Ethics, citizenship education and development.

Ética, formação para a cidadania e desenvolvimento.

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RESUMO

Neste trabalho abordou-se a relação entre ética, formação para o exercício da cidadania e desenvolvimento. Nele, pretendeu-se demonstrar que a moldagem do carácter, é hoje, um pressuposto para o desenvolvimento dos países. Para efectua- lo, fizemos uso de pesquisa bibliográfica, utilizamo-nos de autores da área de Filosofia, Psicanálise, Psicologia, Sociologia, Antropologia e Gestão, para inicialmente apresentar a natureza dos termos ética, cidadania e desenvolvimento, e em seguida relacionar os dois primeiros à educação formal , e ao progresso das sociedades em geral e da sociedade angolana, em particular.

PALAVRAS-CHAVE: Educação, Ética , Desenvolvimento.

ABSTRACT

This paper deals with the relationship between ethics, citizenship training and development. The aim was to demonstrate that the moulding of character is now a prerequisite for the development of countries. To do this, we used bibliographical research, drawing on authors from the fields of Philosophy, Psychoanalysis, Psychology, Sociology, Anthropology and Management, to initially present the nature of the terms ethics, citizenship and development, and then relate the first two to formal education, and to the progress of societies in general and Angolan society in particular.

KEY WORDS: Education, Ethics, Development.

RESUMEN

Este artículo trata de la relación entre ética, formación de la ciudadanía y desarrollo. El objetivo era demostrar que la formación del carácter es actualmente un requisito indispensable para el desarrollo de los países. Para ello, se recurrió a la investigación bibliográfica, recurriendo a autores de los campos de la Filosofía, el Psicoanálisis, la Psicología, la Sociología, la Antropología y la Gestión, para presentar inicialmente la naturaleza de los términos ética, ciudadanía y desarrollo, y luego relacionar los dos primeros con la educación formal y con el progreso de las sociedades en general y de la sociedad angoleña en particular.

PALABRAS CLAVE: Educación, Ética, Desarrollo.

Introduction

The aim of this work was to address the issue of the relationship between ethics, training for citizenship and development and, above all, how educational institutions play a fundamental role in promoting these aspects. The aim was to demonstrate that the moulding of character is now a prerequisite for the development of countries (since it is human capital and no longer the material resources available to countries that is attributed the capacity to make societies evolve or evolve). For this reason, character moulding has become a task that educational institutions cannot shirk.

The concepts of ethics, citizenship and development

In their book Professional Ethics and Deontology of the Psychologist Profession, Miguel Benavides and Eustáquio Anton (1987) present the history and definitions of the classical philosophers on ethics, showing that the term ethics derives from the Greek word Ethos, which means way of being, character, in the words of Aristotle, and that from Socrates onwards, the problem of ethics has been in the domain of philosophy. For the latter author, ethics is equivalent to life subjected to scrutiny. For Socrates, there is an inseparable relationship between knowledge and the acquisition of virtues, because for him there is no way to be virtuous without knowing what virtue consists of. How can you be just if you don't know what justice is? Plato defines ethics as the science of how to live. To speak of ethics, according to this author, is to refer to what brings man closer to God, or to perfection. The same goes for Aristotle (when he refers to ethics as the science of the supreme good or even as the science of the end of acts. One of the greatest contributions came from Kant, who provided the basis for differentiating the terms ethics and morality. Kant related morality to obedience to established values and differentiated it from ethics, which he claimed was based on freedom and choosing the best. Miguel Benavides and Eustáquio Antón in their book 'Ethics and Professional Deontology - Deontology of the Psychologist's Profession' state that a criterion that is now accepted as valid for defining what is or is not ethical 'is man in the face of the realisation of his potential' (Benavides and Anton, 1987).From the theory of the bond, we know that we are social beings, which is to say beings who cannot survive outside of relationships with their fellow human beings. This relationship, once established, implies duties, obligations and responsibilities. According to Tavares and Camacho (2014, p.148). Citizenship means 'the quality or right to be a citizen'. To talk about training for the exercise of citizenship is to refer to a model of education that aims, as Carvalho says, to 'promote behaviour based on ethical principles and values', behaviour that can be described as citizenship.

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For a long time, the term development was used as a synonym for economic growth. Contrary to the traditional view, the innovative position that resulted in the concept of sustainable development now considers not only economic variables but also social and environmental ones. The evolution of the concept of development has led it to become an indicator of endless wealth, increasingly independent of economic growth, and to integrate other dimensions such as quality of life, social justice, equity, access to education and medical care, environmental protection, attention to the vulnerable, among others.

It is above all a very refined ethical concept, that of sustainable development, since it extends the duties, obligations and responsibilities proper to human relations based on principles that aim to promote the best consequences, not only for current generations but also for future generations. As Capita (2015, p.55) shows, in it 'man is given... the responsibility to commit himself to the quantitative and qualitative improvement of the living standards of present generations, recognising that future generations have the right to benefit from the earth's ecosystem to the same extent as the present ones, which implies the rational use of resources, especially non-renewable ones'.

Comments Off on Developmental States

The expression 'Developmental State' was coined in reference to the actions of the state in Asian countries, resulting in the visible development of some of the countries located in this region, contradicting the idea (propagated by neoliberal ideology) of the state as an inefficient machine and making the state understood today as a central element in achieving the desired development of nations. (Diniz, 2013)

Lechner (1981 cited by Santos 2018) conceptualises the state as a colourful mix of government, power structure, class domination, public policies, legal framework, ideological direction, etc. States, which must be differentiated from governments, combat poverty and implement development through public policies. Public policies are 'the totality of actions, goals and plans that governments (national, state or municipal) draw up to achieve the well-being of society' (Caldas, 2008, p.5). Nowadays, in order to be structured and implemented, these policies must include the participation of those involved, who must be consulted, otherwise there will be resistance to their implementation, or they will become non-functional or unfeasible to implement. According to Eli Diniz (2013), development should be a state project and not a government task, so that it can continue beyond the period of governance.

The most recent theories on development show that one of the presuppositions for the development of nations is the expansion of their individuals' resources, in all the senses that the word resources can imply. This concept of development is based primarily on the well-being of citizens, which implies a better supply of infrastructure to the community (health, education, basic sanitation, food security, income, etc.) with the consequent expansion of their capacities. Evans (2010 cited by Diniz 2013) describes what the most contemporary concept of development presupposes:

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> Evans (2010) points out that recent theoretical discussion establishes what the 21st century state must be able to do in order to achieve developmental status. The core of these requirements is simple: the developmental state of the 21st century must be a capacity-enhancing state. Expanding citizens' capacities, he emphasises, is the foundation of sustained growth. The expansion of capacities is closely related to the efficient provision of collective goods, especially in the areas of health and education [...] Evans (2010) on the inseparability of development and the developmental state. The author takes as his starting point the three strands of modern development theory: Sen's (1999) capability expansion approach, the new growth theory which emphasises the centrality of human capital and ideas, as well as institutionalist theories which give primacy to the deleterious effects of dispossession and/or different forms of capability deprivation as factors which strongly inhibit development. (Diniz,2023, p. 23-24).

As such, the developmental state of the 21st century will have to be based on the centrality of human capital and ideas, and this human capital will be imbued with citizenship behaviour that will counteract the different forms of dispossession and deprivation of capacities that are recognised as having deleterious and inhibiting effects on countries' development, which means that expanding citizens' capacities and improving them becomes the main prerequisite for development in this context. In this context, socio-economic development ultimately depends on the development of the human beings who participate in society.

Ethical behaviour is increasingly recognised as a prerequisite for the development of societies.

According to Mendes (2014), events around the world, particularly at the beginning of the 21st century, when giant companies worth billions of dollars were accused of fudging their accounts, evading taxes and embezzling funds from the companies in which they operated, acting against the company's employees and its shareholders. When the frauds of large financial conglomerates left shareholders perplexed in the face of billion-dollar losses, such as the case of Lehman Brothers in the United States and Societé Genérele in France, they pointed to the damaging effects of management that is not committed to ethical precepts. On the other hand, the realisation that the lack of ethics in public administration, the diversion of public funds for private purposes generates inequalities, breaks bonds of solidarity, places entire populations in a situation of poverty and social injustice, has made this issue increasingly the focus of international interest, which has gradually led governments and organisations to recognise the importance of the problem and to set up ethics commissions aimed at creating an ethical culture within them. The growing

recognition of ethics stems from the fact that failure to use it in the simple defence of personal interests jeopardises the survival of companies and, in the case of the management of public affairs, the development of countries. Today, one of the prerequisites for dynamic development is the elimination of unethical behaviour. In the 21st century, 'concern about public ethics has emerged with great emphasis on the political agenda of nations due to the perverse effects that result from the lack of ethics, which is no longer seen simply as a moral problem, but as a threat to the economic order, administrative organisation and the rule of law itself' (Planalto Central, 2002). According to the literature on the subject, ethics committees aim to implement ethical cultures and deal with any dilemmas relating to this dimension. Their function is the internal control of existing vulnerabilities in institutions with regard to ethics management. The main duties of ethics committees include:

1.Creating routines, norms, procedures that favour the exercise of ethics

2. Establishing a system for attracting, selecting and retaining employees who agree with the ethical values assumed by the institution.

3. Identify and formulate ethical values.

4. Implement a system for monitoring and punishing offenders.

5. Set up a system of incentives and rewards for employees who excel in terms of ethics.

6. draw up a code of ethics containing rules and guidelines on ethical values to be incorporated by managers and employees.

7. educating employees about ethics with a view to raising awareness and adherence to the ethical precepts perpetrated by the institution

8. Incorporating ethics into performance appraisals, among others.

One of the ethical mechanisms that exist in contemporary universities are research ethics committees. These committees guarantee the well-being and ensure the rights of research participants. In the context of universities that have them, all research projects must be submitted to these committees, which in turn must advise on the adequacy of issues relating to ethics and authorise the execution of the research. In Angola we have one university institution that has an ethics office and an ethics committee for research with human beings, and that is the Catholic University of Angola (the last of which was set up in two thousand and eighteen). Making it compulsory for these committees to be present in all universities and organisations in the country could help the ongoing project to rescue values.In Angola, the issue of public ethics management is considered within the scope of the national development plan. In this context, according to the newspaper Agora of 12 September 2014 (P.22) 'the executive has established the modernisation of public administration and management as one of its priorities, having defined the promotion of a new image of public administration as one of its objectives.' With regard to this topic, Angola (at both private and public level) has implemented rules and routines designed to regulate unethical practices. Among the steps already taken we can point to the issuance of the psychologist's code of ethics by ANGOPSI, the creation of an ethics commission by the Ministry of Health, a Centre for Ethics Studies and Research and an ethics commission for research with human beings by the Catholic University of Angola, or even the institution of the deontological guidelines for the public

service by the state. But is it enough to establish norms and routines designed to regulate ethical behaviour to establish an ethical culture?

Roberto da Mata (2002), in a masterclass given at an international seminar on ethics as a management tool, warns that it is not enough to install routines and norms, i.e. the diversity of processes regulating unethical attitudes, in order to establish an ethical culture. He says it is important to 'work on ethics, thinking not only about legislation, but above all about the dissemination of ... attitudes', which, according to the professor, implies making ethics a part of the personal and intimate life of every citizen, because you can't talk about ethics without talking about society.

Aguilar (1996, p. 113) also says that 'no ethical programme, no matter how well designed, can be successful if the individuals who take part in it do not value basic ethical precepts'. It is therefore necessary to train the population in ethics. It is in this sense that it is important that educational institutions, including those in higher education, do not shy away from their fundamental task of moulding character. Educational institutions have a contribution to make when it comes to shaping character, says Neves, and this task should be carried out from primary school onwards. The author tells us, and let's quote, 'that the child's educator... can never limit himself to giving instruction or knowledge, he must also teach the child how to manage and live, he must help him to rise, to ascend, to triumph over ignorance and bad tendencies, he must strengthen his spirit and heart, he must also lead him to invigorate his body and soul against the dangers and betrayals that constantly threaten his health and jeopardise his perfect integrity and, even more, his own destiny. After the parents ... the teacher is to a large extent the agent of their happiness and misfortune ... it would be ... a serious mutilation of the child's personality if the school were to make the mistake of being concerned only with introducing theoretical knowledge ... it would show that it is woefully ignorant ... of the true meaning of the word education(Neves, 1960, p.XIII, XIV). 'The school's mission,' adds Neves, "is not only to promote the instruction ... of the child, but it must also be interested in everything that concerns perfect development" (Neves, 1960, p.338). The same is true of Carvalho when he argues (p.66) that 'school work involves the teaching of specific subjects, but it is far from being exhausted by them.' As Moraes states, the university has the task of preparing students to exercise their profession, but above all, to prepare them to exercise a socially relevant life. This author tells us that 'it will be more important to prepare the student for a socially relevant life than a specific course' (Moraes, 1998, p.5)

The fact that training students for a socially relevant life implies not only the transmission of technical knowledge, but above all the transmission of values, is also demonstrated by Flávio Batista when he states that ethics should 'inspire acting and thinking at school' (Batista, 2009, p.6).

Therefore, according to Batista, in addition to transmitting specific knowledge, the teaching field must contribute to the subjective formation/transformation of the student. For this author, education should enable 'the attainment of fulfilment' (p.1), 'the acquisition of virtue' (p.6) and the term virtue should be given the meaning that it (this word) the same author continues, 'the meaning that it (this word) had for the Greeks was nothing less than excellence.' (p.6)

Becoming a living example of the virtues appreciated in a society is the invitation that an educator not only can, but must make to the person he or she accompanies. Educating, Edgar Morin tells us, must consist above all of 'teaching how to live' (Morin, 2001, P.29).

This characterises the first task of teaching and learning institutions, namely the moulding of subjectivity, the formation/transformation of character. Giving up this task, Batista (2015, p. 4) tells us, 'means failing at what is fundamental in education and everything that could be done would be in vain'.

What model of education serves the developmentalist state of the 21st century? Or what model of education is capable of transforming people, making them capable of producing healthy socius?

The model of education that serves the developmental state of the 21st century is the one presented by Unesco in the book Education: a treasure to be discovered, which is a model based on four axes:

Learning to know

Learning to do

Learning to get along with others

Learning to be

This is a model of education that aims to do more than provide technical knowledge for professionalisation, it aims to improve human beings by improving their socio-affective skills, with learning to be the ultimate and fundamental target of this model.

In an ideal education system, educational processes should focus on the cognitive, psychomotor and socio-affective spheres and this work, which involves all these dimensions of the individual, should have the main effect of transforming them into an increasingly better person. UNESCO has told us that the main function of education is to improve people, to mould them and transform them. It is therefore this form of education that is the treasure to be discovered by many teachers, students and those involved in the field of education (we're talking about managers of educational institutions and members of the governments responsible for implementing the variety of policies that are aimed at the field of education).

The lack of knowledge of this treasure, of its full potential, means that education in general still focuses mainly on learning to know and, to a lesser extent, learning to do, and hardly covers the other two pillars: learning to live with others and learning to be (the latter being what constitutes the fundamental and integrating concept of t What does learning to know mean?

This pillar refers not only to the acquisition of knowledge, but above all to the ways of constructing scientific knowledge. It aims to acquire a repertoire of codified knowledge, yes, but above all it involves learning the ability to produce Science. It is therefore aimed at learning the 'spirit' and methods of science and, fundamentally, at forming a critical conscience.

It is hoped that an education system that effectively moulds the student's cognition will elevate it, that is to say, make it progressively move away from the culture of common sense (that knowledge full of false, erroneous knowledge, because it is not problematised) towards positions that are increasingly based on scientific literacy. In simple terms, we can say that naïve adherence

to common sense (represented by ideologies such as racism, machismo, xenophobia, among others) must be gradually abandoned in favour of scientific positions (according to the report).

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It is hoped that as someone moves up through the various levels of the education system, they will be able to break away from the common sense productions that have no scientific basis whatsoever, becoming non-racist, non-male chauvinist, non-xenophobic, etc. This means that education must be a preventative element in promoting mental health.

Learning to know is based on the sphere of cognition, which covers all the elements necessary for processing information, such as thought, perception, memory, reasoning and so on.

What does learning to do mean?

Learning to do essentially refers to one of the practical dimensions of a student's education. It essentially consists of applying theoretical knowledge in practice. It covers all types of practice (curricular internships, holiday internships, professional internships, etc.).

The learning to do dimension is related to the psychomotor sphere. A student who is taught how beans grow, who is encouraged to plant and watch the plant sprout, learns better than one who only learns this process theoretically.

What does it mean to learn to live with others?

This axis concerns the area of attitudes and values. It is the axis that makes it possible to combat conflict and daily quarrels. Actions that value collectivity over individuality, such as involving young people in social aid projects, volunteering, among others, and taking part in projects that make it possible to discover common ground between peoples, enabling them to overcome prejudices, are essential.

What does learning to be mean?

This type of learning depends directly on the other three. It is considered that education should be aimed at the total development of the individual. Like learning to live with others, this axis is related to the introjection of values, but no longer aimed at social life, but at individual development.

Learning to live with others and learning to be is about developing socio-affective competences. The literature on higher education institutions in Angola shows that the first and second levels of the axes of the education model for the 21st century are in force in the country's educational institutions, i.e. the 'Learning to know' and 'Learning to do' axes. As for the following axes, there is a real silence in the literature.

Through participant observation, however, we have seen that there are educational institutions that offer comprehensive education (which includes the project of moulding the character of their students). One example is the Catholic University of Angola, which has a project for the integral formation of the human being. The Catholic University carries out this project

through a set of ethical disciplines that run through the years of education in which its students are trained, moulding them. This set of subjects is a matrix present in all the university's training areas, regardless of the course in question. In Angola, this approach has been seen in religious educational institutions such as the Catholic Church. The challenge, we believe, is to make this commitment part of all educational institutions.

In the context of the Angolan state, there are efforts to improve teaching and the fact that it is compulsory for teachers to have a teaching qualification helps to ensure that teachers conduct themselves in an ethical manner, with positive repercussions for teaching. However, it is necessary to ensure, through supervision, that teaching qualifications fulfil this function and do not become just a source of income for those who create them. Another project underway in the Angolan state is to establish a minimum curriculum grid for each area of training, which also includes a set of subjects under the heading of patriotic content. We believe that this last set of subjects fulfils the same function as the ethical subjects on the UCAN curriculum. We believe that this set of patriotic contents should include themes such as ethics, sustainability, citizenship, gender, sexuality, health literacy, in an anti-racist, i.e. Afro-decolonial and anti-neo-political approach.

In addition to inculcating values, such content would also counteract the subordination of women (which we all know has a negative impact on the development of countries) as well as phenomena such as early pregnancy, sexual abuse of children or not, etc. Making a set of content aimed at moulding character compulsory on the curricula of both public and private institutions would be a way for governments, including Angola's, to guarantee the project of moulding character in education systems.

Integral education must be decolonial

It is in the context of moulding character that decoloniality is formed. By necropolitics we should understand the set of devices and forces for the annihilation of people that are proper to hegemonic power (Costa, Queiroz, 2021). Supporters of decolonisation (Reis & Marcilea, 2018), or the decolonial, belong to a Latin American school of thought that criticises the universality of knowledge and the predominance of Western culture (where the diversity of death-promoting ideologies originate).

The main objective of this school is to unravel this system (patriarchal, racist, xenophobic, transphobic, etc.) produced in the West of power, weakening it. In practice, this means bringing down death-promoting ideologies such as racism, xenophobia, sexism, transgenderophobia, among others. Exercising decoloniality means above all fighting against what Cameroonian Achile Mbembe called necropolitics (Mbembe, 2008). Educating for decoloniality and antinecropolitics (Oliveira, Candau, 2010) refers, in the context of the pillars of contemporary education, to the socio-affective axis of learning to live with others and learning to be. It is necessary to educate for decoloniality and antinecropolitics, because as Fanon argues, 'for humanity, it is necessary to modify procedures, to develop a new way of thinking, to try to put a new man on his feet'. (Fanon, 2022: 304-305)

It's not just people with mental disorders who have mental health problems, we all do to a greater or lesser degree. The great Sigmund Freud (1937) already said that normality is a chimera, a

fiction. It should be added that we can deal with mental health from a curative point of view, after the balance has been destroyed (after becoming a supporter of white supremacy and killing a black man, after committing femicide due to sexism, among others), or from a preventive and health promotion point of view, and it is in the latter that educational institutions play a fundamental role.

Racism, sexism, homophobia, xenophobia, tribalism, selfishness, self-centredness, megalomania, the commodification of interpersonal relationships, the commodification of the profession are all mental health problems that are very prevalent among us.

The work of moulding character carried out in educational institutions promotes mental health insofar as we must train for social responsibility, sustainable development, gender equity, ethics and shame, respect, honesty, solidarity, love of justice, altruism, tolerance of difference and diversity, the practice of mercy and charity, etc. In addition to these values, there is an endless list of other riches that can and should be taught. People who are trained and moulded in this way are a country's assets, because they are the types of human beings capable of building just societies, healthy partners, decolonial societies, in other words, anti-neuropolitical societies.

All educational institutions are called upon to embrace the anti-necropolitical and decolonial approach (which teaches us to develop critical reasoning in relation to the politics of death/ such as racism, tribalism, machismo, among others) (which sets out to produce a dismantling of the coloniality of power, of being, of knowledge, a dismantling of colonial masks by 'killing' the white man in us, as Franz Fanon instructed us to do). Only in this way will we be able to teach in our schools that the father of medicine was not Hippocrates but the Egyptian Amhotep (the basis for the formation of the former), to deplore the consumption of foods that have been ingrained in the minds of Africans as 'civilised' and practically devoid of nutrients (such as bread and rice) to the detriment of the use of native foods (such as yams, matabala, banana bread, sweet potatoes, rama, gimboa, which are actually nutritious). Only in this way will we be able to teach our students in Africa (above all, but not only in Africa, where it would be more appropriate to teach these issues worldwide) that the African is not more manual than the Caucasian, who is supposedly more rational (as the colonial psychological theories that are taught uncritically on African soil to this day claim), but that the African and the Caucasian are equally rational.

In short, only in this way will Africa be able to produce children with self-esteem, who will become adults who love their aesthetics, who identify with African matrices, without the self-hatred that comes from a non-positive self-image and all the other mental health problems (low performance, the belief that light-coloured people are more competent, Europhilia, colourism, etc.) that black people experience, in Africa and beyond, as a result of the uncritical consumption of Eurocentric knowledge that ultimately affects the trajectory and performance of black people globally, as pointed out in various works (Faustino, 2024; Mbembe, 2023, 2018; Septien, Sanchez, 2023)

Only in this way can we maintain that Africa is not the place where the most precarious status of women exists, as Jacques Attali (1999) states, but that, outside the distorting lenses of dominant discourses, we must necessarily recognise it as the invisible cradle of Afrofeminism, since the

demand for equality between men and women, in the context of black women, began with African women, with the liberation struggles, and the trajectory of Queen Njinga A Mbande of Angola is proof of this (Brásio, 1956, Veloso, 2o24).

Final considerations

The corrosion of character was the cause of the collapse now being experienced in the country, of the crisis that has taken hold in Angola and not the fall in the price of a barrel of oil, as the current executive has been pointing out. This means that the crisis has its origins in a human factor and not a material factor (in this case, oil). But what do we do with this crisis? Kill ourselves, go mad, lose heart... all these responses have been given to the crisis. Experts warn that suicides are skyrocketing, we see a significant number of mad people on the streets every day, an equally significant number of people eating out of rubbish bins and many good people who no longer have that precious sparkle in their eyes.   We believe that the answer to this question lies in turning the crisis into an opportunity. An opportunity to reflect on the paths that led us to it and to find those that can not only get the country out of this situation, but also ensure that it never returns to it.

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In our view, the answer to this question lies in valuing Angola's social fabric by investing in the population's quality of life (because psychological theories show that people subjected to adversity tend to reproduce it). We need to invest in group structures such as the family, health and education, structures capable of training for ethics and the exercise of decolonial citizenship, structures capable of producing new men, men capable of building increasingly just societies. This solution serves Angola, but also all those (in an African context or not) who seek the collective interest over individual interest, who value life over death.

Recommendation

If we want to have a more peaceful, supportive, just and ethical world, we recommend that from north to south we embrace this model of education with strength and vigour, because education changes people and people change the world, and we add that without an education that changes people we will continue to have the world we have today, an inhuman world, full of wars, in which ecogenocide and the absence of solidarity with the most vulnerable will continue to be the dish of the day, in short, a world made up of people capable of putting an end to the existence of man on earth.

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