

# Lecturer-Researcher At Marien Ngouabi University: From Ethics To Dynamic Teaching Methods

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**Abstract**—This article on Teacher-researcher at Marien Ngouabi University: from ethics to dynamic teaching method tries to relate and highlight the main ethical acts that a teacher-researcher should have in a classroom. Nowadays, the development of science and technology in the world in general and in Congo in particular exposes the teacher to certain dangers of the century, dangers that have become commonplace in the exercise of the teaching-learning profession. To reduce a risk of dehumanization in the profession of teacher-researcher, this article studies the possibility of introducing, within a classroom, an "ethics of responsibility" (the purpose) by a "dynamic teaching method" (the means). To test the existence of these two concepts and their causal link, an experiment was conducted within the Faculty of Letters, Arts and Human Sciences of Marien Ngouabi University of Congo-Brazzaville .

**Keywords**—Teacher-researcher, student, ethics, dynamic teaching method.

## Introduction

This article focuses on teacher-researchers and the main environment in which they operate, the University. Located in Congo-Brazzaville in a zone of turbulence, the University seems condemned to solve insoluble equations. Poor relation of the education system in terms of non-existent budget, the number of students continues to increase: the number of students was 10,640 students 12 years ago to reach 37,083 in 2023 (schooling service, 2025) with a budget of 61,352,771,348 FCFA in 2025. This budget is a net increase of 0.63%, compared to the 2024 budget, which was 60,970,700,574 CFA francs. Between "herd management" and dematerialization of teaching, the teacher-researcher is in the process of dehumanization. To make matters worse, they find themselves burdened with undervalued administrative tasks, to the detriment of excellence in teaching and research. Teacher-researchers are no longer reconnecting with the core of their profession, namely developing and transmitting knowledge. As for students, their situation is hardly more enviable. Access to education, which creates equal opportunities for all, is being called into question. Does the United States offer us a forward-looking vision? For Stiglitz (2002, 2012), former economic advisor to President Clinton, the weakness of public funding for universities and its corollary, the sharp rise

in tuition fees, constitute explanatory factors. Across the Atlantic, American students are drowning in debt, reaching nearly \$1.2 trillion. In France, many students must go into debt and work to support themselves. The consequences expressed by some are anxiety about the future and a lack of energy to acquire new knowledge. The result is distress that is perceptible to those who want to perceive it: poverty, fatigue, depression, and other physical and mental illnesses. The academic world is no longer a sanctuary; it is porous and has absorbed, through administrative staff, teacher-researchers, and students, the stigmata of society. Faced with these developments, should we use force and organize a "brutal training" (Nietzsche, 1889, p. 55) of young people to make them exploitable and exploited? Should we reinstate, at the heart of a classroom, ethical principles to allow it to rediscover its original vocation, namely a place to develop and transmit knowledge? We will opt for ethical principles by formulating the following hypothesis: a dynamic teaching method is likely to implement ethical principles within a classroom. In this formulation, ethics is the end, involving pedagogy is the means. Through this hypothesis, we wish to address the following challenges: supporting students' technical skills with behavioral elements likely to promote their entry into the professional world; re-establish the teacher-researcher at the heart of the university system. After defining an outline of a theoretical framework for ethics and involving pedagogy, an experiment of the principles developed, carried out within a Congolese university center, will be presented.

## Outline of the construction of a theoretical framework

### Ethics in Motion

Questioning the meaning of ethics requires a spatio-temporal choice: spatial to define the "boundaries" of inspiration; temporal to fix the anchor point of the references. Although the works in management sciences, notably those of Carroll (1979), Freeman (1984) and Wood (1991), are useful to define a philosophical and non-normative vision of business ethics, in particular in the context of social responsibility applied to Organizations and to private economic actors, it seems relevant to broaden our view to philosophy. For the anchor point, and to avoid a form of religious tropism, the references, with the exception of philosophers, will be contemporary. Thus, no Saint-Augustin and other contributors but

questions: since the separation of Church and State <sup>1</sup>, is it possible to aim for a post-Christian ethics without replacing it with a logical and technical rationalism? Can we speak of an ethics without transcendental obligations or sanctions? Has secularism produced an ethic of immanent rewriting inspired, in a veiled and acclimatized manner, by transcendental discourses?

To reduce the impact of these questions on reasoning, it is appropriate to determine some simple principles which allow us to define a framework:

- Ethics is a living concept that can regenerate itself according to changes in society;

- Individual ethics aims to transcend the individual, in the sense of his capacity to go beyond the domain of rational knowledge, to enable him to be in harmony with the collective;

- In matters of ethics, the explicit must prevail over the implicit to reduce the risks of contamination of minds.

As a living concept, ethics can follow trajectories that condemn it. As early as 1872, Nietzsche denounced individuals who chose individualism with *"the ethical consequences that follow"*: if the individual recognizes the existence of others, the individualist recognizes only the existence of oneself. Criticisms of the world are no longer justified for ethical reasons but to express the dissatisfaction of one's own desires, particularly material ones. Is the individual on the way to disappearing? Slama (1995) evokes *"clear rooms"*, that is, ethics committees where ethical decisions are not taken by everyone but by no one. In this sense, the invisible expression of the collective erases the responsibility of the individual.

Concerning businesses, optimism prompts the following question: is capitalism *"ethically blind"* (Rawls, 1987) and only punishes performance? Reality seems to answer the question "favorably." Ethics is contaminated by viruses and cannot escape the disorder of language (Voyant, 2015). Businesses, which claim through words to become places of *"construction of meaning"* and *"shared purposes"* (Marzano, 2008), regularly make ethics a showcase and a commercial issue <sup>2</sup>. Thus, ethics becomes an aesthetic notion without content. In a turbulent environment, any "ethical objection" is perceived as a "handicap" (Guillebaud, 2001). The words "conviviality, fraternity, social justice" (Campillo and Ferreras, 2004) and, more broadly, the idea of doing and saying things described as good must be banished.

<sup>1</sup> In its Article 1, the law of December 9, 1905 indicates that the Republic guarantees freedom of conscience.

<sup>2</sup> In this regard, Grimaldi (2005) evokes the link between "commodifying" medicine and the questioning of medical ethics.

Faced with this deterioration of ethics, some business leaders seem to want to rehabilitate it. Cardoso (2003), former CEO of Andersen <sup>3</sup>, proposes the emergence of a new profession of corporate director responsible for setting ethical rules. Renouncing the "invisible hand" of Adam Smith, Cardoso considers that Davos should be regenerated by Porto Alegre <sup>4</sup>. In other words, an ethical path would consist of uniting the venues of the World Economic Forum with the World Social Forum (WSF). Ethics would therefore not be the enemy of business but a means of bringing social performance and economic performance closer together. For Jarillo (1995), it is the origin of trust and for Yoneyama (1995), it is an essential element of quality. More generally, movements in contemporary society are developing an appetite for ethical questions in business, sport, the media and even the medical field.

But what is ethics? Aristotle (1883) links the word ethics to "behavioral," or even to "the way of behaving." He specifies, in his *Great Books of Ethics*, that *"ethical virtue is destroyed by default or by excess."* For Jacquard (2005), the place of ethics is located between good and evil, a place where the individual cannot be in a position of blind submission to imperatives ethics. For Droit (2009), the vision of good seems to prevail when he specifies that *"ethics is first and foremost the concern for others, the concern we have for their existence, their presence, their expectations, their desires, their dignity and their freedom."* This vision, according to the author, requires *"work of development or adjustment made necessary by the changes underway"* and must allow the individual to act under ethical control, that is to say by actions that must comply with behaviors he adopted and for which he is responsible for their application.

This notion of action, evolution and responsibility seems to be unanimous among authors. For Le Goff (1996), ethics is having the courage to decide and to say things in a global framework where social responsibility cannot be separated from economic responsibility. As a man informed about managerial practices, he specifies that "saying" cannot consist of empty speeches. For Weber (1963), who places ethics in a principle of causality and perpetual movement, ethics cannot be about conviction. For him, the ethics of conviction <sup>5</sup> encourages us to make

<sup>3</sup> Andersen was accused in 2002 of obstructing the course of justice in connection with the collapse of Enron, a group specializing in energy distribution and trading. In less than a year, after 90 years of existence, Andersen was dead: the 4,800 partners and 80,000 employees employed in nearly 200 units in 80 countries were no longer part of Andersen.

<sup>4</sup> Unlike Davos, the WSF (World Social Forum), which was launched in 2001 in Porto Alegre, is now itinerant. The most recent WSF took place in Montreal from August 9 to 14, 2016.

<sup>5</sup> Upstream of the ethics of conviction, Boudon (2004) evokes the libido sciendi where man, in addition to

others bear the consequences of our actions. He opts for an ethics of responsibility where man assumes his own failures. Note that for Benjamin Constant, this distinction is irrelevant as *"he always took care to 'to make one's convictions responsible'"* (Todorov, 1997, p. 85), but is this the case for everyone? Comte-Sponville (2004) supports the link made by Weber between ethics and responsibility and specifies that responsibility can only be personal.

Thus, he rejects the very idea of corporate ethics, namely what we might understand by collective ethics. To avoid any confusion, if collective ethics has no existence of its own, let us admit that there must be ethics in a collective. As for the distinction between morality and ethics, Droit (2009) proposes to differentiate them: morality is a matter of inherited norms while ethics is *"to be constructed, to invent, to forge by means of reflection which is generally collective"*<sup>6</sup>. Comte-Sponville (2004) also makes a distinction between morality, which is based on duty and prohibition, and ethics, which is based on love.

Thus, ethics could be defined as follows: ethics contains behaviors to be defined periodically, preferably collectively, and to be implemented individually, responsibly, without fault or excess, by the words "listen, think, say, do", with the aim of taking into account the concern for others, both on a social and economic level. Faced with the free will of actors (Conway and Kochen, 2006), which goes in the direction of the discretionary component of corporate social responsibility, it would be appropriate to question, as Ogien (2006) suggests, a "minimal ethic", that is to say a generic ethic that would leave room for the contingent while allowing actors to cooperate. For a teacher-researcher, this minimal ethic could integrate a behavioral quality embodied by the desire to build and transmit evolving knowledge with and through the questioning and expression of all.

### Ethics

To return to the work of Freeman (1984), ethics must be considered in a broader conception of stakeholders. It can only be implemented in a relationship between those who are inside and those who are outside an organization. In the context of the University, a place of expression of the freedom of being, the ethics of teacher-researchers cannot be understood without integrating that of students.

#### - Teacher-researcher

In his desire to build and transmit evolving knowledge, the teacher-researcher cannot opt for indoctrination, a word with negative connotations

rejecting his responsibility onto others, claims, by his reason alone, to hold the truth.

<sup>6</sup> The Universal Declaration of Human Rights of 10 December 1948 is a founding document that inspires the universal exercise of human rights based on ethical principles. In this sense, it is a good example of collective production to guide individual conduct.

since 1835 (D'Almeida, 2003) but for transmission. This transmission must introduce an ethical dimension (Charreire, 2002), an essential counterweight to technique (Jacquard, 2005). Between technical transmission and transmission of meaning, the teacher-researcher does not have to choose, he has the duty to do both. It is through meaning that he will be able to shape and express his ethics but also that of his students. In addition, it will allow everyone to discover the ethics hidden in each of the specialties and to open the minds of the students towards heuristic and systemic approaches, as opposed to algorithmic and analytical approaches which suggest that the subjects taught are purely rational. In other words, in his quest for truth, the teacher-researcher must embody ethics and not make it an empty discourse. For Gandhi (1958), ethics would be a natural state whose substance would be truth. Thus, the teacher-researcher would be led to determine his own behaviors to return to his original state and place himself in search of coherence in relation to the quest for truth which animates his research work. The ethics of the teacher-researcher can also integrate an ethics of thought based on questioning. In this case, he must guard against absolute certainties and know that discourses which leave no room for doubt would approach totalitarian discourses. To accomplish his mission of opening the minds of students and *"allowing critical thinking to emerge"* (Fleury, 2005), he must prefer the prefrontal mode (Fradin, 2008) to the automatic mode which cultivates routines and certainties. Through questioning, the teacher-researcher takes responsibility for provoking a state of receptivity and awareness of oneself and of the students. In this posture, and under ethical control, he will be able to affirm that a question is always relevant. To affirm this, he will have to integrate into his behavior a harmonization of listening and speaking: being attentive to the visible and hidden needs<sup>7</sup> of the students and inviting them, permanently, to speak. He will thus be able to awaken the dormant conscience of the "ignorant" and transform the one who "knows". In this framework, his convictions, sometimes intimate<sup>8</sup>, cannot be presented, to paraphrase Boudon (2004), to the detriment of discussion and the competition of ideas. This results in a form of paradoxical position raised by Marion (1995): for ethical reasons, the teacher-researcher *"may be tempted to present only the facts without committing to an individual position"* and thus renounce *"the principal freedom that the democracy*

<sup>7</sup> Visible needs can be collected, like fruit on a tree; hidden needs can only be obtained by extraction, like a truffle.

<sup>8</sup> Some teachers acknowledge that their research topic (and/or the way they approach it), and more specifically their doctoral thesis, stems from a form of psychoanalytic analysis. This point of origin of the research conducted has the effect of making the knowledge developed extremely sensitive. It should be noted that this point reinforces the principle according to which knowledge cannot claim perfect objectivity on the part of the researcher.



*grants to every citizen: that of take a position in the public debate*". This paradox seems to be resolved by Savidan (2004) who considers that the one who seeks to establish the "truth" fulfills a *"function of explanation and organization of the discussion ethics"*. Thus, the teacher-researcher, who cannot claim perfect objectivity, is responsible for determining the conditions under which he will maintain relations with the students while respecting the facts and freedom of expression.

#### **- Higher education student**

After the 2007 real estate bubble and the 2008 financial crisis, a new bubble seems to be in preparation with student debt, which is taking on increasingly worrying proportions in the United States. With nearly 1,200 billion spread across 40 million Americans, a crisis seems to be brewing, but not only that. Student debt causes: at best, a diversion of the University, which should provide diplomas more than knowledge and the formation of a critical mind; at worst, an excessive demand on the teaching staff, whom students consider to be the employer. If the Congolese University is not concerned by tuition fees for students in initial training <sup>9</sup>, the contamination seems to affect its students who struggle to finance the costs generated by their studies. This link between "money" and "demand" constitutes an intellectual imposture for two essential reasons. Why should the level of demand vary depending on the payer: student and/or citizen? How would the bursting of the speculative bubble <sup>10</sup> call into question this level of requirement?

As early as 1949, Weil denounced the risk that a university would take, whose purpose would be to provide diplomas, that is, artificial situations devoid of content. This risk is all the greater if we consider, like Veltz (2002), that the added value of jobs lies in the humanity they contain. Quoting Simon, Vandangeon-Derumez (2002) amplifies Veltz 's point : the closer one gets to senior management, the more ethical the objectives are. These comments are in line with the members of senior management encountered during the intervention research we conducted. They recognize that, by recruiting based on skills and firing based on behavior, it is becoming necessary to place behavior at the center of concerns. In other words, management science students who aspire to join senior management teams should question the need to appropriate ethical principles. To implement them, it would be appropriate, at the beginning, not to choose a program by default but according to its suitability with a future project. To paraphrase Einstein who

said, at the Solvay Congress <sup>11</sup> of 1927, *"God does not don't play dice"*, we could recommend to students not to play dice. Furthermore, students should neither adopt the "parrot posture" which, ultimately, does not understand much of what he is saying; nor mask their legitimate ignorance with deviant behavioral postures (e.g., lack of modesty). They have the consequence of closing the mind instead of opening it to the transmission of knowledge.

#### **Dynamic teaching method.**

Like Socrates, condemned by Heliaeus to drink hemlock, we would not want to be accused of *"corrupting youth"* (Plato, 1981), or even of wishing for its corruption (Goyet, 2003). If repulsive forces act against the University, the teacher-researcher can develop attractive forces through the ethics of responsibility whose active principle would be interactive pedagogy.

In conclusion to this point, the minimal ethics mentioned proposed, for the teacher-researcher, a behavioral quality embodied by the desire to construct and transmit evolving knowledge with and through the questioning and expression of all. The following two points aim, firstly, after an introduction of the term "pedagogy", to construct this minimal ethics; then to reinforce this construction.

#### **Pedagogy in motion**

The paradox of higher education is that pedagogy, the cornerstone of the education system, does not seem to be a concern, particularly when recruiting teacher-researchers. While epistemology focuses on the scope of scientific theories, pedagogy focuses on the conditions that must be met for the transmission of science: it is therefore essential for bringing together research and teaching (and vice versa).

Any transmission, inscribed in a desire for modernity <sup>12</sup>, questions pedagogy. It requires, like the construction of knowledge, a long work of preparation and research on the part of the teacher who must produce original acts both in terms of containers (the surface.) and contents (the depth of the subjects taught). A word, a gesture, a game, a posture, a drawing can change everything. Pedagogy belongs to the world of minuscule diversity: it is in the details that the performance of transmission is hidden. It is propaedeutic, that is to say necessary for the in-depth study of a science, and has a useful purpose to allow students to integrate, even to inhabit knowledge in order to refine their objectives and their actions. Like knowledge, pedagogy is alive and a source of questioning. If it can be regenerated through writing, oral communication is its main source of evolution.

<sup>9</sup> For the 2024/2025 academic year, registration fees at Marien Ngouabi University, for a student enrolled in initial training, amount to 50,000 CFA francs for a Master 2.

<sup>10</sup> The large volume of scholarships awarded to American students does not appear to justify high tuition fees.

<sup>11</sup> The Solvay Congress is a scientific conference in physics and chemistry organized since 1911. The 1927 conference took place in Brussels (Belgium).

<sup>12</sup> Modernity does not aim to oppose tradition but rather encourages its transmission by taking into account the characteristics of those who receive it.

The teacher-researcher must constantly evolve his or her speech for better transmission or even, depending on the audience, for better translation of knowledge: he or she can thus move from an esoteric discourse to an exoteric discourse (and vice versa). In both cases, he or she must allow students to put their thoughts in order and urge them to move away from a submissive relationship of the "master" to "student" type. Teaching through contractualization and negotiation is to be favored over teaching through subordination and submission, or even over teaching done with "hammer blows."

The teacher-researcher must protect and share the voice: when students speak, they must listen; when students do not speak, they must create the conditions for them to express themselves. If the teacher cannot claim the right to formulate all the questions and all the answers, the same is true for a student. A class is not a succession of isolated individuals but a collective to be built and intended to last. In this context, pedagogy is an act of mediation that can bring together teacher-researchers and students beyond the subjects taught and the projects of each.

### **Cognitive interactivity**

To enable pedagogy to play a role in enriching knowledge, and to encourage its learning by teacher-researchers who, very often, discover it on the job, it seems relevant to link it to one of the epistemological principles which is cognitive interactivity ( Savall , 1986; Savall and Zardet , 2004). Cognitive interactivity is a *"permanent confrontation of points of view of the actors including researchers [...] to try to objectify knowledge"* ( Savall and Zardet , 2004). This proposition is a source of controversy because it attributes a strong proximity of the researcher with the practitioner and recognizes the latter's contribution to the development of knowledge. However, researchers who practice qualitative approaches know how to reduce the risks of mimetic isomorphism (in the sense of Di Maggio and Powell, 1983). They also know how to recognize the merits of this system. It allows actors to meet to produce "cognitive sparks" and strengthen the robustness of knowledge of scientific intent by involving, like an exoteric citizen science, the user actors. Note that cognitive interactivity can also resonate with those who practice quantitative approaches: the exploitation of a document is likely to produce new ideas between an active individual and one or more individual(s) "incorporated" in the writings.

To produce "cognitive sparks," energy is needed from contact with others. In a company, they arise during meetings or appointments and can result in a resolution. Thus, the sparks are "photographed" to be worked on, like living matter. In a classroom, these sparks can be found on the notes of students and the teacher as well as on a board in the form of messages or symbols. In addition to enriching knowledge, these sparks make it possible to transform hard material into

soft material, that is, better integrated because shared. They also promote awareness of the incomplete nature of knowledge <sup>13</sup>. Like pedagogy, knowledge is not a dead or inert matter, it is alive and constantly progressing: it can only be considered "true" within a spatiotemporal framework. Starting from the residue of ignorance contained in knowledge, like Socrates (Plato, 1981; Nietzsche, 1872), cognitive interactivity proposes to push it back. Just as the horizon moves as we walk, the residue continues to recede and even gain depth to make way for knowledge. This shared enrichment of knowledge advocates Aristotle's theory of causality and action.

If cognitive interactivity is the recognition of the living nature of knowledge, it is also a driver of individual diversity as opposed to group homogeneity. This driver of diversity must allow the teacher-researcher to maintain his freedom <sup>14</sup>by sharing it with his students. Furthermore, by contributing to the reduction of the phenomenon of dominant to dominated <sup>15</sup>, cognitive interactivity allows to create a spark greater than the parts and accelerates learning in their assembly and the discovery of all, students and teacher-researchers included.

As a means of implementing the ethics of responsibility, interactive pedagogy could be defined as follows: interactive pedagogy is a movement of propaedeutic and interactive transmission of knowledge with the aim of enriching it, integrating it and transforming it into action. By this definition, pedagogy is likely to propagate the ethics of responsibility as defined above.

### **Experimental methodology**

Questioning the ethics of responsibility and interactive pedagogy requires a change in perspective on university practices: is it likely to develop the notion of ethics? Does it use pedagogy as a means?

### **Presentation of the framework of the experiment**

To examine these questions, the case studied is that of the Universities of Congo-Brazzaville, and more specifically one of its components, the Faculty of Letters, Arts and Human Sciences. The Faculty of

<sup>13</sup>The teacher-researcher must realize that, if his mission is the quest for reality and truth (Kahn, 2004), he can never claim to discover the totality of reality and truth. This state of affairs must encourage him to show great modesty in the face of knowledge and take the path of questioning. On this point, we agree with Pascal, as opposed to Aristotle, for whom what reason could not capture could not exist.

<sup>14</sup>A close observation of management teams shows that freedom can result in isolation when it is not shared with employees .

<sup>15</sup>Contrary to popular belief, the dominant is not necessarily the teacher and the dominated, the student. In some cases, the teacher may occupy the position of the dominated in front of a group, or even a mass, that he or she cannot manage.

Letters, Arts and Human Sciences brings together more than 37,083 students divided between a Bachelor's degree 1, 2 and 3, 11 Master's degrees 1 and 14 Master's degrees 2 ( research and professional). The specificities of the center are as follows:

- The promotions integrate students in initial training and continuing training after an examination of files and individual interviews;

- All students are on a work-study program. For students in initial training, the work-study program is formalized by an internship agreement or a professionalization contract, or even an apprenticeship;

- The majority of teachers have experience in business: either as a lecturer-researcher or as an external professional;

- The numbers, per year, vary between 800 and 1,800 students for each year.

- For Master 2 students, the programs, which can take place over one or two years, have à la carte options.

To develop understanding of the meaning of knowledge and the people who use it, the Faculty of Letters, Arts and Human Sciences, after several years of experimentation and under the impetus of IAE Lyon, has integrated into all of its programs a central focus on management and humanity for the period 2016-2020.

### **Experimental protocol**

Interactive pedagogy incorporates a form of cyclical propaedeutic art that introduces differentiations in the way one exercises one's duty of transmission. These differentiations can concern the subjects taught but also the groups formed. For the proposed experiment, and taking into account the issues of this article, the reflections and the work carried out were conducted with Master's students. The chosen field of observation is the classroom, a place of expression of the ethics of responsibility and interactive pedagogy. The materials used concern observations, exchanges and the exploitation of student evaluation documents over a period of 20 years. In some cases, the results favor pedagogy; in other cases, they deteriorate it.

### **Experimental results**

The experimental results were classified into two categories: objects, entitled "Decorative elements for interactive pedagogy"; actors, in the section entitled "Stakeholders for interactive pedagogy".

#### **Decorative elements for a dynamic teaching method.**

##### **Classroom**

The classroom is a place where ethics are expressed through interactive pedagogy. For some, it

can be likened to a "torture chamber," a place of constraints from which it would be necessary to escape through chatter, telephones (text messages) and laptops (internet, photographs and other distractions), or even through naps and prolonged observation of the outside world through the windows. It can also be likened to a place of opportunities to be seized in order to "grow." In this case, the classroom can be a place for the extension of research, a place from which unwritten knowledge can be extracted so as not to reduce teaching to "*a repetition. superficial and bookish understanding of the already known*" (Ordine and Flexner, 2013). From the very beginning of his research, Mintzberg ( Barabel , 2002), who conducted numerous studies based on in-depth case studies (often longitudinal) in collaboration with his students, made the classroom a place of enriched transmission.

Classroom or research room, the choice belongs to the teacher who carries this responsibility within him. The teacher's responsibility also concerns the arrangement of students in the room and the distance separating them from the teacher according to the standards defined by Hall (1966). Social distance is 1.2 to 3.6 meters; public distance is 3.6 to 7.5 meters or more. It is also up to the student who must accept, by his own will, to make his energy available to unleash his potential within a space where freedom of opportunity can be expressed. The future risk would consist of wanting to "cram" students into a classroom, which would lead the teacher-researcher to the following paradox: developing the sustainable and rapid employability of students by practicing "herd management"<sup>16</sup>.

### **Teaching methods**

The intrusion of new, uncontrolled technologies into classrooms has led to numerous disruptions in teaching. This is the case with PowerPoint presentations, which have been denounced by many authors ( Frommer , 2010; Isaacson , 2011). These presentations make synchronization between students and teachers difficult because of the overly rapid transmission of information: the teacher speaks while the students write down the information contained in the PowerPoint.

They present material that often appears frozen, even "dead," and they "hypnotize" students who are unable to synthesize and extract the salient points from the slides. Finally, they generate a form of dehumanization of the teacher who becomes an extension of the machine. These presentations, which can nevertheless be useful once they are mastered, are often the subject of "complaints" from students during evaluations because they are so voluminous and "contribute" to reducing exchanges and creativity.

### **Class schedules**

At IAE Lyon, the authorized course slots are 1 to 5 hours per sequence (morning or afternoon). Without specific expertise in the field, teachers' testimony



seems to consider that 6 hours of classes produce a much higher pedagogical performance than 7, 8, 9 or even 10 hours of classes per day. They specify that the number of hours per day should be related to the type of class: the more lecture-based the class, the shorter the duration should be; the more interactive the class, the longer the duration can be.

Interactive teaching can "compress" time and address a phenomenon well-known to teachers: managing late arrivals, break times, and early exits. Faced with these situations, teacher-researchers must demonstrate courage and exemplary behavior. Courage to intervene in disrespectful practices and exemplary behavior to avoid demanding behavior from others, the students, that they themselves would not respect. In this case, the ethic of responsibility is reciprocal, as it involves the various stakeholders in a classroom.

### **Absence management**

The IAE Lyon tuition regulations specify *that "beyond 3 non-attendance periods justified, all subjects combined, at within the same semester, the student will be able to be banned from examinations by the person in charge "pedagogical" .* This text seems sufficiently dissuasive to encourage students to come to the classroom. However, if the teacher does not have to "fight" against physical absenteeism, he must demonstrate pedagogy to reduce mental escape which has consequences for the student who "escapes" but also for the group dynamics.

### **Assessment methods**

Assessment methods seem to be a rich source of pedagogical expression. In this area, teachers' practices are heterogeneous. On the one hand, this heterogeneity disturbs students who have difficulty identifying a common thread in exams; on the other hand, it prepares them for managing the diversity of the unknown. One of the recurring questions is whether or not students can benefit from their grades and other means at their disposal during exams. Some teachers respond to this question by distinguishing two categories: for Bachelor's students, who must demonstrate their ability to integrate knowledge, no support is allowed during exams; for Master's students, grades are allowed for two reasons: they must demonstrate an ability to build on the teaching received; they must be placed in a business context (where actors are not asked to work without support) to allow them, gradually, to move from the status of student to that of professional. Furthermore, and this is the case in many universities, exams alternate between individual and group work. This alternation allows each student to progress in their relationship with themselves and with others. After the student evaluation, the teacher-researchers are evaluated. This practice, which is rapidly developing, allows students to come closer to the teaching staff (and vice versa) with the aim of "breaking down" the artificial barriers<sup>17</sup> that hinder educational exchanges. It is also a source of

inspiration for the periodic review of teaching, as opposed to routine practices that destroy added value: since knowledge and interactive teaching are "alive," they must progress in line with discoveries and changes in society. In other words, a teacher who reproduces a course identically for several years would run the risk of reducing their capacity for interactive teaching: a "fixed" course is not likely to provoke or even allow exchanges. These assessment methods, which are sometimes difficult for both students and teacher-researchers, constitute a form of mirror effect of interactive pedagogy and the ethics of responsibility that it contains.

### **The applicability of the dynamic teaching method.**

#### **Role of students**

Without student involvement, interactive teaching cannot be practiced. To foster this involvement, the Euginov Center supports students in defining their upcoming projects and in preparing and organizing their community events. For example, the teacher-researchers support and participate in the "Network and Alumni" evening organized by the students. During this evening, students discover that the testimonies of alumni focus on elements of ethical responsibility discovered in class and not on the technical content of the textbooks.

Thus, the role of students is not limited to the years spent at the University; it is part of a transmission between generations for the satisfaction of students and teacher-researchers.

#### **Role of teacher-researchers**

Some teacher-researchers express a nostalgic thought that leads them to believe that today's young people are worse than those of yesterday. and probably better than those of tomorrow. To get out of the "it was better before" mentality, it would be appropriate to become aware of a natural phenomenon: every year, teacher-researchers age while students remain young. After a few years, this age difference can create generational ruptures and oppositions. To transform this "aging" into a beneficial effect, the teacher-researcher could question their own evolution with regard to the subjects taught and encourage young people to accompany them in their maturation process. Furthermore, this process contains a capacity for abstraction that is useful in managing a promotion. It allows us to avoid hard or soft interactive pedagogy. The hard stance may stem from the fear of mass effects<sup>18</sup>; The soft posture, on the other hand, consists of reducing one's demands on the group by hypertrophying the perceptions of current or future suffering of the students. When these two postures, which can operate alternately, become taboos, the teacher-researcher takes the risk of reducing the influence of his role.

In a classroom, this role is that of a pilot, like the professional who leads a meeting in a company. To

exercise this role, like a "therapist", he must be attentive to needs and produce gentle pedagogical actions. For example, the teacher-researcher, for "hygienic" reasons ( Savall , 1986), must consider how to introduce his course: should he "start" at an accelerated speed?; should he "start" at a slow speed? To reduce the risk of conflict situations, he can choose a slow start illustrated by questioning. As a pilot, he also has a "mediator" function, even a thermostat that ensures the right temperature prevails within a group and a "methodologist" function, which consists of transmitting knowledge to the students who are responsible for implementing it, fully or partially.

### Discussion

Interactive pedagogy is likely to implement ethical principles of responsibility within a classroom. This hypothesis, formulated in the introduction, seems to find elements of validation in the developments presented. However, five essential points constitute elements of discussion, or even limitations to study. Point 1. Outside of training for mastering new technological tools, teacher-researchers have little incentive to train and even less to share their teaching practices. This university peculiarity is a surprise that undoubtedly deserves collective sharing. Point 2. For some teacher-researchers, the theme of pedagogy is equated with a challenge that they fear. In search of "truth," the teacher-researcher could see it as a way to progress and better serve the general interest. Point 3. Over time, weariness can "inhabit" the teacher-researcher who, by moving away from the principles of ethical responsibility, moves away from the means that accompanies it: interactive pedagogy. Point 4. The movements of students entering and leaving over the two years of the Master's program have not been integrated into the developments. They can have positive influences (example: an input of external energy) and negative ones (example: a time lag of new students in understanding interactive pedagogy practices) that would deserve to be developed. Point 5. Should the teacher-researcher expect recognition from "his" students? Given the sensitivity of this question, it seems preferable not to answer it but to recognize that the answer can have effects in the exercise of interactive pedagogy, the purpose of which is to introduce an ethic of responsibility within a classroom.

### Conclusion

To reduce the risk of dehumanization of the teacher-researcher, at the heart of the educational system, we studied the possibility of introducing, within a classroom, an ethic of responsibility (the purpose) through interactive pedagogy (the means). In the outline of the construction of a theoretical framework, we proposed the following definitions:

- Ethics contains behaviors to be defined periodically, preferably collectively, and to be implemented individually, responsibly, without fault or excess, through the words "listen, think, say, do", with

the aim of taking into account the concern for others, both on a social and economic level.

- The dynamic teaching method is a movement of propaedeutic and interactive transmission of knowledge with the aim of enriching it, integrating it and transforming it into action.

To test the existence and causal link between "interactive pedagogy" and "ethics of responsibility", the relationships between the stakeholders (lecturer-researchers and Master's students) of a classroom were observed. The results of this observation were classified into two categories: the decorative elements, including the classroom, teaching resources, class schedules, absence management and assessment methods; the stakeholders of the classroom integrating the role of students and that of lecturer-researchers. For all of these points, positive and negative observations as well as proposals were identified. To give perspective to this work, points of discussion were identified. They mainly concern the training, questioning, weariness and recognition of the lecturer-researcher. Due to the results obtained, we believe we have contributed to the validation of the following hypothesis: an interactive pedagogy is likely to implement ethical principles within a classroom. Based on the principle that the risk of dehumanization is not limited to teacher-researchers alone, the question of generalizing the work carried out and transposing it to other contexts arises. With a view to a strengthened alliance between the academic world and the business world, we could consider it relevant to examine the interactive pedagogical capacity of managers in the service of developing an ethic of responsibility within companies.

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