people with relevant skills for financial success, 4.5 Eliminate all discrimination in education, 4.6 Universal literacy and numeracy, 4.7 Education for sustainable Development and Global Citizenship, 4a Build and upgrade inclusive and safe schools (facilities, 4b Expand higher education scholarships for developing countries, 4c Increase the supply of qualified teachers in developing countries.” This SDG 4 now includes not only quantitative targets of schooling, but also qualitative targets on equality, citizenship and several financial targets of affordability and empowering for employability and entrepreneurial attitudes. The UN clusters them in five topics: Access, equity, learning, quality and finance.¹⁸

¹⁷ <https://SDGs4education2030.org/the-goal>.

¹⁸ <https://www.education-progress.org/en>. All following graphs from this source.



Let us look at some indicators (dates from April 2020):



Access: Level of schooling: 88% of children complete primary school, 72% of adolescents complete lower secondary school and 53% of youth complete upper secondary school. The percentage gap to low income countries is high. Economic recession or even depression as result of the corona pandemic can immediately reduce the level of schooling and increase the number of dropouts for financial reasons.

Financing of education: three quarter of the countries meet the target of spending at least 4 percent of their GDP on education. One in four (low and lower middle income) have yet to meet it. The corona pandemic with its economic crisis will likely increase the number of countries who do not meet the target.

*Gross enrolment ratio for tertiary education (most recent year available)*⁹⁹ shows, especially in Africa and South Asia, a lower rate than the rest of the world. An increasing number of governments also realize that higher enrolment ratio for tertiary education is not automatically a benefit for a country if a high percentage remain jobless after graduation, and public money should be increased for vocational training as the job market in many countries in the North and South needs more qualified practitioners than academic graduates.



⁹⁹ <http://tgc.uis.unesco.org/4-3-2-gross-enrolment-ratio-for-tertiary-education>.



Trends in students' mobility: Since the 1990s, globalisation and students' mobility has to be seen as almost synonymous. The number of students (mainly white, often female and from wealthy background) studying abroad increased constantly. However, with the corona pandemic, 40 percent less students abroad have been observed for the academic year 2020/2021. The debate of the impact on higher education is controversial as it is for the economy as a whole; is this just an intermediary period that will soon return to former levels, or will it indefinitely disrupt student mobility? The economic crisis will certainly lead to a



drop in scholarships, which have often been the condition for studies abroad. Open is also the question of whether it will lead to massive increase in online education and distant teaching.⁴⁰ During the pandemic, in one point, suddenly equality existed: in May 2020, almost all schools around the world closed. Unesco offers an interactive world map, where the situation of closing and opening of schools per country can be seen in a given period and updated twice per month.⁴¹ This lockdown impacted the schools on all levels in very unequal

⁴⁰ Leask, Betty/Green, Wendy, *Is the pandemic a watershed for internationalisation?*, University World News, 2 May 2020,1.

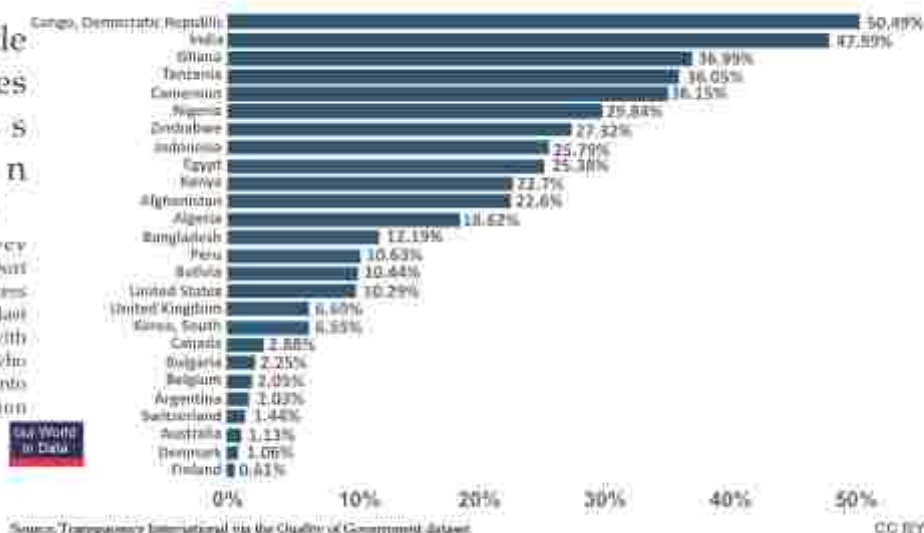
⁴¹ <https://en.unesco.org/covid19/educationresponse>.

ways, depending on their economic means and online facilities. On 20 April 2020, during the global first peak of the Covid-19 pandemic, over 1.5 billion learners have been affected by closed schools which corresponded to 90 percent of all learners worldwide. This figure went down but affected still over 1 billion students in July 2020.

Unemployment of graduates is a challenge especially in developing countries where millions of graduates do not find jobs and instead serve as taxi drivers or restaurant staff. “How does educational attainment affect participation in the labour market?” asks the OECD-survey on education 2019.⁴² The unemployment rate in OECD countries is relatively similar across levels of education. Education is a certainly a gain for persons, but with unemployment, there is a loss of human capital as well as financial capital of the state and of families who invest in their children. High expectations for “financial incentives to invest in education”⁴³ contrast with reality for a portion of the graduates. The harsh struggle for higher certificates at any price is also one of the reasons for the high level of bribery in higher education.

Share of people paying bribes to access education services, 2013

Percentage of survey respondents who report having paid a bribe to access education services in the last year. Percentage are with respect to respondents who said that they came into contact with education services in the first place.



⁴² OECD, *Education at a Glance 2019*. OECD Indicators, Paris: OECD Publishing 2019, 64-81.

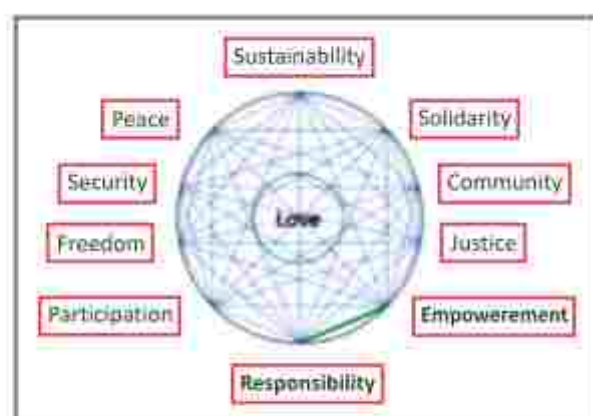
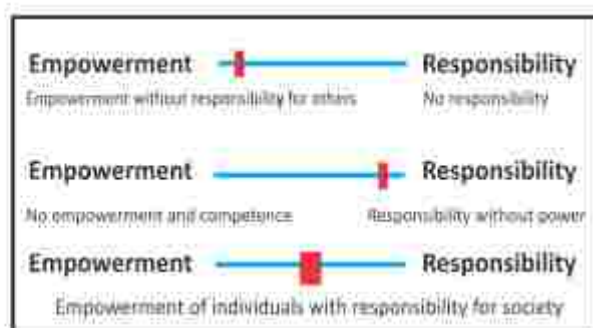
⁴³ Ibid, 96-113.



Integrity is a big issue in higher education. Unethical behavior and lack of integrity undermines the credibility of higher education and its institutions. Plagiarism, corruption in form of paid ghost writing, cheating in exams, marks for sex and bought certificates are widespread.⁴⁴

Paying bribes in order to access education services is widespread. The following data of Transparency International⁴⁵ exists for all countries, I selected some of them to show diversity from all continents:

6.2 Value-Poles: Empowerment and Responsibility



Education can be liberation or domination, empowerment or restriction. The famous Brazilian pedagogic Paulo Freire⁴⁶ developed the education of liberation to overcome the education as means of oppression. Education aims to empower young people to take their lives in their hands and manage it on their own in professional, private and public life. Responsibility includes caring for oneself and those entrusted in private, professional and public life. Empowerment without responsibility leads to

⁴⁴ See manifold articles on Ethics in Higher Education in the two book series *Education Ethics* and *Education Praxis* of Globethics.net publishing. www.globethics.net/education-ethics-series.

⁴⁵ <https://ourworldindata.org/grapher/share-of-people-paying-bribes-to-access-education-services/> (Retrieved 2 May 2020)

⁴⁶ Freire, Paulo, *A pedagogy for liberation: dialogues on transforming education*, London: Macmillan, 1987.

educated, but greedy and selfish persons, responsibility without empowerment leads to overstress, depression and burnout. Balancing the two poles leads to a maximum benefit of education for the individual and the society.

6.3 Towards Globalance: Values-driven Education

The UN Sustainable Development Goals (SDGs) are the framework of objectives. Quantity of years and quality of content and attitudes are key pillars. Education is a substantial part on the way to Globalance, under the condition that education as values-education is more emphasized than in the past.

Values-driven education means education for

- Global, human values across cultures
- Respect for diversity of values within and across cultures
- Ability to deal with opposites as contribution to progress and peace
- Holistic education⁴⁷ with integrated, networked thinking
- Excellency not only in knowledge, but also in character
- Integrity in personal, professional and public behaviour and life
- Balancing the values and virtues, described in this book as Globalance
- Skills for employability balanced with skills to becoming truly human
- Compassion for performance combined with justice and equality
- Faithfulness to one's own tradition combined with openness to the world
- The list can go on. Many organisations for parents to ministries of

⁴⁷ Asante, Emmanuel, *Holistic Leadership in Education. An African Call*, in Stückelberger, Christoph/ Mugambi, Jesse N.K., *Responsible Leadership. Global and Contextual Ethical Perspectives*, Geneva: Globethics.net/WCC, 2007, 97-106,



education, from global UN organisations like Unesco to private foundations support such values-driven education.

The Covid-19 pandemic brought a massive boom in e-learning and online teaching. Not only in high-income countries, but also in emerging and developing countries. Online courses boom not only with classic and new online platforms, but also on WhatsApp and other devices for low bandwidth internet or poor electricity stability. Can values-driven education happen online? Yes, it can, as long the values such as empowerment and responsibility also build the basis for online courses. Of course, face-to face interactions and direct relations between teachers and students remain an important part of character education. Integrity through character education is a key goal of education. Is it possible with e-learning? Yes. In e-learning, the relation and personal contact between teacher and student remains important. Integrity in the way of transparent communication, in self-discipline, in reliability for implementing online rules and in honest, monitored exams, with antiplagiarism software and with same quality standards as campus exams are important and possible in e-learning.

Globethics.net Foundation in Geneva[®] (which I founded and lead as President, and where Monseigneur Prof. Obiora Ike, Faculty member of our Godfrey Okoye University serves as Executive Director since 2016) contributes to values-driven education and online access with its focus on ethics in higher education with online access to resources, online academic courses, online publishing house and a global network. Manifold materials are available through *Globethics.net* to deepen the insights in values-driven education and its instruments. One of these instruments is to revise the global

[®] www.globethics.net.



university rankings, which need to include more indicators on values in the system and curriculum of an educational institution. Globethics.net is working on it.

6.4 Conclusion for Five Target Groups in Higher Education

Students: Character education means, that you students develop a strong inner compass of values and virtues and that you stick to them. It gives you pride and joy that you are committed to ethically improve yourself and the world. But you also know that your moral suffering will increase as you constantly realize that you cannot fully implement your aims. As long as you do not give up by saying “everybody is cheating and is corrupt” but maintain this inner struggle for moral improvement, you are on the right path.

Teachers and university leadership: the same as for students is important for each individual teacher. In addition, it is critical to offer compulsory ethics courses for all students and mentor them to remain ethically on track. The institutionalized ethics policies on all levels of the university allow continuity of these values and standards beyond individuals in a certain position.

Researchers: Globalance and relational values and virtues are also relevant for research ethics. Each research project and publication can be screened against this benchmark.

Professionals: Those who leave higher education and enter the promising and hard professional life, are then tested, to maintain these values and virtues and not to give them up as soon as temptations arise. CIDJAP and other executive programmes build a very helpful bridge from academia to praxis.

The Godfrey Okoye University is best placed to push this agenda of Globalance and values-driven higher education. I am very thankful to modestly serve this Christian university. An Inaugural Lecture is not for my



glory or the one of this university and its leaders. We all are stewards and servants of God who is the source of all life.

I therefore close with the words of the initiator of the Reformation in Geneva five hundred years ago. He ended his books with the faith, which is common to all Christian denominations and also to Godfrey Okoye University:

SDG - Soli Deo Gloria. Glory to God alone.



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Prof. Dr Dr h.c. mult. Christoph Stückelberger. Short Bio



Christoph Stückelberger is Professor of Ethics. His main fields of re-search are economic/business ethics, environmental ethics (with his first book on this topic in 1979), trade ethics, finance ethics incl. tax ethics, political ethics, development ethics, cyber ethics and philan-thropy. He published as author and editor over sixty books and hun-dreds of articles on applied ethics, all downloadable for free on www.globethics.net/publications Also on his website <https://www.christophstueckelberger.ch/publishing/> His standard work

"Environment and Development. An Ethical Orientation" was published in German, Chinese, Korean and Indonesian.

Christoph Stückelberger is a consultant on ethics in business, finance, development, innovation and other fields of applied ethics (www.ethicsconsult.org).

Christoph Stückelberger is Founder, was Executive Director (2008-2016) and is President (since 2016) of the global network on ethics "Globethics.net Foundation", based in Geneva/Switzerland. It is focused on Ethics in Higher Education, with almost 200'000 professors and students registered, ten offices on four continents and 40+ national focal points.

He was Executive Director of Geneva Agapé Foundation until June 2021, now its President, focused on values-driven entrepreneurship. He is Co-Founder and President of OikosInvest Foundation, founded in 2020, for social and environmental investments in Africa and Asia. He is Vice-President of the Ethics Committee of the Ethical Investment Fund "Arete" in Zurich.



He works on education of ethics on global level since four decades in various universities: Prof. (em.) at the University of Basel, Distinguished Professor at the Technical University MEPhI in Moscow, Visiting Professor at GOU University in Enugu/Nigeria, at Minzu University in Beijing/China and at Leeds Beckett University Business School in Leeds/UK. He got his doctor honoris causa (Dr h.c.) from the Protestant University in Congo UPC in Kinshasa/DRC for his long-term engagement in Africa and the Honorary Professorship (Prof. h.c.) from the Unibit University in Sofia/Bulgaria. He is co-coordinator of the international research project on "Religions in One Belt One Road" OBOR with the Minzu University, Academy of Religions, in Beijing.

Former professional positions include:

He was Senior Ethics Advisor to the United Nations Scaling up Nutrition Programme (SUN) (3 years). He was Director of the Swiss Development Organisation "Bread for all" (14 years); Director of the Institute for Theology and Ethics of the Federation of Swiss Protestant Churches (4 Years); Editor-in-chief of a large Magazine (8 Years); Founder and President of Transparency International Switzerland; Member of the Commission for International Cooperation of the Swiss Government (14 years) and President of its sub-commission on WTO for several years; Member of the Swiss Ethics Committee on Non-human Biotechnology of the Swiss Government (9 years); Member and President of the Council of the Swiss Import Promotion Programme SIPPO to support imports from developing countries; President of the international microfinance institution ECLOF working in 30 developing countries (9 years); Founding President of the Swiss Association Church and Environment OeKU; member and consultant of various ethics committees of very large and small Banks (international, Switzerland, Germany, China) and a Sovereign Wealth Fund; consultant of international companies; member of Boards of academic Ethics Centers. Stückelberger was involved in negotiations on debt cancellation between the Swiss Government and developing countries, asset recovery in cases of Marcos, Suharto, Abacha and Mobutu.

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