ATTEMPTING THE ULTIMATE: The Kenyan Positivism

Boaz Adhengo

EEIU BOOK 2

www.adhengoboaz.com

@adhengobeuze

BOAZ ADHENGO

EEIU BOOK 2

The sections may be read in any order, as they are mostly self-contained and cross-referenced. This book covers a wide range of topics and if readers find a particular section does not hold their interest, then simply move on to another section.

Table of Contents

PREFACE

Any man who tries to be good all the time is bound to come to ruin among the great number who are not good. Hence a prince who wants to keep his authority must learn how not to be good, and use that knowledge, or refrain from using it, as necessity requires.

THE PRINCE, Niccolo Machiavelli, 1469 - 1527

Recently, Rukia Weisheit bought me a book that could enable me orient in proper progress within power relations. And as much as am a practicing political scientist, she still saw the deficiency for ethical constructs as bestowed in my indulgence towards natural issues. Nothing can be achieved without proper power relations, you must have the power to develop ethical concepts, you must have the power to read (*as usually bestowed on graduates*), it is simply a way to influence, a practice of persuasion and more so, a moral dilemma.

Preface is supposed to be a space where I tell my readership on the nature of the book, but my preference is that a detailed review needs to be done by our membership. I have talked little on the structure of the book at the introduction. In chapter 2, the book attempts to examine the social dimensions of science, whether the discipline is open to all or exclusive to naturalists. In chapter 3, the book discusses the ethical constraints that the media has implicated on scientific issues, generalizing reports to suit their audience thus altering findings. Niebuhr was a renowned theologian of German origin, he influence greatly on the transformations of Christianity, bringing realism to be discussions. Chapters 4 and 5 give an in-depth analysis of the progress of these theories. Human security is a relatively new concept, but one that is now widely used to describe the complex of interrelated threats associated with civil war,

genocide and the displacement of populations, this is covered in Chapter 6.

Chapter 7 revisits the progress of science in Africa without confusing the conceptualization of scientology. It analyses Kenya and targets greatly the title of the book whereas chapter 8 links to the ethical dilemmas of our times.

Chapter 9 attempts to diversify the theme towards secular orientation thereby setting up the mood for a proper debate on green politics as introduced by the EEIU Nabuur Thesis in Chapter 10. Nothing should catch you by surprise because you are constantly imagining problems before they arise. Instead of spending your time dreaming of your plans happy ending, you must work on calculating every possible permutation and pitfall that might emerge in it. The further you see, the more steps ahead you plan, the more ethical you become.

In your quest for power, you will constantly find yourself in the position of asking for help from those more powerful than you. There is an art to asking for help, an art that depends on your ability to understand the person you are dealing with, and to not confuse your needs with theirs. Many people never succeed in this because they are trapped in their own wants and desires. They start from the assumption that the people they are appealing to, have a selfless interest in helping them. They talk as if their needs mattered to these people - who probably couldn't care less. Sometimes they refer to larger issues: a great cause, or grand emotions such as love and gratitude. What they do not realize is that even the most powerful person is locked inside needs of his own, and that if you make no appeal to his self-interest, he merely sees you as desperate or, at best, a waste of time.

List of Abbreviations

EEIU   - Eco Ethics International Union
IAEP   - Institute for African Ecology and Philosophy
GDP   - Gross Domestic Product
IPCC   - Intergovernmental Panel on Climate Change
NO   - Neo Orthodox
CASW   - Council for the Advancement of Science Writing
PIO   - Public Information Officer
KAVI   - Kenya Aids Vaccine Initiative
SADC   - South Africa Development Community
EAC   - East African Community
KANU   - Kenya African National Union

For two years, EEIU Nabuur has not been itself. There has been called-for relations with organizations that partner beyond the mission and vision of Eco Ethics International Union, but promising to participate towards development of proper concepts and thesis. Because the intent of this book as a whole is to bring together what seems today so arbitrarily divided - secular from spiritual, art from politics, South from North, Natural from Social - and so fruitlessly defended, we have chosen as an organisation to make each chapter universally relevant.

My desire to write this book came about when I was unable to find an adequate textbook on Eco Ethics after being assigned to teach an environmental course on East Africa at the EEIU Morogoro Center for Ecology and Philosophy in 2008. Other board members who had similar teaching assignments shared the same difficulty. As a fellow for EEIU, I assembled an ad hoc committee to edit a book to address this need. The committee worked on the project and enabled me to publish EEIU Book 1, addressing issues of Climate Change, Regionalism and Development. The success of this initiative made members of this committee so overwhelmed that a new book has now crystallized.

Also, another motivation for writing this book is the recent growing popularity of Eco Ethics Festival. The event has generated much interest in East Africa and its culture. This festival was coined in response to the public's enthusiasm for EEIU activities as well as involvement of conservationists in Uganda, Rwanda, Sudan, Ethiopia, Malawi and Tanzania. The number of foreign visitors to EEIU East Africa offices reached 200 in 2008, when this initiative was at its peak.

When I was no longer teaching in the classroom and advising business and industrial firms, I encountered a more personal use for this book: I needed a way to create a new beginning for myself in the field of publishing. When you are developing a text book for members, you realize how important it is to select the most essential subjects and present them effectively to sustain interest. With such a multidimensional inquiry, I have organised this book into ten chapters. All in hope to develop esteem on my future works.

The demand for a comprehensive introduction to EEIU Nabuur has also come from our regional affiliates, eager to learn about their ecological heritage. Additional impetus comes from the non-academic fields of business and industry.

From the EEIU Brochure

Kinne (2002) explains that eco-ethics differs from historical ethics. That the roots of eco-ethics are not revelation, faith and philosophy, but scientific research, knowledge and compatibility between nature and humanity. The subjects of eco-ethics are not single species but co-existing different forms of life and their environments. He notes that healthy ecosystems are the prime prerequisite for the continuation of life as we know it. The development and implementation of eco-ethics is the most important prerequisite for attaining and maintaining a harmonic relationship between human requirements and ecosystem carrying capacities, and thus for lengthening the life span of our species. Only through a consequent development and application of eco-ethics can a catastrophe of gigantic dimensions be avoided.

Relevance

This book is not intended only for EEIU Nabuur membership or affiliates, and has been written for a broad audience. Nevertheless, I admit that I have not been completely free from my disciplinary bias as a political scientist. Consequently, I have emphasized the overarching relationships among components of science, society and culture.

In my lifetime, I have not had many extreme experiences. Cumulatively, these experiences will constitute a long journey and consequently better my insight into deep explanations. There is need for humanity to develop sustainable methods of copying up with reality. Eco ethics offers us with this alternative to rethink our perspectives towards future. We need not stand back and watch as we get destroyed by calamities that are a sum of our ignorance. We need not count in anticipation of a doomsday, we hold the alternative in our thinking, and this involves rethinking our economics.
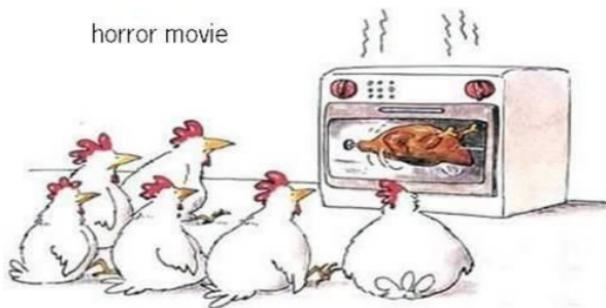
The term positivism may be greatly confusing to those who are new to the field of social science. I have not attempted to explain the word in detail but has given an over generalized approach towards understanding the dilemmas within Kenya and the scientific progress so made in our public systems. It is my hope, however, that this book acts as a steering tool towards bettered arguments and proper development of Eco Ethics.

"Humanity can survive only with a new concept of ethics: eco-ethics"

Chapter One

As at the time of this writing, I had acquired a copy of Excellence in Ecology Book 1, a publication of inter- research, an authorship of Tom Fenchel. In it, I got to understand the fundamental aims of the Ecology Institute (ECI) and the intriguing agents of the functional approach that has resulted to generous and most appreciated education on marine, terrestrial and limnetic ecology. It is true that there is no critical synthesis for the overwhelming flood of analytical research papers. Hence, the blending together of concepts and methodologies employed in different fields of research is considered a prime source of progress in science.

Tom Fenchel (1987:2) attempts to expose the ever changing perception of science using the term ecology. The generalization of scientific terms lessens the professionalism associated to their meanings. He notes that among the general public, the term ecology is in common usage, has changed its original meaning to cover environmental science in general and further to designate an attitude or ideology rather than a branch of natural science. Could it be that all branches of natural science are becoming excessively specialized and fragmented? Is the need for applied science or social science becoming rudimental?

The basis of ecology must be natural history - explaining what we observe in nature - thereby leading to a science of ecology as practiced by naturalists. Some outstanding questions arise on the progress of science amidst diversity of cultural interpretations. Whether cultural preferences can accelerate accuracy of our decisions and whether civil laws may hinder scientific progress. For instance, immigrants seeking medical treatment in France refused to accept cesarean deliveries, and there is a widespread perception that Muslim women are incapable of independent decision making thereby hindering the authenticity of Islamic scientists (Cult Med

Psychiatry [2009] 33: 2-20). A dominant question for most scientists remains the distinction from the universal expression of culture in itself and local expressions of culture.

Feminist theory objectives include not only the explaining status quo of gender relations but also gaining knowledge on how to change them. In order to create the conditions that allow women to achieve equal opportunity, it is necessary to decrease the structural barriers. Women have to adapt to the male dominated cultures and masculinist norms that are taken for granted, whilst these norms go unchallenged. Within this perspective, change agents would focus on interventions to change legislation and organizational policies, which would involve designing mentoring programmes, alternative cover paths, flexible work arrangements and other programmes to potentially overcome discriminatory structures and oppressive cultures in order to help women achieve equality in the work place; especially the quest for science.

Alexander (2003:1) notes that in recent academic scholarship, it has become commonplace to see international politics described as scientifically constructed. Drawing in a variety of social theories, students of international politics (*like myself*) have increasingly accepted two basic tenets of constructivism: (1) that the structures of human association are determined primarily by shared ideas rather than material forces, and (2) that the identities and interests of purposive actors are constructed by these shared ideas rather than given by nature.

Constructivism is not a theory of international politics. Constructivist sensibilities encourage us to look at how actors are socially constructed, but they do not tell us which actors to study or where they are constructed.

Regulating violence is one of the most fundamental problems of order in social life, because the nature of violence technology, who controls it and how it is used deeply affects all other social relations.

Anarchic Science?

History in general, and diplomatic history in particular are the story of human aspirations, achievement, adaptation and survival. But they are also the tale of human error and fallibility. A common element in many failures is that they did not stem from death of information but rather from incorrect judgment and evaluation of available information. Each particular error in the march of folly is often labeled by both historians and lay people as avoidable or unavoidable; yet these labels are neither correct nor incorrect; just meaningless, if not coupled with an understanding of how errors could be avoided or why they could not be avoided. To achieve that understanding, to learn useful and accurate lessons from the past, and to cope more effectively with the present and future, information processing has to be analysed at all levels - individuals, small group, organizational, and societal: we have to comprehend how information becomes available and is attended to, analysed; integrated and interpreted - in other words, how decision makers construct a view of the world in their minds.

Yaacov (1990:8) observes that our world is one of growing complexity, increasing uncertainty, and diminishing capability to anticipate and control outcomes. Foreign policymaking is oriented toward coping with the environment - *political, social and physical* - to at least minimize risk and damage to national interest, as the decision maker perceives it, or to at best maximize benefits.

Social interaction, such as foreign policy, is best described not only as a process of strategic interaction but also as one of symbolic iteration in the sense that human beings interpret or define each other action instead of merely reacting to each others actions.

Biological systems are much more complex than are ordinary physical and chemical systems. Although everyone today agrees that organisms are built only from ordinary matter and that they obey the rules of physical and chemical laws, their complexity modifies methods and approaches in their scientific study relative to those used.

Fenchel (Opcit:13) notes that ecology has been termed a pluralistic science, in which case, he implies that it depends on a wide variety of methods and approaches rather than on a limited set of experimental techniques and concepts.

The Political Approaches

The emergence of Political Science as a subject in the University curricula in East Africa is closely linked to the late development of higher education in the region. Throughout the colonial period, the British colonial authorities contributed very little towards the development of African education, preferring instead to delegate that responsibility to the missionaries. It is the missionaries who were up to late 1940s, responsible for the development of both primary and junior secondary schools that existed during that period. For the greater part of the colonial period, the British colonial authorities were not keen in supporting further studies by Africans in British universities; but when they later decided to do so, it appears Political Science was not a priority area. As a result,

as recently as the mid-1960s, only one East African - *Ali A. Mazrui* - had obtained a PhD in Political Science from a British university.

Americans constituted the largest population of political scientists in the world from the 1960s. And as Mackenzie (1971) was later to observe, three-quarters of political scientists in the world by 1970s were Americans as seen in the scholarly production of books, journal articles and dissertations. It is this numerical strength of American political scientists that facilitated the so-called globalization of American Political Science.

Political Science was expected to play two important instrumental roles. From the point of view of its pioneer promoters, it was viewed as a creative instrument to move Africa out of its "*backwardness*" for economic development and modernization of traditional societies.

Prospects for Ethical Science

In chapter 6 there is an attempt to analyze what is really required for Africa to break out of its dilemma on science and technology best termed as S & T.

It is my opinion that science is not a preserve for naturalists; that laymen can accent to issues of science, that critical thinking can be practiced both in class and in the field.

Our environment represents what we intend to know, and much remains undiscovered. Whatever publications we have about Africa, remain collaborative research with no strong originality from the African researchers. The continent is not yet ready to stand on its

own, whatever scientific perspectives we develop are imported or oriented from other continents with whom we share the results.

From the social perspective, America owns the bulk of research works that have been done for Africa and about Africa. For ecological issues, Europe is well represented. Where do we place the innovative ability within Africa? Where do we discuss issues of ethics? Who is responsible for planning?

We strongly depend on centralized systems of decision making where the end is not equal to the means; where justice can never be our shield and defender. Illiteracy remains a key problem but this does not legalize misrepresentation of findings. Social research is picking up; natural science is increasingly becoming a dependent field and the demographic systems are adopting to accommodate up-to-date discoveries.

Africa lags behind in science, not because we are poor, but because we have been over used. Other continents have benefited enormously from our wealth, ranging from trees to soil. I was discussing with my class of international organizations and they argued intensively on the uneven equality that has governed the world systems. Anarchy remains a virtue, for instance, the digital technology has been greatly developed in America and Africa only benefits sixty years after such technologies have been overtly used, yet, pharmaceutically, we provide the world with the greatest ingredients. Africans who have travelled abroad to study never come back to their continent for application, probably due to unequal compensation. The ethical implications of our scientific advancement requires a rethinking of our economics, noticeably, the geopolitical endeavors.

Chapter Two

It is becoming a global problem that the issues of science are being politicized, yet the findings of science are becoming and increasingly benefiting those who are not themselves scientists. Kenya has been among the nations in the world where the media, as an institution, has played a diverse role towards educating the public on issues of science. The media is increasingly being defined as a free organization; it is increasingly being given specific immunities pertaining to its work. We have had situations where the media misrepresents issues of science; we have had situations where the media fails to draw a proper distinction between social science and the natural science. The outcome is, thus, generalization of reportage, opinion based instrumentalism and worst of all, a brainwashing mechanism.

In view that a large part of science is produced by freelance writers this chapter attempts to show why freelance writers are getting increasingly preferred to professional scientific reporters within the Kenyan context; to investigate whether the ethical stand of such information is healthy for public consumption.

Journalism is the field concerned with producing news reports and editorials through various forms of media including newspapers, magazines, radio and television, and the internet. Journalists - *be they writers, editors or photographers; broadcast presenters or producers* - serve as the chief purveyors of information and opinion in contemporary mass society. "*News is what the consensus of journalists determines it to be*[1]." Science journalism is a relatively new branch of journalism, which uses the art of reporting to convey information about science topics to a public forum. The

---

[1] Andrew Marr, *Start the Week*, BBC Radio 4, 29 December, 2008.

communication of scientific knowledge through mass media requires a special relationship between the world of science and news media, which is still just beginning to form. Science journalists must understand and interpret very detailed, technical and sometimes jargon-laden information and render it into interesting reports that are comprehensible to consumers of news media. Scientific journalists also must choose which developments in science merit news coverage, as well as cover disputes within the scientific community with a balance of fairness to both sides but also with a devotion to the facts. Many (*but not all*) journalists covering science have training in the sciences they cover, including several medical journalists who cover medicine.

The first task of a science journalist is to render the very detailed, specific, and often jargon-laden information produced by scientists into a form that the average media consumer can understand and appreciate, while still communicating the information accurately. Science journalists often do not have advanced training in the particular scientific disciplines that they cover - *they may have been scientists or medical doctors before becoming journalists* - or have at least exhibited talent in writing about science subjects.

Chris Mooney[2] observes that finding common grounds for scientific arguments is often very difficult. Perhaps the only hope involves taking a stand for a breed of journalism and commentary that is not permitted to simply say anything; that is constrained by standards of evidence, rigor and reproducibility that are similar to the canons of

---

[2] Chris Mooney, " *Climate Change Myths and Facts*" in The Washington Post, Saturday, March 21, 2009; Page A13

modern science itself. Gorge Will[3] on the other hand recommends that readers and commentators must learn to share some practices with scientists; following up on sources, taking scientific knowledge seriously rather than cherry-picking misleading bits of information, and applying critical thinking to the weighing of evidence. That, in the end, is all that good science really is; it's also what good journalism and commentary alike must strive to be - now more than ever.

On Science Writing

The Council for Advancement of Science Writting[4] in the U.S.A. observes that of all the journalism professions, science writing may well be the most challenging and rewarding. Science writers are responsible for covering fields that are experiencing some of the most rapid advances in history, from the stunning advances in biotechnology to the exotic discoveries in astrophysics. Science writers not only must meet daily challenges of accurately translating the often arcane and complex news of such discoveries into lay language. In many cases, their reporting must also attempt to objectively put those discoveries into historical, personal, political, economic, and social context. For example, while science writers have traditionally been faced with balancing the conflicting opinions of scientific experts, they must now include the influence of potential financial implications of scientific discoveries in their reporting equations, especially in biotechnology.

---

[3] George F. Will, Dark Green Doomsayers in The Washington Post, Sunday, February 15, 2009; Page B07
[4] http://casw.org/booklet.htm accessed on 04/03/2009

Science writers' work is important because they remain the chief conduit between scientists and the public. Their reporting may not only bring exciting news of remarkable scientific achievements, but also inform the public about critical issues to aid public debate on areas of science involving ethics and policy questions. Science writers also provide the scientific background on breaking news from earthquakes to oil spills and alert the public to medical and environmental dangers.

The two varieties of science writers are science journalists and science public information officers (PIOs). Science PIOs may work for universities, private research foundations, government agencies and laboratories, science museums, high-technology corporations and non-profit science and health organizations. The chief duties of science PIOs include preparing news releases and other materials explaining research at their institutions and aiding science journalists in preparing stories on that research. However, with the explosive growth of the Internet, science PIOs is increasingly producing materials aimed at directly reaching the public with information about their institutions' research. Science journalists may work for newspapers, wire services, magazines, book publishers, radio and television stations, and Internet news services. These media outlets may be either commercial, such as the local daily newspaper, or non-profit, such as scientific societies that produce magazines, newsletters and internet news services.

Concerted Ethics

Ethics is a field of philosophical inquiry that examines concepts and their application about what is right and wrong, and where responsibility should attach to human actions that cause harm. As many insist that science is value - neutral, not able to integrate with

other disciplines of academics, I observe that values and social context can and nor should be separated from scientific enterprise. A society is as good as the individuals who form it, thus, if many of the Kenyan's are illiterate (*like 70%),* then the Kenyan society will be so illiterate.

Some few months ago, I was of the view that issues in science are best handled by scientists, and academicians from artistic disciplines had no space in science. Today, I think scientifically (*not in the medical understanding of the word*) and am able to formulate proper policies through constant appraisals of our targeted projects. I define science to be the arrangement of concepts in their rational connection to exhibit them as an organic, progressive whole. Coris[5] glossary defines science to be a method of learning about the physical universe by applying the principles of the scientific method, which includes making empirical observations, proposing hypotheses to explain those observations, and testing those hypotheses in valid and reliable ways; also refers to the organized body of knowledge that results from scientific study. From these two perceptions of science, could it be right to imply that everyone is a scientist at his own right? Could we possibly speculate that there are standardized methods of science but no constant results for our ever changing universe?

---

[5] NOAA's Coral Reef Information System (CoRIS) is designed to be a single point of access to NOAA coral reef information and data products, especially those derived from NOAA's Coral Reef Conservation Program. Their glossary helps the general seeker of coral reef data and information to understand the technical and scientific terminology used on the CoRIS Web site.
http://www.coris.noaa.gov/glossary/glossary_l_z.html accessed on 28th March 2009

To the extent to which ideas influence political events is a matter of dispute. Only rarely do thinkers enjoy the exhilaration of seeing their thoughts clothed in the flesh of action. Yet ideas permeate the cultural atmosphere, entering our minds through intellectual osmosis to influence our attitudes on what is right or wrong, natural or unnatural. One does not have to read Charles Darwin or J.S. Mill to reflect their thoughts. Macho men of affairs might wish to deny any wimpish propensity towards philosophical rumination, but Keynes famously remarked that those who believe themselves to be quite exempt from any intellectual influences are usually slaves of some defunct economist (Keynes: 1936). We live in a world where interdependence is a virtue; specialisation is an added value for maximum output. Science journalism has no masters; it is simply a tool for communicating and putting a general preference to the tactful discoveries that usually create semantic problems in their representation. People in each culture thus develop certain responses to common situations. These responses to certain stimuli make it possible to predict behaviors and therefore persuade others….when a group of people wants to change your way of thinking to its way of thinking without consideration of your values or beliefs, this is brainwashing (Hogan, 2003).

The concept of ethics in journalism addresses several intriguing questions, one of them is: What makes a writer a journalist?

Karen Sanders (2005) argues that to think about ethics is to think about what journalism is and what journalists do. One of the cherished beliefs of most journalists is that their calling is not a profession nor ever should be. Professional status requires command of a specific area of knowledge which partly determines entry into the profession. Lawyers must know the law, but what body of knowledge is required by journalists? Journalism, it is said,

is more akin to a craft or trade, learned by doing. It should be open to all those who show the right aptitudes, usually summarized as nose for the news, a plausible manner and an ability to write and deliver concise, accurate copy to deadline. This approach to journalism implies that journalism is primarily trade-based.

Journalism matters, not because we know it changes anything; it matters because in giving the news, journalists arbitrate, frame and amplify events and issues. They help create a map by which we understand the world beyond our immediate purview and by which we situate our fears, desires and aspirations. Journalists sketch in the contours of our moral landscape; they contribute to the business of telling us who we are, interpreting the world for us, making it intelligible.

Plato was the first to point out in the republic that the artists act as mediators of cultural symbols and values. He wanted to banish from his utopian republic those who told bad, corrupting stories. In the same way, journalists of today, unconsciously and sometimes consciously, are the equivalent of a contemporary priestly caste: they are the mediators of values - their scandalized headlines tell us what is right and what is wrong - and they are the guardians of language. Climate change is much an issue of economics as much as it is classified as science, yet mitigative measures of addressing these problems recommend a fusion of traditional information and modern discoveries. This is what a crafty profession must entail.

Over my constant interaction with distinguished medical practitioners, my experience leaves me with a generalization that

most scientists are too abstract in explaining their findings, they lack the journalistic etiquette needed to make their information a priority. In many occasions, Prof Arthur Obel [6], a top researcher with the Kenya Aids Vaccine Initiative (KAVI) often made the public confused when expressing his research through national TV, it was only with the introduction of science journalism that guided interviews by broadcast publishers produced viable information to the lay audience, thereby bringing a public participation in reviewing his claimed scientific invention. Despite grandiose claims about the effectiveness of his drug *(including claims that seven out of 32 of his HIV-positive patients who took Pearl Omega reverted to HIV-negative after an 18-month trial)*, Obel could not come up with credible data from alleged clinical trials and flatly refused the health ministry's demand that he hand over samples of his product for regulated clinical trials. Obel instead chose to shelter behind some strange protection he was enjoying directly from the Office of the President[7]. At this state of time, journalism in Kenya was not well developed, there was limit as to what constituted news, there was a clear definition of what qualified as ethical journalism. Many Kenyans were getting into mysticism, evolving the primitive way and taking everything as it is. Critical thinking was greatly hampered, dictatorship was the norm and tribalism was the element

---

[6] In 1995, Prof Obel came up with Pearl Omega, a wonder drug, which he claimed, was derived from a naturally occurring and much cheaper protease inhibitor. (The development of protease inhibitors in the mid 1990s was seen as a major breakthrough in the search of Aids drugs).

[7] Which, by-passing the relevant authorities, had apparently appointed him to the non-existent post of Chief Government Scientist and even funded the establishment of a heavily guarded production facility for Pearl Omega at the Kenya National Trading Corporation sheds at Nairobi's industrial area

of success. The Kenyan community had no ethics, we only understood patriotism. Ethics was what certain individuals transcended to their various coordinated areas.

Within a primitive society, mysticism and magic conjure up by the imagination; emerge to give a sense of increased strength against the vagaries of nature. From this evolves science, the quest for knowledge and a faith in reason, the sweet taste of the forbidden fruit. Today, rationality is consecrated as a supreme value in an industrial society, its legitimacy lying in its power to satisfy the interests of all members. The thinking individual seeks emancipation from the conservative norms of the community to question, challenge and discover new possibilities, even to threaten the community itself. Along with the striking potential for advance come new opportunities for evil in the form of egoism, greed, violence, destruction, loneliness and guilt.

As individualism becomes a cult, an end in itself, it seeks its justification from philosophers, so that even the religion that preaches love of ones neighbor becomes a quest for personal salvation. The ideological counterpoise to individualism is collectivism, a term used rather loosely in practice, but essentially taking the whole society, rather than the individual, as the ethical starting point. In this view, the individual is socially constructed; everyone is born into a social group which makes them what they are. Communal ethics require individuals to place the general good before self-interest (*the polar opposite of the individualist ethic).* It implies love and regard for ones fellows, while the individualist finds nobility in the idea of selfishness.

Back to my story on Kenya…, when push came to shove, Obel had to beat a hasty retreat. Stung by the criticism over Pearl Omega,

Obel, held a public lecture at the University of Nairobi's School of Medicine to clear up the controversy [8]. However, instead of trumpeting Pearl Omega as the new panacea, Obel accused the media of "*putting words in people's mouths*" and then went ahead to admit that there is no known cure for AIDS.

Despite putting up a spirited defense, the Pharmacy and Poisons Board[9] went ahead and banned the manufacture and administration of Obel's drug arguing that: "*Prof. Obel's behaviour has been unorthodox and against all protocol and etiquette in a field where the rules are clear -cut and heterodox procedure is not expected of researchers.*"

One of the unorthodox behaviours upon which Prof. Obel was dismissed was discussing his medical findings in newspapers instead of academic journals and conferences both locally and internationally where experts could thoroughly vet his claims. To crown this, he refused completely to disclose Pearl Omega's formula and its beneficiaries as required by the government.

I observe further that there is no standard criterion for deciding what ethical principle conduit publishable science. All articles are as good as those who appreciate reading them, for every writer needs to know for whom the information is useful. Obel's information was to be released to the lay Kenyans and not professional scientists, he was working on a government responsibility, and there is no administration that is open for

---

[8] http://www.newsfromafrica.org/newsfromafrica/articles/art_10749.html accessed on 5th April 2009

[9] http://www.pharmacyboardkenya.org

criticism on how its mandates are governed. When he involved professional scientists to review his findings in a bid to network for business, democracy of thinking led to limitation of access to claimed findings.

On Professionalism

The expanded agenda of national interests, combined with the trend toward greater democracy in many parts of the world, suggest that we are entering an era in which the relative potency of systemic and domestic forces in shaping international affairs is moving toward the local. We need not ask what the scientist can contribute to journalism but also what the journalist can contribute to science. At the very least, journalists could learn a great deal about the validity of their own opinions if scientists would use them and offer critical assessments of their strengths and limitations.

As a trend, media institutions have ignored the public appetite for science, they have had the tendency to publish specifically for specific audience, and this has been the case with journals that target a specific class of people. But a growing urge for public opinion has brought a mixed approach to how best the ordinary individual could best be absorbed into participating in the field of science, this has resulted in the quest for public understanding of science and often, a promotion of science to non-scientists and by those who know little about science.

In sociological terms, professions are thought to have four characteristics (Donsbach, 1997):

a)   Primary orientation to the community rather than to self-interest

b) A high degree of generalized and systematic knowledge
c) A high degree of self-regulation through codes of standards absorbed through work socialization and associations operated by the professionals themselves.
d) A system of rewards which are symbols of work achievement so that professionals usually have a high degree of freedom and high income levels.

Donsbach advocates for a high degree of generalized and systemic knowledge, and more specifically, primary orientation to the community rather than to self-interest. If we were to analyse the works of science, and put a public understanding of our need to be involved in all methods of science, then, am right to infer that works of science are biased, specifically released to specific audience.

There is more need to make science a continuous process, and without journalism (*of which am not implying journal publishing*), public understanding of science will forever remain low in continents like Africa, where biblically discussed, constitute the oldest mathematicians in the history of humanity. There is need to develop interdependence between the different departments of science, and a greater interdependence with the media departments.

Specifically oriented, each grouping (*the media and the scientists*) must adhere to common set of guidelines, create avenues for describing what constitutes not only a good science writing, but science journalism as included in documentaries, photography e.t.c.

There is no easy profession; there is no jack of all trades in our era. We all need to source from specialists. Science journalists have traditionally been faced with balancing the conflicting opinions of scientific experts; they must now include the influence of potential

financial implications of scientific discoveries in their reporting equations, especially in biotechnology. Science writers not only must meet daily challenges of accurately translating the often arcane and complex news of such discoveries into lay language. In many cases, their reporting must also attempt to objectively put those discoveries into historical, personal, political, economic, and social context.

CONCLUSION

I strictly maintain that journalists, researchers and publishers must become key organs, if not actors, in the field of science. My idea is well expressed by the rule utilitarianism (Poujman Louse: 2006), that we need a set of universally defined (and understood) rules to guide the practice of representation in science. That we must not only protect, promote and inform the public on the best scientific discoveries, on goings. But we must also represent the public and these scientific processes in a way that brings credit to the field of research. The main issue is finding equilibrium and maintaining this state equilibrium in our strife of making the public participate in our process of science.

I believe that the media institution, as an actor and organ of science, must take the responsibility of making sure that science topics are accurately portrayed within its instruments. That competency within journalists, the publishers and researchers, must be the key element in dictating their roles in issues of science.

Chapter Three

Karl Paul Reinhold Niebuhr (1892-1971) was an American theologian. He is best known for his study of the task of relating the Christian faith to the realities of modern politics and diplomacy. He was a major figure in the "*Neo-Orthodox*" movement in Protestant theology, which reoriented the entire thrust of theological and biblical studies from the 1920s on.

Niebuhr was born in Wright City, Missouri, USA, son of an immigrant German Evangelical and Reformed minister (*Gustav Niebuhr*) who served as pastor to German-American communities in small towns. His mother (*Lydia Niebuhr*) was the daughter of an Evangelical Synod pastor of a small German - speaking denomination, Edward Hosto.

Gustav had both liberal and pietistic tendencies in his faith. He believed that Christians had to work for social improvement as well as religious conversion. He was relatively unconcerned about doctrinal precision and denominational identity, but felt strongly about the divinity of Christ, the supernatural inspiration of the Bible, and the centrality of prayer in the religious life.

Reinhold had a younger brother Helmut Richard Niebuhr. Both sons decided to follow in their father's footsteps and enter the ministry.

Strongly impressed by his father's ministry, Reinhold, the favorite child of his father, decided to be a minister. Following that decision, Reinhold studied from 1907 to 1910 in the evangelical Elmhurst College, near Chicago, which provided him with foundations in liberal arts and languages. He then moved to Eden Seminary at St. Louis, following his father's path. At Eden he was influenced by Samuel D. Press, who introduced him to the theology of Adolf von Harnack. After graduating from Eden Seminary, he encountered a

serious money problem because of his father's sudden death in the spring of 1913. In the same year, he became an ordained minister of the German Evangelical Synod. Then he attended Yale Divinity School with a scholarship and received a Bachelor of Divinity in 1914 and his final degree of Master of Arts from Yale University in 1915, both under the supervision of Douglas Clyde Macintosh.

During his lifetime, Reinhold Niebuhr was the best-known Christian intellectual in the United States. Ordained as a minister in the German Evangelical Synod of North America in 1913, Niebuhr pastored a middle-class congregation in Detroit for 13 years. In 1928 he began a career-long association with New York's Union Theological Seminary, serving as professor of Christian ethics (1928-60) and dean (1950-60). Niebuhr neither created nor defended a particular belief system as much as he worked to apply Christian morals to contemporary political and social problems. His theological stance has been described as "*Christian realism*," and most of his work was devoted to reconciling the concept of perfect love with a world in constant violent conflict. A prolific writer and a popular, engaging lecturer, Niebuhr became a national celebrity and influenced Martin Luther King, Jr. and policy makers in the administration of President John Kennedy.

Niebuhr is usually credited as the author of the Serenity Prayer, which in the version he is said to have preferred reads " *God give me the serenity to accept things which cannot be changed; give me courage to change things which must be changed; and the wisdom to distinguish one from the other.*

His claim to authorship was supported in detail by his daughter, Elisabeth Sifton, in *The Serenity Prayer* (2003), where she said that

her father first wrote it in 1943. His years in Detroit, Michigan made him a critic of capitalism and an advocate of socialism.

In 1928, Detroit was developing into one of Americas' major cities, the automobile industry was just beginning its rapid expansion. Many of the employees of the Ford Motor Company lived in his parish. He had the opportunity to observe at firsthand the impact of industrial society upon the factory workers. Niebuhr watched the dehumanizing effects of assembly line speedups and irregular job opportunities upon workers unprotected by legal or associational powers. By the end of the 1920s he was questioning seriously the basic assumptions of liberal Protestantism and the Social Gospel, on which he had been nurtured. For a time he became a Socialist, influenced strongly by the Marxist critique of a floundering capitalist society; but at the same time his theological perspective was becoming more conservative, and he was reaching back to recover and reassert the classic formulas of Christian doctrine.

Niebuhr was not a systematic theologian. He was pragmatic, stressing a dialectical, problematic approach in his intellectual inquiries. In a series of important books published during the 1930s and early 1940s, his mature reflections on the relationship of the Christian faith to the industrial, technological world gradually unfolded. *Moral Man in an Immoral Society* (1932) was a full-scale attack upon liberal Protestantism, especially its lack of understanding of the nature and use of power in modern society. In *Interpretation of Christian Ethics* (1935) he replaced his largely critical and destructive polemics against liberalism with an attempt at a constructive restatement of the relation of ethics to politics.

Nearly all of his subsequent books sought to expand upon selected aspects of this richly varied material. The central concern of the

work was an inquiry into the nature of selfhood. Niebuhr demonstrated that his vision of human existence was, at its core, ambiguous. Man was "both free and bound, both limited and limitless." Moreover, it was the Christian faith, above all other world views, that perceived most clearly this ambiguity and proposed means to cope with, and perhaps even to overcome, the anxiety that was inevitably a product of that ambiguity. He stresses both the grandeur and the misery of the human condition and criticizes the facile optimism of liberal culture. In public he urged churchmen to examine critically the capitalist social order, and he pressed for greater realism concerning the pervasiveness and subtlety of human pride or sin.

Chapter Four

The second half of the 19th century has been called the positivist age. It was an age of faith in all knowledge which would derive from science and scientific objective methods which could solve all human problems. Broadly defined as "*the faithful representation of reality*" or "*verisimilitude*," realism is a literary technique practiced by many schools of writing. Although strictly speaking, realism is a technique, it also denotes a particular kind of subject matter, especially the representation of middle-class life. A reaction against romanticism, an interest in scientific method, the systematizing of the study of documentary history, and the influence of rational philosophy all affected the rise of realism. According to some scholars, "*Where romanticists transcend the immediate to find the ideal, and naturalists plumb the actual or superficial to find the scientific laws that control its actions, realists center their attention to a remarkable degree on the immediate, the here and now, the specific action, and the verifiable consequence*".

Positivist thinking is evident in the full range of artistic developments after 1850, from the introduction of realistic elements into academic art, from the emphasis on the phenomenon of light, to the development of photography and the application of new technologies in architecture and constructions. Realism sets as a goal not imitating past artistic achievements but the truthful and accurate depiction of the models that nature and contemporary life offer to the artist. The artificiality of both the Classicism and Romanticism in the academic art was unanimously rejected, and necessity to introduce contemporary to art found strong support.

New idea was that ordinary people and everyday activities are worthy subjects for art. Artists as realists attempted to portray the lives, appearances, problems, customs, and mores of the middle and lower classes, of the unexceptional, the ordinary, the humble, and

the unadorned. They set themselves conscientiously to reproduce all to that point ignored aspects of contemporary life and society - its mental attitudes, physical settings, and material conditions.

The question of the nature and plausibility of realism arises with respect to a large number of subject matters, including ethics, aesthetics, causation, modality, science, mathematics, semantics, and the everyday world of macroscopic material objects and their properties. Although it would be possible to accept (*or reject*) realism across the board, it is more common for philosophers to be selectively realist or non-realist about various topics: thus it would be perfectly possible to be a realist about the everyday world of macroscopic objects and their properties, but a non-realist about aesthetic and moral value. In addition, it is misleading to think that there is a straightforward and clear-cut choice between being a realist and a non-realist about a particular subject matter. It is rather the case that one can be more-or-less realist about a particular subject matter. Also, there are many different forms that realism and non-realism can take.

There are two general aspects to realism, illustrated by looking at realism about the everyday world of macroscopic objects and their properties. First, there is a claim about *existence*. Tables, rocks, the moon, and so on, all exist, as do the following facts: the table's being square, the rocks being made of granite, and the moon being spherical and yellow. The second aspect of realism about the everyday world of macroscopic objects and their properties concerns *independence*. The fact that the moon exists and is spherical is independent of anything anyone happens to say or think about the matter. Likewise, although there is a clear sense in which the table's being square is dependent on us (it was designed and constructed by human beings after all), this is not the type of

dependence that the realist wishes to deny. The realist wishes to claim that apart from the mundane sort of empirical dependence of objects and their properties familiar to us from everyday life, there is no *further* sense in which everyday objects and their properties can be said to be dependent on anyone's linguistic practices, conceptual schemes, or whatever.

Moral Thinking

Referring to Field (1980), the claims about the atomic, declarative sentences of ethics (*such as 'Napoleon was evil'*) is that they are systematically and uniformly false. The conceptual claim is that our concept of a moral fact is a concept of an objectively prescriptive fact, or, equivalently, that our concept of a moral property is a concept of an objectively prescriptive quality. The ontological claim is simply that there are no objectively prescriptive facts, that objectively prescriptive properties are nowhere instantiated. The conclusion is that there is nothing in the world answering to our moral concepts, no facts or properties which render the judgments formed via those moral concepts true. Our moral judgments are all of them false. We can thus construe the error-theory [*] as follows:

Conceptual Claim: our concept of a moral fact is a concept of an objectively prescriptive fact, so that the truth of an atomic, declarative moral sentence would require the existence of objectively and categorically prescriptive facts.

---

[*] Moral error theory is a position characterized by its commitment to two propositions: (i) all moral claims are false and (ii) we have reason to believe that all moral claims are false.

Ontological Claim: There are no objectively and categorically prescriptive facts.

So, *Conclusion:* there are no moral facts; atomic, declarative moral sentences are systematically and uniformly false.

It is on this note that I must clarify that moral dimensions of realism having been continuously opposed, thus leading to a classic of moral skepticism.

Moral skepticism denotes a class of metaethical theories, all members of which entail that no one has any moral knowledge. Many moral skeptics also make the stronger, modal claim that moral knowledge is impossible. Moral skepticism is particularly opposed to moral realism: the view that there are knowable, mind-independent moral truths.

Social realism developed as a reaction against idealism and the exaggerated ego encouraged by Romanticism. Consequences of the Industrial Revolution became apparent; urban centers grew, slums proliferated on a new scale contrasting with the display of wealth of the upper classes. With a new sense of social consciousness, the social realists pledged to "*fight the beautiful art*", any style which appealed to the eye or emotions. They focused on the ugly realities of contemporary life and sympathized with working-class people, particularly the poor. They recorded what they saw ("*as it existed*") in a dispassionate manner. The public was outraged by social realism, in part, because they didn't know how to look at it or what to do with it.

Romanticism was a reaction against the scientific rationalization of nature, and was embodied most strongly in the visual arts, music, and literature. Of all the emotions celebrated by the Romantics, the

most popular was love. Although the great Romantic works often center on terror or rage, the motive force behind these passions is most often a relationship between a pair of lovers. In the classical world love had been more or less identical with sex, the Romans treating it in a particularly cynical manner. The Medieval troubadours had celebrated courtly adultery according to a highly artificial code that little reflected the lives of real men and women while agreeing with physicians that romantic passion was a potentially fatal disease. It was the romantics who first celebrated romantic love as the natural birthright of every human being, the most exalted of human sentiments, and the necessary foundation of a successful marriage. Whether or not one agrees that this change of attitude was a wise one, it must be admitted to have been one of the most influential in the history of the world.

One of the most important developments of this period is the rise in the importance of individualism. Before the 18th Century, few Europeans concerned themselves with discovering their own individual identities. They were what they had been born: nobles, peasants, or merchants. As mercantilism and capitalism gradually transformed Europe, however, it destabilized the old patterns. The new industrialists naturally liked to credit themselves for having built their large fortunes and rejected the right of society to regulate and tax their enterprises. Sometimes they tried to fit into the traditional patterns by buying noble titles; but more and more often they developed their own tastes in the arts and created new social and artistic movements alien to the old aristocracy. This process can be seen operating as early as the *Renaissance in the Netherlands*.

The changing economy not only made individualism attractive to the newly rich, it made possible a free market in the arts in which entrepreneurial painters, composers, and writers could seek out

sympathetic audiences to a pay them for their works, no longer confined to handful of Church and aristocratic patrons who largely shared the same values. They could now *afford* to pursue their individual tastes in a way not possible even in the Renaissance.

It was in the Romantic period--not coincidentally also the period of the industrial revolution--that such concern with individualism became much more widespread.

Classicism, in the arts, refers generally to a high regard for classical antiquity, as setting standards for taste which the classicists seeks to emulate. The art of classicism typically seeks to be formal and restrained. Classicism is a force which is often present in post-medieval European and European influenced traditions, however, some periods felt themselves more connected to the classical ideals than others, particularly the Age of Reason, the Age of Enlightenment and some movements in Modernism.

Ethical Realism

For many opinion leaders, the authority of God and religion has been fully superseded by science. But science, alone, is not a reliable guide to morality, and many responsible thinkers now recognize this development as the genesis of a serious moral crisis. It has taken us the better part of a century to realize that science itself was never equipped to deal with the deep questions of the human experience, including the question of how to use science ethically, or for that matter, *whether* to use science ethically. Many questions that science cannot include: Why are we significant? Why should we care about anything except our own immediate self satisfaction? Is there any larger purpose to our lives?

History teaches us that all human societies abhor a moral vacuum. Drift is eventually replaced by authority, chaos by tyranny. If we no longer have a religious ground for the norms and principles on which civilization is based, then (*their argument went*) why not find scientific ground?

For an ethical realist, morality without engagement is gesture. Engagement without practical knowledge is dangerous. The whole matter of application requires careful real world study. More harm has been done by misguided and impractical utopians than cautious instrumentalists. Most of what we recognize as good has been accomplished by those among the morally grounded who were willing to get their hands dirty by working with reality in all its messy complexities. The world teaches us that not all social conditions and regimes support universal values equally. We require the robust infrastructure of a civilization dedicated to protect universal values. The making and remaking of human civilization is a work in progress.

Chapter Five

Human security has many useful definitions and characterizations. This chapter aims not to choose among them but rather to provide a working definition of human security, and to show how it can form the basis of operational responses by many different institutions in Africa. Human security is a relatively new concept, but one that is now widely used to describe the complex of interrelated threats associated with civil war, genocide and the displacement of populations. The distinction between human security and national security is an important one. While national security focuses on the defense of the state from external attack, human security is about protecting individuals and communities from *any* form of political violence. Human security and national security should be - *and often are* - mutually reinforcing. But secure states do not automatically mean secure peoples. Protecting citizens from foreign attack may be a necessary condition for the security of individuals, but it is not a sufficient one.

Human security is an emerging paradigm for understanding global vulnerabilities whose proponents challenge the traditional notion of national security by arguing that the proper referent for security should be the individual rather than the state. Human security holds that a people-centered view of security is necessary for national, regional and global stability.

The concept emerged from a post-cold war, multi-disciplinary understanding of security involving a number of research fields, including development studies, international relations, strategic studies, and human rights. The United Nations Development Programmes 1994 Human Development Report is considered a milestone publication in the field of human security, with its argument that insuring "*freedom from want*" and "*freedom from*

fear" for all persons is the best path to tackle the problem of global insecurity.

The objective of human security is to safeguard the vital core of all human lives from critical pervasive threats, in a way that is consistent with long-term human fulfillment. Human security is deliberately *protective*. It recognizes that people and communities are fatally threatened by events well beyond their control: a financial crisis, a violent conflict, AIDS, a national policy that undercuts public and private investments in health care, a terrorist attack, water shortages, chronic destitution, or pollution in a distant land. Many threats are far more destructive if they come as a surprise. The damage and deaths of an earthquake can be minimized by producing earthquake resistant buildings; the impoverishing effects of a financial crisis can be mitigated if counter-measures are put in place in advance; early warning systems can reduce the effect of famine. Yet many of these preparations require threats to be acknowledged, before they occur (*or at the very least, as they occur*).

UNDP Definition in 1994

The UNDP's 1994 Human Development Report's definition of human security argues that the scope of global security should be expanded to include *threats in seven areas*:

- **Economic security** - requires an assured basic income for individuals, usually from productive and remunerative work or, as a last resort, from a publicly financed safety net. Unemployment problems constitute an important factor underlying political tensions and ethnic violence.

- **Food security** - requires that all people at all times have both physical and economic access to basic food.

- **Health security** - aims to guarantee a minimum protection from diseases and unhealthy lifestyles. In both developing and industrial countries, threats to health security are usually greater for poor people in rural areas, particularly children. This is mainly due to malnutrition and insufficient supply of medicine, clean water or other necessity for healthcare.

- **Environmental security** - aims to protect people from the short- and long-term ravages of nature, man-made threats in nature, and deterioration of the natural environment. In developing countries, lack of access to clean water resources is one of the greatest environmental threats. In industrial countries, one of the major threats is air pollution.

- **Personal security** - aims to protect people from physical violence, whether from the state or external states, from violent individuals and sub-state actors, from domestic abuse, or from predatory adults. For many people, the greatest source of anxiety is crime, particularly violent crime.

- **Community security** - aims to protect people from the loss of traditional relationships and values and from sectarian and ethnic violence. For example, the Mungiki menace in Kenya.

- **Political security** - is concerned with whether people live in a society that honors their basic human rights.

Human security is "*people-centered*"; it focuses the attention of institutions on human individuals and their communities worldwide. This emphasis on human beings distinguishes human security from the objective of protecting state territories that dominated security policies in the nineteenth and twentieth centuries. Human security shifts that focus to persons, regardless of gender, race, religion, ethnicity, citizenship, or other distinguishing characteristics. The institutional configurations and capabilities to address security threats are changing rapidly, both within countries and internationally. Military configurations are changing in the post-cold-war world in response to distinct threats. Increased collaboration among development agencies and national governments, and the elaboration of common goals has started to enable the international community to address more dimensions of poverty in a more participatory and yet more coordinated fashion.

Pervasive Threats

Direct security threats are deliberately or intentionally caused by one group or another, whether these be terrorists, states, rebel factions, or paramilitary groups. Organs of the state may themselves threaten human security, such as police forces that violate human rights by beating or torturing prisoners. Direct threats are frequently associated with violence, although they can also take other forms, such as deliberate policies of social or economic exclusion.

Indirect or *structural* threats are actions by groups or systems or institutions whose threat to human security is a by-product of an action taken for a different primary purpose. Examples abound: an

economic crisis may cause a large proportion of the population to experience deprivation; mining or forestry policy may have dark environmental consequences that erode communities' subsistence; favoritism by political leaders may generate destabilizing horizontal inequalities or social exclusion.

Gender, War and Peace in Africa

The nature of wars has changed radically during the last two decades. Most of today's armed conflicts are internal, which means that they take place within the borders of one state, though they may often spill over into the neighbouring states. The populations of such intra-state wars are usually of different ethnic and/or religious identity and often it is the national, cultural, historical or religious identity of the state which is at stake. These circumstances place an increased importance on the cultural sensitivity of international assistance provided to societies emerging from conflict.

The civilian population has become the main target of warfare, and 80 to 85 per cent of the victims are civilians. Sexual violence against women is used as a strategy of war, and is recognized as a crime against humanity. Women, children and elderly make up the majority of the refugees and the internally displaced persons. As a result, human security or the protection of civilians has become a major focus for international intervention and assistance.

Gender sensitivity is an added value and offers additional resources to every development. Women are often an unused resource in post-conflict reconstruction and peace processes. During post-conflict transitions, the empowerment of women is crucial to re-launching social and economic development. Women, like men, are both victims and actors in wars and armed conflicts, but usually in

different ways and in different fields. During wars, women participate in new activities and assume new roles, often taking on more responsibilities. Despite these changes, women are often marginalized in post-conflict peace-building, both in the societies emerging from conflict and in the formulation and implementation of peace-building strategies by international peace operations.

Mainstreaming gender in peace operations has become a priority during the past decade. Gender mainstreaming is defined by the United Nations as 'the process of assessing the implications for men and for women of any planned action, including legislation, policies or programmes, in all areas and at all levels. It is a strategy for making women's as well as men's concerns and experiences an integral dimension of the design, implementation, monitoring and evaluation of policies and programmes in all political, economic and societal spheres so that women and men benefit equally and inequality is not perpetuated. The ultimate goal is to achieve gender equality.

Chapter Six

International relations theories can roughly be divided to one of two epistemological camps: "*Positivists and Post-Positivist'*.

Positivist theories aim to replicate the methods of the natural sciences by analyzing the impact of material forces. They typically focus on features of international relations such as state interactions, size of military forces, balance of powers e.t.c. Post-positivist epistemology rejects the idea that the social world can be studied in an objective and value free-way; that a science of international relations is impossible. Positivist theories include liberalism, realism and to some extent, Marxism.

From this short clarity, under which the entire book is all about, I wish to say that universities and professional associations are organized in ways that tend to separate scholars in adjoining disciplines and perhaps even promote stereotypes of each other and their scholarly endeavors. The agenda of critical problems confronting African states has been vastly expanded during the twentieth century. Attention to the issues of war and peace is by no means misdirected, but concerns for welfare, modernization, the environment, and the like are today no less potent sources of motivation and action. Institution building to reduce uncertainty, information costs, and fears of perfidy; improved international education and communication to ameliorate fears and antagonisms based on misinformation and misperceptions; and the positive sum possibilities of such activities as trade, are but few of the ways by which states may jointly gain and thus mitigate if not eliminate the harshest features of a self-help continent within the international system.

Africa is the world's second-largest and second most-populous continent, after Asia. At about 30.2 million km² (11.7 million sq mi)

including adjacent islands, it covers 6% of the Earth's total surface area and 20.4% of the total land area. It accounts for about 14.8% of the World's human population. The continent is surrounded by the Mediterranean Sea to the north, the Suez Canal and the Red Sea to the northeast, the Indian Ocean to the southeast, and the Atlantic Ocean to the west. Not counting the disputed territory of Western Sahara, there are 53 countries, including Madagascar and various island groups, associated with the continent. Several recent studies have described the regional variation in biodiversity across Africa including for birds.

Africa's natural habitats are suffering from human interference. One of the most serious problems occurs in areas such as the Sahel where scrub and forest clearance, often for cooking, combined with overgrazing, is causing deforestation and desertification. Game reserves help to preserve many endangered animals, although the needs of growing populations lead to land overuse and poaching.

The Culture of Africa encompasses and includes all cultures which were ever in the continent of Africa.

The main split is between North Africa (*plus the Horn of Africa*), which is part of the Islamic world, and Sub-Saharan Africa, which is in turn divided into a great number of ethnic and tribal cultures. The main ethno-linguistic divisions are Afro-Asiatic (*North Africa, Chad, Horn of Africa*), Niger-Congo (*mostly Bantu*) in most of Sub-Saharan Africa, Niger-Saharan in parts of the Sahara and the Sahel and parts of Eastern Africa, and Khoisan (*indigenous minorities of Southern Africa*).

A Philosophy for Africa?

The word 'Ubuntu' originates from one of the Bantu dialects of Africa, and is pronounced as *uu-Boon-too*.

It is a traditional African philosophy that offers us an understanding of ourselves in relation with the world. According to Ubuntu, there exists a common bond between us all and it is through this bond, through our interaction with our fellow human beings, that we discover our own human qualities. Or as the Zulus would say, "*Umuntu Ngumuntu Ngabantu",* which means that a person is a person through other persons. We affirm our humanity when we acknowledge that of others.

The South African Nobel Laureate Archbishop Desmond Tutu describes Ubuntu as:

"*It is the essence of being human. It speaks of the fact that my humanity is caught up and is inextricably bound up in yours. I am human because I belong. It speaks about wholeness, it speaks about compassion. A person with Ubuntu is welcoming, hospitable, warm and generous, willing to share. Such people are open and available to others, willing to be vulnerable, affirming of others, do not feel threatened that others are able and good, for they have a proper self-assurance that comes from knowing that they belong in a greater whole. They know that they are diminished when others are humiliated, diminished when others are oppressed, diminished when others are treated as if they were less than who they are. The quality of Ubuntu gives people resilience, enabling them to survive and emerge still human despite all efforts to dehumanize them*."

Research Funding and Research Aid Dependency

Foreign support has become a must at each stage of research capacity building including Ph.D. studies. The Kenyan system is surviving because it attracts external financial support. Without these major subsidies, and numerous micro-projects, very little research would be conducted in Kenya.

The dependence on foreign aid not only affects research activities, it also shapes profession of the researcher. It begins with the need of grants to obtain graduate and postgraduate degrees. Every university staff who has not completed his education strives to do a Master or a Ph.D. Out of the 251 candidates pre-registered for postgraduate studies at the University of Nairobi in September 2008 (*mainly Masters*), three could finance their studies, and 99 could register after having obtained a grant to pay the registration fee and their education. More than 90 % of these grants came from foreign sources. Worst of all, Kenyan researchers are dependent on foreign colleagues at each stage of their scientific work, from access to literature to analysis of samples requesting the use of equipment in working order or not available in Kenya. They also usually need a foreign coauthor, as a guarantee, to facilitate publication of their works in international journals. South-North scientific cooperation is therefore most often a necessary condition for Kenyan scientists to promote international contacts and enhance the scientist's credibility within the international scientific community. But the partnership also too often remains collaboration between unequal partners leading to a division of work consigning the Kenyan partner to field activities more than to analytical work.

Kenyan research scientists are unable to survive on their salaries alone. They derive a larger share of their disposable income from

various allowances and activities among them farming and business, and increasingly, consultancy activities. Not surprisingly, internal mobility (for better-paid positions outside the national research system) and regional mobility (*mainly to neighbouring countries or countries of the SADC region*) is on the increase. As a consequence, overall research outputs are poor.

Lessons to Learn

The state of science in sub-Saharan Africa has largely declined over the past three decades and, not surprisingly, so too have standards of living. Yet recent developments suggest that sub-Saharan Africa is finally reawakening to the indispensable role that Science and Technology plays in a nation's economic and social well-being.

The charge of Science and Technology in Africa is manipulated by wealthier and large countries, notably Nigeria and South Africa, which are believed to be democratically advanced and economically liberalized.

Sub-Saharan Africa, a victim of decades of neglect and misguided policies (*sometimes self-imposed*), is woefully lacking in scientific capacity, even when compared to other parts of the developing world. Universities must be improved, laboratories upgraded and teaching reinvigorated, all for the purposes of creating a critical mass of well-trained scientists within each country capable of conducting first-class research and training.

There is the issue of the disconnection between science practice and science policy. For the past three decades, the science that did take place in sub-Saharan Africa was not only severely limited in scope but also often carried out in isolation from the region's critical

economic and social problems. Such a separation between science and society must be overcome, not only for the sake of society but for the sake of science. Only when the public benefits directly from science will a sustained public support be forthcoming.

The Way Forward

As much as we may strife to develop descriptive philosophies for our continent, strategic planning at our national levels remain key factors to be considered. There is need for Africa to lessen the dependency on foreign aid (Adhengo 2009a) and focus more on innovation. The best way the developed countries can help the developing world is by providing it with the tools and opportunities to trade its way out of poverty. Straight aid still has an important role to play (*for example, in helping to overcome acute food shortages, or addressing neglected diseases*). But in the long run, the most important areas for investment in science and technology are those that will help African countries build their own bedrock of scientific and technical skills (*including expertise in health and agriculture*).

Many countries in Africa are too small (*and too poor*) to justify ambitious science and technology policies; attempts to do so in the past have almost invariably ended in failure. But the continent as a whole is too large to justify a continent-wide strategy, in anything but the broadest terms. The solution is to engage in regional activities, which can range from training programmes to the identification of centers of excellence. The strategy has worked in Europe, through the 'framework' programme of research support of the European Commission. The East African community is beginning to move in this direction, and others would do well to

follow (*for example, under the encouragement of the New Partnership for Africa's Development*).

The feminist solution remains outstanding. Among Africa's most underutilized resources are the brains and skills of its women. The more that a national, regional or continent-wide strategy for science and technology can tap these resources, the more it is likely to succeed. Part of the solution lies in getting girls into schools in the first place, then making science education more attractive to them (*increasing a sense of relevance is certainly one way of doing so*). Equally important is addressing the social and cultural factor that creates the 'glass ceiling' that is often so difficult for women to break through, in science as in all other areas of social activity.

.

Chapter Seven

Where will your food come from in case of a disaster? Why do people starve to death? Is it because of lack of food or is the food available and just not distributed to the person starving? Maybe it is because of lack of money to buy the food. Maybe it is political...maybe the leadership isn't there, or is it that not enough people care enough to help!

The Institute for African Ecology and Philosophy has defined food insecurity to be a condition whereby; there is insufficient funds to enable families to purchase enough food to maintain an active and healthy lifestyle.

The geopolitical consequences of climate change are determined by local political, social, and economic factors as much as by the magnitude of climatic shift itself. As a rule, wealthier countries and individuals will be able to adapt to the impacts of climate change, whereas the disadvantaged will suffer most. An increase in rainfall can be a blessing for a country that has the ability to capture, store, and distribute the additional water. It is a deadly source of soil erosion for a country that does not have adequate land management infrastructure.

In the developing world, even a relatively small climatic shift can trigger or exacerbate food shortages, water scarcity, destructive weather events, and the spread of disease, human migration, and natural resource competition. These crises are all the more dangerous because they are interwoven and self-perpetuating: water shortages can lead to food shortages, which can lead to conflict over remaining resources, which can drive human migration, which can create new food shortages in new regions.

Once underway, this chain reaction becomes increasingly difficult to stop. It is therefore critical that policymakers do all they can to stop the domino of the first major climate change consequence, whether it be food scarcity or the outbreak of disease, from toppling.

John Podesta and Peter Ogaden forecast that the impact of climate change - induced migration will be felt throughout Africa, but its effects on Nigeria and East Africa pose particularly geopolitical challenges. This migration will both be internal and international. The first domestic wave will likely be from agricultural regions to urban centers where most social services are available, and the risk of state failure will increase as central governments lose control over stretches of their territory and their borders.

The threat of regional conflagration is highest in East Africa because of the concentration of weak falling states, the numerous unresolved political disputes, and the severe impacts of climate change. Michael Case[10] notes that climate change will likely create large fluctuations in the amount of rainfall in East Africa during the next 30 years; 5-20 percent increase in rainfall during the winter months will cause flooding and soil erosion, 5-10 decrease in the summer months will cause severe droughts. This will jeopardize the livelihoods of millions of people and the economic capacity of the region, as agriculture constitutes some 40 percent of East Africa's Gross Domestic Product (GDP) and 80 percent of the population earns a living from agriculture.

---

[10] Michael Case, " Climate Change Impacts on East Africa," November 2006, p. 4, http://assets.panda.org/downloads/east_africa_climate_change_impacts_final.pdf.

On Food Production and Safety

The Fourth Assessment Report of the Intergovernmental Panel on Climate Change (IPCC2007) dispelled many uncertainties about climate change. Warming of the climate system is now unequivocal and according to IPCC, the increase in global temperatures observed since the mid-20th century is predominantly due to human activities such as fossil fuel burning and land use changes. Projections for the 21st century show that global warming will accelerate with predictions of the average increase in global temperature ranging from 1.8° C to 4°C.

Climate constrains the range of infectious diseases, while weather, which is impacted by Climate, affects the timing and intensity of outbreaks (Epstein, 2001)[11]. Therefore, manifestations of climate change, particularly global warming, would be expansion in the geographic range and seasonality of disease, and the emergence of outbreaks occurring as a consequence of extreme weather events (ibid). These changes have implications for food production, food security and food safety. It is widely understood that the risks of global climate change occurring as a consequence of human behaviour are inequitably distributed, since most of the actions causing climate change originate from the developed world, but the less developed world is likely to bear the brunt of the public health burden (Campbell-Lendrum et al., 2007)[12].

---

[11] Epstein PR (2001) Climate change and emerging infectious diseases. Microbes Infect. 3:747 - 754.
[12] Campbell-Lendrum D, Corvalan C, Neira M (2007) Global Climate Change: Implications for International Public Health Policy. Bull. WHO 85:235 -237.

Sensitization

Adhengo (2009) notes that the majorities of the poor in least developed countries live in rural areas and depend on agriculture for the bulk of their livelihood. It is widely accepted that it will prove impossible to achieve the millennium development goal on hunger and poverty reduction unless agricultural sector is successfully developed.

The availability of education to farmers of agricultural research and technologies is crucial to ensuring sustainable food supply. While lack of education engenders a state of poverty, poverty itself in developing countries and rural areas hinders the advancement of education.

Over the next three decades, the spread and advancement of information and communication technologies will enable the public to follow these crises more closely, making it difficult to ignore the widening chasm between the haves and have-nots as affected by climate change.
Societies in the developing and developed worlds may become increasingly inured to stories of conflict, famine and death in these areas, and to an extent, desensitized.

Ultimately, the threat of desensitization could prove one of the gravest threats of all, for the national security and foreign policy challenges posed by climate change are tightly interwoven with the

moral challenge of helping those least responsible to cope with its effects

Ethics of Climate Change

The world's present institutions have failed to address adequately the threat of climate change. No politician has been willing to sacrifice the short-term economic welfare of his or her country, even while agreeing that sustainability is essential in the long term. Furthermore, the deep social, economic and political divisions within societies and between countries prevent united action in the common interest. Global warming is just one symptom of the fundamental imbalances in our world and of the failure of our systems of governance to resolve the most critical challenges of our age.

We must recognize the failure of our present economic system to address global long-term issues like global warming. Economic thinking is challenged by the environmental crisis - including global warming. The belief that there is no limit to nature's capacity to fulfill any demand made on it is demonstrably false. A culture which attaches absolute value to expansion, to acquisition, and to the satisfaction of people's wants must recognise that such goals are not, by themselves, realistic guides to policy. Economic decision-making tools cannot deal with the fact that most of the major challenges are global.

Sustainability requires the rethinking of economics. The present economic system is unsustainable and not meeting human needs or able to respond adequately to global warming.

The global economic system lacks the supranational governance necessary to address such global issues. It is not the mechanisms of economics that are at fault, but its values. Economics has ignored the broader context of humanity's social existence, resulting in corrosive materialism in the world's more economically advantaged regions (*driving global warming*), and persistent conditions of deprivation among the masses of the world's peoples. Economics should serve people's needs; societies should not be expected to reformulate themselves to fit economic models. The ultimate function of economic systems should be to equip the peoples and institutions of the world with the means to achieve the real purpose of development: that is, the cultivation of the limitless potentialities latent in human consciousness.

.

Chapter Eight

Green politics is a political ideology which places high importance on ecological and environmental goals, and on achieving these goals through broad-based, grassroots, participatory democracy. Green politics is advocated by supporters of the Green movement, which has been active through Green parties in many nations since the early 1980s. The political term *Green*, a translation of the German *Grün*, was coined by die Grünen, the first successful Green party, formed in the late 1970s. The term *political ecology* is sometimes used in Europe and in academic circles.

Supporters of Green politics, called Greens, share many ideas with the ecologist, conservationist, environmentalist, feminist, and peace movements. In addition to democracy and ecological issues, green politics is concerned with civil liberties, social justice and nonviolence.

The German Greens contended in their first national election in 1980. They started as a provisional coalition of civic groups and political campaigns which, together, felt their interests were not expressed by the conventional parties. After contesting the 1979 Euro elections they held a conference which identified Four Pillars of the Green Party which all groups in the original alliance could agree as the basis of a common Party platform: welding these groups together as a single Party. This statement of principles has since been utilised by many Green Parties around the world. It was this party that first coined the term "Green" *("Grün" in German*) and adopted the sunflower symbol. In the 1983 federal election, the Greens won 27 seats in the Bundestag.

African Experience

A key ingredient in any area of development is the understanding and examination of the people's social values. Given the problems prevailing in many African countries, we as ecologists can only bring meaningful changes in people's behaviours by changing their values. In other words, the success of any program depends upon taking into account the individuals and community's social values.

Africa has the greatest cultural diversity of all the continents. In some ways, this has been an asset and in some cases, it has been a liability. Invariably, due to the complexity of the cultural environment, the people's psychological perceptions are bound to differ. In this regard, when we address such social problems as the ethnic clashes which have rocked many parts of Africa, including Kenya and the rise of crime, we are talking of the impact of the moral and cultural values as the principles that govern the functioning of a community. Africa is a continent with numerous man-made disasters such as wars and ethnic clashes and their backwash effects: Refugees, children in motion and limited natural disasters.

An assumption of green politics in Africa could be traced towards the colonial era, especially East Africa where superstition was a virtue for unity. The major issue during this period was freedom from oppression and reclaiming our land as Africans. In Tanzania, movements like Maji Maji Rebellion reached out to the grass-roots, mobilised able bodied men and women setting out key ecological goal as cultural preservation and land. The same was experienced in Kenya, with the Mau Mau.

It must however be noted that these movements, though scanty, can today be equated to the green politics agenda. Analysis of their interests and accomplishments places Africa as a continent with diversity of issues that if refined, make it rich of great experiences.

One thing that this book differs indepth against the ecological involvement of specific movements during the colonial period of Africa is the great emphasis on religious dogma. The Tanzanian movement believed that man – made progress could not overcome the godly revelation. That bullets were creation of man, hence, prayers were the only solution out. The water used for annointing fresh recruits was believed to have the capacity to protect their bodies from the bullets of the white man, and this never succeeded. At the battle field, Africans died miserably, the bullets penetrated their bodies and more portions of their land was relocated to settlers. History became the greatest emphasis of relation and the need for common nourishment, voluntary freedom, made Africans in all their localities to become ecologists. Issues of sanitation, congestion, population and migration were key features in their protests.

Analysing Kenya

As at the time of this writing, Kenya has three hundred plus parties (300 +) and as a pre-requisite for registration, each party has to have an environmental policy that would guide it into power activities, should it be the peoples choice as elected. The best manifesto from major parties remains that of KANU (*Kenya African National Union*). Though the party has been classified as highly undemocratic, its blue print remains the most outstanding. The only problem is that the leadership never referred to the set goals, thus manipulated their positions to benefit their power status and this

phenomena was shared with those in the party council thereby resulting to unequal distribution of resources. Much more to the green politics is evident in Kenya's parliamentary session paper number 4 of 1966 that identified the environment as the important factor for African socialism. We must also consider that during this time, KANU was the only political party and many of its members were people who were anti-colonialism.

Modernity

At present, the urge for democracy has diluted the key principles that bring about the existence of political movements. A political party is an association of individuals who relate with the steady aim of acquiring government power. It is this power that enables decision of who gets what, when and how. The feeling of having no power over people and events is generally unbearable to us - when we feel helpless we feel miserable. What politicians in Kenya have adopted as a guide to their office is "*use the wisdom, knowledge and legwork of other people to further your own cause. Not only will such assistance save you valuable time and energy, it will give you a godlike aura of efficiency and speed. In the end, your helpers will be forgotten and you will be remembered. Never do yourself what others can do for you.*" Also, more of them believe that to maintain your independence you must always be needed and wanted. The more you are relied on, the more freedom you have. Make people depend on you for their happiness and prosperity and you have nothing to fear. Never teach them enough so that they can do without you.

It is these tactics that made Wangari Maathai launch the Green Belt Movement as a party. The illiteracy level in Kenya was growing faster than the population growth rate, confusion was a game played

by the government. No Kenyan at one time could claim to know the law, you could not even complain. This was due to change in 1992 when the international community and donor council put Kenya on its agenda, forcing the then leadership to allow a multi-party system by repelling section 2A of the Kenya's Act.

Green politics enables the citizenry to be on alert of issues that affect their day to day approach on living. Members of EEIU Nabuur agree unanimously that human security (*as discussed in chapter 5*) is an issue for green politics. That human security is broadly based fitting on elementary pillars that drive formation of green parties.

At one time, I was unable to declare where EEIU Nabuur/Morogoro stands, whether we are part of the green movement or we are just a civil group, a membership organisation. Today I boldly declare that we are green, but maintain that we have our vision, mission as well as objective that could be less different from what global greens advocate for. The truth for sure, is that we are concerned with nonviolence, democracy, conservation, social justice and ecological issues.

Anyone could participate in green politics. In Africa, the easiest involvement is by planting trees. The EEIU Nabuur chapter has been recyling waste since its inception, distributing fertilisers to farmers (*at a price*) and planting trees in schools. We have also enabled community policing projects in various localities besides representing divergent views at professional conferences. It is all about knowing what happens at the grass-root and making sure that such representation drives national policies.

Bibliography

Adhengo Boaz (2009a), Climate Change, Regionalism and Development: Perspectives from East Africa, Lulu Books, North Carolina.

Alexander Wendt (2003), Social Theory of International Politics, Cambridge University Press, Cambridge.

Bingham, June, *Courage to change: an introduction to the life and thought of Reinhold Niebuhr,* Lanham: University Press of America, 1993.

Carolyne Sargent & Stephanie Larchanche (2009), "*The Construction of cultural difference and its therapeutic significance in immigrant health services in France*"

Donsbach, Wolfgang (1997) Survey research at the end of the twentieth century: theses and antitheses.' International Journal on Public Opinion Research, 9 (1), 17 – 28

Fox, Richard Wightman, *Reinhold Niebuhr: a biography,* New York: Pantheon Books, 1985; San Francisco: Harper & Row, 1987, 1985.

Julia C. Nentwich (2006), "*Changing Gender: The discursive construction of equal opportunities*" in Gender, Work and Organisation, Blackwell Publishing Vol. 15 Issue 6

Karen Sanders (2005), Ethics and Journalism, London, Sage.

Kevin Hogan (2003), The Psychology of Persuasion. Mumbai, Magna Publishing Ltd.

Keynes J.M. (1936) The General Theory of Employment, Interests and Money. London, Macmillan.

Kinne, O (1998) Humanity can survive only with a new concept of ethics: eco-ethics.

EEIU Brochure, Inter-Research, Oldendorf/Luhe

Kinne, O (2001) Eco-ethics further developed text: 01.05.2001. EEIU Brochure, Inter-Research, Oldendorf/Luhe

Kinne, O (2002) Eco-ethics further developed text: 01.05.2002. EEIU Brochure, Inter-Research, Oldendorf/Luhe

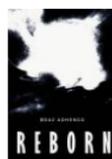Louis P. Pojman (2006) Ethic: Discovering Right and Wrong. California, Thomas Wadsworth.
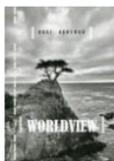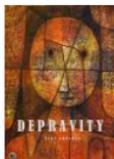
Mackenzie, W., 1971, ―The Political Science of Political Science, *Government and Opposition*, Vol. 6, pp. 277-302.

Reinhold Niebuhr (1932), *Moral Man and Immoral Society*. New York: Charles Scribner's Sons.

Yaacov Y.I. Vertzberger (1990) The World in Their Minds, Stanford University Press, California.

United Nations Development Program (1994), *Human Development Report.* New York: Oxford University Press.

Also by Boaz Adhengo
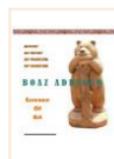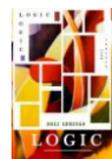
DEPRAVITY

BLESSINGS

BOAZ ADHENGO
PLAN
PRAYER
BIBLE STUDY

BOAZ ADHENGO
DISCIPLESHIP

WORLDVIEW

ABUNDANCE
IN
GOD

BOAZ ADHENGO
BIBLE STORIES

REBORN

MUSIC

ARMOURED

DEVELOPMENT
through
ARTS

LOGIC

BOAZ ADHENGO

LEADERSHIP

BUSINESS
FOR
ARTS

COACHING SKILLS
BOAZ ADHENGO

Mr. Boaz Adhengo is President to Creative Arts Society of Kenya, a leadership coach, business for arts consultant, venture capitalist and a cultural policy strategist. Having published thirty five books, he manages the Adhengo Boaz & Associates consulting group and is co-founder of the Project Nabuur Venture Capital.

He was appointed to Eco Ethics International Union Fellowship in 2008 and is a former Chapter Chair to EEIU Nabuur.