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The Republic of Uganda

Uganda National Commission for UNESCO

**ETHICAL AND PROFESSIONAL
DILEMMAS IN UGANDA IN THE FACE
OF LIBERALIZED AND HIGHLY
COMPETITIVE MARKETS**

**Proceedings of a Workshop held from
18th to 19th May 2017**

Uganda National Commission for UNESCO



Ethical and Professional Dilemmas in Uganda in the Face of Liberalized and Highly Competitive Markets

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Project Team Leader:
Dr. Dominic Venture Mundrugo-Ogo Lali

Published in 2019

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Foreword

In recent years, there has been substantial debate about the ethics of the services and research in Uganda centered on three issues, that is, the standard of care that should be used in service provision and research, the “reasonable availability” of interventions that are proven to be useful during the course of service and research trials, and the quality of informed consent. The persistence of controversies on such issues reflect, in part, the fact that existing ethical guidelines can be interpreted in multiple ways, are sometimes contradictory, or rely on unstated, yet controversial, ethical principles some of which are driven simply by economic considerations.

As the moral discernment that initially was restricted to concerns in relation to medical and other life sciences policy, practice, and other areas of science and technology research, ethics has taken broader scope encompassing all concerns emerging from new situations and possibilities brought by advances in biotechnology, medicine, politics, law, education, culture, media and philosophy and therefore these call for wider debates in order to build consensus on what is best for the country. The Uganda National Commission for UNESCO is mandated to support formulation of policy guidelines and standard operating procedures on bioethics including the development, harmonization and standardization of training manuals on bioethics through engagement with government, relevant agencies, civic authorities and Civil society organizations for the ratification and domestication of the standard instruments like the Universal Declaration of Bioethics and Human Rights (UDBHR), the Universal Declaration on the Human Genetic Data (UDHGD) and the Universal Declaration on the Human Genome and Human Rights (UDHGHR).

In doing this, attention continues to be paid to building national capacity through the National Bioethics Committee that provides a national platform for debates on ethical issues, training advocates/promoters of the conventions and declarations and trainers in the field of ethics and bioethics with view to advocating for the integration of bioethics in the education system and curricula. Though this debate is just beginning in this particular front, the rich information in the presentations contained in this report show the wealth of knowledge and the huge potential to lead informed debate in this area in the country.

I recommend this report for reading by all for an understanding of the tasks ahead of us in the realm of ethics and bioethics in the country.



Rosie Agoi
Secretary General

Acknowledgements

The Uganda National Commission for UNESCO wishes to appreciate the Government of Uganda through the Ministry of Education and Sports for funding this project. Thanks, are also due to the Secretary General, Ms. Rosie Agoi, the Programme Officer for both Natural (Sciences) and Social and Human Sciences, Dr. Dominic Mundrugo-Ogo Lali who spearheaded the formulation and implementation of the project in close cooperation with the Programme Officer for Education, Mr. David Twebaze, the Programme Officer for Culture and Communication and Information, Mr. Daniel Kaweesi and the rest of the UNATCOM Staff. All the presenters of the fourteen papers are gratefully acknowledged.

Finally, special appreciation goes to all the participants for making the workshop a success.

Acronyms

APA	Association of Professional Agriculturalists
DEI:	Directorate of Ethics and Integrity
FGM	Female Genital Mutilation
GMOs	Genetically Modified Organisms
HEIs	Higher Educational Institutions
HSC	Higher School Certificate
ICT	Information and Communication Technology
KYU	Kyambogo University
MAK	Makerere University
MPs	Members of Parliament
NARO	National Agricultural Research Organization
NCHE	National Council for Higher Education
NVS	National Value System
PHPs	Private Health Providers
PNFP	Private Not for Profit
TCMPs	Traditional and Complementary Medicine Practitioners
UAHP	Uganda Allied Health Professionals
UDHR	Universal Declaration on Human Rights
UMDPC	Uganda Medical and Dental Practitioners Council
UMU	Uganda Martyrs University
UN	United Nations
UNATCOM	Uganda National Commission for UNESCO
UNESCO	United Nations Educational, Scientific and Cultural Organization
UNMC	Uganda Nurses and Midwives Council
UPS	Uganda Pharmaceutical Society
WHO	World Health Organization

Executive Summary

Ethics is at the center of UNESCO's Programme of promoting peace, justice and tolerance in the world. Uganda experiences various bioethical and ethical issues. The impact of these issues is viewed in social, religious, political, academic and cultural perspectives. Reflecting on and debating these issues influences further understanding of their bioethical and ethical implications of the developments in Uganda.

In accordance with this view, the Uganda National Commission for UNESCO organized a two-day seminar held from 18th to 19th May 2017 on "Ethical and professional dilemmas in Uganda in the face of liberalized and highly competitive markets." The seminar was specifically anchored in UNESCO's programme of Social and Human Sciences under the theme of "Learning to live together".

The main objective was to raise awareness on bioethical issues in sciences, education, culture, communications and the media, thus creating a platform for bioethicists from various disciplines to share ideas on the promotion and support for the establishment of an independent, multidisciplinary and pluralist National Bioethics Committee in the country.

Furthermore, the specific objective included to create awareness on the provisions of the Universal Declaration on Bioethics and Human Rights, to share with researchers the international and national bioethics challenges and to brainstorm on the current ethical issues in the Country with the view to engaging in researching for solutions to them.

A number of key stakeholders such as the National Academy of Science, the research community e.g. NARO, NHRO, the National Council for Science and Technology, the academia e.g. Makerere University, Umu, the Ministry of Education and Sports, the Ministry of Science, Technology and Innovation, the Directorate of Ethics and Integrity, NEMA, Bioethics Training Centre, religious organizations, etc. were brought together. A total of fourteen papers were presented.

At the end of the workshop, it was agreed to establish and operationalize the National Bio-Ethics Committee. Further recommendations were done such as the introduction of philosophical, ethical and moral education in the curriculum and to popularize the National Value System (NVS). A ten-point list of resolutions was agreed on for follow up.

1.0 Introduction

This is a summary report of a two-day seminar held from 18th- 19th May, 2017. The theme of this seminar was ***“Ethical and professional dilemmas in Uganda in the face of liberalized and highly competitive markets”***.

Ethics is at the center of UNESCO’s Programme of promoting peace, justice and tolerance in the world. Since 1970 UNESCO has come up with various ethics programmes especially in the area of bioethics. In accordance with this view, the seminar was organized by the Uganda National Commission for UNESCO and a number of key stakeholders; academia, civil society and government were brought together to reflect on ethical and bioethical issues that pose challenges to society and environment and propose possible recommendations to Uganda and the UNESCO.

The seminar was held for two days during which a total of fourteen papers were presented.

Objectives

Overall objective:

To raise awareness on bioethical issues in sciences, education, culture, communications and the media thus creating a platform for bioethicists from various disciplines to share ideas on the promotion and support for the establishment of an independent, multidisciplinary and pluralist National Bioethics Committee in the country.

Specific objectives:

1. To provide a forum for bringing together a number of experts in ethics and bioethics to learn about each other’s various activities in bioethics as an update to the work already done by various stakeholders.
2. To create awareness of participants on the provisions of the Universal Declaration on Bioethics and Human Rights and the Universal Declaration on the Human Genome and Human Rights and thus operationalize the universal bioethical principles and engage participants in the global bioethical debate.
3. To share with researchers the international and national bioethical challenges arising from science and technology, education, culture and the media and strategies for managing them.
4. To brainstorm on the current ethical issues in the country with the view to engaging in researching for solutions to them including agreeing on the scope of ethics/bioethics education at the various levels of education.
5. To agree on the formation and composition of the Uganda National Bioethics Committee.

Participants were drawn from the National Academy of Sciences, National Agricultural Research Organisation (NARO), National Health Research Organization), UVRI, the National Council for Science and Technology (UNCST), the academia (Makerere University and Uganda Martyrs University), the Ministry of Education and Sports, Ministry of Science, Technology and Innovation, Ministry of Agriculture, Animal Industry and Fisheries, Ministry of Health, Ministry of Gender Labour and Community Development, Directorate of Ethics and Integrity, NEMA, Makerere University College of Health Sciences, Bioethics Training Centre, selected professional bodies/councils, religious organizations and cultural institutions.

At the end of the workshop, a ten-point list of resolutions was agreed on for follow up. This publication is a record of the papers presented in the two-day's discourse.

DAY ONE: 18th May 2017

2.0 Overview and Objectives of the Seminar by Dr. Dominic Mundrugo-Ogo Lali

2.1 Overview

The overview of the workshop was delivered by Dr. Dominic Mundrugo-Ogo Lali, the Programme Officer for Social and Human Science at the Uganda National Commission for UNESCO (UNATCOM). He welcomed and thanked the participants who made it in time for the workshop. He observed that Uganda experiences various bioethical and ethical issues. The impact of these issues is viewed in social, religious, political, academic and cultural perspectives. Reflecting on and debating these issues would influence further understanding of their bioethical and ethical implications of the developments in Uganda. He highlighted some of the issues and concerns, where reflections on ethical principles are needed namely; the advancement in biotechnology for example the development of genetically-modified organisms (GMOs), issues in health care delivery for example human, veterinary and food industry. Other fields included environment, legal, ICT, research, media, politics, culture, education among others.

In the education sector, he mentioned teacher absenteeism in schools, additionally is an issue that often comes up. In the society, there are issues of religious fundamentalism, indoctrination and exclusivist tendencies which are some of the issues that often come up.

He said that many other concerns have also sprung up in our communities such as socio-economic inequalities, disparities in health and gender as well as ethnic inequalities which have now become so rampant.

Dr. Dominic Mundrugo-Ogo Lali suggested that, debates are needed to cultivate critical thinking on some of these and various other issues among the population and especially the young generation. He concluded that it was therefore important to build capabilities for critical autonomous thinking and decision making.

2.2 Workshop Objectives

Dr. Dominic Mundrugo-Ogo Lali numerated the objectives of the workshop, namely:

1. To raise awareness on ethical or bioethical issues in the sciences, education, culture, communications and the media.
2. To create a platform for bioethicists/ethicists from various disciplines to share ideas on the establishment of an independent, multidisciplinary and pluralist national Bioethics Committee in the country.
3. To provide a forum for bringing together experts in ethics and bioethics to learn about each other's various activities as an update to the work already being done by various stakeholders.
4. To create awareness of participants on the provisions of the Universal Declaration on Bioethics and Human Rights and the Universal Declaration on Human Genome and Human Rights.
5. To share with researchers the international and national bioethical challenges arising from science and technology, education, culture, media and strategies for managing.

See Appendix IV

3.0 Opening Remarks by Secretary General, Uganda National Commission for UNESCO

The Acting Secretary General Ms. Rosie Agoi welcomed all participants and highlighted that the seminar was within UNESCO's agenda of fostering dialogue and ethical principles between UNESCO and the Government of Uganda.

She stated that the seminar is intersectoral and specifically anchored in UNESCO's programme of Social and Human Sciences under the theme of "Learning to live together". The overall aim of the workshop is to attend to ethical issues which have posed socio-economic challenges.

She gave a background of UNESCO and enumerated its five functions; Laboratory of ideas and foresight, standard setter, clearing house, capacity-building and as catalyst of international cooperation. The Secretary General added that UNESCO's Fields of competence are programmed into Five (5) namely Education, Natural Sciences, Social and Human Sciences, Culture and; Communication and Information. The intersectoral theme ties together all these programmes.

She further noted that the social and ethical dimensions of science and technology, education, culture and communication are central to UNESCO's mandate, with a priority concern for the most vulnerable segments of society. The main line of action for this is empowerment to manage the ethical, legal, environmental and societal implications of scientific and technological challenges with a view to achieving inclusive and sustainable social development. This is achieved through strengthening capacities to manage bioethical challenges and engage fully in debates on bioethics. In addition it is achieved on the identification of the ethical, legal and social implications of cutting-edge science, emerging technologies, practices in teaching, learning, culture, communication and their applications for sustainable development.

She said that as an intersectoral and multisectoral platform, UNATCOM is encouraged to identify and address the ethical dilemmas posed by scientific advances and their applications as well as practices in educational, cultural and religious undertakings to the integrity and rights of individuals and communities, both for present and future generations.

She informed the participants that UNATCOM wanted to tap into their thinking that promotes ethics and professionalism. She mentioned that one of the outcomes of this seminar would be to select a National Bioethics Committee to promote ethical reflection in Uganda.

In conclusion, she wished the participants fruitful deliberations.

4.0 Official Opening by the Vice Chairperson UNATCOM Interim Committee

The Vice Chairperson of UNATCOM Interim Board, Prof. Eriabu Lugujjo thanked all presenters for accepting to present their papers and he observed that this seminar was historical given the nature of ethical challenges in Uganda. He argued that in order to maximize our potential we must satisfy certain criteria. He further noted that the most important role of education is the transformation of the mind and that the current education set up is not performing the role it is intended for. Examinations meant to test students have become meaningless.

Prof. Lugujjo mentioned five pillars of education for the 21st Century. These are: Learning to know, learning to do, learning to live together, learning to be and learning to transform oneself and society.

He said that ethics helps humankind to ask fundamental questions and involves actions to make our lives tolerable. This is in line with UNESCO's constitution and purpose of building peace in the minds of people.

He lauded informal education for its role in enabling learners to behave ethically, a role that is not taken seriously today. Uganda being a member state of UNESCO should realize that ethics is so central for; national unity and peace, enhance spiritual values social justice, and enhance work ethics.

Prof. Lugujjo further argued that ethics and morality are central in dealing with what Mahatma Gandhi called the 7 deadly sins of humanity namely:

1. Wealth without work
2. Pleasure without conscience
3. Knowledge without character
4. Commerce without morality
5. Science without humanity
6. Religion without sacrifice
7. Politics without principles

He observed that the above tendencies reflect lack of values and aspiration. With liberalization and cut-throat competition in our society and constant exposure to what is called modernity, even what used to be abolished back then is now acceptable leading to lack of humanism in our society. This has led to social disharmony and loss of values hence no possible gains. He further noted that, the moment price tags are put on dignity, values are lost and there's no possible gain when values are lost. But with the existence of ethics, the evil in the world is reduced. He advised that, the recommendations that would arise after the discussions are compiled and widely disseminated. He also called upon the participants and the rest of stakeholders in the society to take up the recommendations for practice. He advised that to reverse the current situation, we should know that virtues are not hereditary but are inculcated.

He also noted that the fourteen topics to be discussed have a common denominator which is ethics, human rights and education.

He then declared the workshop open.

5.0 Keynote Address by Prof. Edward Wamala

Prof. Wamala theorized on ethics at work, markets and governance.

He argued that Ugandan traditional values impact on ethics although ethical challenges are global. He expounded that, some of the major challenges Uganda faces are mainly governance and issues of integrity.

One of the theories of ethical issues in Uganda is transitional theory which argues that society is transiting from colonial society to independent states, from status society to contractual society and from demand driven to unregulated markets. He likened this kind of society to one where a young man who grew up in a status society will have to wait to take his seat at the table of men. In other circumstances, the young men are expected to leave chairs for the elders. However, a lot has changed since the transition to the unregulated or contractual society were accused. Young men contest for honor with the elders. This he called the dynamics of social relations where survival is for the fittest.

On trans-class man Phenomenon, he said that this situation arises when an individual from an impoverished society makes it in life but does not want to associate with the rest of the society. The challenges involved are that most public officials take two roles for the case of status and contractual.

For example a custodian of ministry cars is also a Clan Head. The dilemma is whether to please a ministry or the clan. Hence ethnicity impacts on professionalism and ethics, making corruption in a form of social ghost services a serious ethical issue. The trends noted are of supernaturalism and ethics, markets and ethics and governance and ethics.

One other phenomenon he mentioned was called *supernaturalism*, a notion of quick fixes for promotions. The challenge this induces is a sense of agency hence affecting professionalism. He observed that markets have emphasized selling what a professional has. A teacher sells marks, a nurse sells drugs, a police officer sells a gun etc. Professor Wamala argued that this kind of lack of regulation causes ethical problems in society. He pointed out that leaders are in business, something which puts them in a situation of conflict of interest.

On **governance**, he noted that corruption is a problem. He explained that corruption is equal to monopoly plus discretion minus accountability. He said it is monopoly of power without accountability that results into corruption.

As for **recommendations**, he stressed that the country needs to go back to drawing board. He concluded by posing the following question:-

1. Who should guard who?
2. What should we do to settle for contract and are there lessons to learn from status society?

In his advice on response to these questions, Prof. Wamala argued that there are good things in status society and he mentioned that we should know that contracts are the law.

See Appendix V

6.0 Ethical Issues in Tertiary Education by Dr. Pamela Tibihikirra-Kalyegira

Dr. Pamela highlighted the mandate of the National Council for Higher Education (NCHE). She argued that unethical behaviors in tertiary education and universities include; unaccredited institutions and programmes, unqualified staff, admission of students, no mentorship, plagiarism etc. She mentioned that the above unethical issues are real in Uganda's tertiary education as some institutions and students have not complied with ethical and legal guidelines of NCHE. She pointed out that the repercussion of these challenges has not spared the quality of higher education in the country. She also pointed out an example of members of parliament and political leaders who have exploited this loophole to get forged academic qualifications.

She then listed the following areas that have ethical issues:

a) Establishment of HEIs:

- Running of unaccredited institutions and/or campuses and branches thereof
- Running of unaccredited programmes
- Unqualified staff: fraudulent qualifications, teaching a programme for which one is not qualified e.g. a degree programme should be taught by a master's holder and likewise a diploma programme by a degree holder

b) Admission of students:

- Unqualified students: lack of adherence to set entrance requirements i.e. degree or diploma programmes
- No vetting of entry qualifications to ensure authentic O and A level documents
- Admitting more numbers than the resources e.g. facilities, staff etc. can carry

c) Teaching:

- Inadequate instruction of students: lack of preparation and/or under preparation, poor attendance of lecturers
- Inadequate office hours for student consultation
- No mentorship of junior staff by the senior staff
- Moonlighting – most of our instructors are overextended

d) Research:

- Hardly any research and publication taking place
- Poor supervision of student research
- Plagiarism by both students and teachers
- Absence of institutional policies and/or enforcement of research ethics e.g. on the need for Ethical Review Committees

e) Examination malpractice:

- Cheating prior to, during and after examinations
- Cheating in coursework
- Poor invigilation of exams
- Mercenaries
- Favoritism; money or sex for marks, tribalism, nepotism
- Lack of institutional policy and/or enforcement of the same regarding examination

f) *Graduation: This is merely routine.*

- Graduates who are ill prepared for the world of work both in regard to core competencies expected of their qualification and general skills like communication (both oral and written), interpersonal skills, work ethics etc.
- Forged transcripts
- Falsified entry of marks

Recommendations

- The University and other Tertiary Institutions Act (UOTI) and regulations do provide for standards and guidelines on many of the ethical challenges raised. The issue therefore is one of enforcing compliance. There are proposed amendments to the UOTI Act to further strengthen compliance in this regard.
- Higher education institutions have been tasked to embrace internal quality assurance mechanisms of improvement to avoid reliance on external measures e.g. Establishment of QA units.
- Members of the public ie. parents, guardians, prospective students, are encouraged to always consult NCHE for information on accredited institutions and accredited programmes prior to enrollment.

Questions and comments

- University students use money and sex to influence passing. There is laziness of students.
- Why does the Ministry of Education and Sports continue to supervise health students yet we have experts in health?
- How come some secondary students go to UNEB for remarking?
- To what extent has NCHE utilized professional associations?

See Appendix VI

7.0 Ethical Issues in Teacher Education by Dr. Godfrey Bakaira

Dr. Bakaira started his presentation by clarifying on concepts:

a. Teaching

- Teaching is the process of facilitating learning.
- Teachers are the key to progress and reform in education.
- Teaching takes the form of questioning, listening and sharing information.
- It is undertaking ethical tasks or activities.

b. Ethics

He mentioned that ethics is a branch of philosophy that involves systematizing, defending and recommending concepts of right and wrong. Accordingly, there are codes of conducts and codes of ethics to guide the teaching profession.

c. Professionalism

- It is a trait that is highly valued in workforce.
- It has many attributes like specialized knowledge, competency, honesty, certification, etc.
- Teachers influence students and are therefore ethically responsible.

Ethical principles

He identified the following as ethical principles; respect for personal autonomy, non-maleficence/harm, prevention of injustice, beneficence and fidelity.

Ethical issues

He mentioned that these are ethical issues; Inclusive education, ICT, media exposure, gender responsiveness, discipline, development and employment, payroll and public private partnership.

Recommendations

He recommended a policy on national teacher social dialogue framework, regular review meetings on teacher education and a regular continuous professional development.

Questions and comments

Has formal education killed indigenous cultures? Is it ethical for teachers not to be sensitive to single parent students by asking them about their parents?

Why have students at university failed to appreciate tutorship?

Response:

Dr. Bakaira responded by emphasizing the role of a teacher in education process.

Details in Appendix VII

8.0 A Critical Analysis on the Emerging Issues at Sectoral Levels of Health and Associated Industries by Prof. Wilfred Lajul

Prof. Lajul informed participants that Health ethics and resultant ethical issues are eminent.

He noted that health sectoral levels comprise of public and private industries which impact on health. He pointed out that these included the food industry, biotechnology and pharmaceutical industry.

He further cited that objectivity in decision making is based on the reliance on evidence and availability while gravity of risks is based on the validity of available statistics.

According to Prof. Lajul, the central need of the population is health. He explained that the private sector comprises Private Not for Profit (PNFPs) health providers, Private for Profit Health Providers (PFPHPs), and Traditional & Complementary Medicine Practitioners (TCMPs). He defined associated industries, to mean the manufacturing institutions that facilitate the health sector in providing healthcare and services. These are the food industries, pharmaceutical industries, information industries, biotechnology industries, labour industries etc. He defined medical ethics as “concerned with ethical issues that arise in the clinical context related to the care of specific patients” and bioethics as “ethical issues arising from the creation and maintenance of the health of all living things”.

Ethics/Values/Law/Human Rights

Prof Lajul informed the participants that ethics is concerned with the rational evaluation of the values underlying decisions and actions of man and those values are the ideals of an individual, a group or a society.

According to him, the World Health Organization (WHO) describes values as what is important to an individual, a group, or a society. Values that are commonly invoked in healthcare ethics are autonomy, fairness, equity, compassion, honesty, freedom, solidarity, trust and respect.

Purpose of the presentation

He informed the participants that the purpose of the presentation was to investigate the ethics of healthcare, research and policies in the provision of health services.

Public health

In this section, he mentioned the two different service providers in the healthcare sector, namely the public sector and the private sector. He then clarified on the concepts of public health and population health accordingly:

- Public health has been defined as the science and art of preventing disease, prolonging life and promoting health through organized efforts of society.
- Population health, on the other hand refers to the state of health of the members of a certain population.
- Public health has the *preventive* and the *collective efforts* connotations.
- It is not concerned with the *individual level*, but with the *population level*.

The ethical issues in public health

- **Harm prevention, public good and individual liberty**

This means, it is ethically right to restrict individual liberty to movement or contact with others

according to the ethical value of **solidarity** and **reciprocity**, so long as the intention is to prevent harm and to promote good public health.

- **Treatment and prevention**

This means, prevention and treatment of illness that may raise ethical questions as which one should take precedence over the other.

- **Health promotion and equity**

WHO observed that, “Ill-health related to chronic disease is rising across the world”. However, ethical principle of **equity** permits government to be inclusive in the promotion of public health, whether a sector of the public deserves it or not.

- **Public health surveillance**

The ethical question is, how should the need for accurate disease surveillance data be balanced against the principle of individual autonomy?

Ethical issues in the private healthcare services

According to Prof. Lajul, the private healthcare sector comprises:

- Private Not for Profit Providers (PNFPs)
- Private Health Providers (PHPs)
- Traditional & Complementary Medicine Practitioners (TCMPs)

He mentioned that Private Not for Profit Health-care Providers inflate numbers of patients for tax exemptions. He also noted that in some countries, for a health centre to be exempted from taxpaying, they are required to avail the state with the actual number of patients they treat on a daily basis before their status are considered.

Private Health Providers (PHPs)

- The main ethical issue in PHPs is that maximization of profits in health care provision, drastically affects the quality and efficiency in healthcare service delivery.
- Desire for profit making reduces efficiency in healthcare provision; contrary to usual slogan that privatization improves efficiency in healthcare provision.
- Desire for profit makes PHPs evade tax, which drains resources for healthcare; contrary to the belief that privatized healthcare service delivery relieves governments of the burden on health care provision.

He also observed that private for-profit hike prices of health care services.

Traditional & Complementary Medicine Practitioners (TCMPs)

Their treatment is not very clear as they sometimes include supernaturalism. There is also unclear dosage administration and discrimination in treatment, safety and bio piracy/plagiarism.

Bio piracy

Bio piracy is “the use of intellectual property systems to legitimize the exclusive ownership and control of biological resources and knowledge, without recognition, compensation or protection for contributions from indigenous and rural communities”.

Ethical issue arises when in the name of intellectual properties, indigenous medicine receives patents without verifying the original communities from where these medicines are received without acknowledgment or fair compensation.

ETHICAL ISSUES IN HEALTHCARE AND ASSOCIATED INDUSTRIES

There are several ethical issues in healthcare associated with industries that support healthcare provision and practice namely:

- Food industries
- Pharmaceutical industries
- Biotechnology industries

Ethical issues in the food industry

The employees are the actors in the food chain production - the integrity of the actors in food production and distribution.

Food safety - the quality of food due to food **additives** in processing food products, **pesticides** residues in the growing of food crops and **microbial** contaminations in the process of food preservation.

Food production

In the production of food, ingredients are often added to the food products to improve flavour, colour or tastes.

These **additives**, often affect human health, either positively or negatively.

The **rights theory** should regulate the policies used in food production and all the structures put in place in the process of food production because healthy food is a right. This creates another ethical issue as to how food crops are produced and what kinds of pesticides are used in the growing of food crops.

Food preservation

The ethical issue is how this can be avoided so that human health is not put at risk.

First has to do with the **conduct** of employees in the process of food production and preservation.

The **value theory** should regulate the conduct of the actors in food production, since the theory maintains that what one does, should be right in itself, but not driven by profit or gain one accrues from acting.

The issue on food is also that of **genetically modified organisms** (GMOs) and human health.

According to the UN, concerns have also been expressed about the risks to human health of food products derived from genetically modified crops.

Ethical issues in pharmaceutical industries

Frequently, pharmaceutical companies seek the research expertise of academics to conduct the studies that lead to pharmaceutical product approvals.

Despite the mutual benefits, conflicts of interest are common in these settings. Several ethical and social questions exist about the choice of drugs to develop.

The first involves whether the result is worth the effort and cost. So, pharmaceutical products can be justified if benefit is high and risk is low; and the research leads to new medical products that can benefit many.

Drug companies are not required to publish study results, except under rare circumstances. Regulatory agencies keep company data confidential and only require disclosure of selected summaries of study data in the drug labeling. As a result, negative drug study data often remains unpublished which affects the principle of honesty in drug research.

New drugs are expensive because manufacturers need to recoup the considerable expense of getting a new drug to market.

This ethically affects the right to access to drugs.

The first issue in **marketing** is whether advertisement material is truthful about benefits and risks of a particular drug. The second issue concerns the amount of money companies spend on advertising. Drug advertisements are often driven by **commercial** other than **scientific** objective interests.

Drug companies have increasingly understood that the **post-market research** and surveillance phase of a drug's life is now often as active as the pre-market phase. Where negative results are unveiled by the post-market research and surveillance, **objectivity** is often suppressed for fear of loss that will be derived. In a market driven world of today, the ethical issue that pharmaceutical industries are not objective or truthful in presenting the information about the drugs they have manufactured. In most parts of the world, there are no laws regulating this practice.

An example of laws regulating drug labeling (Sweden, 2013)

- **Article 1:** Drug information must include accurate, objective, meaningful and balanced particulars dealing adequately with the favourable and unfavourable properties of the drugs.
- **Article 2:** The summary of product characteristics (SPC) that has been adopted for a drug constitutes the factual basis for information about the drug. The information may only refer to drugs that have received marketing approval in Sweden. It may not contain indications or dosages other than those approved of for the drug, unless otherwise permitted by the Medical Products Agency.
- **Article 3:** Pharmaceutical companies must always maintain a high ethical standard. Information about drugs must conform to good practice and good taste. Offensive presentations are not permitted.

Conflict of Interests with the Academia

The first ethical issue that arises from this situation is the conflict of interests. From the above, the ethical question that arises is on the objectivity of the company sponsored research results found out by university researchers.

A conflict arises, because company sponsors prefer secrecy in the name of competition and patenting, and universities prefer openness and objectivity.

Biased study design and data interpretation

A similar ethical question relates to a concern that corporate research protocol designs are manipulated or the data interpreted to achieve a result favourable to the commercialization of a drug. This is an ethical issue faced by both academic researchers and those employed by industry.

Human Research Ethics

Considerations for any researcher is to assess whether the potential benefit of the proposed research outweighs the potential harm, which includes physical, psychological, social and economic harm.

This often ignores other **non-human subjects**, which ethically are also important, especially if these non-humans are living beings.

The Environment

Ethically, biotechnology has environmental impacts due to the fact that “[...] novel gene might be unintentionally transferred by pollination to other plants, including weeds and also wild relatives of the crop species”. This is technically possible, but the potential long-term impacts this might have are still unclear. There are fears that such transfers could lead to the development of resistant “super weeds”, loss of genetic diversity within crop species, and possibly even the destabilization of some ecosystems. All these affect life and human health in particular.

Conclusion

In conclusion Prof. Lajul said that there are several ethical issues, both in public and private healthcare sector and in the associated industries.

From the public sector, the main ethical issue identified is that the primary asset of any nation is the health of its population. Higher levels of health are associated with greater overall well-being and productivity of that nation. This means, healthcare should not be relegated to the third parties other than the state itself, since the third parties’ main objective in the provision of healthcare is profit making. Though state nations can be supported in the provision of healthcare services by the private sector, the key ethical responsibility to provide healthcare lies with the state. The government of Uganda should not over liberalize the health sector. He also said that ethical and legal guidelines have to be enforced in health care service.

Privatization, in the case of Uganda has met commercialization of the healthcare services, increases administrative costs and controls; thus, making costs of healthcare services higher and efficiency in healthcare provision poorer.

Thirdly, the ideological belief that market oriented healthcare reforms improves efficiency and reduces costs is a myth.

In both research and healthcare provision, market forces are driven by competition, secrecy, and commercial interests to own patents and maximize profits; which dialectically contrast with objectivity, openness, accuracy and sharing of knowledge as main objectives universities. In the food industries, care has to be taken in the processing of food products in ensuring that the quality of food is preserved. central agents in food chain production are the human people, who should be persons of virtue, guided by value and human rights theories.

Lastly, the theoretical harm of genetically modified organisms (GMOs), if it occurs, is more catastrophic; so, at the moment of uncertainties, precautionary principle has to be applied.

See Appendix VIII

9.0 Experiences in Clinical Medicine Practice and Population Health by Prof. Pius Okong

Introduction

Prof. Okong observed that books of ethics only prescribe the behaviors of medical practitioners, but do not talk about the responsibility of government. There is therefore more information in what professionals should do to observe things than the government.

9.1 Ethical Considerations/Responsibility

1. To the patient/client

- Hold the health, safety and interest of the patient/client first.
- No action or omission on his/her part or sphere of influence is detrimental to the patient/client.
- Provide relevant/clear information.
- Treatment and medical interventions has to be with full consent except in emergencies; when such interventions may be done, then in best interest of the patient.
- Respect confidentiality.
- Work in the interest of the detainee and do not ask for a bribe.
- HW shall not abandon a patient under his or her care.

2. To the community

Health worker to ensure:

- No action or omission on his or her part, or within his or her sphere of responsibility is detrimental to the interest/condition or safety of the public.
- Promote the provision of effective health services and notify authorities of any health hazard.

3. To the health unit/place of work

- Abide the rules and regulations governing the work place.
- Conform to the expectations of the health unit.
- Strive to fulfill the mission of the institution.

4. To the law/profession

- Health workers shall observe the law and uphold the dignity and honour of one's profession and accept ethical principles.
- Currently there are four Professional Councils which govern 50-75% of health workers:
 - Uganda Medical and Dental Practitioners Council (UMDPC)
 - Uganda Nurses and Midwives Council (UNMC)
 - Uganda Allied Health Professionals (UAHP)
 - Pharmacy Council

5. To colleagues

- Co-operate with fellow professional colleagues.
- Recognize and respect each other's expertise in the interest of providing the best possible holistic care.

9.2 Ethical Issues in View of the Practice and the Market

- Autonomy: Some patients for instance do not want blood transfusion, yet they are in critical conditions.
- Severe influence from Government corruption.
- Lack of medical codes of conduct in some cases.

Recommendation

- The government of Uganda should fulfill the equipping of health facilities with the necessary requirements like drugs, staff, tools etc.
- Ministry of health should come up with codes of conduct for health officers.

See Appendix IX

10.0 Ethical Issues in the Media, Public Relations, Press Freedom and Civil/Political Activism in the Era of Electronic Communications by Aisha Sembatya (PhD)

In her introduction, Dr. Aisha stated that the proliferation of electronic communication and media technologies, especially the internet, have fundamentally transformed the practice of journalism and communication in Africa and the world generally and this presents a number of ethical challenges.

She observed that the current era is characterized by the digital speedway that is increasingly fueled by a cutthroat fight for financial survival. Electronic communication represents quite a significant amalgamation of media forms and platforms that allow people to share and exchange information over space and time with limited or no barriers at all. According to her, the debate on media ethics in the electronic era is not independent and needs to be framed within the broader debate on global media ethics generally (Chari, 2009). She further argued that the electronic and digital era has created a media system beyond professional journalism that in some way diminishes the quality and propagates potentially harmful effects on the general public that is exposed to content obtained through such platforms.

Dr. Sembatya then identified key issues that are considered as unethical conduct in media practice. These include:

- The Media overlooking the principles of accuracy
- Plagiarism
- Use of anonymous sources
- Manipulation of pictures

As a recommendation she proposed that the government of Uganda should empower the regulator (Media council) to check unethical practices in media.

She requested to rethink old principles of journalism and how they can be appropriated.

She concluded by stating that electronic communication presents many opportunities to journalism and the media as well as those who engage with them and participate in the flow of global communication as citizen journalists. Yet, these opportunities present numerous ethical considerations and challenges, including making it easy to invade privacy and plagiarize content. In the final analysis, the globalization of communication through the electronic and technological revolution we live in now, may not be as beneficial to our purpose as communicators, information seekers and users, unless the players in this revolution act ethically and morally. The focus by various actors, journalists and media scholarship on issues of ethics in the digital era is a call for a rethinking in communication practice, including journalism and to move away from framing on journalists and communication in a traditional manner to one that takes cognizance of the impact of digital technology on the production, content and dissemination of information as well as the structure and operation of news organizations.

See Appendix X

11.0 A Critical Analysis of Bioethical/Ethical Issues in the Administration of Law and Order, Social Justice and Rights Based Competitions for Space by Dr. F. M. Kasozi

Dr. Kasozi introduced his paper as focused on an academic confluence of reflections on matters of ethics, law, order, justice and rights.

- 1) ETHICS: Ethics in general and a sub-division of Applied Ethics called Bioethics in particular
- 2) LAW: The Administration of Law
- 3) ORDER: Public Order Management and Regulation of the Proper Use of the Natural Environment
- 4) JUSTICE: The Administration of Social Justice
- 5) RIGHTS: Rights-based Competitions for Space

He informed the participants that his presentation follows a UNESCO pillar of education, *i.e. the pillar of learning to be (a Muganda, a Ugandan, an African)* to select his method.

In the face of a liberalized and highly competitive market, it is better to be ourselves, and hence use our methods. Therefore, his method is: to ntu'ologically break the issues under examination here into their "comprehension constituent parts".

He then asked the question: What is a ntu'ological categorization of ethical issues? He explained that the adjective "ntu'ological" is derived from the word "ntu'ology".

He said that Ntu'ology is a term that he created, to refer to a study, discourse, reasoning or discussion concerning Bantu wisdom; wisdom which is considered to be the ultimate principle for classifying reality and values in accordance with the five ntu'ology categories (*i.e. the four "ntu" categories and the "meta-ntu" category*). He illustrated this as follows:

A NTU'OLOGICAL CATEGORIZATION OF THE CONTEST OF ETHICAL ISSUES

NTU'LOGY CATEGORY

1. Muntu Category (human beings)
2. Kintu Category (non- human beings)
3. Wantu Category (time & space)
4. Buntu Category (modality & values)
5. Meta-ntu Category (God & Spiritual world)

NTU'LOGY BRANCH

1. Muntu'ology
2. Kintu'ology
3. Wantu'ology
4. Buntu'ology
5. Katonda'ology

He noted that the five ntu'ology categories would guide his critical analysis of the contest of ethical issues for space in law, order and social justice. The questions that would to be answered were:

What is an ethical issue? What is the contest here in question?

In answering the two questions, he explained that an ethical issue involves three major ingredients:

- i. Human Factor: a practical deed (e.g. action, word) or theoretical deed (e.g. thought, plan, etc.) by a human being or human beings, NOT by non-humans
- ii. Human Subjectivity: at "human subject deed" the human being must be the subject (*Human Participation*), NOT a "human object deed", whereby the human being is an object (mere *Human Involvement* in a deed)

- iii. Conflict between two or among more than two human subject deeds of morality or ethics: it is usually a clash of principles, entitlements, responsibilities, etc.

In his understanding, he equaled an ethical issue a practical or theoretical human subject deed that involves a conflict between/among varied ethical/moral positions.

THE CONTEST OF ETHICAL ISSUES FOR SPACE

He explained that there is competition of morality or ethics positions for theoretical or practical recognition and inclusion in the implementation of law, order and social justice which are influenced by three major ingredients of ethical issues:

- Human factor
- Human subjectivity
- Conflict between or among more than two subjects' deeds of morality or ethics

Recommendations:

The presenter concluded with the recommendation that the role of concrete human factors in ethical issues must be considered and human subjectivity in **respect of ethical issues must be considered as a critical matter**. He also advised that the Ugandan systems of thought and value systems ought to be followed in determining agreed upon concepts and values upon which the granting of space to any of the belligerents in Uganda would be based. He further recommended that the academia, especially philosophers, should be involved in the formulation and implementation of policies and laws that will not cause more conflicts in the face of liberalized and competitive market.

See Appendix XI

DAY TWO: 19th May 2017

Day Two started at 8:30am with the registration of participants which was followed by opening prayer and introduction of participants and a review of Day One. The presentations then officially started.

12.0 Bioethical issues in Advances in Biotechnology by Dr. Olupot Giregon, College of Agricultural Education Sciences (CAES)

Dr. Olupot observed that biotechnology is broader than Genetically Modified Organisms (GMO's). Examples of biotechnology include brewing, making yogurt etc. He argued that scientists have ignored organic ways of killing pesticides and intentionally opted for chemicals and GMOs which are very dangerous to human life and environment.

He observed that there is a problem of GMOs since its advocates do not provide clear definition and methods. He further mentioned that these advocates of GMOs are silent about its negative effects. He explained that in contrary to what others believe, a GMO is a product of vitro nucleic acids techniques. This has induced unintended risk in science e.g. infertility, chronic disease and environmental catastrophes.

He mentioned that because of using markers and reporter genes in the process, plants are overdosed on organisms that have been exposed to viral resistance. According to Dr. Olupot, 97% of GMOs are pesticides. This has posed a big threat to human life and environment. GMO has led to monoculture which has threatened biodiversity conservation.

According to Dr. Olupot Giregon, seeding is a business of multinational companies, geared towards pushing GMOs, to get rid of indigenous seeds in order to promote their seed markets. This is because they own more than 70% of the world seed market.

He cautioned that scientists have been threatened from giving an objective view on GMOs by politicians, hence using food and science to control society. They have compromised Ugandan MPs to use bad laws to regulate their business. Ethically, GMOs contravenes the principle of non-maleficence.

Dr. Olupot further stated: "Scientist have never produced life, they manipulate it. So, we should uphold the ethical principle of respect for sanctity of human life and other species."

Recommendations

- Dr. Olupot mentioned that the Government of Uganda should embrace irrigation and fertilizers to enhance food security of the existing crops instead of GMO's.
- The Government of Uganda should utilize the opportunity of River Nile to help in the above mentioned irrigation.
- Uganda should be critical of the intentions behind GMO.
- Tough regulations for GMOs are needed to protect small scale farmers.
- Other laws should come first to protect farmers' indigenous knowledge and practices about seed farming.

See Appendix XII

13.0 GMO Bill: Chairman of the Parliamentary Committee of Science and Technology by Eng. Kafeero Ssekitoleko Robert

Mr. Kafeero observed that Uganda has started to witness activities relating to GMOs which calls for regulations.

He said that they have engaged a number of key stakeholders to contribute to the draft of GMO Bill although some stakeholders have not bothered to share their opinions with the committee.

He highlighted that the committee serves the interest of the country and should be trusted to come up with a bill to guide GMOs in Uganda.

Finally, he observed that all the committee's key findings are ready for parliamentary deliberations.

14.0 The Universal Declarations on Bioethics and Human Rights and Other Related UNESCO Declarations by Dr. Lamin Abdul Rahman, SHS Expert - UNESCO East Africa Regional Office, Nairobi.

Dr. Abdul Rahman thanked UNATCOM for organizing the seminar on ethics/bioethics. He said that bioethics has been at the center of UNESCO's work since 1970 following the adoption of the Universal Declaration on Human Genome and Human rights. The World Health Organization (WHO) works with UNESCO on bioethics issues in regard to public health risk. He observed that UNESCO has adopted three major normative Instruments:

- Universal Declaration on Bioethics and Human Rights (2005)
- International Declaration on Human Genetic Data (2003)
- Universal Declaration on the Human Genome and Human Rights (1997)

He made a detailed history of progress made by UNESCO including the establishment of the ***International Bioethics Committee (IBC)***.

The functions of the IBC are the following:

- It connects science and policy making.
- It fills gaps between bioethics infrastructure and legislation.
- It helps to enroll bioethics in the educational curriculum.

He concluded that National Bioethics Committees have been set up in some countries in Africa and beyond. Hence, he observed that it is timely to set up one in Uganda.

15.0 Ethical Issues in Veterinary and Agriculture Research and Trials by Prof. Twalana

Prof. Twalana introduced research as:

- Careful, patient, systematic, diligent inquiry or examination in some field of knowledge, undertaken to establish facts or principles
- Laborious or continued search after truth;
he clarified the concept of agriculture as the growing of crops and rearing of animals.

Scoping Agricultural Research

He described researching ranging from the purely academic to the very practical:

- **Disciplinary Research (Basic Research)** which improves the theoretical, empirical, methodological structure of disciplines categorized as:
 - Known relevance: solving practical problems
 - Unknown relevance: generating positive knowledge
- **Subject Matter Research** is often multidisciplinary dealing with a subject important to a *set of decision makers* facing a *set of problems*.
For instance, Crop Science is a mixture of Agronomy Pathology, Genetics, Entomology, and so on.
- **Problem Solving Research** concentrates on a particular problem of the decision maker (or makers) who face this particular problem:
 - Problems do not respect the domains of traditional academic disciplines
 - Problems are typically multidisciplinary.

Is upholding Ethics Justifiable in Agricultural Research & Development?

Why should research scientists be held morally responsible for the social and economic consequences accruing from applications of their research when it is commonly recognized that research discoveries have both beneficial and harmful uses?

Would research scientists (at least the original ones) not be able to anticipate the consequences and applications of their research?

Ethical Issues in Agricultural Research & Development

Agricultural research and development tend to be dominated by problem solving, and/or subject matter research evidence:

- Research focus changes as problems and issues changes.
- Re-definitions of the subject matter are common (e.g. Climate Smart Agriculture).
- Ethics are fundamental to problem solving and, without problems, ethics would be of little importance.

Agricultural Research

Agricultural research is often done with the advance intention that it will be applied in certain ways and initiated to resolve practical problems in the agricultural production. It may be conducted in close collaboration with farmers who expected research to help them, but it is largely funded by governments and therefore deserves public accountability. It is expected to perform a public service.

Basic Ethics Standards for Agricultural Research & Development

Intellectual ownership (creative contribution):

- Authorship.
- Academic freedom.
- Appropriate availability of intellectual products to scholars, students and the public.
- Relationship with sponsors, policymakers and other users of research (researchers, research institutions and sponsors of research) jointly share responsibility to ensure integrity.
- Free interpretation and publication of findings without censorship.
- Retain the right to publish the findings under own names.
- Should not agree to conduct research that conflicts with academic freedom.
- Sponsors or funders have the right to have disclaimers included in research reports to differentiate their sponsorship from the conclusion of the research.
- Fulfill their responsibilities to funding agencies: accountability, reporting, etc.

Provide appropriate help and professional advice to novice researchers:

- Be candid, fair, non-exploitative and committed to the welfare and progress of novice researchers.
- Be fair in the evaluation of research performance and should communicate that evaluation to novice researchers.
- Inform novice researchers of the ethical dimensions of research, encourage their practice of research consistent with ethical standards.
- Realistically appraise novice researchers on career opportunities.

Standards of research practices including in research design, data collection, storage, analysis, interpretation and reporting:

- Acknowledge that you are building onto existing literature and on-going research.
- Select research approaches, methods and procedures that are fit for purpose.
- Report research findings accurately and with integrity.
- Establish ground rules on intellectual property rights and reporting restrictions with external funders from the outset.

Biotechnology, including Genetically Modified Organisms (GMOs) Related to Ethics

- “Everyone has right to share in the benefits of scientific progress and its application” (Universal declaration of human rights, Article 27)
- While conducting Modern Biotechnology, leaning research observes maintenance of biodiversity or genetic resources indicate the risks, uncertainties and doubts involved and reflects on the potential benefits. It examines some of the conditions that would have to be fulfilled in order to ensure the benefits are for the majority.

Who Monitors for Research Ethics Compliance?

- **National:**
 - Uganda National Council of Science and Technology, consisting of the Research Ethics Committees (Mainly Health) and the National Biosafety Committee
 - Uganda National Medical Council
- **Recognized professional bodies (professional conduct)?**
 - Uganda Veterinary Association
 - Uganda Medical Dental and Practitioners Council
 - Association of Professional Agriculturalists (APA)

- **Institutional**
 - Institutional Biosafety Committee (NARO)
 - Directorates of Research (at Universities)
 - Research Ethics Committees

Reasons why you Should Think about Research Ethics

He presented the following reasons:

1. You will do better science.
2. You may know what to do if an ethical problem arises.
3. Other scientists depend upon your trustworthiness.
4. Scientific progress depends on it.
5. Public welfare depends on it.
6. Your reputation as a scientist depends on it.
7. Your career depends on it.
8. Science cannot “work” otherwise.
9. It is the right thing to do.

He observed that the following are the ethical issues in agricultural research:

10. Financing and accountability
11. Leadership and supervision
12. Review and evaluation
13. Stability

Agriculture ethics had been ignored because it is assumed to provide public good.

Ethical Challenge

As ethical challenges he noted: Harm, redefinition of subject matters, lack of transparency, jeopardy and relationship with the donors.

Finally, he argued that GMO is advancement in science which should be embraced by any scientists. He appealed to critics of GMO to leave science to progress.

Discussions: Participants were concerned about negative issues in scientific advances which need serious attention.

See Appendix XIII

16.0 Ethical Dilemmas in Religious, Cultural and Societal Practices and Peace Building: A Reflection on Self-Consciousness as the Basis for Human Solidarity and Peaceful Coexistence by Paul Matthias Shimiya, PhD

According to Dr. Paul M. Shimiya, there is a collective consciousness which is epistemic, moral, religious, social, ecological and all constitute culture. Culture fulfils human needs and represents the entire achievements of mankind.

He argued that culture is needed by all, but when it becomes to level of extremism, it is dangerous. African culture is a vital force. Christianity and Islam are transnational cultures with fundamentals. Fundamentals can lead to fundamentalism and homogenization of culture is dangerous. It is a set of functions for human existence, individually and socially.

He listed the constituents of culture as:

- Theoretical
- Productive
- Practical

Theoretical

The theoretical constituent is the paradigm according to which members of a society understand and interpret reality and share through language. He explained that according to the Newtonian paradigm, for instance, reality is viewed as solid, empirical, and three-dimensional. In traditional African paradigm reality it is perceived and thought as *Vital Force* (Ansah Richard "African Concept of Being, with Special Reference to the Concept of Witchcraft and Medicine in Africa"). For Christians, God is ultimate reality, the source of all that is. "He is the cause and designer of creation, and His activities have structure, purpose, and order."

Christians consider reality as purposeful, orderly and predictable.

In the Hikma' of Islam there are four emergences: the world of nature or the *nasut*, the world of ideas or the *malakut*, the world of [separate] intelligences or the *jabarut* and the world of divinity or the *lahut*.

He concluded that the expression of theoretical paradigm is language which consists of the manipulation and use of symbols and that it is the medium of inter-subjectivity and exhibits thought, i.e. concept of reality in form of words, judgments, and discourses.

The productive constituent of culture consists of Fine Art (metal work, carpentry and architecture), Literary/Oral Art (writing and folk tales) and Performative Art (music and dance).

The "practical" constituent of culture is that which is functional, related to how human beings do and live. It concerns practice or *praxis*.

The presenter then introduced morality, religion, politics, and economics. He elaborated that moral heritage consists in norms, values, and maxims which are standards for determining rightness of human action, while *religion* is a *collective human creatureliness consciousness* – the recognition of fundamental lack and helplessness.

As for politics, he explained that it is an expression of collective social consciousness in which societies exhibit peculiar forms of organization, and central to political reality is leadership. He said that leadership

is exhibited in individuals, laws, rules, and regulation, because normal human beings abhor anarchy and instead aspire to live a life which is predictable.

On the economy, he said that this is also an aspect of culture necessary for material survival, guaranteed by economic activities which are established in form of heritage. Economic heritage is, in turn, dictated by societal history, human ingenuity and the vagaries of nature.

On Transnational Cultural Traditions

For Christianity, he said, the common denominators are the Bible and church tradition.

The fundamentals are that the Bible *is* the Word of God, Jesus Christ *is* the Son of God in a sense in which *no* other is, and the birth of Jesus was *supernatural*. The death of Jesus was *expiatory* (saved mankind from sin). This means that man is the product of “*special creation*”, a *sinner*, fallen from original righteousness, and, apart from God’s redeeming grace, is hopelessly lost. Man is justified by *faith* in the atoning blood of Christ. This results in supernatural regeneration from *above*.

As for Islam the distinguishing characteristics are exhibited in the Quran and Sunnah. The fundamentals are that it espouses four basic pillars:

1. The knowledge of Allah, his prophet
2. Religion of Islam with its textual proofs and the application of this knowledge
3. The preaching of this knowledge
4. The enduring with patience whatever such application and preaching entail

For emphases, he said that these “Fundamentals” which lead to Fundamentalism.

The two cultural traditions are, without exception “fundamentalist”, at least in a neutral sense of the term, in that they each adhere to some essential, basic or fundamental distinguishable principles.

An overzealous commitment leads to fanaticism. Fanaticism is a universal phenomenon manifested in different spheres of human life in different ways. It is a behavioural trait that can be negative and destructive, or neutral and positive.

Fanaticism can be characterised as unwavering conviction about rightness of one’s understanding; seeking to impose one’s convictions on others; dualist (evil and good); self-sacrificial devotion (*kamikaze*) to the goal. Devotion itself is more important than the object of devotion. Unwavering assimilation leads to prejudice which is prejudgment or forming an opinion before furnishing oneself with relevant facts of a case.

The word is often used to refer to preconceived, usually unfavourable, judgments toward people or a person because of their beliefs, values, social class, religion, ethnicity, language, nationality or other personal characteristics.

Over-emphasis of points of reference result into bias.

Cultural bias is the phenomenon of interpreting and judging phenomena by standards inherent in an individual culture. Cultural bias occurs when people of a certain culture make assumptions about conventions, including conventions of language, notation, proof and evidence, which are in terms for laws of logic or nature.

Some of the consequences of uniqueness that he mentioned include Universalism yielding into Monotheism that is opposed to Particularism (Henotheism) and Pluralism (Polytheism) and results are Ethnocentrism, Ant-Semitism and Islamophobia.

He concluded the entire paper by recommending the need for self-consciousness and social-conscious in order to appreciate each other.

See Appendix XIV

17.0 A Critical Analysis on Religious Fundamentalism and the Need for Human Solidarity and Peaceful Coexistence by Rev. Canon. A Mwesigye

He introduced fundamentalism as a belief in an individual, group of individuals or group in the absolute authority. Fundamentalists believe that their religion is beyond any form of criticisms, and should therefore also be forced upon others. Almost every major belief system in the world has believers who use their faith to strictly guide their daily lives and views at times resulting into violence. In general, scholars have concluded that religion - be it Islam or any other faith, is neither “the chicken nor the egg” when it comes to creating terrorists. Rather, religion is one of many factors in the explosive brew of politics, culture and psychology that leads fanatics to target innocents - and take their own lives in the process.

He further elaborated that Uganda is notoriously religious and religions have come to stay. There are challenges with religion including; exploitation, terrorism and intolerance. The basis of these challenges is spiritual. He argued that we need mechanisms of addressing religious challenges. He mentioned that the Directorate of Ethics and Integrity has drafted a religious bill to regulate ethical challenges in religions.

Rev. Mwesigye said that in Uganda, inter-religious conflicts have increased in the recent years, especially among Christians and Moslems. He further stated that because some religious communities struggle to contain internal extremist influences, measures for monitoring and constraining extremist influences are therefore to be upheld against the right of religious freedom.

He also mentioned the problem of youth radicalization, especially with the very young population of Uganda in mind.

He elaborated that Uganda already finalized the draft policy entitled, “Towards Uganda National Peace Building and Conflict Transformation Policy”.

The mission of the policy is to promote a culture of peace among all Ugandans in successive generations for sustainable and equitable development and co-existence and to promote national interest. The policy strategy is to enhance prevention, mitigation, management and resolution of violent conflicts.

Moreover, he enumerated that the following areas must be emphasized to promote human solidarity and peaceful co-existence;

- Support of anti-extremism campaigns
- Bring spiritual dimension in ending conflicts
- Promote youth employment through skilling
- Provide platform for learning

See Appendix XV

18.0 Critical Analysis on the Ethical Issues in the Various Cultural Practices in Uganda by Ms. Emily Drani

Ms Emily Drani defined culture as a set of values, beliefs, principles and norms that inform our worldviews, ways of life, identity, knowledge and governance systems, oral traditions and practices. She mentioned that Cultural practices that raise ethical issues include FGM, women inheritance, indecent burial, etc. The interpretation of cultural practices is a misinterpretation of cultures from western or biased perspectives.

She mentioned that Uganda has a rich cultural diversity with 65 ethnic groups, 45 officially recognized languages, different cultural institutions, traditional practitioners and a lot of cultural sites, monuments, sacred spaces and landscapes.

Ethical Issues of Culture include:

- Respect
- Confidentiality
- Voluntary participation
- Harm prevention
- Legal conflict
- Voluntary participation
- Objectivity

Recommendations

She concluded by appealing to government and to the population to guard against creating any instruments that may destroy our cultural heritage.

See Annex XVI

19.0 The Case for a National Bioethics Committee by Dr. Dominic Mundrugo- Ogo Lali, Programme Officer SHS UNATCOM (Care Taker)

The Programme Officer observed that the academia should be at the forefront of bioethics (Art.1.2 & 23).

He noted that bioethics education is UNESCO's obligation and to fulfill this task, there is a need for a bioethics committee in the country. Stakeholders such as agencies and ministries nominates and SG appoints members for the National Committee. For the International Committee on Bioethics, UNATCOM nominates and the Director General appoints the delegate.

He posed a question about how we can make ethics everyone's business.

He informed participants that Uganda has been represented at UNESCO, but its participation is not very effective. This has a bearing on the nation's access to UNESCO opportunities.

The Uganda National Bioethics Committee will be charged with dissemination of the principles set out in the UDHR and further examine issues raised. It should be multidisciplinary in composition.

Comments:

There is need to suspend the elections so as to consult stakeholders about this committee. We should also find out the reasons why previous committees have been ineffective.

Consensus: UNATCOM should appoint National Bioethics Committee members from various fields of knowledge and institutions.

20.0 General Recommendations of the Workshop

During the two-day seminar several ethical issues were identified as some of the challenges in the various professional fields. The stakeholders came up with a list of recommendations that will help address some of these issues.

The following recommendations were reached at during the two days seminar.

1. UNATCOM should establish and operationalize the National Bioethics Committee.
2. The Ministry of Education and Sports should mainstream bioethics training and education at all levels.
3. Universities should introduce philosophical/ ethical/moral education in the curriculum.
4. Government agencies/ministries should implement the 2015 policy on ethics.
5. Government/Directorate of Ethics should popularize the National Value System (NVS).
6. Government/Directorate of Ethics should regulate religious activities by way of a policy.
7. Directorate of Ethics and UNATCOM should enact a policy on bioethics.
8. UNATCOM should advocate and create awareness of bioethics.
9. Government and Uganda National Council for Science and Technology should incorporate bioethics issues in the biotechnology bill.
10. Government and UNATCOM should preserve valuable indigenous knowledge systems and practices.
11. Ethical issues should be broad enough to cover cultural elements.
12. Government/Directorate of Ethics should have liberalized policies to be cognizant of the aspirations of the citizens.
13. Liberalization and privatization should be adopted in the interest of the population and welfare of the citizens.
14. UNATCOM and Civil Society Organizations should translate matters of ethics/bioethics to the local languages (advocacy and awareness).
15. Commitment to evidence in the formulation and design and implementation of policies and laws.

To conclude, the two-day seminar provided a forum to learn about activities in bioethics from a number of experts and thus, raised awareness on bioethical issues in Science, Education, Culture, Communication and the Media. Furthermore, current ethical issues were collected and solutions for these issues were researched.

21.0 Closing Remarks by the Director - Directorate of Ethics and Integrity (DEI) Mr. Moses Makumbi

The seminar was closed by the Director- Directorate of Ethics and Integrity, Office of the President of the Republic of Uganda, Mr. Moses Makumbi. He thanked all participants for sacrificing their time for such an important seminar.

He said the seminar was also within DEI's mandate of setting standards for rebuilding and promoting ethics and integrity in society. He commended UNATCOM for this initiative of promoting ethics in Uganda. He highlighted some policies and laws being drafted by DEI to regulate ethics in society.

He informed participants that some DEI staff has been taken to Makerere University Department of Philosophy to study Mphil. Applied Ethics.

Finally, he officially closed the seminar at 4:00pm.

22.0 Appendixes

APPENDIX I: Seminar Paper Presenters.

No.	Name	Organization
1.	Prof. Edward Wamala	Makerere University
2.	Dr. Dominic Mundrugo-Ogo Lali	Uganda National Commission for UNESCO
3.	Dr. Godfrey Bakaira	Kyambogo University
4.	Dr. Pamela Tibihikirra-Kalyegira	National Commission for Higher Education
5.	Prof. Wilfred Lajul	Makerere University
6.	Prof. Pius Okong	HSC
7.	Dr. F. Mutaawe Kasoozi	Makerere University
8.	Dr. Aisha Sembatya	Makerere University
9.	Prof. Herbert Talwana	Makerere University
10.	Prof. Olupot	Makerere University
11.	Dr. Paul Mathias Siminyu	Uganda Pharmaceutical Society
12.	Rev. Canon A. Mwesigye	Directorate of Ethics and Integrity
13.	Dr. Abdul Rahman	United Nations Educational, Scientific and Cultural Organization

APPENDIX II: Attendance List

	NAME	INSTITUTION	TITLE
1	AGNES KIRABO	FOOD RIGHTS ALLIANCE	ED
2	WAMAMELEA NIXON	UPS	ED
3	DEBORAH OJIAMBO	MAKERERE UNIVERSITY	LECTURER
4	SYDNEY SPROUL	UNAS	SIDO
5	TWEBAZE DAVID	UNATCOM	PO/ED
6	PATRICK BARASA	INTER-RELIGIOUS COUNCIL	PO/RESEARCHER
7	DR. J MOOKA KAMWERI	UGANDA MARTYRS UGANDA	DIRECTOR
8	DR. G.W BYARUGABA	UGANDA MARTYRS UGANDA	LECTURER
9	CAROL NANZIRI	UGANDA MEDICAL ASSOCIATION	ADMIN
10	PAUL M SHIMIYU	MAKERERE	LECTURER
11	HEBERT TAKEM	MAKERERE	PROF
12	FELIX OKETCHO	RED PEPPER	JOURNALIST
13	EMILTY DRANI	CROSS CULTURE FOUNDATION UGANDA	ED CCFU
14	ANGELLA NAMUKWAYA	UNATCOM	
15	PROF JK KIGONGO	MAKERERE	ASSOC. PROF
16	BAKIRA FUPA	UGANDA BROADCAST CORPORATION	PRESENTER
17	DR. KANOBE VICTORIA	UNESCO	P/C
18	KWESIGE STEVEN	CCFU	COMMUNICATION OFFICER
19	RUTH MUGUTET	MOGLSD	
20	DR. FERDINAND KASOZI	MAKERERE UNIVERSITY	LECTURER
21	REV. CANON MWESIGYE	OFFICE OF THE PRESIDENT	DIRECTOR FOR RELIGIOUS AFFAIRS
22	TUSHABE GERALD	MAKERERE UNIVERSITY	
23	JAMES MUGISHA	MOH	SHP
24	LAJUL WILFRED	MAKERERE UNIVERSITY	DIR
25	FLORENCE M D'UJANGA	MAKERERE UNIVERSITY	ASSOC. PROF
26	ROSIE AGOI	UNATCOM	SG
27	DULUGA BUNI P	UNATU	DGS
28	ENG. PANDE MICHAEL	WPE	UP
29	TIMOTHY MUSASIZI	CANON MEDIA (U) LTD	MD
29	KAWEESI DANIEL	UNATCOM	PO/CLT
30	ERIABU LUGUJJO	NDEJJE UNIVERSITY	CHAIR UNATCOM BOARD
31	OKIRIOR JOHN	MAKERERE UNIVERSITY	LECTURER

32	OCHALOI MATHEW	UNATCOM	
33	CELESTINO ORIIKIRIZA	MAKERERE UNIVERSITY	DR.
34	OGAL VINCENT	UNATCOM	INTERN
35	DR. BABAIRA	KYU	DR
36	OLIVE A BIRABI	UCU	MRS.
37	ALLAN BIRABI	MAK/UNESCO	DR.
38	M.E MAKUMBI	DEI/OP	DIRECTOR
39	BALUKA SA	UVA	PRESIDENT
40	OLUPOT GIREGON	MAKERERE UNIVERSITY	DR.
41	HON. KAFEERO SSEKITOLEKO	PARLIAMENT	MEMBER OF PARLIAMENT
42	DR. DOMINIC MUNDRUGO-OGO LALI	UNATCOM	PO/SHS/NS
43	RUTHI KALEMA	UNATCOM	PERSONAL SECRETARY
44	DR. MUKIZI	UMA	ASSOCIATION EXECUTIVE
45	LOIUS JAVURU	UNAS	MO
46	WAISWA HUSSEIN	DEI	DRIVER
47	APEDU ROBERT	DEI	DRIVER
48	NOAH AGAROI	UNATCOM	AA
49	STELLA LINDA	UNATCOM	
50	PROF. PIUS OKONG	HEALTH SERVICE COMMISSION	PROF
51	WILFRED BADANGA	UNCST	SCIENCE OFFICER
52	PAMELA TIBIHIKIRRA	NCHE	DIRECTOR
53	ANDREW LWANGA	SPEAR NEWS	REPORTER
54	OLORE RONALD	UGANDA FOOD RIGHTS ALLIANCE	OFFICER
55	DR. ROBERT KAIRITMBA	MUK	DR.
56	TWEBAZE DAVID	UNATCOM	EDUCATION PROGRAMME OFFICER

The total number of participants who attended the workshop was 60, comprising of stakeholders from the Religious, Academia, Government and Civil Society.

APPENDIX III: Programme for the Workshop

PROGRAMME FOR THE WORKSHOP ON “ETHICAL AND PROFESSIONAL DILEMMAS IN UGANDA IN THE FACE OF LIBERALIZED AND HIGHLY COMPETITIVE MARKET” 18 – 19 MAY 2017.

Time	Sessions and Activities	Session Chair
DAY 1: 18 MAY, 2017		
8.30am-10.00am	<p>Registration and introductions Overview and Objectives of the Seminar: PO/NS/SHS (a.i) Welcome Remarks by SG-UNATCOM</p> <p><i>Official Opening:</i> Prof. Eriabu Lugujjo, Vice-Chancellor, Ndejje University & Chairperson UNATCOM Interim Board.</p> <p><i>Key Note Address “Ethical and Professional Dilemmas for Practitioners in Uganda in the face of Liberalization and Competition” by Prof. Edward Wamala</i></p>	<p>UNATCOM Secretariat</p> <p>Dr. Allan K. Birabi</p>
10.00-10:40	COFFEE/TEA BREAK	
10:40-11:10am	<p>Session Two: Education and Health: Current Ethical Issues in Teacher Education and Students Learning: A Critical Analysis on the emerging issues at the various learning levels</p> <p><i>Topic 1:</i> <i>Ethical Issues in Teacher Education</i> by Dr. Godfrey Bakayira</p> <p><i>Topic 2:</i> <i>Ethical Issues in Tertiary and University Education</i> by Dr. Pamela Tibihikirra-Kalyegire (Dir/Quality Assurance & Accreditation) National Council for Higher Education.</p>	Secretary-General/ UNATCOM
11:10 – 11:40 am	<p>Health Care Services: Current Ethical Issues in Health Care Services</p> <p><i>Topic 3:</i> <i>A Critical Analysis on the emerging issues at the sectoral levels and associated industries</i> by Prof. Wilfred Lajul</p>	
	<p><i>Topic 4:</i> <i>Experiences in Clinical Medicine Practice and Population Health issues</i> by Prof. Medi Kawuma (Clinical medicine and population health) or Prof. Pius Okong from Health Service Commission.</p>	
12:40 – 1:55	LUNCH BREAK	

2:00-3.00pm	<p>Session Three: Media, Communications, ICT, Public Relations, Civil/ Political Activism and the Justice, Law and Order Sector: A Critical Analysis on the emerging issues in the Practices, Representations and Contestations in light of press freedom, human rights, competitions for space, employment and survival.</p> <p><i>Topic 5:</i> <i>A critical Analysis of Bioethical/Ethical issues in the administration of law & order, Social Justice and rights-based competitions for space.</i> by Dr. FM Kasozi</p> <p><i>Topic 6:</i> <i>Ethical issues in the Media, Public Relations, press freedom and civil/political activism in the era of Electronic communication.</i> By Dr. Aisha Sembatya.</p>	Prof. Wilfred Lajul
3:00-3:30PM	Question& Answer/ Discussions	
3.30-4.00PM	COFFEE/TEA BREAK	
4:00pm-5:40pm	<p>Session Four Research Institutions: Current Ethical Issues in the research agendas: A Critical Analysis on the emerging ethical and policy issues in the natural and social sciences research using human, animal and plant subjects.</p> <p><i>Topic 7:</i> <i>Ethical Issues in Medical Research and Clinical Trials</i> by Dr. Robin Kaintimba/Prof. Fred Wabwire-Mangeni (Epidemiologist)</p> <p><i>Topic 8:</i> <i>Ethical Issues in Veterinary and Agricultural Research and Trials</i> By Prof. George Nasinyama (KIU)</p> <p><i>Topic 9:</i> <i>Bio- Ethical issues in advances in biotechnology (Genetically-Modified Organisms)</i> by Dr. Olupot (CAES)</p> <p>Questions and Answers/discussion</p>	Dr. Julius Ecuru

DAY TWO: 19 MAY, 2017		
8:30 – 9:00 am	Session One Registration	Secretariat
9:00-9:20 am	Recap of Day	PO/Education
9:20 -9:50am	<p>Session Two Ethical dilemmas and issues in Religious, Cultural and Societal Practices</p> <p><i>Topic 10: Ethical Dilemmas in Religious, and Societal Practices and Peace Building</i> by: Dr. Paul Mathias Shimiya.</p> <p><i>Topic 11: A Critical Analysis on Religious Fundamentalism and the need for Human Solidarity and Peaceful Coexistence</i> by: Rev. Canon A. Mwesigye, Director for Religious Affairs, Directorate of Ethics and Integrity, Office of the President.</p> <p><i>Topic 12: Critical analysis on the ethical issues in the various cultural practices in Uganda</i> by Director, Cross-Cultural Foundation of Uganda (CCFU) Ms Emily Drani.</p>	Rev. Fr. Dr. Silvester Alinaitwe-Rwomukubwe. (0772848177)
9:50-10:20 am	Question& Answer/ Discussions	
10:20-11:20am	<p>Dissemination of the Universal Declarations on Human Rights and other Related Declarations: The Need for a Platform for Regular Reflections and Discussions on Ethical Issues:</p> <p><i>Topic 13: The Universal Declarations on Bioethics and Human Rights and another Related UNESCO Declarations</i> by Dr. Lamin Abdurrahman, Expert for Social and Human Sciences (SHS), UNESCO Nairobi Office.</p> <p><i>The Case for a National Bioethics Committee by: Programme Officer/SHS</i></p>	Dr. John Mary Mooka Kamweri (Uganda Martyrs University)
11:20-12:00pm	Questions & Answer /Discussions Resolutions	
12:00 12:05	Reading Out Resolutions: PO/ Culture	
12:05-1:00pm	Session Three: Closure	
	Remarks from Secretary-General/UNATCOM Closure by Chief Guest: The Director of Ethics, Directorate of Ethics & Integrity Office of the President.	
1:00-2:00pm	LUNCH AND DEPARTURE AT LEISURE	

APPENDIX IV:

Overview and Objectives of the Seminar by Dr. Dominic Mundrugo-Ogo Lali

Introduction and Rationale to the Ethical, legal and societal implications of Uganda's current Scientific and technological developments: Raising awareness on bioethical issues in Sciences, Education, Culture, Communications and the Media.

By Dr. D.V. Lali Mundrugo-Ogo, Care take Programme Officer, Social and Human Sciences, Uganda National Commission for UNESCO

Background to the Project

Bioethics is a field of study concerned with the ethics and philosophical implications of certain biological and medical procedures, technologies, and treatments, as organ transplants, genetic engineering, and care of the terminally ill. Historically, bioethics was concerned with the scientific use of animals and plants but later its meaning got broadened to include solidarity towards the biosphere, thus generating a "global ethics," a discipline representing a link between biology, ecology, medicine and human values in order to attain the survival of both human beings and other animal species. According to one author, Gilbert Hottois (2004), bioethics is a modern form of ethics or a form of "applied ethics", where ethics, is a philosophical discipline that has always had a practical purpose.

Bioethics principles and practice can be influenced by different cultural and educational backgrounds. This is because the four globally accepted bioethics principles are often based on basic ethical codes such as autonomy, beneficence, non-maleficence and justice. Beneficence/non-maleficence requires us to maximize possible benefits, while minimizing possible harms and consequently secure the well-being of others by refraining from harming them. Autonomy gives individuals the right to self-actualization and decision-making, while justice is concerned with the fair selection and distribution of the burdens and benefits of research among participants. Applications of these principles in cultural settings vary more often from one cultural perspective to the other because of the different understanding and practices of "what is good." The proponents of global ethics may argue that these principles should be universally generalizable and acceptable, but this is not possible because of the existing cultural diversities. In the African set-up, despite the existence of major common cultural practices, there are other norms and practices, which differ from one society to the other within the communities. However, the extent to which cultural diversity should be permitted to influence bioethical judgments in Uganda, which at present is burdened with many diseases, should be of concern to researchers, ethicist and medical experts taking into considerations the constantly transforming society.

In the sector of education, teachers deal with many ethical problems in their practice. The increasing efforts in Uganda to improve student attainment have given rise to much public concern and this has raised ethical dilemmas in teaching practice. Some of the results of this are the persistent calls to enhance teacher quality which may be problematic because according to some authors, quality teaching is inexorably linked to teachers' beliefs, values and professional ethics (Arthur, 2010; Clement, 2007; Gore et al., 2007; Lovat, 2007; Lovat & Toomey, 2007; Lovat, Toomey, Clement, Crotty & Nielsen, 2009; Rowe, 2004; Westcombe-Down, 2009). Some critical questions being posed include the following: In what sense is teaching an ethical and moral enterprise? Does teaching itself involve moral action? What is the nature of the ethical and moral conflicts confronting teachers and how do they think about them? "What professional ethical conflicts do teachers experience and deal with in their work?"; "What are the characteristics of these conflicts?"; "Which of the different norms conflict?"; "In what situations do they occur?" and, "In what specific conditions and circumstances do the conflicts arise?" What must teacher educators do?

These questions bring out the various ethical dilemmas that illuminate the complexity of the teaching profession, and the uncertainty and ambiguity that accompany the discussion of ethics in education (Johnston, Juhász, Marken, & Ruiz, 1998). Shapiro and Stefkovich's (2005).

In the Science and Technology sector, advancement in fields such as brain- like computer chips, pharmaceutical and other advances offer great promise but also raise serious questions that we must deal with now. In the past four decades technology has fundamentally altered lives but these technologies have not been without controversy, and many have sparked intense debates that are often polarized or embroiled in scientific ambiguities or dishonest demagoguery. The debate has drawn scientists, policy makers, politicians and religious groups. Similarly, the discussions on genetically modified organisms (GMOs) have mobilized civil society, scientists and policy makers in a wide debate on ethics and safety. The developments in genome-editing technologies are just one example that bioresearch and its impact on market goods are strongly dependent on social acceptance and cannot escape public debates of regulation and ethics. There are also ongoing **debates** over the boundaries of life (abortion, euthanasia), surrogacy, organ donation, health care rationing, the right to refuse medical care for religious or cultural reasons, the ethical evaluation of the morality of all action, biotechnological advances like cloning, gene therapy, life extension, human genetics engineering and manipulation of basic biology through altered DNA.

Social science research has long been concerned with ethical issues. This is because social science investigates complex issues which involve cultural, legal, economic, and political phenomena (Freed Taylor, 1994). This complexity means that social science research must concern itself with "moral integrity" to ensure that research process and findings are "trustworthy" and valid (Biber, 2005). Debate within social science relating to issues such as covert research, regulation, vulnerable group, letter of consent has become important. There are numerous concerns for social science researchers when conducting fieldwork including the need for cultural sensitivity, security concerns and the consequences of administrative and political practices. Complex ethical issues therefore need careful justification by social science researchers.

Various ethical challenges abound in the Communication sector especially media practice. There are specific **ethical** principles and standards of **media**, including broadcast **media**, film, theatre, the arts, print **media** and the internet. Many varied and highly controversial topics are usually covered ranging from war journalism, features articles and advertising. Reporters face a range of ethical issues on a regular basis. Those issues include: truthfulness, conflicts of interest, sensationalism, authenticity and appropriateness of photographs and editorial control. The advertising industry has to content with taste (<http://college.cqpress.com/sites/masscomm/Home/chapter14.aspx>). These dilemmas apply to communication in general as ethical communication involves provision of all the relevant information that is true, accurate, avoids the language that manipulates, discriminates or exaggerates. Unethical communication issues include plagiarism, selective misquoting deliberately omitting damaging or unflattering comments to paint a better (but untruthful picture) misrepresenting numbers, altering statistics or omitting numerical data, distorting visuals and many others (<https://www.slideshare.net/mehrotraayush/8ethical-issues-in-communication>).

1.1. The Problem and Justification for the Project

There have been a number of controversial ethical issues in Uganda ranging from advances in biotechnology evidenced by the current issue of genetically-modified organisms (crops- The GMO Act, The Biotechnology bill 2013 etc) and various issues of moral discernment relating to our politics, accountability, religious and cultural concerns, medical policy, practice, and research which have raised questions of values in primary health care and other branches of medicine. These ongoing social, cultural,

religious, political and educational debates provide a good example of an opportunity to influence further understanding of the bioethical implications.

Whereas Articles 23 and 24 of the Universal Declaration on Bioethics and Human Rights (portal.unesco.org/en/ev.php-, 2005) requires that Member States foster international dissemination of scientific information and encourage the free flow and sharing of scientific and technological knowledge and furthermore promote cultural and scientific cooperation and respect and promotion of solidarity between and among States, as well as individuals, families, groups and communities, with special regard for those rendered vulnerable by disease or disability or other personal, societal or environmental conditions and those with the most limited resources, this has not been the case. There has been no state-provided-platform for reflection on bioethical issues in a manner that would promote the achievement of an extensive dissemination of bioethical culture in education and public communication in the entire Country covering the formal, informal and non-formal education, the communication media, the legal frameworks and democratic processes. As such, the provisions of the various articles including respect for human vulnerability and personal integrity (art. 8), privacy and confidentiality (art 9), equality, justice and equity (art 10), non-discrimination and non-stigmatization (art 11), respect for cultural diversity and pluralism (art.1), solidarity and cooperation (art.13), social responsibility and health (art.14) have not been popularized.

As a result, the Member State obligation under article 19 that specifically provides for the establishment, promotion and support for an independent, multidisciplinary and pluralist ethics committees at the appropriate level in order to (a) regularly assess the relevant ethical, legal, scientific and social issues related to research projects involving human beings; (b) provide advice on ethical problems in clinical settings; (c) assess scientific and technological developments, formulate recommendations and contribute to the preparation of guidelines on issues within the scope of this Declaration; (d) foster a *pluralistic* debate based on scientific knowledge; founded in contemporary philosophical/ethical theories, and encompassing a multicultural or pluri-ethnic conversation, promote education and public awareness of, and engagement in, bioethics has remained unfulfilled to date. The isolated achievement made by the National Council for Science and Technology (NCST) in establishing and accrediting Research Ethics Committees (RECs) though worth of mention is handicapped on bioethical lenses.

In the overall, many Ugandans have remained unaware of the declarations and the needed social awareness for sound debates about the bioethical controversies in all kinds of media regarding scientific and bio-technological innovations, discussions about the risks of biotechnologies, as well as the fairness of distribution of the technological and scientific benefits has been lacking. Various issues on the reduction of the social-economic inequalities (disparities on health, gender inequalities, ethnic inequalities and so on) have not been debated from the bioethical perspective. Given that these debates are necessary to cultivate critical thinking among the population (especially the youth), help people to improve autonomous and independent decisions about these problems and ultimately build capabilities related with the universal rights of free thinking and free development of each person fully grounded in philosophical ethics and philosophical culture, it is time that intervention is made in this direction at all levels. In education for example, although teaching involves moral action and teachers are expected to be moral agents and thus classroom interaction in particular is expected to be inevitably moral in nature (Buzzelli & Johnston, 2001; Shapira-Lishchinsky & Orland-Barak, 2009; Simpson & Garrison, 1995), teachers are often reputed as unaware of the ethical ramifications of their own actions and overall practice (Husu & Tirri, 2007; Jackson, Boostrom, & Hansen, 1993; Tirri, 1999). Amongst the media and cultural establishments, the situation could as well be worse.

It is against the above background and problems that the Uganda National Commission for UNESCO organized a seminar that brought together practitioners in bioethics, governmental officials, professionals and NGO representatives in the fields of health, the environment, agriculture, social sciences, culture, the media humanities to debate on these and other related ethical issues focusing on one major theme broken into several themes:

The Key Note Paper on the key theme: ***Ethical and Professional Dilemmas for Practitioners in Uganda in the face of Liberalization and Competition***. Specific papers on the Current Ethical Issues in various sectors and disciplines namely: Education (Teacher Education and Students learning), Health Care Services in the medical, veterinary and food industry, the Justice, Law and Order Sector: A Critical Analysis on the emerging issues in the Judiciary and Legal Representations in the face of political contestations and rights-based concerns, the Media, Public Relations, ICT, Accounting, civic and Political Organizations, the Media in the face of threats to press freedom, shrinking opportunities and increasing competitions for space, employment and survival, the emerging ethical and policy issues in the natural and social sciences research using human, animal and plant subjects, Ethical Dilemmas in Religious Education and Peace Building and Religious Fundamentalism and the need for Human Solidarity and Peaceful Coexistence

APPENDIX V: Keynote Address by Prof. Edward Wamala

Ethical and Professional Dilemmas for Practitioners in Uganda in the Face of Liberalization and Competition

By Prof. Wamala, Department of Philosophy, Makerere University

Introduction

I propose for purposes of gaining perspective and deepening insights into the topic I am talking about, to theorize ethical and professional dilemmas for practitioners in Uganda in the context of the challenge of ethics and integrity in transitional societies¹, characterized by among other things belief systems especially supernaturalism. This broadening of perspectives is dictated in no small measure by the realization that the issues we are reflecting on in the context of Uganda are willy nilly true of many of Sub Saharan states, characterized as transitional and where some traditional beliefs systems are still preponderate, although in each case they are experienced differently in terms of scope and extent of depth and breadth².

We need to allay fears of listeners who may take these reflections as another case of traditional global moral activists and campaigners who have turned the fight against corruption and abuse of public offices, into an industry for pecuniary gain of those engaged in it³.

The world and especially those who have been exploited and denied service delivery due to corruptive mismanagement of resources are weary some of seminars which have tended to pay lip service to problems of corruption, and are looking forward to practical solutions to their problems. Our theorization in this case should be understood as setting ground work for eventual practical solutions; because solutions deployed without adequate theorization tend to be ineffectual they often do not adequately conceptualize the problem they were ostensibly designed to rectify.

Sub Saharan States in Transition

The first major theory we draw on to explain corruption and integrity challenges in sub-Saharan Africa is the transitional theory⁴. Many sub Saharan states are in transition first from colonial rule where they were under control of colonial masters to independence where they have to manage their affairs as independent states. They are also transiting from status to contract or legal rational relationships where rules of engagement differ from what they were in tribal ethic contexts. These societies further are transiting from command or highly regulated economies to liberalized and often unregulated market economies.

Transiting from status to contract or legal rational systems means that many in the body politic, whether in public or private domains, are caught up between two or more demands, they are caught up between demands of traditional and cultural relationships as at the same time they aspire to belong to contemporary contract relationships.

The Traditional Society and Leadership

The traditional society we are getting away from was characterized by status relationships where leaders were revered on account of their status or position in the social hierarchy. The elder or anybody acclaimed by social custom as chief or king provided leadership and subordination was self-imposed by the rest of society in the face of a superior personality or revered authority. At the family level, leadership followed that same pattern, the elders on account of age and experience provided leadership and the rest of society followed their guidance without asking questions.

Leadership then meant looking after the welfare of the led, hence at the family level, the elder, presided over adjudication of cases in the extended family court, advising on restitution in cases of the offended and appropriate punishments for the offenders; he ensured all members of marriageable age (for example), set up their homesteads and got spouses, and he named the newly born ensuring they were given names of ancestors who had accomplished memorable roles in families and clans and whose memory the community wanted to preserve. In distressful periods like death, again leaders oversaw and directed burials and organizing last funeral rights as traditional customs required.

A leader who played roles without monetary compensation expected treatment with deference and respect as his status demanded; services and resources like food and beers (resources he needed to serve those who frequented his court) were thus freely contributed by the communities, often mobilized by different leaders in social hierarchies. Status relationships were thus guided by a complex mesh of reciprocity in what were largely economies of affection.

Contract societies on the other hand are characterized by emphasis on equality of the contracting parties; hence we are all equal before the law, just as we are equal in the eyes of God. In situations like political elections -a key element in choosing contract leaders, an illiterate voter is of the same worth like a professor of Political Science, as their political decisions are given the same weight! There is equally a formal emphasis on the rule of law, hence all of us are equal before the law, and must all play by the rules as laid out in constitutions. In practice, some of these requirements are Houted; but those who flout these problems break known rules and regulations, and where these are strictly enforced, such characters can be reprimanded.

Equality of all in all public matters means the demise of the traditional concept of deference; something easily appreciated today when a twenty year youth cannot give a seat to a sixty year elder. The youth, born and bred in contract society sees no difference between himself and the elder; what he sees and what he knows is that they are all equal citizens given equal rights by the constitution; and facilities in the circumstances are given on the basis of first come first served. The old man who arrived late must wait till some seat falls vacant- that is the law of service provision or resource access in contract society!

That bit of youth behavior tends to annoy many who are still caught up in the status mindset, an annoyance, which though understandable nevertheless reflects ambivalence we encounter as we transit from status to contract relationships, which further reflects our failure to understand the social dynamics at play.

Challenges of Transition from Status to Contract Society.

A key challenge we encounter as we transit from the old world dominated by status relationships to one dominated by contracts, is that many in public offices in contract relationships still play roles as leaders in status kinship systems and clans. Often ethical and professional challenges and dilemmas emerge when occupants of public offices find themselves torn between tribal ethnic loyalties (where they play leadership roles) and their public offices, where they must execute their duties professionally and without fear or favor.

We illustrate this point using an example of a custodian in charge of a ministries' car pool. According to standing orders (not clear whether they are still operational in Uganda) public vehicles must be deployed only to execute ministry field or other gazetted operations. We can imagine the public officer in charge of these vehicles also having responsibility as a Clan Head organizing the last funeral rites of the former chief of the clan. As chief of the ministry's car pool, the officer must ensure that all public vehicles are packed by 5 pm when offices close, and will only be let out on Monday, when field staff are going field operations.

But the Chief Custodian (doubling as a Tribal/Clan Chief) has to organize last funeral rites and there is dire need for vehicles to transport food, wood, water and drinks. The clan budget is exhausted and yet all those chores must be executed. What will the Chief Custodian who is also Clan Head do in the circumstances? The Chief Custodian who is also the Clan Head has divided loyalty, as a public servant, he swore to protect public resources entrusted to him and to use them only for tasks gazetted by the ministry. Felling goods for last funeral rites is not among the gazetted activities!

But as a Clan Head, the Chief Custodian was supported by his clan through education and training with the hope that he will be their support in times of need; the only educated son of the clan, one who can fend for them in times of need. Claims that vehicles he superintends over are public resources to be used strictly for public purposes do not cut ice with the clan. Most importantly, it is this clan the public officer will turn to in times of distress e.g. when he has lost the job, when he falls sick, loses a child or when finally retired from the job he is supposed to jealously guard now! What should the Chief Custodian do?

That same psychology explains ethnic, tribal and regional clamoring for ministerial and high profile public jobs. The rationale is always the same: as members of their ethnic networks, ministers (and other high profile leaders) will mobilize resources, but most likely prioritize their distribution in their localities first, even if they were the least qualified for such resources deployments. It would require an unprecedented degree of magnanimity for a minister or chief executive in a public office, born and bred in area X and in charge of resource Y, to prioritize distribution of resources Y, away from area X where the minister or chief executive comes from, even if economically and socially those resources would make more economic sense in other places. White elephants are normally conceived and bred in such circumstances!

Yet constitutionally, and as contractual arrangements go, ministers and public officers generally swear to serve all people (nationally) without fear or favor, a swearing which is very sadly more often than not left in the rooms where it is made!. Blood is thicker than water is a commonsensical truism, national consciousness, patriotism and all manner of nationalistic rhetoric has yet to find away to deal with.

Apart from the Chief Custodian (also the Clan Head) standing on two horns of a dilemma and being lost for what to do, (but of course always ending up using public resources for clan gain); the Chief Custodian is the only individual who has made it from the clan, and possibly whole sub county. He faces a serious challenge concerning personal self esteem. How can he admit failure to secure resources badly needed by the clan or kinsmen? As somebody who has stood out from the rest of the clan, there is a covert imperative on him to underscore his distinctiveness and demonstrate that he can get things done! The challenge here is not standing on two horns of a dilemma, but suffering from the trans class man phenomenon-one⁵, who makes it from a social context where many have not, demonstrate to whoever cares, that he is different, that he stands out, that he made it. The psychology at play here namely to show one's distinction in a world of poverty, has tempted public figures to dig their fingers into public tills to finance ostentatious lifestyles- building mansions, taking expensive holidays, in sum living beyond their means- but for the sole purpose of impressing the less fortunate clansmen left behind in social advancement.

Anonymity in Public Space versus Intimacy among Kinsmen

Whereas our chief custodian is close to his tribal kinsmen and is dying to impress them, he nevertheless works in a public office and public spaces generally where none or few know him. He serves an impersonal and distant public, where he, as an individual is himself or herself anonymous. Anonymity and indifference in public spaces juxtaposed side by side to the intimacy of kinship relationships leads to situations where public officers will pillage public resources without remorse, because the resources pillaged seem to belong to nobody **Maliya Umah**. Kenyans will tell you, meaning that pillaging public resources is no problem, after all, these belong to all and none!

Public officers are dealing with ghosts in more than one sense. The sense commonly known is when fictitious individuals are created e.g. on pay roles with pay masters eventually pillaging public resources. We highlight another and more cynical ghost, the real men and women of flesh and blood, living in either remote or underground spaces and are invisible to public officials. They are blank statistical figures or social categories like TB or HIV/AIDS patients, famine or disaster victims, the elderly on pension or the unemployed youth all, categories which remain distant social categories who never invoke empathy in the minds of public officers “serving” them because they are part of the anonymous Umuharika.

Elected representatives take these groups as strategic resources to be manipulated for electoral purposes and in all cases those social categories end up as losers. For a public officer who has never had an unemployed youth in his household or a close relative suffering from HIV/AIDS, there is a real difficulty in conceptualizing what these categories are or what they go through, that is putting flesh on the statistics.

The Challenge of anonymity apart, public figures often unconsciously conflate their roles and behave like chiefs or kings of old, when they were expected to follow contract laws as stipulated in contract regimes. To that end, they have waded in modern contract agreements elements that enabled them to continue behaving like kings. It is not uncommon to find in budgetary allocations votes periled out for presidents or chief ministers to finance their largesse, often to their cronies. The recent presidential handshake illustrates this point. Nobody would contest rewarding those who saved the state huge sums of money. What has been contested has been the method of reward and whether it followed the agreed (contract) guidelines. Commenting on the handshake the public has seriously questioned not the motive of the action, only the modality. The president impressed by what negotiators did to save billions of money agreed to give them a handshake. Anybody who has studied management theory will agree that motivating staff begets better results and it is obvious that staff motivated, were likely to produce better results in the future. Looks quite simple. Now where is the problem? The public wondered: how were all those who have done good works for the country been rewarded? Why weren't those people who were rewarded with cash not rewarded with medals? When should cash be the reward, and when medals?

Supernaturalism and Integrity Challenges:

Related to the transitional theory of corruption and integrity deficits, is the supernaturalist theory. The major idea in the theory is that the contract world we aspire to join, or which we are already part of, works on the assumption that men are responsible for their world and are efficient causes of change. It is a world where we must constantly try to understand the causes of things and where possible, bring that world under control⁶. This world further is constructed on a dynamic model, which assumes that we cannot use the past as an adequate model for the future.

In the circumstance, a people who have Surrendered their agency to various forms of supernatural powers, and have become helpless agents in the universe cannot bring about desired changes, above all, they cannot cope with a world which requires efficiency, patience, hard work, and a long view of things.

The specific difficulty with supernatural beliefs which we find related to corruption and lack of integrity concerns the belief in instant solutions. Pick any of the tabloids you come across and without much effort, you will readily identify fortune tellers who promise instant solutions to problems people have. All forms of supernaturalism, whether of traditional belief variety (using magic) or whether they are using holy books, promise quick returns: hence instant healing, instant success, instant breakthrough in business ventures, instant success in academics, in politics etc..... the instant mentality where when you touch the right buttons, all the good things you want start to flow has been one of the chief causes of corruption and lack of integrity. That we need to work for long periods before we can ever benefit from our efforts is something supernaturalists scorn at. Everything should be got here and now, and those who promise such quick results have massive followers.

The instant mentality of magical systems is quite opposed to the world as it is: world which requires perseverance, hard work, patience and frustrations⁷.

A mind set of magical systems where people think of the here and now is not a world which will escape corruptive tendencies. If you want it all, and you want it now, because that is what the instant mentality teaches us, then you are going to be tempted to hands into public funds to deep finance immediate and often insatiable desires.

How does supernaturalism relate to transitional societies? Simply traditional society was spiritual. A spiritualist did not die with colonialism; rather was given a new impetus with new religion orientations. But whereas traditional man was intimately supernaturalistic, he at the same time realized he had to work hard; "*lubaaleembeera, nganembirokwotade*" gods help those who help themselves. Today spiritualism has lost that element of vigorous personal agency, an element that may need to be resuscitated especially bearing in mind that we may not get rid of supernaturalism in the short or even long run.

The Emergence of Liberalized Markets

Sub-Saharan societies have always had markets with different levels of regulations. In living memory we remember days when during budget reading ceremonies, the entire villages clustered around radios to hear about prices of sugar, soap, paraffin, and even such things like school fees in schools.

Apart from the regulation of commodity prices, adults who paid graduated tax and had their tax tickets, accessed services and demanded waving their tax tickets if services were delayed. Pulling out ones tax ticket was enough to galvanize a lazy nurse into action, because the demanding citizen had an empirical artifact to backup his demands.

The introduction of unregulated market regimes especially in transitional societies was and continues to be disastrous. The key philosophy on which our unregulated markets were built was: *tunda kyolina, ofune kyoyagala*, sell what you have to get what you want, a disaster unwittingly unleashed by our economic leaders. A state that took less interest in regulating salaries, but was eager to tell citizens to sell what they had to get what they wanted, saw nurses sell drugs, teachers sell marks, voters sell votes- every individual identified their valuable assets and lined them up for grabs.

A key and dangerous feature of unregulated markets is that these are operating in situation where old moral norms no longer hold survey, and where rules of contract have hardly emerged and solidified. We have unleashed markets, but we have not developed commercial laws to match and guide them.

The nature of the unregulated market further means that anybody can do anything anywhere, so vendors can vend in the middle of roads; public officers can be business owners, those who wield political power, can end up wielding economic power as well-All restraints which attend to developed markets are almost not functioning in transitional societies.

We conclude this section by noting that we unleashed markets but didn't have adequate means of oversight over activities of individuals especially leaders having a lost the traditional values were non-existent.

Governance and the Fight against Corruption

Robert Klitgaard (1988)⁸ conceptualized corruption as “Monopoly + Discretion - Accountability = Corruption” where individuals have monopoly and discretion but do not have to account, corruption will thrive. Corruption may be more rampant in transitional societies; but it will be naïve to imagine it does not occur elsewhere. How is it handled in other contexts? The answer is that although other (developed) countries have corruption, nevertheless, they have put in place strong laws to limit occurrence of the vice, and to punish offenders adequately.

It would be factually inaccurate to say we have no laws to deal with corruption and related evils. Laws are many, but one of the challenges they have is the superficial way in which they operate. They have tended to be anecdotal and less structural: they will zero down on a few individuals culprits who have embezzled public resources, but leave out many similar cases. Laws can only be effective when systematically and structurally applied in situations where leading judges have been accused of issuing “stupid orders” laws and their implementation are likely to irreparably suffer. Relatedly, in situations where judges are accused of issuing stupid orders, it is not the judges who should be faulted, but the governance system that enabled such judges access offices they accessed.

Drawing on the corruption formulae above, we may ask: how did we create situations where some have monopoly plus desecration minus accountability? What forms of monopoly do they have, and what is the nature of their discretion? What kind of leaders do we have, who do not have to account for their actions?

All these questions take us back to the need to strengthen laws which will be made not to favour individuals but posterity.

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APPENDIX VI: Ethical Issues in Tertiary Education by Dr. Pamela Tibihikirra Kalyegira



Uganda National Council for Higher Education
Excellence, Accessibility and Relevance

Ethical Issues in Tertiary and University Education

Dr. Pamela Tibihikirra-Kalyegira
Director, Quality Assurance & Accreditation
Uganda National Commission for UNESCO
Workshop on Ethical and Professional
Dilemmas in Uganda in the face of
Liberalized and Highly Competitive Market
Thursday 18th May, 2017



NCHE Mandate

- Established by the University and Other Tertiary Institutions Act, 2001 as amended
- 3 main objectives: To
 - Guide on the establishment of public and private HEIs in Uganda
 - Determine the equivalence of all types of academic & professional qualifications obtained elsewhere with those awarded by Uganda HEIs for recognition in Uganda
 - Monitor, evaluate and regulate HEIs



Ethical Issues in Ugandan HEIs

a) Establishment of HEIs:

- Running of unaccredited institutions and/or campuses and branches thereof
- Running of unaccredited programmes
- Unqualified staff : fraudulent qualifications, teaching a programme for which one is not qualified e.g. a degree programme should be taught by a masters holder and likewise a diploma programme by a degree holder



Ethical Issues in Ugandan HEIs

b) Admission of Students:

- Unqualified students: lack of adherence to set entrance requirements re Degree or Diploma programmes
- No vetting of entry qualifications to ensure authentic O and A level documents
- Admitting more numbers than the resources e.g. facilities, staff etc can carry



Ethical Issues in Ugandan HEIs

c) Teaching:

- Inadequate instruction of students: lack of preparation and/or underpreparation, poor attendance of lectures
- Inadequate office hours for student consultation
- No mentorship of junior staff by the senior staff
- Moonlighting – most of our instructors are overextended



Ethical Issues in Ugandan HEIs

d) Research:

- Hardly any research and publication taking place
- Poor supervision of student research
- Plagiarism by both students and teachers
- Absence of institutional policies and/or enforcement of Research Ethics e.g. on the need for Ethical Review Committees



Ethical Issues in Ugandan HEIs

e) Examination Malpractice:

- Cheating prior to, during and after examinations
- Cheating in coursework
- Poor invigilation of exams
- Mercenaries
- Favouritism; Money or Sex for marks, tribalism, nepotism
- Lack of institutional policy and/or enforcement of the same regarding examination



Ethical Issues in Ugandan HEIs

f) Graduation:

- Graduates who are ill prepared for the world of work both in regard to core competencies expected of their qualification and general skills like communication (both oral and written), interpersonal skills, work ethic etc
- Forged transcripts; falsified entry of marks



Recommendations

- a) The UOTI Act and regulations made thereunder do provide for standards and guidelines on many of the ethical challenges raised. The issue therefore is one of enforcing compliance. There are proposed amendments to the UOTI Act to further strengthen compliance in this regard
- b) HEIs have been tasked to embrace Internal Quality Assurance mechanisms for Improvement to avoid reliance on external measures e.g. Establishment of QA units



Recommendations

- c) Members of the public – parents, guardians, prospective students – are encouraged to always consult NCHE for information on accredited institutions and accredited programmes prior to enrolment
- d) The above information is readily available on our website – www.unche.or.ug – and at our Secretariat – Plot M834, Kigobe Rd, Kyambogo
Tel. No. 0393 262 144 /0393 202 723

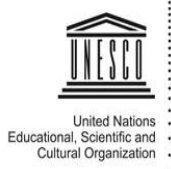


APPENDIX VII:

Ethical Issues in Teacher Education by Dr. Godfrey Bakaira.



Uganda National
Commission
for UNESCO



Presentation of a paper at a Workshop on the Theme:

The Ethical and Professional Dilemmas in Uganda in the Face of Liberalized and Highly Competitive Market

18th to 19th May 2017 at Grand Imperial Hotel Kampala

'Current Issues in Teacher Education and Student learning: Critical Analysis on emerging issues at the various levels'

Topic: Ethical Issues in Teacher Education

Thursday 18th May 2017
At Grant Imperial Hotel Kampala

'Current Issues in Teacher Education and Student learning: Critical Analysis on emerging issues at the various levels'

Topic: Ethical Issues in Teacher Education

Thursday 18th May 2017
At Grant Imperial Hotel Kampala

**Presented by
Godfrey Bakaira**

(PhD - Assessment & Evaluation)

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Presentation Scope

- Concepts: teaching, ethics, ethical issue
- What makes a teacher ethical
- Ethical principles
- Ethical Classroom & Teaching Behaviors
- Ethical Responsibilities
- Examples of Ethical Issues in Teacher Education
- Recommendations
- Conclusion

Teaching is the process of facilitating learning by attending to learner's needs, experiences and feelings, and making specific interventions to help them learn particular aspects.



Teacher & Teaching

- Teachers are key to progress and reform in education. The quality of an education system cannot exceed the quality of its teachers (McKinsey, 2007).
- Teaching calls for a sense of personal and corporate responsibility for the education and welfare of all pupils in their charge" (ILO/UNESCO, 1966)
- SDG4 aims to 'ensure inclusive and equitable quality education and promote lifelong learning opportunities for all'. (SDGs 2016 -2030)

Concept of Teaching Cont.

- Interventions commonly take the form of questioning, listening, sharing information, explaining some phenomenon, demonstrating a skill or process, assessing understanding and capacity, and facilitating learning activities (such as independent search, individualised learning, discussion, assignment, report writing and presentations, simulations and practice).
- "teaching is undertaking certain ethical tasks or activities the intention of which is to induce learning"

Ethics

- is a branch of philosophy that involves systematizing, defending, and recommending concepts of right and wrong conduct
- is a code of thinking and behavior governed by a combination of personal, moral, legal, and social standards of what is right.
- a system of moral principles, the rules of conduct recognized in respect to particular class of human actions or a particular group, culture, moral principle of an individual

Code of Ethics & Code of Conduct

- The Code of Ethics and Standards of Professional Conduct ("Code and Standards") are the ethical benchmark for investment professionals around the globe, regardless of job title, cultural differences, or local laws.
- The terms "Code of **Ethics**" and "**Code of Conduct**" are often mistakenly used interchangeably. They are, in fact, two unique documents.
- This **Code of Ethics** and Professional **Conduct** describe the expectations that we have of ourselves and fellow practitioners to our profession

What Does the Code and Standards Cover?

The Code of Ethics maintains that you must:

- Place the integrity of the profession and the interests of clients above your own interests
- Act with integrity, competence, and respect
- Maintain and develop your professional competence

The Standards of Professional Conduct cover:

- Professionalism and integrity of the capital markets
- Duties to clients and employers
- Investment analysis and recommendations
- Conflicts of interest and your responsibilities

Code of Ethics & Code of Conduct

The **Code of Ethics** sometimes referred to as a Value Statement, is like the Constitution with general principles to guide behaviour; outlining a set of principles that affect decision-making.

- It works on the bases of "treat others as you would like to be treated." When faced with ethical dilemmas or debatable situations, what's articulated in the Code of Ethics can help guide decision making

The **Code of Conduct** outlines specific behaviors that are required or prohibited as a condition of ongoing employment.

- Conduct regulations assert that some specific actions are appropriate, others inappropriate.

Related terms to Ethics

- **Integrity:** the extent to which you act according to the values, beliefs and principles that the teaching profession claims to hold
- **Morals/ Moral values :** are the standards of good and evil, which govern an individual's behavior and choices, derived from profession, society and government, religion, family or self.
- **Attitude:** "a relatively enduring organization of beliefs, feelings, and behavioral tendencies towards socially significant objects, groups, events or symbols" (Hogg, & Vaughan 2005, p. 150)

Special related term

Professionalism is a trait that's highly valued in the workforce. It has many attributes, including:

- ✓ Specialized knowledge.
- ✓ Competency. & specialised training
- ✓ Honesty and integrity.
- ✓ Respect.
- ✓ Accountability.
- ✓ Self-regulation.
- ✓ Image (philosophy).
- ✓ Certification

What is ETHICAL ISSUE?

- A conflict of right (ethical) or wrong (unethical) or situation forcing alternatives on an entity seeking ethical behavior.

Related Legal Terms

- Ethical auditing, Ethical Relativism, Ethical Investment, Ethical Standards, Ethical Negotiated Issue, Hot Issue, New Issue, Issue At Law (*Legal Dictionary 2nd Ed.*)

WHAT MAKES A TEACHER ETHICAL

The professional educator:

- strives to create a learning environment that nurtures to fulfillment the potential of all students.
- acts with conscientious effort to exemplify the highest ethical standards.
- responsibly accepts that every child has a right to an uninterrupted education free from strikes or any other work stoppage tactics

ETHICAL PRINCIPLES



Ethical Conduct towards:

1. Students
2. Practices & Performance
3. Professional Colleagues
4. Parents and Community

Ethical Classroom & Teaching Behaviors

- As a teacher you powerfully influence student behavior, and therefore have ethical responsibility.
- Here are ethical responsibilities, and some examples of how to apply them:
 - ❖ Respect Autonomy
 - ❖ Non-maleficence
 - ❖ Justice
 - ❖ Beneficence
 - ❖ Fidelity

Ethical Responsibilities



Common Ethical Issues in Teacher Education

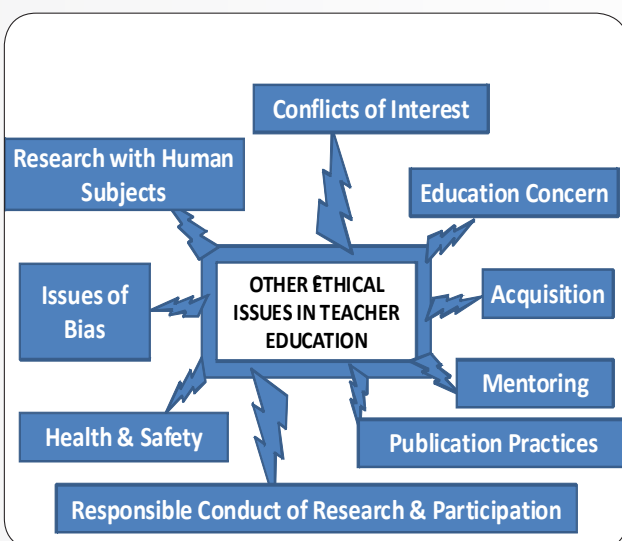
- Inclusive Education
- Gender Responsiveness
- Information Communication Technology
- Various Media and Exposure
- Examinations and Assessment
- Discipline concerns
- Infrastructure
- Deployment and employment
- Pay roll (Consolidated package) challenges
- Entry/admission procedures
- Public Private Partnership
- Documentation of Practice

Current Ethical Issues in Teacher Education

- | | |
|---|--|
| 1. Corruption in Teacher Education | 8. Missed Ethical Education in Current Teacher Training Curriculum |
| 2. Privatization of Educational Institutes | ▪ Cultural Boundaries |
| 3. Political Interference | ▪ Emotional Boundaries |
| 4. Ethics of Care in Teacher-Student Relationship | ▪ Relationship Boundaries |
| 5. Un-Fair Assessments | ▪ Communication Boundaries |
| 6. Teachers' Absenteeism | |
| 7. 7. Boundaries in Teacher-student Relationships | |
- American Journal of Educational Research (2014)*

Legal and Ethical Issues in Teaching

- | | |
|--|---|
| ❖ Written Authorization | ❖ Liability Insurance |
| ❖ Educational Malpractice | ❖ Students' Work or Personally Identifiable Information |
| ❖ Lack of Skill | ❖ Punishing Special Education Students for Behavior Related to or Resulting from the Handicapping Condition |
| ❖ Repeating Ineffective Procedures | ❖ Discipline and Constitutional Rights |
| ❖ Learning as Punishment | ❖ Due Process |
| ❖ Using Grades to Control Behavior | ❖ Compelling State Interests |
| ❖ Grading on a Curve | |
| ❖ Ignoring Students' Individual Capacities | |
| ❖ Student Access to the Results of Other Students' Work or Personally Identifiable Information | |
- (Fay J and Funk D. (1995).)*



Recommendations

- Put in place a common National Teacher Social Dialogue framework and policy
- Conducting Teacher Education regular review meetings
- Regular Continuous Professional Development based on the in place Framework, teacher needs and guided by National Teacher Policy and different levels' of Teacher competence Profiles
- Regular reviews of the relevant teacher curricula and programmes

Conclusion

- Possessing what it takes to be an ethical teacher can be a difficult task for many teachers, especially when he/she encounters unsuspecting events on a daily basis that will require an ethical decision, which may not be the exact right answer.
- One can only hope that the years or months of teaching has taught you enough to know what to do when ethical dilemmas occur in the classroom or within the school system.

Question and Answer/observations

- 1.....
- 2.....
- 3.....



Thank you

APPENDIX VIII: Current Ethical Issues in Health Care Services by Prof. Wilfred Lajul

CURRENT ETHICAL ISSUES IN HEALTH CARE SERVICES: A CRITICAL ANALYSIS ON THE EMERGING ISSUES AT THE SECTORAL LEVELS AND ASSOCIATED INDUSTRIES

Associate Professor
Wilfred Lajul

OUTLINE

1. INTRODUCTION
2. ETHICAL ISSUES IN HEALTHCARE SECTOR
 - (a) Public Healthcare Sector
 - (b) Private Healthcare Sector
3. ETHICAL ISSUES IN HEALTHCARE AT ASSOCIATED INDUSTRIES
 - (a) Ethical Issues in the Food Industry
 - (b) Ethical Issues in Pharmaceutical Industries
 - (c) Ethical Issues in the Biotechnology industry
4. CONCLUSION

INTRODUCTION

- Health ethics and the current ethical issues that emerge from them are many.
- This paper discusses the ethical issues in different healthcare sectors and associated industries

The Health Sectors

- By health sectors, we mean the public sector and the private sector
- The public sector, comprises the government and the different ministries that provide healthcare services in a country
- The private sector comprises; Private Not for Profit (PNFPs) health providers, Private Health Providers (PHPs), and Traditional & Complementary Medicine Practitioners (TCMPs).

The Associated Industries

- By associated industries, we mean the manufacturing institutions that facilitate the health sector in providing healthcare and services:
- These are; the Food Industries, Pharmaceutical Industries, Information Industry, Biotechnology Industries, Labour Industry etc.
- But for the purpose of this paper we shall restrict our discussions on the food, pharmaceutical and biotechnology industries

What is Health Ethics?

- The World Health Organization, defines health ethics as; “[...] the interdisciplinary field of study and practice that seeks specifically to understand the values undergirding decisions and actions in health care, health research and health policy, and to provide guidance for action when these values conflict”.

Medical/Bioethics Ethics

- Medical ethics, “is concerned with ethical issues that arise in the clinical context related to the care of specific patients”
- Bioethics “refers to ethical issues arising from the creation and maintenance of the health of all living things”.
- This presentation is about health ethics, which is the critical examination of the practical and theoretical basis for the rightness and wrongness in care, research and policy concerning health

Ethics/Values/Law/Human Rights

- Ethics is concerned with the rational evaluation of the values underlying decisions and actions of man.
- Values are the ideals of an individual, a group or a society.
- WHO describe values as what is important to an individual, a group, or a society.
- Values that are commonly invoked in healthcare ethics are: autonomy, fairness, equity, compassion, honesty, freedom, solidarity, trust and respect.

Ethics/Values/Law/Human Rights

(continues)

- WHO contends that, both ethics and law are normative, yet ethics is wider than law.
- Moral values, which ethics rationally evaluates, exists prior to the stipulation of any law.
- Laws are founded on moral values and are means to preserve, protect, enforce and restore these values, when they are tampered with.

Ethics/Values/Law/Human Rights

(continues)

- While ethics remains the rational justification of morality, human rights are “those rights which are inherent to the human beings”.
- Ethics is then wider than human rights, since the latter is grounded in ethical principles.
- Rights derived on the basis of ethics are often referred to as moral rights, while those derived from law are called legal rights.

Purpose of this Presentation

- Is to investigate: the ethics of healthcare, research and policies in the provision of health services.

ETHICAL ISSUES IN THE HEALTHCARE SECTOR

- In this section, we shall look at the two different service providers in the healthcare sector, namely;
 - the public sector and
 - the private sector

The Ethical Issues

- 1. Harm prevention, public good and individual liberty**
- 2. Treatment and prevention**
- 3. Health promotion and equity**
- 4. Public health surveillance**

Ethical Issues in the Public Healthcare Sector

- Public health has been defined as the “science and art of preventing disease, prolonging life and promoting health through organised efforts of society.
- Population health, on the other hand “refers to the state of health of the members of a certain population
- Public health has the *preventive* and the *collective efforts* connotations.
- It is not concerned with the *individual level*, but with the *population level*

Harm prevention, public good and individual liberty (continues)

- This means, it is ethically right to restrict individual liberty to movement or contact with others according to the ethical value of **solidarity** and **reciprocity**, so long as the intention is to prevent harm and to promote public good.

Harm prevention, public good and individual liberty

- WHO maintains that, individuals have a right to privacy and to freedom of movement.
- However, where there is outbreak of infectious diseases and the outcomes are uncertain and potentially catastrophic, liberty-restricting actions may well be justified provided that the restrictions are informed by evidence and proportionate to the threat.

Treatment and prevention

- WHO contents that public health practice and policy is founded on the idea that prevention is better than cure.
- This is because it is financially cheaper; practically it is better; and morally, focussing on prevention may reduces overall suffering.
- However, they also note that, “when resources are limited, devoting greater attention to prevention may take away needed resources from treatment”.
- So, to determine how to allocate scarce resources between prevention and treatment can therefore raise difficult ethical issues related to distributive justice.

Treatment and prevention (continues)

- This means, prevention and treatment of illness may raise ethical questions as which one should take precedence over the other.
- While in theory, prevention is always better than cure, but in practical situations of limited resources, balance has to be struck with questions of treatment.
- So, in the provision of public healthcare, questions of treatment should not be ignored in the name of protecting those who are not yet affected in line with the ethical value of fairness.

Public health surveillance (continues)

- The ethical issue here is that, is it ethically wrong to collect data for the purpose of public surveillance and later fail to inform those who are actually infected, e.g. with HIV so as to get medical treatment.
- Ethical value of **honesty** requires that participants should be made aware that they will be informed of the state of their health after screening results are out so that they may seek necessary healthcare.
- This will help to fulfil an ethical value of **fairness** so those involved in public surveillance research to benefit for their generosity.

Health promotion and equity

- WHO observed that, “ill-health related to chronic disease is rising across the world.
- A large part of this disease burden is caused by lifestyle choices, such as smoking tobacco, drinking alcohol, overeating, and not exercising enough.
- So, is it ethically right for governments to spend a lot of resources on illnesses that are brought about by personal choices in the lifestyle of individuals, instead of spending resources on other health issues?
- The answer to this question again raises ethical issues.

Public health surveillance

- WHO argues that; “Public health activity requires robust data on the level of disease and threats to health within a population.
- Such data allow threats to individual and population health to be assessed, and priorities set and resources allocated on the basis of risk.
- The ethical question is, how should the need for accurate disease surveillance data be balanced against the principle of individual autonomy?

Public health policies

- The current ethical issues surrounding public healthcare policies centres on **objectivity** of information and **gravity of the health risks** to the population.
- However, objectivity is based on the reliability of **evidence**, and gravity of risks is based on the validity of available **statistics**.

Evidence

- The ethical issue in public health policies arises when causes of ill health and possible effectiveness of the measures taken to address them are not objectively presented to the public on the basis of evidence.
- The evidence should be based on peer reviewed research, and not selectively used to support planned or existing policies without accuracy and fairness.
- The media, stakeholders and campaigning groups must be *accurate* and *fair* in presenting evidence.

Risk

- The second ethical issue regarding public policy is that risks’ assessment must be based on objective and reliable statistics on the possible dangers that the public can incur, and the measures taken on the possible health benefits that can derive; otherwise, it would be unethical to base risk assessment on social construct’s view.

Risk ***(Continues)***

- According to the 'statistical view', risk is defined in terms of the probability of an event occurring, multiplied by the severity of its impact.
- On the 'social construct view', risk is framed by personal biases that result in certain kinds of risks being more relevant than others, and by what is accepted in particular social groups or society as a whole.
- However, from the ethical point of view, what is acceptable is basically the statistical view other than the social construct's view because of the principle of **objectivity**; the former is objective, while the latter is subjective.

Guidelines

- According to different sources, policy guidelines should be based on state stewardship principle.
- "The concept of 'stewardship' is intended to convey that liberal states have a duty to look after important needs of people individually and collectively.
- It emphasises the obligation of states to provide conditions that allow people to be healthy and, in particular, to take measures to reduce health inequalities.
- The stewardship-guided state recognises that a primary asset of a nation is its health: higher levels of health are associated with greater overall well-being and productivity

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Private Not for Profit (PNFPs) ***Providers***

- The first ethical issue in PNFP health provision is whether one's ability to pay for medical care does not affect one's right to medical care. If so, who bears the redistribution of the costs?
- How does the Not for Profit healthcare providers handle the conflict between the right to health and the cost to healthcare provision?
- Unless governments come to support PNFP providers, the quality of healthcare provision is sacrificed at the altar of costs for health provision

PNFPs ***(continues)***

- Secondly, tax exemptions given to PNFPs by government in appreciation to the charitable services they render to the community creates **dishonesty** for the private healthcare providers who have to manipulate figures to showcase that the services they render is significant.
- Besides, "Pressures to contain costs have given PNFPs economic incentive **to reduce provision of charity** care services, shifting the burden onto governmental hospitals.
- The case of St. Mary's Hospital Lacor surrendering dialysis & cancer screening equipments to Mulago Hospital to take care of other patients.

Private Health Providers (PHPs)

- The main ethical issue in PHPs is that maximization of profits in health care provision, drastically affects the quality and efficiency in healthcare service delivery.
- Desire for profit making reduces efficiency in healthcare provision, contrary to usual slogan that privatisation improves efficiency in healthcare provision.
- *Desire for profit makes PHPs evade tax, which drains resources for healthcare; contrary to the belief that privatized healthcare service delivery relieves governments of the burden on health care provision.*
- It increases geographical and financial disparity and social inequalities; contrary to the conception that the private sector will look for market and go and cover every geographical space and narrow social inequalities.

Traditional and Complementary Medical Practice (TCMP)

- (WHO) defines traditional medicine as “the sum total of the knowledge, skills, and practices based on the theories, beliefs, and experiences indigenous to different cultures, whether explicable or not, used in the maintenance of health as well as in the prevention, diagnosis improvement or treatment of physical and mental illness”.
- In African this medical practice is both medical and spiritual, exercised in the natural, social and cosmic contexts.

TCMP (continues)

- The two main issues about TCMP concerns:
- The causes of illness - considered to be both natural and supernatural/spiritual, and
- Concept of health - seen as a state of equilibrium between human beings and their social, natural and supernatural environment

Autonomy and Individual Responsibility

- Where the patient is a “social fact” whose treatment involves the group, the application of the principles of autonomy, individual responsibility and consent presents an ethical challenge.
- There are real difficulties in applying the principles of autonomy and consent in spiritual medicine.
- Close involvement of the community in implementing traditional medical practice and research into medicinal plants becomes a necessity.

Safety

- For **safety** to be realized in traditional medicine, the practitioners should have good knowledge of the properties of different products and plants as well as their beneficial and adverse effects on individuals of different ages and sexes in various conditions.
- The common misconception that natural products are not toxic and have no side effects may lead to unrestrained intake resulting in severe poisoning and acute health problems.

Safety (continues)

- **Quacks** or self-styled healers are another challenge peculiar to traditional medical practice, since it is hard to tell genuine traditional practitioners from those likely to do harm.
- Since various forms of traditional medicine are increasingly being **practiced outside** their original areas and cultures, without adequate knowledge of their use and underlying principles, greater dangers are increasing in their applications.

Assessment of efficacy and quality

- Ethically, there is a problem in distinguishing drug therapy from spiritual therapy. This leads to increasing incidences of **poor product quality or improper use** of herbalist medicine.
- As for **spiritual therapies**, the main problem is one of methodology, or epistemology, since it is very hard to take a scientific approach to a cultural phenomenon with psychosomatic effects.
- The problem is more the risk of **misdiagnosis**; if and when the intention is to cure an organic pathology with unsuitable treatment, the consequences can be serious for the patient.

Non-discrimination

- Non-discrimination against traditional medicine entails recognizing it and respecting the rights of traditional practitioners.
- However, the principle of non-discrimination does not entitle practitioners to prevent patients receiving vital treatment by claiming to have an **effective or even miracle cure** for acute or serious diseases or offering spiritual diagnoses based on local beliefs to persuade patients not to undergo recommended treatment.

Biopiracy

- Biopiracy is “the use of intellectual property systems to legitimize the exclusive ownership and control of biological resources and knowledge, without recognition, compensation or protection for contributions from indigenous and rural communities”.
- Ethical issue arises when in the name of intellectual properties, indigenous medicine receive patents without verifying the original communities from where these medicines are received without acknowledgment or fair compensation.

Non-discrimination (continues)

- The main ethical issue is that it would be unacceptable to allow a two-tier health system to develop – **one for the wealthy and another with easier and cheaper access for low income social groups** – since this would be to approve discrimination.
- Traditional medicine and modern medicine can coexist if bridges are built between them. If a traditional therapy has proved effective, it should be universally available

ETHICAL ISSUES IN HEALTHCARE AT ASSOCIATED INDUSTRIES

- There are several ethical issues in healthcare associated with industries that support healthcare provision and practice.
- Out of the many, we shall look at three of them, namely:
 - Food industries,
 - Pharmaceutical industries and
 - Biotechnology industries

Ethical Issues in the Food Industry

- Paul B. Thompson identifies three important areas in the discussion of the ethics in food industry, namely: food industry employees, food distribution, and food safety.
- **The employees** are the actors in the food chain production – the integrity of the actors in food production and distribution is a serious ethical issue.
- **Food safety** - the quality of food due to food **additives** in processing food products, **pesticides** residues in the growing of food crops and **microbial** contaminations in the process of food preservation are important ethical issues.

Food Production

- In the production of food, often, ingredients are added to the food products to improve flavour, colour or tastes.
- These **additives**, often affect human health, either positively or negatively.
- The **rights theory** should regulate the policies used in food production and all the structures put in place in the process of food production because healthy food is a right.

Food Production

(continues)

- In the process of food production, at an earlier stage, **pesticides** are sometimes used in the growing of food crops.
- These pesticides leave residues in the subsequent food crops that are produced, which contain chemicals that affect human health.
- This creates another ethical issue as to how food crops are produced and what kind of pesticides are used in the growing of food crops.

Food Preservation

- Equally important are the **microbial** contaminations in the process of food preservation.
- These microbial are the preservative ingredients used in food preservation and often times they have been associated with some health problems got through food.
- The ethical issue is how can these be avoided so that human health is not put at risk.

Food Preservation

(continues)

- Food preservation, then implies that the quality of food consumed greatly affects human health; either positively or negatively.
- Ethical issue is about those that affect human health negatively.
- The **utilitarian theory** should regulate the quality and safety of food as an end product in the process of food production and preservation, because only safe and quality food is good for human health.

Ethical Issues

- First has to do with the **conduct** of employees in the process of food production and preservation.
- Without their integrity in being conscious that what they do affect many people's health, then human health cannot be safe through the food they consume.
- The **value theory** should regulate the conduct of the actors in food production, since the theory maintains that what one does, should be right in itself, but not driven by profit or gain one accrues from acting.

Ethical Issues

(continues)

- Consequently, in the process of food growing, production, and preservation, good and sufficient policy guide is required.
- Such policies should be regulated by the **rights theory** (because, healthy food is a right), **utilitarian theory** (because the quality of food should be safe) and **value theory** (because the agents working in food industry must people of integrity).
- However, the central theory, which seems to be high in the order of priority, is the **value theory**.
- All will depend on the conduct of the **actors**, on how convinced they are in doing the right things.

Ethical Issues in Pharmaceutical Industries

- Frequently, pharmaceutical companies seek the research expertise of academics to conduct the studies that lead to pharmaceutical product approvals.
- Despite the mutual benefits, conflicts of interest are common in this settings.
- Pharmaceutical Companies do not want competitors to learn of their early drug research activity and often seek to keep this information confidential.
- Confidentiality, for them, is important to protect intellectual property and trade secrets, driven by commercial goals.

Ethical Issues in Pharmaceutical Industries (CONTNUES)

- In contrast, academics operate under conditions of openness and free academic discussions.
- Universities pride to be sources of objective knowledge, yet corporate funding influences their research focus or objective scientific judgments about a particular technologies.
- As a consequence, universities often funded by corporate companies, often refuse to abide by corporate requests to maintain confidentiality.
- This creates conflicts of interests, which at times compromises objectivity in pharmaceutical research results.

Conflict of interests with the academia

- The first ethical issue that arises from this situation is conflicts of interests.
- From the above, the ethical questions that arises is on the objectivity of the company sponsored research results found out by university researchers.
- Since company sponsors prefer secrecy in the name of competition and patenting, and universities prefer openness and objectivity.

Biased Study Design and Data Interpretation

- A similar ethical question relates to a concern that corporate research protocol designs are manipulated or the data interpreted to achieve a result favourable to the commercialization of a drug.
- This is an ethical issue faced by both academic researchers and those employed by industry.

Selecting Drugs to Develop

- Several ethical and social questions exist about the choice of drugs to develop.
- The first involves whether the result is worth the effort and cost.
- Researchers often wish to devote their time and expertise to developing drugs that will make a major difference in the lives of sick patients.
- The socially beneficial aspect of their work is what drives them and keeps them in the lab.
- This affects concentration on objectivity and openness in deriving research results that might equally be significant in the long run.

Human research ethics

- Considerations for any researcher is to assess whether the potential benefit of the proposed research outweighs the potential harm, which include physical, psychological, social, or economic.
- So, pharmaceutical products can be justified if benefit is high and risk is low; and the research leads to new medical products that can benefit many.
- This often ignores other **non-human subjects**, which ethically are also important, especially if these non humans are living beings.

Publication of Negative Data and Data

- Access Drug companies are not required to publish study results, except under rare circumstances, regulatory agencies keep company data confidential and only require disclosure of selected summaries of study data in the drug labelling.
- As a result, negative drug study data often remains unpublished which affects the principle of honesty in drug research.

Product Pricing and Access to Drugs

- New drugs are expensive because manufacturers need to recoup the considerable expense of getting a new drug to market.
- The price paid by patients is sometimes covered by insurance or public health programs but, frequently, uninsured patients in developed countries and most patients in undeveloped countries cannot afford to pay for new drugs.
- This ethically affect the right to access to drugs.

Marketing and Advertising

- The first is whether adverts' material is truthful about benefits and risks of a particular drug.
- The second issue concerns the amount of money companies spend on advertising.
- Drug advertisements are often driven by **commercial** other than **scientific** objective interests, so one wonders how objectivity can be maintained, when commercial interests are higher than passing on scientific information.

Post-marketing Safety Monitoring

- Drug companies have increasingly understood that the post-market research and surveillance phase of a drug's life is now often as active as the pre-market phase.
- Where negative results are unveiled by the post-market research and surveillance, **objectivity** is often suppressed for fear of loss that will be derived.

Objective and truthful labelling of drugs

- In a market driven world of today, the ethical issue that, pharmaceutical industries are not objective or truthful in presenting the information about the drugs they have manufactured.
- In most parts of the world, there are no laws regulating this practice.

An Example of Laws regulating Drug Labeling (Sweden, 2013)

- **Article 1:** Drug information must include accurate, objective, meaningful and balanced particulars dealing adequately with the favourable and unfavourable properties of the drugs.
- **Article 2:** The summary of product characteristics (SPC) that has been adopted for a drug constitutes the factual basis for information about the drug. The information may only refer to drugs that have received marketing approval in Sweden. It may not contain indications or dosages other than those approved of for the drug, unless otherwise permitted by the Medical Products Agency.
- **Article 3:** Pharmaceutical companies must always maintain a high ethical standard. Information about drugs must conform to good practice and good taste. Offensive presentations are not permitted

Ethical Issues in Biotechnology Industry

- United Nations defines biotechnology as “[...] a collective term for a group of technologies that use biological matter or processes to generate new and useful products and processes”.
- It ranges from “[...] techniques to genetic modification through hybridization and interbreeding of plants and animals, as well as the manipulation of individual genes in humans, animals, plants and micro-organisms”.
- For Batalion, “[...] the central problem underlying biotechnology is the overall attempt to ‘control’ living nature on an erroneous **mechanistic view**”.

Ethical Issues in Biotechnology Industry (Continues)

- Epstein emphasizes that as human have conscience and religious belief, “Many religions do not allow unrestricted interference with life such as genetic engineering”.
- Polkinghorn adds that since “The pace of discovery in genetic based biotechnology is very rapid and there is anxiety that a kind of technological compulsion (‘if we can do it, let’s do it’) will drive developments ahead of proper ethical consideration of their propriety”.

Ethical Issues in Biotechnology Industry (Continues)

- Meaning, the central ethical issues in biotechnology is an attempt to **control living nature** on an erroneous **mechanistic view**, which stands in stark contradiction with the **religious view**.
- These two contradictory positions on nature have created enormous ethical issue about this technology.
- Biotechnology directly affects three main areas that impact on human health and health of the living things, namely, the **environment**, **food**, and **human medical drugs**.

On Environment

- Ethically, biotechnology has environmental impacts due to the fact that; “[...] novel gene might be unintentionally transferred by pollination to other plants, including weeds and also wild relatives of the crop species.
- “[...] this is technically possible, but the potential long-term impacts this might have are still unclear.
- There are fears that such transfers could lead to the development of resistant “superweeds”, loss of genetic diversity within crop species, and possibly even the destabilization of some ecosystems”.
- All these affect life and human health in particular.

On Food

- Secondly, the issue is with the genetically modified foods (GMOs) and human health.
- According to the UN, “Concerns have also been expressed about the risks to human health of food products derived from genetically modified crops.
- This is particularly the case where novel genes have been transferred to crops from organisms that are not normally used in food or animal feed products.
- Many who oppose genetic engineering suggest that this might lead to the introduction of previously unknown allergens into the food chain”.

On Drugs

- Thirdly, there are ethical issues to do with drugs, vaccines and diagnostics.
- According to UN, “A variety of biotechnological techniques are used in modern drug development and medical treatment.
- In some cases, for example, genetic engineering is the basis for both the process and the product.
- In others, gene technology is used simply as one tool in the development of new products such as pharmaceuticals.

Objectivity

- Question of objectivity arises as a result of conflict of interests in making independent and objective studies on the dangers and benefits of biotechnological products.
- One camp firmly believes, there is possible danger; the other believes there is no provable danger.
- Supporters (**mechanistic view**) of biotechnology, fear loses if all the money that can be made will go to waste by the rejection of biotechnological products.
- Those convinced of the integrity of nature (**spiritualistic view**), fear nature will be grossly affected or abused by genetic manipulation.

Ethical Issues in biotechnology (continues)

- So, ethically, consumers concerns with biotechnology is that it's benefits regarding food, environment safely remains questionable.
- The ethical issues different authors raise, include among others: objectivity, equity, and precaution.

Ethical Issues in Biotechnology

- In the overall, the UN is supportive of biotechnology, arguing, the overwhelming negative side effects on human health has not yet been proven, but the overall positive effects are relatively higher than the negative effects.
- For James Dargie the Director of FAO, however, "Biotechnology is big business in the industrialized world but the lack of perceived benefits for consumers and concerns about food and environmental safety have limited adoption of GM products in some countries."

Equity

- The second ethical issue has to do with the equality among humans. The impact of biotechnology, will apparently make richer nations richer and poorer nations poorer.
- Latifah Amin thinks biotechnology is not ethically right because it increases the gap between the developed countries well grounded technological advancement and the developing countries, still struggling to embrace modern technology, pushing the principle of equity to the dustbins.

Precaution

- Dommelen noted that scientists do not agree about the possible dangers of genetic engineering to ecosystems, health and environment.
- While authors like Fagan and others have acknowledged the possible risks of GMOs to human health and environment,
- Some analysts have also recognized the inadequacies of scientific risk assessment as a mean of predicting and assessing the likely consequences of new technologies.
- Where there is scientific uncertainty, then precautionary principle should be applied.

Precaution (continues)

- This principle recognizes the possible need to intervene to protect the environment or health in cases when there is scientific uncertainty about the harmful effects of whatever process in question.
- This is because the 'theoretical harm' of GMOs release into the environment, if it did occur, would be very extensive, perhaps delayed, costly and difficult or impossible to remedy.

CONCLUSIONS

- In conclusion I can say, this study has revealed that there are several ethical issues, both in public and private healthcare sector and in the associated industries.
- From the public sector, the main ethical issue identified is that; the primary asset of any nation is the health of its population. Higher levels of health are associated with greater overall well-being and productivity of that nation.
- This means, healthcare should not be relegated to the third parties other than the state itself, since the third parties' main objective in the provision of healthcare is profit making.
- Though states nations can be supported in the provision of healthcare services by the private sector, the key ethical responsibility to provide healthcare lies with the state.

CONCLUSION

(continues)

- Secondly, privatisation, means commercialization of the healthcare services, which increases administrative costs and controls; thus, making costs of healthcare services higher and efficiency in healthcare provision poorer.
- Thirdly, the ideological belief that market oriented healthcare reforms improves efficiency and reduces costs is a myth.
- Fourthly, both in research and healthcare provision, market forces are driven by competition, secrecy, and commercial interests to own patents and maximize profits; which dialectically contrasts with objectivity, openness, accuracy and sharing of knowledge as main objectives universities.

CONCLUSION

(continues)

- Fifth, in the food industries, care has to be taken in the processing of food products in ensuring that the quality of food is preserved, central agent in food chain production is the human person, who should be persons of virtue, guided by value and human rights theories.
- Lastly, the theoretical harm of genetically modified organisms (GMOs), if it occurs, is more catastrophic; so at the moment of uncertainties, precautionary principle has to be applied.

APPENDIX IX: Experiences in Clinical medicine practice and Population Health by Prof. Pius Okong.

ETHICS IN HUMAN MEDICINE: CHALLENGES AND DILEMMAS

Prof Pius Okong
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1

Introduction: Ethical considerations/responsibility

- 1.To the Patient/client
- 2.To the Community
- 3.To the Health Unit/place of work
- 4.To the law/Profession
- 5.To colleagues
6. In research

2

Ethical responsibility to the Patient/Client

1. Hold the health, safety and interest of the patient/client first
2. No action or omission on his/her part or sphere of influence is detrimental to the patient/client
3. Provide relevant/clear information

3

Ethical responsibility to the Patient/Client

4. Treatment and medical interventions with full consent except in emergencies..when such interventions may be done in best interest of the patient
5. Respect confidentiality
6. Work in interest of the detainee
7. Not ask for a bribe
8. HW shall not abandon a patient under his or her care

4

Ethical responsibility to the health unit/work place

- Abide by the rules and regulations governing the work place
- Conform to the expectations of the health unit
- Strive to fulfil the mission of the institution

7

Responsibility to the law and profession

1. Health worker shall observe the law and uphold the dignity and honour of his/her profession and accepted ethical principles

Currently there are four Professional Councils which govern 50-75 % of health workers

1. UMDPC
2. UNMC
3. Pharmacy Council
4. UAHP

9



Ebola: WHO declares outbreak in DR Congo

6

YOU DRINK
REGULARLY OR
OCCASIONALLY?

I DRINK OCCASIONALLY,
BUT THE OCCASION COMES
REGULARLY.



10

Responsibility to colleagues

HW SHALL:

- Co-operate with his/her professional colleagues
- Recognise and respect each other's expertise in the interest of providing the best possible holistic care

11



Ethical responsibility to the Community

Health worker to ensure:

- No action or omission on his or her part, or within his or her sphere of responsibility is detrimental to the interest/condition or safety of the public
- Promote the provision of effective health services and notify authorities of any health hazard

5

Ethical responsibility in research

- HW shall not participate in health research that does not conform with national and internationally accepted guidelines

8

• THANK YOU

APPENDIX X:

Ethical Issues in the Media and Public Relations in the Era of Electronic Communication Nakiwala Aisha Sembatya, PhD.

Introduction

The proliferation of electronic communication and media technologies (especially the Internet) has fundamentally transformed the practice of journalism and communication in Africa and the world generally. Such technologies have increasingly become a major source of news/information in many countries, and news production and sharing platforms not only for journalists but also for millions of people around the world (Hayes, Singer & Ceppos, 2007). As such, technologies such as online media raise a host of tricky and disquieting ethical challenges for journalists and all communication practitioners alike, whether professional or citizen. Nonetheless, the idea that the media ought to act ethically in their professional practice remains at the centre of discussion on the practice and operations of media organisations, especially in the face of these technologies. To understand the ethical challenges posed by the said technologies, it is crucial that first of all, we develop some general understanding of just what electronic communication is and why it is important to consider its relation with media and communication ethics generally.

The Nature of Electronic Communication and New Media

This era is characterized by the digital speedway that is increasingly fueled by a cutthroat fight for financial survival. Electronic communication represents quite a significant amalgamation of media forms and platforms that allow people to share and exchange information over space and time with limited or no barriers at all. Digital media and social networks provide powerful opportunities to exchange vital information, seek sources, correct errors, and create audience interconnectivity (Garrett & Jensen, 2009). Blogs, Tweets, social networking, citizen-submitted content, and multimedia storytelling that are all tools and techniques of the digital era offer great promise. In short, new media and communication technologies present immense benefit to both traditional and non-traditional journalist in the developing and developed world alike (Nwanne, 2014). Despite that however, there is rising public cynicism arising with the realization that the greater information exchange and the seemingly greater freedom of expression presented by the information super highway also has negative effects and implication not just for the practice of journalism, but also for the effects thereof.

Electronic Communication and Media Ethics

As noted above, new media technologies and electronic communication have dramatically changed the way journalism is practiced across the world, including in developing countries like Uganda. These dramatic changes have been seen to have implications not just for understanding the new forms of journalism that such technologies present, but certainly for the how journalists of the day can engage in acceptable and ethically-oriented practices. Indeed, this debate on what ethical issues new media technologies of these times present has been and continues to rage not only in the developed world, but Africa too. The major question that many who have enquired into seek to answer is: Have new media changed media and journalism ethics? However, before we pursue an enquiry into the ethical issues that affect media in the electronic era, it is important to point out the following observations based on current global research on new media ethics:

1. The debate on media ethics in the electronic era is not independent, rather it should be framed within the broader debate on global media ethics generally (Chari, 2009). Chari argues for example that the debate on new media ethics should rather be seen as an extension about global media ethics where the latter should provide an overarching framework of issues that relate to the former. I want to agree with this view and further contend that, despite the proliferation of new media, ethical

concerns presented to the profession have not changed. They are the same exact challenges except that they are now on steroids. Having acknowledged that however, it is prudent and imperative to think critically about existing professional ethical issues and their applicability in the new media.

At the same time, there is need to acknowledge the widely held principle that media ethics are never universal. Indeed, many scholars that have written about ethics have contested the view of universality of media ethics, preferring to argue instead that ethics are both contextual and situational (Kieran, 1999). While the question of whether journalist should subscribe to a universal set of principles (or not) remains unanswered, in this paper, I want to subscribe to Kieran's view and propose that while there might be certain core values that have endured over time and almost considered somewhat universal, it is also important to acknowledge that ethics are influenced by both individual and the social-contextual conditions within which journalism is undertaken. A view like this therefore, has implication of how we should view media ethics in the era of electronic communication. Without going into the details of how media technologies are appropriated in developing countries like Uganda, it is safe to argue that our society might accentuate and be affected by certain ethical challenges and issue in varying ways compared to the situation in other societies.

2. In the digital electronic era, everyone is a publisher. More specifically, there exists an increasing number of global citizens that are actively engaged in the media system as both content consumers and producers, whether via traditional or social media platforms. With new media, professional journalists find themselves in a working environment that they share with numerous content producers including bloggers, social networks and multimedia creators some of whom compete the latter in the creation and distribution of content (García-Avilés, 2014). As such, one issue that is commonly recognized is that the electronic era has come with abundant opportunities for the citizenry to create media content with potentially pro-social benefits. Another aspect that is under-recognized however is that, while ethical issues used to concern professional journalists and media practitioners during the old days, they now can be committed by everyone with access to electronic and digital communication platforms. Thus far therefore, the electronic and digital era has created a media system beyond professional journalism that in some way diminishes the quality and propagates potentially harmful effects on the general public that is exposed to content obtained through such platforms.

Selected Ethical Issues in the Electronic Communication Era

There are obviously a range of ethical issues that media and communication practitioners grapple with in their daily work. However, this paper will focus on five selected issues that are commonly cited in the literature. These also seem, in my view; to be the most pronounced in Uganda's media industry today.

Accuracy

In the era of internet journalism, time-honored journalistic values of accuracy and fairness are eroded in the quest for and obsession with timeliness. In particular, journalists, both traditional and online, are becoming prone to committing factual errors and inaccuracies as they seek to outcompete their counterparts, comparators and competitors. In many cases, media organisations are interested in scooping that important story as opposed to ensuring that what has been published is accurate, correct and factual. In away and as Chari (2009) new media, through the internet and attendant social media plat forms, have promoted ruthless competition among news gathers and the news gathering business, as traditional media platforms compete among not just themselves, but internet based publications as well.

A case in point for example where the New Vision published a story in August, 2016 on their website and Facebook page claiming that four people had died in a road accident on Masaka Road. The story

included a picture of the alleged accident. It later emerged that the said accident had instead occurred in Nigeria and the New Vision was forced to issue an apology, thus:

The picture headlined 'Four die in Masaka accident, was of an accident that occurred in Nigeria, West Africa and not in Masaka in Uganda as we reported on the New Vision Facebook page.

In summary therefore, the rush to be the first to break the story and to publish before anyone else casts media organisations in a situation where they cannot wait to have all facts and information, cross-checked, verified and confirmed. Inaccuracies like the one explained above puts the authenticity of information in the media at test. In particular, people who read these stories may end up believing that those are the facts, thus putting the image of media organisation in question.

Plagiarism:

Another challenge facing the media in today's super information highway is plagiarism -the practice of passing off information that is stolen from other authors as if one is the originator. In some cases there plagiarists engage in outright stealing of chunks of passages from other authors and sources, with limited and sometimes no alterations. In some cases, the stealing is executed thoughtfully where statements from some authors are simply paraphrased by the perpetrators of plagiarism, without due acknowledgement (Roig, 2015).

The internet and new media technologies generally have catalyzed this practice and made it fodder for journalists and media practitioners alike. It is not uncommon for example to find newspapers carrying information and excerpts that read and look similar to stories of competing publications, websites and related online sources. In some cases, the practice of copying material from online sources has become engrained and an almost accepted practice especially because journalists now find themselves amidst a deluge of information (Chari, 2009), and thus the ease and temptation of copying online sources

An example is seen in a story titled **CEOs Quiz NSSF Over external Investments** published by the Observer Newspaper on September 23, 2015. This story was reproduced word-for-word by the Business Week Newspaper on 28 September, 2015 under a different by line. In 2012, Margaret Vuchiri was forced to write a piece titled 'Plagiarism in the newsroom' in which she decried the despicable act of plagiarism by what she termed Uganda's respectable newspaper the Daily Monitor of copying and pasting information from Wikipedia entry on Goma, when they paper carried a story titled '**Why Goma is a point of interest?**'.

In perhaps of the most recent dramatic cases of plagiarism (although not necessarily in the media) the newly elected Ghanaian President in January, 2017 was reported to have read an inaugural speech, with chunks of statements that were lifted, in a cut and paste style, from inauguration speeches delivered by President George W. Bush and Bill Clinton. In Uganda, a member of East African Legislative Assembly has recently made quite a stir for frequently lifting parts of his speeches from speeches of famous speakers across the world.

The increasing plagiarism across all media forms could be attributed to the ease with which the new media technologies facilitate the sharing of information by narrowing the time and space impediments that existed with traditional media. For example, in the past plagiarism meant that one had to find the physical copies of the publications that would be plagiarized, but that has since changed with the current internet technologies, that make almost all published material accessible with just a click.

Invasion of Privacy

The use of interactive media has also been seen to exacerbate the intrusion into people's privacy. The ease with which information can now be gathered from social networks and disseminated in the digital media age, has increased cases of online misrepresentation and exposing of the private information of private people. In efforts to scoop their competitors, sometimes editors and journalists are quick to forget about the principle of the right to privacy. Although it is not hard to catalog the cases of invasion of privacy that are committed by the local media, let us draw our attention to the case in UK that has until now drawn the most global out cry on how irresponsible media have become in the regard to invasion of privacy, conditioned by the overgrowing desire to scoop the hot story and make profit. That of Rupert Murdoch and other, owners and manager of *News of the World* when they published private details of members of the public that were obtained through dubious ways including phone tapping. To demonstrate the gravity of such actions, Murdoch and managers at his media organisation were called to face the Culture and Heritage Select Committee of the British Parliament to answer questions for their actions and related cases by the Murdoch media group.

Use of Anonymous Sources

The coming and popularization of the internet as a sourcing tool for journalists has raised concerns among various commentators on the increasingly reliance on unreliable, poorly sourced and hard to verify information. Scholars such as Mabweazara (2013) as well as Mudhai and Nyabuga (2001) contend the journalistic ethics condition journalists to rely on original sources, to recognise and cite their sources properly and attribute all information used in news stories. In other literature, journalists are expected to diversify sources of their information so that the public are protected from listening and reading from the same, dominant sources all the time. Despite these provisions (Deuze & Yeshua, 2001, Garrison, 2000). Despite such provision however, there is an increasing tendency among main and online media to rely on unidentified, and sometimes hard to locate sources. This is normally despite whether the stories are controversial or not. It is common to find phrases such as according to our sources, 'sources who asked not to be disclosed'. In cases like this it becomes rather hard for media consumers to trust what they read from the news, which puts the information function of the media in jeopardy.

The Use of Pictures and Photos

In many digital news rooms the rules and principles on the appropriate use of photos and pictures have been overlooked or taken second place due to the intensity of the news production process and especially the need to attract audiences. The absence of rules and guidelines in many newsrooms on how to use pictures and photos obtained through the internet and social media makes their misuse ever greater. In some cases, journalists have obtained photos from individual social media users' profiles and incorporated them in their stories. This amounts not just to invasion of privacy, especially because such profiles remain personal, (even though they appear in a public space) but especially to misuse of photos. This combined with the manipulation of photos obtained through social and digital media to suit particular circumstances also presents serious ethical dilemmas for practitioners to ponder. Uncontrolled access to photos and pictures through the internet present not just questions of misappropriation of such pictures, but also possibilities of harm to young audiences through exposure to indecent material. A case in point is situations for example, where media house do not put in place a system that checks, selects and evaluates pictures that are picked from the internet or sent in by readers and viewers.

Conclusion

Electronic communication presents many opportunities to journalism and the media, as well as those who engage with them and participate in the flow of global communication as citizen journalists. A variety of opportunities are presented to those who appropriate these technologies for useful content production, storage and sharing. Yet, this same revolution present numerous ethical considerations

and challenges, including making it easy to invade privacy, plagiarize content and. In the final analysis, the globalization of communication through the electronic and technological revolution we live in now, may not be as beneficial to our purpose as communicators, information seekers and users, unless the players in this revolution act ethically and morally. The focus by various actors, journalists and media scholarship on issues of ethics in the digital era is a call for a rethinking in communication practice, including journalism and to move away from framing on journalists and communication in a traditional manner to one that takes cognizance of the impact of digital technology on the production, content and dissemination of information as well as the structure and operation of news organisations.

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APPENDIX XI:

Bioethical/ Ethical Issues in the Administration of Law and Order, Social Justice and Rights based on Competition for Space by Dr. F. M. Kasozi.

"A NTU'OLOGICAL CATEGORIZATION OF THE CONTEST OF ETHICAL ISSUES FOR SPACE IN LAW, ORDER AND JUSTICE"

By

Ferdinand Mutaawe Kasozi

Makerere University, Kampala

A NTU'OLOGICAL CATEGORIZATION OF THE CONTEST OF ETHICAL ISSUES

An Academic Confluence of reflections on matters of ethics, law, order, justice and rights:

- 1) ETHICS: Ethics in General and a sub-division of Applied Ethics called Bioethics in particular;
- 2) LAW: The Administration of Law;
- 3) ORDER: Public Order Management and Regulation of the Proper Use of the Natural Environment;
- 4) JUSTICE: The Administration of Social Justice; and
- 5) RIGHTS: Rights-based Competitions for Space

A NTU'OLOGICAL CATEGORIZATION OF THE CONTEST OF ETHICAL ISSUES

- My principal task here is to subject these matters to a critical analysis.
- I follow a UNESCO pillar of Education, *i.e. the pillar of Learning to be (a Muganda, a Ugandan, an Africa)* to select my method.
- In the face of a liberalized and highly competitive market, it is better to be ourselves, and hence use our methods
- Therefore, my method is: to ntologically break the issues under examination here into their "comprehension constituent parts".

A NTU'OLOGICAL CATEGORIZATION OF THE CONTEST OF ETHICAL ISSUES

But, what is a ntological categorization of ethical issues?

The adjective "ntological" derives from the word "ntology".

Ntology is a term that I created, some time back, to refer to a study, discourse, reasoning or discussion concerning Bantu wisdom, wisdom which is considered to be the ultimate principle for classifying reality and values accordance with my five ntology categories (*i.e.* the four "nt" categories and the "meta-nt" category).

A NTU'OLOGICAL CATEGORIZATION OF THE CONTEST OF ETHICAL ISSUES

NTU'LOGY CATEGORY	NTU'LOGY BRANCH
1. Muntu Category (human beings)	1. Muntu'ology
2. Kintu Category (non-human beings)	2. Kintu'ology
3. Wantu Category (time & space)	3. Wantu'ology
4. Buntu Category (modality & values)	4. Buntu'ology
5. Meta-ntu Category (God & Spiritual world)	5. Katonda'ology

A NTU'OLOGICAL CATEGORIZATION OF THE CONTEST OF ETHICAL ISSUES

The five ntology categories will guide my critical analysis of the contest of ethical issues for space in law, order and social justice.

But what is an ethical issue?

What is the contest here in question?

APPENDIX XII:

Bio-Ethical Issues advances in Biotechnology by Professor Olupot

BIOETHICAL ISSUES IN REGULATION OF GENETICALLY MODIFIED ORGANISMS (GMOs)

Presented at The UNESCO-Uganda Workshop "The Ethical & Professional Dilemmas in Uganda in The Phase of Liberalised & Highly Competitive Market" at Grand Imperial Hotel, Kampala (Uganda) on Friday May 19, 2017 By Giregor Olupot: BSc. Agric. & MSc. Soil Science (MUK), Visiting Scholar (MSU), PhD (UNE)

Control the Food Control the People

- Asia: Rice is the only food; maize is for cattle
- Africa: Maize is the only food; cassava is for pigs
- Zimbabwe, Kenya, SA: Tight corporate control
- USA: 1 in 4 Americans are food insecure & 1 in 5 of them survive on food donations!

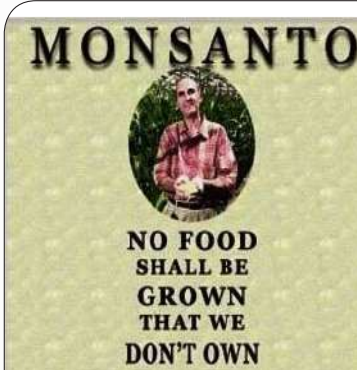


The seed Economy

- Population > 100,000,000 in EA alone
- Seed market alone offers enormous potential
- Feudal Lords in Washington with farmers as feudal serfs
- Doomsday Seed Bank at Svalbard (Svalbard Global Seed Vault)

Genesis of GMOs Ideology & Actors

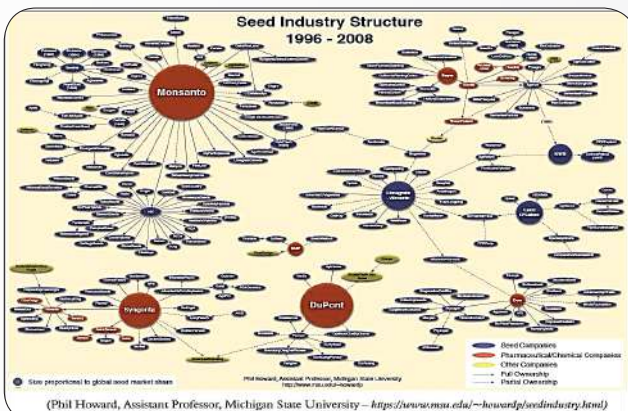
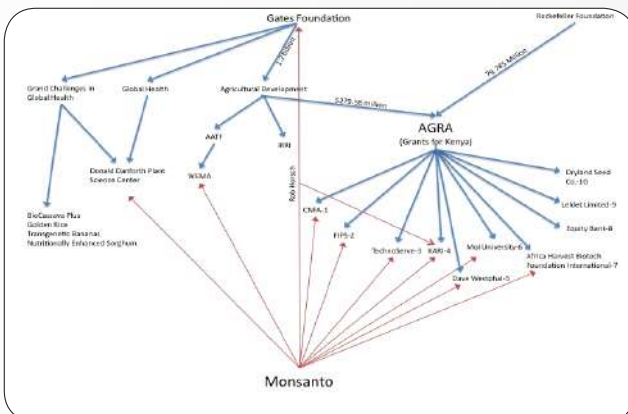
- ✓ George Rich in 1960: For the sake of America & for the future prosperity of our children & our children's children, we must control Africa (Perkins, 2004)
- ✓ Monsanto in 1967: 'No food shall be grown that we don't own'; Vision: 100% seed GM & patented globally
- ✓ Henry Kissinger (1974): 'Control the oil, control the nations. Control the food, control the people'
- ✓ 1970s: 'Green Revolution of Asia' (GRA) reduced then rich & diverse agro-ecologies into rice, fertilisers & pesticides

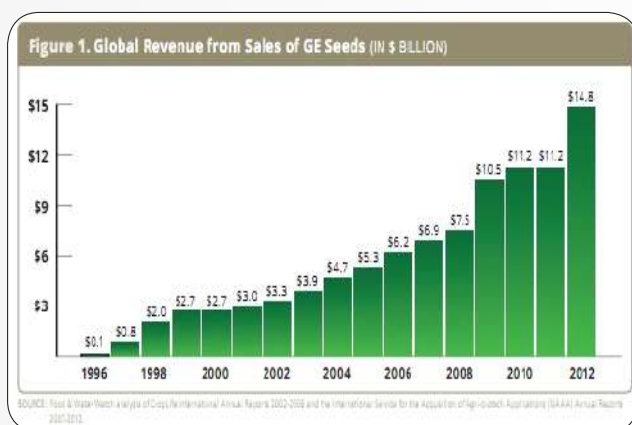


Ethics?

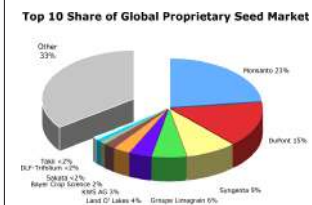


• "Never forget that all that Hitler did in Germany was legal." — Martin Luther King Jr.





Seed Market - Billion \$ Industry



• Global GM seed market value 2014: US \$ 15.8 bn

• > \$11.2 bn was wealth to 10 MNCs dealing in seed!

Top three MNCs: Monsanto, DuPont, Syngenta together account for almost half of the worldwide proprietary seed market.

Unjust Laws

1. Marketing laws

- Often fronted in disguise of 'protecting' & 'empowering' farmers through 'formalisation' of informal seed market
- But the criteria, e.g. that the seeds must be NDUS exclude farmers' seeds & push them out of market

Unjust Laws Continued

2. Intellectual Property laws

- A person or firm exclusively owns the seeds with all associated legal rights
- Two main types of IP systems for seeds: Patents (for USA system) & PVP (for Europe)
- "Owner's" permission must be sought to produce, reproduce, exchange, sell or use seed
- Initially, patents protected only DNUS but piracy
- Payment of patents to "owner" mandatory
- Farmers must waive off their rights
- MNCs ask 'their' farmers to spy on other farmers

Unjust Laws Continued

3. Plant Variety Protection laws (UPOV)

- EU created in 1960 specifically for breeders
- Farmers free to save & reuse protected varieties
- But revised in 1991 with harsh conditions: arbitrary arrests without warrants, confiscation & destruction of farmers' crops or harvests or processed crop products
- Criminalise & ban the use of native/local varieties
- MNC seed companies can patent farmers' seeds

America's Legal Seed System:

- Empowers individuals & firms to claim private property rights over seeds: patents, PVP, licences or even trademarks
- Schemes e.g. 'Clubs' for tight control over market!
- Intimidating farmers to rely entirely on industry seed for fear of the 'Monsanto Protection Act'
- Breeders, researchers & seed organisations are barred from conducting any work on the seeds
- Farmers must sign 'technology use agreements' after purchasing seed (before planting)
- By 2003, Monsanto had a dept of 75 employees & a budget of \$ 10M for prosecuting farmers for patent infringement

America's Legal Seed System Cont:

- By Dec 2012, Monsanto had filed 142 cases of patent infringement: 410 farmers & 56 small businesses in 27 states; \$ 23.5M in compensation
- 2012, DuPont hired > 45 farm inspectors to examine planting & purchase records of Canadian farmers; take samples from their fields for tests
- 2013, DuPont extended operation to USA, hiring ~ 35 investigators, mostly former police officers
- Effectively turning USA into a police state & this brutality is now being exported to Africa
- North America now fighting further strengthening of imposed seed laws & supporting local farmers



"When scientists are prevented from examining the raw ingredients in our nation's food supply or from testing the plant material that covers a large portion of the country's agricultural land, the restrictions on free inquiry become dangerous" (Scientific American editorial).

Asia Rises up: India

- As a result of the American-led GRA, ~1% of the 200,000 peasant Indian rice varieties remain today
- The GRA also displaced & replaced millet with wheat, rice & sugar cane
- India's, raagi millets with nutritional & medicinal values being displaced by patented GM maize
- The defence of native seed is thus, part of the fight for traditional ways of farming & food sovereignty
- Any lessons for AGRA from GRA?

Kenya Revolts:

- AGRA distributes GM seed to farmers disregarding native seeds & farmers' indigenous practices.
- A women farmers' movement formed in 2009 in response to loss of indigenous knowledge on seed systems & indigenous practices.
- Places seed at the centre of the fight for food sovereignty: <http://www.yesmagazine.org>.
- Efforts to initiate community seed banks to replace degenerated or lost seed & to serve as collection points of different seed types.

Latin America Rises up: Venezuela

- The Bill recognises seeds as living organisms that should not be selfishly patent/protected in line with the 2009 Venezuelan Constitution
- Strict marketing regulations should apply to agro-industrial seeds but not indigenous varieties
- Agro-industrial materials shall be rejected should they present a risk to food sovereignty or environ
- Indigenous knowledge about seeds is explicitly recognised & can't be privatised
- Bill recognises multiple cropping for conservation of biodiversity

Asia Rises up: Indonesia

- Farmers in East Java criminalised for allegedly infringing the rights of BISI, a subsidiary of Thai seed company (no lawyers to rep the farmers)
- Farmers charged under the 1992 PVP Law, with the first farmer convicted in 2003
- A coalition of dissatisfied groups brought the case to the Constitutional Court arguing that the 1992 law treated the farmers unfairly
- 2013: the CC ruled that the 1992 Law was unconstitutional
- Under art. 33 of Indonesian Constitution, essential NRs for livelihoods e.g. seeds belong to the state

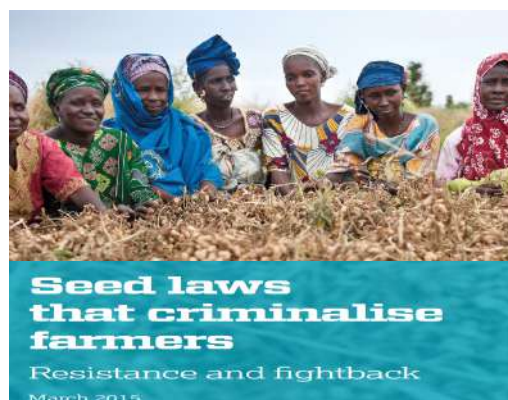
Asia Rises up: Indonesia Cont.

- As such, privatisation of seeds is illegal under the 2009 Indonesian Constitution
- In consequence, court ruled that farmers no longer need permission to collect local seeds, reproduce or distribute them (illegal under UPOV)
- Under Indonesia's PVP Act of 2000, farmers can be jailed for up to 5 years and charged up to Eur 65,000) if found using company's protected seeds
- Indonesia upholds the PVP law as part of obligation to under WTO & TRIPS!

Unjust Laws continued

4. Trade & Investment Agreements

- Used by corporations to force governments to adopt policies sympathetic to corporate interests
- E.g. WTO member states are required to protect businesses of MNCs or face sanctions under the trade-related aspects of IPRs (TRIPS)
- Double standards in Trade agreements by WTO & FTAs favour MNCs over welfare of local farmers
- Bilateral treaties e.g. by USA & EU require states to treat IP on seeds as a form of FDI to protect
- A seed company can sue a country before the international court for breaching the treaty



Latin America Rises up: Brazil

- 2012: National Policy for agroecology & organic production, right of peasants to own creole seeds
- National prog for food acquisition gave farmers avenue for developing their own seed systems
- Here govt buys creole seeds directly from farmers & provides them to other farmers for free
- Peasant organisations have developed capacity to supply seeds 00s of 000s of farm families & even abroad (800t of black tea to Venezuela)
- To USA it is a violation of WTO rules that prohibit subsidising farmers & is at war with Brazil

Latin America Rises up: Colombia

- Under the WTO & FTA, govt was obliged to provide legal monopoly rights over seeds sold by US & EU corporations as incentive them to invest there
- 2011: Govt 'authorities' stormed the warehouses in Campoalegre, province of Huila, destroying > 70t of farmers' rice for 'non compliance with the law'
- 2013: Nationwide mass strike by farmers & farmer organisations, cut food production for cities
- The high handedness of govt forced oil industry workers, miners, truckers, health professionals, students, etc., to joined the farmers' strike, forcing govt to suspend the law for two years

Unjust Laws Continued

5. Plant Health & Biosafety Laws

- Initially aimed at preventing health or environ hazards from GM seeds or GMOs
- But MNCs hijacked them to protect GMOs: DNUS (e.g. canola farmer in Canada)
- Biosafety laws intended to protect indigenous crops by regulating the spread & entry of GMOs
- But now twisted to promote rather than regulate spread of GMOs!
- EU, Tz, etc., under fire for laws to regulate GMOs

Pillars of the Cartagena Protocol on Biosafety

1. National Policy on Biosafety
2. Regulatory regime
3. Risk Assessment
4. Risk Management
5. Personnel & capacity
6. Systems for public awareness & participation

Who is Promoting GMOs in Uganda?

USDA + USAID, BMGF + RF + MNCs, IFPRI + IITA, PBS, SCIFODE, NARO, UNCST, etc.

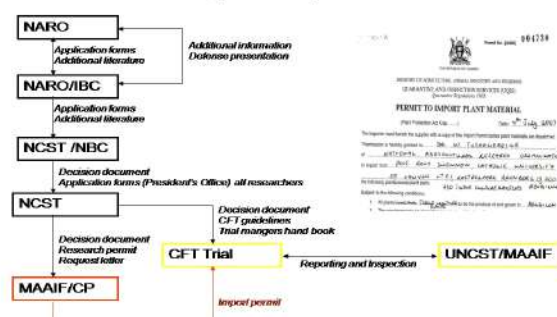
Who are to regulate GMOs?

NARO (IBC), UNCST = CA (also promoters of GMOs)!

Who are Benefiting from GMOs

NARO, UNCST + USAID, BMGF + all intermediaries + Biotech corporations (PR & new markets, see next slide) & scientists. Not peasants!

CFT Regulatory Process



Ethical Issues with the Bill

- Title is mixing and confusing issues to be addressed
- Conflict of interest:
TZ: 16.-(1) A person shall not sit as a member of-
(a) the Committee;
(b) an institutional biosafety committee; or
(c) any other risk assessment body,
in respect of a subject matter in which he has any direct or indirect interest of any kind.

Issues about specific sections in the Bill

- No room for Public awareness and participation
- Tz 22.-(1) The National Biosafety Focal Point shall, upon receipt of the application under sub-regulation (2) of Regulation 20, make available the said application to the public
- (2) Subject to sub-regulation (1), any person may, within 90d or such other period as may be specified, make comments on the application to the NBFP
- (3) The NBFP shall also provide for public consultation where the public shall be informed of the consultation through the national media or the BCH & enough time, given consultation before the decision is made

1. Careful and cunning wording to sound appealing: 'modern biotech' for GMOs; IR crops for Bt crops, HR crops for RR crops; etc.
2. Bill aims to unilaterally impose GMOs on Ugandans by equating research to release
3. Expedited Review (Clause 25)
4. Issues to do with liability (Clause 40)
5. Issues to do with labeling

1. What about genetically modified animals?
2. Genetically modified medicines?
3. Genetically modified feeds & growth hormones?
4. Issues of bioterrorism?
5. Confidential business information
6. Risk assessment
7. Risk management

PART III: RESEARCH & GENERAL RELEASE OF A GMO

- Application processes & timelines are too short yet failure to respond within time means consent of Tz Act
- Issue of CA vs conflict of interest
- Who should conduct risk assessment & manage risks? (29)
- Restoration orders (Part V)?
- Investigation & Inspection (Part VI)

PART VII: OFFENCES & PENALTIES

12. Offences & penalties (37 a – h) are laughable & self-massaging (120 CPs of Kshs 100 million)!
13. No penalty specified for 'Body Corporate' at all (38)!

PART VIII: MISCELLANEOUS PROVISIONS

12. Protection of CBI (39): Should CA be the one to decide what CBI should be? What if CA connives with applicant?
13. Protection from personal liability (40): Only important for individuals/staff of UNCST!!!
14. Transitional provisions (42): Intended to cushion CFTs???

Conclusions & Suggestions

- The science of genetic manipulation is pervasive, risky and unethical
- Tougher regulation of GMOs needed to protect small-scale farmers, which calls for total overhaul of the NBBB2012
- A bill focusing specifically on GMOs and pesticides is needed
- Other laws that should come first to protect farmers indigenous knowledge & practices about seed & farming
- Once a bad law is in place, it is hard to amend it.

**THANK YOU FOR
LISTENING**

APPENDIX XIII: Ethical Issues in Veterinary and Agriculture Research and Trials by Prof. Twalana.

Ethical Issues in Veterinary and Agricultural Research

Herbert Talwana, PhD

UNESCO workshop on "The Ethical and Professional Dilemmas in Uganda in the face of Liberalized and Highly competitive market" 18–19 May 2017

Introduction

- **Research is**
 - careful, patient, systematic, diligent inquiry or examination in some field of knowledge, undertaken to establish facts or principles
 - laborious or continued search after truth

Scoping Agricultural Research

- Research ranges from the purely academic – to the very practical:
 - **Disciplinary research (Basic research)** : improves the theoretical, empirical, methodological structure of disciplines
 - Known relevance: solving practical problems
 - Unknown relevance: generating positive knowledge
 - **Subject Matter Research**: often multidisciplinary dealing with a subject important to a *set of decision makers* facing a *set of problems*.
 - For instance, Crop Science is a mixture of Agronomy Pathology, Genetics, Entomology, and so on.

Scoping Agricultural Research

- **Problem Solving Research**: concentrates on a particular problem of the decision maker (or makers) who face this particular problem
 - Problems do not respect the domains of traditional academic disciplines
 - Problems are typically multidisciplinary.

Differences in Conduct and Administration of Research

Kind of Research	Conduct and Administration			
	Financing and Public Accountability	Leadership and Supervision	Review and Evaluation	Stability and Durability
Disciplinary				
Subject Matter				
Problem solving				

Is upholding Ethics Justifiable in Agricultural R & D?

- Why should research scientists be held morally responsible for the social and economic consequences accruing from applications of their research when:
 - It is commonly recognized that research discoveries have both beneficial and harmful uses?
 - research scientists (at least the original ones) would not be able to anticipate the consequences and applications of their research?

Ethical issues in Agricultural R & D

- Agricultural R & D tend to be dominated by problem solving, and/or subject matter research
- Evidence:
 - Research focus changes as problems and issues changes
 - re-definitions of the subject matter is common (e.g. Climate Smart Agriculture)
- Ethics are fundamental to problem solving and, without problems, ethics would be of little importance

Agricultural Research

- Often done with the advance intention that it be applied in certain ways
- Sometimes initiated to resolve practical problems in agricultural production
- May be conducted in close collaboration with farmers who expected research to help them
- Largely funded by governments and therefore deserves public accountability
- Expected to perform a public service
- And, therefore.....

Agricultural Research and Ethics

- Expected to conform to basic standards of moral responsibility:
 - judicious in the design and implementation of research projects
 - ensure that research does not cause harm

Basic Ethics Standards for Agricultural Research & Development

- **Responsibilities to the field:** maintain the integrity of research and methodological perspectives which are relevant to your research
 - do not jeopardize future research
 - must not fabricate, falsify or misrepresent authorship, evidence, data, findings or conclusions
 - must not knowingly or negligently use your professional roles for fraudulent purposes
 - honestly and fully disclose your qualification and limitations when providing opinions to the public
 - should report research conceptions, procedures, results and analyses accurately and sufficiently

Basic Ethics Standards for Agricultural Research & Development

- **Intellectual Ownership (creative contribution):**
 - Authorship
 - Academic freedom
 - Appropriate availability of intellectual products to scholars, students and the public
 - Ownership of intellectual products

Basic Ethics Standards for Agricultural Research & Development

- **Relationship with Sponsors, Policymakers and other Users of Research:** Researchers, research institutions and sponsors of research jointly share responsibility to ensure integrity:
 - free interpretation and publication of findings without censorship.
 - retain the right to publish the findings under own names
 - should not agree to conduct research that conflicts with academic freedom.
 - sponsors or funders have the right to have disclaimers included in research reports to differentiate their sponsorship from the conclusion of the research.
 - fulfill their responsibilities to funding agencies: accountability, reporting, etc.

Basic Ethics Standards for Agricultural Research & Development

- **Provide appropriate help and professional advice to novice researchers:**
 - be candid, fair, non-exploitative and committed to the welfare and progress of novice researchers
 - be fair in the evaluation of research performance and should communicate that evaluation to novice researchers
 - Inform novice researchers of the ethical dimensions of research, encourage their practice of research consistent with ethical standards
 - realistically appraise novice researchers on career opportunities

Basic Ethics Standards for Agricultural Research & Development

- **standards of research practices including in research design, data collection, storage, analysis, interpretation and reporting**
 - acknowledge that you are building onto existing literature and on-going research
 - select research approaches, methods and procedures that are fit for purpose
 - report research findings accurately and with integrity
 - establish ground rules on intellectual property rights and reporting restrictions with external funders from the outset

Biotechnology , including Genetically Modified Organisms (GMOs) related ethics

- “Every one has right to share in the benefits of scientific progress and its application” (Universal declaration of human rights, Article 27)
- But while conducting Modern Biotechnology leaning research:
 - Observe maintenance of biodiversity or genetic resources
 - Indicate the risks, uncertainties and doubts involved
 - Reflect on the potential benefits
 - Examine some of the conditions that would have to be fulfilled in order to ensure the benefits are for the majority

Who monitors for Research Ethics Compliance?

- **National:**
 - Uganda National Council of Science and Technology
 - Research Ethics Committees (Mainly Health)
 - National Biosafety Committee
 - Uganda National Medical Council
- **Recognized Professional bodies (Professional conduct)?**
 - Uganda Veterinary Association?
 - Uganda Medical Doctor and Practitioner Council?
 - Association of Professional Agriculturalists (APA)??
- **Institutional**
 - Institutional Biosafety Committee (NARO)
 - Directorates of Research (at Universities)?
 - Research Ethics Committees?

Reasons why you should think about Research Ethics

1. You will do better science.
2. You may know what to do if an ethical problem arises.
3. Other scientists depend upon your trustworthiness.
4. Scientific progress depends on it.
5. Public welfare depends on it.
6. Your reputation as a scientist depends on it.
7. Your career depends on it.
8. Science cannot "work" otherwise.
9. It is the right thing to do!

Thank You!

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APPENDIX XIV:

Self-consciousness as the basis for Human Solidarity and Peaceful Coexistence by Dr Paul Matthias Shimiya, PhD

Ethical Dilemmas in Religious Cultural and Societal Practices and Peace Building: A Reflection
on Self-consciousness as the basis for Human Solidarity and Peaceful Coexistence

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Introduction

A *Collective consciousness* is the arena for the playing ground of culture in its epistemic, moral, religious, ecological and social forms. Culture, dynamic reality, occurs and develops within the said inter-subjective (i.e. *collective consciousness*) space.¹ Diversity in culture is the source of disharmony in the world. Today, uneasy existence of different societies is fanned by competing transnational cultures (like Islam and Christianity).² Hope for peaceful coexistence is through transcendence of cultures. *Originating* self-consciousness is ground for resolution of cultural conflicts as it involves transcending the various collective consciousnesses. Therefore *self-consciousness* is prior and primary in relation to *collective consciousness*, which is its buy-product.³

One is born and brought up within a particular *collective consciousness*. S/he cannot survive without a certain culture based on some *collective consciousness*. *Collective consciousness* is, form, in relation to culture, content.⁴ Culture fulfils human needs and represents the entire achievements of mankind. It is a set of functions for human existence, individually and socially. All this is possible due to a predetermined collective consciousness which Duane Elgin holds that it is recognizable in many settings – “in relationships, classrooms, groups and organizations, communities, nations, and the human family as a whole.”⁵

In the sequel culture is presented and analysed into theoretical, practical, and productive. Two transnational cultural traditions are discussed including conflict resulting from their beliefs and practices. Their variety in moral standards leads to diversity in their models of human dignity. Consequently it is challenging to establish a yardstick for resolving human conflicts. Since the various moralities fall short of clearing the impasse of cultural co-existence, one would be better off transcending them, and resorting to the original self-consciousness, which is the source and guarantor of the possibility of culture.

Exposition

Culture is a particular, multifaceted *human heritage* constituting the theoretical, productive, and practical spheres.⁶

1 Kevin Avruch, “Cross – Cultural Conflict” *Encyclopedia of Life Support Systems* (2009), pp. 4

2 *World Culture Report 2000: Cultural Diversity, Conflict and Pluralism* (UNESCO Publishing, 2000)

3 Duane Elgin, “Collective Consciousness and Cultural Healing” in Duane Elgin, *A Report to Fetzer Institute* (San Anselmo: Alonzo Environmental Printing, 1997), pp 3ff the author points out that Stanley Krippner presents personal (self) consciousness as primary.

4 John Baldwin “Culture, Prejudice, Racism, and Discrimination” Online Publication Date: Jan 2017 DOI: 10.1093/acrefore/9780190228613.013.164 <http://communication.oxfordre.com/view/10.1093/acrefore/9780190228613.001.0001/acrefore-9780190228613-e-164> accessed on the 14th May, 2017

5 Duane Elgin, “Collective Consciousness and Cultural Healing” in Duane Elgin, *A Report to Fetzer Institute* (San Anselmo: Alonzo Environmental Printing, 1997), pp. 9ff.

6 Aristotle *The Nicomachean Ethics* (‘Ethics’), Harmondsworth, (1976), Cf. Aristotle’s classification of knowledge into *episteme*, *techne*, and *phronesis*.

Theoretical Heritage

A theory is an inter-subjective framework or paradigm⁷ according to which people perceive and think reality. The traditional Western paradigm, for instance, views reality as solid, discrete, individual, empirical, and three-dimensional – i.e., an un-interconnected a spatial and temporal reality. Reality is a conglomeration of different individuals. Today, however, this understanding is being replaced by the view that reality is interconnected in a unique organism.⁸

In traditional African paradigm reality is perceived and thought as *Vital Force*, within which forces interact favourably or unfavourably, increasing or diminishing life.⁹ This explains why many in Africa conceive some people as so powerful as to influence other's lives in a good or bad way. Consider the case of personalities who are harassed, physically abused, and even eliminated for adversely affecting other people's *vital forces*. Christian¹⁰ and Islamic cultural traditions too have peculiar paradigms which distinguish their adherents in ways of viewing reality.

Language is the medium of inter-subjectivity. It is the theoretical paradigm consisting of the manipulation and use of symbols. It is composed of uttered words, sentences, and articulated discourses. Words are conventional exhibitions of thought. Thought starts with understanding (expressed in concepts) which is exhibited in words. Combination of concepts leads to judgment which is exhibited in propositions. Synthesis of a chain of judgments is exhibited in reasoning.

Human beings have continued to invent other ways to exhibit uttered words, expressed sentences, and articulated discourses. Invention of material expression of words, sentences, and discourses helped to preserve thought for posterity. Art in forms of drawing, painting, and sculpture is another way of preserving thought concretely. Expression of language in writing is artistic too. Ancient Egyptian hieroglyphics is an artistic (drawings) form of writing. Chinese writing too, at least partially, constitutes drawings. Today most forms of writing are based on sounds. It is on the bases of these sounds that different alphabets are made. Alphabets are expressions of linguistic sounds. English has twenty-six letters in its alphabet. Other languages have more, and others less.

Productive

Productively, culture consists in a variety of artefacts, music, dance, etc. Fine art comes in form of drawing and sculpture. Literary art is expressed in novels, plays, etc. Performative art is manifested in theatre. Art has different functions – it can be practical or theoretical. Practically, art consists in making artefacts for use as in architecture, carpentry, metal-work, etc. Theoretically, art is for aesthetical enjoyment. Each cultural tradition exhibits its peculiarity through such forms of art. On this basis one can distinguish art culturally. It is therefore reasonable to talk of Christian and Islamic architecture, music, literature, painting, dance, and the like.

7 Turkan Firinci Orman, "Paradigm": as a Central Concept in Thomas Kuhn's Thought" *International Journal of Humanities and Social Science* Vol. 6, No. 10, (2016), explains meaning of paradigm

8 Duane Elgin, pp. 7ff.

9 Ansah Richard, "African Concept of Being, with Special Reference to the Concept of Witchcraft and Medicine in Africa" http://otherwise.philosophystudentassociation.com/wp-content/uploads/2015/07/Richard_Ansah.pdf accessed on the 17th May, 2017

10 Cf. John M. Fowler, "Building a Christian World View: A Christian Approach to the Study of Philosophy" A paper presented at the Institute for Christian College Teaching, Lincoln, Nebraska August 14-30, 1988.

Practical

“Practical” is that which is functional, related to how human beings do and live.¹¹ It concerns practice or *praxis* – mode of existence. Morality, religion, politics, and economics are practical since they involve human praxis respectively.

Moral heritage consists in norms, values, and maxims which are standards for determining rightness of human action. In Africa traditional Morality is a socially established mode of behaviour for normal, mature human beings. Gyekye, for instance, contends that traditional African morality is socially established humanistic mode of behaviour. It is based on the brotherhood of humanity; concerned with the common good. And it emphasises duty over rights. It is therefore communal as it is concerned with the integrity of society.¹²

Religion is a *collective human creatureliness consciousness*- the recognition of fundamental lack and helplessness. It is an aspect of culture, bearing the people's aspirations and yearning for better and greater existence, despite suffering and death experienced by mankind. Aspirations and yearning are enacted through rituals of birth, initiation, and death. Through Baptism, for instance, Christians relive and are transformed into new creatures because of the death and resurrection of Jesus, the Christ.

Through religion also society tries to find answers to its origin and destiny. Myths of origin, development, and destiny of societies are abundant. Ba'Masaba myth narrates that their originating parents were Mundu and Sera who sprang from the top of Mt. Masaba and had two sons, Kundu and Masaaba. While Kundu, who preferred pastoralism veered off the mountain, Masaaba, the founder of the current ba'Masaaba, staid back and begot three sons, Mwambu, Wanaale, and Mubuya, who are the heads of the three main clans in Masaaba.

Besides, religion employs physical features, animals, and persons as symbols of mystery. Mt. Masaaba, for the ba'Masaaba, and Lake Nalubaale, for the Ganda are divine manifestations. Totems, for Ganda, are important religious symbols. Persons like Buddha, for Buddhists, Jesus, for Christians, and Krishna, for Hindu, are religious focal points.

Politics, expression of *collective social consciousness*, is a cultural reality, in which societies exhibit peculiar forms of organization. Political thinkers of the past and present agree that human beings need political order to survive appropriately. Central to political reality is leadership. Leadership is required as exhibited in individuals, laws, rules, and regulations. Normal human beings abhor anarchy. They aspire to live a life which is predictable. But predictability is based on order, which is, in turn, concretized in law. Therefore positive law is an expression of political culture of a people desiring and striving for order in society.

In ancient times Greece and Rome are the mothers of politics. Western politics, law and military science have their roots in these cultures. Greece is the root of so much hyped democracy. Western legal systems have their basis on Roman law. In pre-colonial Uganda, for instance, there were different political set-ups. Monarchies like Buganda and Bunyoro were centralized, monolithic states.

Economy is also an aspect of culture necessary for material survival, guaranteed by economic activities. Such economic activities are established in form of heritage. Economic heritage is, in turn, dictated by societal history, human ingenuity, and the vagaries of nature. There are scores of economic activities:

11 Cfr. David Arnaud and Tim LeBon, “Key Concepts in Practical Philosophy: Practical and Theoretical Wisdom, and Moral Virtue” *Practical Philosophy* (2000), p. 1f.

12 Kwame Gyekye, “African Ethics” <http://plato.stanford.edu/entries/african-ethics/> accessed on the 7th Feb. 2015

farming, agriculture, animal husbandry, metal work, medicine, shoemaking, cloth-making, etc. On the basis of economy one can differentiate between nomadic pastoralists and sedentary agriculturalists.

Transnational Cultural Traditions

Christianity and Islam are transnational¹³ examples of cultural traditions, based on specific narratives – Bible and Church tradition, and Koran and Sunna.

Christianity¹⁴

Christianity is based on a common denominator, Christ. Whoever is a Christian, at least believes in Christ as Divine incarnation, who appeared to save mankind from the original sin passed on by Adam and Eve, the first parents. Adam and Eve turned away from the Creator in pride resulting into the SIN of sins. Most Christian followers, if not all, hold, in varying ways, to the following beliefs:¹⁵

1. The Bible *is* the Word of God
2. Jesus Christ *is* the Son of God in a sense in which *no* other is.”
3. The birth of Jesus was *supernatural*.
4. The death of Jesus was *expiatory* (saved mankind from sin).
5. Man is the product of *special creation*.”
6. Man is a *sinner*, fallen from original righteousness, and, apart from God’s redeeming grace, is hopelessly lost.”
7. Man is justified by *faith* in the atoning blood of Christ. Result: supernatural regeneration from *above*.”

Islam

Islam is built on five pillars: Shahada: Faith, Salat: Prayer, Zakāt: Charity, Sawm: Fasting, and Hajj: Pilgrimage to Mecca. Other distinguishing characteristics exhibited in the Koran and Sunna are as follows:

1. Knowledge of Allah, His Prophet, and religion of Islam with its textual proofs.
2. Application of this knowledge
3. Preaching of this knowledge
4. Enduring with patience whatever such application and preaching entail.

These cultural traditions are inspired by the preceding basic beliefs. It is for this reason that one can authentically describe art, morality, economics, politics, etc. as Christian and Islamic. Theologies based on the two are compendia of theoretical knowledge, being the bases for the two different types of art in form of literature, drawing, and architecture. Practically, there are Christian and Islamic ethics, politics, and economics.

13 Cf. Peggy Levitt, “Between God, Ethnicity, And Country: An Approach To The Study Of Transnational Religion” a paper presented at the *Transnational Migration: Comparative Perspectives*, (June 30-July 1, Princeton University 2001)

14 Jeffrey Khoo, *Fundamentals of the Christian Faith*

15 Adapted from E. M. Lawrence Gould, “The Real Fundamentals of Christianity” http://www.swedenborg.org/library/collateralliterature/librarybooks/librarybasicreferenceworks/basicreferencecompendiums/10-08-02/The_Real_Fundamentals_of_Christianity_PDF.aspx accessed on the 6th May, 2017.

Emphases

Uniqueness of culture is expressed through fundamentalism, fanaticism, prejudice, and bias, rampant in the *global village*. I have chosen and used these terms though some scholars find them discomforting, sentimental and pejorative.¹⁶

Fundamentals vs. Fundamentalism

Fundamentalism is varied and diverse as Munson shows in his “Fundamentalism”– Protestant Unionism in Northern Ireland, Sikh Militancy in India, and Christian Fundamentalism in the U. S. A, Political Jewish Orthodoxy in Israel, Islamic Militancy in the Middle East, and Hindu Nationalism.¹⁷

Fundamentalism, generally viewed, is a conviction which takes for its justification a basis resting upon an ultimate authority. In the broadest sense, a religious or worldview movement is identified as fundamentalist if it calls for a reversion to the roots of a certain religion or ideology, which if need be should be asserted with radical and in part intolerant means.¹⁸

It is an unwavering attachment to certain social beliefs, normally marked by literal application of certain cultural traits and a strong sense of the importance of maintaining a cultural group’s distinctions, leading to an emphasis on purity and the desire to [return to a previous ideal](#) from which advocates believe members have strayed. This kind of disposition is common to, though not exclusive to, adherents of certain Christian and Islamic traditions.¹⁹ Rejection of diversity of opinion as applied to these established *fundamentals* and their accepted interpretation within the group is often the result of this tendency.²⁰

The two cultural traditions are, without exception “fundamentalist”, at least in a neutral sense of the term, in that they are, each, adheres to some essential, basic or fundamental distinguishable principles.

Commitment vs. Fanaticism

Fanaticism is uncritical enthusiasm or an obsessive zeal related to individual or group devotion to certain customs and beliefs. It is a form of [fanaticism](#) which could otherwise be expressed in individual involvements and participation, including employment, role, and partisan affinities.²¹

Fanaticism is a universal phenomenon manifested in different spheres of human life, in different ways. It is a behavioural trait that can be negative and destructive, or neutral and positive.²² Fanaticism can be characterised as – unwavering conviction about rightness of one’s understanding; seeking to impose one’s convictions on others (as the so-called Islamic); dualist (evil and good); self-sacrificial devotion (exhibited in suicide bombers – religious *kamikaze*) to the goal; and devotion itself is more important than the object of devotion.²³

16 John M. Hull, “The Education of the Religious Fanatic” in Jeff Astley, Leslie J. Francis and Mandy Robbins (eds) *Peace or Violence: The Ends of Religion and Education?* Cardiff: University of Wales Press, 2007, pp 2ff.

17 Henry Munson, “Fundamentalism” in *Routledge Companion to the Study of Religion*. Cf. Ms. Karen Armstrong “The Role of Religion in Today’s Conflict”, (June 7, 2006), pp. 2ff..

18 Thomas Schirmacher, *Fundamentalism: When Religion Becomes Dangerous* (ed. Thomas K. Johnson) Trans. Richard McClary (Bonn: Vrlag für Kultur und Wissenschaft, 2013), p15.

19 Keith Suter, “Religious Fundamentalism” *Global Thought Leader*, <http://www.global-directions.com/articles/religion/religiousfundamentalism.pdf> accessed on the 6th May, 2017.

20 “Fundamentalism” <https://en.wikipedia.org/wiki/Fundamentalism> accessed on the 16th November, 2016.

21 Adapted from “Religious Fanaticism” https://en.wikipedia.org/wiki/Religious_fanaticism accessed on the 16th Nov. 2016

22 Kalmer Marimaa, “The Many Faces of Fanaticism” *ENDC Proceedings* Vol. 13, (2011), pp. 29 – 55.

23 Ibid., pp. 36ff.

Assimilation vs. Prejudice

Prejudice is prejudgment or forming an opinion before furnishing oneself with relevant facts of a case. The word is often used to refer to preconceived, usually unfavorable, judgments toward people or a person because of their [gender](#), [beliefs](#), [values](#), [social class](#), [age](#), [disability](#), [religion](#), [sexuality](#), [race/ethnicity](#), [language](#), [nationality](#), [beauty](#), [occupation](#), [education](#), [criminality](#) or other personal characteristics. In this case, it refers to a positive or negative evaluation of another person based on their perceived group membership.²⁴

Prejudice can also refer to unfounded beliefs and may include “any unreasonable attitude that is unusually resistant to rational influence”. [Gordon Allport](#) defines prejudice as a “feeling, favorable or unfavorable, toward a person or thing, prior to, or not based on, actual experience”.²⁵

Prejudice as a cultural attitude rests on negative stereotypes about individuals or groups because of their cultural, religious, racial, or ethnic background. Discrimination is the active denial of desired goals from a category of persons.

Point of View vs. Bias

Cultural bias is the phenomenon of interpreting and judging phenomena by standards inherent in an individual culture. Cultural bias occurs when people of a certain culture make assumptions about conventions, including conventions of language, notation, proof and evidence. They in turn take these assumptions for laws of logic or nature. Numerous such biases exist, concerning cultural norms for colour, location of body parts, spouse selection, concepts of justice, [linguistic](#) and logical validity, acceptability of evidence, and taboos.²⁶

Uniqueness

Christianity and Islam believe in universalism of their religious traditions²⁷. They believe in unique Godliness, that is, they are monotheist which can be contrasted with *henotheism*, consisting of one particular God, out of several, and to *polytheism*, believing in many, different Gods.

Today there is more information, technology and knowledge available than ever before, but adequate wisdom is still needed to prevent conflicts in order to make it possible for all to learn to live in harmony in a safe world.²⁸ Conflicts, whether overt or covert, are confrontations based on cultural difference and adherences.

Culture, however one defines it, can affect tolerance. Culture might be a set of values and beliefs, such as the value of loyalty to one's group, combined with a belief that people who belong to a particular group have particular characteristics, are unlikeable for some reason, or merit mistreatment and the application of a different set of standards than we apply to ourselves.²⁹

Ethnocentrism, *Anti-Semitism*, and *Islamophobia* are forms of cultural intolerance. Ethno-Centrism is explicit in the *narrative* of “US” and “THEM” manifest, for example, in developed and underdeveloped, where Americans and Western Europeans tend to underrate others as backwards. Otherwise it is rampant

24 Adapted from “Prejudice” <https://en.wikipedia.org/wiki/Prejudice> accessed on the 22nd Nov. 2016

25 Adapted from “Prejudice” <https://en.wikipedia.org/wiki/Prejudice> accessed on the 16th Nov. 2016.

26 Adapted from “Cultural Biases” https://en.wikipedia.org/wiki/Cultural_bias accessed on the 16th Nov. 2016

27 “Religion and State: Buddhism, Christianity, and Islam.” Candice Goucher, Charles LeGuin, and Linda Walton, In the Balance: Themes in World History (Boston: McGraw-Hill, 1998)

28 Cf. “Intercultural Dialogue” <http://en.unesco.org/themes/intercultural-dialogue> accessed on the 16th Nov. 2016

29 John Baldwin “Culture, Prejudice, Racism, and Discrimination” Online Publication Date: Jan 2017 DOI: 10.1093/acrefore/9780190228613.013.164 Cf. “Role of Culture in Prejudice”.

in Africa and the Middle East case of Palestinians vs. Israelis.³⁰ “Anti-Semitism” coined by Wilhelm Maar in 1873, a German activist, culminating in the holocaust, dates back to the days of nascent Christianity.³¹ Statistically, Islamophobia increased in the West, after September 11, 2001 bombing.³²

Ensuing Transnational Cultural Moralities

Ethics is about what one ought to do—the kind of behaviour that would make the world a better place, especially if everyone engaged in them. To determine what one ought to do, one has to go to the root of the matter and think in terms of values.

Morality is essential aspect of Christianity and Islam, which are based on their scriptures and theological traditions – Bible consolidated by Church teaching, the Koran consolidated by the Sunna.³³ Therefore these cultural traditions have clear moral standards dictated by faith and revelation in contrast to ethics which is based on human rationality.³⁴

Christian and Islamic moral theories are comprehensive.³⁵ A good Christian, or Muslim, is one who lives morally accordingly. Christian moral law is summarised in love of God and man. Islam too emphasises love of God and love of man.³⁶

Therefore the two cultural traditions teach and uphold the dignity of man. All emphasize sanctity of human life, each in their own way.³⁷ *Universal Declaration of Human Rights* UDHR is a secular recognition of human dignity. Otherwise, differences regarding human dignity may be in the details. Arguing that Islam upholds human dignity in a peculiar manner, Muslims decided to have their own declaration, exemplified in – *Universal Islamic Declaration of Human Rights* (1981), and *Arab Charter of Human Rights* (1994)³⁸ In Islam human rights and freedoms are granted by God, in accordance with Islamic faith with concomitant duties and responsibilities, not by human nature, as UDHR states.

Islam, meaning submission to the will of God by anyone³⁹, also has certain discriminating tendencies for women and non-Muslims, to mention just two. According to Sharia law, a man is valued more than a woman.⁴⁰ Both the Koran and the Sunna describe non-Muslims derogatively as Kafir, originally meaning “concealer” of truth. Non-Muslims are many a time referred to as infidels. The quotation below is very instructive.

30 Kasomo Daniel “Historical Manifestation of Ethnocentrism and its Challenges Today” *International Journal of Applied Sociology*, 1 (1), (2011), pp. 10f.

31 “A Brief History of Anti-Semitism” <https://www.adl.org/sites/default/files/documents/assets/pdf/education-outreach/Brief-History-on-Anti-Semitism-A.pdf>

32 “Islamophobia: Understanding Anti-Muslim Sentiment in the West” <http://www.gallup.com/poll/157082/islamophobia-understanding-anti-muslim-sentiment-west.aspx> accessed on the 14th May, 2017

33 Abdurezak A. Hashi “Islamic ethics: An outline of its principles and scope” *Revelation and Science Vol. 01, No.03 (1433H/2011) 122-130*

34 Russell K. Tardo, “Studies in Christian Ethics Syllabus” *Studies in Christian Ethics*

35 “Ethics and Ethical Theories from an Islamic Perspective” *International Journal of Islamic Thought Vol. 4:* (Dec. 2013), 10ff; cfr. Khalid Latif *Description: The place of morality in Islam and its relation to worship.ed. Islam Religion* (2008)

36 “The Moral System of Islam” *WAMY Series on Islam No. 5*

37 Cf. Hafeez-ur Rehman, “Religion and Human Rights: A Comparative Analysis” *J.R.S.P.*, Vol. 45, No. 2, (2008)

38 Paul Morris, *Dignity, Difference and Divergence : Religious and Cultural Alternatives to the Universal Declaration of Human Rights*, pp. 8ff.

39 Mohammed Amin, “Islam in 10 Pages: A Brief Introduction for Non-Muslims” http://www.mohammedamin.com/Community_issues/Islam-in-10-pages-a-brief-introduction-for-non-Muslims.pdf accessed on the 10th May, 2017.

40 Bill Warner, *Sharia Law for Non-Muslims* (USA: Center for the Study of Political Islam, 2010), pp. 12ff.

Islam devotes a great amount of energy to the Kafir. The majority (64%) of the Koran is devoted to the Kafir, and nearly all of the Sira (81%) deals with Mohammed's struggle with them. The Hadith (Traditions) devotes 37% of the text to Kafirs. Overall, the Trilogy devotes 51% of its content to the Kafir.⁴¹

It means, by implication, that being Muslim is a requirement for full dignity and rights. This disqualifies Islam from being a standard for upholding human dignity.

Christians, through *imago dei* (expressed in Genesis 1) and *incarnation* (expressed in John 1, 14)) theologies⁴², believe that the basis of human rights is God, not positive law or human nature. Human rights involve both the natural and supernatural aspects. They are known both through reason and revelation, as expressed in the Bible (both Old and New Testaments)⁴³. "In summary, Christians are in substantial agreement with Muslims that human rights cannot be justified on the basis of law alone or simply by invoking the notions of "natural rights" or "natural law." For Christians, human rights are grounded in God. Christians agree that all affirmations about human rights begin with faith in God, who transcends the world and yet is present within it."⁴⁴

In Christianity man is born dented, with original sin. Jesus's death and resurrection was necessary for cleansing and freeing man from such a state. In a way, one has to, symbolically, be born again through baptism. It means the uninitiated through baptism is lacking. This is the basis for prejudice and bias. Christianity can't, therefore, be a standard for human dignity.

From the foregoing reflection, it can be concluded that, each of the above cultural traditions has its model of human being according to its attendant moralities. Each of these cultural traditions has its own moral standards. To be a Christian or Muslim one has to live by some basic moral norms regarding marriage, sex, gender, human life, etc. Research has shown that many Muslim immigrants in the West tend to adhere to and uphold certain basic Islamic values despite prolonged domicile there, which is the bedrock of conflict.⁴⁵ Such divergences in morals, for instance, affect inter-cultural marriage between Muslims and others.

Practice in Self-Consciousness.

Self-consciousness is an activity of extrapolating (projecting), and synthesising into distinct and unique *inter-subjective paradigms*. Individual (*local* expression of *generic* culture) cultures are conventions, within inter-subjective paradigms.⁴⁶ This is the *Collective consciousness*, the framework within which a people conceive and communicate sense. Unlike beasts mankind invents and develops such frameworks in order to relate intelligibly.

Reality

Amorphous, unidentifiable data

Self-consciousness guarantees distinction between external and internal realms. Sensations are capacities

41 Bill Warner, *Sharia Law for Non-Muslims* (USA: Center for the Study of Political Islam, 2010), p. 18.

42 John Roskoski, "A Biblical Model of Human Dignity: Based on the Image of God and the Incarnation" *Non-Technical* - Oct 23, (2013) <http://www.biblearchaeology.org/post/2013/10/23/A-Biblical-Model-of-Human-Dignity-Based-on-the-Image-of-God-and-the-Incarnation.aspx> accessed on the 11th May, 2017

43 Evangelisches Missionwerk in Deutschland

44 Robert Traer, "Christian Support for Human Rights" "A Christian Consensus" in *Faith in Human Rights: Support in Religious Traditions for a Global Struggle* (Washington, DC: Georgetown University Press, 1991). Cf Pål Ketil Botvar and Anders Sjöborg "Views on Human Rights Among Christians, and Non-Religious Youth in Norway and Sweden" *Nordic Journal of Religion and Society* 25: 1 (2012) 67 – 81

45 Inglehart, Ronald, and Pippa Norris.. *Muslim Integration into Western Cultures: Between Origins and Destinations*. (HKS, John F. Kennedy School of Government, Harvard University, 2009), pp.3ff

46 Kevin Avruch, "Cross –f Cultural Conflict" *Encyclopedia of Life Support Systems* (2009), pp. 4ff

to experience externality. Senses just sense. Once the conditions hold and the data are given, sensation takes place. Data given in sense experience are a complex and immensely variegated multitude.

A large amount of information is being sensed at any one time such as room temperature, brightness of the lights, someone talking, a distant train, or the smell of perfume. With all this information coming into our senses, the majority of our world never gets recognized. We don't notice radio waves, x-rays, or the microscopic parasites crawling on our skin. We don't sense all the odors around us or taste every individual spice in our gourmet dinner. We only sense those things we are able too since we don't have the sense of smell like a bloodhound or the sense of sight like a hawk; our thresholds are different from these animals and often even from each other.⁴⁷

Identification

Identification is an activity of sorting out or differentiating data. Kant held that sensation is merely a way the subject is affected. It is a faculty of receptivity. Activity is expressed in **combination** or **synthesis**.

Yet the **combination** (*conjunction*) of a manifold in general can never come to us through the senses, and therefore cannot already be contained in the pure form of sensible intuition; for it is an act of the spontaneity of the power of representation, and, since one must call the latter understanding, in distinction from sensibility, all combination, whether we are conscious of it or not, whether it is a combination of the manifold of intuition or of several concepts, and in the first case either sensible or non-sensible intuition, is an action of the understanding, which we would designate with the general title **synthesis**.⁴⁸

Data present themselves to the senses. By so doing, the senses are affected. Activity here consists in representation of these data. Representation consists in combination or synthesis of the manifold given in sensations. The power to represent is non-empirical. It is the faculty of understanding. This is the power to sort, to arrange, and classify data as this or that.

Empirical data have no meaning, no sense (Sinn). They are amorphous, uncoordinated, diverse, and too multifaceted to have sense. Sense is given upon identification of some of the given data as such and such. But how is this possible? Data are synthesized into types, categories or classes. They are, in other words, recognized as something this or that. It is a kind of predication. This is a form of allocating meaning to data.

Data make sense on the basis of being posited as object. This is possible because of self-consciousness: dichotomization of subject and object. Data become reality or objects once they have been posited as objects in contradistinction with subject. Reality consists in the dynamism of self-consciousness through its activity of dichotomizing. Therefore original or primary reality is self-conscious dynamism.

The distinction between out and in, or external and internal is based on the dichotomizing self. Space is dichotomization of *here* and *there*, *up* and *down*, *left* and *right*, *horizontal* and *vertical*, etc. modelled on the original dichotomization of *I* and *other* or *I* and *non-I*. Externality, which is populated by the so-called objects as out there, is due the construction of *space*. In fact *space* is curiously equivalent to a totality of *external reality*.

Time is dichotomization of *now* and *then*, *past* and *future* on the basis of the dichotomy of *I*- *non I*. Time is the totality of *change* which is the differentiation of past and future. It is a representation of dynamism, flux, instability, etc.

47 "Psychology 101: Chapter 5: Sensation and Perception, Section 2: Sensation" <http://allpsych.com/psychology101/sensation.html>

48 Kant, KrV, p. B129f.

Activity

In the activity of self-consciousness, the self is an object and subject at one and the same time through act of dichotomization. The “self” posits self as other than self, constructing other, i.e., object. “When we focus attention on ourselves, we experience ourselves as objects.”⁴⁹

Self-consciousness provides the ground for the possibility of knowing. All knowledge without exception requires self-consciousness. Therefore knowledge of other is possible on the basis of self-dichotomization. “Self-other” dichotomization of self-consciousness is the archetype of knowledge. Knowledge is possible only when the self posits self as subject against other as object. The other is always an object.

Construction

Self-consciousness is the principle of construction of our reality. Reality as object is constructed in the act of dichotomization of subject and object. Reality as object is the unique reality that human beings are capable of beholding. Subject in this case is non – objective reality though it is the prerequisite for “object”. It is the fundamental principle, i.e., nothing is beyond it. It is the starting point of reality. It is the originating principle.

William Meachan argues that the experiencing subject is neither an object in the public nor in the private sense. It isn't public because it isn't viewable by others. It is not a private object either because it can't object to self.

One is barred from becoming conscious of the I, the Self, that is itself aware; for to do so would require that the I be no longer the conscious subject, but an object. The I that is aware cannot be seen or heard, it cannot be intuited through thought (for then one would be aware, not of the I, but of an image or concept of the I). The I which is aware, I-the-experiencer, is ungraspable, a void, a nothingness – it is no thing. One can characterize the Self as that to which the world is present, that for which there is the world, but what it is in itself one cannot grasp in the mode, “it itself,” One cannot be directly conscious of it in any way. It is a mystery.⁵⁰

The mysterious I the author referred to here is the subject I. The subject I contra-posed against the object I in act of dichotomization is a principle. A principle originates. It is that which cannot be exceeded. Nothing is beyond it. One cannot explain it because there is nothing beyond it to be used to explain it.

To confirm this mystery that I is, ask yourself what it is. One says “I feel bad!” But if asked what is this I that feels bad, how would one answer. It is the dynamism of self-consciousness which leads to this dichotomy. Therefore, in a way, self-consciousness first constructs the dichotomy of I-Other, which is the basis of internality and externality, which enables claims of objectivity as opposed to subjectivity.

The reality we regard as external or internal, is constructed according to the model of the originating dichotomization of self-consciousness. Knowing, which is the process of the construction of objects or reality consists in the process of dichotomization of subject and object: the knower and the known. Construction is a process of positing the non-subject against the subject.

49 Cf. Paul J. Silvia and Maureen E. O'Brian, “Self-Awareness and Constructive Functioning: Revisiting “The Human Dilemma” *Journal of Social and Clinical Psychology*, 23() p. 475. At http://libres.uncg.edu/ir/uncg/f/P_Silvia_Self_2004.pdf accessed on the 7th June, 2012.

50 William Meachan, “The Transcendental Self” Cfr. Introduction at <http://www.bmeacham.com>. Accessed on the 13th June, 2012.

All in all, self-consciousness is fundamental reality. Without this activity there would be only undeterminedness, or chaos. There would be no this or that. This is because, as already argued above, reality consists in identification as this or that.

Chaos theorists are now beginning to study the relativity of all science; meaning 'external' reality cannot be distinctly studied without factoring in consciousness.⁵¹

Our consciousness and our language evolved through hundreds of thousands of years of co-creative interaction with the conventional reality. Both our consciousness and our conventional reality are said to have created each other.⁵²

In waking life there are levels of self-consciousness. What is presupposed here is a fully self-conscious individual.⁵³ Absolute self-consciousness would require complete withdrawal into self. Such absolute self-consciousness would yield absolute reality. It means that the more self-conscious one is the greater the reality constructed since consciousness is the originating power of reality. Such self-consciousness may be a reserve of a limited number of highly contemplative men and women, especially in some Eastern traditions originating from India.

Since the only form of consciousness that we experience permanently is our own self-consciousness, we can definitely conclude that it is the true and essential form of consciousness. In other words, since we are the fundamental self-consciousness that underlies the appearance of all other forms of consciousness, we alone are the true and essential form of consciousness.⁵⁴

It implies that the more self-conscious one is the more reality is given. This is because, as already indicated, above, reality is based on self-consciousness. Therefore absolute self-consciousness yields absolute reality. Such reality consists in self-presence.

Morality

Many scholars have identified self-consciousness as the prerequisite for morality.⁵⁵ Self-consciousness is the basis of identifying oneself as distinct, and independent from others – without which one would just be continuous with nature, as a mere aspect, just like a leg is continuous with the hands, ears, stomach, etc. in one organism.

Identity is manifest in the little word "I". By saying "I", one simply points out that they shouldn't be confused with other people or things. One is, in other words, aware of one's numerical identity. "I" that is able to make a decision, for instance, to truly face this conflict and to observe its various expressions is the self with which you may safely identify.⁵⁶

51 Brian Kelch, "Reality, Mind, and Illusion: Contemporary Scientific and Religious Views on Reality and the Transformation of Consciousness or What's Realityon ?" cf. p. 9. at <http://www.circusofmind.com/words/BrianKelch7.pdf>

52 Ibid., p. 12

53 Cf. Philippe Rochat, "Five Levels of Self-Consciousness as they unfold in life" *Consciousness and Cognition* 12 (2003), 717 – 731. <http://www.psychology.emory.edu/cognition/rochat/lab/fivelevels.pdf> accessed on the 14th June, 2012. Cf. Alain Morin "Levels of Consciousness and Self-awareness : A Comparison and Interpretation of Various Views" http://www.societyofrobots.com/robottheory/self-awareness_review.pdf accessed on the 14th June, 2012.

54 "Our Self-Consciousness is the Absolute Reality" Sunday, 18th Feb, 2007, *Articles Discussion the Philosophy and Practice of the Spiritual Teachings of Bhagavan Sri Ramana*, <http://happinessofbeing.blogspot.com/2007/02/our-self-consciousness-is-absolute.html> accessed on the 14th June, 2012

55 Josuah Shepherd, "The Moral Significance of Self-Consciousness" *European Journal of Philosophy* (2017)

56 Eva Broch Pierrakos "Self-Identification Determined Through Stages of Consciousness" *Pathwork Guide Lecture No. 18*, p. 3. <http://www.pathwork.org/lectures/P189.PDF> accessed on the 26th Nov. 2012.

One notices that they are this particular whole which must be preserved. One does not strive to conserve the whole in terms of one's body. That is why losing certain parts of one's body do not eliminate consciousness of the whole. People who are born without limbs like legs and hands are not lacking in integral self-consciousness. Bake writes,

A human person, like a bronze statue, is a unified thing – but the statue is not identical to the piece of bronze that constitutes it, nor is the person identical to the body that constitutes her. ...In order to understand what person is, the property to focus on is the first – person perspective. In mature persons, to have a first – person perspective is to be able to think of oneself without the use of any name, description, from the inside, as it were.⁵⁷

Bake argues that it is the first-person perspective that makes one a person. He points out that higher primates like gorillas, and chimpanzees may be conscious, have psychological states like believing, fearing, desiring, but do not realize that they have such psychological states.⁵⁸

Self-esteem or sense of dignity, an expression of self-consciousness, is the view one has of oneself. Normal self-consciousness should provide one with normal self-esteem. One who is self-conscious as this individual, who is unique, should judge one-self as important in oneself.

It is the way you think and feel about yourself. Having high self-esteem means having feelings of confidence, worthiness and positive regard for yourself. People with high self-esteem feel good about themselves. They feel a sense of belonging and security. They respect themselves and appreciate others. They tend to be successful in life because they feel confident in taking on challenges and risking failure to achieve what they want. They have more energy for positive pursuits because their energy is not wasted on negative emotions, feelings of inferiority or working hard to take care of or please others at the expense of their own self-care.⁵⁹

Dignity consciousness consists in considering oneself as irreplaceable. It is the state of honour of oneself. One notices that one is what one is not because of other people or because of things. It is consciousness of one as incomparable, immeasurable, and invaluable. On this basis one is considered as an end not as a means.

Mette Lebeck points out that 'dignity' has roots in the Latin *Decus* meaning ornament, distinction, honour, and glory.

But dignity means, generally speaking, the standing of one entitled to respect, i.e., his or her status, and it refers to that which is being (in particular a personal being) induces or ought to induce such respect: its excellence or incomparability of value.

(Later) *Dignitas* is understood to be self-imposing, important by virtue of itself; and even if it relies on something else that has given it or that guarantees its status, it is understood to impose *itself* in and through the authority given. As it cannot be reduced to what founds it, it is indeed comparable to an axiom, which must be taken for granted. ...

57 Lynne Rudder Bake, "When Does a Person Begin?", in *Social Philosophy & Policy Foundation*, (USA, 2005), p. 28 at <http://people.umass.edu/~Irb/files/bak05WheaP.pdf> accessed on the 23rd Nov., 2012

58 Ibid., p. 29f.

59 "Developing Self Esteem and Positive Attitude" SOAR Program, 2003 <http://www.mayland.edu/aca111/SelfEsteem.pdf> accessed on the 26th Nov. 2012

When 'human' and 'dignity' are used in conjunction they form the expression 'human dignity', which means the status of human beings entitling them to respect, a status which is first and to be taken for granted. It refers to their highest value, or to the fact that they are a presupposition for value, as they are those to whom value makes sense.⁶⁰

Corollaries

Responsibility is the corollary of numerical identity, individual self-consciousness, and self-esteem. "Moral personhood therefore involves the ability to take responsibility on the one hand and moral rights and obligations on the other."⁶¹ Consciousness of identity and individuality imply that one must be responsible for oneself. One has responsibility to be oneself, and no one else. One must make decisions as this particular one person and not blame others for consequences. It means one being in charge of their wrongs and rights.

It also implies that what they commit or omit rationally, they are not determined from without. If they are determined then it is by their very unique existence. It follows that they are free from external coercion. If they are coerced, then it must be by themselves.

Responsibility is also the bed rock of self-preservation. Protection from physical, psychology, spiritual, or whatever dangers are due to this disposition of responsibility to oneself. Because you are this particular and unique person, you are obliged to repulse any possibility of reducing or your uniqueness.

One's consciousness of self-worth or low esteem is the result of the reaction one makes to one's social environment, especially interpersonal encounters. The reaction is absolutely personal. It therefore cannot be blamed on others. It is therefore up to each and every person to develop self-esteem or low self-esteem. It is based on comparing oneself with others.

On this basis one regards oneself as invaluable. Since s/he is invaluable, s/he should be an end in itself. The rest of reality should be at his disposal. This attitude is expressed in the creation story of the Bible. God, it is said, created them male and female, and gave them stewardship over the rest of reality. Thus person has the duty to reserve her/him as an end and the other reality as means.

Consequently, person has rights. S/he has the right to the ownership and exploitation of other reality. And s/he has the right to the preservation of his individuality, be it bodily, psychological or spiritual.

The standard for right and wrong is part and parcel of self-consciousness. Traditionally, it has been referred to as the dictate of conscience.⁶² It is dictated by self-integrity. Anything that tampers with one's integrity is abhorred. This is the basis of abhorring what might tamper with other's integrity. When one puts her/himself in a position of another losing integrity, one abhors the very thought of tampering with other's integrity. Matthew S. Ward writes,

"Roughly, conscience stands as a subjective condition for morality in the same way the *Categorical Imperative* (CI) or duty stands as an objective condition."⁶³ "The CI dictates what is right objectively.

60 Mette Lebeck, "What is Human Dignity?" Faculty of Philosophy, National University of Ireland, Maynooth, http://eprints.nuim.ie/392/1/Human_Dignity.pdf accessed on the 26th Nov. 2012.

61 Shaun Gallagher, "Moral Agency, Self-Consciousness, and Practical Wisdom" *Journal of Consciousness Studies*, 14, No. 5–6, (2007), p. 100.

62 Mukesh Eswaran, "Self-Awareness of Culpability: The Mainspring of Moral Behavior? Department of Economics" University of British Columbia March 2010, Revised (February 2011)

63 Matthew S. Ward, "Conscience in Kantian Ethics" *Aporia* Vol. 13, No. 1 (2003), p. 56f.

Conscience dictates what is right subjectively”⁶⁴

Here the author wishes to distinguish conscience and duty. Conscience is subjective and duty is objective so he argues. But does each one of these conditions have their own source? What are these sources? The unique source is self-consciousness that dichotomizes self into I and other. “I” stands for subjectivity while “Other” stands for objectivity.

Transcendent Consciousness⁶⁵

Transcendence is a very fundamental aspect of person. Human persons tend to transcend their limitations. This is an expression of fathomless openness. In many a religious circle that to which humans are open in this sense is referred to as the Supernatural. Concretely, transcendence is manifest in the feeling of *creatureliness*, whose basis is *contingency*, i.e., one is alive here and now and yet could perish any time.⁶⁶ Transcendence is extrapolated into religious collective consciousness.

One reasons as follows: my parents brought me into this world. Therefore they are responsible for my existence. Their parents, my grandparents, in turn brought them into this world, and so were responsible for their existence. My grand grandparents brought my grandparents into existence, and so responsible for their existence. This can go on and on. But very soon one notices that one’s grand grandparents, grandparents and possibly parents are no more, i.e., they don’t exist here and now. If they don’t exist here and now, then they don’t possess existence. It implies that existence was given to them, not by their parents, because their parents too do not exist. If their parents didn’t provide existence, then there must be another source of existence, which possesses existence.

At this point one is compelled to transcend the existential level. This transcendence is open – ended. It is not towards a definite, particular object. It is a formal transcendence.

Social Consciousness

Self-consciousness consists in dichotomization of I and other. This is the condition for sociality. Person notices other as a necessary corollary of her/his being. Person is, in other words, a relational reality.⁶⁷ Sociability, therefore, is not as Emile Durkheim held, independent of self-consciousness.⁶⁸ It is rather, the result of a construction on the basis of an a priori dichotomy of I – Thou contra-positing of self-consciousness of individual selves. Two or more individual self-consciousnesses dialectically establish a collective-self-consciousness. The I is a thesis, the Thou an antithesis, and the We, a synthesis. In a further triad, the We is the thesis, the It, the antithesis, and Being is the synthesis.

A number of thinkers on African thought hold that Africans are essentially social, so much so that individuality is submerged. Sociality is the foundation of society. Their emphasis is the We-Self-Consciousness. “I am, because we are; and since we are, therefore I am.”⁶⁹ Martin

64 Ibid., p. 60.

65 Thomas A. Baillieu *Reflections on the Origins of Religious Thought* (2011), pp. 1 & 4, Contends that human religiosity is expressible in a peculiar consciousness, a form of self-awareness.

66 Cfr. Eva Broch Pierrakos, “The Meaning of the Ego and Its Transcendence” *Pathwork Guide Lecture* (March, 1972), 1999 edition.

67 “Identity in Reelationship: Te Ethics of *Ubuntu* as an Answer to the Impasse of Individual Consciousness” at http://www.google.com/url?sa=t&rct=j&q=&esrc=s&frm=1&source=web&cd=9&ved=0CGIQFjAI&url=http%3A%2F%2Fwww.spirituality.org.za%2Ffiles%2Fubuntu%2520and%2520identity%2520D%2520Forster%25202006.doc&ei=awm7UbPpCsS_PKWWgbgC&usg=AFQjCNGGRBIW2NRew-JI44r0-O7U_ouEzQ accessed on the 14th June, 2013

68 Cfr. Emile Durkheim, *The Rules of Sociological Method and Selected Texts on Sociology and Its Method*, trans. W. D. Halls, Steven Lukes, ed. (New York: The Free Press, 1982)

69 John S. Mbiti, *African Religions and Philosophy* (London. Ibadan. Nairobi: Heinemann, 1969), pp. 108f.

Buber talks of man's two-fold attitude which expressed in two primary words, I – Thou and I – It. The first primary word, I – Thou, is an expression of relation.⁷⁰

Primary words do not signify things, but they intimate relations. Primary words do not describe something that might exist independently of them, but being spoken they bring about existence.⁷¹

I – Thou, is an expression of sociality, which is the basis of society. Self-consciousness in its dichotomous activities acts to distinguish self from other. "Other" in one sense is the Thou. It is manifestation of incompleteness, horizontally. Therefore, unlike Stanley Krippner, we contend that personal (self) consciousness is primary in contradistinction with secondary social consciousness.⁷²

Ecological Consciousness

Ecological consciousness is the capacity to notice other as *it*. This is also possible because of the activity of dichotomization of the self as I and other, but as it, as something. The other - it is for utility. It is to be harnessed and manipulated for human well-being.

For Buber, I – It relationship is consists in the world of experience.⁷³ It is the world populated by things or objects for human manipulation.

Conclusion

Peaceful coexistence of human beings from different cultural backgrounds is made possible through a return to original self-consciousness.

Self-consciousness is a peculiar existence. It is the condition for identification, consisting if dichotomy of I – and Other. Activity of self-consciousness consists in construction of reality on the basis of "I", the subject and "other" selves and things. Other in form of selves in relation to "I" constitutes society. Society is an established collective consciousness enabling inter-subjective arena. Culture in its various forms, is established within such a framework.

Cultures are concretized collective consciousnesses to enable human beings live in particular epochs and environments. As schemes of convenient existence, they should be adaptive and malleable. In instances where they are made into fixed, fossilized forms, they become sources of conflict.

Recommendation: Return to originating Self-Consciousness

- i) Collective or Inter-subjective consciousness is particular
- ii) Culture based on collective consciousness is concrete
- iii) Self-Consciousness is the real meeting point of individual and societies
- iv) The final and all-uniting force is the *Universal Consciousness*, which is instantiated in self-consciousness, and into which self-consciousness dissolves on demise.

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⁷¹ Martin Buber, *I and Thou* (Ich und Du), trans. Ronald Gregor Smith, (Edinburgh: 1937), p. 3.

⁷² Duane Elgin, "Collective Consciousness and Cultural Healing" in Duane Elgin, *A Report to Fetzer Institute* (San Anselmo: Alonzo Environmental Printing, 1997), pp. 3ff the author shows that Stanley Krippner argues that personal (self) consciousness is primary.

⁷³ Ibid.

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APPENDIX XV:

Religious Fundamentalism and the need for Human Solidarity and coexistence by Rev. Canon A. Mwesigye.

CRITICAL ANALYSIS ON RELIGIOUS FUNDAMENTALISM AND THE NEED FOR HUMAN SOLIDARITY AND PEACEFUL CO-EXISTENCE (Ethical and Professional Dilemmas in Uganda in the face of Liberalized and highly competitive market)

By
Rev. Canon Aaron Mwesigye, Director for Religious Affairs,
Directorate for Ethics and Integrity, Office of the President

Date: 19th May 2017.

1

Definition and Explanation of key words and phrases:

What is Religious Fundamentalism?

- The belief of an Individual or a group of individuals in the absolute Authority of a sacred Religious text or teachings of a particular religious leader.
- Believe that their religion is beyond any form of criticisms.
- Attempt to involve the entire society into their own belief system, often by the use of force.
- Use their faith to strictly guide their daily lives and views at times resulting into violence.

2

Religion: As a Problem

- Be it Islam or any other faith, is neither the chicken nor the egg when it comes to creating terrorists.
 - One of many factors in the explosive brew of Politics, Culture and Psychology that leads fanatics to target innocents.
- However, Douglas Johnson, identifies the attributes that Religious Leaders and Institutions as :
- Moral warrants for opposing injustice on the part of governments;
 - Unique leverage for promoting reconciliation among conflicting parties
 - Ability to rehumanize situations that have become dehumanized over the course of protracted conflict;
 - A capability to mobilize community ,

3

Towards human solidarity and peaceful co-existence.

- A critical reflection on the threats and challenges posed to Ugandan society by extremist tendencies, as well as constructive dialogue on the prevention and containment of these trends is of utmost importance.
- We as Christians, Muslims and other faiths still have a long way to go to achieve harmony and love, not just simply tolerance. We need a progression from simple tolerance to love and mutual respect.
- Respect for another does not imply acceptance of what he believes or approval of his behavior.
- People want a dialogue not simply as a pleasant exchange of views, but as **a move from words to deeds.**

10

Religion: As a Problem

- Support for anti extremism campaigns or peace process;
- An ability to follow through locally, in the wake of a political settlement; and
- A sense of calling that often inspires perseverance in the face of major obstacles.

4

Background

- In recent years, the Ugandan tradition of religious tolerance and respect for different religious views has been tainted by an increase in incidents of **inter-religious conflicts**. Most notably, violence linked to Christian-to-Muslim and Muslim-to-Christian.
- Some religious communities struggle to contain **internal extremist influences** threatening to overrule or silence more moderate voices.
- Measures for monitoring and constraining potential fundamentalist influences must however be upheld against the right to religious freedom and the delicate balancing of overlapping authorities of religion and state.

9

Background

- The Ugandan-led Islamist organization ADF, although its recent activities have concentrated on the neighboring DRC, continues to pose a security threat to the Western part of Uganda and cannot be ruled out as a potential recruiter of Islamist fighters in the country.
- In the Country's north, the long and grievous history of the war against the Christian terrorist group LRA has left the society deeply scarred.
- In the Country's west, the Kanungu Inferno of Kibwetere claiming lives of Christians was a Christian terrorist Act that left the country in tears.
- The task of re-integrating thousands of former child soldiers and abducted children into society is far from over.
- Comprehensive rehabilitation and education strategies are needed in order to **prevent a re-radicalization** of exposed and traumatized youth.

7

Background

- With 77% of the Ugandan population being below the age of 30, its society is particularly vulnerable to the **risk of youth radicalization**.
- Several factors contribute to the increased exposure of this demographic group to radicalization trends, (Political, Religious, Socio-Economic).
- Additionally the lack of a positive national identity leaves room for the strengthening of alternative identification and radicalization, e.g. along religious, ethnic, social or geographic lines.

8

Towards human solidarity and peaceful co-existence

- The Church teaches support for four basic types of dialogue: **dialogue of life, dialogue of action, dialogue of theological exchange and dialogue of religions**.
- However, what we are most interested in is a dialogue of action-acts by which Christians and other believers must work together for common development and purpose.

11

What has been done in Uganda to promote solidarity and peaceful coexistence

- We have finalized the draft Policy entitled, "Towards Uganda National Peace Building and Conflict Transformation Policy".
- The mission of the Policy is to promote a culture of peace among all Ugandans in successive generations for sustainable and equitable development and co-existence and to promote national interest.
- Government has embarked on the development of a National Policy on Religious and Faith based organizations in Uganda whose aim is not to prohibit Religious freedom and expression but rather to promote and foster a more healthy working relationship between Religious and Faith based organizations (RFBOs) and government.

14

Towards human solidarity and peaceful co-existence

- Provide a platform for dialogue and cross-learning for religious, civil society and state actors on the building up of resilience among vulnerable populations and in post-conflict environments.
- Encourage the exchange of ideas on a comprehensive counter-extremism strategy comprising the participation of various groups of actors with backgrounds in religion, public institutions and civil society.
- Encourage intra-religious dialogue with a focus on countering extremist tendencies within religious communities.
- Our world, patterned after its Creator, is what we want to recreate; our future, is what we shall choose and build together.

13

Towards human solidarity and peaceful co-existence

The following areas must be emphasized to promote human solidarity and peaceful co-existence;

- Bringing the spiritual dimension into the peace making process.
- Promoting youth employment programmes that provide skills training and Job search assistance in an effort to forestall some of the economic grievances that contribute to the vulnerability of young people to extremism.
- Address community needs through collaboration, interfaith engagement and solidarity among Muslims, Christians, Civil Society and Political Leaders.

12

Background (The problem and situational analysis)

- The threat posed by the global rise of religious fundamentalism has increasingly spread over the African Continent in the past two decades, with Africa being declared by numerous scholars as a new battleground against terrorism.
- Uganda is an oasis of peace in a troubled region.
- Uganda's geographic proximity to countries with influential Islamic extremist groups entails its exposure to a **spillover of Islamic extremist activities** from Somalia and Kenya, most notably

5

Background

those linked to the Somali terrorist group Al-Shabaab against which Uganda has been militarily engaged as part of the African Union Mission in Somalia since 2007.

- The devastating Kampala twin bombings of July 2010 and a foiled al-Shabaab attack in Kampala 2014 have demonstrated that Uganda is not off the terrorists' radar and is far from being immune to foreign terrorist organizations.

6

What has been done in Uganda to promote solidarity and peaceful coexistence?

- The result of this policy will help to overcome extremism and promote peaceful resolution of conflicts in Uganda.
- Through the Policy, an integrated Faith based conflict management strategy will be developed.

15

GOD BLESS YOU

16

APPENDIX XVI: Ethical Issues in the various Cultural Practices in Uganda by Ms Emily Drani.

Uganda National Commission for UNESCO

The Ethical and Professional Dilemmas in Uganda in the face of
Liberalized and Highly Competitive Market,
18–19 May 2017

Critical analysis of ethical issues in various cultural practices in Uganda

Presented by
Emily Drani, Executive Director
The Cross-Cultural Foundation of Uganda

This presentation

1. Culture and the Cultural context in Uganda
2. Ethical considerations: universality or cultural relativity?
3. Some cultural practices that raise ethical issues
4. Example: Female Genital Mutilation
5. Conclusion: Ethical and professional dilemmas



Ethical issues in various cultural practices

Culture

- ▶ Culture is a set of values, beliefs, principles, norms that inform our worldviews, ways of life, identity, knowledge and governance systems, oral traditions, practices
- ▶ Culture is dynamic – internally and externally driven.
- ▶ Traditional systems to sustain ways of life – oral traditions, knowledge and skills, governance systems, practices
- ▶ All cultures have ceremonies related to birth, initiation, marriage, traditional occupations, social interactions and death informed by a worldviews, values and beliefs.
- ▶ Designated resource persons (bearers) with specific roles and responsibilities to enact and perpetuate cultural rituals and practices
- ▶ Cultural logic

The Cultural Context

- ▶ Uganda has a rich cultural diversity with 65 ethnic groups
- ▶ 45 officially recognized languages
- ▶ Cultural institutions – council of elders, clan leaders, chiefs and kings
- ▶ Abolition, restoration and politicization of cultural institutions
- ▶ Traditional practitioners – health and spiritual
- ▶ Cultural sites, monuments, sacred spaces and landscapes (natural and man made)
- ▶ Legal provisions:
The laws of Uganda recognize the value of culture, cultural structures and culture's contribution to a sense of identity, belonging and social cohesion.
(The Constitution 1995, the National Culture policy 2006, the Traditional Leaders Act 2011, among others)

Ethical considerations: universality or cultural relativity?

- ▶ Ethical issues are informed by values that are derived from culture
- ▶ Universality of rights – moral values are the same for everyone
- ▶ Cultural relativism – there is no singular truth on which to base ethical or moral behaviour.

Some factors that inform our conceptualization of ethics in Uganda

- ▶ Religious influence
- ▶ The legacy of colonialism – governance
- ▶ Education – development (western founded)
- ▶ Modernity – influences of globalization, development and technological advancement and exposure

Some cultural practices that may raise ethical issues



Some cultural practices that may raise ethical issues

- ▶ Female Genital Mutilation
- ▶ Imbalu – traditional circumcision
- ▶ Widow inheritance
- ▶ Wife sharing
- ▶ Wedding night practice (coaching by the aunt)
- ▶ Burial of kings (extraction of nails, jaw bone / distributed body parts)
- ▶ Throwing away dead bodies (without burial)
- ▶ Cruel penalty and cruel animal sacrifices
- ▶ **Ethical issues:** rights to bodily integrity, Health, Dignity, freedom of choice

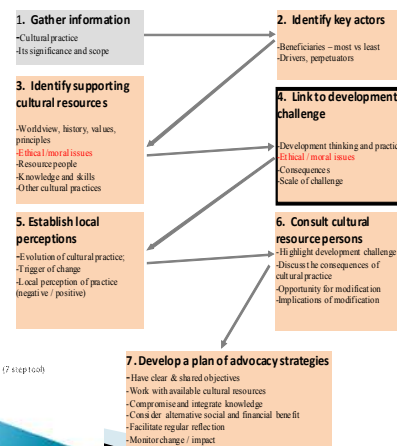
Reflection questions:

- ▶ What lenses do we use to understand ethical issues regarding our cultural practices?
- ▶ How much understanding do we have of the cultural logic of these practices?
- ▶ Have these practices evolved over time to reflect new ethical considerations?

Ethical considerations

- ▶ **Respect** for intellectual property and respect of sacred elements of a practice
- ▶ **Confidentiality** – of the identity of actors or community's need for privacy
- ▶ **Voluntary participation and informed consent**
- ▶ **Social responsibility** – the practice promotes social good
- ▶ **No harm** – i.e loss of dignity, embarrassment, anxiety, discomfort, stress, unpleasantness
- ▶ **Legal conflict** – not in direct or indirect conflict with law
- ▶ **Objective and analytical reporting** – accurate, truthful and balanced

Dealing with Cultural controversies: Female Genital Mutilation



Conclusions: Ethical and professional dilemmas

- Human Rights vs Cultural Rights (Art.27)
- Universality vs cultural relativism
- Religious values and beliefs vs traditional values and beliefs
- Western vs traditional worldviews
- Endogenous vs exogenous development

Suggestions...

Development actors need to:

- Recognize that there are multiple layers of ethical / moral standards
- Appreciate cultural practices in their entirety and their cultural logic
- Analyse cultural controversies objectively

Appeal: Let us not create instruments that destroy our heritage (cultural practices) without giving it due consideration

Thank you for your kind attention!



PHOTO GALLERY



Group Photo after the Morning Session on Day One



Dr. Godfrey Bakaira (Kyambogo University) presenting a paper on Ethical issues in Teacher Education

