



**NAMIBIA UNIVERSITY
OF SCIENCE AND TECHNOLOGY**

FACULTY OF HUMAN SCIENCES

DEPARTMENT OF SOCIAL SCIENCES

QUALIFICATION: BACHELOR OF PUBLIC MANAGEMENT HONOURS	
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DURATION: 3 Hours	MARKS: 100

FIRST OPPORTUNITY EXAMINATION QUESTION PAPER	
EXAMINER(S)	Dr. Johan Coetzee
MODERATOR:	Prof. Charles Keyter (UNAM)

INSTRUCTIONS	
<ol style="list-style-type: none">1. This is an OPEN BOOK Examination.2. This examination paper consists of FOUR questions. Answer ALL FOUR.3. Read the questions carefully.4. Answer all questions in an essay format.5. Number answers according to the numbering structure provided in the examination question paper.6. Candidates will be penalised for incorrect spelling and illegible handwriting.	

THIS EXAMINATION PAPER CONSISTS OF 3 PAGES AND 1 PAGE AS APPENDIX A
(Including this front page)

QUESTION 1

Jim Collins in his book '**Good to Great**', researched the 100 most successful companies on the New York Stock Exchange over a period of decades. **SEMCO**, a Brazilian company was transformed by Ricardo Semler, an iconoclastic systems thinker 'without a box'. The philosophy of Collins and Semler has several characteristics in common. **Describe these characteristics and apply** it on the Namibia University of Science and Technology (NUST) to demonstrate **how** NUST can be reformed and transformed into an institution where culture is controlling the institution and not so much inefficient and ineffective rules and regulations enforced by management.

(25)

QUESTION 2

The ongoing controversy about the **GIPF corruption of an estimated N\$660 million** involving ministers, businessmen and parliamentarians is being dragging on for more than a decade. Despite a comprehensive report compiled by the CEO that blew the whistle, who provided the report that included names, dates and details of corrupt transactions, to the **Minister of Finance, the Anti-Corruption Commission and the Namibian Police Force (NAMPOL)** the case has been dormant. After years of no investigations, a public outcry pressurised government to instruct NAMPOL to investigate the case. After their investigations, NAMPOL submitted their dockets to the **Prosecutor General (PG)**. The PG reported during 2019 that apart from two cases, all other cases (in excess of 18) cannot be considered for prosecution. Reasons provided by the PG include people under investigation died, evidence lost and those under investigation and witnesses claimed they cannot remember. Another public outcry by interest groups, pressurised the PG to state in September 2019 that she would reconsider her decision to investigate and prosecute.

Given the case as discussed:

- a) **Why** do you think the progress on the GIPF case is extremely slow? **Motivate** your answer.
- b) What do you think **should have been done by leaders in control of the mentioned institutions?**
- c) **What can be done to** those leaders mentioned in (b)?

(25)

QUESTION 3

You are the **President of the Republic of Namibia**. There have been allegations in the media about your involvement with a Chinese businessman who has been involved repeatedly in criminal cases but never charged with corruption in Namibia probably due to his ability to bribe police officers and prosecutors. As President you have also been involved in a property transaction for a multimillion Namibian dollar property development. While serving as the Minister of Trade and Industry, you have been contracted and paid by a company to get a business licence for the mentioned the company. There have been allegations of tax evasion with the import of luxury furniture during your time as Minister of Trade and Industry. You have according to some scholars changed the Constitution to increase members of the National Assembly from 72 to 106 in order to reward loyal supporters of the dominant party while simultaneously increasing the dominance of the executive at the cost of the decreasing power of the legislative and judicial. Due to your influence you and your family are exempted from several taxes, e.g. levy on petroleum. In the process as described, you have lost credibility, respect and dignity.

Based on the description, **describe which forms of corruption you have committed. Describe what you can do to regain integrity and trust of the people of Namibia based on the principles of good governance.** Your narrative should be practical and based on **realistic strategies** of what you can do. A normative discussion based on conceptual arguments will not be entertained.

(25)

QUESTION 4

Read the article attached as Appendix A, titled '**Towards an Ethical Commons for Namibia**' by Prof Andre du Pisani, published in The Namibian of 11 July 2019. Answer the questions that follow. **Answer only in your own words.** Answer in proper sentences. All questions are of equal value.

1. **What do you think is meant** by the sentence at the end of the third paragraph "Collectively, these periods in our recent past morphed into different forms of celebrity that destroys ethical thinking"?
2. **Interpret and articulate** the fifth paragraph starting with the sentence "These wealthy citizens who cluster...".
3. **Assess and articulate** the 13th paragraph starting with the sentence "One still needs to deal with the question of knowledge, and the criteria for making judgements...".
4. **What is meant** by the third sentence in the 10th paragraph "Morality has the telos (purpose) of promoting happiness (or some such goal), including the moral agent's".
5. **Describe, based on the article what can be done** about addressing the enormous challenge in the second last sentence in the article starting with "The 'ethical commons' and genuine reconciliation' are...".

(25)

Towards an Ethical Commons for Namibia

• ANDRÉ DU PISANI

“Action always beats intention”

— *Anonymus*

“A single finger cannot pick up even a grain of sand”

— *African proverb*

ETHICS IS at the core of moral philosophy — a fiercely contested field. An ethical disposition in life matters, for ethics can and does change people's lives, influences the choices that we humans make, and informs public conversation and political life. Ethics is common to all philosophies.

Contemporary politics in Namibia have not solved the problem of *thymos*. *Thymos* is the part of the soul (being/spirit) that desires recognition of human dignity; *isothymia* is the demand to be respected as an equal with others; while *megalothymia* is the demand to be recognised as superior.

Claims to identity are an integral part of politics, perhaps unavoidably so, and if not properly managed, can put politics asunder. The legacies of German colonialism, apartheid, and the more recent liberation struggle have all left their imprint on the politics of Namibia. Collectivity, these periods in our recent past morphed into different forms of celebrity that destroys ethical thinking.

The constitutional promise of equality has yet to be fully realised, especially for marginal communities and social minorities, while *megalothymia* has not been transcended by the much talked-about peace and prosperity.

These wealthy citizens who cluster in their coves of affluence and privilege and drive around in flashy cars, represent Nietzsche's ‘Last Man’, ‘men without

chests’ who spend their entire lives in the endless pursuit of hedonism and consumer satisfaction, but who have nothing at the core, no higher ideals, possess precious little in terms of moral fibre, for which they are willing to strive and sacrifice in the interest of the common good.

Megalothymia thrives on exceptionality, and is driven by racism and tribalism. In the case of those who claim exceptionality based on their participation in the more recent liberation struggle, they claim exclusive recognition as a basis for having done superior things for the ‘people’ and ‘country’ while in exile, and invoke a culture of entitlement to access the currency of the state. While such claims hold water in respect of certain individuals, they cannot and should not apply to all claimants.

The reality is further that *megalothymia* finds fertile ground in racism of different hues that claim cultural, ethical and intellectual superiority. This is often, but by no means in every case, abetted by wealth and conspicuous consumption. Tribalism, too, provides food for making exclusive claims on the basis of being accorded superior validity in terms of a particular, largely exclusive, brand of the politics of custom.

As Namibia and Namibians approach three decades of independence, in a context of various forms of stress — fiscal, environmental, water and food — *thymos* and *isothymia* seem to have reasserted themselves with a vengeance, often in divisive forms. The foundations of the ‘nation-building’ project and its corollary, the politics of ‘national reconciliation’, have been eaten away as *thymos* and *isothymia* impulses batter the walls of the ‘Namibian House’.

Consensus on what could constitute an ethical commons may provide the

necessary ballast to keep the ship of state and the ‘nation’ afloat. Or could it? This, however, can come about only through a process of rational public reasoning that is truly inclusive and trans-generational, and that covers the two key elements of moral theories: teleological and deontological morality.

Teleological moral theories, such as utilitarianism and ubuntu, posit that what is good and what makes an action good is what it achieves. For example, increasing the happiness of Namibians, delivering more social equality and equity to public resources, recognising moral reciprocity and protecting them from harm and suffering. Morality has the telos (purpose) of promoting happiness (or some such goal), including the moral agent's. Moral philosophy, more generally, assumes that the person is capable of moral agency — even if that is clearly not always the case.

Deontological moral theories (for example as put forward by Immanuel Kant): what is good, and what renders an action good, is that the action is done out of duty (deon). Its consequences are irrelevant.

The good news is that ethics is a constitutive part of African moral philosophy, even if the construct of ‘ethno-philosophy’ as the African philosopher Wiredu suggested, is problematic, for it comes down to a ‘nationalist school’ of philosophy. Even if one accepts the argument put forward by Meinrad Hebege in his defence of ‘ethno-philosophy’, namely that all philosophy is ethnological in many fundamental ways, and that African ‘ethno-philosophy’ is no exception.

One still needs to deal with the question of knowledge, and the criteria for making judgements. At bottom, the nationalist rendering of philosophy denies any pos-

sibility of examining varying ways human beings experience the world according to widely varying needs and interests. It works with a form of binary logic: Either ‘A’ or not ‘A’, but not ‘A’ and not ‘A’. The construct of an ‘ethical commons’ requires that one provides for an ‘A’, an ‘-A’ and a ‘B’, and so forth.

In the production of knowledge, an ethical commons must transcend the binary: Eurocentric and Africoentric. Instead, it calls for a multiple, and global, Africa-centredness, in which ethical principles and values are most appropriate to the different contexts in the country.

How else can a Roman-Dutch legal order work? Customary law accorded its rightful place? The country's international relations and diplomatic practice yield results? Parliament functions according to its rules and procedures? The financial system complies with the criteria of accountability and transparency?

The most demanding requirement seems to be that of understanding and valuing the processes through which knowledge and history come into being, and in whose interests? Gendering knowledge and ethics is a further non-negotiable.

The ‘ethical commons’ and genuine ‘reconciliation’ are moral, cultural and philosophical projects grounded in humanism, and not in party-political manifestos, and require more than empty nationalist rhetoric. The Namibian ‘nation’ is a political project that has no meaning without the society within which it is embedded.

• André du Pisani is emeritus professor at the University of Namibia (Unam), where he lectures moral philosophy and politics.



André du Pisani