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TIME FOR EDUCATION

Globethics

McTaggart's Paradox and Philosophy of Time

Sergi Tauler
Universitat de Girona

Keywords

Abstract

Asking "What is time?" can be both a simple and a profound question. In this article we intend to introduce the reader to the philosophy of time. To do so, we will deal with McTaggart's paradox. By explaining it and introducing the basic concepts to understand it, we will be able to get an idea of what this branch of philosophy is all about. The main intention of this article is not to explain anything new but to clarify the background of a debate by explaining its roots. By taking a deep dive into the concept of time, we will see that it is not a simple concept at all.

In any subsequent possible definition with regards to concepts such time for education or time for ethics, a logical clarification of what time is important and will color all further predication of the concept of time. Considering the impact of digital transformation in our lives in general, and in education in particular, a philosophy of time brings major elements such as paradoxes, which are not of practical character but important for the semantic of the words, such as "duration", "temporal position" of events, etc.

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1. Introduction

We could say without exaggeration that the contemporary debate on the metaphysics of time in the analytic tradition has its origins in the paper "The unreality of time" by the idealist philosopher John M. E. McTaggart published in 1908 in the journal *Mind*. Both the analysis of the question and the terminology used in his article have led to all the subsequent debate, which is why it is still a must-read article if one wishes to understand the substance of the debate.

In this paper we will try to introduce the reader to the contemporary debate about the philosophy of time. That is why we are not going to start with Plato's or Aristotle's conception, but rather with McTaggart's conception of time. Then, we will present his argument as well as possible objections and interpretations that will help us to see some of McTaggart's presuppositions.

But before we start, we must look at the meaning of the word "time" in order to understand what we are talking about and, more importantly, what are we not talking about.

If we ask "what is time" to people who have no interest whatsoever in philosophy, we can get two kinds of answer. On the one hand, the answer may have a condescending or elusive character, implying that the question we have asked is basically meaningless. On the other hand, the answer may have an eminently practical character such as "time is what the clock says", implying that the question is trivial. But this is not the kind of answer a philosopher expects.

First of all, the word "time" can have several meanings. It can mean the temporal distance between two events, as when someone says "long time no see" or the duration of an event, as when we ask how long does a football match last (i. e. how much time); but it can also mean the temporal position of an event, as when we say about someone being punctual that he or she has arrived on time.

Secondly, we must distinguish between time in the physical sense and time in the psychological sense. Time in the physical sense is public time: what a clock is supposed to measure. Time in the psychological sense, on the other hand, is what we might call subjective or phenomenological time. Strictly speaking, the metaphysics of time is concerned with public time, while the phenomenology of time and the metaphysics of time perception are concerned with private or subjective time. A good theory of time must be able to explain what the perception of time consists of, but it is important not to mix things up. The substance of the debate we will try to present in this paper could be summarized by the following question: what is the present, the past and the future, and what distinguishes them?

In metaphysics of time, the object of philosophical controversy is what we have called public time and the main discussion is about how to characterize the temporal positions of events. In a necessarily simplistic way, we can characterize the debate as a dispute between two theories: the A-theory and the B-theory.[1] According to the A-theory, an ontological distinction can be drawn between past, present and future: the fact that there is a constantly changing moment of present time is an objective and irreducible fact. The main motivation for this theory is that time is in some sense dynamic: present events were future and will be past. Since the present is constantly changing, the temporal properties (*presentness*, *pastness* and *futureness*) of events, also called A-properties, are also constantly changing.

According to B-theory, however, we can make a distinction between past, present and future, but only from a concrete temporal perspective: from an ontological point of view, all events exist equally. Temporal properties are not monadic but dyadic or relational: the Peloponnesian War was present in

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[1] There are currently several theories that could be included in what we will call the A-theory and the B-theory in this paper. At the extreme end of the A-theory would be presentism, the theory according to which only the present exists, but there are also hybrid theories that are often characterized as versions of the A-theory. B-theory, on the other hand, can be presented as a single theory characterized by the fact that there is no objective distinction between present, past and future.

Plato's time but in Aristotle's time it was part of the past. According to this theory, the temporal relations between events (earlier than, later than and simultaneous with), also called B-relations, are what constitute time. In this sense, the B-theory is often accused of having a static conception of time because the temporal relations between events do not change.

The names "A-theory" and "B-theory" derive from McTaggart's paper mentioned above in which he argues that time does not exist and that the temporal order of events is an illusion. His analysis of time and his argument will be our main concern in the following pages and this will help us to elucidate most of the concepts we have just mentioned.

2. McTaggart, time and change

John-McTaggart Ellis McTaggart was an idealist philosopher considered one of the most important English Hegelians and a leading figure of British idealism in the 20th century. As we said in the introduction, this philosopher is famous for arguing that time is not real. He develops his argument in a paper named "The unreality of time" published in 1908 in Mind. But the same argument also appears in chapter 33 of his book "The Nature of Existence", published in 1927, where he responds to the objections of Bertrand Russell and C.D. Broad.

McTaggart wants to argue that time does not exist, but to do so he first has to propose an analysis of this concept. The London philosopher conceives of events as substances that occupy a place in time.

> " The contents of any position in time form an event. The varied simultaneous contents of a single position are, of course, a plurality of events. But, like any other substance, they form a group, and this group is a compound substance. And a compound substance consistent of simultaneous events may properly be spoken of as itself an event. (McTaggart 1927: 10)

McTaggart distinguishes between two ways of referring to the temporal position that events occupy in time. The first is timeless: once we have fixed

the date of the event, its temporal position does not change. The second refers to a moment in time, the present, which seems to change constantly. In fact, in our everyday life we speak of events in both ways indistinctly: when, for example, we refer to the death of Bertrand Russell, we can say that it happened 53 years ago, i.e. that this event is 53 years behind the present moment – 2023 –, or we can say that his death occurred in 1970, i.e. that this event is 1970 years after the birth of Christ, the event stipulated to number the years in the Gregorian calendar. Note that the first statement –"B. Russell's death happened 53 years ago"– is only true when it is uttered in 2023, and therefore reflects the dynamic feature we attribute to time. On the other hand, the second statement –"B. Russell's death occurred in 1970"– has a timeless character: its truth value does not change.

Making a show of originality, McTaggart called the sequence of events formed from the first ordering 'B-series', where the position of an event depends on whether it is earlier, later or simultaneous with respect to the other events, and the sequence of events formed from the second ordering 'A-series', where events are characterized as being present, past or future. Thus, when we speak of the B-series we will use the term 'B-relation' to refer to relations of earlier than, simultaneous with or later than while when we speak of the A-series we will use the term 'A-property' to refer to the property of an event to be present, past or future.

The terms 'A-series' and 'B-series' can be ambiguous. McTaggart uses them to refer to both the way of (temporally) ordering a sequence of events and the way of (temporally) ordering a sequence of moments of time, so it is useful, following Mellor (1998), to differentiate events from the moments of time in which they occur. We will therefore use the terms 'A-scale' and 'B-scale' to refer to the ordering of moments of time that may include several events.

Thus, what characterizes the A-scale is that the moments of time are ordered in relation to a present moment of time. The B-scale, on the other hand, is characterized by the relations of earlier than and posterior than between each moment of time.

Having made this distinction, the first thing we can see is that the A-scale and the B-scale are isomorphic: once we fix which B-moment is present, the

temporal relations that generate the two scales are exactly the same. If today is the 2nd of January, today is a day after yesterday in the same way that the 2nd of January is a day after the 1st of January. This example shows on the one hand that the relations of earlier than and posterior than are not exclusive to the B-scale and, on the other hand, that although any event must be present, past or future, the A-scale allows for finer temporal distinctions to be made by means of linguistic resources such as tenses or temporal adverbial expressions.

However, although there is only one A-scale and one B-scale, these scales can generate several different series depending on which reference system we use: according to the theory of relativity, the simultaneity of two events will depend on the observer's reference system, thus generating several B-series and A-series. But leaving aside the relativistic complications, once a reference system is fixed, for example the city of Girona, if we order the events using the B-scale, we can only generate one B-series, whereas if we order them using the A-scale, we can obtain an infinite number of "frozen" A-series: for each B-moment of the first series, we can take a "photograph" of the corresponding A-series in which this B-moment is present. That is, for each moment t in the B-series, we can generate a photograph of the A-series, At, in which t and only t is present. We say that this is a "photograph" because according to McTaggart what characterizes the A-series is precisely that the moment t that is present is never the same. This is why he argues, as we shall see below, that only the A-series can correctly explain the notion we have of change or the passage of time.

According to McTaggart, both the A-series and B-series concepts are fundamental to explaining our ordinary concept of time. Most of the activities we carry out in our daily lives depend on both representations.

Think of an ordinary morning in the life of Maria, a philosophy student. When she gets up in the morning, she knows that it is today, but while she is making a coffee, she sees that on the calendar, on the 12th of this month, there is written: "logic exam". She starts to get nervous and goes to look for her mobile phone to find out what day it is today. The two representations, separately, are of no use to her: what she needs to know is whether today is

the 12th. Now, although we often represent the temporal ordering of events indifferently one way or the other, what characterizes our temporal representation, according to McTaggart, is that it is dynamic. Thus, our representation of the passage of time consists of a combination of the two series: we can represent the passage of time as if the B-series were moving over the A-series or as if the A-series were moving over the B-series. Let's imagine that we have a calendar on the fridge and we use a small magnet to represent what day it is today. The first case would be to leave the magnet fixed and move the calendar; the second case would be to leave the calendar fixed and move the magnet. Either way, the idea of time is always accompanied by the idea of change.

> " The movement of time consists in the fact that later and later terms pass into the present, or –which is the same fact expressed in another way– that *presentness* passes to later and later terms. If we take it the first way, we are taking the B-series as sliding along a fixed A-series. If we take it the second way, we are taking the A-series as sliding along a fixed B-series. (McTaggart 1927: 10)

Thus, what is impossible to doubt, according to McTaggart, is that the idea of time implies the idea of change, so the B-series cannot constitute, exclusively, the concept of time. The position of B. Russell's death in the B-series does not change: the B-series is static, and the same reasoning can be applied to the B-moments, so that the passage of time is inexplicable. On the other hand, if we consider the A-series, by virtue of its dynamic character, this same event constantly changes its A-properties: before it happened, it was future, less and less, until on 2 February 1970 it became present, and since then it is past and recedes as the present advances. Therefore, change can only be explained by the A-series: events can only change by gaining and losing A-properties since their B-relations do not change.

According to McTaggart, the temporal relations 'earlier than' and 'later than' of the B-series depend on the dynamic character of the A-series: the B-relations depend logically on the A-properties, i.e. it is in virtue of the A-scale that we can conceive of events ordered according to the B-scale. As we shall

see, according to the latter, the A-series has logical and metaphysical priority: what is given to us is the experience of the present, and it is from this that we are able to make the abstraction of a B-scale.

On the other hand, according to Russell's analysis, the existence of the A-series is not necessary for there to be change. Change consists in an object having different properties at different points in time: the subjects of change are not the events but the objects.

> " Change is the difference, in respect of truth or falsehood, between a proposition concerning an entity and the time T, and a proposition concerning the same entity and the time T', provided that these propositions differ only by the fact that T occurs in the one, where T' occurs in the other. (Russell 1903: 469)

What explains the change of colour of an apple is not that its redness is future and becomes present but that the proposition "the apple is green" is true at one moment of time, t1, and false at another moment of time, t2. The change of colour of an apple is that it is green at t1 and red at t2. But according to McTaggart, Russell's analysis does not capture the concept of change because if we accept that the apple is green at t1 and red at t2, these facts are immutable. Change is only possible if facts change, and the only characteristic that can change in a fact is its position in the A-series, it's A-property. Moreover, Russell's analysis cannot formally distinguish temporal variation from spatial variation. McTaggart (1927, p.15) compares the B-series with a spatial series such as the Greenwich meridian. It would not be difficult to find two points in this spatial series, S and S', such that the proposition "S lies within the United Kingdom" would be true and "S' lies within the United Kingdom" would be false. There is a part of the meridian that lies inside the UK and a part that lies outside, but this does not mean that the meridian changes.

McTaggart's criticism is that the B-series is static and that, therefore, only the A-series, which is dynamic, can constitute change.[2] According to him the A-series is more basic than the B-series, whereas for Russell (1915) the dependence is reversed: if we can say that an event is past, present or future, it is because this event is prior, simultaneous or subsequent to some object of direct experience (sense-data). If there were no conscious subjects in the universe there would be no such thing as present, past and future, but events would be equally (temporally) ordered according to the relations of earlier than, later than and simultaneous with. The existence of the B-series would be objective while that of the A-series would be subjective.

3. McTaggart's argument

By now, we have enough knowledge on the subject to formally state Mctaggart's argument:

1) Time is real only if there is change.

2) There can only be change if the A-series exists.

3) The A-series is contradictory.

4) Therefore, time does not exist.

So far we have stated premises 1 and 2. The second part of the argument consists of showing that the A-series is contradictory, that is, that the attribution of what we have called A-properties (*presentness*, *pastness* and *futureness*) ends up implying a contradiction.

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[2] Some contemporary defenders of Russell's theory, called R-theory, such as Tegtmeier (2007) or Oaklander (2014), say that this critique is incoherent: if time is the dimension of change, then time cannot change. According to this theory, events are not to be found in time, but time is what emerges from the temporal relations (earlier than, later than and simultaneous with) between them. Precisely because these relations are primitive, it is no contradiction to say that these relations are the basis of dynamism: what a theory of time must do is to analyse dynamism, not to dynamise the analysis.

McTaggart begins by saying that the characteristics of being present, past or future can be understood as relations or qualities attributed to events or moments of time, but that their paradox is independent of which option is chosen. He observes that the three A-properties (*presentness*, *pastness* and *futureness*) are incompatible: if an event is past, then it is neither present nor future; if it is present, then it is neither past nor future; and if it is future, then it is neither present nor past. But in the A-series all events have all three determinations.

> " Past, present, and future are incompatible determinations. Every event must be one or the other, but no event can be more than one. […] But every event has them all. If M is past, it has been present and future. If it is future, it will be present and past. If it is present, it has been future and will be past. Thus all the three characteristics belong to each event. (McTaggart 1927: 20)

McTaggart then advances the answer of a possible opponent according to which there is no contradiction: events cannot have all three determinations simultaneously but there is no problem if they have them successively. We do not say that an event M is present, past and future; what we say is that M is present, will be past and was future. But what is the meaning of the conjugations 'is', 'was' and 'will be'? According to McTaggart, when we say that X is Y we are saying that X *is* Y at a moment of present time; when we say that X was Y we are saying that X *is* Y at a moment of past time; and when we say that X will be Y we are saying that X *is* Y at a moment of future time.[3] So what we are saying of M is that it *is* present at a moment

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[3] As Aristotle said, 'being' is said in many ways. In these cases, even that we are dealing with the present tense of the verb 'to be', we must treat the copula in a tenseless sense, that is, in the sense we use to attribute properties to abstract (and tenseless) entities as in the propositions "The number 2 is even" or "Red is a colour". The truth value of these propositions does not change over time, unlike propositions such as "Donald Trump is the president of the United States" or "Ron is bald". When the reading may

of present time, that it *is* past at a moment of future time and that it *is* future at a moment of past time.

> " But every moment, like every event, is both past, present, and future. And so a similar difficulty arises. […] And thus again we get a contradiction, since the moments at which M has any of the three determinations of the A series are also moments at which it cannot have that determination (McTaggart 1927: 21)

In other words, all we have done is moving the problem to moments of time: to solve the problem of the incompatibility of the three A-properties attributed to the same event, we try to relativize these A-properties to moments of time. But this move leaves us again in a dead end, as we will show below.

One way to see how McTaggart's paradox arises is from the reformulation of the ordinary problem of change: how can the same thing have incompatible intrinsic (non-relational) properties such as "being totally green" and "being totally red"? In McTaggart's case, the question is: how can the same event have incompatible intrinsic (temporal) properties such as "being present", "being past" and "being future"?

For Russell, the paradigmatic subjects of change are objects, while for McTaggart the subjects of change are events. As we have seen above, Russell's answer is that the change of colour of the apple consists in the fact that both properties are exemplified at two different moments of time: the apple is green at t_i and red at t_j (where $i<j$). It is true that the fact that the apple is green at t_i and the fact that the apple is green at t_j do not change, but this does not mean that these facts cannot constitute the colour change of the apple. But according to McTaggart this analysis of change is incorrect: what explains the change of the apple's colour is the change of the temporal properties of the two events corresponding to the apple's being green and being red, i.e., its change of position of these two events in the A-series. In

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be ambiguous, we will use the notation '*is*' to indicate that the copula is being used in a tenseless sense.

fact, this is the conception that follows from ordinary language when we say that the apple is green and will be red, and after a few days we say that the apple was green and is red. As we have seen, McTaggart appeals to the change in the A-properties of events to explain the change in the intrinsic properties of objects, but the same problem resurfaces with respect to the events themselves.

What characterises A-properties is that they are temporally changeable: an event M which is now future, becomes less and less future, until for an interval of time it is present, and then it becomes past and recedes into the remote past. But this concept of change implies a contradiction. Let us imagine that a future event becomes present. We symbolise the change of temporal property that event M has undergone as:

i) $F(M) \land A(M)$

As we have seen, this statement is contradictory because these two determinations are incompatible ($(F(M) \vDash \neg A(M)) \land (A(M) \vDash \neg F(M))$). Then, to try to solve the problem we relativize the A-properties to moments of time, so i) is reformulated as:

ii) $F(M,t1) \land A(M,t2)$

But what we have in ii) is a B-series: what it is telling us is that M is posterior to t1 and simultaneous with t2. That M *is* future at t1 and that M *is* present at t2 are *tenseless* truths and McTaggart has already rejected above (against Russell) that this analysis is adequate.

Once we have ruled out the explanation of the A-properties on the basis of absolute moments of time, i.e. which remain unchanged, and are therefore ordered with respect to the B-scale, we have no choice but to order the moments of time with respect to the A-scale, but then the incompatibility resurfaces, because each of these three moments of time must also have the three A-properties.

Let us look at the case where M is present. When we say that M will be past we are saying that M *is* past at a future moment in time t3. Now, since the A-series is dynamic, when M is past t3 it will be present, and when M is

further past, t3 will be past. Therefore, we have that t3 also has the three incompatible A-properties. Again, it can be argued that t3 is past, present and future at different moments of time, but each of these moments will also have the three properties. Any attempt to eliminate the contradiction forces us to relativize the properties to moments of time that also have the three properties, so that the analysis becomes a regression to infinity.

Another way of expressing the paradox is the following: suppose that events have the properties of "being past", "being present" and "being future".

What are the criteria that allow us to distinguish them? The property "being past" is exemplified by all events earlier than the present moment, the property "being present" is exemplified by all events simultaneous with the present moment, and the property "being future" is exemplified by all events later than the present moment. But this distinction is only possible if we fix a moment of time, making a "photograph" of the A-series corresponding to a B-moment. As soon as we try to adjust the idea of change genuinely represented by the A-series, the distinction between past, present and future collapses because we cannot fix any moment from which to draw the distinction.

McTaggart's argument has been rejected by most philosophers, but disagreements have arisen as to which premises should be rejected. On the one hand, A-theorists accept the second premise (that change can only be explained by the A-series), but reject the third (that the A-series implies a contradiction). On the other hand, B-theorists accept the third premise, but reject the second.

According to Dummett (1960), there is an implicit premise in McTaggart's argument: that there must be a complete description of reality independent of any perspective and that we can only say that something is real if we can make it an objective description. In the same way that we can only see an object from various perspectives in space but can describe it "objectively" by a three-dimensional description independent of the angle from which we look at it, McTaggart believes that if time were real an objective description of temporal reality should be possible, that is, a temporal description of events independent of the temporal position from which it is made. But this

presupposition together with the idea that only the A-series can correctly describe temporal reality implies that if time is real, then the complete description of reality must contain incompatible facts, such as that any event M is present, past and future. Dummett's conclusion is that McTaggart's argument should make us abandon the prejudice that there can be a complete description of reality. We should accept that we can only make a maximally consistent description of reality from a particular temporal perspective. Dummett does not go further, but his reflection seems to argue in favour of presentism.

Indeed, a similar argument is used by presentists to avoid the paradox. According to the presentist, we can only make a description of the present state of the world, therefore, his theory is not affected by McTaggart's paradox. In the words of Craig:

> On a presentist ontology, to exist temporally is to be present. Since presentness is identical with temporal existence (or occurrence) and existence is not a property, neither is presentness a property. Presentness is the act of temporal being (2000: 202)

According to the presentist, McTaggart's argument is fallacious because it treats becoming as if it were a kind of qualitative change and translates the conjugation of the verb "to be" in the present tense by a timeless copula accompanied by a temporal adjective. Firstly, in a presentist ontology past and future events or moments of time do not exist and therefore cannot exemplify properties such as "being past" or "being future". The paradox arises when one adopts a B-series ontology according to which all events and moments of time exist equally and attempts to attribute A-properties to them. McTaggart conceives of events as existing out of time by gaining and losing temporal properties, but according to the presentist the idea that follows from the A-series is only that events simply happen: they exist while they are present until they cease to exist. Thus, the contradiction lies not in the A-series itself but in McTaggart's representation of temporal becoming, where he conflates the A-series with the B-series.

Secondly, the presentist does not accept McTaggart's translation of the temporal copula. As we have seen, he translates "M is present" by "M *is* present in a present moment of time". But then what his translation says is: "There is a moment t, in which M *is* present and t is present". If we treat the second copula as tenseless, we have the paradox again, but according to the presentist, McTaggart is not justified in taking this step, so we can alternatively analyse "t is present" as "t *is* present at a present moment of time", but this means: "There is a moment t', in which t *is* present and t' is present". Every time we want to reduce the temporal copula to a tenseless copula we get a new temporal copula and so on ad infinitum. According to the presentist, what the argument shows is not that the A-series is incoherent but that the grammatical tense, and therefore the reference to the present, is irreducible.

The presentist solution, then, seems to escape McTaggart's paradox, but it presents other problems, such as demonstrating that a metaphysics consistent with the idea that only the present exists is possible.

Unfortunately, dealing with these questions would take us too far and we are running out of time.

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5. Short biography

Sergi Tauler holds a Bachelor's Degree in Philosophy and a Master's Degree in Language and Teaching focused on Catalan and Spanish treated as Second Languages, both from Universitat de Girona. After graduating, his career has been directed towards the education sector by teaching Catalan to adults, especially newcomers and low-resource-household students. Despite that, philosophy has never ceased to be an important part of his work.

Email: sergi.tau@gmail.com

Education and the Narrative Aspect of Temporality

Byung-Chul Han's Views on Our Challenges of Contemplative Lingering

Jakob W. Bühlmann Quero
Globethics, Spain

Keywords

Abstract

Byung-Chul Han (Seoul, 1959) establishes one of the most meaningful and deep understandings of the experience of the contemporary subject. In his view, temporality has suffered a radical atomization that translates into a fragmented life experience: a collection of isolated instants devoid of a sense of *duration*. As a by-product of this circumstance, we see our very way of thinking and learning changing accordingly. Where we used to find *knowledge*, we now see *information*. The aim of this paper will be to explore the transformative power of education in the context of our "broken" temporality.

Corresponding Author: Jakob W. Bühlmann Quero, Globethics Publications Assist. Editor, email: buehlmannquero@globethics.net.

1. Introduction

In a recent interview, the South-Korean philosopher Byung-Chul Han asserted that in order to understand our digital times, we had to understand the current state and ontological form of information: "*Information* has very little currency. It lacks temporal stability, since it lives off the excitement of surprise. Due to its temporal instability, it fragments perception. It throws us into a continuous frenzy of topicality. Hence it's impossible to linger on *information*" (Borcherdt, 2021)[1]. Following his views, the current paradigm does not allow for the classical learning process to take place: "*Knowledge* is as time-intensive as experience. It derives its force from the past as well as from the future. Only through this linking up of temporal horizons does familiarity condense into knowledge" (Byung-Chul Han, 2017, 20–21). Instead, it replaces it with a constant-novelty system rooted on the atomisation of news and inputs. *Information*, the philosopher tells us, is the newly adopted form of what was known as *knowledge*, the former being a watered-down and downgraded version of the latter.

The quest for the causes of this shift will bring us, in the present article, to one of the main answers Byung-Chul Han provides in his work, that of the temporality regime and its consequences. During our exploration of some of the answers, we will visit his views, presented in "The scent of time" and other related texts. His work on the matter shows, *clairvoyantly,* that something has changed in the way the contemporary subject experiences diachronic time and duration in the digital era.

The ramifications of this shift are several and deserve, in our opinion, a great deal of attention. We believe that such an exploration will clarify the *status* of our experience of time, a fundamental point in analysing our next preoccupation: how can we re-establish a meaningful and serious practice of *learning*, given that *knowledge* is being more and more substituted by *information*? What can the role of education be in re-establishing the status of not only knowledge but life?

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[1] Emphasis added by author.

2. Time and temporality

The experience of time, memory, and its impact and presence in the Subject has not always been the same. Following Han's vision, we identify multiple periods of temporality that have regulated our place in the theatre of events and marked a different narrative in front of the *direction of things*. Let's start by the *mythical* time and the *historical* time, the two basic models that have regulated the past Subject's experience of temporality.

Mythical period in Han's schema of temporality involves the view of time we would find in the classical Greek literature in works such as the *Iliad* or the *Odyssey*: a world dominated by Gods and totally ruled by their powerful will, keeping and enforcing an order beyond our comprehension. In this world dominated by a determined order, "Events take place in fixed relations with each other; they form meaningful chains. No event is allowed to step out of line. Every event reflects the eternal, unchanging substance of the world" (Byung-Chul Han, 2017, 36). The time concept of this period is a *picture*, an immobile and eternally recurrent order we cannot change: time puts things that moved back where they belong.

To understand the *image* of time and temporality portrayed in the minds of the ancients, we find the words of Barry Powell, the Oxford translator of the *Illiad* and the *Odyssey* into English, highlighting that, in the ancient world, the power of the Gods was everywhere, and that all the events were understood as caused and motivated by them. Gods were the universal force driving the world to a certain direction, leaving some space for humans to interact, with free will, with their decisions:

> " Gods are behind everything. That's the moral of the tale. In the Iliad this is especially clear: no matter what happens it's all the doing of the Gods. So, in a way this makes men and women… like puppets. All they have is freedom of choice in this world completely governed by divine beings that are constantly interfering in their lives. In the Odyssey, this isn't so strong, and in fact the point is made by Zeus himself at the very beginning: 'everybody blames everything on us,

the Gods, but it is not really us, always, it's what people do
themselves what cuts them into trouble'. (Powell, 2014)

If something left the way things were meant to be, time (with the action of
Gods) would bring it again to its place. This way, Han defines the experience
of time for the ancient Subject as a lasting present, where meaningfulness
depends on Gods placing things where they belong, where there is nothing
changing nor new, and following the structure of an eternally recurrent
succession of events. Han calls this paradigm "pre-historic" as it does not
include a progression or time advance.

But the experience of temporality for the Modern Subject is way different, for
there seems to exist some sort of historical *progression*, a conceptual
possibility of a way forward and a way backwards. We see this paradigm
change invoked in the famous "madeleine" fragment written by the French
writer Marcel Proust, where it is clear to us that the modern Subject is
described as able to connect to a past that was different, namely, finds itself
placed in a *continuum* with a past, a present and a future. In Proust's words:

> **❝** Mais à l'instant même où la gorgée mêlée des miettes
> du gâteau toucha mon palais, je tressaillis, attentif à ce
> qui se passait d'extraordinaire en moi. (…) Et tout d'un coup le
> souvenir m'est apparu. Ce goût c'était celui du petit morceau
> de madeleine que le dimanche matin à Combray (parce que ce
> jour-là je ne sortais pas avant l'heure de la messe), quand
> j'allais lui dire bonjour dans sa chambre, ma tante Léonie
> m'offrait après l'avoir trempé dans son infusion de thé ou de
> tilleul. (Proust, 1987, 140)

In that sense, the Modern Subject is placed in a properly *historical* time, a
linear progression that opens the door to change and breaks the chain of the
eternal recurrence: "The past and the future drift apart. What makes time
meaningful is not its sameness but its difference. Time is change, process,
development." (Byung-Chul Han, 2017, 30).

We find different temporality models of the historical paradigm in Han's
presentation, such as the Eschatological Time, the Revolution Time –in the

classical sense of circle, in the same progression the seasons switch and come back–, and the Progress Time. In Han's view, the first of them, the Eschatological Time, uses again the weight the presence of the Gods provides to orient the now linear time towards its end. In this case, there is a temporal *tension* provided by the finalist perspective of this time, as the Subject is *thrown* by this gravitational pole situated at the *end of times*, the ending of everything as provided by the Gods. As Han notes, "The human individual is not free; it is subjected to God. It does not project itself into the future. It does not project its time. […] It is not the subject of history. Rather, it is God who judges." (Byung-Chul Han, 2017, 30). This temporality regime finds a slightly different version in the Revolution Time, which does not have to be understood in the contemporary political sense, but rather in the modern seasonal and cosmological sense. In it, the Subject is not free either, and temporality is not defined by the Subject itself, but rather by the cyclical rhythm of *natural constants* such as the route of the stars or the seasons.

The large break with this temporality paradigm happens within the Enlightenment period, where the Subject separates itself from the former forces that *threw/*projected him, both God and the natural cycles, and defines itself as a free being. The Enlightenment Subject is not anymore thrown or moved in time by an external force, but rather by itself:

> " Time was rendered *non-factual* as well as *de-naturalized*; it is now freedom which determines the human relationship to time. The human being is neither thrown into the end of time, nor into the natural circulation of things. What animates history is the idea of freedom, the idea of 'the progress of the human reason'. The subject of time is no longer a judging God, but a free human being that projects *itself* towards the future (Byung-Chul Han, 2017, 31)

In it, the Subject is placed in a historical framework devoid of driving force other than itself, without a gravitational pull towards a direction, but rather a projection towards a progressive future marked by the improvement of everything –the very idea of *progress*, with the future understood as a metaphorical salvation. But the days of the Enlightenment are long past, and

the "End of history" is, in Han's eyes, not a literary way of referring to our period.

If Mythical time took the form of a picture, with no change or *time flow*, and Historical time was embodied in the shape of a *line*, Han considers that the end of those temporality regimes is the consequence of the development of the Subject's sovereignty, grown into our current "End of history"[2] regime. With the *killing* of every large narrative system that gave a meaning and direction to History, the current regime implies the *disaggregation* of events into a tensionless, narrative-less, amalgamation of *present* instants, or points, deeply disconnected from past and future: *point-time*, or the advent of the information paradigm, where the experience of duration as we knew it crumbles down, and thus all its associated skills and virtues change drastically.

This new paradigm of temporality, after parting ways with the gravitational pull, or projection, of Historical time, renders impossible the activity of focusing our attention: "Due to the lack of narrative tension, atomized time cannot hold our attention for long. Thus, the senses are constantly provided with new or drastic perceptions. Point-time does not permit any contemplative lingering." (Byung-Chul Han, 2017, 37) Therefore, and going back to the topic of education, *information* takes the place of *knowledge*, the latter needing the connective diachronic capabilities of Historical time and *duration*, whereas the former thrives in the point-time paradigm.

Duration, as seen by Han himself and some of his commentators, is at the core of some of the most important and deep experiences in life, such as tradition,

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[2] We refer with this expression to our current temporality system, which would have ended with the Enlightenment model, following Han's view. This shift has to be understood, in our interpretation of the original theory, as the consequence of the intellectual deconstruction of the large systems of thought that made sense of time and life, namely, which gave a direction to time. In our own view (not the original author's), this deconstruction could be understood as one of the by-products of postmodernism and the current model of production that reigns around the world.

education, maturation, and whatever institutions that gave meaning and growth to the Historical Subject. In Andreas Dunker's words:

> **"** Maturation and growth are among the slow phenomena that require another kind of time and rhythm. Rhythm and direction are what make time into real time – what Bergson called «duration» (la durée). Memory creates a consciousness of time that preserves the past in the present. In the same way that the continuity of a biography can orient the individual, the collective narratives help us to orient ourselves in history (Dunker, 2018)

With the disappearance of the large narratives that made sense of the flow of time, which gave a *scent* to the ticking of the clock, it is education, - understood as an activity rooted on duration and slow maturation of the internal world of a student - which as an institution is the most subject to deep structural changes.

3. Education and time

Duration, as we suggested earlier, was the experience of temporality in the previous paradigms. The *hermeneutics* (Mythical, Eschatological, Enlightened, etc.) of its time gave a meaning to every bit of "information" or event, placing it into a continuum by which the parts took the meaning of the whole, and vice-versa.

These large narratives allowed us to build meaningful experiences based on *duration* (Gardels, Nathan & Byung-Chul Han, 2022), on the ordered accumulation of past, present, and future, which finished by building what is known as *knowledge*. Information, as opposed to it, is based in an unstable and fragmented time experience where the context that united every part into a whole is not there, nor is there the capacity of duration that allowed for the connection between moments to happen. Thinking, in that setting, becomes a mechanical activity similar to that of a machine, as it seems to imply a simple transference of data with no real human footprint:

> **"** A world consisting only of information, where communication meant circulation without interference, would amount to a machine [...]. Compulsion for transparency flattens out the human being itself, making it a functional element within a system (Byung-Chul Han, 2015, 2)

This *flattening* of the human self finds one of its causes in the progressive disparition of the experience of duration. As said, the new paradigm of time, point-time, empties the human life of a sense of continuity, or progression, limiting everything to an experience of *now-ness* that breaks the possibility of a diachronic building of our internal world, what education strived to build. In our view, education used to take the form, and should try to keep the form of, rituals and ceremonies, which appear on Han's theory as irreducible to point-time and operationalization. In a setting trying to flatten out all human institutions and experiences to the level of plane data, or information, deeply rooted practices that need the presence of a human *spirit* or presence to *be,* can be understood as a form of resistance:

> **"** Rituals and ceremonies, in contrast, are narrative processes; they elude acceleration. It would be sacrilegious to seek to accelerate a sacrificial act. Rituals and ceremonies have their own temporality, their own rhythm and tact. The society of transparency abolishes all rituals and ceremonies because they do not admit operationalization; that is, they impede the accelerated circulation of information, communication, and production (Byung-Chul Han, 2015, 30)

In the same stream of thought, Han's interest on rituals and ceremonies, namely traditions, unveils its power as an element that could offer stability to life and time in our point-time context, as if somehow it was possible to throw an anchor to a past, stable, and meaningful time. Quoting him, "Rituals stabilize life. To paraphrase Antonie Saint-Exupéry, we may say: *rituals are in life what things are in space.*" (Byung-Chul Han, 2020, p.3). In that sense, rediscovering and reinstating the sacred meaning of education, not as a means *to do something afterwards* but rather as an end, seems to us a first step to

recover its nuclear experience, where duration and the diachronic construction of the internal world shall be the priority: an activity rooted in time meant to be the way in which the human spirit, or what we could call the character, is created, nurtured, and preserved.

As a double proposal, we may end this short contribution by defending the need to *sacralise* education as a means both to reinstate the importance of *knowledge* before *information*, first, and as an opportunity of also reinstating some meaningful experience of duration in our destabilised lives. Taking again Byung-Chul Han's words:

> **"** (Rituals) They transform being-in-the-world into a *being-at-home.* They turn the world into a reliable place. They are to time what a home is to space: they render time *habitable*. They even make it *accessible*, like a house. They structure time, furnish it (Byung-Chul Han, 2020, 2)

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5. Short biography

Jakob Bühlmann holds a Degree in Philosophy by UdG (Universitat de Girona, Girona, Spain) and a Master's degree in Theoretical and Practical Philosophy with a specialization in Logics and Philosophy of Science by UNED (Universidad Nacional de Educación a Distancia, Spain). He is the Assistant Editor for the Publications Department at Globethics.

Email: buehlmannquero@globethics.net

The Transformative Role of Ethics in Education: The Humboldtian Philosophy

Mariam Kartashyan
University of Fribourg

Keywords

Abstract

The German philosopher, writer, and statesman Wilhelm von Humboldt (1767–1835) has played a key role in the transformation and development of education in Prussia and beyond its borders. If time is change and can be measured as progress towards social transformation, then time serves some concrete utility transposed in the field of education. For the purpose of social transformation and development of education, Humboldt has used various strategies, among which ethics or morals had a certain impact on education. Despite the importance of this aspect, the ethical understanding of the philosopher has not been researched deeply yet. The following paper analyses this question according to Humboldt's writings and shows its relevance for education. The aim of this research is to reveal insights that have the potential to serve the development of education even now.

Corresponding Author: Dr Mariam Kartashyan, University of Fribourg, mariam.kartashyan@unifr.ch

1. Introduction

From 1809 to 1810, the head of the Section for Culture and Education in the Ministry of the Interior in Prussia, Wilhelm von Humboldt (1767–1835), initiated educational reforms in his country. The reforms were so successful that they had a lasting impact on the educational sector in Prussia and beyond its borders. What was the key to this success?

Humboldt's reforms transformed the structure of schools and universities. The school programmes were renewed. The clear definition of various fields of study helped to relate the sciences and arts to education. Because of the educational and networking properties of the languages, linguistics received particular importance in education. Similarly, several other study subjects were maintained and further developed (Sösemann 1993). Ethics played a key role in Humboldt's reforms and pursued the goal of improving human skills and competencies through better educational institutions for their further development and optimisation.

Being not only a statesman but also a prominent scholar and writer, Humboldt aimed to promote the ideas and ethical values of the Enlightenment and New Humanism through his reforms. It was clear that Humboldt did not separate politics, education and ethics from each other. On the contrary, he strived for an education that contained ethical values and would serve freedom, social emancipation, and a liberal conception of the bourgeoisie. Further, the educational reforms should contribute to the emergence of a stronger society through new knowledge and new ethical values, which in turn would strengthen and consolidate the state.

Humboldt's understanding of ethics and its significance for education are the subject of the following paper. The educational reformer has left many writings which help understand his conception of ethics. Based on these sources, first, it will be analysed how Humboldt expressed ethics in his writings, which tasks he aimed to solve through his position, and how his views are related to the ethical understanding of other prominent philosophers. Second, it will be shown which core values Humboldt highlighted and supported through his theories on ethics. Third, it will be

explained what transformative potential Humboldt's theories on ethics had for making a better education and a better society in Prussia possible.

2. The importance of learning ethics for solving social and political tasks

In his writings, Humboldt mentions the importance of morality and moral values. According to him, the term "morality" is indefinable due to the restrictive character that the definition entails (Humboldt 1969: 376–505, here 458). As a result, there is no polarisation of moral and non-moral actions because Humboldt recognises the complexity of their meaning, depending on the context, the mental state, or the physical condition of the humans (Humboldt 1969: 16f). For Humboldt, moral values are qualities that were more common in antiquity and had individual character. However, they had developed over the centuries and changed. It is noticeable that Humboldt admires the individual values of ancient times:

> […] so, in antiquity, what captivates us above all is greatness, which is always linked to the life of a person, to the blossom of the imagination, to the depth of the spirit, to the strength of the will, to the unity of the whole being, which alone gives true value to the human being. It was the human being, namely his strength and his education, that stimulated every action [...] (Humboldt, 1851: 7).[1]

With this statement, Humboldt shows influence from ancient Greece. He explains his perception further as he highlights that values in ancient times were judged based on experience and closer observation, whereby it was assumed that no action in itself was clearly good or evil.[2]

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[1] Translated from German by M. Kartashyan.

[2] For Aristotle himself, there was only a difference of degree between virtues and vices, such as "excessive thrift" instead of "stinginess" or "poor thrift" instead of "wastefulness" (Frederichs 1875: 14).

Despite the lack of a definition of the term, Humboldt analyses morality from several perspectives. On one hand, he shows that human morality cannot be controlled by reason (Humboldt, 1969: 15), and in this sense, he agrees with the German philosopher and economic reformer Friedrich Heinrich Jacobi (1743–1819), for whom morality is not a theory consisting of rational principles (Humboldt, 1969: 241–267, here 257f). In addition, Humboldt deviates from the position of the German philosopher Immanuel Kant (1724–1804), who represents morality as a critical test of practical reason (Höffe 2011: 4).

Despite its sublimity, morality is something necessary and one of the most important human characteristics for Humboldt. With its help, people could rise and gain both strength and dignity. Therefore, human morality should be promoted by the state (Humboldt 1851: 75). This is possible with hard work in the process of educating the people through moral values. However, this should happen without coercion or direct influence, but rather in freedom and love. Freedom increases people's motivation in their actions, while coercion stifles it (Humboldt, 1851: 98–100).

Freedom and emancipation of the individual are important values for Humboldt because he expects respectful treatment of the individual and social diversity. Only through an open attitude of the state towards the freedom of the individual could the citizens achieve a complete education, which would create a stronger society. The latter could help the state consolidate itself, free itself from French supremacy[3] and restore its power. The state should therefore free its citizens so that it can become free itself (Humboldt 1851: 75).

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[3] In this period, Prussia was in a difficult political situation. During the War of the Third Coalition, the French Emperor Napoleon Bonaparte (1769–1821) began to establish vassal states to secure his power through the Confederation of the Rhine. Afterwards, the Holy Roman Empire of the German Nation dissolved, and the emperor resigned his crown. Prussia was isolated and attacked (Fehrenbach 2008: 71–135).

In order to contribute to the freedom of individuals or to free them from restrictions, Humboldt promotes the process of secularisation that began since the Enlightenment and the French Revolution.[4] In this way, he shows that religion and morality are independent of each other:

> " So, it seems to me undeniable that morality and religion are not necessarily connected with each other at all and that they both can exist equally pure, loud, strong and fruitful without each other (Humboldt 1851: 69).

Meanwhile, Humboldt does not see any conflict between religion and morals. Religion is not only the strongest means of conveying morality, but religion and morality, religious and moral education, are one and the same. Hence, according to Humboldt, a truly religious person is also a moral one (Humboldt 1969: 562–566, here 563).

It is obvious that Humboldt shows some similarities with Kant, according to whom morality is generated by practical reason and does not depend on any other authority (Kant 1838/39: vol. 6, 161). In a similar way, according to the Dutch philosopher Baruch Spinoza (1632–1677), moral values are independent of religion; they are consequences of a human's individual spiritual development (Spinoza 1790–1796: vol. a, 22). Humboldt's position also harmonises with the position of the Enlightenment, following which the state should not strengthen its power through religious and moral beliefs. The position of the Enlightenment was based primarily on the separation of morality and politics, while the latter used religion for its goals (Patt 2002: 129). Therefore, according to Humboldt, the state is unable to change the moral values of its citizens. Instead, the state's task is to ensure that people invest their skills and resources in a goal-oriented and orderly manner (Humboldt 1851: 62f, here 63).

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[4] Humboldt's attitude was apparently linked to the meaning of religion in Prussia. The Wöllner's religious edict of 9 July 1788, and the one that followed on 19 December, occupied Humboldt because of their censorship orders. He saw human values and freedom threatened by these measures (Spranger 1909: 49f).

3. The transformative character of ethics in education

Despite the fact that Humboldt relates moral values rather to antiquity, he states that they have strongly changed over the centuries. It is striking that Humboldt admires the individual values that were typical of ancient people. However, he has doubts regarding the possibility of their practice in the present (Humboldt 1851: 62).

Ancient Greeks and Aristotle emphasised the importance of the correct development of intellectual abilities and character qualities and saw them as the source of happiness. For Aristotle, the state is ultimately the highest realisation of reason and the highest purpose of human existence (Patt 2002: 22). This is not enough for Humboldt, who seeks a transformation and revival of Prussia from below through a new bourgeoisie educated in ethical values.

From Humboldt's writings, it can be concluded that education can, firstly, help people achieve better self-knowledge and individual self-determination. In addition, people can expand their own horizons of vision (Humboldt 1969: 257f). In agreement with Aristotle, Humboldt states that each individual is an independent bearer of ideas who has his own values, even if he is influenced. Therefore, the individual should be given the opportunity to develop himself. However, this does not intend to isolate the individual; on the contrary, globalisation is promoted alongside individualisation (Anter 2017: 11 / Humboldt 1851: 56). Humboldt advocates an exchange between the individual and the world because, as a result, people experience enrichment through new values. In this respect, Humboldt bears a certain similarity to Aristotle, for whom human's relationship to the world also has an active form. Aristotle sees the human being as a carrier of worldly relationships, not as a person who strives for a relationship that goes beyond the world (Luthardt 1876: 37).

Secondly, education is a source of humanity and better social ethics. According to Humboldt, education has aesthetic power because it refines people's taste and thereby has a positive influence on human inclinations and

feelings while choosing what is beautiful and good and deciding what is its opposite. Without taste, human morals would be weakened (Humboldt 1851: 94f). Here Humboldt was obviously influenced by Kant, who sees taste as the ability to judge what is beautiful (Kant 1922: 87). Furthermore, everything that is intellectual and good, judged aesthetically, does not have to be beautiful but rather sublime from the point of view of morals, so that it has more of a feeling of respect than of love and confidential affection (Kant 1922: 119).

Thirdly, Humboldt places particular emphasis on the sciences and arts. In contrast to Aristotle, for whom scientific knowledge has the necessary character of actual provability, for Humboldt it belongs to a freer dimension. It is welcome everywhere as long as it does not go against the knowledge (Humboldt 1851: 50). Like the German philosopher Johann Gottlieb Fichte (1762–1814)[5], Humboldt advocates for freedom in the sciences because it gives strength and skill and contributes to education. Art is also necessary for the development of human education and morals. In the context of art, the human character receives sensual feelings through the aesthetic, through which it is refined (Humboldt 1907: 55f). Here we notice certain differences from Kant's understanding, who only finds art beautiful when it also appears to be nature (Kant 1922: 159).

In his teachings on ethics and education, Humboldt also promotes the integrity of women. For this purpose, he presents women as important bearers of moral values. Due to the great importance of women in further strengthening of morals, Humboldt is committed to ensuring that women are given better training opportunities (Humboldt 1851: 28). Humboldt is therefore one of the pioneers of the social movement who spoke out for women's rights and education. In this way, Humboldt also remains loyal to the humanists who supported the education of women and spoke out against the idea that education should be reserved for one section of society or for men.

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[5] Färber highlights Fichte's position (Färber 1891: 73 / 179).

4. Power, energy and freedom for better self-development and education

According to Humboldt, power is also linked to education and is crucial for people's self-development. Power is discussed in both Aristotle's and Kant's writings, indicating possible influences on Humboldt. For Aristotle, power or ability (*dynamis*) has an active and dynamic character (Th. S. 2008: 118). Kant connects power with education and gives it a regulative meaning (Lange 2018: 1503–1510). Humboldt takes these ideas further. According to him, inner power helps the individual combat aspects that limit his education. In this way, Humboldt finds it possible to use his inner strength to begin a fight against the restrictive elements and to free himself from them (Humboldt 1851: 6f). Humboldt explains why this is important:

> " The true purpose of the human, not that which the changing inclinations prescribe but which the eternally unchanging reason prescribes to him, is the highest and most proportional formation of his powers as a whole (Humboldt 1851: 9).[6]

In addition, power itself is the result of a good education. Humboldt calls for a paradigm shift from human's passive state to increasing his power through knowledge and moral values. Humboldt often sees human power and education as two values on the same level. What the entire greatness of the human being is based on, what the latter must eternally strive for, and what can have an effect on people represent the peculiarities of power and education (Humboldt 1851: 11).

Like Aristotle, Humboldt also emphasises the role of energy in education. While Aristotle's energeia represents reality in an ontological relation to possibility (Welbers 2001: 35f), for Humboldt, energy means observing and collecting, deriving ideas from what is observed and collected, and

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[6] Translated from German by M. Kartashyan.

assimilating ideas.[7] For Humboldt, energy is the first and only human virtue (Humboldt 1851: 87). Therefore, he criticises the opposite of energy, inertia, because it corrupts the good qualities of the humans, as well as any restrictions that prevent the emergence of energy in education (Humboldt 1969: 486). In his theories about energy and inertia, Humboldt shows a certain connection with Fichte, who interprets energy as the source of morality and inertia as the cause of evil (Fichte 1835: 60).

Similar to Kant and Fichte, Humboldt also attributes great importance to freedom in developing power and energy. While the purpose of a human is to develop his power, freedom is the most important condition for this. As Humboldt shows, for human development, it is important to decide independently how to change one's own character. The individual should therefore in no way allow the training of his intellectual abilities to be restricted by the general demands of humanity, by the state, or by a religion (Humboldt 1969: 340). For Humboldt, freedom has a transformative effect on the individual because his energy, invested freely and without obstacles, can be significantly increased. Freedom makes it possible to determine one's own customs and character (Vorländer 1851: 60). The importance of freedom in education is also emphasised by the German philosopher and theologian Friedrich Schleiermacher (1768–1834), who shares the opinion with Humboldt that freedom in education is highly valuable so that people can gain access to the world and exchange ideas with each other. This is why Ernst Müller describes the concept of freedom taught by both philosophers as follows:

> Education through science (and this is understood as a philosophically based unity of knowledge) and academic freedom meant neither for Schleiermacher nor for Humboldt aesthetic educational individualism or retreat into an ivory tower, but rather openness to the world and to society (Schneider et al. 2009: 34).

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[7] Wilhelm von Humboldt to Karl Gustav Brinckmann, Rome, 22 October 1803, https://wvh-briefe.bbaw.de/625.

5. Conclusion

This paper shows that the ethics or morality presented by Wilhelm von Humboldt in his writings is his scientific preoccupation with moral norms that are educational, strengthening, and necessary for solving social and political tasks. Hence, he highlights the importance of transferring moral values to society through education. He also makes it clear, that this process should take place freely, without pressure from the state or from religions.

The understanding of ethics that Humboldt develops in the context of education is related to our perception of time and has a transformative character. It helps the individual achieve better self-knowledge and self-determination. Enriching the individual with new values, ethics also makes a relationship between the individual and the world possible. Education is the place where individuals can learn humanity and better social ethics because of its immense ability to transfer aesthetic power. In order to increase this power, as active and affirmative creation of forms, Humboldt pleads for the freedom of the sciences and arts as well as the integrity of women in education as bearers of wonderful moral values.

Further, Humboldt relates power, energy, and freedom to self-development and education as their important sources. In addition to this, good education can, in turn, strengthen these values for the individual. It is obvious that Humboldt strives for a paradigm shift from a passive individual to a powerful, energetic, and free individual. Educating the Prussians to a stronger society he makes an important contribution to the process of overcoming the social and political challenges facing Prussia.

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7. Short Biography

Dr Mariam Kartashyan (*1980, Armenia): Studies of Theology in Armenia, Germany, and Switzerland; 2016 PhD at the Institute for Old Catholic Theology in Bern; 2022 MA in Historical Sciences at the University of Fribourg; since 2018 research project at the Faculty of Theology of the University of Fribourg; since January 2024, edition project at the Institute for Old Catholic Theology, Bern.

The Sandglass as Allegory for Ethical Evolution: A Dialogue

Lajos Békefi / Ignace Haaz

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Keywords

Abstract

As a child we all admired the sparkling desert crystal sand grains of the sandglass, and while they slowly, silently rolled down, occasionally, we started dreaming, after having turned it very carefully, watching the grains taking different directions, as the sand was suddenly starting to dance!

While the sunlight reflected on the even flow of crystal grains, imagination soared far, into the actual deserts, desert ships, camels, into the fantasy worlds… It was good to dream, freely, realistically, or with a free imagination. As in the sandglass, time moments are overlapping, never simply a passing of time as bidirectional succession of points. The duration of the present suggests a radical experience of the *hic et Nunc*. The sandglass gives us also about five minutes to figure out the right order of our experience. It is both short as an aphorism, both long enough to capture some real perfection and harmony in the world. In our dialogue we tried to crystallize a few central ethical notions, such as the ethical evolution in time, captured by the allegory of the sandglass, which opens not only the imagination but also challenges the decision-maker: "Now quick, take the right decision, I give you five minutes!"

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1. Sandglass of my life, what do you tell?

Changes in the realm of clocks! Rarely do I enter one of the Budapest malls; the glittering world of modern watch empires almost invades me. All kinds of world brands, prices reaching the sky. Just as I open my mobile, a digital clock and other ads flood. Before calling my family, inquiring about the health and mood of my children and grandchildren, an unprecedented, unwanted, tremendous flood of Christmas business offerings pushes itself into the field of vision. As if the sacred holiday wants to captivate with the shopping and buying "outdoing" the previous one, with the psychosis of spending more this year on holiday trivialities than ever before. This is an advertising dictatorship. A dictatorship of consuming everything for the eyes, hardly anything for the soul. A dictatorship of everyday banality. Meanwhile, I can be annoyed because my internet is not connecting to the provider; the service breaks several times a day. I can contemplate whether hackers are playing with me or if I am a victim of some paid global web plot? I really don't want to dwell on this because allegedly everything, absolutely everything, serves the convenience and satisfaction (but not happiness!) of the big consumer, the digital global citizen. And anyway, this is not the world of my intellect. So, we live in the dictatorship of clocks, times, and modern techno-wonders. In the everyday dictatorship of very ordinary everyday life. In a mechanical, almost robotic existence. Far from the wonders of true existence. And light-years away from a world where time still has a human face. The world of wise sandglasses.

I need time, and the wisdom of the sandglass that measures time. Something missing from ultramodern structures, shapes. I'm still amazed at the dilemma of the philosopher at the end of the last century, who noted the dramatic question of being or not being, Hamlet's true dramatic question: "To Be or not to Be?" In a free interpretation, being or lingering, in Design, in shapes, in rolling time out of our hands and lives. And ourselves we need time for ourselves, replacing self-destructive superficiality.

I received a small sandglass from my Swiss grandfather when I was a child, which he received from his grandfather. Gold-plated metal frame, hard glass, upper and lower cone shapes, and shining Sahara sand crystals. It measured

five minutes. My childhood sandglass was a miracle clock. I carried it in the pocket of my coat and pants, guarding it carefully. I took care of it as if it were a living bird, afraid it might fly out of my pocket in an unguarded moment. Even as a child, I admired the sparkling desert crystal sand grains, and while they slowly, silently rolled down, occasionally, I turned it carefully, and the grains suddenly took a different direction, starting to dance. It was a strange game. While the sunlight reflected on the even flow of crystal grains, my imagination soared far. Into the actual deserts, desert ships, camels, into the fantasy world of One Thousand and One Nights that never existed. But it was good to dream, freely, realistically, or with a free imagination. With the audacity of Harry Potter. While under the influence of the short-lived sandglass, I pondered its wisdom and teachings. How it depicts the basic law of our earthly existence: everything is finite in this world. What has a beginning also has an end. And that time, not only the objective time outside us but also the subjective time measuring us, will end someday. And that our lives, like the crystal grains of the sandglass, have their own physical laws of motion and timing. And that the crystal shower, the light stream, always flows from above. A great message that human existence, personal destiny, comes from the great upper being, God, whether we accept this law of being or not, whether we care about it or not. Not counting on the fact that our life starts high. In real life, there is no place for translation, only once, when God's hand or Spirit turns our lives in another direction. We call this the miracle of conversion, the discovery of God-experience, the unrepeatable gift of life direction reprogramming. The clock of faith.

Now I still have special messages from the sandglass that I would like to share with you.

Wisdom of my Soundless Sandglass

From the poetry collection "Sandglasses" by Rose Ausländer (1901-1988), a Bukovinian Jewish writer, I take one. I am convinced that the Spirit of God, the Rúah Adonai, brought this poem to me today, precisely in today's world situation.

> **"** They start a war, and no one asks us.
> They throw sand in our eyes.
>
> And we can only ask:
> Why do people have to shiver and hunger?
> Why do our brothers bleed?
> Why do we have to kill those whom others designate
> as enemies?
> Why can't we live in peace and brotherly love with
> each other?
> As it is written in the memory of every human being?
> In the Old and New Testaments
> And again, no one asks us.

Ethics of Diplomacy

Another short free verse from my sandglass comes from the Swiss social ethicist Christoph Stückelberger, founder of Globethics. In the title *Way-Markers*, the reader discovers a compilation of 365 short wisdoms, a work realized by applying meticulously the practical flip of the sandglass on a daily basis during a whole year (we suppose Christoph's tool was large enough to keep 10 minutes of sand). For ten minutes, with artistic regularity, each evening, a particular focus was reserved by the theologian on one ethical burning issue, which was captured and handwritten in the form of an aphorism. Thus, in "the Ethics of Diplomacy" we discover:

> **"** Defending one's own interests
> Recognising others' interests
>
> Not fighting each other
> Taking a step towards each other
> Making careful diplomatic concessions,
> expecting that the other party
> also makes concessions.
> Putting yourself in the place of others
> offers surprising possibilities
> of achieving an ethical compromise.
> The ethics of negotiation

The ethics of diplomacy.
 (Stückelberger, *Way-Markers*, 46, 2019)

In the following section we try to assess the fundamental philosophical assumption behind the writing of ethical aphorisms, apart its short and poetic dynamical engaging with the reader, the freedom of the form of expression, and the great possibilities open to playfully making of the words sound like music to the mental ears of any likeminded reader, who would only need about two minutes to learn a deep ethical lesson.

2. The sandglass as measure for qualitative ethical leap

The sandglass should not be simply considered as a metaphor of the right temporal balance between extremes, between the "Scylla of the too little" and the "Charybdis of the too much" (E. von Hartmann, *Phänomenologie des sittlichen Bewusstseins*, Das Moralprincip der Harmonie, 1879, 123-4), as on this slightly narrow view, it cannot be considered other than simply a negative principle of the just means, a softening of the determinations by the extremes. The disadvantage of a general template for levelling any peculiar individual initiative, should not be underestimated, but as just balance it stands as a general principle, which we find in the ethics of taste as well as fundamental esthetical principle.

The balance between extremes experiences how we try to escape disharmony, and it is quickly recognized, as hostile to any form of non-proportionality of a relation. On the contrary we praise the symmetry of a comparison. Disharmony of course could take another name: the practical foundation of a descriptive pessimism of the human situation in the world, where there is an overall negative balance between pleasure and pain (Hartmann, *Pessimismus*, 1891, 77).

By contrast, the principle of the means as right balance can be regarded as having a true value or an ideal ethical value, entering in the predicate of perfection, harmony and beauty. It has historically been developed not only

by Aristotle in the *Nicomachean Ethics* but also in Plato's work, first in the *Philebus* and then in the *Republic*.

Von Hartmann compares to the polyphony of an orchestra the way we get affected by our emotions where disharmony produced in repetitive manners exposes us to the creation of enduring social and ethical anomalies. By contrast, the harmony of the faculties of the mind is the "precious treasure" inherited by Mother Nature, it is for humans, comparable to leaves and fruits for trees, in the general economy of Nature. The aim of a possible ethical disposition for action [*ethische Streben*] is precisely in the possibility of harmony or perfection, or the coming closer to this central aim (Das Moralprincip der Harmonie, 134, ibid.).

This way of placing in a future orientation, what initially is presently experienced as negative includes consequently a wise option of a metaphysical significance, as spiritualisation of present disharmony, a method of compensation and liberation through hope and the collective holistic self-cancellation of the dispositions related to unreachable aims.

Following earlier reflections by Christian Wolf (1679-1754) there is a perfectionist ethical principle which transforms quantity, as the quantity of sand in the sandglass we may argue in our allegory, into quality, it is reminded to our attention by the need to turn the sandglass and count a qualitative momentum. Following a inspiring reflection by Hartmann, there could be a transformation from the growing quantitative elements falling in our conscious self-reflecting capacity to a qualitative one.

The richer the relation between the qualitative moments will be. Temporal facet to this process appears very logically as: "The more perfect a human being will be through these actions, through which one brings harmony into one's past, present and future state, through which he/she will become more consistent therefore with him/herself, and unperfect through the opposite." (Wolf, in E. von Hartmann, 136, op. cit.).

Before Wolf, G. W. Leibniz might have been one of the first German thinkers to introduce the idea of progress, as a "joy achievable in the future of the

worldly process" (quoted from Hartmann, *Philosophy of the Unconscious*, III, 13, 454; translation ours).

In his master work, his *Phenomenology*, Hartmann will develop an immense system of not one but over fifty different ethical principles which all are placed on a precise hierarchical and horizontal chain link (sometimes described as an axiology). The aim of this giant project of ethical system, an evolutionary system which normatively is based on the hope of an ascending progress from the simplest (often called proto-ethical principles) to large collective ethical principles (with both Buddhist and Christian connotations).

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4. Short biographies

Rev. Dr Lajos Békefi, PhD, is a reformed pastor-theologian, researcher, publicist, and foreign affairs secretary of the Protestant Workshop, Hungary, which reflects in this Eastern European country on the position and role of Protestants. He is currently carrying on a research on the Armenian genocide at the Vatican's Library.

Email: paxvobis2016@gmail.com

Dr Ignace Haaz, holds a doctorate in Arts and is Publications Manager at Globethics (contact: publications@globethics.net). His latest works on ethics and education can be found in Globethics Library.

Email: haaz@globethics.net

Les temps futurs
de l'éducation

Stefania Gandolfi,
Fondazione Vittorino Chizzolini

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Mots clés

Temps, éducation, coopération, changements sociaux, inégalités

Résumé

Cet article se focalise sur un aspect précis du concept de temps dans l'éducation, sur les priorités que les temps futurs de l'éducation doivent choisir comme les directions les plus pertinentes pour nos sociétés. Les temps structurent et accompagnent la vie de chacun, marquent le passage entre les générations et deviennent un indicateur du développement des sociétés.

Le rôle de la réflexion sur l'éducation est de s'atteler aux problématiques qui se dessinent à chaque période, et lui sont liées en termes d'époque spécifique. Ceci implique d'ouvrir les frontières de la recherche vers des objets toujours vus comme nouveaux, au moins en partie, et d'envisager des opportunités et des défis importants et urgents, en ce que par leur condition de nouveauté, ces éléments inattendus sont susceptibles de former un projet tourné vers l'avenir.

Au cours de cette réflexion, nous proposons d'imaginer des futurs dans lesquels la résilience aux changements profonds et aux mutations complexes est présente. Celle-ci implique d'engager une réflexion sur l'avenir des connaissances et des valeurs qui sont plus importantes et urgents pour les savoirs et pour les sociétés.

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1. Introduction

La période que nous vivons aujourd'hui présente des changements profonds et des mutations complexes qui marquent nos sociétés. Après une longue pandémie et deux guerres encore en cours personne ne peut rester indifférent aux bouleversements de la vie quotidienne et aux questionnements que chacun se pose. La croissance de l'exclusion et de la fragmentation sociale, les migrations internationales, le changement climatique augmentent également la fragilité et l'incertitude des personnes et des communautés. Si à tout cela on ajoute la violence, présente partout, à l'école, en famille, dans les lieux publics et privés nous devons forcément réfléchir sur l'importance de l'éducation, sur son impact dans les relations interpersonnelles et sociales. Mais l'éducation a besoin d'une transformation et d'une redéfinition de son rôle, de ses finalités pour être capable de mettre la priorité sur les problèmes sociaux et ainsi contribuer au bien commun de l'humanité.

Planifier les temps futurs de l'éducation ne signifie pas mesurer les temps, différentes pour chacun et pour chaque structure, mais signifie plutôt réfléchir sur les perspectives comment envisager les différentes possibilités qui influencent nos modèles de société. « L'éducation est à la fois projet global et système, objectif individuel et collectif, contenu universel et spécifique, activités multiples, temps structuré et diffus » (St. Jarre ; Dupuy-Walker 2001 : XI). Changer l'éducation signifie changer la société et dans la situation actuelle, nous suggérons qu'il est urgent que l'éducation favorise l'accueil et l'intégration des déplacés et des migrants qui arrivent dans nos sociétés. Le secteur de l'éducation est habilité à réfléchir sur les modèles de développement et pour cette raison, on peut s'accorder à dire que l'éducation doit envisager des futurs capables de repenser les savoirs comme biens communs, afin de faire progresser l'éducation vers des valeurs de justice et de paix. Afin de se convaincre de l'utilité d'une telle démarche une simple observation suffit.

Chacun peut sans difficulté accorder que l'éducation peut devenir elle-même un levier d'inégalité, parce que de fait les chances de l'éducation ne sont pas équitablement distribuées dans les sociétés où beaucoup de jeunes et d'adultes ne peuvent pas bénéficier d'un apprentissage de qualité. L'éducation a un

devoir de contrebalancer ces inerties et, idéalement, devenir un indicateur de développement des sociétés, à condition que les savoirs et les cultures, y compris les savoirs autochtones, s'articulent avec le bien commun et renforcent la diversité et l'inclusion ; mais comment réaliser un tel défi ?

Ce sont les personnes qui « font » le temps, qui concrétisent le temps organisé et prévu par les institutions, notamment en matière d'éducation, qui exercent un des leviers les plus efficaces sur les capacités de décision et d'accélération plus ou moins grand d'adaptation des mœurs aux nouveaux contextes sociaux. Actuellement, nous voyons au moins trois étapes qui peuvent qualifier les temps futurs de l'éducation et nous amener vers un développement durable, plus humain et inclusif, à savoir :

> 1. l'éducation à la citoyenneté démocratique, qui privilège l'inclusion, la participation active, la culture, les valeurs et l'élaboration active de bonnes pratiques de la citoyenneté. Elle est nécessaire dans un monde interconnecté et interdépendant, où la dynamique des rapports interpersonnelles et la modification des perceptions de la conscience et des comportements deviennent de plus en plus urgentes ;

> 2. le renforcement de la coopération internationale, élément également important pour la gouvernance, qui a pour fonction d'apporter à l'éducation un espace de croissance, de comparaison, de collaboration et d'apprentissage mutuel ;

> 3. la mise à jour du curriculum, qui est l'un des fondements de l'apprentissage et qui constitue une sélection systématique des connaissances, des compétences et des valeurs.

2. L'éducation à la citoyenneté

La première étape à envisager pour la préparation d'un futur plus inclusif est, à notre avis, l'éducation à la citoyenneté parce qu'elle favorise la participation à la vie sociale et politique, et développe les capacités civiques, culturelles et économiques qui renforcent les liens communautaires et la coexistence pacifique dans les sociétés (Tawil, 2019 : 19). Il s'agit d'une approche

nouvelle de la citoyenneté, entendue comme lien politique qui se déploie dans l'espace public, et comme principe qui légitime l'extension du statut du citoyen aux personnes qui sont encore exclues par l'acquisition de nouveaux droits, dans le respect des lois et procédures. Comme espace unificateur, le concept de citoyenneté fonde la nature même des droits de l'homme et de la démocratie, en aidant au moyen de l'action concrète des individus et des personnes qui s'y engagent, vis-à-vis d'autres personnes en situation de besoin, que l'action citoyenne permet de contribuer à intégrer. Cet objectif n'est pas possible sans collaboration autour de ces personnes issues de la migration, qui cherchent à comprendre leur nouvel environnement. En fin de compte l'acceptation de nouvelles responsabilités individuelles, passe par simplifier l'accès par un travail de traduction et une transposition des normes entre cultures diverses. Les devoirs collectifs et environnementaux individuels et globaux font partie de ces normes et à l'apprentissage de ces pratiques.

L'éducation à la citoyenneté peut être interprétée comme passage d'une culture donnée, liée à un contexte donné à une culture du partenariat, en apportant à la société concernée un égard critique et une capacité transformative et de rénovation. L'essence de l'éducation comme formation n'est-elle pas fondamentalement de modifier la conscience et les comportements pour apprendre à se situer par rapport aux savoirs et par rapport à un prochain, mouvement à la fois liberté dans l'espace et le temps, qui est condition de base du dialogue citoyen et des droits de l'homme. Les droits de l'homme garantissent les capacités qui forment les seuils des libertés et tracent les finalités avenirs de tout développement démocratique. Citoyenneté et droits de l'homme sont deux concepts qui constituent une *grammaire politique du développement*, à condition de les comprendre et inclure selon leur universalité, leur indivisibilité et leur interdépendance (AA.VV., 2016: 8).

Enseigner les droits de l'homme c'est remonter un fil rouge qui constitue la force du lien social et qui promeut l'éthique politique de la démocratie comme démocratisation des sociétés à travers un enseignement des libertés et des responsabilités. Il s'agit d'une éducation libérale démocratique, qui enseigne

l'interprétation de la culture démocratique parce que la démocratie n'est pas un modèle qui s'applique mais une idée qui s'interprète. L'espace des libertés se dessine entre la démocratie comme idée d'une part et les voies et les essais de la démocratisation de l'autre. Et c'est ça la fonction principale d'une éducation qui prend ces concepts comme noyaux dur.

Si on se pose la question : qu'est-ce que cette éducation peut apporter à la démocratie et aux jeunes, la réponse est à premier abord simple. Elle permet de prendre conscience de la citoyenneté dans un élan collectif, c'est prendre conscience de sa propre appartenance, de ses droits et responsabilités, comme activité collaborative et principe de réciprocité ; nous ne pouvons être citoyen qu'avec les autres, ce qui place les droits de l'homme au cœur de l'éducation à la citoyenneté ainsi que le concept de l'altérité. Selon Paul Ricoeur l'Autre est nécessaire pour exister et pour nous construire.

> " Aujourd'hui l'éducation à la citoyenneté doit être comprise comme une des premières conditions à remplir pour réaliser le droit à une éducation adéquate à une société démocratique, c'est-à-dire à une société dont l'objectif est le développement des libertés par leur interaction.

Ainsi la mission de l'éducation à la citoyenneté devient la modification des perceptions de la conscience et des comportements et devient aussi l'apprentissage des signes qui permet à chacun de se situer par rapport aux savoirs et à autrui (Meyer-Bisch 2005 : 37).

3. La coopération internationale

Pour élargir les temps et les espaces futurs de l'éducation la seconde étape concerne la coopération internationale, car les collectivités locales et nationales ne peuvent pas survivre et se développer de manière totalement isolée. Quant bien même certaines seraient suffisamment riches économiquement et puissantes militairement pour vivre en autarcie relative, aucun pays ne peut s'éloigner des principes de liberté et démocratie ou de droits de l'homme sans conséquence. Le modèle d'éducation libéral démocratique proche de l'idéal des droits de l'homme implique une gestion

d'un réseau politique adapté à cette fin, à l'engagement politique et citoyen avec des personnes et des institutions, des acteurs publics, privés et civils, dans un processus orienté vers la réalisation du bien commun et indissociable de l'exercice d'une forme de responsabilité mondiale. Le défi est aussi de rester ouvert vers des coopérations avec des pays de tradition éloignée du concept des droits de l'homme, qui néanmoins forment une cohorte importante de collectivités, même parmi les BRICS. Il appartient à la coopération internationale de procéder « vers le réexamen critique des paradigmes qui structurent notre réflexion sur le développement » (Tawil 2013).

Il est urgent de repenser la philosophie de la coopération à partir de la base culturelle et sociale de chaque peuple et, par le biais d'un dialogue ouvert et continu, parvenir à penser en commun nos finalités du développement ; ce signifie qu'il y a coopération quand les droits sont reconnus, effectifs et respectés et quand chaque personne devient sujet de droit. Cette démarche implique un point de vue inclusif sur les concepts mêmes de droit de l'homme, de liberté et de démocratie, qui ne doivent pas constituer des coquilles vides ou pire des moyens idéologiques de polarisation, tensions et peurs dont les peuples finissent par payer le prix de politiques publiques nationales et internationales irresponsables.

Réexaminer le paradigme de la coopération internationale sous la houlette de l'éducation, c'est faire une distinction claire entre l'approche basée sur les besoins et l'approche basée sur les droits de l'homme car ils constituent un ensemble cohérent de valeurs et de principes fondamentaux contraignants, qui traversent toutes les dimensions de la société. Une approche basée sur les besoins est en soi légitime mais les besoins sont définis comme des manques uniquement à satisfaire par des transferts. Il s'agit d'une approche réductive qui risque de retarder le processus d'autonomie, de formation éducative et d'autodétermination des personnes. En revanche l'approche basée sur les droits augmente les capacités des personnes, parce que chaque droit de l'homme est en soi une capacité à développer qui rend effectif l'exercice des libertés et des responsabilités. Il s'agit d'une approche culturelle, politique et

systémique, axée sur le développement mutuel des personnes, des sociétés et des domaines qui constituent la triangulation effective et l'objectif prioritaire de la coopération internationale (Meyer-Bisch et al., 2016). Elle fonde les droits humains sur les droits culturels, ce qui ouvre à la fois la recherche et l'éducation à davantage d'hospitalité, à une meilleure inclusion des langues et cultures dans leurs différence. À la fois comme sommet de l'ensemble des différents droits humains, y compris les droits humains les plus fondamentaux comme le droit à la nourriture ou à l'eau, les droits culturels sont un passage obligé d'accès à l'ensemble des droits.

C'est sur cette base que le temps futur de l'éducation doit redéfinir la coopération au développement, à notre avis, en partant des droits de l'homme bien définis, pour avoir une approche globale, cohérente par rapport à l'exclusion sociale et à la pauvreté. Coopérer, en fait, signifie regarder chaque personne comme acteur d'une société à laquelle chacun, même le plus démuni, apporte sa réflexion. Le défi d'aujourd'hui est d'amener tous les membres d'une société à voir dans chaque être humain mis au ban de la société une richesse perdue, et une chance gaspillée pour toute l'humanité et donc d'agir de manière concertée et effective, pour prévenir cette tragédie dans ses conséquences à long terme.

C'est dans ce souci pour le prochain que nous situons le cœur de l'éthique de la coopération, basée sur une éthique universelle des libertés, respectueuse de la diversité de chaque personne et de chaque système. La coopération est aussi un devoir rationnel de se relier à autrui, un devoir nécessaire à un développement multidimensionnel basé sur la raison, qui puisse demeurer partage de responsabilités, d'intelligences et de convictions, et que l'éducation doit viser. Une démarche éthique citoyenne, telle que nous l'avons présentée, suppose de s'interroger sur les règles, les valeurs, les moyens et les limites pour former des citoyens qui comprennent les situations dans un cadre éthique et culturel, en même temps que préserver une capacité critique de pensée et de dialogue, une ouverture empathique et la compréhension généreuse de la diversité des cultures.

Ce sont les préceptes de l'éthique pratique par l'exemple et l'éducation comme lieu de formation, qui nous orientent à soupeser et réorganiser la

valeur véritable de nos habitudes de vie. L'école, les centres de formation et l'université forment par petites étapes temporelles presque imperceptibles, l'esprit et la disposition durable des personnes, afin qu'elles deviennent capables d'opposer par des tendances empathiques et par l'accueillir de principes politiques harmonieusement égalitaires, d'autres pulsions, elles d'exclusion, qui circulent dans une société de communication de masses, et qui autrement tendraient aisément à envahir l'espace public et les esprits.

Envisager de nouvelles frontières éducatives pour la coopération internationale est la tâche que les acteurs publics, privés et civils doivent initier, en même temps qu'ils témoignent de leurs expériences, afin de dépasser l'approche par projet et aboutir à un paradigme stratégique et structurel qui réponde à une vision holistique et une politique effective et réaliste. Dans la coordination d'un large group d'institutions, il y a place pour une cohérence entre des projets locaux et des politiques de planification stratégiques nationale et mondiale. Cette politique unifiée et effective est exigeante, elle repose sur deux axes.

Solidarité et subsidiarité forment entre les acteurs les deux piliers de la coopération internationale : solidarité comme mobilisation et partage des ressources humaines et financières, dans le respect de différents processus de développement des populations. Subsidiarité comme capacité d'identification des niveaux de décision et d'action en contact direct avec les personnes et les institutions de la société civile.

Il est aussi urgent que le temps futur de l'éducation puisse redéfinir une coopération Sud-Sud pour améliorer le dialogue, créer un consensus entre les différents partenaires, renforcer la capacité de générer des connaissances et définir de nouveaux paradigmes de recherche adaptés à chaque situation.

Face aux crises actuelles, la coopération internationale

> " nous invite à nous déplacer, à regarder ce que nous croyons être le centre depuis ces marges pour y élaborer de nouveaux savoirs et de nouvelles manières de faire société […] sur le plan intellectuel autant que politique c'est au-delà des frontières nationales, dans la multiplicité des voix

et le croisement des regards, que se joue la possibilité de retrouver nos marques (Esprit, 2022 : 6-7).

4. La mise à jour du curriculum

La mise à jour du curriculum et des savoirs est la troisième perspective qui ouvre à des futurs éducatifs plus équitables. En fait le curriculum illustre les buts éducatifs d'une société ; on peut le considérer une sorte d'accord politique et social qui reflète la vision commune d'une société et qui prend en compte les attentes et les besoins locaux, nationaux et mondiaux. Notre troisième perspective implique donc, pour y arriver, une consultation publique des diverses parties prenantes : spécialistes, enseignants, parents, praticiens – en somme la société civile dans son ensemble. Par ailleurs, le curriculum détermine pareillement le « quoi » et le « comment » de l'enseignement et de l'apprentissage, et il est interpellé à la fois par les instances de la société à laquelle il s'adresse et par les tendances internationales. La question centrale et comment élaborer un curriculum à une époque marquée par des changements multiples et rapides, dans un contexte mondial complexe, avec de nombreux risques pratiques et éthiques qui découlent de ces changements ?

Il est tout à fait urgent de réfléchir sur les critères et les directives qui déterminent la qualité d'un curriculum. Premièrement, le curriculum devrait instaurer une nouvelle relation entre l'éducation et les connaissances, ce qui veut dire que le curriculum devrait être à la fois local et global, et partir des « racines » mais également posséder « des antennes ». Cultiver et valoriser les racines est crucial pour connaitre d'où on vient. En même temps, avoir des antennes qui captent ce qui se passe ailleurs, au niveau national et mondial, c'est donc regarder à la fois vers l'intérieur, le local, le national, et vers l'extérieur l'international. Le curriculum devrait continuer à garantir à chaque enfant le droit de vivre un parcours d'identification pour s'approprier des ressources culturelles et pour valoriser la diversité des personnes, et acquérir une diversité appropriée de savoirs. Les curricula ne peuvent pas être élaborés seulement à huis clos ils doivent puiser dans les richesses des savoirs

collectifs pour recueillir d'autres instances, d'autres observations dans un esprit de rationalité, d'universalisme et de pluralisme.

Et, enfin, dans un monde de plus en plus interconnecté et fragile sur le plan environnemental, le curriculum ne peut pas non plus rester statique mais doit être flexible, ouvert et participatif, pour accroître de manière effective la viabilité sociale et culturelle des personnes et saisir les priorités locales qui ne devraient pas entrer en opposition mais au contraire s'harmoniser avec celles mondiales, ou l'inverse, afin d'éduquer les élèves à une coexistence pacifique et à l'exercice de leurs responsabilités, d'une part en tant que citoyens mondiaux et défenseurs planétaires du développement durable, tout en assurant d'autre part leur responsabilités non globales mais de proximité dans leurs communautés les plus proches.

Il peut être finalement judicieux dans le futur que le curriculum soit élaboré comme un cycle continu et dynamique, parce qu'une approche cyclique favorise l'acquisition de savoirs qui s'enrichissent, s'entrecroisent et développent progressivement des capacités telles que

> " Apprendre à apprendre, à être autonome et aussi apprendre à désapprendre, à douter, à se remettre en question, à se rebeller contre les paradigmes établis pour saisir les occasions et défricher des pistes nouvelles (Unesco 2021 : 68).

Le long de ce parcours, il ne suffit jamais d'introduire les langues locales ou valoriser les auteurs étrangers ; il faut toujours que l'éducation renforce la capacité de produire des connaissances pour développer de nouveaux modèles épistémiques, en même temps qu'on consolide les acquis.

La décolonisation épistémique du curriculum pourrait lorsque nécessaire créer de nouvelles possibilités de communication interculturelle, d'échange d'expériences et de significations avec une vision et une rationalité alternative qui peut légitimement revendiquer une certaine universalité. Le développement durable exige que chacun joue un rôle et que l'éducation enseigne « l'art de vivre » en harmonie avec l'écosystème « en ne prélevant

rien de plus que le strict nécessaire pour l'existence et le bien-être » (Unesco 2021 : 71).

La décolonisation épistémique des savoirs est une vraie révolution qui consiste à réévaluer comment notre rapport aux savoirs demeure empreint de rapports de pouvoir colonial. Et toutes les institutions académiques sont invitées à repenser leurs modalités d'enseignement et de fonctionnement de manière générale, en les inscrivant dans une autonomie épistémique et dans une démarche respectueuse de l'appropriation de toutes les sources de connaissances précédemment peu reconnues ou, certaines fois, supprimées. Ces politiques qui redessinent les frontières des savoirs, en condamnant à l'oubli un passé au nom d'un futur, comme celles qui redéfinissent les frontières entre les communautés humaines forcées à se déplacer, rencontrent aussi des résistances, comme dans toute entreprise humaine qui déplace les marques qui nous sont familières.

Pourtant envisager et maîtriser les temps futurs de l'éducation c'est sans doute toujours aussi apprendre les liens entre éducation et humanité, même lorsque nous devons sortir de notre zone de confort, c'est cultiver « sous l'angle de notre humanité commune » notre proximité à la planète et « notre aspiration collective à la justice » (Unesco 2021 : 77).

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Professeure d'éducation comparée et de pédagogie des droits de l'homme à l'Université de Turin et de Bergame. Dr Gandolfi est actuellement présidente de la Fondation Vittorino Chizzolini.

Temporal Horizons in Education

Nurturing Timeless Teaching-Related Skills and Fostering Teacher Leadership in Low-Resources Contexts

Mélodie Honen-Delmar,
Jesuit Worldwide Learning, Switzerland

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Abstract

This paper extracts the findings of the impact study on the Learning Facilitator programme's study, a 6-month blended learning professional programme accredited by the Catholic University of Eichstätt-Ingolstadt (Germany) and delivered by Jesuit Worldwide Learning to teachers in context of marginalisation. Focused on elucidating how the Learning Facilitator programme nurtures graduates' soft skills in teaching and fosters their servant-leadership, this paper underscores how the programme redefines the temporal horizons for its participants, enabling them to transcend established frames of reference and cultivate inclusive and conducive learning environments both within and beyond the confines of traditional classrooms. This contribution seeks to bring the seldom heard voices at the centre of the discussion on "time for education", echoing graduates' critical exploration in reevaluating conventional frames of reference in pedagogical contexts.

1. Introduction

1.1 Time for Education: Relativity and Critical Pedagogy in the Learning Facilitator programme

In a global context where 250 million children are deprived of access to education (UNESCO, 2023), the urgent discourse on "Time for Education" prompts a profound reflection on the temporal dimensions inherent in the educational landscape. This contemplation, particularly pertinent within the framework of the Learning Facilitator programme[1], underscores the imperative of equipping educators with the necessary skills to address the shortage of trained teachers in contexts of emergencies and enable teachers to emerge as leaders within their communities. In grappling with the contemporary significance of 'time for education,' adopting Albert Einstein's theory of relativity offers a physical lens for reevaluating conventional frames of reference in pedagogical contexts.

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[1] This article has been previously released with minor changes by the authors and Jesuit Worldwide Learning as §2.2.-3.1 of the report: "Student-Centred and Inclusive Approaches Nurturing Teacher Leadership: The Learning Facilitator programme, JWL Research Report #11 / October 2023, URL=<https://www.jwl.org/Articles/Research/Research%20Publications/lf-impact-2023/Template_LF_report_Final%20%28003%29.pdf>. Republished with permission. The Learning Facilitator programme, delivered since 2019 by Jesuit Worldwide Learning and accredited by the Catholic University of Eichstätt-Ingolstadt (Germany), is a 24-week course which trains teachers in context of marginalisation - be it through poverty, location, lack of opportunity, conflict or forced displacement - to build an inclusive and student-centred classroom in both formal and non-formal education settings. The Learning Facilitator programme utilises a blended learning format, delivered through the JWL Learning Management System and Global E-learning app, with weekly assignments following the experience-reflection-action model, fostering a global community of learners who engage in reflection and apply knowledge to a practicum, guided by online and onsite facilitators.

In the context of the Learning Facilitator programme, Eistein's argument that time is relative based on a frame of references invites us to examine the notion of 'time for education' through the role of teachers in relation with their distinct environments. Rather than isolated purveyors of knowledge, teachers are integral components of a system that shapes traditionally hierarchical relationships with students (Freire, 1970). Freire's critical pedagogy theory urges a re-evaluation of these classroom dynamics, recognising the intricate interplay between internal classroom dynamics and external influences. In this interwoven web of interactions, the role of teachers assumes crucial significance in comprehending the reciprocal relationships among knowledge, students, and their surroundings.

The Learning Facilitator programme serves as a space wherein educators from marginalised settings are afforded the temporal latitude to scrutinise and transcend conventional educational paradigms, transitioning from a prescriptive "banking system of education" to becoming facilitators of learning (Freire, 1970). Drawing from the insights gleaned from the impact study of the Learning Facilitator programme, this paper allows to give centrality on the development of educators and their positionality within the ambit of low-resource settings. Focused on elucidating how the Learning Facilitator programme nurtures graduates' soft skills in teaching and fosters their servant-leadership, this paper underscores how the programme redefines the temporal horizons for its participants, enabling them to transcend established frames of reference and cultivate inclusive and conducive learning environments both within and beyond the confines of traditional classrooms.

1.2 Research contexts and design

Anchored in the voices of the graduates of the Learning Facilitator, this paper relied on the Participatory-Action Research design (Hall, 1992) of the Learning Facilitator impact study (Honen-Delmar & Rega, 2023). This research analysed the voices of over 50 Learning Facilitator graduates from diverse locations, including Afghanistan, Kenya, Malawi, Guyana, Iraq, and India. These countries were carefully chosen to ensure that the research could be conducted effectively within the local conditions.

Row Labels	Female	Male	Total
Afghanistan	15	5	20
Bamyan	7	2	9
Herat	3		3
Kabul	2	1	3
Lal	1	2	3
Nili	1		1
Shekmeren	1		1
Guyana	2		2
St Ignatius	2		2
India	3	1	4
Delhi		1	1
Sneharam	3		3
Iraq	2		2
Domiz	1		1
Erbil	1		1
Kenya	1	19	20
Kakuma	1	19	20
Malawi	2	1	3
Dzaleka	2	1	3
Grand Total	**25**	**26**	**51**

Table: Participants by country, community learning centres and gender

- Kakuma Refugee Camp, Kenya: Established in 1992, Kakuma is one of the oldest and second-largest refugee camps in Kenya, hosting over 200,000 refugees, mainly from South Sudan and Somalia (UNHCR, 2023a). JWL initiated its first online programme at Kakuma in 2010, and it has since become the largest JWL learning centre, serving over 1,500 students since 2020.

- Dzaleka Refugee Camp, Malawi: Situated 40 kilometres from Lilongwe, it was the second pilot site for the Diploma in Liberal Studies, the first programme offered by JWL. Initially created in 1994 for refugees from the

African Great Lakes region, Dzaleka now houses over 80,000 refugees from Rwanda, Burundi, and the Democratic Republic of Congo (UNHCR, 2023b). Since 2020, approximately 1,250 young individuals have engaged in daily courses, connecting with peers both at the JWL learning centre and within the global community of learners.

- Iraq: JWL began focusing on Iraq in late 2016, responding to the Syrian war and the ISIS invasion. The organisation established a small learning centre in Domiz Camp, which has now expanded to seven centres across the Kurdish region of Iraq, serving diverse religious and cultural communities, including Syrians, Muslims, Yezidis, and Iraqi Christians. Since 2020, nearly 4,000 students have enrolled in JWL courses.

- Afghanistan: In the recent education policy development, 110 students, including 93 young women, enrolled in the Learning Facilitator programme in 2023. These students, located in remote villages in the Bamyan and Daikundi Province, study partly at home in learning groups, addressing the critical need for professional training in the community.

- India: JWL's recent growth includes two new centres established in New Delhi and Anchuthengu (Kerala). The New Delhi centre, in collaboration with the Jesuit Refugee Service, predominantly serves Afghan and Myanmar refugee students. The Anchuthengu centre, in partnership with the Sneharam Centre for Social Action and Research, offers a variety of academic and professional courses, primarily to young adults from the fishing community and lower castes.

- Guyana: In the Southwest of Guyana, near the Brazilian town of Bonfin, JWL commenced programmes in 2020. They aim to provide university education to the villages, meeting the specific needs of secondary school graduates who become 'untrained teachers' before pursuing formal teacher training.

2. Teaching-related soft skills

In the realm of essential soft skills for educators, various attributes such as communication, initiative, technological proficiency, leadership, productivity, teamwork, resilience, reflexivity, empathy, self-efficacy, creativity, and effective communication have been frequently highlighted (Fernandes et al., 2021; Malik & Mohan, 2022). Acknowledged as indispensable for effective teaching, personality development, professionalism, and the promotion of inclusive education (Fernandes et al., 2021), these skills form the foundational framework for educational excellence. Within the context of graduates from the Learning Facilitator programme, a nuanced exploration of soft skills reveals a particular emphasis on time management, and skills prompting self-reflection on teachers' positionality and fostering a caring and inclusive learning environment. As we delve into the discourse surrounding teacher soft skills, these emergent themes underscore the distinctive contributions of the Learning Facilitator programme in shaping educators from the margins with a heightened awareness of their temporal responsibilities and a commitment to creating nurturing and inclusive educational spaces.

2.1 Organisational and time management in classrooms

The Learning Facilitator programme has been instrumental in fostering the development of soft skills essential to the creation of inclusive and student-centred classrooms. One significant area of growth is time management, organisational and classroom management skills, as emphasised by a graduate from Afghanistan:

> " Now my actions are a bit more disciplinary. I have my notebook with myself always, and I put the most important things in my timetable. This disciplined approach has allowed me to make time for my studies while also spending quality time with my family and friends.

The programme instils the value of identifying priorities and organising tasks effectively, as exemplified by another graduate in Kakuma:

> The format of this course is meant to mentor teachers. So, it is all about organising books, it has help me to have skills on how I should organise my work especially before I enter to the class. I have to plan my lessons that are number one. Secondly, it has helped me on management skills especially how I should manage my classroom.

This newfound ability to systematically plan and confidently engage with students led to improved classroom management and a more impactful teaching approach, as highlighted by graduate in Afghanistan:

> Before I was, I was not really good at controlling this in managing the classroom. But now I can easily manage the classroom, I can understand the students [...] I can show the planning.

This capacity to effectively plan lessons is further elaborated by this participant in Sneharam, India:

> Before a class, I planned the systematic way how I teach, what is the content I taught with my students, what are the objectives of the class and I planned everything in this course.

Thus, these enhanced classroom and organisational skills ultimately contribute to a positive impact on their students' learning journey.

2.2 Developing community collaboration and trust

Besides building organisational skills in classroom settings, the Learning Facilitator programme serves as a catalyst for community collaboration and trust-building, fostering essential soft skills that empower graduates to effectively engage with their communities. Graduates highlight how the course taught them to cooperate and build strong relationships with community members gaining their trust and effectively imparting knowledge, as stated by this graduate in Afghanistan:

> " I have learned by the epic learning facilitator course
> how I have to connect with [community members],
> or how I have to have more effective relationships.

Or, in the words of this graduate in Malawi: "I learnt so many things for example how to collaborate in the community and how to make people to be engage in several things like cooperation." As a result, when speaking with community members, their words are held as credible and often accepted without hesitation. This new ability to build connections and trust enables them to collaborate with the community towards the achievement of common goals, including the improved education and fostering positive change. Graduates from various countries, such as Kenya, Malawi and Guyana, attest to learning valuable skills related to leadership, communication, and understanding of others. These skills have proven instrumental in improving their relationships with community members, enhancing their capacity to actively listen, value others' opinions, and be patient and caring in their interactions. For instance, this graduate in Kakuma states how the programme enables the development of strong interpersonal skills:

> " I have gotten some better ways of dealing with people
> like considering valuing everything, […] being
> patient, to love, to be giving time to other people and even
> active listening, that's what I mean. […] So, I could listen to
> my people and get what is there with them to come up with a
> conventional idea, that is going to agree with our ways, all of
> us. That way I can say the course has improved me, in the
> community […].

For this graduate in Guyana, being part of a global community of learners who shared similar issues enabled her to not feel alone and to:

> " realise that we can do a little more to help, especially
> with communities, because it's a community-based
> learning, and as the saying goes, it takes a community to raise
> a child and the units we are focusing on […] what can you do
> to let the community help the learner? What can school do?
> How can you motivate the teachers. So, in learning those skills

or knowledge kind of have me where I am, and I'm better able to deliver, and it's good.

As a result of these enhanced interpersonal skills, they are able to garner support and engagement from the community, inspiring them to be part of initiatives. This positive impact is evident, as community members express appreciation and acknowledgment of graduates' efforts in raising awareness and promoting community involvement. The same graduate in Guyana highlights that:

> " Up to yesterday I had a session with my committee members, and they were like, […] we are here because of you, and we're embracing this whole literacy, and you give us that inspiration to be part of this.

This strengthened community collaboration and trust not only benefitted the community, but also the graduates themselves, as they recall how the Learning Facilitator programme instilled self-confidence, positively impacting their teaching approaches. This graduate highlights that their self-assurance allows them to gain the trust of learners:

> " With learning facilitator course, it helped me to have self-confidence, be sure of what I'm saying so that learners may trust me and may understand, you know when dealing with children, all they need is trust, if at the beginning they don't trust you whatever you be teaching them, they will take them as if you don't know how to teach, as if you are telling them lies.

This trust is vital in the learning process, as learners are more receptive and engaged when they believe in their teachers' abilities. Moreover, this trust leads graduates to feel empowered, as expressed by this graduate in Kenya:

> " This is through learning facilitator, I got it and when I go and apply, my learners really trust me, and they really honour me. This is learning facilitator really give me that power.

This is also highlighted in the story of this facilitator in India:

> " When I started to teach in this community, maybe most of the students didn't trust me to be a good facilitator […] so after I studied with JWL and being a facilitator in this community, so I understood that they empowered me by education. […] because most of the students tried to trust me.

Through the programme's emphasis on effective communication and teaching techniques, graduates can deliver their lessons with confidence and assurance, strengthening their connection with students and the community in the process.

2.3 Self-confidence, courage and the practicum

The practicum component of the Learning Facilitator programme has proven to be a significant catalyst in boosting courage and self-confidence among the participants. For this graduate from Iraq, the initial lessons during the practicum were challenging but they gradually gained confidence and improved their teaching abilities. This newfound self-assurance is seen as universally applicable and beneficial in all situations. Similarly, the graduate in Kakuma highlights how the practicum served as a refresher, offering hands-on learning and practical application of facilitation skills. Through this experiential approach, the graduate gained the motivation to modify strategies and share experiences with others, enhancing their teaching effectiveness. This graduate illustrates:

> " I would say is almost like when you are taught how to ride a bicycle and you have, so you go and ride and then you come back, and you give your experience based on what you have learned. So, it was really hands-on because I was doing the same thing.

Graduates in Afghanistan also highlight how the programme had a transformative effect on their self-confidence. One graduate mention that the encouragement received from their on-site facilitator greatly contributed to

their increased self-assurance. Utilising the acquired skills during the practical sessions further reinforced graduates' belief in their ability to have a positive impact on students, leading to an overall boost in self-confidence. Even in Malawi, where juggling work and learning proved to be a challenge for some programme participants, the Learning Facilitator course – particularly the practicum– ultimately empowered graduates to effectively facilitate learning and overcome initial doubts, instilling a sense of confidence in their teaching approach. Collectively, these testimonies demonstrate how the practicum portion of the programme plays a crucial role in building courage and self-confidence among participants, preparing them to be more effective and confident educators.

2.4 Openness, communicative, and approachable educators

Lastly, the Learning Facilitator programme has served as a catalyst for transforming graduates into open, communicative, and approachable educators, as attested by the following respondents. One graduate from Afghanistan shares how the programme instilled the values of openness and engagement with the community:

> I think one of my friends completely changed. He wasn't trying to communicate a lot with me. I remember that. You know, one of my friends wasn't trying to communicate with all of people a lot. So, I was trying to share with him that you need to be a bit more open with the people. So, from these things I have learned from this course. I'm studying in this course, we need to be more open, if you want to have improvement in your life. You need to be engaged in community.

Another graduate from Guyana highlights the significance of being approachable and energised during sessions, stating that:

> You must be fully energised in order to have effective sessions. Actually, there are lots. You have to be kind and approachable to everyone you share and impart all this important knowledge in a fun and an effective way.

Furthermore, the Learning Facilitator programme enabled graduates to develop their communication and observation skills. For example, this graduate in Kenya who mentors teachers admits that before the course, they always wanted to speak and be heard in meetings. However, through the course, they learned the importance of actively listening to others, allowing them to understand different perspectives and use that knowledge to enhance the learning experience for the whole class. Additionally, the programme enabled this graduate to shift their focus from looking at things from a broad perspective to paying attention to details:

> " With this course, I do look now at details. Like if I'm in a class, I look at student individually, rather than just looking at everyone as student in the class and, you know, that makes a very big difference. Because when you see student individually, […] you try to understand what does each students need in particular for them to study, which may be different from another student.

This newfound ability allows them to view students as individuals with unique needs and to tailor their teaching approach, accordingly, leading to better comprehension and engagement among the majority of students. As part of this openness to learners, graduates emphasise the value of being connected with people from diverse backgrounds and beliefs. One graduate in Kenya uses the example of the LGBTQI+ community, expressing their acceptance and respect for different identities and beliefs, which contributes to fostering an inclusive and friendly learning environment. Through the course, this graduate developed a sense of respect for diverse identities and a willingness to use their own experiences as an example to promote understanding and unity within the community. This is further acknowledged by a graduate in Iraq who has already begun incorporating the concepts they learned from the course to create a friendly and welcoming atmosphere for their students:

> " I have already told them about these concepts in informal or indirect ways, and in the future when I'm a teacher, for example, using these points helps them a lot, you

know, at least it makes a friendly environment for the students of the community.

Other graduates cited building a code of conduct as part of fostering a supportive earning environment for their students. This graduate in Iraq explains how such tools are particularly helpful in their context as:

> " I didn't know that there is a code of conduct can protect my rights [in school] and […], especially in our country we were Kurdish, and we have been subjected for abuse really. So, I think in each step in teaching I will focus on code of conduct which can protect our learners […] and also the educating staff.

This demonstrates graduates' commitment to utilising the knowledge gained from the programme to build a conductive learning environment that facilitates students' development. Thus, the Learning Facilitator programme has been instrumental in equipping graduates with the characteristics of openness, effective communication, attention to detail and approachability required to become transformative educators, enabling them to connect with their communities and make meaningful connections with their students and promote a sense of belonging within the community.

 In conclusion, the Learning Facilitator programme goes beyond developing soft skills. Adopting a student-centred and inclusive pedagogy, graduates from diverse regions explored temporal horizons as they gained the ability to reflect on their role as teachers and their pedagogical frame of references. Their improved interpersonal skills, self-confidence, time and classroom management skills, as well as their understanding of community dynamics positively impacted their teaching and learning processes, promoting a sense of unity and cooperation in their communities. Additionally, openness, effective communication, and approachability were instilled, empowering graduates to promote access to education for all within their communities. Lastly, the programme's emphasis on experiential learning through the practicum has played a pivotal role in boosting graduates' courage and self-confidence, making them more effective educators in diverse situations. As graduates of the Learning Facilitator programme continue to grow and evolve

as educators, another crucial aspect of their development is their role as leaders in the field of education and beyond.

3. Teachers as leaders

The Learning Facilitator programme not only equipped participants with practical teaching skills but also instilled in leadership qualities which extend beyond the classroom. Teachers as leaders refers to the idea that teachers have the ability to influence and improve teaching and learning practices within their classrooms and schools (Pushpanadham & Mammen Nambumadathil, 2020). Their role goes beyond being mere "depositors" of knowledge, but rather play a crucial role in shaping the educational experience of their students (Freire, 1970). Teacher leadership is not limited to formal roles or positions, but encompasses the competencies, influences, relationships, and expertise that teachers possess (Tedia & Redda, 2022; Zydziunaite et al., 2020). It involves actively engaging with colleagues, principals, and other members of the school community to promote effective teaching and learning practices, ultimately leading to increased student learning and achievement (Green & Kent, 2016). In this chapter, we explore how the programme empowered its graduates to become teacher leaders, inspiring and influencing their peers and community members to drive positive transformation in the education landscape.

3.1 Building leadership skills

The Learning Facilitator programme has proven transformative for teachers to build strong leadership skills. One example of the programme's transformative impact in terms of leadership is evident through experiences such as that shared by one graduate from India, who refers to how they once had a tendency to rely on others for affirmation and guidance, often seeking validation for their actions. However, upon completing the course, a transformation occurred, and this graduate adopted a more proactive approach to leadership, expressing a desire to collaborate with others. The programme played a crucial role in enhancing their listening skills, allowing them to better understand diverse perspectives. This graduate learned the

value of taking measured steps, avoiding impulsive decisions which, in turn, encouraged others to follow their lead and take initiative. Moreover, the experience broadened their awareness of societal challenges, prompting them to expand their engagement beyond their own community. This graduate is now actively involved with a fishing-dependent community despite the cultural and caste differences. They recognise the importance of this marginalised community and appreciate their expertise within their society. Thus, through the programme, teachers like this graduate gain a new perspective on leadership, empowering them to serve and collaborate with diverse communities, demonstrating their commitment to understanding and addressing societal challenges. While some participants already possessed leadership (notably graduates in Kenya), for others, the Learning Facilitator programme was essential for them to build this capacity. An Afghan graduate's account reflects how the Learning Facilitator course can boost self-confidence. This graduate shared,

> **"** After taking this programme, the thing that my family and friends are saying is that 'Now you're a completely different person. Now you can talk in front of different groups and share the things that you have in your mind. You are a good manager, or you can manage when you are between groups of people like 10 or 20 or maybe 100 students, and all coming together, […] and you're now thinking differently or you're a creative thinker now than before.' […] they are saying this, and this self-confidence, they really think that this course changed you this much.

This graduate's journey highlights how leadership development through the Learning Facilitator programme can empower individuals to become influential leaders, inspiring others to pursue personal growth and self-assuredness in their leadership endeavours.

Another characteristic that is seen as essential to graduates' understanding of leadership is the importance of effective communication and guiding people toward achieving objectives. As explained by one graduate in Kenya,

> " Leadership is an opportunity to guide people or to lead people; you monitor them toward achieving given objectives. You guide them and support them in the way that they should achieve […] [their] objective.

This is particularly relevant in terms of their leadership role as teachers, which extends beyond the sphere of the classrooms. Thus, the Learning Facilitator programme has proven instrumental in transforming teachers into leaders within their communities, enabling them to think critically, engage with diverse contexts, and address societal challenges effectively. The following sections look at the various characteristics of being a ‚teacher leader ', according to graduates.

3.2 Conflict resolution

The Learning Facilitator course has a profound impact on graduates, empowering them with conflict resolution skills and transforming them into influential leaders. Graduate emphasises how the course sharpens leadership skills, particularly in maintaining a safe class environment and resolving conflicts effectively, thereby equipping them with the skills that contribute to becoming leaders in the classroom. For instance, this graduate in Afghanistan illustrates how the course develop them into mediators within their communities, solving issues regarding access to education as stated,

> " I was trying to be in the middle of their community to solve their problems […] I became a mediator among them. And I received some respect from all my community.

This shows how the course fosters leadership qualities that are valuable in conflict resolution and community engagement. Similarly, this graduate in Kenya emphasises how graduates emerge as leaders in their roles as teachers, resolving conflicts in schools and communities, illustrating that:

> " For example, learners can fight, and we reach a conclusion safely […]. You are up there as a mediator in case of anything, especially violence, social problems all

this one. […] we are competent especially as a teacher,
I myself I have done and am doing it.

Although conflict resolution skills can be present before joining the Learning Facilitator programme, graduates are given the opportunity to explore and expand these. Hence, graduates learn to address conflicts among their students and communities, becoming effective mediators and earning respect as leaders, ultimately leading to improved support for learners, teachers, and parents.

3.3 Role models

The Learning Facilitator course has had a particularly profound impact on graduates in shaping them to become strong role models and effective leaders within their classrooms and communities. Graduates recognise the significant role they play as teachers and the responsibility to be exemplary leaders for their students. As one graduate from India affirms:

> Only a strong leader can be a good teacher, isn't it? We should be a model to our students in always. […] Point out an example for them, that still now even this age, teacher is doing a course and then why can't you?

The course also infused in graduates the potential in education to challenging traditional gender roles and societal norms. In the words of an Afghan graduate:

> I am trying to do my best, and to show how much I changed after I finished the course after, I became the teacher, after I enrolled in this programme. So, when people see my reflection, my behaviour. So, I think they will be more encouraged, and they will send their children and boys and daughters to study this course, or they can send them anywhere no problem, this suggest they will encourage them to go to school or to study.

A similar role model account is described by this graduate in Malawi:

> " You know nowadays girls they just think of marriage, they just think of getting engaged they don't really think of education, you may find that like 80% of 18 years old girls or even 15 years old girl they are pregnant they have babies, they are now mothers in the house, they have married, so with this I can show them […] how empowered I am by the learning facilitator course which enabled me to be a professional teacher and depend on myself and just thinking about education and think about tomorrow like think about having something in life before thinking about marriage.

This newly developed self-assurance enables graduates to shatter gender and accessibility barriers and serve as advocates for education in their communities, empowering others to seek knowledge and self-improvement. As educators, graduates have learned the importance of becoming role models and mediators in their classrooms and communities. Graduates recognise that teaching goes beyond imparting knowledge; it also involves nurturing students' social skills. One graduate in Kenya shares: "A teacher should have boundaries where the students and the pupil or the learners should have the difference from the teacher […] be a model in a way you dress, the way teach, the way you do things."

This demonstrates how the course empowers educators to set the right example for their students and maintain a conducive learning environment. As leaders, graduates are inspired to support others in their educational journeys. They take on leadership roles within their schools and communities, guiding and mentoring students and community members alike. One graduate in Kenya emphasises:

> " You have to be sustainable of your own self. […] I told you learning facilitator really is a way forward but the one, who is now the learning facilitator himself, he is a simple to stand independent, assisting the rest and himself or herself.

The course has empowered educators to embrace their leadership potential, leading by example and fostering a supportive learning atmosphere for their students. Thus, the Learning Facilitator course has had a significant impact

on educators, transforming them into role models and leaders within their classrooms and communities. Graduates embody the values of continuous learning, empowerment, and leadership by example. Through this transformation, teachers emerge as strong leaders who positively influence their classrooms and communities, creating lasting change and fostering a culture of empowerment and growth.

The next section further discusses how the Learning Facilitator programme shapes graduates as servant leaders.

3.4 Servant leadership

Servant leadership is a leadership style that places the well-being of others at the core of leadership practice, with the ultimate goal of "serving others first" (Greenleaf, 2014). It embodies a selfless and empathetic approach, where leaders prioritise the needs of their community, inspire growth, and foster a sense of empowerment among individuals and a more just and humane world (Armstrong & Spears, 2015; Buck, 2019; Rega & Honen-Delmar, 2022). It is found to have a significant influence on the working environment, leading to a more favourable and supportive atmosphere (Sinta, 2022). As for its impact on the learning environment, it was showed that it improves students' cognitive learning and sense of empowerment, leading to better learning outcomes (Yeying et al., 2023). Servant leadership also enhances the learning culture and promotes effective knowledge application in universities, leading to increased knowledge sharing and a strong learning environment (Azam & Chaudhary, 2021). In this context, we explore how the Learning Facilitator programme acts as a catalyst, enabling teachers to embrace servant leadership and become agents of positive change within their communities.

According to graduates, servant leadership is often related to the idea of empowerment. Their responses link servant leadership with the idea of giving freedom and power to others, enabling them to make their own choices and assertive decisions, as this graduate in Guyana expresses:

> " I think leadership is being able to give that freedom to that person. After a good conversation about whatever it is we're dealing with, giving the other person the

freedom to make a really good choice about what they're doing, […] having them giving them the power, not giving them the power, but having them understand that they have the power to make those choices, I think.

Graduates also demonstrate their servant leadership through their concern for others. One graduate's reflection after participating in the Learning Facilitator programme demonstrates a shift from self-centred thinking to a focus on the needs of others in the community:

> Before participating in this course just I thought about myself […]. And also, even I was jealous with some persons who are in my community and also even I thought negatively about my people of community. But after participating in learning facilitator, I have found that no, I should [not] be as the person to always think about myself.

This transformation highlights the servant leader's genuine care for the well-being of those they lead and their commitment to uplift and improve the lives of others. This is also highlighted in terms of how the Learning Facilitator programme helps graduates become more actively engaged in their communities, promoting a sense of responsibility and ownership. One graduate in Malawi expresses,

> Yes, it has helped me to increase my sense of community because now I am able to assist the community and give back what JWL has given me to the community.

The servant leaders' deep commitment to the well-being and growth of the community is evident through their active contributions and support. One characteristic of a servant leader is leading by example (Armstrong & Spears, 2015; Greenleaf, 2002). This graduate's description of setting an example for others exemplifies servant leadership's emphasis on leading by doing and being a role model for others. One graduate based in Kakuma says:

> " I have always extended a hand whenever an
> opportunity is whenever there is a place to extend our
> love, I always have and I've always told colleagues, but
> leadership is not sitting down and barking orders. Leadership
> is leading by doing leading by example.

Servant leaders inspire and motivate others through their actions and behaviours, creating a positive impact on their community. Graduates also acknowledge the challenges faced in prioritising the community's needs over personal desires. This other graduate in Kakuma shares:

> " They take me as someone who doesn't love himself
> because I sometimes do things which are going to have
> a negative impact on [me] but a positive impact on the
> community. They continue to keep asking me why
> am I not quitting and be like the rest who are focusing on
> themselves. I feel I need to do more for others instead of
> myself.

This reflects the servant leaders' exercise of selflessness, patience in "serving others first" and striving to do what is best for the community's welfare (Greenleaf, 2002). In the context of the Learning Facilitator, fostering an inspiring and conducive learning environment intertwines with the quality of a servant leader. This graduate in Kakuma reflects the servant leader's dedication to continuous learning and growth:

> " Being at the forefront of teaching learners, gives you
> the ability to plan, to inspire and lead learners. So, this
> is a leadership itself. So, it means you are, you should be able
> leader who is able to plan a lesson because from this course, I
> have learned about curriculum design […], one should be able
> to plan or scheme a lesson, then take charge of the learners,
> you plan where they should learn, what they should learn and
> what time they should learn.

Through the Learning Facilitator course, graduates cultivate servant leadership attributes, promoting an environment of learning and knowledge-

sharing which empowers others to develop their own skills and abilities. Therefore, the Learning Facilitator programme effectively transforms teachers into servant leaders in their communities. They shift their focus from self-centred thinking to community-oriented actions and become influential leaders who inspire, guide, and positively impact their classrooms, or at a larger scale, their communities, fostering a culture of collaboration, support, and personal growth. In the context of the global education crisis, the urgency of 'Time for Education' underscores the critical role of these transformed educators in shaping a more equitable and inclusive future.[2]

3. Concluding remarks

The comprehensive exploration of the Learning Facilitator programme's impact on teaching-related soft skills and the emergence of teachers as leaders underscores the transformative space for teachers to reflect on their roles and relations within their teaching environments, shaping a form of pedagogical relativity. The nuanced analysis of teaching-related soft skills, encompassing organisational and time management proficiency, the cultivation of community collaboration and trust, the development of self-confidence and courage, and the fostering of openness, communicative, and approachable attributes among educators, reveals the multi-faceted nature of the programme's influence in forming critical thinkers and caring educators. These outcomes collectively contribute to the creation of a dynamic and inclusive classroom environment.

As the positionality of teachers in and outside the classrooms becomes prominent during the programme, the growth of teachers' critical consciousness enables them to adopt a servant leader in their teaching position. The exploration of building leadership skills, conflict resolution

strategies, the embodiment of role models, and the cultivation of servant leadership principles collectively illustrates the "conscientisation" of graduates undertaken by the Learning Facilitator programme in shaping pedagogical leaders (Freire, 1970). The programme not only imparts essential leadership skills but also emphasises the significance of embodying these skills in a manner that resonates with the ethos of servant leadership.

As evidenced by the testimonials and experiences of graduates, the Learning Facilitator programme serves as a catalyst for rethinking educators' frames of references, empowering them to be leaders within marginalised contexts. It transcends traditional educational paradigms, offering a unique temporal horizon for teachers to redefine their roles and foster inclusive and conducive learning environments. The often-neglected voices of teachers at the margins, now at the forefront of the discourse on "time for education," challenge established norms and inspire a re-evaluation of the symbiotic relationship between educators and their teaching environments.

In conclusion, the Learning Facilitator programme stands as a beacon of innovation in redefining educators' relations within their teaching practice, not only equipping them with essential teaching-related soft skills but also nurturing them into leaders who embody the principles of servant leadership. This transformative journey redefines the temporal dimensions of education and emphasises the pivotal role of educators in shaping a more inclusive and empowering learning landscape.

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Short biography

Mélodie Honen-Delmar is JWL Global Director of Professional Programmes and Research Manager and holds a Master in Development Studies, from the Graduate Institute in Geneva (Switzerland). She also pursues her Ph.D. studies in Education at the University of Geneva to research the role of higher education for learners in context of emergencies. She has previously coordinated local refugee organisations that support refugee access to higher

education and conducted other research related to migration, refugees and education.

Email: Melodie.Honen-Delmar@jwl.global.

Inteligencia artificial en educación superior: una evaluación analítica

Santiago Tomás Bellomo
Universidad Austral, Argentina

Palabras clave

Abstracta

El presente artículo propone un modelo de análisis para orientar el discernimiento y posicionamiento en torno al uso de la IA en educación superior. Analizaremos los cuatro posibles usos de la IA que más incidencia tendrán en esta si se considera el actual desarrollo de esta tecnología. Ellos son: la co-construcción de conocimiento, el uso de IA para tutoría o mentoreo, el auge de las plataformas adaptativas y la capacidad predictiva. Propondremos un ejercicio de análisis para cada uso apelando a algunas de las dimensiones del modelo propuesto para orientar sobre su utilización. El resultado es fecundo, en tanto advierte sobre el riesgo de parcializar el análisis perdiendo de vista las implicancias y los compromisos más profundos que exige el discernimiento sobre el uso de la IA.

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1. Introducción

La historia de la IA ha estado atravesada por veranos e inviernos cuyo surgimiento estuvo motivado, en buena parte, por el caudal de las inversiones y la velocidad de los avances en su desarrollo (Russel y Norvick, 2003:24ss). Hasta hace muy pocos meses, la IA se encontraba culminando un largo proceso invernal (Floridi, 2020:1).

Indudablemente, el nuevo verano de la IA está transformando prácticamente todas las actividades humanas, incluida la educación. Ya es advierte la incipiente influencia de lo que algunos autores han dado en llamar el *Wild West* de la innovación (Grech y Camilleri, 2017: 93), esto es, una alteración de las prácticas y las reglas de juego de actividades humanas en las que la IA impacta sin que exista un caudal de experiencia y un marco normativo suficientemente logrado. Este fenómeno viene generando niveles crecientes de fervor y entusiasmo, así como altas dosis de incertidumbre y desorden. La idea de que la humanidad no está suficientemente preparada para adoptar esta tecnología sobrevuela en muchas conversaciones y medios de comunicación.

Distintas razones justifican esta posición. Preocupa, por ejemplo, el carácter monopólico que ejercen las industrias que tienen propiedad sobre el inmenso caudal de datos necesario para operar con IA. Este monopolio es visto por algunos como una amenaza que trasciende la dimensión meramente económica o comercial y representa "una cierta forma de ejercer el poder y una manera de ver" (Crawford, 2023: 40).

También inquieta el hecho de que los datos no necesariamente son capturados con pleno consentimiento del usuario, lo que conlleva implicancias éticas y jurídicas vinculadas con el derecho a la privacidad (Zeide, 2016:352) y la propiedad intelectual (Estupiñán et al., 2021:365; Miernicki y NG, 2021:320 Peres et al., 2023:6). Igualmente, los problemas vinculados con la seguridad y confiabilidad de la información se vuelven recurrentes, toda vez que la IA puede crear imágenes o sonidos hiperrealistas que desafían los tradicionales criterios que dan garantía de autenticidad y validez en las evidencias documentadas (Pari Tito et al.,

2021:38). Tampoco son menores las implicancias en términos de sostenibilidad ambiental, dado el enorme caudal de emisiones que resulta del consumo energético de las enormes plataformas tecnológicas necesarias para operar con inmensos volúmenes de datos (Bender et al., 2021: 612). El impacto ambiental es también económico, ya que el costo de operación de la IA es muy elevado, aspecto que amenaza con acrecentar las brechas que hoy existen entre los países más avanzados y los que aún no han logrado acceder a niveles básicos de conectividad y alfabetización digital (Filgueiras, 2023; Rivas, 2019: 129).

El presente artículo no indagará sobre estas dimensiones de análisis cuya enorme relevancia justifican la tematización e indagación científica por parte de las instituciones de educación superior. Estas últimas tienen mucho para aportar en términos de la formulación de diagnósticos adecuados, el análisis de perspectivas y la propuesta de criterios o soluciones para cada uno de estos desafíos, u otros que pudieran identificarse. Lo cierto es que la educación superior es también, en sí misma, un ámbito en el que impacta la IA. Ella misma se ve atravesada no sólo por las mismas problemáticas que operan en el nivel global sino también por desafíos específicos que guardan relación con la naturaleza de los procesos de enseñanza-aprendizaje.

El artículo se concentrará exclusivamente en la indagación sobre el impacto específico de la incorporación de la IA en la educación superior. Propondrá inicialmente un modelo de análisis para distinguir los distintos niveles de discernimiento en este ámbito, procurando superar ciertos sesgos que inciden hoy en buena parte de las producciones de universidades y centros de estudio cuando se expiden sobre la materia. La IA es vista por muchos exclusivamente como una mera herramienta que interpela la didáctica tradicional en el nivel escolar o superior y pone en jaque los criterios normativos y éticos de certificación y validación de aprendizajes. Esta restricción a los aspectos didácticos o éticos pierde de vista otras dimensiones de análisis y conlleva un cierto riesgo de subestimación del alcance del impacto de la IA en educación.

Tras presentar el modelo de análisis, el artículo analizará cuatro posibles usos de la IA en la educación superior, que son aquellos que más incidencia

prometen tener en función del desarrollo tecnológico actual. Ellos son: la co-construcción de conocimiento, el uso de IA para tutoría o mentoreo, el auge de las plataformas adaptativas y la capacidad predictiva. En el contexto de este análisis, podrá advertirse la utilidad de aplicar el modelo de discernimiento propuesto, y la riqueza de enfoques y perspectivas que se ponen en evidencia con su aplicación.

2. Un modelo de análisis de la IA en la educación superior

El lanzamiento del Chat GPT en noviembre de 2022 puso en alerta a la comunidad académica internacional y motivó un renacimiento de los debates en torno a la relación entre tecnología y educación, generando movimientos de entusiasmo disruptivo y pánico (García-Peñavo, 2023:24-25). Desde entonces, las perspectivas más progresistas intentan promover recomendaciones para que la IA deje de ser un cuerpo extraño y se asimile a los formatos y prácticas de enseñanza imperantes (Sabzalieva y Valentini, 2023:14; Codina, 2022; Flores-Vivar y García Peñalvo, 2023:39, Baker et al., 2019:41). Desde ámbitos más conservadores, las reacciones tienden a acentuar el análisis de los impactos negativos y, en consecuencia, a promover las estrategias preventivas y de control (Bowman, 2022; Marche, 2022; Stokel-Walker, 2022:620; Ropek, 2023). Como puede apreciarse a partir de la lectura de todos estos trabajos, el foco de atención se concentra en el nivel de la didáctica docente y en la dimensión normativa que regula el comportamiento de los estudiantes.

El modelo de análisis que aquí propongo no desestima la importancia de estas dimensiones; más bien, busca integrarlas en un abanico más amplio, de manera tal que –para la definición de una política relativa al uso de la IA en las organizaciones de educación superior– se consideren las diferentes aristas del fenómeno y desarrollen discernimientos más profundos, completos y maduros.

La siguiente figura propone una síntesis gráfica de estas dimensiones

Figura 1: Perspectivas o dimensiones de análisis sobre la IA en educación superior
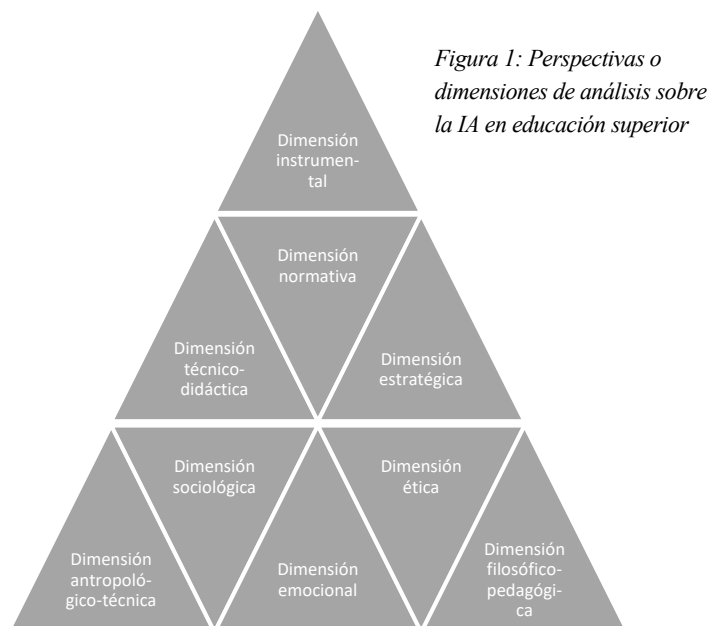
(fig. 1).

Como puede observarse, las dimensiones de análisis abarcan desde los fundamentos hasta aspectos más instrumentales vinculados con la aplicación práctica. Estas dimensiones se reclaman e iluminan mutuamente, lo que demanda un esfuerzo de interdisciplinariedad para su discusión, con participación de los referentes más idóneos en cada campo, y una vocación holística que debiera asegurar consistencia entre los distintos componentes, cuando así correspondiera. Haré a continuación una breve síntesis de cada una de ellas.

Dimensión emocional

La discusión sobre el uso de tecnologías en las aulas no es emocionalmente neutra y generalmente se subestima la importancia de los supuestos valorativos sobre la que se montan los argumentos. Estos supuestos son difíciles de objetivar y analizar críticamente, tanto entre docentes, cuanto

entre alumnos, aunque hay investigaciones incipientes que revelan la riqueza de estudiar las valoraciones subjetivas del uso de la IA en educación (Kim et al., 2020:1905; Chan & Hu, 2023:8).

Entre los decisores de las instituciones de educación superior, la incidencia de esta dimensión es clave, puesto que puede dar lugar a racionalizaciones o sesgos de confirmación por los que las personas tienden a desestimar las peores versiones de las alternativas rivales a partir de propias versiones idealizadas. De este modo, las personas construyen los argumentos y seleccionan las evidencias que son funcionales a su propio punto de partida.

Por su misma naturaleza subjetiva e individual, las instituciones educativas no deben forzar un posicionamiento institucional en esta dimensión emocional, aunque sí reparar en su existencia para que, a través de diálogos constructivos y el respeto de la libertad de conciencia, se definan criterios institucionales basados en evidencias y argumentos reflexivos.

Dimensión antropológico-técnica

Esta perspectiva de análisis promueve el análisis y la toma de posición en lo que concierne al rol de la tecnología en la vida humana en general. Para hacerlo, es necesario identificar los supuestos, no ya emocionales, sino racionales que caracterizan el posicionamiento antropológico individual y organizacional. La dimensión antropológico-técnica incorpora una definición sobre la naturaleza del conocimiento humano y de la afectividad humana, así como sobre el lugar que ocupan los vínculos personales y tecnológicos en la realización de las personas.

A los efectos de una política vinculada con el uso de la IA en la educación superior, esta toma de posición no debe hacerse exclusivamente desde una aproximación filosófica basada en principios, sino también en diálogo con expertos que conozcan sobre IA. A menudo, estos debates están expuestos a intrusiones epistémicas (Ballantyne, 2019:369) en las que cada parte invade el campo disciplinar de la otra sin reconocer las propias limitaciones y sesgos metodológicos y conceptuales.

La política sobre el uso de la tecnología en general, y sobre la IA en particular, diferirá sustancialmente en función de la posición antropológico-

técnica asumida por la institución educativa. Algunas de las preguntas centrales que configuran este nivel de discernimiento son:

— ¿El procesamiento de información propio de la IA es asimilable al de la inteligencia humana? ¿En qué aspectos o sentidos sí? ¿En qué aspectos o sentidos no?

— ¿Las aplicaciones de IA acceden a niveles de comprensión?

— ¿Son o serán las máquinas capaces de experimentar emociones?

— ¿Son las computadoras capaces de establecer vínculos al modo humano?

Una visión personalista trascendente diferirá de una visión transhumanista no sólo en su descripción sobre los alcances mismos de la Inteligencia Artificial y sus diferencias con la inteligencia humana, sino también en la definición sobre la capacidad de las máquinas de experimentar sentimientos y, consecuentemente, desarrollar vínculos entre sí y con las personas humanas.

Lograr un posicionamiento en este nivel es complejo ya que implica compromisos con visiones de mundo determinadas. La complejidad se acrecienta en organizaciones más heterogéneas y multiculturales, o aquellas en las que no existen idearios antropológicos expresos ni marcos de referencia que faciliten esta toma de posición. Sin embargo, una organización educativa saludable es capaz de definir acuerdos básicos comunes sobre las preguntas arriba mencionadas, dado que tienen impacto directo sobre su actividad principal.

Dimensión filosófico-pedagógica

Quienes, no sin gran esfuerzo, logran soslayar la discusión vinculada con los supuestos antropológicos, no lograrán evadir la discusión sobre los modelos filosófico-pedagógicos que definen el posicionamiento para el uso de IA en las aulas. En otras palabras, en organizaciones en que las definiciones antropológicas están ausentes, los lineamientos pedagógicos completan el vacío mediante la definición de principios pedagógicos que responden, entre otras, a las siguientes preguntas:

— ¿Qué enfoque pedagógico se promueve institucionalmente? ¿Se utiliza un modelo de formación por competencias? ¿Se adhiere al enfoque de las habilidades del siglo XXI? ¿Se procura el desarrollo de virtudes intelectuales?, etc.

— ¿Cuál es el aporte diferencial del rol docente respecto de las computadoras?

— ¿Cuál es el rol de la tecnología en la vinculación pedagógica?

— ¿Qué entendemos por educación personalizada y qué rol jugará la tecnología en su promoción?

— ¿Es igualmente eficaz la enseñanza presencial y la mediada por tecnologías?

La definición sobre este tipo de interrogantes admite diferencias entre niveles educativos y entre campos disciplinares. No obstante, es conveniente que toda organización defina posicionamientos suficientemente claros y unívocos en orden a dar claridad sobre el modelo de enseñanza propuesto para el desarrollo integral de los alumnos.

Dimensión sociológica/análisis contextual

El análisis socio-cultural suele estar ausente en los debates sobre tecnología y educación, lo que da lugar a abordajes descontextualizados. El análisis desde una perspectiva sociológica es descriptivo antes que normativo. En esta dimensión se consideran los impactos positivos y negativos que el uso extendido de las tecnologías en la cultura tiene en educación, en general, y también para segmentos particulares.

En la dimensión sociológica se identifican prácticas instaladas culturalmente entre alumnos y docentes, para discernir en qué grado favorecen o dificultan el desarrollo formativo deseado por la organización. También se indaga sobre niveles de alfabetización digital alcanzados, condiciones de conectividad, capacidades de autorregulación, etc. El análisis de la dimensión sociológica, de naturaleza descriptivo, incidirá mucho en la determinación de criterios éticos y la propuesta de lineamientos pedagógicos de cada organización.

Dimensión ética

Toda institución de educación superior tiene su propio código de conducta o acuerdo de convivencia, que compromete estándares éticos vinculados con distintas dimensiones del proceso de enseñanza-aprendizaje. La irrupción de la IA en la educación superior ha otorgado una especial centralidad a esta dimensión, fundamentalmente en lo relativo al comportamiento de los estudiantes al momento de acreditar la autoría de sus producciones académicas o la resolución de exámenes. La IA parece haber puesto en jaque los mecanismos tradicionales de certificación de aprendizajes (Marche, 2022; Bowman, 2022).

Este aspecto es, indudablemente, de gran importancia, aunque a menudo se sobredimensiona el alcance de esta disrupción, en tanto el abuso del *copy-paste* acompaña las prácticas educativas desde hace años aun cuando pudiera haberse exacerbado con la IA (García-Peñalvo, 2023:3). De todos modos, el hecho de que la IA haya renovado el interés por las cuestiones éticas resulta muy saludable y promisorio, aspecto que podrá apreciarse en el siguiente apartado de este trabajo.

Dimensión técnico-didáctica

Como señalé anteriormente, esta dimensión, junto con la normativa, son las que tienden a ejercer monopolio en las discusiones contemporáneas sobre el uso de la IA en educación. Esto tiene su razón de ser: la dimensión técnico-didáctica ilumina la acción docente a partir de la propuesta de herramientas y orientaciones para el adecuado uso de la tecnología, la identificación de sus aportes y la prevención de sus contraindicaciones. Se centra en un enfoque práctico, basado en el uso real de las herramientas, a fin de promover la familiaridad (quitar miedos infundados) y difundir un uso criterioso y acorde con los objetivos educativos.

En el discernimiento de una política sobre uso de la IA en instituciones educativas, existe un riesgo alto de precipitación e improvisación si el tratamiento se realiza de manera acrítica, sin iluminación desde dimensiones más profundas. En este marco, es importante ofrecer orientaciones para un universo amplio de herramientas disponibles (no sólo para las herramientas

en auge), evitando la reactividad. Resulta indispensable, además, considerar la adaptación didáctica al campo disciplinar.

Dimensión estratégica

La dimensión estratégica está asociada a las definiciones del plan estratégico de cada organización. En este nivel de análisis debiera determinarse con claridad qué lugar ocupará la tecnología de la IA en el proyecto institucional, tanto en el nivel técnico-disciplinar cuanto en el nivel pedagógico. Asimismo, debe definirse si habrá proyectos de investigación o desarrollo para analizar y/o promover el uso de IA en campos disciplinares específicos.

Este discernimiento tiene un fuerte impacto en el posicionamiento de la marca de la propia organización. Es importante definir cómo desea la institución ser vista en términos de innovación disciplinar, y para la docencia en particular, considerando el análisis contextual antedicho y teniendo presente un adecuado diagnóstico sobre las propias capacidades, las que ofrece el entorno, la posibilidad de acceder a inversiones, la disponibilidad y antecedentes en materia de recursos humanos, posibles alianzas estratégicas, etc.

Dimensión normativa

La dimensión normativa se funda en las restantes dimensiones (principalmente la ética) para determinar criterios y estándares formales exigibles para docentes, investigadores y alumnos.

Además de ofrecer criterios generales, debe identificar acciones exigibles y comportamientos susceptibles de sanción. En particular, se requerirá una iluminación desde el campo jurídico dada la particularidad del uso de la IA para producción de resultados que no son de terceras partes. Debe especificar, además, los criterios que asume la organización para el resguardo de la privacidad en cuanto a la protección y acceso a datos.

Generalmente, las organizaciones de educación superior cuentan con normativas propias. Resulta altamente conveniente actualizarlas a fin de sumar experiencia y criterios prácticos.

Dimensión instrumental

La dimensión instrumental se clarifica una vez que se han asumido posicionamientos en los restantes niveles. Abarca decisiones sobre inversiones en infraestructura, adquisición de hardware o software, desarrollo de equipos de investigación, acciones de comunicación, gráfica, formación docente, etc.

3. Principales desafíos de la IA en la educación superior

A continuación, se analizarán cuatro posibles usos de la IA en la educación superior, que son aquellos que más incidencia prometen tener en función del desarrollo tecnológico actual:

— La co-construcción de conocimiento.
— El uso de IA para tutoría o mentoreo.
— El auge de las plataformas adaptativas.
— La capacidad predictiva del desempeño mediante IA.

Al hacerlo, procuraremos echar mano del modelo de análisis propuesto, a fin de mostrar su utilidad y fecundidad conceptual. Por razones de extensión, no será posible realizar un ejercicio exhaustivo de todas las dimensiones de análisis para cada uso. El objetivo es ejemplificar la aplicación del modelo con ocasión de la reflexión sobre los cuatro usos mencionados.

La co-construcción del conocimiento

Es ya sabido que la IA generativa pone al servicio de la educación una capacidad muy diferente y enormemente superior a la de las tecnologías tradicionales. Su capacidad generativa ha puesto en discusión la posibilidad misma de considerar su intervención como auténtica co-autoría académica (Sabzatella y Valentini, 2023: 10; Stokel-Walker, 2023). La discusión sobre si la IA puede ser considerada co-autor compromete postulados antropológico-técnicos que tienen impacto en la dimensión normativa. En efecto, lo que se discute en última instancia es la posibilidad de considerar a

las máquinas como sujetos de derecho (Villalobos, 2020:167; Grandi, 2020:56).

En cuanto a la dimensión filosófico-pedagógica, algunos autores concuerdan en señalar que Internet logró democratizar el acceso al conocimiento, destronó el modelo docente enciclopédico de su lugar de privilegio y "aplanó" las relaciones entre docentes y estudiantes (Narodowksi, 2022:28). La información se volvió fácilmente asequible, de manera ubicua, lo que supuso un cambio en el paradigma de vinculación con el conocimiento: la pérdida del protagonismo del saber memorístico y el auge de los modelos pedagógicos procedimentalistas. La educación escolar y superior se centró en la tarea de desarrollar competencias, habilidades o capacidades, antes que en la asimilación de conocimientos de corta vida útil. Algunos autores se entusiasmaron con este corrimiento ante la posibilidad de reintroducir modelos pedagógicos centrados en el desarrollo del carácter cercanos a la tradición aristotélica y centrados en la formación de las virtudes (Baehr, 2022:55; King, 2022:35):

> " Después del último examen, cuando los alumnos hayan abandonado la puerta de la escuela y la pizarra haya sido borrada por última vez, lo que permanecerá en ellos no será una lista interminable de nombres, fechas, fórmulas y procedimientos que les hemos transmitido. Lo que perdurará son las disposiciones y los hábitos del carácter que hemos sido capaces de alimentar. Lo que queda de nuestra educación, son patrones de conducta y de pensamiento que han arraigado y se han cultivado a lo largo del tiempo (Ritchhart, 2002: 229).

En cuanto a la dimensión ética, el surgimiento de Internet recrudeció un problema omnipresente en educación: el fraude académico. La IA generativa introduce una novedad en este contexto. No sólo vuelve disponible una herencia de información sobre cualquier materia, sino que logra reproducir procedimientos arquetípicos. Si gracias a Internet es posible acceder a centenares de fallos jurídicos para aprender de ellos, conocer su estructura y recursos semánticos arquetípicos, la IA generativa logra aplicar

sin necesidad de auxilio externo esta misma estructura y semántica para la construcción de un fallo inédito. Lo mismo sucede con muchas otras tareas: dada la consigna adecuada, la algorítmica de la IA puede construir un código para dar forma a una página web, redactar un ensayo sobre una temática determinada, identificar o clasificar especies botánicas, resolver problemas matemáticos, o desarrollar casi cualquier tarea combinando información con el ejercicio de su aplicación práctica.

Este cambio es radical; la educación centrada en procedimientos se expone a perder anclaje. Los estudiantes pueden resolver las consignas más creativas sin necesidad de tener los conocimientos ni adquirir los procedimientos propios de la disciplina más que de manera rudimentaria. La capacidad de *simular el aprendizaje* resulta tan asequible que exacerba el culto al fraude académico ya suficientemente acentuado. La reflexión en torno a la necesidad de *integridad académica* ha de convertirse en un tópico obligatorio en la educación superior (Sullivan et al., 2023:3; Sabzalieva y Valentini, 2023:11; Eaton, 2021:14; Gao et al, 2022:4) interpretan que puede confiarse en el uso de nuevos controladores de plagio basados en la poderosa algorítmica de la IA generativa, pero no todos convalidan esta presunción:

> Gao et al. (2022) apuntan a la posibilidad de utilizar detectores de producciones de IA generativa, que en su estudio distinguieron eficazmente reportes originales de los producidos por IA generativa. Pero, a medida que la IA generativa evolucione y existan más herramientas en el mercado, la construcción de detectores de productos de IA generativa habrá de convertirse en un juego de gatos y ratones. La detección de resultados de IA generativa es sólo una cara de la moneda, siendo la otra un diálogo activo con los estudiantes que incluya la discusión explícita de cómo usar la IA generativa con integridad, transparencia y honestidad y su inclusión correspondiente en el código de conducta de la universidad (Peres et al, 2022: 4).

Es importante superar las visiones reduccionistas que relativizan o se focalizan en el problema ético perdiendo de vista sus raíces más hondas, algunas de las cuales se arraigan en problemas profundos del sistema universitario desde hace décadas. Apelando a una caracterización sociológica, algunas voces señalan el carácter sintomático de la sobreabundancia del plagio en la educación superior. Haaz lo considera un emergente de dos fenómenos concurrentes: la industrialización de la educación y el declive del mentoreo:

> **"** El aumento del plagio académico está relacionado en gran medida con la emancipación general respecto de un tipo de enseñanza basado en el mentoreo, que ha sido el corazón del método de transmisión del conocimiento desde el profesor/asistente hacia el estudiante (Haaz, 2022: 109).

En esta misma línea, Hoevel denuncia la progresiva instalación de una *Industria Académica* que promueve "la rutinización, el exceso de burocratización, la simulación ritual y todos los demás efectos contraproducentes que los constantes procesos de acreditación actualmente producen" (2021: 318). Lo que ocurre en los estudiantes, indica este autor, también se vive entre los docentes e investigadores, que ejercen el arte de la simulación académica para responder a estándares y exigencias que no siempre respetan la dinámica, tiempos y condiciones propicias para la vida intelectual.

Señalamientos semejantes invitan a considerar que la capacidad productora de la IA generativa no hace más que poner en evidencia un problema anterior al surgimiento de esta tecnología, uno mucho más profundo. En este sentido, la discusión ética no debiera circunscribirse exclusivamente a la identificación de mecanismos formales para controlar el cumplimiento normativo, sino a la recuperación del auténtico espíritu que debiera inspirar la vida académica en la educación superior. Un espíritu orientado al desarrollo de vínculos académicos interpersonales profundos, la auténtica apropiación del saber con independencia de la certificación resultante, el desarrollo de virtudes intelectuales que integren la asimilación del conocimiento junto con habilidades intelectuales, y el descubrimiento de su

auténtico sentido del aprendizaje al servicio del florecimiento humano pleno.

El uso de IA para tutoría o mentoreo

Bender et al. (2021: 616) definieron a los sistemas de IA generativa como "loros estocásticos" precisamente por su enorme capacidad de procesamiento predictivo y su irremediable ineptitud comprensiva. En su opinión, el modelo de IA generativa configura "un sistema para unir al azar secuencias de formas lingüísticas que ha observado en sus vastos datos de entrenamiento, de acuerdo con información probabilística sobre cómo se combinan, pero sin ninguna referencia a un significado" (Bender et al, 2021: 616). La opinión técnica de estos autores es clara, y tiene profundas implicancias antropológicas. Coincidiendo con la tradicional metáfora de la *habitación china* de Searle (1985:37–38), interpretan que la IA no es capaz de aprehender la semántica, comprender el sentido de lo que su potente maquinaria algorítmica procesa y reproduce.

Quien acepta esta tesis antropológico-técnica está obligado a resignificar la producción de la IA. Una poderosa *ilusión de comprensión* caracteriza su funcionamiento, lo que explica, en parte, la fascinación que despierta su uso. Los *Procesadores de Lenguaje Natural (NLP)* que operan en numerosas aplicaciones actuales poseen un nivel de realismo que fácilmente persuade al usuario de estar interactuando con una inteligencia humana. La ilusión de comprensión se convierte fácilmente en *ilusión del vínculo*, en tanto creemos estar interactuando con una persona real, que nos comprende y es capaz de atender, empatizar y contener nuestras necesidades socio-emocionales.

En este marco, la IA generativa, sumada al poderoso andamiaje de los procesadores de lenguaje natural, auguran la posibilidad generalizada de implementar la acción de tutorías o mentoreos no humanos para el acompañamiento personalizado e instalan la pregunta sobre la reemplazabilidad del docente en el ejercicio de esta función (Selwyn, 2019; Bellomo, 2023:7036).

Nuevamente, la discusión sobre la posibilidad de reemplazo compromete postulados antropológico-técnicos. Para quien se afilia al transhumanismo, no hay diferencia sustantiva sino meramente evolutiva entre el funcionamiento de la inteligencia artificial y la humana. Las eventuales diferencias de grado se resolverán con el paso del tiempo. Por tanto, la implementación a fórmulas mixtas de coexistencia entre docentes y máquinas en educación será meramente transicional, o se basará en la necesidad de atender a aspectos socio-emocionales para los que los seres humanos estarán siempre mejor dotados (OECD, 2023: 56).

Desde perspectivas personalistas, que identifican diferencias esenciales entre psiquismo humano y el funcionamiento de la IA, cabe preguntarse cuál es el valor agregado de la acción docente al acompañamiento de las máquinas. En estudios recientes (Bellomo, 2023:7035) he resaltado la importancia de recuperar la noción de ejemplaridad como atributo distintivo de la acción docente, intentando identificar distintos modos de ejemplaridad para que esta diferencia esencial sea puesta en valor, superando visiones limitadas que restringen la acción del docente a la curaduría digital (Yakel, 2007:335; Antonio y Tuffley, 2015; Deschaine y Scharma, 2015:21).

A partir del análisis de los presupuestos antropológico-técnicos es sencillo pasar al plano filosófico-pedagógico, y sus correlatos en la didáctica. Los modelos mixtos transicionales apelan a un uso creciente y sustitutivo de la tecnología. Se apunta a que las máquinas puedan resolver la mayor cantidad de tareas posible que hoy deben asumir los humanos, incluyendo, por ejemplo, tareas de elaboración y corrección de exámenes o la incorporación de reacciones emocionales que fortalezcan el vínculo entre las máquinas tutoriales y los estudiantes (Apoki et al, 2022: 6). La responsabilidad docente tenderá a concentrarse en la provisión de instrucciones adecuadas para el aprovechamiento de la tecnología (García-Peñalvo, 2023: 24-6). Los modelos mixtos no transicionales, en cambio, consideran a la tecnología no como un sustituto, sino como un potenciador o amplificador de la acción docente, preservando estas funciones irreemplazables cuya naturaleza aún debe ser suficientemente clarificada (Miao et al., 2021: 22).

El auge de plataformas adaptativas

Los Sistemas de Tutoría Inteligente (*ITS*) son generalmente plataformas que ofrecen tutorías paso a paso en ciertas disciplinas muy estructuradas (el caso arquetípico es la matemática). Lo particular de estas plataformas es que pueden hacer un acompañamiento individual y personalizado de cada estudiante. El sistema customiza el camino de aprendizaje adaptándolo a su real nivel de avance y ajustando la propuesta didáctica a la modalidad, localización y velocidad (*pace, place & path*) del aprendizaje de cada estudiante. Se trata de verdaderos "libros de texto adaptativos" (Rivas, 2019: 59) que ofrecen "a cada educando las condiciones de aprendizaje adecuadas para facilitar su propio proceso de construcción y transformación del conocimiento" (Chieu, 2005: 70). Celebran sus éxitos, lo ayudan a reconocer errores y ofrecen actividades de refuerzo para asimilar mejor lo que ha sido aprehendido de manera incipiente. Los estudios revelan la disponibilidad comercial de más de 60 desarrollos de ITS y ya existen pruebas para incorporar sus funcionalidades en plataformas abiertas como *Moodle* u *Open Edx* (Miao et al., 2021: 19).

Esta transformación de los modelos pedagógico-didácticos se inscribe en un proceso, de corte sociológico y normativo más amplio, que algunos autores denominan *plataformización de la educación* (Kerssens & van Dijc, 2021:251; Rivas, 2021:8). La utilización de datos y algoritmos genera un nuevo diseño de plataformas adaptativas a gran escala intentando resolver tensiones propias de todos los sistemas educativos: el equilibrio entre acceso masivo e individuación, entre la homogeneización del currículo y la diversificación que resulta de la expansión curricular, cubriendo los distintos niveles y perfiles. La plataformización educativa potencia la posibilidad de elección de modalidades de aprendizaje, promueve la *customización* de trayectos curriculares y facilita la gestión administrativa de diversos aspectos vinculados con la organización educativa.

No pocos se sienten atraídos, al igual que Iván Illich en la década del 70, por la posibilidad de transformación radical de los sistemas formales estructurados hacia sistemas educativos desestructurados y no formales. Sueñan con la creación de *supermercados de aprendizaje* o *ed-marketplaces*

(Vander Ark, 2018: 4) que reemplacen los sistemas formales y en los que cada usuario puede escoger la propuesta de su interés.

Las plataformas adaptativas basadas en la tecnología *ITS* prometen hacer visible este sueño. Si logran combinar eficazmente el aprendizaje adaptativo personalizado (*PAL*), las modelizaciones lingüísticas a escala (*LLM*) y los procesos de certificación de credenciales en *Blockchain*, obligarán a las instituciones educativas a repensar sus estándares de servicio y su eventual valor agregado. Enriquecidas con un acompañamiento tutorial infatigable montado sobre *Chatbots* educativos, brindarán servicios 24/7 para no dejar sólo a ningún estudiante bajo ninguna circunstancia. En materia de organización y logística, aparecerán nuevas aplicaciones de IA que ayudarán al estudiante a mejorar la organización del estudio y la gestión de una agenda que se habrá complejizado con cada novedad.

Detrás de este tipo de planteamientos subyace una determinada visión del aprendizaje, que algunos llegan a considerar un *commodity* (OCDE, 2023: 56). Esta *commoditización* de carácter comercial suele acompañarse de una *globalización* y *desnacionalización* (Rivas, 2021:9), lo que conlleva un riesgo de homogeneización suprarregional similar a la que ocurre con las actuales plataformas de entretenimiento globales.

Concebir a la educación con un *commodity* es emparentarla con un producto que es objeto de transacciones. Detrás de este tipo de planteos subyace una determinada visión antropológico-técnica que asimila el acto de conocimiento al flujo de datos y la interconexión neuronal. Distinto es el caso si se interpreta que el aprendizaje (y el conocimiento en general) se configura en el marco de una interconexión neuronal fisiológica, pero no es reductible a la mera fisiología. Este tipo de discusiones son usuales en filosofía de la mente y comprometen profundos debates sobre la naturaleza del psiquismo humano y el acto de conocimiento que no estamos en condiciones de reproducir aquí.

Para contrarrestar el efecto persuasivo de los defensores de la *commoditización* de la educación es necesario repreguntarse sobre la naturaleza misma de aquello que llamamos "educación" (lo que nos introduce en la dimensión filosófico-pedagógica). Quien asume, por

ejemplo, que la educación se configura esencialmente en torno al desarrollo de virtudes intelectuales y morales (Baehr, 2022:37; King, 2022:37), o de competencias que incluyen el arraigo concurrente de habilidades, valores, actitudes y motivación (Mindt & Rieckmann, 2017:132; Weinert, 2001:46, Weik et al., 2016:242), difícilmente tenderá a asimilar la noción de educación como un *commodity* ni se sentirá a gusto con el reemplazo de los sistemas formales por supermercados educativos digitales y globales.

Desde esta una perspectiva didáctica, el uso de plataformas puede ser muy diverso según el paradigma en el que nos ubiquemos. Sin llegar a extremos, las plataformas adaptativas podrán ser consideradas de gran valor para acompañar algunas dimensiones o esferas de la personalización educativa, fundamentalmente en su sentido más extrínseco (Bellomo, 2023b). No obstante, será preciso asegurar muchas otras dimensiones de la personalización para lograr un desarrollo humano pleno.

La capacidad predictiva del desempeño mediante IA

Una de las funciones más promisorias de la IA en educación tiene que ver con su poderosa capacidad clasificatoria. Cuando confrontamos, por ejemplo, los resultados de aprendizaje de un estudiante con sus propios registros históricos y los de otros cientos de millones de estudiantes, logramos categorizarlo conforme criterios homogéneos y estadísticamente válidos. Esta categorización ya existe en ámbitos o sistemas en que se ha logrado conformar un *Big Data* educativo, lo hoy permite la creación de sistemas predictivos que ya se aplican en distintas organizaciones. Las predicciones quedan a disposición de los tutores de los cursos y los equipos de apoyo, mediante tableros de fácil acceso, para que puedan considerar el apoyo más adecuado. El objetivo general es preparar los estudiantes que puedan tener dificultades para completar sus cursos (Herodotou et al., 2017:76).

El uso de estos sistemas tiene implicancias éticas y pedagógicas. Desde el punto de vista ético, existen numerosos cuestionamientos vinculados con la segmentación o *profiling* de los estudiantes, la aplicación de sesgos o la vulneración del derecho de privacidad, entre otros riesgos. (Ekowo &

Palmer, 2016:13–14; Kizilcec & Lee, 2022:174; Akgun & Greenhow, 2022:434). Desde el punto de vista pedagógico, existe el riesgo de que los sistemas de clasificación se conviertan en recursos que perpetúan las desigualdades, generando profecías auto-cumplidas, algo que Rosenthal denominó *Efecto Pigmalión* (1968:21).

En 2019 se desarrolló en Beijing la Conferencia Internacional sobre la Inteligencia Artificial en la Educación. Más de 50 ministros, representantes internacionales de más de 105 estados miembros y unos 100 representantes de agencias de las Naciones Unidas, instituciones académicas, de la sociedad civil y el sector privado acordaron el llamado Consenso de Beijing. En este marco, acordaron "reafirmar que los avances tecnológicos en el campo de la inteligencia artificial en la educación son una oportunidad para mejorar el acceso a la educación de los grupos más vulnerables", reconociendo también, a renglón seguido, que "el desarrollo y el uso de la inteligencia artificial en la educación no deben agravar la brecha digital ni mostrar sesgos contra ningún grupo minoritario o vulnerable" (Consenso de Beijing, 2019:22).

4. Conclusión

El análisis de los usos de la IA en educación superior revela la necesidad de considerar un modelo de análisis que considere de manera concurrente las distintas dimensiones que confluyen en el fenómeno. Las implicancias de su uso no deben analizarse exclusivamente desde el nivel técnico, ético o didáctico, sino también el pedagógico, el sociológico o el filosófico. Una consideración madura y consistente debiera abarcar estas y otras dimensiones en forma holística. Pero un esfuerzo semejante obliga al concurso simultáneo de diferentes especialidades, en un marco orgánico que promueva la interdisciplinariedad para el acuerdo de definiciones de impacto en las organizaciones de educación superior. Se requiere de dedicación, tiempo e inversiones para que este diálogo sea fecundo y riguroso. Naturalmente, las aplicaciones de la IA podrán colaborar en este proceso, aunque no será conveniente abandonarse a ellas para lograr

orientaciones que verdaderamente respondan a los desafíos que la IA misma nos presenta.

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6. Breve reseña biográfica

Dr. Santiago Bellomo es Doctor en filosofía, profesor y licenciado en filosofía, y licenciado en administración y gestión de la educación. Ejerce actualmente como decano de la Escuela de Educación de la Universidad Austral, en Argentina. Se ha desempeñado como vicedecano de la Escuela de Educación y director de Innovación y Planeamiento Académico de la Universidad. Ha sido subsecretario del Instituto Nacional de Administración Pública del Ministerio de Modernización de la Nación y Director de Educación del Ministerio de Energía y Minería de la Nación, además de otros cargos de gestión educativa en universidades y empresas privadas. Ejerce regularmente la docencia desde hace más de 30 años, ha publicado 3 libros y numerosos artículos en revistas académicas y de divulgación. Ha

ejercido consultoría en organismos internacionales (Banco Mundial y Unión Europea) y publica regularmente columnas de su especialidad en medios masivos de comunicación. Descubre sus últimos trabajos en Globethics: *Educación aumentada: Desafíos de la educatión en la era de la inteligencia artificial*, Globethics Publications, 259pp. ISBN: 978-2-88931-537-6; DOI: https://doi.org/10.58863/20.500.12424/4293074

Email: sbellomo@austral.edu.ar

Éducation et genre en RD Congo

Kahwa Njojo

Université anglicane du Congo, RD Congo

Mots clés

Valeurs et genre, éducation et contexte du genre, RD Congo, théologie et genre, Afrique

Résumé

L'auteur de *Représentations et normes liées à la masculinité : Construction d'un concept hier et aujourd'hui. Pour une masculinité positive dans une perspective biblique*, Genève : Globethics, 2023, 327p. ISBN : 978-2-88931-511-6 présente ici le problème à la fois plus large et plus étroit des défis de l'éducation dans le contexte du genre. Ce défi éducatif est plus étroit car par éducation on entend un bagage d'expériences de formation, une sorte d'émulation scolaire précise, celle enseignée par le maître d'école, et on ne fait pas référence, par exemple, aux traditions et aux mœurs transmises au sein de la famille, ni à l'édification et à l'élévation de l'âme associées à l'expérience religieuse. L'éducation et le contexte du genre peuvent aussi ouvrir un horizon plus large que la question du genre masculin, traité dans l'essai de l'auteur ; cet horizon ne reste pas moins un défi. Tandis que les « lois sont soit inconnues soit quotidiennement violées en faveur du respect des normes établies par la culture. » On assiste en RD Congo à l'augmentation de la vulnérabilité des femmes, processus initié en grande partie dans le milieu scolaire.

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1. Introduction

L'idée largement admise est que l'éducation constitue un outil par excellence pour l'autonomisation d'une personne. Depuis l'époque coloniale, un individu en République Démocratique du Congo passe par plusieurs éducations, notamment l'éducation familiale assurée par les parents, coutumière par les vieux sages dans la culture, scolaire par les enseignants à l'école et diffuse par la société ou l'environnement dans lequel il grandi. Dans toutes ces éducations, la distinction de sexes est clairement manifestée à cause de l'influence considérable de la culture sur le vécu de l'être humain qui ne peut se passer de ce qui lui exigé selon les prescriptions de sa société qui restreignent le droit à l'éducation pour tous. Ce faisant, ces prescriptions encouragent les violences basées sur le genre.

Dans le contexte global actuel où la pensée didactique et pédagogique occupe le devant de la scène en matière d'enseignement, il est donc où différentes voies et alternatives semblent ouvertes, le RD Congo reconvoque d'anciens problèmes sur l'éducation et le genre, qui gardent leur importance et urgence, d'autant plus que la thématique est entachée de plusieurs défis qui vont à l'encontre de textes légaux en vigueur dans le pays, et de ce qui *devrait être* fait. La république démocratique du Congo dispose de bonnes lois qui accordent une importance particulière à l'éducation pour tous, le problème est que malheureusement ces lois ne sont pas vulgarisées et mises en application à cause de la pression des mœurs (ou de sous-culture populaire sexiste) et de la sous-information de la population locale. Les lois et conventions sont des coquilles vides sans une volonté générale et une psychologie et inconscient de masse qui imposer sur les textes de loi, en les ajustant au vécu quotidien qui précède toujours les règles abstraites. Il s'installe une tension entre la culture populaire et la législation en matière d'éducation du genre, en particulier la différence entre le traitement des filles et des garçons est creusée. Christine Morin-Messabel décrit celle-ci sans ambiguïté :

> ❝ Que ce soit en termes de compétences et/ou de comportements, les filles et les garçons sont souvent définis et perçus comme différents voir opposés dans le

domaine scolaire (mais pas seulement dans ce domaine) (Morin-Messabel 2014 : 24)

Cette conception est principalement soutenue par des institutions sociales telles que l'école, la religion et la coutume. La question qui s'impose est de savoir est-ce que le contexte congolais respecte-t-il le genre dans le domaine de l'éducation ?

2. Défis de l'éducation dans le contexte du genre

La réalité du genre dans le contexte de l'éducation est problématique parce que la culture fait encore sa loi :

> **"** Les pratiques culturelles traditionnelles et les croyances sociétales ont une influence significative sur l'éducation des filles et des femmes... De nombreuses cultures régionales accordent peu d'importance à l'éducation des filles et le rôle des femmes se limite souvent aux travaux domestiques et à l'éducation des enfants. Ces croyances conduisent souvent à refuser aux filles la possibilité d'aller à l'école et à décourager les femmes de poursuivre des études supérieures ou une carrière (Sarah, 2023).

Ainsi, comme l'atteste Jules Muhindo Katsurana,

> **"** après analyse situationnelle, nous avons découvert en premier lieu que les inégalités dans l'éducation en RDC se posent en termes d'iniquité entre les sexes dans le parcours scolaire. C'est-à-dire que le système éducatif congolais est caractérisé par une faible discrimination directe des filles quant à l'accès à l'école comparativement aux garçons (95 filles pour 100 garçons), un très faible taux d'achèvement pour les filles (34 % au primaire et 13,4 % au secondaire), et l'existence d'innombrables stéréotypes et clichés sexistes véhiculés par les enseignants et la structure éducative (Muhindo 2016).

Il est communément entendu dans la société congolaise que l'éducation n'est pas faite pour les filles. Ce sont les garçons qui peuvent être envoyés aux études car les filles sont faites pour le mariage. Les parents, surtout la maman, s'occupent de leur encadrement en préparatif pour le mariage. Cette préparation se penche sur la manière dont elle peut être excellente à la cuisine et dans les autres affaires du ménage. Retrouver la fille à la maison sans aller à l'école n'est pas surprenant ni étonnant pour les membres de la société. Mais aussi, la retrouver à l'école pousse à des questionnements sur la perte d'investissement ou une dépense inutile. Il s'installe une masculinité hégémonique qui contrôle l'éducation, on peut dire que dans ce secteur on accorde davantage de valeur et de légitimité aux garçons qu'aux filles. Ainsi, ce comportement a pour effet de réduire la femme au silence et l'enfermer dans un environnement qui ne favorise pas son émancipation. Elle lui réserve une place bien circonscrite pour exercer ses activités. Citons par exemple le marché, le mariage, la cuisine et la maternité. Dans le même ordre d'idée, Caroline Moulin écrit que :

> la féminité semble définir la femme toute entière comme individu ; plus que ce qu'elle est, c'est ce qu'elle paraît qui est important ; en effet, à partir de l'adolescence, les filles sont invitées à se consacrer toutes entières à leur apparence, les enfermant alors dans un carcan traditionnel de la féminité ; une féminité caractérisée par une culture du 'futile' (l'apparence) (Moulin, 2005)

Il ressort de ce qui précède ce que Christine Morin-Messabel dit : « la modélisation différenciée des filles et des garçons, et ce bien avant la scolarisation. En amont de l'école, l'utilisation des stéréotypes de sexe semble moduler les relations, les attitudes des parents. C'est la connaissance du sexe de l'enfant qui déterminerait, chez les parents, des représentations, des comportements différenciés » (Morin-Messabel 2014). Les parents interdisent au garçon de rester dans la cuisine parce que c'est un endroit approprié pour la fille afin d'apprendre l'art culinaire auprès de sa maman. Les jeux sont fixés selon le sexe. Pour la fille, tous les jeux sont orientés vers le ménage, c'est-à-dire elle doit jouer à la poupée pour apprendre à bercer un bébé, préparer à manger en utilisant des choses symbolisant la vraie

nourriture. Le garçon est initié à jouer avec de petite voiture car tous les chauffeurs sont des hommes, construire une maison, etc. Cette façon de faire influe sur le choix des études à faire. Le garçon est orienté vers la construction, la mécanique, les mathématiques…, tandis que la fille aux sciences infirmières, cuisine, tricotage, hôtellerie, sciences sociales…

La difficulté se pose aussi sur l'accès des filles aux études supérieures. Leur niveau élevé est le diplôme d'Etat qui sanctionne la fin de l'école secondaire. Elles se heurtent à d'importants obstacles pour accéder à l'enseignement supérieur. De nombreuses universités et écoles supérieures ne disposent que d'un nombre limité de places pour les étudiantes, et les politiques d'admission sont souvent biaisées en faveur des candidats masculins. En outre, les possibilités de bourses pour les étudiantes sont souvent limitées, ce qui rend difficile la poursuite d'études supérieures (Sarah 2023). Celles qui ont fini des études supérieures ont du mal à être affectées à un poste de commandement, en dépit de la loi sur la parité homme-femme et l'équité du genre.

Il est consternant de réaliser que dans les faits, la jeune femme soit considérée arbitrairement comme moins intelligente et compétente pour des études, ceci bien que l'éducation soit un droit universel, et donc que des relations de domination sociale arbitraires liées au genre impactent le niveau de développement et la formation au niveau de l'éducation obligatoire (Morrell 2012). Il n'est pas rare de trouver dans les villages, plusieurs jeunes filles analphabètes qui éprouveront des difficultés pour se marier en raison de leur manque d'instruction. Sue le plan statistique, le développement significatif de la prostitution et un grand nombre de mères célibataires, ou vivant seules avec leurs enfants, peuvent indirectement être considérés comme liés au facteur du niveau d'éducation des femmes, corrélation aisément vérifiable sur le terrain, dans les campagnes en RD Congo.

La société actuelle continue à appliquer des normes très conservatives, jugées archaïques, léguées par la tradition (voir aussi le rôle des « ancêtres » en RD Congo), sans prendre le temps pour une analyse qui montre l'importance de l'articulation des valeurs de travail, de vie en famille, et d'études. Sans placer ces normes sur un même plan axiologique d'importance, un déséquilibre se développe, avec un poids dominant attribué aux valeurs non liées au travail

et aux études, en bref à l'environnement socio-culturel étroit, avec une priorité portée à la vie quotidienne et à l'alimentation. La participation à la vie familiale et le statut dans la société passent au premier plan vis-à-vis du souci de trouver un emploi ou de recevoir une formation pour se profiler dans le monde du marché du travail. La régulation sociale impose des interdits en défaveur des femmes pour les priver d'apporter leur contribution à la vie socio-familiale et d'amener leur pierre de construction pour le changement positif dans tous les secteurs de la vie. Il suit de ce biais social arbitraire, et de l'idée irrationnelle d'une différence de nature entre homme et femme, que les normes imposées aux femmes, au lieu de booster le changement, comme épanouissement individuel et des groupes humains, concoure à la dépravation de la société dans son ensemble.

3. Perspectives

Il faudra une réforme des politiques sociales pour lutter contre des normes conservatrices à la base de la marginalisation en matière de l'égalité des sexes. Ceci requiert l'intégration des questions d'égalité dans le discours et les décisions des communautés de base dont les capacités doivent être renforcées en vue d'un changement positif. Ainsi, les décideurs et les administratifs doivent être équipés en notions de l'équité du genre touchant tous les secteurs de la vie de la société afin d'y intégrer l'égalité des sexes basée sur les droits humains qui prône l'inclusion de tous et la non-discrimination. Cependant, les inégalités des sexes dans l'éducation constituent une iniquité.

En effet, Eliane Vogel-Polsky soutient que

> respecter l'homme et la femme en tant que personne humaine titulaire de droits fondamentaux inaliénables consisterait avant tout à reconnaître qu'il existe des hommes et des femmes, également membres de la famille humaine et à construire un droit fondamental à l'égalité imposant aux règles procédurales d'organiser la société et la coopération sociale sur l'égalité de statut des femmes et des hommes en tenant compte des rapports sociaux de sexe (Vogel-Polsky 1996).

Il y a nécessité de revisiter les normes sociales qui handicapent les relations sociales. La revisitation peut se faire soit par la suppression de la loi sociale qui porte atteinte à la dignité de la femme, soit par sa redéfinition visant à affirmer l'égalité des sexes qui se conçoit, selon V. Moreau, comme « un but et un moyen par lequel les individus ont droit au même traitement devant la loi et aux mêmes opportunités leur permettant de profiter des droits et de développer leurs talents et habilités, en tant qu'agents actifs du développement dans la société » (Moreau 2003 : 50).

Face à cette situation, il faut souligner ici l'importance de l'éducation de la femme comme la clé de sa reconnaissance réciproque dans la société. : sans éducation adéquate la présence des femmes dans le monde à travers leurs paroles et actions est hypothéquée. Cependant, l'éducation peut imposer aux femmes le devoir d'affirmer leur présence de manière expressive, de poser des actions et apporter leur contribution pour la transformation de la société et de la famille.

L'éducation est la voie royale pour sortir de ces schèmes, car l'éducation est un chemin d'épanouissement pour toute personne. C'est le premier facteur du développement économique et humain, plus large que l'instruction. Ainsi, une entreprise, une communauté et un pays progressent et se développent proportionnellement à l'effort durable qu'ils consentent en faveur de l'éducation et de la recherche. Les pays qui négligent ces priorités ratent leur développement et hypothèquent leur devenir. Cela est particulièrement vrai pour l'éducation des jeunes femmes. En effet, les pays qui ont fait d'importants investissements dans l'enseignement féminin en ont tiré profit sous forme d'une productivité économique accrue (Tshibilondi 2005). C'est l'éducation qui permettra d'augmenter le nombre de femmes pouvant accéder aux instances de prise de décision pour faciliter leur action en public. Avec Colby Driscoll on peut affirmer que l'éducation est la meilleure façon d'habiliter les femmes et qu'une femme instruite a des effets positifs sur son pays de différentes manières. Les enfants de femmes instruites sont beaucoup plus susceptibles de survivre et de s'épanouir, ce qui est d'importance vitale surtout pour les pays en développement. L'éducation des femmes fait aussi profiter l'ensemble du tissu économique parce que l'éducation des jeunes femmes contribue à la qualité, la grandeur et le rendement de la force de

travail (Driscoll 2018). Pour Odhiambo : « quand des filles ont accès à une éducation de qualité, elles acquièrent les compétences et les connaissances dont elles ont besoin pour réaliser leur potentiel et transformer leur vie, leurs familles et leurs communautés » (Odihambo 2018). Ceci requiert l'identification, l'analyse et une lutte contre tous les facteurs qui empêchent la scolarisation des filles dès leur plus jeune âge.

> « C'est en améliorant leur niveau d'éducation et de formation, leur représentativité politique et les structures d'accueil pour les enfants, que cet objectif de participation peut progressivement être rencontré. Il est nécessaire aux femmes pour qu'elles jouent un rôle équivalent à celui des hommes. Cet objectif en matière de participation ancré depuis de nombreuses années dans le féminisme est pleinement présent dans le projet d'un développement durable » (Zuinen 2002).

Il est impérieux d'éviter la discrimination négative qui fait de la femme une victime qui n'a pas droit d'évoluer dans les études en la soumettant à l'attentisme du mariage dont le mari n'est pas encore connu, car c'est pour elle,

> « un véritable parcours de combattantes pour réussir à percer jusqu'au second cycle des études secondaires puis jusqu'à l'université. Malgré des efforts indéniables de scolarisation des filles, leur réussite scolaire reste un exploit, pour nombre d'entre elles, à cause du poids de la tradition qui a des répercussions sur leur éducation » (Tshibilondi 2015).

En effet, pour permettre la croissance de l'effectif des filles à la formation, il est impérieux de rendre la formation gratuite à tout le monde afin de permettre aux filles d'étudier et éviter qu'en cas de manque de moyen, elles soient retenues à la maison afin de privilégier l'éducation des garçons.

« L'égalité des sexes et l'autonomisation des femmes constituent une des clefs de voûte de la croissance et de la réduction de la pauvreté, du développement durable et de l'atteinte de tous les objectifs du millénaire pour le développement » (Diplomatie Belgium 2023). Ce qui laisse entrevoir que

l'investissement dans l'autonomisation économique des femmes est la voie la plus sûre vers l'égalité des sexes, l'éradication de la pauvreté et une croissance économique inclusive. Les femmes apportent une contribution énorme à l'économie, que ce soit au sein des entreprises, dans les exploitations agricoles, comme entrepreneuses ou employées, ou par leur travail non rémunéré à la maison, où elles s'occupent de leurs familles (Dynamique des Femmes Juristes 2021). De ce qui précède s'est développé le concept de double maternité qui

> permet d'illustrer le rôle vital de la femme, pour la survie individuelle et collective… maternité biologique à travers les pratiques créatives quotidiennes dont font preuve les femmes pour assurer la survie de leur famille; maternité sociale par la transmission des savoirs, des valeurs et de la mémoire d'une génération à l'autre. Elles sont au cœur de la continuité sociale vitale dans les situations de pénurie et d'agitations (Thorndahl 2016).

Le genre étant une problématique dans l'éducation, il importe de promouvoir un enseignement axé sur le genre. Ceci permettra de valoriser les deux sexes et revisiter les stéréotypes en vue de l'égalité du genre dans les lieux de formation. Il s'avère indispensable de mettre en place une politique promotrice de l'égalité des sexes afin de réduire sensiblement les violences basées sur le genre dans le domaine de l'éducation en permettant à tout le monde à accéder à tous les niveaux de l'éducation. Ainsi, comme l'affirme Albertine Tshibilondi, il faut lutter contre l'infériorité institutionnelle et juridique de la femme en combattant les coutumes et traditions rétrogrades qui entravent l'épanouissement du genre humain et l'évolution des rapports entre la femme et l'homme dans tous les domaines (Tshibilondi 2023).

La lutte contre l'inégalité entre les sexes dans l'éducation nécessite une approche sur plusieurs fronts qui s'attaque aux barrières culturelles, économiques et sociales sous-jacentes qui affectent les filles et les femmes. En mettant en œuvre des politiques soucieuses de l'égalité des sexes, en améliorant les infrastructures scolaires, en apportant un soutien financier et en promouvant un enseignement respectueux de l'égalité des sexes, les parties

concernées peuvent créer un environnement plus propice à l'accès des filles et des femmes à l'éducation et à la réalisation de leur plein potentiel. (Sarah 2023).

Il faut une sensibilisation pour un changement des mentalités et des représentations négatives de la femme (stéréotypes, préjugés véhiculés par les traditions orales dans les proverbes, contes, chansons…) pour un autre regard sur la femme en tant qu'être humain, qui n'est pas que « mère et épouse », mais une citoyenne à part entière dont les droits humains fondamentaux doivent être respectés. Il convient de souligner que cet aspect socioculturel et la conception de l'homme et de la femme sont à la base de la non-application des lois sur le genre (Tshibilondi 2023).

4. Conclusion

La question du genre dans le domaine de l'éducation reste problématique en République Démocratique du Congo en dépit de la présence de lois qui affirment l'égalité des sexes, la parité, l'équité du genre et l'autonomisation de la femme. Malheureusement, toutes ces lois sont soit inconnues soit quotidiennement violées en faveur du respect des normes établies par la culture. Ceci augmente la vulnérabilité des femmes. Pour ce faire, il faut sensibiliser la population congolaise sur l'importance de l'éducation de la femme pour son autonomisation intégrale en lui permettant l'accès facile à toutes les ressources pour sa promotion. Lui priver l'éducation serait une façon de dépouiller la société d'une contribution énorme pour sa transformation et développement holistique, car dit-on qu'éduquer une femme, c'est éduquer toute la nation.

Les défis du genre en éducation étant liés à la question de mentalité, il importe d'intégrer les enseignements du genre dans le système éducatif en RD Congo afin de se débarrasser du poids des traditions et coutumes qui encouragent jusqu'aujourd'hui la privation de l'éducation à la femme. Les inégalités liées aux sexes et les perceptions négatives à l'égard de la femme dans le domaine de l'éducation ne permettront jamais d'accélérer de manière véritablement effective le développement intégral du RD Congo.

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Professeur Kahwa Njojo est recteur de l'Université anglicane du Congo et doyen de la Faculté de théologie depuis 2012. Extrait d'œuvres publiées : *Éthique de la non-violence : Études sur Jésus selon les évangiles*, Globethics 2013, 592pp. ISBN : 978-2-940428-60-1

Courriel: revkahwa@yahoo.com

AI in Higher Education
Academic Integrity, Harmony of Insights, and Recommendations

David S. Fowler,
University of Louisiana Shreveport,
United States

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Keywords

Abstract

This scholarly inquiry examines the interplay between artificial intelligence (AI) and academic integrity within higher education. Through a comprehensive synthesis of academic literature, the study delves into the multifaceted implications of AI tools on academic practices, pedagogical approaches, and the evolving landscape of academic integrity within higher education. The findings, derived from an extensive analysis of scholarly works, offer profound insights into the challenges posed by the integration of AI in higher education. The impact on academic dishonesty, the nuances of pedagogical shifts, and the dynamic relationship between students and AI are scrutinized, contributing to a nuanced comprehension of the intricate dynamics within the academy.

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1. Introduction

The assimilation of artificial intelligence (AI) into the fabric of higher education marks a pivotal moment in the evolution of academia. As we stand at the crossroads of traditional pedagogy and technological innovation, the ramifications on academic integrity beckon our attention. This section aims to not only delineate the research problem and objectives, but also to engage in a discourse that resonates with the contemporary challenges facing higher education.

The advent of AI technologies in higher education heralds a paradigm shift, promising unparalleled opportunities for personalized learning and knowledge acquisition. However, this metamorphosis is not without its challenges, and at the forefront is the palpable concern surrounding academic integrity. The traditional notion of students engaging in rigorous, independent scholarship faces an unprecedented conundrum as AI becomes an omnipresent ally in the academic journey. This study endeavours to unravel the complex tapestry woven by the intersection of AI and academic integrity, with a keen eye on the potential "dumbing down" effect on higher education.

2. Literature Review

Historical Evolution of AI in Education

The historical trajectory of artificial intelligence (AI) within the educational domain is a narrative that unfolds across decades, embodying a profound evolution from embryonic experiments in computer-assisted instruction to the intricate tapestry of sophisticated technologies (Mills et al., 2022). Initiatives in the 1960s marked the nascent phases, exploring the use of computers as educational instruments (Moncaleano & Russell, 2018). This epoch witnessed seminal advancements, such as the inception of intelligent tutoring systems and the development of adaptive learning platforms, underscoring the symbiotic relationship between technology and pedagogy (Graf, 2023).

As we traverse the annals of AI in education, the historical evolution underscores not only technological strides but also the pedagogical ambitions

driving these innovations. Early experiments paved the way for AI's contemporary role as a pedagogical companion, fostering personalized learning experiences. Intelligent tutoring systems emerged as stalwarts in adapting to individual student needs, offering a glimpse into the potentialities and challenges of integrating AI into the educational milieu (Littman et al., 2022).

AI and Academic Dishonesty

The ascendancy of AI tools has empowered students with unprecedented access to resources, challenging the very foundations of academic integrity. As such, "exponential leaps in information-processing power have coalesced with the omnipresent data extraction capabilities of an ever more dynamic, integrated, and connected digital world to provide a fecund spawning ground for the explosion of AI/ML technologies" (Leslie, 2020, p.3). Instances of plagiarism, the automated generation of essays, and real-time assistance during examinations have burgeoned, propelling the academic community into a realm fraught with ethical quandaries (Tahir & Tahir, 2023). The extant literature scrutinizes these AI-driven academic transgressions, providing a comprehensive understanding of the contemporary academic milieu.

In the intricate dance between students and AI, a symbiosis has emerged that demands scrutiny. The literature resounds with tales of students leveraging AI not merely as tools but as accomplices in circumventing the rigor of academic inquiry. Plagiarism, once a manual endeavor, now finds automated expression through AI-generated content, testing the ethical boundaries of education "in the rapidly changing landscape of the digital era "(Simon, 2023, p.16). The very essence of academic honesty is questioned as students traverse the fine line between collaboration and exploitation facilitated by these technological marvels (Kraglund-Gauthier, 2015).

Moreover, a nuanced examination of the ethical implications surrounding AI-driven academic dishonesty reveals the complex terrain where the responsibilities of educators, institutions, and technology intersect (Lim et al., 2023). The evolving landscape demands not only a reactive stance against

transgressions but a proactive strategy to instill ethical values within the academic community.

AI and Educational Equity

Integral to this review is the scrutiny of AI's impact on educational equity, delving into concerns regarding the inadvertent exacerbation of existing educational disparities. While AI promises customized learning experiences, concerns arise regarding its potential to perpetuate biases, disadvantaging specific demographic cohorts (Lazarus et al., 2022). This critical exploration of the intersectionality between AI and equity becomes imperative for crafting interventions that espouse inclusivity and equity in the educational milieu.

As we navigate the uncharted waters of AI and education equity, a paradox unfolds. While AI heralds the promise of customized learning experiences, the specter of bias looms large. Algorithms, albeit designed with the noble intention of personalization, carry the latent potential to reinforce existing disparities. The literature resounds with a call for vigilant oversight, urging educators and policymakers to navigate the ethical tightrope to ensure AI becomes a force for educational inclusivity rather than a harbinger of further inequities (Magnússon et al., 2019).

Additionally, a deeper exploration into the potential mitigating factors and interventions that can counterbalance the inadvertent biases perpetuated by AI systems is imperative. The literature suggests the need for a proactive approach that intertwines technological advancements with a robust understanding of the sociocultural contexts in which these technologies are deployed (Bozdag, 2023).

Pedagogical Implications of AI Integration

The assimilation of AI in education transcends considerations of academic integrity and extends into the pedagogical realm. Research endeavors have contemplated the enrichment of teaching methodologies through AI-driven technologies, encompassing personalized feedback mechanisms and adaptation to diverse learning styles (Shamkuwar & Sharma, 2023). This

facet of the literature review plumbs the expansive educational landscape, underscoring the constructive facets of AI incorporation while cognizant of its attendant challenges.

The pedagogical landscape, reshaped by the advent of AI, is a tapestry woven with both promise and trepidation. As educators navigate the integration of AI into teaching methodologies, the potential for transformative change echoes through the literature. Intelligent tutoring systems stand as beacons of adaptability, catering to the unique learning styles of individual students (Lin et al., 2023). However, this utopian vision is not devoid of challenges. The delicate balance between human intuition and machine precision requires careful calibration to harness the full potential of AI in fostering effective and inclusive pedagogical practices (Miao & Holmes, 2021).

Furthermore, a deeper exploration into the nuances of AI's impact on the teacher-student dynamic and the evolving roles of educators in AI-integrated classrooms reveals a complex interplay that demands scholarly attention (Kim, 2023). The literature suggests that educators' preparedness, attitudes, and strategies in embracing AI play a pivotal role in determining the success of these technological integrations (Leoste et al., 2021).

3. Methodology

This study adopts a systematic approach to gather and analyze relevant academic literature concerning the intersection of artificial intelligence (AI) and academic integrity within colleges and universities. The goal is to provide a comprehensive review based on scholarly publications. The following methodology outlines the rigorous methods employed in literature search, selection, and analysis.

Literature Search

To ensure a thorough exploration of the subject matter, a meticulous literature search was conducted across electronic libraries and databases known for their academic rigor. The electronic libraries of Louisiana State University Shreveport, New Mexico State University, and Lander University served as primary repositories for accessing scholarly works. Databases such as

EBSCO, Google Scholar, and Business Source Complete were systematically queried to retrieve pertinent academic literature.

Inclusion and Exclusion Criteria

The selection process employed stringent inclusion and exclusion criteria to uphold the academic rigor of the study. Inclusion criteria encompassed academic articles, peer-reviewed journals, conference papers, and books published within the last decade (2013-2023) to ensure relevance and contemporaneity. The focus was specifically on works that addressed the intersection of artificial intelligence and academic integrity within the domain of tertiary education. Non-English publications were excluded to maintain linguistic consistency.

Search Parameters

The search parameters were designed to cast a wide net while maintaining specificity. Keywords such as "artificial intelligence," "academic integrity," "higher education," and their variations were used in different combinations to capture a diverse range of literature. Boolean operators (AND, OR) were strategically employed to refine search queries and ensure a comprehensive but focused collection of academic works.

Database Utilization

Each database was approached with methodological rigor, employing its unique search algorithms and functionalities. EBSCO, known for its comprehensive coverage, facilitated searches across multiple databases, including Education Source, PsycINFO, and ERIC. Google Scholar, a widely used interdisciplinary database, provided a broad spectrum of academic sources as well as Business Source Complete.

Analysis Process

The retrieved literature underwent a meticulous analysis to distill key findings. The analysis encompassed a qualitative synthesis of themes, trends, and insights prevalent in the selected academic works. A thematic analysis

approach was employed, allowing for the identification of recurring patterns, emergent concepts, and divergent perspectives. The findings were then synthesized to contribute to the broader understanding of the impact of AI on academic integrity within higher education, as presented in the subsequent sections.

Rigor in Article Selection

The process of article selection adhered to a rigorous methodology (Fan et al., 2022) to guarantee the reliability and validity of the literature included in this review. Each selected article underwent a comprehensive review by multiple researchers to ensure a consensus on its relevance, scholarly rigor, and alignment with the study's objectives. The iterative nature of this process aimed to minimize bias and enhance the credibility of the selected literature.

The methodology adopted in this study reflects a commitment to scholarly excellence, employing systematic approaches to literature search, selection, and analysis. This methodological rigor ensures the reliability and validity of the findings presented in subsequent sections.

4. Findings

The synthesis of academic literature reveals a nuanced landscape concerning the intersection of artificial intelligence (AI) and academic integrity within the domain of higher education. The findings, derived from a comprehensive analysis of scholarly works, offer profound insights into the multifaceted implications of AI tools on academic practices and pedagogy.

Impact on Academic Dishonesty

The literature underscores the transformative influence of AI on the landscape of academic dishonesty within higher education. Instances of plagiarism, automated content generation, and real-time assistance during examinations have burgeoned, challenging established norms of academic probity (Kumar, 2023). The symbiotic relationship between college students and AI unfolds as a complex interplay, demanding scrutiny into the ethical dimensions of

collaboration and the potential erosion of academic integrity (George & Wooden, 2023).

Pedagogical Implications

Beyond its role in academic dishonesty, AI's integration in education is examined for its pedagogical implications. The literature explores the enrichment of teaching methodologies through AI-driven technologies, including personalized feedback mechanisms and adaptation to diverse learning styles specific to educational studies (Bhutoria, 2022). The delicate balance between human intuition and machine precision requires careful calibration to harness the full potential of AI in fostering effective and inclusive pedagogical practices within higher education (Malik et al., 2023).

Academic Integrity Policies and Ethical Considerations

The escalating prevalence of academic transgressions facilitated by AI within education prompts a reevaluation of academic integrity policies. Institutions are urged to recalibrate policies, circumscribing acceptable collaborative practices and instating robust mechanisms for plagiarism detection specific to higher education (Weingart et al., 2020). The recalibration of academic integrity policies represents a crucial step toward safeguarding the educational landscape from the potential erosive effects of AI on traditional notions of academic honesty.

Cultivating a Culture of Academic Integrity in Higher Education

The cultivation of a culture animated by academic integrity emerges as paramount within higher education. Fostering a sense of responsibility and ethical comportment among university and college students becomes imperative, instigating open dialogues germane to the implications of AI tailored for scholarly studies (Eggert, 2021). The cultivation of ethical values within the academic community is fundamental to mitigating the potential "dumbing down" effect and preserving the core tenets of academic integrity.

Future Research Directions

The dynamic intersection of artificial intelligence and university pedagogy warrants continued exploration and research. Future investigations within educational studies could delve into specific AI applications, such as data analytics and decision support systems, to discern their nuanced effects on college and university student learning outcomes and academic honesty. The identification of practical applications, limitations, and avenues for future research provides a comprehensive framework for stakeholders within higher education to navigate the evolving landscape of AI integration.

5. Recommendations

Promoting Digital Literacy

To counterbalance the challenges wrought by AI, institutions of higher learning are urged to accord primacy to the formulation of robust digital literacy programs. Such initiatives ought to foster acumen among both students and educators vis-a-vis judicious AI use, contextualize the ethical considerations attendant to AI-generated content, and accentuate the primacy of critical thinking as "digital technologies are frequently considered as lacking material aspects" (Wellner, 2020, p.1) within the digital pantheon.

Digital literacy, herein posited as an imperious imperative, constitutes an instrumental mechanism for mitigating the deleterious impact of AI on academic integrity. Its elevation, through comprehensive programs, serves to edify both students and educators regarding the intricacies of AI technologies and their attendant ethical considerations, thus instilling a discerning aptitude for navigating the digital expanse (Won, 2023).

Strengthening Academic Integrity Policies

In response to the burgeoning prevalence of academic transgressions facilitated by AI, educational institutions must meticulously recalibrate extant academic integrity policies. This necessitates the explicit delineation of guidelines pertinent to AI tool usage, the circumscription of acceptable

collaborative practices, and the instatement of robust mechanisms for plagiarism detection (Shata et al., 2023).

The recommendations promulgated within this ambit aspire to proffer a framework whereby institutions may fortify their extant academic integrity policies. Anticipation of and responsiveness to technological advancements stand as keystones for educational institutions in their endeavors to sustain standards of academic excellence, concurrently availing themselves of the benefits afforded by AI (Mustapha et al., 2023).

Fostering a Culture of Academic Integrity

In concert with policy reforms, the inculcation of a culture animated by academic integrity emerges as paramount. This necessitates the cultivation of a sense of responsibility and ethical comportment amongst students, the instigation of open dialogues germane to the implications of AI, and a relentless emphasis on the intrinsic value of the learning process, transcending mere academic outcomes (Purnama & Asdlori, 2023).

This section articulates the imperative cultural shift requisite within educational bastions for the institutionalization of a steadfast commitment to academic integrity. By nurturing a cultural milieu that venerates honesty, collaboration, and intellectual maturation, institutions can counteract the incipient "dumbing down" effect occasioned by the increasing symbiosis between AI and higher education (Indrawati & Kuncoro, 2021).

6. Practical Applications, Implications, Limitations, and Future Research Directions

Practical Applications and Implications

The insights derived from this research bear implications for the practical landscape of higher education and artificial intelligence integration. Institutions can leverage these findings to inform the development of targeted interventions and policies that address the challenges posed by AI on academic integrity. Specifically, the recommendations for promoting digital

literacy, strengthening academic integrity policies, and fostering a culture of academic integrity can be implemented to uphold and enhance the quality of education.

Educational institutions may consider implementing digital literacy programs to equip both students and educators with the necessary skills to navigate AI technologies responsibly. By integrating ethical considerations into the curriculum, institutions can prepare students to engage with AI tools ethically and critically.

Strengthening academic integrity policies, as recommended, involves explicit guidelines on the use of AI tools and robust plagiarism detection mechanisms. This proactive approach can serve as a deterrent to academic dishonesty facilitated by AI, ensuring a fair and transparent academic environment.

Fostering a culture of academic integrity requires a concerted effort from educational institutions to instill values of honesty, responsibility, and ethical conduct. Initiatives such as open dialogues and awareness campaigns can contribute to creating an environment where academic integrity is not only expected but celebrated.

Limitations

It is imperative to acknowledge the inherent limitations within the framework of this literature review, centered on the analysis of academic works. While the depth of analysis delves into various aspects of artificial intelligence (AI) in education, it is crucial to recognize the inherent boundaries that shape the scope of this research.

—Diverse Array of AI Applications

The evolving landscape of AI applications is vast and diverse, presenting a challenge in capturing the entirety of its effects on academic integrity within higher education. The literature selected for analysis may not comprehensively encompass the myriad applications and emerging technologies that continually reshape the intersection of AI and education.

—Rapid Evolution of AI Technologies

The rapid evolution of AI technologies introduces a temporal constraint to this review. As new tools, methods, and ethical considerations emerge, the findings presented herein may become subject to obsolescence. The dynamism of AI necessitates ongoing scrutiny and adaptability to stay abreast of the latest developments in the field.

—Contextual Constraints

The generalizability of findings is inherently constrained by the specific demographic and institutional context in which the reviewed literature was produced. Variations in educational systems, cultural contexts, and institutional frameworks may influence the applicability of insights derived from the literature to different settings within education.

—Subjectivity in Academic Discourse

While the analysis is rooted in scholarly discourse, the subjective nature of academic perspectives may introduce an element of bias. The interpretations and insights drawn from academic works inherently reflect the diverse viewpoints within the scholarly community, and as such, may not capture the entirety of the multifaceted relationship between AI and academic integrity in tertiary education.

—Qualitative Nuances

The reliance on qualitative insights derived from academic literature may not fully capture the nuanced nature of AI's impact on academic integrity. While the literature provides rich qualitative data, it is essential to recognize that certain dimensions of this complex relationship may require further exploration through direct empirical studies and experiential accounts.

In navigating these limitations, this literature review serves as a foundational exploration into the multifaceted terrain of AI and academic integrity within education. Future research endeavors are encouraged to address these limitations, offering more nuanced perspectives and refining our understanding of the intricate dynamics between AI technologies and the preservation of academic integrity.

—Future Research Directions

The dynamic intersection of artificial intelligence and higher education warrants continued exploration and research. Future investigations could delve into specific AI applications, such as adaptive learning systems and intelligent tutoring, to discern their nuanced effects on student learning outcomes and academic honesty.

In-depth examinations of the ethical considerations surrounding AI in education, including issues of bias, privacy, and algorithmic transparency, present fertile ground for future research endeavors. Understanding the long-term impact of AI on educational equity and access is imperative for crafting policies that ensure fairness and inclusivity.

Research that explores the pedagogical implications of AI integration can contribute valuable insights into how educators can harness these technologies to enhance teaching methodologies and adapt to diverse learning styles. Additionally, investigating the role of AI in shaping the future of work and the skills required for the digital era is a burgeoning area of interest.

As AI technologies continue to advance, research on innovative strategies to mitigate biases, enhance interpretability, and ensure the responsible deployment of these tools will be pivotal. Longitudinal studies tracking the evolution of AI's impact on academic integrity over time can provide a comprehensive understanding of the evolving dynamics in higher education.

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8. Short biography

Dr David Fowler is an Assistant Professor of Management for the Louisiana
State University (LSU) System, at LSU-Shreveport's College of Business, in
the United-States, where he is teaching graduate and undergraduate courses
in management and organizational strategy. Previously he served as Chair of
the Department of Business Administration at Newberry College.

He received his Ph.D. in Human Resource Development: Organizational
Development and Change from the University of Texas at Tyler, M.B.A. in
Management from Mississippi State University, M.S. in Hospitality
Management from New Mexico State University, B.B.A. in Management
from the University of Louisiana at Monroe. His doctoral research and
dissertation focused on transitional and transformational leadership within
organizational change.

Email: david.fowler@lsus.edu

Ethics as a Way of Life

A Case Study at Yezreel Valley College

Clara Rispler and Gila Yakov
Yezreel Valley College, Israel

Keywords

Abstract

The dynamic landscape of ethics in higher education is pivotal as organizations and individuals navigate diverse stakeholder needs. Ethical responsibility becomes an integral facet of all professionals, highlighting the crucial role of ethical education in preparing students for post-graduation success. The acquisition of ethical competence, rooted in knowledge of ethical principles, equips students with the tools to make ethical decisions, shaping their ethical behavior and responses. Yezreel Valley College exemplifies this commitment, with a well-defined Code of Academic Ethics reflecting universal values and principles, overseen by the College Ethics Committee. In summary, this case study offers insights into Yezreel Valley College's ethical education practices, emphasizing the significance of ethics in higher education and the dynamic interplay between ethics and professionalism. The college's proactive approach positions it as a leader in addressing ethical challenges and adapting to changing environments while fostering ethical competence in its students.

1. Background

> *"The higher education collapses if the moral, and character fail, to prove and show that"* — *Ehsan Sehgal*

Ethics is the compass for orientation, decisions and actions based on values and virtues (Global Ethics Forum 2018, Globethics)[1]. Organizations as well as individuals identify and address the needs and interests of a variety of stakeholders as part of their professional roles, which necessitates the addition of ethical responsibility to business considerations (Manuel and Herron, 2021). Most professions have codes of professional ethics—sometimes developed as a response to public criticism of the behavior of a minority of practitioners—which practitioners must interpret and use to guide their actions (Epstein, 2018). As educators, we have a responsibility to prepare our students to deal with these situations proactively and effectively. Not only because it is the right thing to do, but because it is a necessity for their success post-graduation. Thankfully, ethical competence is possible when students gain knowledge of ethical principles, which in turn, leads them to ethical responses and behaviours. Ethics education is effective in achieving ethical competence (Jurkiewicz, 2014), thereby increasing their understanding and awareness of how ethics informs and influences the work of professionals (Talash et al., 2022). This knowledge will carry over into the student's careers, impacting the organizations of which they will be a part in the future (Birtch & Chiang, 2014).

2. Maintaining an Ethical organizational culture

Ernest Greenwood (1957) delineated five quintessential attributes characterizing a profession: systematic theory, authority, community sanction, ethical code, and culture. In the realm of higher education, the role transcends merely shaping well-educated professionals; it extends to

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[1] Global Ethics Forum (GEF). Conference presentation slides, Globethics Website. Conference 'Managing and Teaching Ethics in Higher Education: Policies, Skills and Resources', 2018. URL=<http://hdl.handle.net/20.500.12424/170388 >

cultivating individuals who are not only proficient but also value-driven citizens, destined to emerge as future leaders (Mbae, 2019). As higher education takes the baton in refining future professionals, it grapples with the preconceived notions students bring, shaped by a complex interplay of familial influences, societal norms, media, religious beliefs, and cultural practices. Yet, higher education acts as the crucible where these notions are further refined, and their behavioral foundations solidified. In this dynamic process, the synergistic relationship between ethical and professional skills evolves (Lurie & Mark, 2016). The emphasis on ethics in higher education is not novel, with numerous academic institutions championing this cause. For instance, California State University–Long Beach spearheaded the "Ethics Across the Curriculum" initiative, urging educators to infuse ethics into their teaching practices[2]. Likewise, Utah Valley University has exemplified best practices in ethics education, featuring a student symposium, a faculty summer seminar, and fellowships, all underpinned by a robust digital ethics focus ("Ethics Awareness Week")[3]. Despite these commendable efforts, there remains ample ground to traverse in advancing ethics in higher education. This article presents a case study of Yezreel Valley College, shedding light on our goals and insights in this crucial domain.

3. Ethics at the Yezreel Valley College

Yezreel Valley College, established in 1965, is situated in northern Israel, encompassing a microcosm of the nation's diverse population[4]. This institution serves as a dynamic mosaic of individuals hailing from varied socioeconomic, national, and religious backgrounds, including Jews, Christians, Muslims, Druze, Bedouins, and Circassians. With an enrolment

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[2] Ethics Across the Curriculum, Ukleja Center for Ethical Leadership, Website: URL= <https://www.csulb.edu/college-of-business/ukleja-center-for-ethical-leadership/ education/ethics-across-the-curriculum>

[3] Center for the Study of Ethics, Utah Valley University (UVU), Orem, Utah. Website: URL=<https://www.uvu.edu/ethics/events/2019/2019_eaw_ethics_technology_ society.html>

[4] Max Stern Yezreel Valley College, Website: URL= <https://www.yvc.ac.il/en/ homepage-english/>

of approximately 5,000 students pursuing either undergraduate or graduate studies in a wide spectrum of fields, including Economics, Behavioural Sciences, Social Sciences, Human Services, and Health Administration, Yezreel Valley College has been a hub of academic excellence. During the 2021-2022 academic year, 1,130 students successfully completed their bachelor's degrees, while 173 attained their master's degrees, and 558 completed a preparatory program aimed at facilitating their academic studies. Since achieving its status as a public college in 1994, Yezreel Valley College proudly counts 22,001 graduates with first-degree qualifications and 1,077 with second-degree achievements. Ethical education is an integral part of the college's curriculum and ethos, ingrained through four foundational channels: Ethics as an integral component of the college's mission statement, Ethics as a core element of the college's operational framework, Ethics as an inherent aspect of the faculty's NA and conduct, and Ethics as an integral facet of education and training.
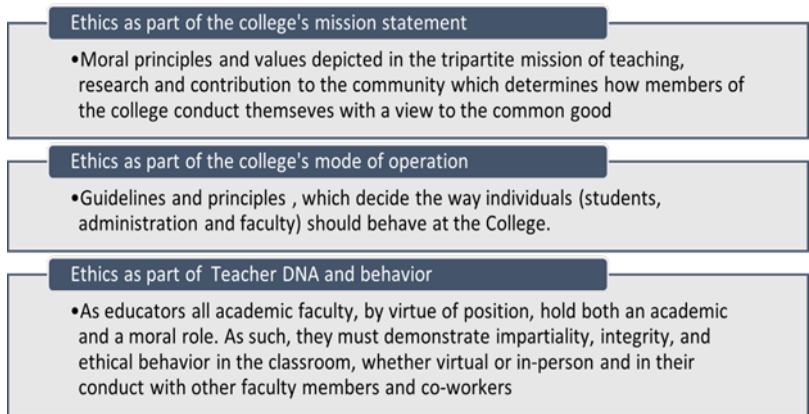
Code of Ethics

In any organization, the establishment of a well-defined code of ethics is imperative, exemplified by "Ethical Principles in University Teaching" as outlined by Murray et al. (1996). Yezreel Valley College adheres to this essential principle, offering an accessible Code of Academic Ethics to the public[5]. This code is grounded in Ben-Gurion University's "Code of Academic Ethics" from 2007, defining the college as a vibrant research community built upon universal values. These values encompass truth and liberty, leading to the derivative principles of impartiality, honesty, justice, equality, and respect for all human beings. The interdependence of these values underscores the college's commitment to fostering truth through the freedom of research, underpinned by the core values of impartiality. Conversely, any deviation from these values, manifesting as arbitrariness, inequality, or a lack of respect for human autonomy, poses a threat to the pursuit of truth and its validation through critical assessments.

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[5] The Code of Academic Ethics is accessible at: URL=<https://www.yvc.ac.il/codeethics>

Yezreel Valley College's Code of Academic Ethics offers a practical interpretation of these values in the daily life of a modern academic institution. It establishes an exemplary set of guidelines governing the college's activities in research, teaching, management, and its daily operations. The code's implementation is reflected at the institutional level through the promotion of academic freedom, the vigilant safeguarding of civil rights and human dignity, the prohibition of any form of unwarranted discrimination, and a culture of tolerance towards diversity and differences. It emphasizes unwavering integrity in research, teaching, and the publication of professional work, maintaining the strictest commitment to truth in all academic endeavors. Moreover, the code ensures the prevention of academic fraud or dishonesty and upholds the theoretical and administrative independence of the academic community as a free research community.

The code of ethics is not a legal document, yet its implementation is vigilantly overseen by the College Ethics Committee, comprising members elected by the college Senate, reinforcing the college's commitment to the highest ethical standards.

Fig. 1: Four components of ethics at YVC

Ethics as part of the college's mission statement
- Moral principles and values depicted in the tripartite mission of teaching, research and contribution to the community which determines how members of the college conduct themseves with a view to the common good

Ethics as part of the college's mode of operation
- Guidelines and principles , which decide the way individuals (students, administration and faculty) should behave at the College.

Ethics as part of Teacher DNA and behavior
- As educators all academic faculty, by virtue of position, hold both an academic and a moral role. As such, they must demonstrate impartiality, integrity, and ethical behavior in the classroom, whether virtual or in-person and in their conduct with other faculty members and co-workers

> **Ethics as part of Education and training**
>
> - Teaching ethics: College curriculum focus on embedding theoretical and applied ethics into the core programs so as to prepare future professionals for ethical performance within their fields of practice.
> - Applied ethics are emphasized with the purpose of promoting the capability of students to understand various situations by giving them simulations and situations to analyze. In this category the goal is to help the students acquire skills and competencies in what is required from ethical behavior.

4. Ethics and Technology

As technology advances at an unprecedented rate, Yezreel Valley College, along with the rest of the higher education landscape, grapples with profound changes. The adverse social impacts of technology have been the focus of extensive discussions, as previously highlighted by García-Peñalvo (2021), shedding light on the emerging ethical risks, including diminishing transparency in technological processes and compromised data privacy and security. In response to the demands of the modern workforce, Yezreel Valley College needed to adopt remote learning practices and pedagogical adaptations as other educational establishments. The unexpected ramifications of the Covid-19 quarantines in 2020 led our college, like many others worldwide, to swiftly transition from traditional face-to-face teaching to a fully remote learning environment. This rapid transformation significantly impacted both students and educators.

Adjusting to this new educational paradigm was challenging, but it required an unwavering commitment to uphold ethical standards of professionalism. Faculty and staff at Yezreel Valley College were promptly updated on the operation of technological tools for distance teaching and encouraged to enhance their proficiency, working diligently to elevate the quality of online education.

Considering these transformative changes, the academic staff at Yezreel Valley College is now exploring alternative assessment methods that encompass diverse components, enabling students to navigate the learning process successfully. This rapid shift also raised ethical concerns, such as safeguarding the intellectual property of educators when students could freely record sessions and share materials not intended for distribution. Moreover,

questions arose about how to support students lacking a suitable study environment or essential resources, like a computer, at home, as well as how to assist those affected by illness within their families.

These pressing ethical inquiries encompass principles of dignity, privacy, security, and equal opportunity. In response to these challenges, the Yezreel Valley College Center for Teaching Development, in collaboration with representatives from other Israeli universities and colleges, formulated a comprehensive set of guidelines.

Guiding rules for the lecturers

- The academic staff will coordinate behavioural and pedagogical expectations with the students at the beginning of each course while having a respectful discourse that includes consideration of students' cultural sensitivities.
- The academic staff will be alert and sensitive to the personal difficulties of students (such as visual or hearing impairments) and will find tailored solutions that allow them to participate in the learning process.
- The academic staff will make sure to start and finish an online class on time and will maintain a respectful learning atmosphere.
- The academic staff will inform students at the beginning of the course of the intention to upload the lesson recordings to the course website. If students object, the lecturer will upload a voice recording of the lesson only or choose alternative options (such as uploading the summary of the session or uploading the presentation only).
- The academic staff will be sensitive to students in need of learning infrastructure, including a computer or Internet connection.
- Academic staff will maintain contact with students to reduce dropouts due to reasons of inaccessibility to distance learning for assorted reasons.
- If the lecturer is aware of a student with such difficulty as listed above, the lecturer will refer him/her to the appropriate bodies at the institution for guidance and assistance. The academic staff is responsible for transferring the relevant knowledge while maintaining an adequate academic level.

- The academic staff will ensure that the material studied is understandable to the learners. This obligation is of paramount importance in online teaching.
- The academic staff will show special sensitivity to first-year students, who are at the beginning of their academic path and will assist them with additional assistance if necessary.

Guiding rules for the students:

- Students will open the camera during all synchronous lessons unless opening the camera may cause discomfort to participants or may impair the dignity or integrity of the student's body.
- Students will join an online class at the scheduled time, in appropriate attire while maintaining a respectful learning atmosphere.
- Students will respect the other participants, take an active part in the lesson, and express themselves in an orderly manner.
- Students will not distribute recorded lessons online in order not to infringe on the privacy of their peers and the privacy of the lecturer (as well as the intellectual property right of the lecturer).
- Students will enrol in courses after reviewing the requirements and their ability to meet them. After choosing a course and at the end of a period of changes, students will take an active part in the course while meeting the various requirements.
- Students will be prepared for the online class ahead of time — in terms of technological equipment, timely arrival, and active participation.
- Students are responsible during the synchronous lesson for opening a camera, turning off the microphone when they are not talking, participating in appropriate attire, and proper behavior.
- The students are responsible for regular participation in the learning sessions and for completing the study material in the class from which they were absent.
- Students are responsible for referring questions to the lecturer regarding his or her lack of understanding of the topic studied.
- The Student Association will assist in the adaptation of new students to the academic system.

There is yet a great deal to do for higher education to adapt to the changing environment. Markkula Center for Applied Ethics at Santa Clara University presents an example of an interdisciplinary approach to digital ethics that can support the efforts of other higher education establishments with free resources. It offers for example the resource "Ethics in Technology Practice" which includes case studies briefings, videos, and hundreds of articles and other materials[6]. There are questions that higher education establishments should use to see where they stand on digital ethics (O'Brien, 2020):

- Is there a community of concern related to digital ethics on your campus? Should you launch one?
- Does your campus have written policies or guidelines related to privacy and digital ethics? Can you find them?
- Do you know whose full-time job it is to worry about ethical issues? Have you had lunch with her or him?
- When someone on campus develops an application that uses student data, is any ethical framework used before work begins? Required?
- When someone on campus buys an application is there any ethical review required?
- Do you know what your campus is doing to ensure that the next generation of developers and technology professionals (our students) have a strong digital ethics mindset?
- Are you more informed about digital ethics this year than last? Will you be even more informed next year? How will you make this happen with everything else going on?

4. Summary

The preceding descriptive case study provides an overview of the ethical education practices at Yezreel Valley College. This discussion illustrates the incorporation of learning objectives centered on ethical decision-making and social responsibility. Throughout the college's programs and curriculum,

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[6] Markkula Center for Applied Ethics, Santa Clara University, Santa Clara, website: URL=<.https://www.scu.edu/ethics-in-technology-practice/>

students are equipped with essential tools and mechanisms for their professional journey. This preparation includes nurturing empathetic and morally engaged interactions with others and fostering the ability to make ethical decisions that benefit all. By exposing students to flawed rationalizations, differing viewpoints, and ethical dilemmas, we empower them to develop their unique ethical decision-making processes. Guiding students to reflect on and address diverse ethical issues they will encounter in their careers is a fundamental aspect of their vocational training.

The emergence of the COVID-19 pandemic posed ethical implications for higher education institutions, as they navigated the balance between individual health and pedagogical constraints during both the initial response and the recovery stages. It also accelerated the integration of technology into the curricula. Yezreel Valley College remains committed to continually adapting its methods to equip graduates with the skills and knowledge necessary to make ethical decisions in their post-graduation careers in an ever-evolving environment. While these guidelines provide a strong foundation, limitations around feasibility and scope in some contexts should be considered when translating these practices to other institutions.

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6. Short Biographies

Dr. Clara Rispler, a senior lecturer in the dept. of Human Services and the MA program in organizational development and consulting at Yezreel Valley College, has been helping organizations navigate the rapidly changing world of work for over 30 years. She is a champion of gender equality in education, an advocate for teaching with technology, and a researcher of the shifting nature of work.

Email: clarar@yvc.ac.il

Dr. Gila Yakov, an expert in medical ethics, serves as the head of the health systems management department at Yezreel Valley College. She holds a doctorate in medical ethics, is a senior lecturer and the Teaching Development Center head. Dr. Yakov advises ethics committees in various Israeli hospitals, with her research concentrating on palliative care ethics, clinical ethics, and medical education.

Email: gilay@yvc.ac.il

Book Review: P. Öhlmann and J. Stork (Eds.), Religious Communities and Ecological Sustainability in Southern Africa and Beyond

Elizabeth Pulane Motswapong
University of Botswana

Keywords

Religious communities, sustainability, Church action, social change

Abstract

This is a book review of Philipp Öhlmann & Juliane Stork (Eds.), *Religious Communities and Ecological Sustainability in Southern Africa and Beyond*, Sustainability Series No. 1, Geneva: Globethics Publications, 2024, ISBN 978-2-88931-548-2. Following the great importance of the Southern African region for the debates on Sustainability and climate change, the book tackles many of the issues around the topic. Extracted from the 2020 expert consultations *Religious Communities and Ecological Sustainability in Southern Africa* (RCSD Berlin) and *Water, Environment and Climate Action* (WECARE), from one side, and the conference *Churches in Southern Africa as Civil Society Actors for Ecological Sustainability* (University of Pretoria), the volume presents a plethora of articles and contributions offering an extensive dive into issues such as the role of local churches and congregations in sustainable development, resources for scholars to analyze the best practice cases, inquiries into the future of the region, and more.

The Southern African region and ecology

The timing and publication of this volume could not be more opportune, as the world continues to grapple with climatic change. Religion, though a major player in the ecology and sustainability debate in the Southern African region, has over a long time being side-lined when debates were brought to the round table. This volume addresses that missing gap, not only in the Southern African context but beyond. It further recapitulates and engages with the issues of ecology and sustainability from a multi-dimensional approach, where we read not only about Christian denominational groups, such as Mainline churches, African Independent churches, Pentecostals, Charismatics and Evangelists, but also some religious traditions, such as Bahá'í Faith, Buddhism, Islam, and African Traditional Religions. This interreligious and multifaceted approach makes this publication timely, in the multi-faith world we live in. In the former, roles are being addressed considering the Christian denominations' contribution and roles in the ecology and sustainability debate, while the latter address the same aspect from a pluralist approach respectively. It is through these debates that a plethora of ideas which foster knowledge exchange are conversed, while at the same time raising awareness of the ecological circumstances and engagements of religious communes in Africa.

The volume meticulously highlights the main issues of engagement, capacity building, and active debates as addressed by previous publications. The book's deployment of a transdisciplinary approach, where not only religious traditions are engaged but also religious leaders, environmental activists, as well as representatives of non-governmentals in the field, situates this compendium on a very high pedestal.

It is at the core of the book to show that African countries are among the hardest hit by climate change consequences, as the rise in temperatures is predicted to occur sooner and faster here than in most other parts of the world. The book highlights concrete environmental disasters such as droughts, floods, reduced crop yields, livestock capacities, as well as the spreading of climate-sensitive diseases such as malaria and cholera, which continue to be a constant threat to the African continent. The situation is severe to the extent

of driving the United Nations Environment Programme to give a stern warning due to a low adaptive capacity, which makes Africa highly vulnerable to the impacts of climate change. Southern Africa is especially affected by the rising global temperatures. The damaging effects of climate change are already felt by the inhabitants today, where the temperatures are predicted to have risen by 3–4°C by 2100 as stated in the introduction of the book. Fundamental socioecological transformations are needed and recommended in the volume, in dialogue with religious communities who are crucial stakeholders for achieving these paradigm shifts. They are highly relevant, as playing a key role in individual and public life in many countries in sub-Saharan Africa where a substantive number of people recognize and appreciate the meaning of religion in their day to day lives. Religious communities have consequently a central role as agents of socio-economic, political, and ecological change, and to concretely demonstrate, as civil society structure, the effectiveness of their function, as sources of sharing knowledge and political influence.

Since these religious communities bear a fundamental transformative potential, whether in religious or ideological terms, the development of new motivations, activities and institutions can be duly legitimized. This move has been strongly demonstrated to shape the social and cultural values, under condition that religion continues to be seen as an essential source of sustainable development and long-lasting change and not backward-looking tendencies. It is against this backdrop that this volume raises important questions on how religious actors, who act as vital societal stakeholders, can position themselves with respect to the current global ecological crisis. The question rightfully asked is about the possible indifference to, or even the hindrance of, the climate action and care for the environment.

In addition, this volume taps on the increasing number of studies which have recently been conducted in a bid to investigate the relation of some religious communities and ecological sustainability in Southern Africa. Although the existing literature on ecological religious teachings and initiatives in the region has been underscored, it is inadequate because it only provides the initial indications on the role of religion for ecological sustainability. Moreover, it is by no means clear that religious communities always act in

the interest of the environment and ecological sustainability. It has come to the fore that these religious communities can also be an impediment for ecological transformation, concluding that some roles religious communities play regarding ecological sustainability leave great margins for improvement, hence the need to further research in this problematic phenomenon. This volume has identified that as a gap that needs to be filled through intensive research on ecology and sustainability.

Having said that, the diverse roles that religious communities play about ecological sustainability still remain an important subject of further investigation. The volume uses Zion Christian Church, which has the largest following in Southern Africa, with a membership estimated at around 15 million across the region, as an example. As the book maintains, the voice of Bishop Barnabas E. Lekganyane, for instance, can be a breakthrough in the dialogue between him, government, companies, and churches, to act for environmental protection while exerting care for creation as a matter of restoration. The same move could be echoed by Pentecostal churches in their bid towards engagement with climate change and ecological sustainability which is remnant in the church. The volume further points out that engagement with climate change and ecological sustainability is not peculiar to Christianity. Other religious traditions like Bahá'í faith, Buddhism, Islam and African Traditional Religions are fully engaged in climate change and ecological sustainability with the dynamics ranging from interfaith environmental advocacy to tree protection, to mention but a few.

Likewise, the volume covers and deliberates at length the Mainline Christian and African churches perspectives in the bid to be relevant to ecotheologies globally. One such example is of tree-planting during the Eucharist ceremony in an African Independent Church in Zimbabwe. It is worth noting, disseminating learning materials on ecotheologies through the influential Christian media channels in sub-Saharan Africa (as well as the academic field of religion and development) has been singled out as one of the main drivers in the translation of the different theologies into actions. Although African Pentecostal churches do not come across as vocal on issues of ecology and sustainability, there has been some remarkable milestones covered on their part, where contributions on Southern African eschatologies and their

implications for their environment have been evident. The volume reiterates that the outlook lingers on an anthropocentric dominion theology, which draws from Genesis 1, where humans are afforded dominant position above other creatures. Hence, engaging this approach culminates in the human soul as favoured over saving any other part of creation. However, due to the sacred relationship with God's gift of nature, the philosophical life principle of Ubuntu –a concept, that highlights the interdependence of all life–, statements on the importance of the preservation of the natural environment should not be taken at face value because they are critical when we talk ecological sustainability.

Contrary to popular belief, the volume pinpoints African Traditional Religions as always the main players, specifically when one talks of religious-cultural rules or taboos that stipulate appropriate behaviour in relation to the natural environment, such as the sacredness of specific animals, trees or rivers. However, as traditional values are eroding, the relevance of these rules are decreasing, and with them the spiritual restrictions of environmental exploitation. Therefore, there is need to encourage ecological sustainability based on religious-cultural values, predominantly applicable to settings in which such traditions continue to be relevant. Though not taken on board and left out of the main dialogues on ecology and sustainability, this volume recapitulates the significant impact that traditional leaders have in policy-making processes and fostering environmental values based on African traditional culture and religion, while contributing to fostering mindsets of ecological sustainability in society, hence the urgency of their inclusion in the debate.

Furthermore, as shown in the tenth chapter, Bahá'í faith institutions have been active because they have initiated communications calling for an urgent response to climate change more than a decade ago. Their main tasks envisaged faith communities educating their believers to take up the knowledge of the environmental sciences, while implementing practices aligned to stewardship of the environment, a very crucial matter in the ecology drive. Last but not least, the importance of Bahá'í interfaith dialogue becomes a driver in the diversity of perspectives offered in the inter religion dialogue. This platform will enable South Africans to liaise with other voices,

thus impacting political decision makers on the topic of environmental protection since in the majority of cases, the decisions were not inclusive. This is a very important contribution to the volume to say the least.

The volume also takes us through the religion of Islam, especially on the importance of ecology and sustainability, with special emphasis on preservation of water. This contribution to the volume further accentuates its participation to ecological studies. The preciousness of freshwater as a source of life to all creatures, that is subject to the power and goodwill of Allah, is emphasized throughout the Quran. Therefore, accessibility to freshwater should be a continuous reminder to all creatures to be thankful to their creator. That is why it is important to distribute water freely so that it is accessible to all, especially in cases where some have abundance, while others nothing. That explains why water is a right that every living species on the earth must have.

Having said that, the volume makes a remarkable contribution in the women and ecology debate. The role women play in the ecology and sustainability should not be swept under the carpet because they have made remarkable strides in that regard. It must be noted that this is a subject of interest in the ecology debates making rounds and even to the layman. Ecofeminism comes into the picture where one comes across different branches of the women's environmental movement, which have developed since, which acknowledges that women's contexts and how their personhood and livelihood is affected by climate change are not the same for all women. Ecofeminism emphasizes that the domination and degradation of nature and the exploitation of women have significant connections. Therefore, there is need to reconsider the concept of "androcentrism", which situates maleness at the centre of one's worldview, casting women aside and leaving them open to exploitation by colonizing powers.

In the process, women function as the mediators of nature's benefits to their families, and may be caretakers of nature in this context, which would have been ignored. This relationship of motherhood and Earth was originally derived from spiritual understandings of the caring, giving, nurturing, Earth that humans are dependent on, like the child upon the mother. However, this

notion has been debated and strongly rejected in the academic discourse for its essentialist perspective on women, who are according to this approach more linked to nature, to giving, caring, and nurturing, and also to a spiritual connection to the world than men are. Instead of following along with the image of the nurturing woman, men should also be taken into the responsibility of caring for the earth. These contrasting dynamics have been clearly stipulated in this volume making the women's contribution to ecology and sustainability more visible than ever before. The volume takes a bold step in issuing a stern warning of the proliferation of stereotypes of first- and third-world divides, possibly enforced by this notion. Instead of being antagonistic, the book contends, it is important to concentrate on a joined struggle to contest the handling of women and nature, while distinguishing variances in perceptions and framework. In the light of this distinction, the absence of leading women who could function well is clear, since such role models in the Pentecostal movement, and in the mainline ecumenical movement, were criticized as an impediment to progress, rendering the painstaking effort unproductive especially to the women already engaged in the debate.

With the developing deforestation and the close approach to climatic tipping points, the volume expands its scope globally to incorporate the best engaged practices when it comes to ecology and sustainability. As shown in the fourteenth chapter, the Buddhist community in Thailand has been singled out as one such community, which saw degradation of the environment, hence a need for urgent environmental action. As wandering monks, their livelihood and existence centres in the forest, so they established new religious sacraments and started to "ordain" trees as Buddhist monks. This consecration of trees into the rank of a monk was represented by the wrapping of the trees in Buddhist monk robes. The actions paid off because the trees were not felled, resulting in ecological sustainability for the group.

One interesting aspect that this volume brings to the table is the community and its engagement regarding water accessibility and preservation. The central role of religious communities zeroes in conserving natural resources through gentle religious practices and stances towards the environment. The natural water scarcity of Southern Africa, exacerbated by the unequal access to water, leaking, and aged water pipe systems, as well as climate change, has

been a course for concern. While drought has been a continuous threat to the agricultural sector, and at the same time water is universally known as a religious symbol, there is urgency in the treatment of the matter at hand. This is further due to the spiritual character of water, which should be strongly emphasized and made fruitful during the development, interpretation, and analysis of water laws. Therefore, there is a need for religious communities with there is a strong connection with water resources, through ceremonial uses as a spiritual symbol and as an object of worship to be fully engaged in the ecology and sustainability debate. Environmental pollution on a daily basis with polluted air leads to respiratory illnesses and contaminated water causes major health problems; illegal garbage dumping in the neighbourhood exposes the lives of children to dangerous pollutants when playing at these illegal dumpsites; overpopulation and electricity shortages lead to health problems, as people have to resort to the use of lung-damaging paraffin and wood fires. All these result in environmental pollution and climate change in the form of heatwaves. As a result, there are decreasing harvests from small-scale gardening, community outreach programmes in gardening, and a cooperation with the schools for environment education programmes, and clean-up campaigns in the neighbourhoods have been implemented. Furthermore, we see recycling is being promoted and the implementation of environmental cleaning habits into members' daily lives in a bid to conserve natural resources, reduce energy consumption and reduce global warming.

For all these initiatives to become probable and a potential reality, this volume looks towards faith, where it points to church leadership, which has proved to be influential and trusted by all age groups, making congregations ideal centres of life-long learning on sustainable living practices. As shown in the seventeenth chapter, SAFCEI (Southern African Faith Communities' Environment Institute) has worked on the supposition that the way humans treat nature depends on their perception of it. SAFCEI adopts a religious narrative that centers human salvation rather than stewardship, willing to end the lack of environmental knowledge and of dialogue between science and religion. Additionally, as one of the outstanding features of this volume, a link between ecology and social class is evidenced, while the South African perception revolved around the idea that the environmental conservation is a

middle-class or *privileged* area of concern, and not for the poor neighbourhoods. It was not until a decade ago that this perception eased among many marginalized communities in the country.

Lastly, the volume unearths yet another important and relevant movement in the ecology and sustainability in South Africa, namely, the Green Anglicans movement, whose main focus is tailored to address the ecological actions to the community. However, the importance of the movement is not only in the planting of trees but caring for them, while connecting tree-planting with a long-term action or personal celebrations of rites of passage ceremonies. Such tree-planting ceremonies emphasized the slogan "change the spiritual DNA" which has been popularized in Malawi, for example. Similarly, The Green Teaching and Learning Community –Green TLC– aims to spread specifically targeted scientific environmental knowledge about Southern Africa and to connect scientific information with different religious perspectives on the environment. The steering group of the Green TLC has since been drafting interdenominational learning materials and has established a growing WhatsApp channel that provided inputs on environmental sciences and environmental theologies. In conclusion, the volume captures meticulously the effects of the climate change in Southern Africa, thus emphasizing the urgency of the problem at hand. Last but not least the book offers possible solutions that would be fundamental and necessary in addressing the current situation in Southern Africa, hopefully assisting at curbing the rampant devastation as currently experienced by inhabitants of the Southern African region and beyond.

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Short biography

Elizabeth Pulane Motswapong is Senior Lecturer in Indian religions specialized in Hindu studies at the University of Botswana. She holds a Master of Arts in Eastern religions and African religions from the University of London, and a Ph.D. on Hinduism and gender.

Email: motswaponge@ub.ac.bw

Applied Ethics at Corvinus Business Ethics Center

A review and survey of 30 years of interdisciplinary business ethics with genuine moral commitments

Ignace Haaz

Keywords

Abstract

Between practical ethics, which seeks to define a wide range of ethical norms and ways of ethical reasoning on firm philosophical basis, including the definition of the foundation of ethics, and business ethics, environmental ethics or health ethics the difference is only about the degree we get to practically apply ethics. The Business Ethics Center of Corvinus University of Budapest, lead by Prof. Laszlo Zsolnai, takes all these levels very seriously. The external observer who would want to review the activities of the Center would immediately get in trouble if all that they would expect is either great theories on practical ethics, or only concrete observations on how, in some precise context, ethics is applied by economic science professionals. Indeed, as we shall review, the 30 Year Report of the Business Ethics Center of Corvinus University Budapest presents the most important conferences and workshops that they organized, describes significant books they published, and summarizes the main findings of their decades-long research. Crucially, the functioning of the Center is based on the conviction that ethics is a relevant aspect of all levels of economic activity, from individual and organizational to societal and global. Business ethics is practiced by the Center as an action-oriented, interdisciplinary scientific inquiry where normative and descriptive elements are intermingled.

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1. Review of the 30 Year Report of the Corvinus Business Ethics Center

1. Background

The Business Ethics Center of the Corvinus University of Budapest is one of the oldest institutions of its kind in Europe. It was established in 1993 by Jozsef Kindler and Laszlo Zsolnai[1]. Since 2022 it is part of the Corvinus Institute for Advanced Studies. The mission of the Center is to promote ideas, models, and techniques of business ethics in higher education, academic research, and business life[2]. A report has been released covering the 30 years of activities of the business ethics center at Corvinus[3]. This text inspired our almost immediate decision to spread the good news in this short review, justifying even the term "survey" for this extensive and deep collection of scientific findings, not to say the esteem for those persons, never in sufficiently large number in our societies, who bear the constant commitment to the task of carving out the "moral economic man" as a personal karma.

2. Conferences in Europe, Asia, and the USA

From 1993–2023 the Business Ethics Center organized or co-organized twenty-five international conferences and workshops.

The Business Ethics Center organized the first ever *Transatlantic Business Ethics Summit* in 2000 in Budapest. The participants reflected on the state of the art of business ethics as it has been practiced in the

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[1] We are deeply indebted and grateful to Prof. Laszlo Zsolnai who did not spare time in supplementing the information we could find.

[2] The website of the Center is https://www.businessethicscenter.com/

[3] See: Zsolnai, Laszlo (Ed.), For genuine business ethics: celebrating the 30th anniversary of the Business Ethics Center of the Corvinus University of Budapest, Published by the Business Ethics Center, Corvinus University of Budapest, Nov. 2023; 102pp., ISNB: 9789635039470. Accessed from the Globethics Library: http://hdl.handle.net/20.500.12424/4300530

USA and Europe. There was an agreement that to meet the technological, ecological, and social requirements of the 21st century combining the best of European and American traditions in business ethics is needed.

The Business Ethics Center organized an international workshop on *Spirituality in Management* in 2001. The workshop focused on the role of spirituality in renewing the contemporary management praxis. The participants agreed that a more inclusive, holistic, and peaceful approach to management is needed if business leaders are to uplift the environmentally degrading and socially disintegrating world of our age. (See Zsolnai 2004)

Jointly with the Bocconi University the Business Ethics Center organized an international workshop entitled *The Collaborative Enterprise: Creating Values for a Sustainable World* in 2008 in Milan. The workshop explored alternative ways of organizing and doing business to the currently prevailing competitive model. (See Tencati and Zsolnai 2010)

The Business Ethics Center was co-organizer of the conference on *Ethical Leadership: The Indian Way* in 2014 in Bangalore. Over 60 Indian, European, and American scholars and practitioners presented papers on the ethical challenges of leadership in Western and Eastern context. (See Chatterji and Zsolnai 2016)

The Business Ethics Center and the Bodo Graduate School of Business organized an international conference on *Integral Ecology, Earth Spirituality, and Economics* in 2016 in Bodo. The main inspiring source of the conference was Pope Francis' encyclical *Laudato si'* that proposes Integral Ecology as a joint concern for people and the planet. (See Jakobsen and Zsolnai 2017)

The Business Ethics Center collaborated with the Coller School of Management of Tel Aviv University in hosting an international conference on *New Economy, Old Traditions: Caring Entrepreneurship* in Tel Aviv. The central theme of the conference was how to develop a new ethos of entrepreneurship in which caring for fellow human beings, future generations, and nature play a primordial role. Practical wisdom

from Jewish and other faith traditions suggests, that enterprises with a spiritual value orientation, can flourish and serve the interests of business and the wider community better than conventional enterprises, that operate according to a narrow financial bottom line. (See Setter and Zsolnai 2019)

As part of The Economy of Francesco program initiated by Pope Francis, the Business Ethics Center organized a workshop on *New Business Models for Human Flourishing & Ecological Regeneration* in September 2022 in Assisi. The workshop presented innovative business models which connect human flourishing with ecological regeneration in different industries and fields of social life.

In November 2022, the Teachers College of Columbia University, the European SPES Institute, Leuven, and the Business Ethics Center of Corvius University organized the first-ever Awakened Campus Global Conference. The conference aimed to create a collaborative global network of higher education institutions that integrate spirituality into their activities. The overall goal is to raise the spiritual awareness of students, faculty, and university leaders through the support of spiritual principles and practices in the student-faculty and student-advisor relationship, campus culture, mission, shared relational values, residential programs, and range of pedagogy.

3. Significant Publications

Between 1993–2023 members of the Business Ethics Center of Corvinus University published more than 340 scientific outputs including books and papers. Their most significant publications include the following:

The book entitled *Ethics in the Economy: Handbook of Business Ethics*. (Zsolnai 2002) presents a non-instrumental approach to business ethics. It is arguing that there is a chance to improve the ethical quality of our economic activities only if our motivation is genuinely ethical; that is, only if we want to realize ethical conduct for its own sake.

The book *Business within Limits: Deep Ecology and Buddhist Economics* (Zsolnai and Ims 2005) explores the Deep Ecology perspective and Buddhist Economics for transforming business toward a more ecological and human form. It argues that ecology and ethics provide limits for business within which business is legitimate and productive. But transgressing ecological and ethical limits business activities become destructive and self-defeating.

Forty scholars and practitioners from Europe, North America, and Asia contributed to *The Palgrave Handbook of Spirituality and Business.* (Bouckaert and Zsolnai 2011) It summarizes the most critical issues, approaches, and models in the field of spirituality in business, economics, and society. It presents a comprehensive, pluralistic view covering all the major religious and spiritual traditions.

The book *Economics as a Moral Science* (Rona and Zsolnai 2017) is an attempt to reclaim economics as a moral science. It argues that taking ethical considerations into account is needed to explain and predict the behavior of economic agents, as well as for evaluating and designing economic policies and mechanisms. The book employs a personalist approach that sees human persons with free will and conscience as the basic agents of economic life and defines human flourishing as the ultimate goal of economic activities.

The book *Progressive Business Models: Creating Sustainable and Pro-social Enterprise* (O'Higgins and Zsolnai 2017) presents and analyses exemplary cases of progressive business, understood as ecologically sustainable, future-respecting, and pro-social forms of enterprises. The collected cases show the best that can be expected from business in the twenty-first century.

The Routledge International Handbook of Spirituality in Society and the Professions (Zsolnai and Flanagan 2019) explores how spirituality is a part of human existence and presents approaches and models for professionals working in diverse areas including agriculture, city planning, medicine, business, science, design, fashion, literature, and the arts.

The book *Global Perspectives on Indian Spirituality and Management: The Legacy of S.K. Chakraborty* (Mukherjee and Zsolnai 2022) is a tribute to the revered Indian management scholar and philosopher S.K. Chakraborty,

the pioneer of human values and Indian ethos in management. The volume investigates the applicability of spiritually inspired business models in Indian and western contexts. It shows that Chakraborty was right in arguing that the mainstream materialistic value orientation of today's business can hardly be reconciled with any genuine spirituality.

The book *Humanities as a Resource and Inspiration for Humanizing Business* (Thate and Zsolnai 2023) is based on a collaborative project of Princeton University Faith & Work Initiative and the Business Ethics Center. It offers novel insights into the applicability of humanities and humanistic values in today's business and management. It facilitates the dialogue between humanities and business disciplines on renewing business and management theories, models, and practices.

This book *Value Creation for a Sustainable World: Innovating for Ecological Regeneration and Human Flourishing* (Zsolnai, Walker, and Shrivastava 2023) defines "sustainable value creation" as bringing forth products, services, organizational forms, processes, actions, and policies which satisfy human needs and contribute to the ecological regeneration of nature. The book collects and analyses innovative economic, business, and social models of sustainable value creation globally.

4. Main Findings

From the 30 years of research work of the Business Ethics Center the following basic research statements can be derived:

> Economic behaviour is multifaceted and context-dependent. Two major factors determine the ethicality of economic behavior: the moral character of the actor and the relative cost of ethical behaviour."

> Actors who are intrinsically committed to the common good and define success in multi-dimensional terms are inclined to serve nature, society, and future generations."

> Spirituality can play a major creative role in the deliberation of economic decisions and actions."

> **"** Sufficiency-oriented, community-based economic models are crucial for achieving a stable Earth-Human system."

> **"** Only non-materialistic value orientation can produce real material wellbeing for people."

> **"** Flourishing of human and non-human life on Earth cannot be achieved by self-interested behaviour. It requires to employ genuine, altruistic actions both in short-term and long-term."[4]

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3. Short biography

Dr I. Haaz serves as Managing Editor at Globethics. He holds a Ph.D. in Philosophy from the University of Geneva, Switzerland.

TIME FOR EDUCATION

Globethics